



User Manual

Archdiocese of Kansas City in Kansas
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<http://myhouse.archkck.org>

As for Me and My House

Mission Statement

An initiative aimed at fostering the virtue of chastity by building awareness of the effects of pornography in society, offering support and healing for those harmed by it, and educating Catholics on what they can do to protect their families from its influence.

ARCHDIOCESE OF KANSAS CITY IN KANSAS
12615 PARALLEL PARKWAY
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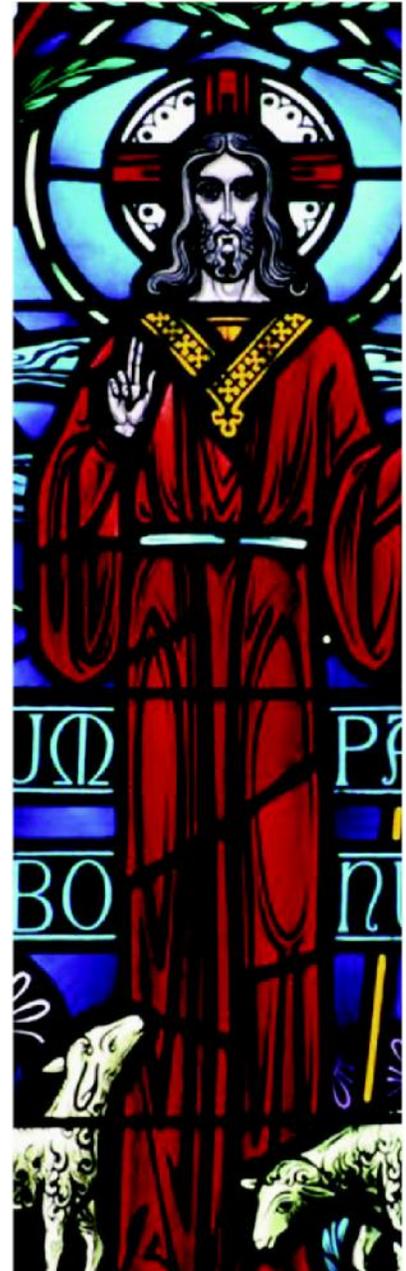


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CHAPTER

1 *Introduction*

“My hope is that through this initiative the Catholic people of northeastern Kansas will find a valuable resource for the protection of their families, an avenue of healing for those who have been harmed by pornography’s destructive effects, a deepened understanding of the beauty of our sexuality and a recommitment to live the virtue of chastity consistent with our state of life as a single, married, religious or priest.”

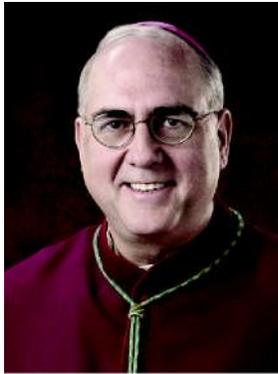
+Archbishop Joseph F. Naumann



CATHOLIC CHURCH OFFICES
ARCHDIOCESE OF KANSAS CITY IN KANSAS
12615 PARALLEL PARKWAY
KANSAS CITY, KANSAS 66109

Dear Friends in Christ,

Human sexuality is one of God's greatest gifts. In the context of Christian marriage, our sexuality allows one to express physically, total love and commitment to one's spouse. Through this profound expression of love, God invites couples to become co-creators with Him of new human life.



When our sexuality is misused and trivialized, as it is so often in our culture, it becomes a destructive force that causes worry, anxiety, a sense of being used and abused. Rather than being a source of life and joy as God intended, it can lead to great sadness and the most profound despair.

Sadly, society today is saturated with distorted messages about human sexuality. We see this reflected in the increased accessibility of pornography, in the escalating degree of vulgarity on television and in the general moral desensitizing of our culture. Pornography attacks the dignity of the human person. It treats human beings, most frequently women, as objects to be used for another's pleasure. Families, as well as individuals young and old, are being seriously harmed in this climate of sexual irresponsibility.

In such a context, the Church has a responsibility to make people aware of the harm and dangers of misusing our sexuality as well as presenting the beauty and joy of God's plan for this important dimension of our humanity. For this reason, I am very pleased that the Archdiocese of Kansas City in Kansas is offering *As For Me and My House*, a new parish-based program designed to help parents and other adults combat the destructive elements of pornography. My hope is that through this initiative the Catholic people of northeastern Kansas will find a valuable resource for the protection of their families, an avenue of healing for those who have been harmed by pornography's destructive effects, a deepened understanding of the beauty of our sexuality and a recommitment to live the virtue of chastity consistent with our state of life as a single, married, religious or priest.

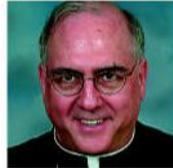
In every age the Gospel stands for human life and dignity. Today, when one of the greatest assaults on our dignity comes from the degradation of human sexuality, Catholics and others of good will can transform society through lives of joyful chastity. With faith in the Father who created us, the Son who redeemed us, and the Holy Spirit who sustains us, let us now accept that challenge.

Sincerely yours in Jesus, the Lord of Life,

ARCHBISHOP JOSEPH F. NAUMANN
Archdiocese of Kansas City in Kansas



Archdiocese of Kansas City in Kansas Combating Pornography Task Force



Archbishop Joseph Naumann, D.D.
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For consultation on ministry-specific components please contact the appropriate member of the Archdiocesan Family House+ Task Force. Bill Scholl, Social Justice Consultant, is the Archdiocesan Program Implementation Manager. He will work with the parish coordinator and/or pastor to implement the program.

Special thanks to the following parishes for their assistance in developing the My House program

Sacred Heart

Father Anthony Williams
22871 Newbury Rd.
Paxico, KS 66526
(785) 636-5547

St. Joseph

Father Michael Hawken
5832 King St.
Shawnee, KS 66203
(913) 631-5983

Holy Trinity

Father Keith Lunsford
400 S. East St.
Paola, KS 66071
(913) 557-2067

HOLY ANGELS

Father Al Rockers
15440 Leavenworth Rd.
Basehor, KS 66007
(913) 724-3122

Curé of Ars

Monsignor Charles McGlenn
Father Kent O'Connor
9401 Mission Rd.
Leawood, KS 66206
(913) 649-1337

Sacred Heart St. Augustine & St. James

Father Richard McDonald
1031 S. 12th St.
Sabetha, KS 66534
(785) 284-0888

Holy Spirit

Father Harry Schneider
Father Anthony Lickteig
11300 W. 103rd St.
Overland Park, KS 66214
(913) 492-7318

St. Patrick

Monsignor Michael Mullen
Father Anthony Ouellette
1086 N. 94th St.
Kansas City, KS 66112
(913) 299-3370

HOLY TRINITY

Father Tom Dolezal
Father Reginald Saldanha
9150 Pflumm
Lenexa, KS 66215
(913) 888-6574

Church of the Nativity

Father Ron Livojevich
Father Gabriel Landis, OSB
3800 W. 119th St.
Leawood, KS 66209
(913) 491-5017

MOST PURE HEART OF MARY

Father Francis Krische
Father Thomas Aduri
1800 SW Stone
Topeka, KS 66604
(785) 272-5590

St. Agnes

Monsignor Gary Applegate
Father John Wisner
5250 Mission Rd.
Roeland Park, KS 66205
(913) 262-2400

St. Gregory

Father Gary Pennings
207 N. 14th, Suite B
Marysville, KS 66508
(785) 562-3302

Sacred Heart–St. Casimir

Father Phillip Winkelbauer
1401 2nd Avenue
Leavenworth, KS 66048
(913) 772-1787

Sacred Heart

Father Mark Goldasich
1100 West St., Box 539
Tonganoxie, KS 66086
(913) 369-3176

How “My House” Works

Parishes are asked to do the following:

1. Appoint an individual or couple to be Parish Coordinator(s) for the %My House+ program
2. Conduct an Awareness Sunday
 - a. Ensure that program announcement is included in weekly bulletin prior to Awareness Sunday (Note: see user manual appendix for example)
 - b. Show the %My House+video to the congregation (Note: Because of the mature nature of the presentation, parents may choose not to have pre-school and elementary age children present during the video. Advance notice should be given in the bulletin to provide this opportunity for children’s liturgy options. (see user manual appendix for example)
 - c. Provide congregation with the Spiritually Healthy Family Checklist, Brochure, Prayer Card and Referral Card after mass
 - d. Consider ways to distribute printed materials, for example, after Mass, coffee and donut Q&A
3. Consider providing Theology of the Body Study Groups at the Parish
4. Publicize and promote the %My House+education and support initiative in the parish
5. Utilize processes laid out in the User Manual to implement the %My House+program
6. Adapt to fit the unique environment of your parish. The program can be adapted for urban, rural, large or small parish groups
7. Involve parish leadership groups in implementing the program components
8. Conduct an evaluation of the %My House+program and return to the My House Program Implementation Manager, Bill Scholl.

Parish Coordinator Role

Each parish is asked to appoint a Parish Coordinator.

The My House+Parish Coordinator is the lead person or couple in the parish who will assist the Pastor in implementing the Archdiocesan anti- pornography initiative, My House+. It is the goal of the Archdiocese to work with each parish to develop an effective ministry that is flexible enough to meet the needs of each parish while consistent enough to bring the entire Archdiocese together in a mutual effort.

The Parish Coordinator is asked to assist the Pastor in preparing, facilitating and evaluating the “My House” initiative in their parish in the following ways:

Prepare

- Contact the My House+program implementation manager to schedule your orientation
- Become familiar with the My House+mission and resources
- Communicate the My House+initiative to the parish staff as necessary
- In consultation with the pastor, develop a plan of implementation tailored to the parish needs
- Publicize the My House+program components

Facilitate

- Involve parish leadership and parish groups in the implementation of the My House+ components such as:
 - Showing the video to the entire congregation
 - Conducting an Awareness Sunday
 - Have parishioners fill out the Checklist for a Spiritually Healthy Family
 - Ensuring congregation has My House+printed materials
 - Setting up study groups for Theology of the Body
- Monitor the activities of the My House+program components
- Coordinate and facilitate the necessary follow up for the educational components of My House+that the parish chooses to implement

Evaluate

- Facilitate the My House+evaluation process
- Provide the Archdiocese with feedback and suggestions for the My House+initiative
- Follow-up with your pastor, parish staff, parish council, principal, teachers, and parishioners regarding their evaluations. Please send all evaluations to Archdiocesan Program Manager.

For an orientation schedule contact:

**Bill Scholl, Archdiocesan “My House” Program Implementation Manager (913-647-0317)
socialjustice@archkck.org**

For consultation on ministry-specific components please contact the appropriate member of the Archdiocesan “My House” Task Force.

CHAPTER

2 *Awareness*

“Be sober, be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour”

St. Peter (1Pt 5:8)

Awareness Sunday

Awareness Sunday is the inaugural activity of each parish.

Awareness Sunday has five components:

- Showing the ~~M~~My House+video after the gospel
- Priest giving a homily centered around suggested talking points
- Adapting liturgy to reflect the tenor of the day including prayer petitions and selection of music
- Providing printed materials for adults to review after Mass
- Children's Liturgy of the Word for Awareness Sunday

Because of the mature nature of the material to be presented, it is recommended that pre-school and elementary school-aged children celebrate the Liturgy of the Word in a separate location, in keeping with the liturgical norms (cf. Directory for Masses with Children, 16-17). Advance notice should be given to parents in the bulletin announcements.

Video

The ~~M~~My House+video, available in VHS or DVD, should be shown prior to the homily. The program manager, Bill Scholl, will work with each parish to help mobilize the audio visual resources necessary. However, responsibility for the logistics of showing the video or DVD rests with the parish and the parish coordinator.

Homily

The priest is asked to give a homily that complements the video in not only creating an awareness of the problem of pornography but also in educating the congregation about the beauty of the gift of human sexuality, and God's call to authentic love.

Fr. Brian Schieber, Vocations Director, has prepared a homily for priests to use, if they so choose, in their presentation on Awareness Sunday. A copy of this homily and some talking points are included in this manual.

Liturgical Resources for Awareness Sunday

- Children's Liturgy of the Word
- Homily
- Prayer of the Faithful
- Music

Children's Liturgy of the Word for Awareness Sunday

Because of the mature nature of the material to be presented at the time of the homily, including the awareness video presentation, it is recommended that pre-school and elementary-school children have the opportunity to celebrate the Liturgy of the Word in a separate room, in keeping with the liturgical norms (cf. Directory for Masses with Children, 16-17). Parents should be advised of this in advance through bulletin announcements.

Essentially, this special rite is carried out in the following manner. The Introductory Rites of the Mass are celebrated as usual. After the Opening Prayer, the children are called forward to receive the Lectionary, and are then sent to celebrate the Liturgy of the Word in the room (or rooms, depending on how the children are to be divided according to age or grade) assigned to them. There the readings are proclaimed to them by a lector or catechist, and a reflection after the Gospel reading is offered. The children then offer the Profession of Faith and the Prayer of the Faithful, or they may return to the church for these two rites. They should return at least by the Preparation of the Gifts and Altar, so as to be able to participate fully in the Liturgy of the Eucharist.

Materials needed for this special celebration of the Liturgy of the Word include: a copy of the readings (either from the Lectionary or the Lectionary for Masses with Children (if needed, copies may be placed in binders when separate rooms are required), a homiletic reflection, and the petitions of the Prayer of the Faithful. If necessary, copies of the Profession of Faith may also be distributed to the children for their recitation; the Apostles' Creed may be used in place of the Nicene Creed.

The Liturgy Office will be happy to assist parishes in the preparation of the liturgical rite.

Homily

Fr. Brian Schieber, Vocations Director, has prepared a suggested homily for parishes to use in their presentation on Awareness Sunday.

The homily, in harmony with the video, can be used to create an awareness of the problem and to offer an opportunity for a priest, parishioner or parent to bring to full awareness the gravity of the problem and the hope of salvation.

HOMILY ON AUTHENTIC LOVE AND SEXUALITY

By Father Brian Schieber

Not long ago at Christmas time, I remember asking a few 8th graders what they got for Christmas. One remarked that he got a new DVD player. I said, "Oh, your family got a DVD player." He said, "No, this one is just for me. I have a TV in my bedroom, now I have my own DVD player."

Growing up, my parents taught us to stay away from strangers, and yet today, through TV, DVD's, and the Internet we are letting strangers into our children's bedrooms. Our children are losing their innocence through the ready access to indecency piped right into our homes.

It is time that we reclaim our families and homes for Christ. That is why we are participating in this Archdiocesan program entitled, "As for me and my house we will serve the Lord."

As the video showed, we are in the midst of a battle. St. Paul tells us how to prepare for this battle. In the letter to the Ephesians, he tells us that the first piece of armor that we must put on for the spiritual battle is this: "Gird your loins with the truth."

If we want to reclaim our families for Christ, and win the battle of sexual purity, we must first gird our loins with the truth. We must first reclaim the truth about our sexuality and authentic love. What our culture has been telling us about our sexuality and love is a lie. Our world thinks that sex is nothing more than something I pursue for my own recreation and pleasure. Love has been reduced to a mere feeling - something that I can easily fall in and out of.

If we want to see what authentic love is all about, though, we look to Jesus. The bible tells us that God is love and Jesus is God incarnate. We need only observe Christ to see love incarnate, to see love in action.

Jesus shows us that the heart of love is SELF-GIFT. Indeed, what is the greatest symbol of love that we have in the Church? The crucifix. There is no greater love than this . . . than to lay down your life for another.

Love is not merely a feeling that ebbs and flows. Jesus did not feel good as he went through the passion and offered his life for us on the cross. Rather, love is a decision. Love is a decision to will the good of another.

THIS IS MY BODY given for you! That is what love is all about.

This gift of self leads to UNION. Jesus gave his body for us, and asks us in turn to surrender our lives to him. His act of self-gift . THIS IS MY BODY . leads to COMMUNION. Notice the Eucharistic language. The Eucharist is the sacrament of love and reveals God's love to us.

We see in the Eucharist God's entire plan . to unite us with himself and to share his very divine life with us. God's plan in fact is to marry us. Interestingly the bible begins with marriage . the marriage of Adam and Eve and ends with a marriage . the marriage of the new Adam who is Christ and the new Eve who is the Church.

Finally, love leads to new LIFE. Love is fruitful. It is life giving. Jesus himself said, I have come so that you might have LIFE and have it to the full.

In fact, through Jesus's total gift of self on the cross, eternal life came to the world. Self-gift that brings about a communion of persons brings forth new life.

This then is what love looks like:

TOTAL SELF-GIFT

THAT RESULTS IN PERMANENT UNION

THAT IS LIFE GIVING

Now, since we are created in God's image and likeness, we are made to imitate God's love.

Some years ago, I gave a homily about sexuality and the Church's teaching on contraception. A few days after I gave that homily, an anonymous letter arrived in the mail. In this letter, the person said, "Father, please keep God out of our bedroom and out of our sex lives."

It dawned on me that this person had hit the nail on the head in identifying the problem of our world's view of sexuality. You see if God is love, and we remove God from the bedroom and God from our sex life, then we have removed love from the bedroom and love from our sex life.

Rather than God having nothing to do with marriage and sex, marriage and sex are precisely where God should be revealed!

Marriage in fact is a sacrament. It is an outward sign that reveals to the world God's love for his people.

On the wedding day, a priest asks a couple 3 basic questions: Have you come here freely without reservation to give yourself to each other in marriage? TOTAL SELF-GIFT. Will you love and honor each other for the rest of your lives? PERMANENT UNION. Will you accept children lovingly from God and bring them up according to the laws of God and his Church? OPENNESS TO LIFE. Right there in the marriage vows we see an image of God's love. Total self-gift, that results in permanent union, that is open to life.

Sex then is the language of the body that is meant to speak the wedding vows! In the marital embrace a couple is saying, "Take me, this is my body given for you." They are saying, "Give myself to you as an expression of my total commitment and as a way to renew our covenant which is permanent and faithful."

They are saying, %we are open to accepting children lovingly from God.+

Sex is meant to be an expression of the marriage vows. Sex is meant to be an expression of authentic love! This sounds so obvious, but somehow our world has lost sight of this.

Ultimately, this is the question that we have to ask ourselves regarding our sexuality. Does this thought or action image the love of the Trinity? Is it an expression of total self-gift? Is it an expression of permanent union? Is it open to life?

We begin to see how our world no longer sees sex as a gift for another, as an expression of commitment, as a means to co-create new life with God. In fact, in our popular culture, sex really doesn't have much to do with love at all.

If love is about giving myself for the good of another, the very opposite of love is to use another for my own gratification and pleasure. Here lies the tragedy of pornography and self-gratification. It is nothing more than use and exploitation.

It is also evident that sex outside of marriage can never image the commitment that love is supposed to express.

And in no way can contraception or homosexual acts image God's love which is never sterile, but always fruitful and life-giving.

The fall out of our culture's sexual ethic has been devastating. Relationships based on use, selfishness and little commitment have left our society broken. You know the statistics: one in every 2 marriages ends in divorce, unwanted pregnancies result in 1.5 million abortions a year, over half of children born today are born outside of marriage, people have fallen into the grip of sexual addiction and vice.

But there is hope. Where sin abounds grace abounds all the more.

Indeed at the root of all of our sins of impurity is a desire for true love, a desire for intimacy, a desire for acceptance, a desire for the beautiful. GK Chesterton once said, %every man who knocks on the door of a brothel is looking for Jesus Christ.+We are all looking for true love.

Christ is the answer to our deepest human longings for intimacy and acceptance. He beckons all whom are weary and broken to find healing and refreshment in him. Jesus awaits us in the sacrament of reconciliation to shower us with his mercy and forgiveness, and then he asks us to rise back up and follow him. This is where true freedom and joy will be found, in following his way of love. It is time for the Church to launch a counter-sexual revolution. We must gird our loins with the truth. We must reclaim the truth about authentic love and God's plan for our sexuality.

In the coming weeks, I invite you to participate in the Archdiocesan program, %As for me and my house.+Take this opportunity to educate yourself, to learn how to protect your family, to find healing and help, and to reclaim your house for the Lord.

Homily Talking Points

- Talk about the dignity of the human person... that we are made in God's image and are called to mirror his love.
- Speak about how our culture has the power to pull us away from the dignity of our human sexuality and the beauty of authentic love.
- Present God's plan for our sexuality in the context of the true meaning of love.
- Show how pornography and other sexual sins do not reflect God's love, and violate our dignity.
- Talk about the opposite of love being the use of another as an object for our own gratification.
- Raise awareness of the dangers of pornography entering into our homes, particularly its corrosive effect on the marriage covenant and the damage it does to the spouse and the family.
- Present the Archdiocesan initiative . %s for Me and My House.+
- Speak about forgiveness and hope.
- Encourage participation in the sacrament of reconciliation.
- Invite and encourage people to participate in %s for Me and My House.+

You may also want to mention some of the following advantages to participating in the program:

- Become aware of the dangers to our children.
- Discover the resources available to assist you in protecting your family.
- Learn what resources are available for those who have fallen into the habit of using pornography.
- Discover the resources available to assist the parish community to grow in their understanding of God's plan for human sexuality.

Liturgical Recommendations

Prayer of the Faithful

During the Prayer of the Faithful, petitions similar to the following may be offered:

- For those who suffer from addiction, and whose lives are full of the pain of failure and shame, that God may lead them to a renewed life of grace and respect for the beauty of all God's creation.
- For those who have been hurt by sexual and economic exploitation, that the disciples of Jesus may boldly proclaim their dignity before the world.
- For our archdiocesan initiative to combat pornography and promote human wholeness, that the world may come to know that exploitation and violence are not the answers to life's complexities and problems.
- For families and all individuals, that they may live lives of holiness in a society which is safe, and a culture which upholds the values of life, human dignity, and justice for all.

Music

Hymns and songs whose texts speak to the themes of justice, Christian living, genuine love, and human dignity would be especially appropriate in service to the liturgy on Awareness Sunday. Those preparing the liturgy will also want to focus on the thematic content of the Sunday readings and prayers of the Mass when selecting music.

One particular song, whose text embraces the words "As for me and my house...+is the song "We Will Serve the Lord"+published by OCP Publications. The words of the second verse are especially connected to the focus of the archdiocesan initiative:

*Pleasure is a siren, promising the flesh
brief relief from emptiness, a hiding place from death.
Some will choose to chase it until it leaves them bored,
but as for me and my house, we will serve the Lord...*

For those interested in using this song, the toll-free telephone number for OCP Publications is 1-800-LITURGY. The catalog number for the song "As for Me and My House"+is 11103.

Prayer for the Archdiocesan Initiative

“As for Me and My House”

(written by Michael Podrebarac, Archdiocesan Liturgy Consultant)

God of glory and majesty, you have clothed your creation with the raiment of beauty and the mantle of dignity, and have created man and woman in your own divine image and likeness.

Forgive those who have distorted the gift of human love, and offer them the grace to turn away from their sins, and embrace the gospel of life.

Liberate those imprisoned by addiction, and provide them the wisdom to seek help and break the chains of despair and shame.

Soothe the suffering of those who have been exploited by pornography, and enable all families and individuals to live in a peaceful and just society.

May we embrace your gift of chastity as a means of giving you glory, and of sharing in your loving plan of salvation.

Amen.

*Choose this day whom you will serve...
but as for me and my house, we will serve the Lord.
Joshua 24:15*

“As for Me & My House”

Video

The video should be shown prior to the homily.

Available in either VHS or DVD, the short video presentation will serve as the anchor and foundation for the program launch in the Archdiocese.

Parish leadership groups should have an orientation and view the video in advance so they may be available to answer questions on Awareness Sunday

As for Me and My House... is a far-reaching effort designed to touch and shape the lives of Catholic families throughout the Archdiocese. It is built on a keystone of awareness, education, support and healing. This video should provide the catalyst not only to introduce the program to the Catholic faithful, but also to inspire and motivate every viewer to become involved in the program and do their part to eliminate the disparaging and scandalous nature of pornography.

As for Me and My House... video is an important aspect of the program. The duty for showing the video sits with the parish and the parish coordinator. Bill Scholl, the Program Implementation Manager, is available to work with each parish to help mobilize the audio visual resources necessary. However, responsibility for the logistics of showing the video or DVD rests with the parish and the parish coordinator.



“MY House” Support Materials

In order to educate families about the threats of pornography in their own lives and give them a means to reaffirm their commitment to a Christ-centered home, the archdiocese is providing some resource materials. These are to be distributed to parishioners after mass for their use at home.

The Spiritually Healthy Family Checklist is made available for you to copy and distribute after mass or in the bulletin. (Note: It can be found in the user manual appendix section).

Prayer cards, referral cards and a brochure that describes the program and how to get help have been printed for you and will be available for you to distribute on Awareness Sunday.

“My House” Website

You can access a link to the My House web-site through the Archdiocesan web-site, www.archkck.org or go directly to <http://myhouse.archkck.org>,

The Archdiocesan My House web-site provides information regarding the complete anti-pornography initiative; focusing on awareness, continuing education and resources for support and healing.

The web site includes:

- Description of the program and its purpose
- List of important resources for support and healing
- Articles that promote a better understanding of the risks and dangers of pornography
- Statistical information regarding the effects of pornography
- Information about Theology of the Body study groups
- Links to available resources

Communications in the Leaven

The Leaven newspaper will be one of the main sources of communication to the entire Archdiocesan community. This form of communication will be utilized continuously throughout the program.

It will include:

Announcement article to come out two to three weeks prior to full implementation of the Archdiocesan ~~My~~ My House+Program the program and its purpose

Other examples:

Feature article on someone who has either struggled with an addiction or who has had a family member or friend who has struggled with an addiction

Feature article on pervasiveness of pornography in our society

Follow-up articles exploring various aspects of program as needed

Publishing of information regarding assistance available from Catholic Community Counseling

Note: Parishes are welcome to call the Leaven with Feature Story ideas. Story ideas can be emailed to Anita McSorely, Assistant Editor, anita@theleaven.com or you can call her at 913-647-0318.

Resources

RECOMMENDED BOOKS

Breaking Free

12 Steps to Sexual Purity for Men

The venom of Internet pornography is slowly killing the spiritual life of millions of Christian fathers.

Pornography, like alcoholism, isn't a problem that goes away if left untreated.

This booklet is designed to educate Christians regarding this crisis that is facing men in the Church today. Not only does it help one overcome an addiction to pornography, but it also helps prevent an addiction.

Stephen Wood – Family Life Center Publications – www.familylifecenter.net

Protecting Your Child in an X-Rated World

What you need to know to make a difference.

Pornography is no longer simply a problem affecting men. Whether it's cable TV, 900 numbers, the Internet or music, your kids are facing a flood of pornography. Protecting Your Child in an X-Rated World offers a practical plan for shielding your son or daughter from the dangers of pornography.

Frank York & Jan LaRue – Tyndale House Publishers – www.family.org

Every Man's Battle with Workbook: Winning the War on Sexual Temptation One Victory at a Time

Presents a detailed plan for any man who desires sexual purity . perfect for men who have fallen in the past, those who want to remain strong today, and all who want to overcome temptation in the future.

Stephen Arterburn & Fred Stoeker with Mike Yorkey – Water Brook Press

Love and Responsibility

Drawing from his own pastoral experience as a priest and bishop before he became Pope John Paul II, Karol Wojtyła has produced a remarkably eloquent and resourceful defense of Catholic tradition in the sphere of family life and sexual morality. He writes in the conviction that science- biology, psychology, sociology- can provide valuable information on particular aspects of relations between the sexes, but that a full understanding can be obtained only by study of the human person as a whole.

Karol Wojtyła (Pope John Paul II) – Ignatius Press, www.ignatiuspress.com

Real Love

Answering your questions on Dating, Marriage, and the Real Meaning of Sex

Mary Beth answers questions · about sex, about dating, about healing after a shattered relationship, about struggles to live love. Now, for the first time, Mary Beth has published these questions · and her answers · in a comprehensive, readable guide that addresses the details of the very real struggle that people face in trying to live real love in a world gone mad. She tackles the toughest issues · premarital sex, contraception, divorce, homosexuality, pornography and others · demonstrating that living respect for God's gift of sexuality is the only way to find real, honest love.

Mary Beth Bonacci – Ignatius Press, www.ignatiuspress.com

If You Really Loved Me

100 Questions on Dating, Relationships and Sexual Purity

In a question and answer format Jason Evert, discusses every aspect of chastity. He emphasizes that saying no to premarital sex is saying yes to authentic love. Using anecdotes drawn from stories he has heard in his speaking to youth and his own experience, Evert writes clearly and persuasively on the questions about dating, relationships, sexuality, and chastity that young people have asked him wherever he speaks.

Jason Evert – St. Anthony Messenger Press, <http://catalog.americancatholic.org>

VIDEOS & DVDS

Renewing the Mind of the Media

A statement on Overcoming the Exploitation of Sex and Violence in Communications

The bishops address the gratuitous violence and misuse of sexuality in the media. Includes suggestions for action.

United States Conference of Catholic Bishops – www.usccb.org

Winning the Battle for Sexual Purity – Straight talk with Men about Love and Life

In this straight talk with men, Christopher West addresses the struggles in the area of sexual purity and lust that many, if not most, men face on a regular basis. He offers a practical battle plan for not only avoiding lust, but actually experiencing a victory in viewing others purely. He shows how we can transform the view of woman as an object for selfish gratification to a deep and lasting view of woman as a glorious creation of God.

Christopher West – LuminousMedia.org – 800-376-0520

Sex & Young America

The Real Deal

Understand the sexualized youth culture.

Examine media's impact on norms for sexual behavior.

Develop skills and strategies to provide practical help to our youth. *National Coalition for the Protection of Children & Families – 1-513-521-6227*

Real Love – The Video Series

Nine 25 minute videos

Helping teens date smart and to live real love in a world full of confusion and mixed messages.

In this series, Mary Beth has created the ultimate comprehensive resource to help teens deal with decisions they face. Shot in a relaxed, MTV Unplugged+style setting, these nine 25 - minute videos give us Mary Beth at her best - sharing, laughing and interacting with teens. That same trademark combination of humor, spiritual insights and practical wisdom she has shared with audiences around the world is captured to help teens - your teens - to date smart, stay chaste and to live real love in a world full of confusion and mixed messages. 1. Love Is not a Warm Fuzzy 2. The Four Loves 3. Sex Speaks a Language 4. Babies Are More Than Drool 5. One Disease Can Ruin Your Whole Day 6. Freedom To Dump Losers 7. Love Means Never Having to Say I'm Sorry I Messed Up Your Life+ 8. Walking the Walk 9. Getting Past the Past

Mary Beth Bonacci - http://www.catecheticalresources.com/Video_Series.htm

Sex, Love and Relationships

A practical help for some of the most important choices every teenager must face. A

four-part Series with Leader and User Guides

Today's youth have not been told the whole truth about the consequences of sexual activity, experimentation and permissiveness. Pam shares from her heart in this riveting presentation in a way that helps teens think through their sexual choices and potential consequences.

Pam Stenzel – Vision Video, P.O. Box 540, Worcester, PA 19490

DVD's

Purity in an Impure Age

Pope John Paul II even describes the body as a theology. Why? Because the body and sexuality are meant to proclaim God's eternal plan of love to the world. True Christian purity is the ability to see this! Christian purity is the ability to see the mystery of God revealed through the body and sexuality. Christopher West Ascension Press 800-376-0520

Every Young Man's Battle

This 58 minute DVD teaches both the pitfalls to avoid and the strategies to adopt to win the battle for purity. The DVD is a multi-media tool for teens and college-aged young men seeking to break free from the allure of pornography. However, men of all ages will greatly profit by viewing it. The presentation wisely avoids showing explicit pornography scenes. Yet it is honest and direct in its approach.

This DVD was made by men for young men. It uses music, powerful personal testimonies, as well as football and military analogies to teach the strategies for winning the battle for sexual purity. Every Young Man's Battle should not be shown in mixed-gender groups, but it could be an excellent tool for: any group of young men 13 or older, father/son retreats, or a father and son to view together at home.

Family Life Center Publications, www.familylifecenter.net

CD's

Breaking Free Audio Series on CD

1. **Twelve Steps to Sexual Purity – Steve Wood**
2. **An Affair of the Mind – Laurie Hall**
3. **The Healing Power of Confession – Scott Hahn**

This 3-CD series offers practical assistance to help overcome - and prevent - an addiction to pornography. On CD one, Steve Wood outlines twelve steps to sexual purity for men. On CD two, Steve interviews Laurie Hall (author, An Affair of the Mind) as she shares the devastating effects that pornography has on a family, and how to save a marriage after a pornography addiction. CD three is a riveting interview with Scott Hahn on the healing power of confession.

Family Life Center Publications . www.familylifecenter.net

The Pornography Plague

In this powerful presentation, Catholic theologian and media host Jeff Cavins notes that many men struggle with pornography. Given our fallen human nature and the profound effects of permissive society, it is not surprising that even Christian men fall prey to its snares. With great insight and charity, Cavins shows how we can fight pornography's devastating influence and helps us chart a course to true Christian Purity.

Luminous Media.org . Phone 800-376-0502

God, Sex and the Meaning of Life

Drawing on Pope John Paul II's Theology of the Body, West shares God's original plan for marriage and sexuality and how an understanding of this plan gives profound meaning to all our lives . married, single, and consecrated celibates.

Christopher West . Ascension Press . 800-376-0520

SMALL GROUP SHARING

A New Language: A Study Guide on John Paul II's Theology of the Body

For men and women, by Women Affirming Life, Inc. Brighton, MA

Dr. Mary Shivanandan . Professor at the John Paul II Institute in Washington, D.C. The study resources incorporate: John Paul II's Theology of the Body, Shivanandan's Crossing the Threshold of Love, Scripture and The Catechism of the Catholic Church.

Information regarding study groups is available by calling the Family Life Office at the Archdiocese . 913-647-0329 or emailing: famlife@archkck.org

BOOKLETS, PAMPHLETS, FLYERS, ETC.

Family Guide for Using Media

Eight-page flyer

This flyer looks at media influence on our lives and helps us to reflect on how it relates to our Christian faith and moral beliefs.

United States Conference of Catholic Bishops . www.usccb.org

Pure Mind Scripture Memory Kits

These are invaluable resources for men struggling to find freedom from pornography. Each card has a different Bible verse you can memorize for a pure mind. They fit in your pocket so they are always at your fingertips. 10 cards in each kit. Volume I & Volume II

Family Life Center Publications . www.familylifecenter.net

Pure Mind Scripture Program for the computer (FREE)

This is an invaluable resource for anyone desiring sexual purity. It is available for free download from www.dads.org> resources> Pornography> Pure Mind Scripture Program. A different scripture verse will appear each time the computer starts up.

Resources for Pastors

Ideas:

Articles:

How is Pornography Harmful?

Think it's not a problem? (Statistics)

Going Online . Parents' Concerns (Statistics)

Going Online . The Communication Gap (Statistics)

Going Online . Youth and the Internet (Statistics)

The Harmful Effects of Pornography . By PAUL J. McGEADY General Counsel of Morality in Media

Contact the Family Life Office . 913-647-0329

Statistical Data

Pornography Industry Statistics

- Size of the Industry \$57.0 billion world-wideó\$12.0 billion US
- Adult Videos \$20.0 billion
- Escort Services \$11.0 billion
- Magazines \$ 7.5 billion
- Sex Clubs \$ 5.0 billion
- Phone Sex \$ 4.5 billion
- Cable & Pay Per View \$ 2.5 billion
- Internet \$ 2.5 billion
- CD-Rom \$ 1.5 billion
- Novelties \$ 1.0 billion
- Other \$ 1.5 billion
- Porn revenue is larger than all combined revenues of all professional football, baseball and basketball franchises.
- US porn revenue exceeds the combined revenues of ABC, CBS, and NBC (\$6.2 billion)
- Child pornography generates \$3 billion annually

Internet Porn Statistics

- Pornographic websites 4.2 million (12% of total websites)
- Pornographic pages 372 million
- Daily pornographic search engine requests 68 million (25% of total search engine requests)
- Daily pornographic emails 2.5 billion (8% of total emails)
- Average daily pornographic emails/users 4.5 per Internet user
- Monthly Pornographic downloads (peer-to-peer) 1.5 billion (35% of all downloads)
- Websites offering illegal child pornography 100 thousand
- Sexual solicitations of youth made in chat rooms 89%
- Youths who receive sexual solicitation 20%
- Worldwide visitors to pornographic websites 72 million annually

Children's Exposure to Pornography

- Average age of first Internet exposure to pornography 8 years old
- Nearly one-third (31%) have a computer in their bedroom, and one in five (20%) have an Internet connection there (Kaiser Study 2005) 8-18 age group
- Largest consumer of Internet pornography 12-17 age group
- 15-17 year olds having multiple hard-core exposures 80%
- 8-16 year olds having viewed porn online 90% (most while doing homework)
- 7-17 year olds who would freely give out home address 29%
- 7-17 year olds who would freely give out email address 14%
- Children's characters linked to thousands of porn links 26 (including Pokeman and Action Man)

Adult Internet Porn Statistics

- Men admitting to accessing pornography at work 20%
- US adults who regularly visit Internet pornography websites 40 million
- Promise Keeper men who viewed pornography in the last week 53%
- Christians who said pornography is a major problem in the home 47%
- Adults admitting to Internet sexual addiction 10%
- Male/female visitors to pornography sites 72% male 628% female
- 13% of women admit to accessing pornography at work
- 70% of women keep their cyber activities secret

Internet Pornography statistics become outdated very quickly, especially in the Internet environment where numbers change daily. These statistics have been derived from a number of different reputable sources including Google, Word Tracker, PBS, MSNBC, NRC, The Henry J. Kaiser Family Foundation Study, and Alexa research.

Content used by permission and provided by **Internet Filter Review**.

CHAPTER

3 *Education*

“As obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy, be holy yourselves in all your conduct.” (1 Peter 1:14-15)

Theology of the Body, an Overview

As an anecdote to the abuse and trivialization of human sexuality in our society and as a follow-up to Awareness Sunday, a key component of My House+ is the study of the Theology of the Body.+

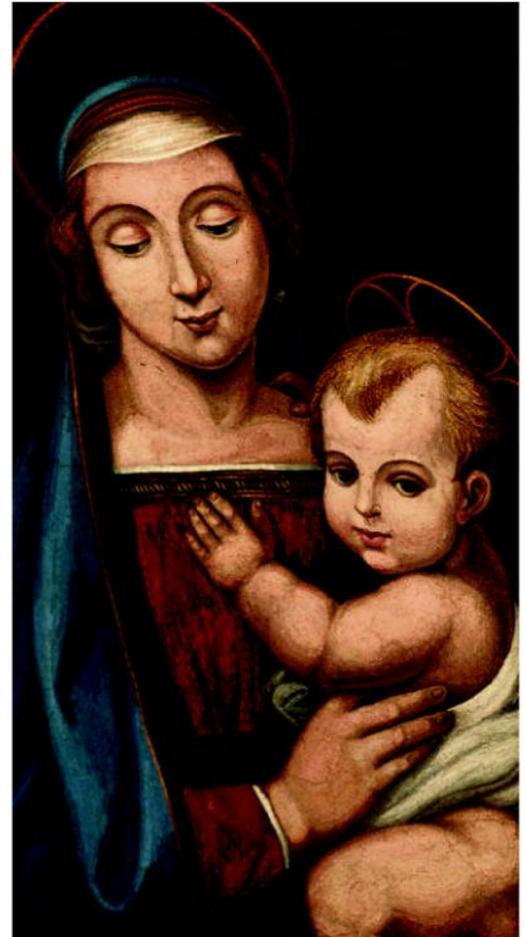
Parishes are offered a study and discussion course on the Theology of The Body, called A New Language.+

The Theology of the Body is Pope John Paul II's integrated vision of the human person - body, soul, and spirit. As he taught, the physical human body has a specific meaning and is capable of revealing answers regarding fundamental questions about us and our lives:

- Why were we created male and female?
- Why were man and woman called to communion from the beginning? What does the marital union of a man and woman say to us about God and his plan for our lives?

These questions and many more were answered in Pope John Paul II's 129 Wednesday audiences, which were given between the years 1979 and 1984.

His reflections were based on Scripture (especially the Gospels, St. Paul and the Book of Genesis). John Paul II discussed who man was in the beginning, who he is now (after original sin), and who he will be in the age to come.



How to get a Theology of the Body Study Group in your Parish

If your parish is interested in organizing a Theology of the Body study group, you can contact Jacki Corrigan with the Family Life office at 913-647-0329 or email her at famlife@archkck.org and she will arrange for a trained facilitator to lead your group.

Classes consist of six sessions which last about 1 1/2 hours and can be scheduled to meet the needs of the parishioners. It is suggested that class size be between 10-14 people. Cost is based upon the current price of materials and ranges from \$25-30 per person. Parishioners may request need-based, partial scholarships offered by Catholic Charities and the Archdiocesan Church Office. The requests will be coordinated through the Social Justice Office (Bill Scholl).

*How does the body express the human person?
How does the body express the human spirit?
What does Genesis teach us about the love between a man and a woman?*

These are a few of the questions to be explored in:

Theology of the Body: Study Group

Over the course of five years in 130 short homilies, Pope John Paul II developed a remarkable series of Scriptural reflections on the meaning of human love and sexuality. He called these reflections a *Theology of the Body* because, in some way, the body itself reveals God and the one-flesh union of man and woman images divine Trinitarian communion. The Holy Father's teaching offers a much-needed new vision to understand marriage and human sexuality. He asks us to reclaim the Christian understanding of sexuality and the human person as GIFT in order to show us the true meaning of human love and life. This enlightening and life-enhancing teaching offers a model for self-giving love and true happiness for all Christians, whether single, married or religious.

A New Language is a four part group study series which offers participants a new vision for understanding the meaning of human sexuality and marriage through study and reflection of Pope John Paul II's *Theology of the Body*. Season I, which includes 6 sessions, will be offered here at Parish. The series was developed through the collaboration of Professor Mary Shivanandan of the John Paul II Institute for Studies on Marriage & Family and Women Affirming Life.

An exploration to *The Theology of the Body*, inspired by Pope John Paul II's teaching, will be offered using Scripture and a study guide entitled: *A New Language* (Note: It is important for participants to attend all six sessions.)

A NEW LANGUAGE

Date:	Time:	Location:
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Materials include: The study guide, *A New Language*
Mary Shivanandan's book, *Crossing the Threshold of Love*
Excerpts from John Paul II's *Theology of the Body*
Scholarships are available

This form is for parishes to use in advertising the Study Groups. It can be emailed to you, so you may modify it with your own parish information, by contacting the Family Life Office at famlife@archkck.org.



A New Language Study Series

Season One: Original Unity of Man and Woman

Session One: An Introduction to the Major Themes/The Importance of Experience in Understanding Revelation

Session Two: Original Solitude

Session Three: Original Unity

Session Four: Original Nakedness and the Nuptial Meaning of the Body

Session Five: The Blessing of Fertility

Session Six: The Person, Gift and Communion

Season Two: Blessed Are the Pure of Heart

Session One: The Fall and Its Consequences for Man/Woman Relations

Session Two: Lust: A Deception of the Heart and a Distortion of the Language of the Body

Session Three: Christ's Words on Adultery of the Heart: A Call to Conversion

Session Four: Redemption of the Body in Christ: A Renewal and a Task

Session Five: Resurrection and the Nuptial Meaning of the Body

Session Six: Celibacy for the Kingdom

Season Three: Life in the Spirit

Session One: Ephesians 5: A Key Text for Marriage and Understanding Man and Woman

Session Two: The Head/Body Analogy - Bisubjectivity

Session Three: Submission: An Experiencing of Love

Session Four: Sacrament of Christ and the Church: Source of All the Sacraments

Session Five: Sacrament of Creation and the Indissolubility of Marriage

Session Six: Eros and Agape in Marriage

Season Four: Marriage and the Language of the Body

Session One: The Teaching of Vatican Council II

Session Two: Fundamental Significance of *Humanae Vitae* for Anthropology

Session Three: Primacy of Love and the Language of the Body

Session Four: Truth and the Language of the Body

Session Five: Ethos of Redemption and Motherhood

Session Six: Foundation of a Civilization of Love

Copyright Information: Members and study group participants, please note: A New Language study series was born of the desire to provide opportunities to understand better God's great gift of marriage, sexuality and the theology of the body. The goal is that by reading, listening, discussing and praying, participants will find themselves gradually more amazed at God's eternal plan. Therefore, in order to protect its academic and spiritual integrity, the entire text of all four seasons of A New Language+ is strictly copyrighted. Reproduction is solely limited for use in WAL-sponsored theology of the body groups without changes or adaptations in the text. No other reproduction in print or other media, including changes of any kind in the text, is allowed without written permission.

Archdiocesan Catholic Schools Information

Virtus – each school has access to the Virtus programming as it is currently available. Principals will work with staff members for appropriate grade level interventions.

Sunflower House – Internet and touching safety are programs in which our schools may participate. Principals and staff members will identify which programming best fits their schools' immediate needs.

Each Archdiocesan Catholic School has a copy of the following policies and procedures in their school manual.

Archdiocesan Catholic Schools Computing Resources and Internet Access Policies and Procedures, Effective August 1, 2005

- Technological Resources Policy #8135
- Guidelines for Acceptable Use of Archdiocesan Schools Computing Resources Policy #8136
- Internet Use Policy (for Students, Faculty, Staff) - Form #C119
- Agreement to the Terms and Conditions for Internet Access . Form #C120
- Acceptable Use Policy for Computers . Form # C121

Technological resources, including the Internet, are provided to support and enhance educational goals and objectives. Internet access is a privilege, not a right. Each school must provide written guidelines for the terms and conditions of internet use. Parents must acknowledge in writing that they have received the guidelines. In addition, in order to assure child safety and protection, schools with access to the Internet shall maintain filtering software on all computers used by and/or accessible to students.

(C 119-Internet Usage Policy, C 120-Internet Access, C121 Acceptable Use Policy for Computers)

Copyright Laws and licensing agreements #8135.1 Schools will comply with applicable federal and state laws regarding the duplication of materials. Schools are expected to abide by software and hardware agreements.

Website #8135.2 Each school site (or individual school personnel site) should reflect the teaching of the Catholic Church. (See #8136)

Guidelines for Acceptable Use of Archdiocesan Schools (“Schools”) Computing Resources

#8136

The following guidelines are to be followed by all schools of the Archdiocese of Kansas City in Kansas.

Schools' computing resources are provided for use by students, faculty, staff and other authorized users of the School. All users are responsible for using these resources in an ethical, moral and lawful manner. The following guidelines outline the use of School computing resources:

- 1.** The computing resources of the School are the property of the School. Therefore, unauthorized, illegal, immoral and/or unethical use of computing resources is prohibited. Access to any computing resource may be revoked by the Superintendent of Schools, or the President or Principal of the School or designee without prior notice.
- 2.** Privacy is not guaranteed. Users are not guaranteed privacy in any communication utilizing School computing resources.
- 3.** No student of the School may use another's computer ID or password, without permission. Students must not access another's computer account, files or other work.
- 4.** The School is not responsible for damages to any party arising from the use of any School computing resource.
- 5.** All student access to the Internet is subject to the Schools' scheduling requirements governing computer equipment. Scheduling may change without prior notice to serve the needs of the School.
- 6.** Usage of the Internet and School network for unacceptable, non-School approved purposes is prohibited.
- 7.** The School computing resources may not be used to intimidate or create an atmosphere of harassment. Fraudulent, threatening, or obscene e-mail or graphical displays used to harass or intimidate are prohibited.
- 8.** The Schools' computing resources may not be used to advance or endorse any candidate for elective public office.
- 9.** The Schools' computing resources are to be used for school purposes and not for the promotion of non-School matters or self-promotion.
- 10.** An individual's computer privileges may be suspended or restricted and/or other disciplinary action be taken immediately upon the discovery of a possible violation of these guidelines.
- 11.** It is the responsibility of all students and employees of the School to become familiar with these guidelines. It is the responsibility of all employees to report violations of these guidelines to the appropriate School authority.

The Archdiocesan School Office will review and amend this policy when necessary.

Sample INTERNET USE POLICY

(For Students, Faculty, Staff)

TERMS AND CONDITIONS FOR (Name of School) INTERNET USE

Students, faculty, and staff are asked to read the following information carefully before signing this document. All users will be held accountable for the rules and guidelines set forth in the document.

Internet access is now available to (Name of School). It is our belief the Internet offers vast, diverse, and unique resources to students, faculty and staff. Their goal in providing this service to (Name of School) is to provide educational excellence by facilitating resource sharing, innovation and communication.

The Internet is an electronic highway connecting thousands of computers all over the world and millions of individual subscribers. Users have access to the following:

- World-wide electronic mail communications;
- information and news;
- public domain and shareware of all types;
- discussion groups on a plethora of topics ranging from diverse cultures to the environment to music to politics;
- access to many university library catalogs.

With access to computers and people all over the world also comes the availability of material that may not be considered to be of educational value in the context of the school setting. Steps to restrict access of inappropriate materials have been taken. However, on a global network it is impossible to control all materials and an industrious user may discover inappropriate information.

Internet access is coordinated through a complex association of government agencies and regional and state networks. In addition, the smooth operation of the network relies upon the proper conduct of the end users who must adhere to strict guidelines. These guidelines are provided here so that users are aware of the responsibilities users are about to acquire. In general, this requires efficient, ethical, and legal utilization of the network resources. If a (Name of School) user violates any of these provisions, his/her access will be terminated and future access could possibly be denied. The signature(s) at the end of this document indicate that the party (parties) who signed has (have) read the terms and conditions carefully and understand their significance.

INTERNET Terms and Conditions

1) Acceptable Use: The purpose of Internet access is to support research and education in and among academic institutions in the U.S. by providing access to unique resources and the opportunity for collaborative work. School use must be in support of education and research and consistent with educational objectives. Use of another organization's network or computing resources must comply with the rules appropriate for that network.

Transmission of any material in violation of any U.S. or state regulation is prohibited. This includes, but is not limited to: copyrighted material, threatening or obscene material, or material protected by trade secret. Use for product advertisement or political lobbying is also prohibited. Use for commercial activities is generally not acceptable.

2) Privileges: The use of the Internet is a privilege, not a right, and inappropriate use will result in a cancellation of those privileges. Students who receive access will participate in a discussion with the appropriate instructor/system administrator pertaining to the proper use of the network. The system administrators and teachers will deem what is appropriate use, and their decision is final. The school may deny, revoke, or suspend specific user access.

3) Netiquette: Users are expected to abide by the generally accepted rules of network etiquette. These include, but are not limited to the following:

- Be polite. Messages should not be abusive to others.
- Use appropriate language. Do not swear, use vulgarities or any other inappropriate language.
- Do not reveal personal addresses or phone numbers or the addresses and/or phone numbers of fellow students or other school personnel.
- Illegal activities are strictly forbidden, i.e., the illegal copying or installation of software, or violation of copyright laws.
- Note that electronic mail (e-mail) is not guaranteed to be private. People who operate the system do have access to all mail. Messages relating to or in support of illegal activities may be reported to the authorities.
- Do not use the network in such a way that another user's work would be disrupted or invaded.

4) (Name of School) and its personnel make no warranties of any kind, whether expressed or implied, for the service it is providing. (Name of School) and its personnel will not be responsible for any damages suffered. This includes the loss of data resulting from delays, nondeliveries, misdeliveries, or service interruptions caused by negligence, errors, or omissions. Use of any information obtained via the Internet is at the user's own risk. This is to say that (Name of School) is not responsible for the accuracy or quality of information obtained.

5) Security: Security on any computer system is a high priority, especially when the system involves many users. If a user feels he/she can identify a security problem on the Internet, the user is to notify the system administrator or classroom teacher. A security problem could mean that a user has gained access to data in error. Attempts to access the Internet as a system administrator will result in cancellation of user privileges. Any user identified as a security risk or having a history of problems with other computer systems may be denied access to the Internet.

6) Vandalism: Vandalism will result in cancellation of privileges. Vandalism is defined as any malicious attempt to harm or destroy hardware, data of another user, of the Internet or any agencies or other networks that are connected to the Internet. This includes, but is not limited to, the uploading or creation of computer viruses.

7) All terms and conditions as stated in this document are applicable to (Name of School) students, faculty, and staff. These terms and conditions reflect the entire agreement of the parties and supersedes all prior oral or written agreements and understandings of the parties. These terms and conditions shall be governed and interpreted in accordance with the laws of the State of Kansas and the United States of America.

8) Plagiarism: All laws that relate to plagiarism apply to the copying and usage of data gained from Internet sites.

9) Communication over the network should not be considered private. Professional supervision, system maintenance, and other interactions may require review and inspection of directories and messages.

SAMPLE

Agreement to the Terms and Conditions for Internet Access

(Students)

Student: _____
(please print)

I understand and will abide by the Terms and Conditions for Internet access. I further understand that any violation of the regulations is unethical and may constitute a criminal offense. Should I commit any violation, my access privileges may be revoked, and school disciplinary and/or appropriate legal action may be taken.

The school reserves the right to inspect directories and access may be restricted to designated hours.

Student Signature: _____

Date: _____

Parent or Guardian _____

Date: _____

As the parent or guardian of this student, I have read the Terms and Conditions for Internet access. I understand that this access is designated for educational purposes and that (Name of School) and its officials have taken available precautions to eliminate access to controversial material. However, I also recognize it is impossible for (Name of School) and its officials to restrict access to all controversial materials and I will not hold (Name of School) and its officials responsible for materials acquired on the network. Further, I accept full responsibility for supervision if and when my child's use is not in a school setting. I hereby give my permission to grant access for my child and certify that the information contained on this form is correct.

Parent/Guardian Signature: _____

Date: _____

SAMPLE

Agreement to the Terms and Conditions for Internet Access

(Faculty and Staff)

Employee Name: _____
(Please print)

I understand and will abide by the Terms and Conditions for Internet access. I further understand that any violation of the regulations is unethical and may constitute a criminal offense. Should I commit any violation, my access privileges may be revoked, and school disciplinary and/or appropriate legal action may be taken.

The school reserves the right to inspect directories and messages. Access may be restricted to designated hours.

Employee Signature: _____

SAMPLE

Acceptable Use Policy for Computers

Computers are used to support learning and to enhance instruction. Computer networks allow people to interact with many computers. It is a general policy that all computers used through (Name of School) are to be used in a responsible, efficient, ethical and legal manner.

The use of computers is a privilege, not a right, and inappropriate use will result in a cancellation of those privileges. The administration, faculty and staff may deny, revoke, or suspend specific user accounts at any time. The System Administrator will deem what is inappropriate use and may close an account as required.

All students, Kindergarten through 8th Grade are expected to abide by basic accepted rules of computer etiquette. These include (but are not limited to) the following.

- A. Be polite
- B. Use appropriate language
- C. When you cut or copy computer files, always cite your sources
- D. Keep all computer areas clean and free of food and drink
- E. Never use a computer to harm other people, or enter into their files
- F. Treat computer hardware or software with respect
- G. Do not give personal information.

Failure of students in Grades 4-8 to adhere to computer policy and guidelines for the use of (Name of School) computers, as described below, will result in the loss of individual access privileges. Unacceptable uses of (Name of School) computer hardware and software are:

- A. Copying commercial software in violation of federal or international Copyright laws.
- B. Using profanity, obscenity, or other language that may be offensive to other users.
- C. Using (Name of School) computer or network for commercial gain or illegal activity.
- D. Users giving their password to another user.
- E. Unauthorized inspection, alteration, deletion, publication, copying or tampering with files. This includes, but is not limited to the uploading or creation of computer viruses.
- F. Use or downloading of any software, online service, or other media, without the permission from the supervising teacher or network administrator.
- G. Removal of any piece of (Name of School) computer equipment, hardware or software from its designated place, without permission.
- H. Intentional access of an inappropriate web site.

These rules will apply:

- A. Students will follow teacher directed procedures at all times.
- B. The person to whom an account is issued is responsible at all times for its proper use.
- C. Vandalism will result in the cancellation of all privileges. Vandalism is defined as a malicious attempt to harm or destroy data of another user, computer or network attached to the (Name of School) computer network.

All terms and conditions as stated in this document are applicable to the (Name of School) School. These terms reflect the agreement and understanding of all parties. These terms and conditions shall be governed and interpreted in accordance with the laws of the State of Kansas and the United States of America.

Before students will be allowed to use (Name of School) computers, this document must be read, signed and returned to the school. This document will be kept on file throughout this school year. Students and parents are responsible for any monetary expenses incurred by intentional damages to computer hardware or software caused by the student.

Acceptable Use Policy

APPLICATION PORTION OF DOCUMENT

Users Full Name _____

Home Address _____

Home Phone _____ Work Phone _____

STUDENT CONSENT

I understand and will follow the basic accepted rules of computer etiquette for the (Name of School) School Computer Program. I understand that if I don't follow these rules my computer privileges may be suspended. I also understand that I am responsible for any repairs or expenses, as a result of my actions.

User Signature: _____ Date ___ / ___ / ___

PARENT OR GUARDIAN CONSENT

As the parent or guardian of this student, I have read and discussed the terms of the Acceptable Use Policy for Computer access with my child. I understand that this access is designed for education purposes. I accept full responsibility for my child's use/misuse of _____ School's computer hardware and software

Parent or Guardian (*Please print*) _____

Signature: _____ Date ___ / ___ / ___

SPONSORING TEACHER CONSENT

I have read the terms of the _____ School Acceptable Use Policy and agree to promote this agreement with student. As the sponsoring teacher I do agree to instruct the student on acceptable use of the computer and network policies as described in this document. As an employee of _____ School, I also agree to abide by all policies as stated in the _____ Acceptable Use Policy.

Teachers Name (Please Print) _____

Teachers Signature: _____ Date ___ / ___ / ___

Grades K-3

Combating Pornography Youth Ministry Resources

For Youth Ministers:

Summer education and training sessions including:

- Defining Pornography
- Theology of the Body: Weaving It Into the Fabric of Your Ministry
- National Coalition Video Series and Discussion
- How To Handle: Youth with History of Sex Abuse, When to Call Social Services, Confidentiality and Mandated Reporting

For 5-6th Graders:

Curricula including:

- Dangers of Disposable Culture: Valuing Life and Dignity
- Friendship: Loving Our Neighbor vs. Using Our Neighbor
- Baptismal Promises and Virtues in 5-6th Grade Daily Life
- Warning: Danger on the Information Highway

For Junior High:

Curricula including:

- Defining Using Others through Biblical Stories
- Hurting Others: Would You Want Someone to Treat Your Sister that Way?
- Maleness and Femininity: God's Plan
- Baptismal Promises and Virtues in Junior High Daily Life

For High School:

Curricula including:

- Intro to Pope John Paul II's Theology of the Body . Fr. C. Jarrod Lies/ Tom McCabe
- Name It: Dignity and Virtue vs. Disposable Culture
- Christian Vocation and Chastity in All Vocations
- Media and Its Target: You

For more information, please contact the Archdiocesan Youth Office youth2@archkck.org

Youth Ministry Resources

Books:

Real Love by Mary Beth Bonacci
Theology of the Body for Beginners by Christopher West
We're on a Mission from God by Mary Beth Bonacci
If You Really Loved Me by Jason Evert
A Case for Chastity by Heather Gallagher, Peter Vlahutin
Pure Love by Jason Evert
Love and Responsibility by Karol Wojtyla, H.T. Willetts

Videos:

Hard Questions Straights Answers by Jason Evert
Sex and Young America Interactive Discussion Series by National Coalition for the Protection of Children and Families
Love is Patient: Saving Sex for Marriage by Paraclete Press
Real Love: The Video Series by Mary Beth Bonacci

Actions Encouraged by Youth Office:

Writing letters to businesses and elected officials
Talk about these topics with friends and family
Be a sign of contradiction
Prayer for a pure heart and vocation

APOSTOLIC LETTER

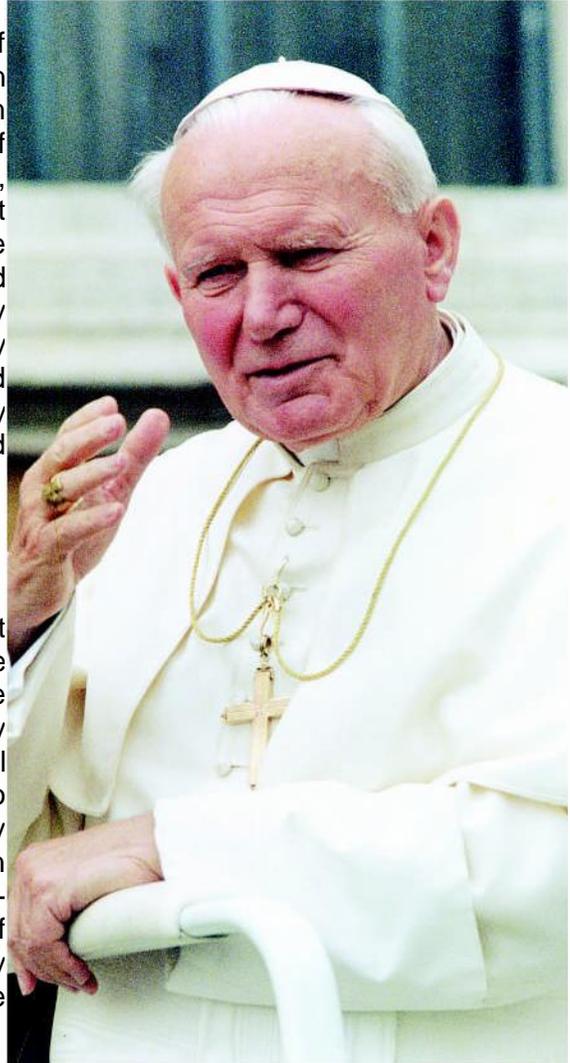
“THE RAPID DEVELOPMENT”

His Holiness John Paul II (to those responsible for Social Communications)

1. The rapid development of technology in the area of the media is surely one of the signs of progress in today's society. In view of these innovations in continuous evolution, the words found in the Decree of the Second Vatican Ecumenical Council, *Inter Mirifica*, promulgated by my venerable predecessor, the servant of God Paul VI, December 4, 1963, appear even more pertinent: "Man's genius has with God's help produced marvelous technical inventions from creation, especially in our times. The Church, our mother, is particularly interested in those which directly touch man's spirit and which have opened up new avenues of easy communication of all kinds of news, of ideas and orientations. ¶1]

*Fruitful Progress in the Wake of the Decree
"Inter Mirifica"*

2. More than forty years after the publication of that document, it appears appropriate to reflect on the challenges which the communications media constitute for the Church, which Paul VI said "would feel guilty before the Lord if she did not utilize these powerful means. ¶2] In fact, the Church is not only called upon to use the mass media to spread the Gospel but, today more than ever, to integrate the message of salvation into the new culture that these powerful means of communication create and amplify. It tells us that the use of the techniques and the technologies of contemporary communications is an integral part of its mission in the third millennium



The great challenge of our time for believers and for all people of good will is that of maintaining truthful and free communication which will help consolidate integral progress in the world. Everyone should know how to foster an attentive discernment and constant vigilance, developing a healthy critical capacity regarding the persuasive force of the communications media.

Also in this field, believers in Christ know that they can count upon the help of the Holy Spirit. Such help is all the more necessary when one considers how greatly the obstacles intrinsic to communication can be increased by ideologies, by the desire for profit or for power, and by rivalries and conflicts between individuals and groups, and also because of human weakness and social troubles. The modern technologies increase to a remarkable extent the speed, quantity and accessibility of communication, but they above all do not favor that delicate exchange which takes place between mind and mind, between heart and heart, and which should characterize any communication at the service of solidarity and love.

Throughout the history of salvation, Christ presents himself to us as the communicator of the Father: God, in these last days, has spoken to us through his Son (Heb 1:2). The eternal Word made flesh, in communicating Himself, always shows respect for those who listen, teaches understanding of their situation and needs, is moved to compassion for their suffering and to a resolute determination to say to them only what they need to hear without imposition or compromise, deceit or manipulation. Jesus teaches that communication is a moral act, a good person brings forth good out of a store of goodness, but an evil person brings forth evil out of a store of evil. I tell you, on the Day of Judgment people will render an account for every careless word they speak. By your words you will be acquitted, and by your words you will be condemned. (Mt 12: 35-37)

14. The apostle Paul has a clear message for those engaged in communications (politicians, professional communicators, spectators), therefore, putting away falsehood, speak the truth, each one to his neighbor, for we are members one of another... No foul language should come out of your mouths, but only such as is good for needed edification, that it may impart grace to those who hear (Eph 4: 25, 29).

To those working in communication, especially to believers involved in this important field of society, I extend the invitation which, from the beginning of my ministry as Pastor of the Universal Church, I have wished to express to the entire world Do not be afraid!

Do not be afraid of new technologies! These rank among the marvelous things . inter mirifica . which God has placed at our disposal to discover, to use and to make known the truth, also the truth about our dignity and about our destiny as his children, heirs of his eternal Kingdom.

Do not be afraid of being opposed by the world! Jesus has assured us, I have conquered the world! (Jn 16:33)

Do not be afraid even of your own weakness and inadequacy! The Divine Master has said, I am with you always, until the end of the world (Mt 28:20). Communicate the message of Christ's hope, grace and love, keeping always alive, in this passing world, the eternal perspective of heaven, a perspective which no communications medium can ever directly communicate, What eye has not seen, and ear has not heard, and what has not entered the human heart, what God has prepared for those who love him (1Cor2:9).

To Mary, who gave us the Word of life, and who kept his unchanging words in her heart, do I entrust the journey of the Church in today's world. May the Blessed Virgin help us to communicate by every means the beauty and joy of life in Christ our Savior.

To all I give my Apostolic Blessing!

From the Vatican, 24 January 2005, the Feast of Saint Francis de Sales, Patron Saint of Journalists.

***This is part of a letter from Pope John Paul, to read the entire document go to:

http://www.vatican.va/holy_father/john_paul_ii/apost_letters/documents/hf_jp-ii_apl_20050124_il-rapido-sviluppo_en.html



Catholic Church Teachings

All these links can be found on the “My House” website

<http://myhouse.archkck.org>

Apostolic Letter “The Rapid Development” His Holiness John Paul II to those responsible for Social Communications (January 24, 2005)

http://www.vatican.va/holy_father/john_paul_ii/apost_letters/documents/hf_jp-ii_apl_20050124_il-rapido-sviluppo_en.html

The Church and the Internet

<http://www.usccb.org/comm/churchinternet.shtml>

Ethics in Internet (February 28, 2002)

http://www.vatican.va/roman_curia/pontifical_councils/pccs/documents/rc_pc_pccs_doc_20020228_ethics-internet_en.html

Ethics in Communications (June 2, 2000)

http://www.vatican.va/roman_curia/pontifical_councils/pccs/documents/rc_pc_pccs_doc_20000530_ethics-communications_en.html

Messages of the Holy Father for the “World Communications Day”

John Paul II

http://www.vatican.va/holy_father/john_paul_ii/messages/communications/index.htm

Paul VI

http://www.vatican.va/holy_father/paul_vi/messages/communications/index.htm

Television and the Family: Guidelines for Good Viewing John Paul II

<http://www.ewtn.com/library/PAPALDOC/JP2FAMTV.HTM>

Ethics in Advertising (February 22, 1997)

http://www.vatican.va/roman_curia/pontifical_councils/pccs/documents/rc_pc_pccs_doc_22021997_ethics-in-ad_en.html

Pornography and violence in the communications media: a pastoral response (May 7, 1989)

http://www.vatican.va/roman_curia/pontifical_councils/pccs/documents/rc_pc_pccs_doc_07051989_pornography_en.html

MULIERIS DIGNITATEM THE DIGNITY AND VOCATION OF WOMEN JOHN PAUL II APOSTOLIC LETTER

http://www.vatican.va/holy_father/john_paul_ii/apost_letters/documents/hf_jp-ii_apl_15081988_mulieris-dignitatem_en.html

Letter to Families JOHN PAUL II

http://www.vatican.va/holy_father/john_paul_ii/letters/documents/hf_jp-ii_let_02021994_families_en.html

Letter to Women JOHN PAUL II

http://www.vatican.va/holy_father/john_paul_ii/letters/documents/hf_jp-ii_let_29061995_women_en.html

Letter to Children JOHN PAUL II

http://www.vatican.va/holy_father/john_paul_ii/letters/documents/hf_jp-ii_let_13121994_children_en.html

Ecclesia in America “The Church in America” JOHN PAUL II

http://www.vatican.va/holy_father/john_paul_ii/apost_exhortations/documents/hf_jp-ii_exh_22011999_ecclesia-in-america_en.html

Familiaris Consortio “The Role of the Christian Family” JOHN PAUL II

http://www.vatican.va/holy_father/john_paul_ii/apost_exhortations/documents/hf_jp-ii_exh_19811122_familiaris-consortio_en.html

Preparation for the Sacrament of Marriage (1996)

http://www.vatican.va/roman_curia/pontifical_councils/family/documents/rc_pc_family_doc_13051996_preparation-for-marriage_en.html

The Truth and Meaning of Human Sexuality (1995)

http://www.vatican.va/roman_curia/pontifical_councils/family/documents/rc_pc_family_doc_08121995_human-sexuality_en.html

From the Catechism of the Catholic Church

Man CCC 355-384

Original Sin CCC 396-409

The Church . The Body of Christ CCC 787-796

The Sacrament of Matrimony CCC 1601-1666

The Family and God’s Plan CCC 2201 -2206

The Sixth Commandment (Chastity) CCC 2331-2400

The Ninth Commandment (Purity of Heart) CCC 25 14-2533

From the U.S. Bishops**Movies and Reviews USCCB**

<http://www.usccb.org/movies/>

Renewing the Mind of the Media USCCB

<http://www.usccb.org/comm/renewingeng.shtml>

Your Family and Cyberspace USCCB

This concise document from the bishops addressed to parents provides a brief summary of the popular areas of the Internet and outlines concerns and opportunities regarding its use.

<http://www.usccb.org/comm/cyberspace.shtml>

Family Guide for Using Media USCCB

The bishops consider the increased accessibility of the Internet, computer networks, and related media, and their impact on people. Parents and others are encouraged to affirm Christian values when evaluating and making use of the tools in this expanding arena.

<http://www.usccb.org/comm/familyguide.shtml>



USCCB Family Guide

Renewing the Mind of the Media

“Do not conform yourselves to this age but be transformed by the renewal of your mind, so that you may judge what is God’s will, what is good, pleasing and perfect.” (Romans 12:2)

Statement on Overcoming the Exploitation of Sex and Violence in Communications from the U.S. Catholic Bishops

Introduction

The media have such potential to bring truth and beauty into the lives of billions of people that we cannot permit them to be the arena of those who would pervert God’s gifts of the body and sexuality. While today’s large media conglomerates seem beyond the reach of the influence of the ordinary person, we still dare to hope, through the grace of God (whose power made the wonders of communication possible) that all those who work in or use the media will unite to magnify God’s glory and to eliminate everything that would diminish his image in creation.

Because of their enormous power to shape humanity’s destiny, the means of social communication are of considerable interest to the Church. As the Second Vatican Council acknowledged, the media are capable of leading the human race upward or to ruin (cf. Second Vatican Council, The Decree on the Instruments of Social Communications [Inter Mirifica], no. 11).

The Church acknowledges the beauty of human sexuality and the sad fact of violence in human life. She distinguishes between the irresponsible depiction of sex and violence and their possible appropriate presentation in a moral context that may be suitable for adults, although it is not suitable for children or young people and should be kept away from them. What becomes objectionable is the use made of sex and violence, not the mere fact of their depiction.

These are among the factors that inspire this statement. The grounds for our concern are found in a faith-filled conviction about the dignity of the body and sexuality.

Pornography in the Light of the Theology of the Body and Sexuality

The Christian understanding of the body and sexuality is rooted scripturally in the creation accounts in the Book of Genesis that describe God’s loving creation of the body into which he breathes a life-giving spirit (cf. Gn 2:7). The human race thus brought into existence is revealed as created by God to be both male and female (cf. Gn 1:27). The Incarnation of the Son of God reaffirms the goodness of our bodily existence, and Christ elevates the natural state of sexuality found in creation to participation in the supernatural life of grace through his institution of the Sacrament of Matrimony. Sexual intercourse is shown to be part of the divine plan of creation, as God commands humanity to be fruitful and multiply (cf. Gn 1:28). The biblical text eloquently sums up the intimate sharing of life achieved in the conjugal act: *“That is why a man leaves his father and mother and clings to his wife, and the two of them become one body”* (Gn 2:24). In making marriage a sacrament, Christ gives even greater clarity to the purpose of sexuality. It is intended to foster a loving union between spouses and for the procreation and nurture of children.

Pornography offends against the divine plan for the body and for the intimacy of sexual union. It fixates on certain normal bodily functions in an immodest and obsessive way. It offends against chastity generically and in ways that reveal its specific evil. Following the Catechism of the Catholic Church, we can identify several ways in which pornography harms both those who produce it and those who use it.

By putting on display both bodily functions normally kept private and acts of sexual intimacy, which belong properly to the love of husband and wife, pornography violates the respect due the body and robs sexual intimacy of its intrinsic meaning and purpose. In addition, those who produce pornography, distribute it, or view it are all gravely injured by the harm done to their human dignity. Whatever rationalizations may be used, each of these, in a different way, becomes degraded into an object trapped in a system for procuring illicit pleasure and profit. All involved are drawn into the illusion of a fantasy world (cf. CCC, no. 2354). They are deprived of their ability to grow into the mature commitment to others whose goal, for many, is the covenant of marriage and family and, for some, the sacrifice of sexual activity for the sake of the kingdom (cf. Mt 19:12).

The Pontifical Council for Social Communications describes the evils of behavior or character that result from pornography, such as:

- It can have a progressively desensitizing effect, gradually rendering individuals morally numb.
- It can be addictive, causing some viewers to require progressively more perverse material to achieve the same degree of stimulation.
- It can undermine marriage and family life since it demeans their sacred value.
- In some cases, it can incite its users to commit more overtly violent crimes such as rape, child abuse, and even murder (cf. Pontifical Council for Social Communications, *Pornography and Violence in the Media: A Pastoral Response*, nos. 14-17).

Some debate whether these effects actually result from pornography. From long pastoral experience, the Church knows that many people do indeed experience a connection between pornography and tendencies toward these personal and social evils. Research today supports this pastoral experience, in particular with regard to pornography that is sexually violent. Individual studies have also observed negative consequences with regard to nonviolent pornography that is degrading in its use of women as sexual objects.

If we are fully to understand what we are dealing with in pornography, the mystery of the Fall has to be taken into account. One of its consequences is that human beings find it difficult to respond to the call that God gives them in their totality. God wants the perfection of the person. Human beings, therefore, must be open to their truest and deepest desires, which arise from God's call. This achievement of perfection involves not only the individual but is inherently social in nature. We are not created to be alone (Gn 2:18). We come to know one another through our bodily experiences of seeing, talking, and listening to each other. God intends the affective and aggressive drives to support each other in maturation toward strong, faithful, and self-giving love. When the affective drive turns to lust and the aggressive drive to violence, both the integrity of the person and communion between persons are lost.

Life in our modern culture makes reaching the perfection to which we are called more difficult because we are presented with so many distractions from what is central to the human good. Many of these soon reveal their tawdriness, and habits connected with them can be broken. Issues involving sexuality, which offers the prospect of the most intimate experience of the drive toward social communion, are not so easily addressed. Even within morally deformed acts, there can lurk a hint of the ability to satisfy humanity's powerful longing for intimacy. This is the promise with which

pornography often ensnares a person. The pleasure it gives is offered as a substitute for genuine intimacy. The result of this pleasure is not intimacy but a disconnection from oneself and from others. It can even become addictive. The body and its functions, including sex, are reduced to the object of increasingly bizarre fantasies that must be taken in larger doses to reproduce the thrill of the initial involvement with pornography.

In dealing with pornography, it is important not to treat only the symptom. As an illegitimate response to legitimate desires for emotional and physical intimacy, pornography must find its remedy in a conversion to an understanding of the body and sexuality found in their intrinsic meaning as well as in revelation. This conversion culminates in an active witness to the dignity of our embodied existence. It includes sensitivity to each person's need for the bond with others that God has placed in us. Such a witness enables us to overcome the deceptions of pornography that separate us from a true appreciation for our bodies.

Since sexuality, in both its proper use and its misuse, is an element of human existence, it is always present in various art forms and the media. What is not necessarily objectionable for some, however, may be inappropriate for young people or for persons with particular sensitivities. Isolating sexuality from a moral context and using it to titillate or degrade others for one's own profit or pleasure is always wrong.

Depiction of Violence In the Light of the Theology of the Body

Much of what has been said about pornography can be applied to graphic and excessive violence in the media. In fact, there is a class of pornography that explicitly connects sexually stimulating material with appeals to the darkly aggressive side of human nature. Rape, murder, torture, mutilation, and the gratuitous portrayal of these violent acts are among those things that deny the revealed meaning of our bodily existence and the respect due to the human body as God's creation.

Portraying this kind of violence panders to what is senselessly destructive in our natures. As with pornography, in gratuitous portrayals of violence, persons are reduced to objects for the pleasure and profit of others. Their physical integrity is shown sadistically violated, not to convey any serious message about human nature but for the visual or psychological pleasure that some take in it. Disrespect for human life is engendered when individuals or masses of people are pictured being gruesomely slaughtered to provide an audience with a thrill. Thus people are drawn once again into the illusion of a fantasy world in which the annoyances of daily life, great or small, can efficiently and permanently be dealt with by acts of violence.

As with sexuality, the appeal of such violence needs to be understood in the context of original sin and the change of constructive instincts into destructive pathways. The strength that enables humanity to build is akin to the aggression that tears down. Scripture provides evidence of this, but also shows that Christ is victorious over heedless human violence by refusing to allow his followers to resort to violence in his defense. He makes his peaceful acceptance of death on the cross a model for all Christians.

As in the case of sexuality, it is not so much the portrayal of violence that is wrong but its misuse that makes it an end in itself and draws either no consequences or the wrong ones from it. Once again, what may not be objectionable for some may not be at all suitable for others such as children and young people.

One factor that makes this issue especially urgent today is the extreme violence of our society, particularly the degree to which many young people resort to violence.

It has been reported that a majority of more than 3,000 studies over the last forty years has found a connection between violence on the screen and in real life. The 1972 Surgeon General's Report on TV and Behavior cited such evidence. A decade later, the National Institute of Mental Health issued a report that concluded, "In magnitude, television violence is as strongly correlated with aggressive behavior as any other behavioral variable that has been measured." A 1992 report for the American Psychological Association confirmed this conclusion, noting that "the behavior patterns established in childhood and adolescence are the foundation for lifelong patterns manifested in adulthood" (University of Nebraska Press, Big World, Small Screen, 1992, p. 57).

We acknowledge that attitudes and problems in the family, at school, and within other influential social groupings undoubtedly contribute to this atmosphere of violence. Nevertheless, those who control the media still have a duty to avoid seeking better ratings or profits by irresponsibly concentrating on violence that may encourage others to use it as a solution to personal or social problems. Even those who sincerely wish to provide morally significant messages—such as the futility of violence or how it destroys those who resort to it—need to consider carefully the use of graphic violence. A good message can get lost in the visceral excitement caused by vivid depictions of violence in those who may be susceptible.

Those involved in the news media need to ask themselves whether the emphasis placed on the coverage of violent crime and the often graphic nature of this coverage is warranted. If it is not, they must take responsibility for causing undue anxiety and alarm among their consumers and for their contribution to a climate in which violence becomes commonplace.

It should be noted that, while the immorality of pornography and graphic violence can be linked through the harm each does to its producers and consumers, when it comes to judging legally what is excessive and gratuitous violence, our society lacks even the ill-defined but objective standards by which it currently judges when something is obscene.

Three Levels of Concern

With regard to the depiction of both sex and violence in the media, it may be useful to distinguish three levels of concern.

The first level is pornography itself, which denies the dignity that God gives each human being. This kind of "entertainment" degrades those who produce it and blocks the moral and emotional development of those lured into its use. Pornography robs society of its civility and becomes a source of crime, often against the exceptionally vulnerable. Society is rightly alarmed about the danger to children both in their being exposed to pornography and in the possibility of their becoming victims of sexual or other crimes. Women, more than ever, are denouncing the pornography industry that degrades and disrespects them in particular.

At this level, we are dealing with what is usually referred to in legal terms as "obscenity" and "indecency." Obscenity and child pornography are not protected by the First Amendment and are, in fact, prohibited under federal and state laws. Indecency, too, may be regulated in some manner, at least to restrict access to minors.

Besides pornography, there is a second level of concern. This is so-called "soft core" pornography (sometimes described as "erotic" as opposed to "obscene"), which is readily available in several forms. Some R-rated movies are only marginally less offensive than X-rated films. Along with the R-rated movies shown with some regularity, cable television also offers "comedy hours" with entertainers whose monologues are liberally laced with four-letter words, sexually explicit material, and demeaning jokes about bodily functions. Some producers are challenging the broadcast television

networks to go beyond their customary standards to greater sexual explicitness and toward the use of nudity and profane language.

A third level of concern is material which, while not usually identified as either %hard core+ or %soft core,+ is disturbing because it seems to be pervasively present, offering portrayals of sex in a frivolous and titillating manner. Even programming presented for the general viewer on broadcast television networks- often at times when children are watching- contains a good deal of material like this. Included within this last category of programming is much that is to be found on soap operas, trash talk shows, and %afotainment+ programs. For the sake of ratings, even news programming is pushing the edge of the envelope of what is acceptable to the home viewer with prurient stories and sexually explicit material.

This immature and inappropriate view of sex pervades many magazines, including some aimed at teenagers or young adults in which the chief asset of any person is %looks.+ The advice they offer about sexual conduct focuses not on morality but how to maximize %feeling good+ about oneself and minimize bad outcomes of various degrees of intimacy. Many movies advertised to attract a youthful audience contain an equally exploitative use of sex.

The way in which sex is talked about is also of concern. The freedom with which sexual matters are publicly discussed decreases the seriousness with which sexuality is treated.

Violence too can be categorized in this way. As has been noted, there is a category in which sex and violence combine to produce a fixation on coercing persons for sex in a variety of demeaning scenarios, sometimes culminating in death. This category of violence is a form of pornography and can be dealt with by the law.

Besides this hard core %pornography of violence,+ there is a second category that contains various degrees of %soft core+ violence. Mutilations and the gruesome depictions of violent confrontations- the sight of blood gushing from wounds or the sound of bones being crushed- constitute the %entertainment+ value of %action,+ %blasher,+ %kickboxer,+ and similar movies. Such violence is often portrayed as sport and amusement. It is not an element of the plot or characterization but the entire purpose of the piece. Many programs of this type are available on cable television. As with the portrayal of sex, the networks are being challenged to go beyond what has been their standard toward the kind of violence often found in feature films.

The third level of concern has to do with the pervasiveness with which violence, though not so extreme as at other levels, is portrayed frivolously. It is violence at this level that often gives rise to the complaints being heard about excessive violence on the news, in cartoons designed even for very young children, and at sports events.

Violent behavior often originates in disrespectful and angry talk, and too much of the media seem not only to tolerate but to encourage hostile talk. It is one thing to identify points of disagreement and quite another to showcase the most extreme and aggressive expressions on either side of an issue. A good deal of %talk radio+ and some TV talk shows seem to specialize in this kind of violence.

What Should Be Done?

While pornography that falls within the legal definition of obscenity involves the most harmful kind of material in our three levels of concern, it is also the one area in which there is legal recourse for a solution. The courts have made it abundantly clear that obscenity and child pornography are not protected speech and laws against them can be enforced. The courts have also recognized that the standards of the local community have a part in defining obscenity.

The fundamental step, therefore, in combating the pornography industry is the enforcement of the laws that exist. Church and civic groups can provide both the encouragement and information to persuade local authorities of the gravity of these crimes in themselves and of their link to crime in general. The use of pornography is too often seen as a victimless crime that can be safely ignored in the face of so many other demands on the legal system. It is, in fact, one of those categories of crime that affect the overall tone of society and are the breeding ground for other types of crime.

In whatever form obscenity manifests itself, the local community has the legal right to combat it, and local authorities should enforce the law.

Education on the impact of pornography is as important as law enforcement. Too many people seem to be unaware of the extent of this industry, how profitable it is, or how demeaning is the material that is produced and distributed. The Church can provide such education through the pulpit and adult education endeavors. Groups whose purpose is to combat pornography are a resource in such education efforts.

With regard to extremely sexually explicit and graphic material that is deemed legal to produce, display, purchase, and possess, as well as both sexual and violent material described at the other levels of concern, dependence on the legal system alone is insufficient to safeguard society morally. Several audiences need to address these concerns in appropriate ways:

Government

Besides doing its duty in enforcing the obscenity and child pornography laws in a variety of media, government should reassert its regulatory role with regard to the broadcast spectrum. It is clearly established in law that the spectrum is owned by the public and is only leased to those who are licensed by the government to make use of it. Licensing renewal should cease being pro forma and become once again a real evaluation of whether an entity has truly been broadcasting in the public interest, as indicated by consumer comments. The waning of the regulatory function which was never overly burdensome has had an enormous impact in terms of lowering standards and opening the door to increasingly offensive material.

In addition to television and radio broadcasters, cablecasters and satellite operators, too, are regulated by the government. The public should demand regulation to the extent that it can (1) affect the concentration of control over these media, (2) disallow quick sales of media outlets that attract irresponsible owners who view them as commodities able to turn a quick profit, and (3) open these outlets to a greater variety of program sources (including religious programming). We currently advocate for such regulation, and, together with other concerned groups, will continue to do so.

Appropriate attention to the Internet and other important matters such as the TV Parental Guidelines and the V-chip, which are intended to give parents more control over their children's viewing, should not obscure equally significant developments. The advent of High Definition Television is becoming the occasion for a digital revolution in the impact of television on our lives. At this turning point, the public must be involved with these issues or have to live with the consequences.

Government censorship across a broad range of media is not feasible under our Constitution, nor is it desirable. The Church has experienced the damage inflicted by the power of the censor, where governments, hostile to all religion or to Christianity in particular, have sought to limit the reach of the gospel message. Government's role should be to use its good offices to act as a catalyst for industry self-regulation and for consumers' expression of their rights.

Special attention should be given to the on-line problem. Now that the Supreme Court has decided that much of the information on the Internet, including the World Wide Web and proprietary commercial computer networks, is constitutionally protected, the government should direct its resources to combating the material available on these sources that remain unprotected under existing obscenity and child pornography laws. It should also seek to persuade the software industry to create the products by which consumers can block unwanted material for themselves or their families.

The Entertainment and Media Industries

The entertainment and media industries deserve praise for providing many thoughtful, beautiful, or simply enjoyable works. Their creativity can reflect God's own. The potential inherent in them to add to the fund of truth and beauty in the world makes even more serious the manipulation of their gifts for immoral purposes.

The world of entertainment is a large and complex one in which there are many who know the full value of the gifts they have been given. Among them are creative and performing artists, writers and directors, songwriters and musicians, graphic artists and software technicians, producers and executives, and many others. They know their industries best and how best to turn their resources away from unworthy uses and toward the good they have to offer. We encourage such conscientious leaders, especially our fellow Catholics among them, to work within their own arts to accomplish this. Basic morality, as well as common sense, good taste, and discretion, can go a long way toward eliminating many of the concerns expressed here.

Media business leaders deserve a special word. We ask them to re-appropriate a sense of acting in the public interest. The media today seem to define themselves almost totally in business terms. With their culture-forming impact, the media must consider whether it is acceptable to justify their choices solely on market success and profitability for stockholders, while avoiding questions about their responsibility for the moral content of their products.

We also ask advertisers and the advertising industry to consider what contribution they can make to addressing the concerns expressed in this statement. Much of the media depend on advertising revenues for their existence, and the influence of sponsors and advertisers can be crucial.

Broadcasting, in particular, not only responds to the demands of its audience but also actively creates it. Broadcast television designs much of its programming to appeal to those in the under-35 age group because they are the ones with the disposable income to buy advertisers' products. As a result, others, with little or no consumer clout of this type, may cease to watch programming which does not appeal to them and which they may find offensive. Thus broadcasters may end up serving only a small portion of the general public in whose interest they should be acting.

The development of consumer advisory labeling for many forms of entertainment, such as the Television Parental Guidelines, ought not to be seen by industry leaders as an encroachment on their right to do business as they see fit. It offers them the opportunity to renew their own sense of responsibility to their customers that is inherent in their existing standards and practices and editorial procedures.

We do not wish to single out the entertainment and media industries unduly as harmful to society. We are well aware that other industries—some of which possess a great deal of social and political support—are the source of various harmful behaviors without making a contribution to society comparable to what the media can claim. The entertainment and media industries, including tele-

vision, should not be scapegoated entirely for all social ills. While their influence is undeniable, it is not clear that they are the strongest such influence.

Nor do the media, again television in particular, offer only negative messages. For example, while the sexual innuendo found on most comedy programs shows a considerable moral and creative failure on the part of television, many television dramas today are superior in content to the *%Dallas-Dynasty+* kind of *%nighttime soaps+* popular in the last decade, although throwbacks can be found on the newer networks.

We also want to say a special word to the creative community. The members of this community are usually the ones most concerned that the right to self-expression not be infringed. We share your concern, for the Church too has seen her own rights infringed not only by governments hostile to religion but even by media organizations that have acted like censors. In some instances, media outlets have decided that the Church's message is *%inappropriate+* for their consumers or have appealed to *%the separation of church and state+* as an excuse for silencing values-oriented messages.

However, like many parents and religious leaders, prominent creative people have indicated reservations about the suitability for their own families of a good deal of what they see and hear today, even among their own creations. They are also concerned about the lack of messages that uplift the human spirit in so much that is produced and by the impact that the concentration on the *%bottom line+* has on their creative aspirations. These concerns offer points of contact for a dialogue between the creative community and the Church which has always taken seriously the influence of the arts.

The media need to consider these issues carefully. Sound ethics, professional responsibility, and good public relations would all be well served by self-regulatory mechanisms within the media industries to avoid the least common denominator of morals and taste becoming the industry standard.

The General Public

In our consumer-oriented society, praise and blame belong not only to the media industries but also to their customers. While the media do more to shape their audiences than they admit, there are still large enough audiences seeking objectionable material to make it profitable to produce and distribute it.

If the media's choices need to be scrutinized, so do those of consumers. Some may contradict themselves by watching, listening to, or reading what they say they deplore. News coverage of sensational crimes offers proof of this phenomenon. While the public may say that such coverage is excessive, the media that cut back on it sometimes suffer an audience loss compared to the media that continue with wall-to-wall coverage.

While it is too facile for media leaders to advise consumers who do not like something to turn to another channel or other media outlet, nothing will change if consumers do not make these choices. Media are supported by those who purchase their products or those of their advertisers. If media business people make unacknowledged moral decisions by what they produce, consumers do so by what they choose to consume.

With the media so influential in shaping the way our society views the important issues of the day, it is irresponsible to be indifferent to their impact. Even those who are not naturally media-oriented have a responsibility to know enough about them to react intelligently to the media's influence.

One group of consumers especially needs to be addressed: those addicted to pornography, other

sexually explicit material, and gratuitously violent material. Such people are exploited for profit by a callous underworld of the media industries. Surely these consumers themselves sense

- The time and money wasted in pursuit of the thrill that comes from this material
- Their own victimization as they come to crave ever more explicit material
- The victimization of those being exploited for their pleasure
- The victimization of society faced with the loss of the beneficial contributions that could have been made by those who become fixated on this material or the prospect of criminal behavior on the part of those who use and produce it

We call on these consumers to get the help they need, and we urge our parishes, through educational efforts, preaching, counseling, and the celebration of the Sacrament of Reconciliation, to provide help.

Parents and Young People

On several occasions, the Lord expressed his compassion for those whom he saw burdened with life's troubles. We are reminded of his compassion when we hear from parents about all the difficulties they must overcome in raising their children in an environment not always conducive to their healthy development. Parents are often frustrated by the influence of other forces seemingly beyond their control, including the media.

We urge them not to be too quick to denigrate their own influence. There is a bond between parents and children that nothing else can replace no matter how much, at any given moment, children seem to look elsewhere for example and guidance. The influences that parents fear have the most room to flourish where they do not offer their own moral direction. Families should use the media together instead of, as is common today, in isolated units. Used properly, the media can provide both learning and pleasure.

While we hesitate to place additional burdens on parents in today's complex world, we urge them, as a priority, to know the media to which their children relate and to help them understand the messages they send. Parents should be clear about the media they reject. Sharing the reasons why a video game is too violent or a particular TV show lacks good values about sex can contribute to a youngster's moral growth. Parents should also encourage a sense of discipline when it comes to the media. There must be time when the almost continuous noise from televisions, radios, computers, and telephones - often even while the family is together for meals - gives way to quieter times for family discussion, prayer, and homework. Many parents, no less than children, need to become less media dependent.

Included in this media discipline is the proper use of the Internet and other on-line services that can be of great benefit but also an excuse to waste time and an occasion for bringing into the home gravely objectionable material.

In all media, parents should be aware of the availability to and use by their children of material that is the beginning of an attraction to what is pornographic and excessively violent. Parents' own example in rejecting such material as unworthy of attention is crucial.

Teenage men, even some who are active in the Church, are among the most susceptible to the influence of pornography. The temptation to use things like sexually explicit videos or phone-sex lines can make it easy to rationalize their effect. However, using them enables pornography to be present in the heart of society and not only at its margins. The same can be said of graphically violent material.

In these matters, as in so many others, we ask our young people to live up to the idealism that has been characteristic of them and a regular resource for good. Parents ought to encourage their children to play an active role in developing the cures for the ills under discussion. In opposing pornography and excessive violence in the media, young people have the outlet for a fresh and enthusiastic witness to their convictions about the respect that is every person's due. The entertainment and media industries have such an intense focus on youth that media-literate young people are in a position to make a significant impact on them.

We encourage our Catholic youth to speak out against the abusive manipulation they are subjected to by media. Families and young people, especially working together in church and community groups, are an indispensable force for limiting the influence of those who would misuse the power of communication and for encouraging those who use it well.

Church Leaders

The last audience we wish to address is church leaders, ourselves included. We must give witness to the truth about the body and sexuality of which we have spoken. Our own example of chastity and a peaceful spirit will make us effective witnesses to the worth and dignity of every person, the beauty of sexuality used within God's plan for it, and the inappropriateness of violence as a solution to personal and social problems.

As educators, we are obliged to help our people identify and articulate these issues. As preachers, we should call them to turn away from an indifference which allows the media to diminish respect for the human person. As leaders, we must bring our people together on these issues and organize them to exert the influence that we, as Church, can have. As healers, we need to offer the appropriate help to all wounded by the misuse of sex and violence in the media, above all through the Sacrament of Reconciliation. Lastly, we need humbly to ask our people's support, so that when we speak as moral leaders, our voices will be heeded by those we hope to influence.

Appendix 1

Seven Practical Steps

FOR DIOCESES: Establish a task force, possibly with the diocesan communications office as lead agent, to develop educational programs on the problem of pornography and perhaps with ecumenical and interfaith participation to determine the extent of the problem of the distribution of obscene or indecent material and entertainment in your area. Share the results with local law enforcement officials and demand action. Work with the chamber of commerce to create an environment which allows no room in the community for entertainment that exploits sex and violence.

FOR PARISHES: Develop media discussion groups to enable parents to talk about what is on television or in other media, and to encourage mutual learning and support in guiding their children's media choices. The problems of pornography and graphic violence should be included in homilies on appropriate occasions.

FOR FAMILIES: Arrange for a monthly or weekly media-free day, at home or away from home, so that communication will be mostly among family members. Use this time to talk about the problems addressed in this statement as well as other ways in which the media affect family life, for example, through advertising.

FOR CATHOLIC EDUCATORS: Develop media discussion groups for teachers and students. Regularly identify everyone's three or four favorite television programs, songs, music videos, magazines, and on-line activities. View or listen to some of these together and discuss what moral messages come through.

FOR THE MEDIA CREATIVE AND BUSINESS COMMUNITIES: Set up dialogues with other interested people, especially parents, to discuss the impact your media productions are having.

FOR GOVERNMENT: Reassert regulatory functions that take into account public interest obligations of various media.

FOR EVERYONE: Develop a list of addresses, phone/fax numbers, and e-mail addresses of local media outlets. Ask yourself what media portrayal of sex or violence has most offended you recently, and then contact the media outlet responsible to complain. Alternatively, ask yourself what is the best thing you've seen in the media recently and contact that media outlet with your thanks. Make this a habit. Join media action groups set up by your parish, diocese, or interdenominationally.

Appendix 2

Framework for Dealing with Legislation and Court Cases Involving Obscenity and Indecency or Excessive Violence

With regard to legislation and court cases involving obscenity or indecency and, potentially, excessive and graphic violence, the United States Catholic Conference is concerned about the impact of this material on society, both on adults and especially on young people, who inevitably lack the perspective to deal with such material in a mature and morally responsible fashion.

Parents have the primary responsibility to protect their children from objectionable material. Children and young people need not only protection but also positive education in authentic values by parents and other significant adults. Without considering them solutions, the Conference supports the V-chip and the TV Parental Guidelines as steps to assist parents.

The constitutional right to free speech is basic to our democratic society. This right does not and ought not extend to the socially and morally detrimental speech that is obscenity. To those who exercise the right of free speech belongs the responsibility of resisting demands for other forms of harmful speech such as indecency and excessive and graphic violence. Government does not violate the freedom of speech when it encourages measures for self-regulation by the entertainment and media industries. Such self-regulation is not only appropriate but also an obligation, given the seriousness with which the public views the media's often negative impact.

The problem of objectionable material is only partially solved by current laws on obscenity and indecency that do not deal with excessive and graphic violence. There is room for revision in the laws, regulations, and court decisions that govern these matters. A nuanced definition of excessive violence is needed to aid both legislators and self-regulators. While in a pluralistic society it may be necessary to live with results that fall short of the optimum, groups within society can do much to help their members, as exemplified by the work of the

USCC Office of Film and Broadcasting with its reviews and ratings of films, most of which have been gathered into the Guide for Family Viewing and its reviews of television programming.

We do not support government restrictions on gathering and reporting news. To avoid the presentation of material that might be harmful to children and young people, news organizations should be urged to set up a uniform code of standards and practices and monitor compliance with it.

The Internet, including the World Wide Web and proprietary commercial computer networks, raise new challenges. They have the potential to bring into the home material harmful to children and young people at a time when they often have more computer skills than their parents. Since the Supreme Court has extended First Amendment protections to computer speech, the laws applicable to unprotected speech, such as child pornography, must be enforced in on-line circumstances. The on-line industry should work with parents to develop mechanisms to protect children effectively. Young people's access to computers outside the home needs to be dealt with both by self-regulation on the part of those involved and constitutionally sound legislation.

Appendix 3

American Media Profile

U.S. households: 99.6 million

RADIO

Households with radios: 98.6 million

Radio advertising revenue: \$12.4 billion

TV

Households with TV sets: 98 million

TV sets per household: 2.3

Average viewing time per day: 7 hours, 15 minutes

. . . for teenage viewers: 3 hours, 2 minutes

. . . for children viewers: 3 hours, 7 minutes

TV advertising revenue: \$28.4 billion

Cable subscribers: 64.8 million

Direct satellite subscribers: 10.2 million

Cable fees and advertising revenue: \$23 billion

VIDEOS

Households with VCRs:	85.26 million
Number of video stores:	28,000
Average video rental price:	\$2.75
Home video revenues:	\$15 billion

MOVIES

Movie box-office gross:	\$6.2 billion
Weekly admissions:	25.7 million
Percentage of admissions by age:	
12-39 years old:	67%
40 years old and over:	32%
Average admission price:	\$4.42
Total movie screens:	29,731

COMPUTERS

Households with computers:	36.4 million
Households with e-mail:	16.8 million
Households with access to on-line services:	18.5 million

MEDIA INDUSTRY

Recording industry revenues: ¹	\$12.2 billion
Cassette sales:	\$2.2 billion
CD sales:	\$8.5 billion
Daily newspapers:	1,509
Magazines published: ²	18,047
U.S. book sales:	\$21.3 billion

Sources: 1998 International Television and Video Almanac; the National Association of Theatre Owners; Editor and Publisher; U.S. Department of Commerce/National Telecommunications and Information Administration, Falling Through the Net II: New Data on the Digital Divide, July 28, 1998; Recording Industry Association of America, 1997 Consumer Profile; Association of American Publishers

Notes

- 1. Includes all categories: CDs, cassettes, music videos, etc.
- 2. Includes all frequencies: weekly, biweekly, monthly, etc.

Renewing the Mind of the Media was prepared by the Committee for Communications and approved by the USCC Administrative Board in March 1998 for presentation to the full membership of the United States Catholic Conference in June 1998. Renewing the Mind of the Media was then approved by a vote of 207-11 and is authorized for publication by the undersigned.

Monsignor Dennis M. Schnurr
General Secretary, NCCB/USCC

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Advocacy

Speak Out, Write In: Media Contacts

The United States Conference of Bishops urges us all to be responsible consumers of media. We can protect our families and others by making our voices heard. Ask yourself what media portrayal of sex or violence has most offended you recently, and then contact the media outlet responsible to complain. Alternatively, ask yourself what is the best thing you've seen in the media recently and contact that media outlet with your thanks. Make this a habit.

National Media



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NBC Entertainment

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Burbank, CA 91523
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New York, NY 10017
212-210-1400
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Chairman & CEO
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 818-569-7500
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 West Palm Beach, FL 33401-6233
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 www.paxtv.com



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Public Broadcasting Service (PBS)
 1320 Braddock Pl.
 Alexandria, VA 22314
 703-739-5000
 www.pbs.org



Chairman & CEO
Turner Broadcasting System (TBS)
 1 CNN Center
 P.O. Box 105366
 Atlanta, GA 30348-5366
 404-827-1700
 www.turner.com



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Showtime Networks
 1633 Broadway
 New York, NY 10019
 212-708-1600
 www.showtimeonline.com



Chairman & CEO
USA Networks
 1230 Avenue of the Americas
 New York, NY 10020
 212-413-5000
 www.usanetwork.com



VP Programming
Sci-Fi Channel
8800 W. Sunset Blvd.,
4th Floor
West Hollywood, CA 90069
310-360-2300
www.scifi.com



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Subsidiaries of Viacom:
Chairman & CEO
MTV Networks
www.mtv.com



President
Nickelodeon / Nick at Nite
www.nick.com/
President
VH1
www.vh1.com/

Speak Out, Write In: Media Contacts

Local Media

City Offices

Kansas City Kansas Mayor/CEO
913-573-5010

LOCAL PRINT:

Associated Press

215 W. Pershing Road, Suite 221
Kansas City, MO 64108
816-421-4844

The Call

2730 N. 13th Street
Kansas City, KS 66104
Phone: 913-371-5400

Letters of up to 150 words:

The Kansas City Star, Letters,
1729 Grand Blvd.
Kansas City, MO 64108
letters@kcstar.com

Include name, address and telephone number,
letters will be edited for length and clarity
816-234-4474

Kansas City Kansan

Editor & General Manager
Joe Keefhaver
8200 State Ave.
Kansas City, KS 66112
Phone: 913-371-4300
joek@kansascitykansan.com

Kansas City Record

P.O. Box 6197
Kansas City, KS 66106
913- 362-1988

Johnson County Sun

The Sun Newspapers
7373 W. 107th Street
Overland Park, KS 66212
Main: 913-381-1010
Fax: 913-381-9889

LOCAL TELEVISION:

KCTV5

P.O. Box 5555
Kansas City, MO 64128
Phone: 913-677-7218
Fax: 913-677-7296
kctv5@kctv5.com
www.kctv5.com

KMBC-TV Channel 9

1049 Central Ave.
Kansas City, MO 64105
Main: 816-221-9999
www.thekansascitychannel.com

KCPT Public Broadcasting

125 East Thirty-First Street
Kansas City, MO 64108
Phone: 816-756-3580
Fax: 816-931-2500
www.kcpt.org

LOCAL RADIO:

KKFI 90.1 FM Radio

900 Westport Road
Kansas City, MO 64111
(816) 931-3122
(816) 931-8858

**Carter Broadcast Group Inc
KPRS-FM KPRT-AM**

11131 Colorado Avenue
Kansas City, MO 64137
(816) 763-2040

Infinity Radio

4717 Grand Avenue Suite 600
Kansas City, MO 64112
(816) 753-4000

KCKN

Kansas City, MO 64101
(816) 763-2040

KFKF 94.1 FM

Kansas City, MO 64108
(816) 576-7794

KCHZ Channel Z 95

4240 Blue Ridge Boulevard
Suite 820
Kansas City, MO 64133
(816) 356-2400

KCUR-FM

4825 Troost Avenue
Kansas City, MO 64110
(816) 235-1551

KCWJ

4200 Blue Ridge Boulevard,
Kansas City, MO 64133
(816) 313-1030

KGGN

1734 East 63rd Street Suite 600
Kansas City, MO 64110
(816) 576-7234

KGGN Radio 890 AM

1734 East 63rd Street Suite 600
Kansas City, MO 64110
(816) 444-0612

KMXV 93 FM - Studio Line

508 Westport Road Suite 202
Kansas City, MO 64111
(816) 576-7093
(816) 931-0903 (fax)

KNRX 107.3

Kansas City, MO 64108
(816) 576-7107

KSRC Star 102

508 Westport Road Suite 202
Kansas City, MO 64111
(816) 576-7102 (816)
753-1021 (fax)
(816) 576-9102 (office)

Your Home Radio Show

4314 North Main Street
Kansas City, MO 64116
(816) 452-3513

Radio 2000

1102 Grand Boulevard Suite 2000
Kansas City, MO 64106
(913) 327-2400

Radio Disney

1212 Baltimore Avenue
Kansas City, MO 64105
(816) 421-1900

University of Missouri-Kansas City

Student Radio Station KCUR-FM
Kansas City, MO 64108
(816) 235-1551

Government

The constitutional right to free speech is basic to our democratic society. This right does not and ought not extend to the socially and morally detrimental speech that is obscenity. To those who exercise the right of free speech belongs the responsibility of resisting demands for other forms of harmful speech such as indecency and excessive and graphic violence. Government does not violate the freedom of speech when it encourages measures for self-regulation by the entertainment and media industries. Such self-regulation is not only appropriate but also an obligation, given the seriousness with which the public views the media's often negative impact.

Statement on Overcoming the Exploitation of Sex and Violence in Communications
from the U.S. Catholic Bishops

The Archdiocese works closely with the Coalition for the Protection of Children and Families and various local groups to advocate for the vigorous prosecution of state obscenity laws. Parishioners or parish groups interested in being involved in the movement to stop pornography from coming into our communities and homes can contact:

Bill Scholl
Office for Social Justice
socialjustice@archkck.org
12615 Parallel Parkway
Kansas City, KS 66109
913-647-0317 phone
913-721-1577 fax

Contact your representatives and share your concerns about the prevalence of pornography and indecency. Encourage representatives to see to it that the current obscenity laws are enforced and call on them to reassert regulatory functions that take into account public interest obligations of various media.

Kathleen Sebelius
Governor of the State of Kansas
Office of the Governor
Capitol, 300 SW 10th Ave., Ste. 212S
Topeka, KS 66612- 1590

Voice 1-877-KSWORKS (1-877-579-6757)
Local 785-296-3232
For the Hearing Impaired 1-800-766-3777

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United States Senator – Kansas**

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Topeka Office:
612 S. Kansas Ave.
Topeka, KS 66603
Phone: (785) 233-2503
Fax: (785) 233-2616

Wichita Office:
245 N. Waco
Suite 240
Wichita, KS 67202
Phone: (316) 264-8066
Fax: (316) 264-9078

Garden City Office:
811 North Main St.
Suite A
Garden City, KS 67846
Phone: (620) 275-1124
Fax: (620) 275-1837

Pittsburg Office:
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3rd District (Lenexa)

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4 *Support & Healing*

*“In failing to confess, Lord, I would only hide
You from myself, not myself from you.”*

Saint Augustine

Prayer for the Archdiocesan Initiative “As for Me and My House”

(written by Michael Podrebarac, Archdiocesan Liturgy Consultant)

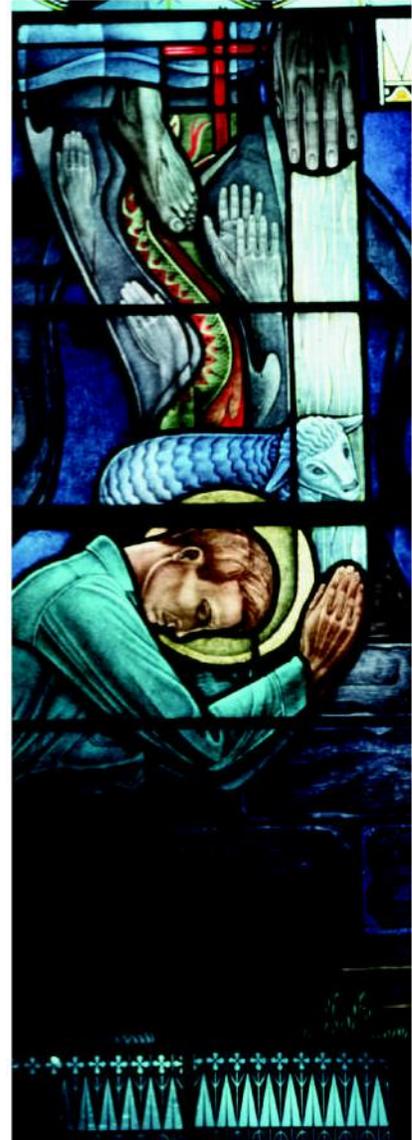
God of glory and majesty, you have clothed your creation with the raiment of beauty and the mantle of dignity, and have created man and woman in your own divine image and likeness.

Forgive those who have distorted the gift of human love, and offer them the grace to turn away from their sins, and embrace the gospel of life.

Liberate those imprisoned by addiction, and provide them the wisdom to seek help and break the chains of despair and shame. Soothe the suffering of those who have been exploited by pornography, and enable all families and individuals to live in a peaceful and just society.

May we embrace your gift of chastity as a means of giving you glory, and of sharing in your loving plan of salvation.

Amen.



***“Choose this day whom you will serve—
but as for me and my house, we will serve the Lord.”
Joshua 24:15***

Sacrament of Penance & Reconciliation

God, the Father of mercies,
through the death and the resurrection of his Son
has reconciled the world to himself
and sent the Holy Spirit among us
for the forgiveness of sins;
through the ministry of the Church
may God give you pardon and peace,
and I absolve you from your sins
in the name of the Father, and of the Son, and of the Holy Spirit.

Rite of Absolution Sacrament of Penance and Reconciliation

Among the many wonderful things our Lord accomplished during his time on earth, perhaps the greatest was the manner in which he forgave those who had sinned. He recognized their sadness and brokenness, assured them of God's love and mercy, and called them to a new way of living.

To Matthew the tax collector, he offered the simple invitation, "Follow me." To the woman who had been caught in adultery and brought before him for condemnation, after everyone else had departed ("Let the one among you without sin cast the first stone..."), he said, "Neither do I condemn you; go now, and sin no more." To the repentant thief whose cross stood beside his, even as they both hung there dying, he said, "Amen, I assure you, this day you will be with me in paradise."

The Sacrament of Penance and Reconciliation is our Lord's opportunity to assure you of God's love and mercy, for through the ministry of the Church and words of the priest, it is really Christ himself who is saying to you, "I absolve you."

Our sins rupture our relationship with God, and also our relationship with the Church, the Body of Christ. God wants nothing more than for us to return to him, sorrowful for our sins, and to begin a new chapter in our relationship with him and one another. God gives us the grace, through the Sacrament of Penance and Reconciliation, to turn away from our sins, to know the healing power of his mercy, and to walk again with him, confident of his love for us, the essence of why Christ came to save us.

Feel free to respond to Jesus's loving invitation to renewed life in him. Trust in the power of the Sacrament of Reconciliation. Contact any priest for further information; he will be happy to share with you the peace and pardon of the Lord Jesus.

***For God did not send his Son into the world to condemn the world,
but that, through him, the world might be saved.
John 3:17***



Catholic Community Counseling

The counseling staff of Catholic Community Services has extensive experience in counseling individuals and couples with pornographic addiction issues. The following professional offices provide counseling especially in this area with couples and individuals:

Merriam: (913) 262-1160

Capacity to receive at least 100 referrals per month. Additional staffing is available and will be mobilized if required with additional office availability at selected parishes in Johnson and Wyandotte Counties.

Leavenworth: (913) 651-5261

Capacity to receive at least 30 referrals per month. Additional staffing is available and will be mobilized if required.

Lawrence: (785) 841-0307

Capacity to receive at least 40 referrals per month. Additional staffing is available and will be mobilized if required with additional office availability at selected parishes in Douglas and Shawnee Counties.

Topeka: (785) 233-6300

Capacity to receive at least 40 referrals per month. Additional staffing is available and will be mobilized if required with additional office availability at selected parishes in Douglas and Shawnee Counties.

Emporia: (620) 343-2296

Capacity to receive at least 15 referrals per month. Additional staffing is available and will be mobilized if required.

We will strive to schedule services within 48 hours of notice of referral. Mary Vorsten, as director of counseling, is always available to talk to priests about how they can facilitate a referral to the counseling program by calling her at 913-262-1160 extension # 108.

CHAPTER

5 *Appendix*

“Impurity is the greatest corruption of the person, and from it hatred, murder, and wars are born.. .Give mystery back to love and do so through purity.”

John Paul II

As For Me and My House (Joshua 24:15) Checklist for a Spiritually Healthy Family

	Never	Sometimes	Always
Does your family pray together?	1	2	3
Does your family celebrate Sunday Mass together and participate in the life of the parish?	1	2	3
Does your family enjoy regular meals together?	1	2	3
Do the parents set rules and expectations for the children regarding such things as telephone and computer use, video games, study time, and curfews?	1	2	3
Do the parents monitor and limit what the children are allowed to watch on television?	1	2	3
Are all computers and televisions within the home in open and visible places (and, in particular, not in children's bedrooms)?	1	2	3
Does your family regularly participate together in activities aimed at physical and mental development?	1	2	3
Do the parents make wise and virtue-centered choices about their own entertainment, including television, movies, reading material, and internet?	1	2	3
Do the parents, both publicly and privately, model the kind of behavior they want their children to emulate?	1	2	3
Parents will seek or recommend pastoral or professional care if needed and will be advocates.	1	2	3

TOTAL:

If you scored 25-30, you are clearly concerned about making good choices for your family. Keep up the good work, and come and participate in As For Me and My House to share the secrets of your success.

If you scored 15-24, perhaps your family could benefit from better monitoring. As For Me and My House may be just what you need.

If you scored less than 15, we urge you to begin now to make some positive changes for the health of your family. As For Me and My House is ready, willing and able to help.

* Note: please copy both sides

As For Me and My House (Joshua 24:15)

Checklist for a Spiritually Healthy Family

Does your family pray together?

As we all know a family that prays together stays together. Prayer will form the bond with God that He desires from us.

Does your family celebrate Sunday Mass together and participate in the life of the parish?

Family activity and sharing in the gift of the celebration of the Mass together will instill a lifetime desire of giving back to God and the community.

Does your family enjoy regular meals together?

This is a great opportunity for sharing among family members and may be the only uninterrupted time of the day.

Do the parents set rules and expectations for the children regarding such things as telephone and computer use, video games, study time, and curfews?

Kids are still kids and as such need and actually yearn for the guidance their parents can provide in setting limits. Don't be fooled by children testing the limits. This behavior allows them to grow and understand authority.

Do the parents monitor and limit what the children are allowed to watch on television?

Children, when left to their own choices, will develop a very unrealistic view of societal expectations.

Are all computers and televisions within the home in open and visible places (and, in particular, not in children's bedrooms)?

Even with the proper guidelines in place children will test your boundaries and need to be monitored.

Does your family regularly participate together in activities aimed at physical and mental development?

Stimulating physical and mental activities will increase our quality of life. Increased learning capacity is readily demonstrated in human beings who are physically and mentally challenged on a regular basis.

Do the parents make wise and virtue-centered choices about their own entertainment, including television, movies, reading material, and internet?

It can no longer be *do as I say not as I do*. We can't expect our children to learn by example if we don't provide the right modeling behavior.

Do the parents, both publicly and privately, model the kind of behavior they want their children to emulate?

It can no longer be *do as I say not as I do*. We can't expect our children to learn by example if we don't provide the right modeling behavior. It bears repeating.

Parents will seek or recommend pastoral or professional care if needed and will be advocates.

We must be open to accepting help once we discover a problem. No one should have to rely on themselves for all the answers. Professional help from your pastor or another counselor may be the best thing that ever happened to you.

My House Pastor/Parish Coordinator Evaluation

Name: _____

Parish: _____ Title: _____

Thank you for participating in the My House initiative. To help us improve the program, please tell us about your experience.

In general do you feel...

The parishioners awareness of pornography's effects increased.

Yes No

The parishioners learned useful techniques to protect their families.

Yes No

The parishioners gained access to resources for support and healing.

Yes No

My House Pastor/Parish Coordinator Evaluation

(continued)

Please agree/disagree with the following statements:

Place a checkmark in the box that best corresponds to your level of agreement.

	Strongly Agree	Agree	Neither Agree or Disagree	Disagree	Strongly Disagree
The video presented its message to parishioners in a compelling and clear way.					
Setting up for the video presentation was not a problem.					
The materials provided were clear in content and easy to use for the parishioners.					
The bulletin inserts gave out useful information.					
Parishioners now know how to get help for someone struggling with pornography.					
The website was easy to use and had all the information needed.					
Overall, the printed materials were professional in appearance and content.					
The manual was helpful and gave us a clear understanding of the program.					
We found the suggested homily helpful.					
The program design was efficient and understandable.					
The My House program made it safe for my parish to address the problem of pornography in the lives of our parishioners.					
We found Archdiocesan staff to be responsive and effective in helping us to implement the program.					

My House Pastor/Parish Coordinator Evaluation

(continued)

What did you like best about the My House program?

What additions or changes might make the My House program better?

Overall how would you rate the My House program?

- Excellent
- Good
- Satisfactory
- Unsatisfactory
- Poor

What other thoughts or suggestions do you have for the My House program?

Sample Bulletin Announcement for “MY House”

Announcing the “My House” Program

Confronting the Problem of Pornography, (PARISH NAME) is participating in a new Archdiocesan initiative called %As for Me and My House...+The initiative strives to promote chastity by creating awareness about the harmful effects of pornography in society, offering support and healing for those harmed by it, and educating Catholics on what they can do to protect their families from its destructive influence. %As for Me and My House...+ begins this upcoming weekend of (INSERT DATE) with Awareness Sunday. During Mass, (PARISH NAME) will be showing a video about the Catholic call to chastity and the threat pornography poses to individuals, marriages and families.

Notice to Parents concerning the mature nature of the Video

While the video does not have any graphic images or inappropriate language, because of the mature nature of the subject some parents will not want their children present. During the presentation parents may elect to have their children leave and attend a separate children’s liturgy. However, many parents may want their older children to remain to hear this important message about God’s call to a deeper understanding of the beauty of human sexuality. Children’s attendance is entirely up to the discretion of the parents, but a general rule of thumb is 9th grade and above to view the video and hear the homily.