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but fully hominized (by the definitions found in this volume) fetus, newborn, or infant and if so, how?

I probably fall into Milhaven’s Classicist, “Type A” epistemological mentality, formed as I was by George-town’s Toohey, Foley and McFadden in the middle forties and by my own continuing predilection for the classical scholastic axis of Aristotle-Thomas and Maritain. From this predominately rationalist mentality, I candidly admit that not only do I hold the absolute inviolability of innocent human life but also the inviolability of that living tissue, the gamete, which constitutes the vehicle for transmitting this same life. Indeed, particularly as a physician, I hold a certain phenomenological reverence and respect for “life” in any form as that utterly and unspeakably mysterious gift of the creator with which I am given the privilege of cooperating.

Cannot a respect for “life” be the irreducible ground for discussion in a pluralistic society and if secular society rejects this must we not continue to develop our own integral humanism (Maritain) in this fundamental and absolute value?

I am appropriately impressed by the technological competence of my research colleagues who have chemically analyzed and to some extent synthesized the DNA molecule; I do not believe, however, that in so doing they have defined or elaborated “life” which is somehow different than a biochemical construction even though it may have some of the realities of living tissue.

In any event, this volume of Theological Studies provokes considerable thought and question and in addition to well written essays includes numerous excellent references on the subject under discussion. Father Burghardt, S.J., editor of Theological Studies deserves a share for pulling this volume together.

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Psychosexual Maturity and Marriage

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Emotional maturity is not common. Psychosexual maturity is even less so. There are no statistics to prove this but one has only to deal with people in daily life to recognize its deficiency. Since criteria of psychosexual maturity will vary, studies of the subject are bound to produce somewhat different conclusions.

Emotional maturity requires psychosexual maturity as one of its components. Psychosexual maturity is, therefore, part of emotional maturity. If one is psychosexually immature, he is also to that extent emotionally immature. His emotional immaturity may not, however, be restricted to psychosexual immaturity.

An early postulate for the study of maturity should be the recognition of the fact that personality and maturity are developing concepts which, while they may achieve workable proportions relatively early in life, continue to expand during the lifetime of the individual. They renew themselves from within during adolescence, when the individual is facing society for the first time on his own, and in the early years of marriage when he is adapting to an intimate contact with another person, it should reach its optimum level. His future adjustment will, in large measure, depend on his acceptance or rejection of mature attitudes during this period. There can be little doubt that his milieu during early life will have a tremendous influence over his adolescent and later emotional and sexual development. His future mental health and mental adjustment will depend upon his acceptance of an adjustment to reality.

SEXUAL MATURITY: EMOTIONAL MATURITY

To orient this discussion, one should first define sexual maturity and then emotional maturity. The one...
may ask, "Is there a difference between them?" Sexual Maturity. To be sexually mature signifies the ability of the individual to achieve the fulfillment of his reasonable, natural sexual goals in marriage. Emotional Maturity. Sexual maturity must not be confused with emotional maturity which signifies the capacity to react emotionally in terms of the requirements that a situation imposes. (Schneiders, p. 435).

Discussion of the Definition of Sexual Maturity

What is to be understood by "reasonable and natural" as used in this definition? "Reasonable" presents no problems. It is generally agreed that the sexual lives of the spouses should be responsible and chaste. It is also agreed that responsible parenthood is a generally accepted and understood concept. "Natural" is more of a problem. If natural means nonperverse there is no problem. If, however, natural means in accordance with the Natural Law, numerous problems may arise, not the least of which would be to define Natural Law itself.

Self-actualization which should be expected in marriage may be blocked by numerous external environmental factors. These factors may be beyond the control of the individual spousal even though they may be part of the previously acceptable teaching on the Natural Law. Even for those whose concept of responsible parenthood is liberal, the question arises, "Must we expose ourselves to the possibility of pregnancy each time we express our love for each other in intercourse? Is there not some point at which our mutual expression of love takes precedence over procreation? Is there not some time when I can say to my husband, 'Take me, just for myself alone, without the fear of another unwanted pregnancy'?

For the majority of couples sexual maturity depends on the answer to the question: What is natural in regard to the sexual relationship? Until the answer can be provided then maturity will be the rule or may remain rather than the exception. For too long an answer to this question has been awaited. The absence of an answer has already led many couples into a state of confusion as a result of their inability to reconcile their feelings with their moral teachings.

In recent years emphasis has been placed on the relational as well as the procreative aspects of the act; Vatican II emphasized this. It would contribute to the maturity and to the dignity of the couple were they to be given the responsibility for the number of their children rather than leaving this important human question to biological chance. A true concept of responsible parenthood would allow the couple to plan their children. In this case the arrival of the child would be a joyful and anticipated event, not the source of concern that it is too frequently today.

It has long been taught that any interference with the "natural" structure of the conjugal act would be illicit. This has been the teaching of the Church for centuries and is in accord with the conventional Catholic understanding of the Natural Law. The teaching of the popes has insisted on the integrity of the sex act and its "openness" to procreation. The discussion of theologians up to the present, however, has dealt only with the opus hominum (the part played by the husband and wife) and not with the opus naturae (the physiological changes taking place within the individual). One can seriously wonder whether an alteration in the opus naturae should be considered unnatural in view of all previous teachings of moral theologians. The only exception to this is the single statement of Pius XII to the Seventh Hermeneutical Congress (1958). A full discussion of what is natural could be the subject of many papers.

Discussion of the Definition of Emotional Maturity. Emotional maturity is a more embracing term than sexual maturity, but it would, of course, include the emotional aspects of sex. It is not my purpose at this time to discuss the whole field of emotional maturity, but for the sake of completeness the qualities of the emotionally mature person may be listed as follows. This state includes:

1. Being comfortable with oneself.
2. Being free of unpleasant emotionally-induced symptoms.
3. Being able to get along with others, in the family, in society, and in business.
4. Being able to accept authority.
5. Having the ability for independent thought and action.
7. Being persevering in seeing a job through.
8. Being able to handle hostility in a socially acceptable way.
9. Being able to love someone other than oneself.
10. Being able to accept others as they are, with interest and without annoyance.
11. Emotional maturity and sexual maturity are roughly parallel each other, and the emotionally mature person can be expected to also be sexually mature. The reverse is not always true.

Physical maturity is achieved when the sexual characteristics develop. In the male such characteristics are: the appearance of facial and body hair, the deepening of the voice, and the growth of the external genital organs.

In the female such characteristics are: the development of the breasts, the reshaping of the bony pelvis, the appearance of pubic hair.

These bodily changes are usually well-advanced by the age of sixteen in both sexes. In this case also, such physical development does not indicate psychosexual maturity.** Physical development depends on heredity to some extent but this is not subject to modification by ordinary environmental factors.

Psychosexual Maturity

There are certain aspects of psychosexual maturity which are self-evident:

1. Although basic sex drives are innate and biological, in the human being

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they are subordinate to learning and voluntary control.
2. The criteria of maturity will vary in different cultures. It may differ even in the same culture, depending on the basic personality type of the individual.
3. Unconscious, as well as conscious, factors are involved in the development of maturity.
4. The development of maturity depends on the sincere (perhaps unconscious) wish to mature.
5. Maturity differs in men and women; e.g., in women marriage may be an end in itself. In a man it may be only a means to an end.
6. Maturity already achieved may be lost when regression occurs due to the existence of what for the individual are overwhelming conflicts. This regression may lead to neurosis, personality disorders, or even to psychosis.

**Personality Traits and Sexual Maturity**

Biologically innate, but largely learned and modifiable, are personality traits which seek their actualization in marriage. In doing so they satisfy the procreative urge which is universally present. These traits are:

1. **Attraction.** The attraction of the sexes for each other.
2. **Coition.** The union of the sexes.
3. **Procreation.** The natural result of coition.
4. **Education.** The education and care of any offspring.
5. **Actualization.** Actualization of the self sexually depends on the mature use of these traits.

Maturity implies that each of these traits is used in a natural way (see above) and in a responsible manner. By definition, therefore, their unnatural or irresponsible use would be immature use.

In the completely psychosexually mature individual, the following traits will be found:

1. The awareness of oneself as a worthwhile person in the eyes of God and man.
2. Insight into oneself, including one's motivation and purpose.
3. The acceptance of one's limitations which adds dignity to the individual and his conscience.
4. A correct perception of reality and an ability to live according to the perception.
5. Self-control and the acceptance of the responsibility for one's choices which this brings.
6. Well-defined goals which are in accord with correct principles of living.
7. A scale of values based on objective norms.
8. A good heterosexual adjustment with the ability to live with someone other than himself. This would include "other-centeredness" with an "I-Thou" concept rather than an "It concept."

Such complete maturity is seldom achieved, but it is a goal toward which each individual should strive.

**Summary**

In summary one can see that maturity occurs on several levels, and roughly can be expected to develop in the following order:

1. Emotional maturity
2. Sexual maturity
3. Intellectual maturity
4. Social maturity

Together and in their fullness these would be the qualities of the complete human person. Such a person develops not only from within. Self-actualization which leads to maturity is not only an internal change. It is a change which results from a need for social actualization which includes the acceptance by others as well as self-acceptance.

**THE SATISFACTION OF NEEDS AS A STEP TO MATURITY**

**Definition of Needs**

A need may be defined as a lack of a quality, of something necessary or suitable for the existence or well-being or perfection of the object. Needs are dynamic forces which exist as a very basis of behavior and propel it. They demand satisfaction. In the absence of such satisfaction psychic difficulties are likely to arise.

Obviously, there are certain physical and physiological needs such as food, clothing, shelter, which are imperative. Our concern, at this time, is not with the physical needs of the individual, although they are, of course, essential. More important for this discussion are his psychological and social needs.

The most important needs which should find their satisfaction in marriage and the lack of fulfillment of which will seriously interfere with the development of maturity are:

1. Love
2. Security
3. Self-esteem
4. Acceptance of authority
5. Gregariousness
6. Independence
7. Communication
8. Creativity

1. **Love**

The most important need which seeks satisfaction in marriage is love, because only when a marriage represents mutual love and a deep craving for each other's company is it properly and adequately motivated and likely to withstand the severe trials to which it is likely to be exposed. Love should also include a firm conviction of mutual marital faithfulness; absence of such a conviction is prima facie evidence of immaturity. No marriage can be firmly established which is not based on mutual trust. This love
should also include the expectation of being accepted as we are, not merely because we measure up to some ideal concept. It should include empathy for the loved one, i.e., an effort to feel about things the way he does. It should allow a feeling of personal identity, however, as a being separate from the loved one. It should include a distinction between “being in love” as opposed to “making love.” Ideally the love of the spouses for each other should be reciprocal.

Jealousy before marriage should be considered a warning sign of future trouble due to immaturity. Marriage does not ally pathological jealousy. The love which leads to marriage should include also honesty, responsibility, a giving attitude, flexibility, and adaptability.

2. Security

A second need of the Self is for security. Lack of security is more disturbing in women than in men. This is because women have more at stake in marriage. The man is more independent. He has a job, he has a greater freedom of movement. He is not tied down by the care of the children. On the other hand, the wife is necessarily dependent at times because of pregnancy and the needs of her growing offspring. She manifests this need for security in her frequent plea to her husband: “Do you still love me?” Men take love for granted and cannot understand their wives’ constant need for reassurance. Actually, most husbands think of their wives as they were when they married. To the husband, his wife is ageless. The wife, unfortunately, is acutely conscious of aging.

Acceptance of the possibility of easy divorce, the belief that marriage can be dissolved almost on a whim, produces strong feelings of insecurity, especially during the “dangerous forties.” Security would be enhanced if each partner was aware of the moral standards of the other before marriage.

Financial means, which includes insurance, savings, and moderate spending, are essential to a secure feeling in marriage. It goes without saying that the husband should have an adequate job. Not a job with which he can support his wife in the style to which she was accustomed with her parents, but one in which he can provide the necessities of life with occasional evenings away from home.

3. Self-esteem

A third need is for self-esteem. We all have a need to be recognized, to be praised and to be treated as equal. This naturally requires a realistic evaluation of ourselves. We should not expect to be praised for our mistakes, but we should expect praise for our efforts. Praise of a meal done well for the housewife.

Too many wives consider their job as a homemaker as not equal to that of a career woman. When asked what she does, her answer is too frequently: “Oh, I’m just a housewife. Her job is much more important than that of any career girl.

Marriage, therefore, requires these things which promote self-esteem. Sarcasm and unwarranted criticism, better known as “nagging,” are like malignant tumors growing away at the vitals of marriage.

4. Authority

Another need demanding satisfaction is acceptance of authority. Our society is disturbed now by a great wave of delinquency which in large measure is due to a lack of the display of parental authority and therefore subsequent resentment of all authority. The home is the proper place to learn acceptance of authority, but the modern male and today’s frustrated female frequently seem unable to set the proper example.

Satisfaction of needs in marriage with resultant increasing maturity is possible only when the husband assumes his proper place as head of the family. Beyond doubt one of the main causes of disruption of family life in the United States is lack of attention to this principle. The husband and wife cannot exert equal authority. There can be only one head in the family called the family. Man has been destined by nature and tradition to this position. The wife should recognize this and she will do so if she allows her natural desires to reach full expression. The man must accept the responsibility for the discipline of the family. No dominating woman is happy. The wife should set the example of obedience to the husband for the children, because they cannot be expected to show proper respect and obedience to their father if the mother does not do so. Her obedience should not be servile, but properly suited to her dignity as a person. On the contrary, the husband should not display his authority in a domineering way but should have due respect for the dignity of his wife and children. In a home where authority is properly respected, it need seldom be displayed.

5. Gregariousness

Gregariousness, or the need for companionship, is one which marriage is best prepared to fulfill. It is, however, frequently sinned against. The mother, for example, who works so hard for the children that she has no energy left to play with them is not alone. The father who runs his health by working long, exhausting hours is robbing them of something of which they have a great need—namely, himself. It is wrong to deprive each other and the children of the opportunity to play together. This should not be understood to mean that all free time should be spent in family activity. The need for companionship requires that the husband and wife should be off with each other at least once a week.

6. Independence

Independence in thought and, to some extent, in action is necessary in marriage. Children should gradually develop psychological independence from their parents shortly after adolescence. Too many parents are unwilling to allow their children to gain this independence, and too many of our modern dependent children are unwilling to accept it. This results in dependent and demanding husbands and wives. This is the condition referred to as Momism or “smother” love.

7. Communication

We all need a confidant—someone to talk to—someone to confide in—someone to share our joys, our successes, our defeats. Failure to satisfy this need was revealed by a recent study, to be the most common unsatisfied need in a marriage. The lack of fulfillment of this need requires special attention.

8. Creativity

The need to create is much violated in marriage and is a very frequent source of frustration. It involves the whole question of the procreative aspects of sex. Deliberate frustration of this need creates many conflicts. The need to have children cannot be continually frustrated without serious consequences. A confirmation of this is that involuntary sterility is a serious source of mental distress. Excessive fear of pregnancy is also a hazard to marriage.

In an adjusted and mature marriage, sexual needs are satisfied with due
regard for their proper place in the hierarchy of procreation. Sex should never be a privilege, a bribe, or a concession. The mature use of sex should never be a privilege, a bribe, or a concession. The mature use of sex should be compatible with responsible parenthood (q.v.). Both partners should do all in their power to satisfy the needs of the other. They should recognize that the "cult of orgasm" fostered by the "sexists" has given to many the unrealistic conviction that no sexual relationship can be harmonious unless a climax is achieved simultaneously by both parties. As a matter of fact, they should be realistically aware of the fact, that psychological and social adjustment contribute more to mature adjustment in marriage than does sexual compatibility.

Failure to Fulfill Needs

The results of failure to fulfill needs naturally depends in some degree on the extent of the frustration of the need. The child of rejecting parents who has looked forward all of her life to the love of her husband will suffer severely when she finds herself rejected in turn by her husband. Jane, who has only with difficulty restrained her sexual impulses for the day when they would be licit in marriage will certainly be in conflict if she marries a man with low sexual drive or one who is impotent. Such individuals are bound to be frustrated and not completed as they have been led to expect. For a while they will persist in their efforts, but if the frustration continues the results are likely to be serious. For those who accept divorce, repeated marriages may occur, each seeking satisfaction, each perhaps resulting in failure.

The capacity of the individual to withstand frustration—known as his frustration tolerance—is an important index of his maturity. Civilized living involves numerous and frequent frustrations. Appetites must be controlled, hostility must be curbed, in marriage the need to control the number of offspring involves self-denial. Self-denial, by definition, is a frustration. Maturity includes the ability to tolerate frustration; it does not decrease the frequency of frustration. The greater the degree of maturity, the higher is the frustration tolerance.

Community living demands a renunciation of self-centeredness so that the partners may be assured of love and security. The willingness of each to sacrifice for the other ensures the unity of the marriage.

This change is not automatically brought about by marriage; require an effort on the part of each spouse to satisfy the essential needs of his partner. In this way the husband and wife may each achieve self-actualization. A failure on the part of either mate may lead to serious regression, with resultant failure to achieve his goals.

Summary

It cannot be emphasized too frequently that the couple, too, enter marriage and does not find that satisfaction of mutual needs will be frustrated and disappointed to the extent, and to the degree, of the failure. The unsatisfied needs under these circumstances will be compensated for by neurotic defenses which are likely to lead to neurotic or personality disorders. When one of the spouses is not responding to the needs of his mate, it is likely that regression in the more mature mate will occur. The less mature mate is apt to be raised to the level of his more mature partner.

With the satisfaction of these needs, self-actualization and its associated maturity will more probably proceed in a satisfactory way. In some cases even now, satisfaction may serve as a necessity force if properly integrated into the personality. In those instances in which the needs are unfulfilled, repression from previously formed attitudes may be expected. This is especially true of a failure to satisfy sexual needs. No other need is so influential or so pervades the personality.

FACTORS IN PERSONALITY DEVELOPMENT WHICH MILITATE AGAINST SEXUAL MATURITY

Since our concern is with the development of sexual maturity which is marked on the core personality, the next two parts of this discussion will be devoted (1) to those factors which militate against its development, and (2) to those which assist its development.

It would seem that mutual sexual satisfaction of the sexes for each other has a universal manifestation. Further thought, however, quickly brings to light the role of homosexuality and frigidity, in such social aspects of love as marriage. Both the "learning process" may be repressed in the adult. Homosexuality effects approximately four percent of the world's population, both male and female, and frigidity is a problem in 60 to 80 percent of American married women and undoubtedly in large numbers in other parts of the world. Sexual maturity being largely a learned process, its development is seriously impeded by wrong attitudes towards sex. These wrong attitudes may be conscious or unconscious. In the absence of proper and adequate sexual education, many of these attitudes have developed very early in life. To a large extent this is the result of poor parental training. Although this training has improved in recent years, mistaken ideas concerning sex and relations between men and women are widespread. The persistence of such erroneous concepts is a serious handicap to sexual maturity.

The factors in the milieu which militate against sexual maturity are:

1. Wrong attitudes about sex.

To understand the universality of wrong, "childish", and confused attitudes which more or less prohibit sexual maturity, a description of four groups in which these misconceptions exist will be given. This does not mean that such misconceptions exist only in these cultures. Those described are intended only as examples.

Before doing so, this comment of Overstreet concerning our own culture is of interest:

Children must grow toward sexual maturity. The scandal of most homes, if they would recognize it as such, is that the adults in them are not themselves sexually mature. Sex is for them, all too often, a hush-hush affair, an ugliness, an inelicacy, a thing of shame. Before any mention of it, they catch their breath nervously—like primitives in the presence of a taboo. They find it impossible, therefore, to put their children on honest and good terms with their own bodies and their own emotions. They blush, stammer, put off the day when they must explain to those children the "facts of life"—as though sexual facts were somehow divorced from all others that have to do with the how of things. (p. 241-242)

The people included in the studies to be reported belong to the lower, less privileged, less educated classes. The same misconceptions exist, to some extent, in the more educated groups but are not always so easily
elicited. It is in the lower class groups that this lack of maturity is of the greatest social importance.

A brief report will be given of studies which were made in Mexico (Lewis), Puerto Rico (Stycos), England (Spinley), and in the United States (Rainwater, 1960). These are studies of the lower class family in which large numbers of children and poverty constitute the greatest burden. In this group a mature knowledge of sex and responsible parenthood is frequently lacking.

In all groups the central sexual norm was, "Sex is a man's pleasure and a woman's duty." This theme was present in all the cultures studied. For example, in Tepoztlan:

"... women who are passionate and 'need' men are referred to as 'loca' (crazy)..." (Lewis, op. cit.) In the other three areas, women are likely to be regarded as immoral if they show too much interest in sexual relations with their husbands. (Rainwater, 1964, p. 458)

Frigidity, or sexual anhedonia, is common in all cultures.

For example, in England:

For England, Spinley reports only that the most common pattern is for sex to be only the man's pleasure (p. 61), but Slater and Woodside supply some idea of the frequency of the wife's enjoyment of sexual relations. They report that only a minority of women find real gratification in sexual relations and about half indicate that they do not participate of their own wish. (Slater and Woodside, 1951, pp. 168-69) (Rainwater, op. cit., p. 461)

In Mexico:

For Tepoztlan, Lewis reports only what is presumably the majority pattern: "... much of the women's expressed attitudes toward sexual relations with their husbands dwell upon its negative aspects and reveal feelings of self-righteousness which border on martyrdom. Women speak of admitting to their husbands' любовь because it is their obligation (p. 326) For the husband's part, he reports, "Husbands do not expect their wives to be sexually desiring or passionate, nor are these regarded as desirable traits in a wife. If husbands do not complain if their wives are not eager for or do not enjoy sexual intercourse ... Some husbands deliberately refrain from asking their wives sexually, because they do not want them to 'get' to feel too much.' ... Few husbands pay attention to the question of the wives' sexual satisfaction. ..." (Rainwater, op. cit., p. 460)

In Puerto Rico:

Stycos reports a similar pattern for Puerto Rico: Most women say they do not enjoy sexual relations for them, sex is a duty and their emotional stance a continuation of the premartial rejection of sex as an appropriate interest for women. (pp. 134-142) Women report a sense of disgust and revulsion at this necessary role, or they communicate a sense of detachment or minor irritation. Some women say they deceive the husband into believing that they enjoy sexual relations somewhat-perhaps to keep him from feeling too guilty, perhaps to allay any suspicion that they have a lover. (Rainwater, op. cit., p. 460)

In the United States:

In the middle class (no significant difference between the upper middle and lower middle), only 10 per cent of the women indicate lack of acceptance of sexuality in the upper lower class, this proportion rises to 31 per cent; and in the lower class, 54 per cent of the women do not show acceptance of this as a sexually interested and do not indicate enjoyment of sexual relations. (Rainwater, op. cit., p. 460)

In all cultures, there was a lack of adequate sexual instruction, especially in those groups who completed only eight grades of school. It is only slightly better in those completing high school. Worse still, the growing boy or girl is given incorrect information. The following examples of inadequate and erroneous sexual instruction are typical:

In all four areas, it is not considered appropriate for parents to devote attention to the sexual education of their children. Boys may be encouraged, either overtly or covertly, to acquire sexual experience. This seems most fully institutionalized in Puerto Rico. (Stycos, p. 143)

The girls are taught to fear sex and most often seem to learn to regard it in terms of the nonerotic gratification it may offer. The boys learn that they may expect fuller sexual experience from other, less respectable objects, and in some groups (Puerto Rico most overtly) (Stycos, p. 142), because of their identification of the wife as a "second mother", men have very potent reasons for regarding their wife hopefully as a sexual object.

Girls, on the other hand, are supposed not to learn of sexual relations either by conversation or experience. Mothers in all four cultures do not discuss menstruation with them. (Rainwater, op. cit., p. 458)

A widespread belief in all cultures is that failure to participate in orgiastic sex renders the likelihood of pregnancy nil. (Rainwater, op. cit., p. 461) This attitude also is expressed by Ploss et al. (pp. 260, 293) and Himes (pp. 21, 261) in other cultures.

Only a few false concepts have been selected to demonstrate how common such beliefs are. Naturally such a prevalence does not negate the instinctive mutual attraction of the sexes, but they introduce an ambivalence toward such relations which not only does not lead to maturity but may lead to neurosis or personality disorders. It is obvious that the correction of such ideas is an important, but long-term, project since they involve whole cultures.

2. Lack of knowledge of the physiological aspects of coition.

Although the relationship between sexual intercourse and pregnancy and the possibility of control of conception is known quite generally, Lieberman, writing in 1964, commented in regard to United States women:

It has never occurred to some of these mothers that they have any choice at all about family size and child spacing; some do not even grasp the relationship between intercourse and pregnancy, (p. 472) The underlining is my own. Author.)

If this is true (and it has been true in my own clinical experience), the other elements of coition which would contribute to maturity must also need clarification.

Much has been written on the techniques of coition. The volume of these writings would seem to indicate a demand for such information. Most of this material would have been better left unpublished because when the conjugal union becomes mere technique, it loses much of its spontaneity. This study, of course, is done by the couples in the mistaken hope that such techniques will increase their orgasmic satisfaction. However, since their difficulties are much more likely to be due to unconscious (or even conscious) psychic factors, a variation of their coital techniques is not likely to produce any appreciable effect. Sexual maturity requires an acceptable concept of the whole conjugal act and not merely its physical components.

3. Lack of knowledge of the psychological aspects of procreation.

A natural consequence of sexual...
FACTORS WHICH CONTRIBUTE TO SEXUAL MATURE

Since ignorance and miscegenation contribute so profoundly to the maintenance of sexual immaturity, it would seem that their prevention and promotion would depend on education. The education should be designed not only to supply information, but to give definitive answers to the questions of the confused, but intelligent layman. Basic sexual education is a type of ignorance displayed by the groups studied in Mexico, Porto Rico, England and the United States is important, but, as indicated previously, this is a long-time process since it involves whole cultures. This should be attempted through the family, through schools, social, and public information. Much of this ignorance has been created because we have overemphasized the sinful aspects of sex and failed to give it full credit for the important and proper part it plays in the daily life of the average person.

Specifically, the folklore of periodic continence (rhythm) interferes with human desires and thereby may produce a psychological disarray. This is especially true when the wife has irregular menses. There are the stresses of long delays while waiting for the sterile periods. Too frequently, these long delays prevent a natural, spontaneous relationship. Such an attitude naturally has a detrimental effect on maturity. Abstinence is frequently beyond the reasonable capability of the immature spouse.

Any method of birth prevention (and this would include the use of periodic continence) frustrates a natural need. Even in the mature individual, the reaction may be a major one; however, he is better equipped to handle it than is the immature person. Even the method of periodic continence (rhythm) interferes with human desires and thereby may produce a psychological disarray. This is especially true when the wife has irregular menses. There are the stresses of long delays while waiting for the sterile periods. Too frequently, these long delays prevent a natural, spontaneous relationship. One young lady told me in regard to this, "For me, I have to start each time as a blushing bride, and by the time I am relaxed, my husband has lost interest."

Summary

These constitute the main factors which contribute to sexual immaturity and some of the false concepts associated with it. In the next section consideration will be given to those factors which assist in the development of maturity.
must, therefore, be developed within the framework of this teaching. If responsible parenthood is a duty, then a licit means to achieve it must be available.

Pope Pius XII reasoned that abstinence in marriage was possible because God required it. From this one could reason that if responsible parenthood is required, then means to achieve it must also be supplied. The rhythm is not available to many couples and it is for many, uncertain.

The health of the parent is, therefore, required for responsible parenthood. The care of the health of the parents is also required by the Natural Law. One cannot quarrel with the idea that parents must maintain a high degree of health if they are to give proper care to the education and training of their offspring.

G. Why must each sex act be considered "open to conception"? The confused couple struggling for maturity asks, "Why must each sex act be considered "open" to conception when it is apparent even in nature that most acts are not fertile, nor could they be?" Even the mature may ask under these circumstances: "Since most acts are not fertile and are not intended by nature to be so, why is it not closed when it becomes necessary for responsible parenthood?" They add, "Want children are more likely to be happy children - unwanted children are likely to be rejected children."

"Is marital love a dynamic force and a juridical principle?"

The more mature will say, "We accept the concept that contraception is forbidden. But sometimes it is hard to know what constitutes contraception. Responsible parenthood becomes an empty term if we have no way of limiting our offspring." Perhaps more pertinently they state, "A celibate cannot think of all the reasons why limitation of children in a responsible manner is necessary."

C. The confused spouse states: "Even though it has been taught that there must be no interference with the conjugal act (opus hominum), theologians have discussed and accepted certain exceptions to natural completion."

He notes the following exceptions to the natural structure of the conjugal act which are agreed upon by reputable moral theologians and are, therefore, probably permissible under certain circumstances:

1) The use of pills to regularize the menstrual cycle so that rhythm may be used even though the woman is sterile while being used.

m) In some instances the sex act is permissible for a man even though his wife uses a diaphragm.

a) Coitus interruptus up to the point of withdrawal.

It is not necessarily a part of immaturity that the spouses note these numerous variations and wonder if some feasible method of achieving responsible parenthood could not be found. They note that in each of these instances the aim has been to retain the natural structure of the marriage act.

The troubled spouse notes that publicity has been given to means of implementing responsible parenthood by reputable moral theologians.

They note, for example, that a reputable theologian is of the opinion that the pill may be used even if rhythm does not work. (Janssen, p. 70) They also note his comment that since rhythm is justified for reasons other than therapeutic, why should the pill not be licit for other than therapeutic reasons, such as reasons of a social, economic, or economic nature. In line with this point out with Father Cardeña that the term "natural" and "normal" should not be limited to the "biological man," but should extend to the whole man - to the human person. (Cardeña, p. 621) If we are dealing with the "whole person" in his emotional, and spiritual nature, and not in the narrow confines of his individual biological processes, it would seem, they say, that biological periodicity may be altered for reasons of a higher order such as social, psychological, economic, or demographic.

The sexually immature person asks these questions and seeks an answer. He sexually immature person merely regresses to a biological level where the main concern is survival.

How are these questions to be answered? Until they are, we must consider ourselves, to some extent, responsible for the immaturity and confusion of innumerable spouses.

SUMMARY

Sexual maturity is a developing process. Essentially it is a learned process. The learning starts early in life, even before the age of reason, as, for example, in cases of homosexuality. It is involved with conscious and unconscious factors. Many of these are the result of a continuing process whereby the immature attitudes are passed from mother to daughter, less frequently from father to son. Such individuals then approach marriage with immature attitudes towards sex in all its aspects. In many instances the problems confronting them in their marriage as a result of uncontrolled fertility may cause even those previously mature to regress to an emotional state of an earlier period of development. They may also suffer from a "cult of orgasm" which measures the success of a marriage in terms of the number of orgasms achieved by the partners. This attitude which matches orgasm for orgasm divorces pleasure from the procreative aspects of sex. This leads to tension and feelings of guilt especially in those who believe that such methods are illicit.

Regression to more immature levels is likely in those couples confronted with the fact that uncontrolled fertility and responsible parenthood are ideas which cannot converge in morally acceptable conduct except by abstinence. The prospect of prolonged periods of abstinence for the duration of the child-bearing period requires a high degree of maturity.
BIBLIOGRAPHY


Letters To The Editor...

In 1947, following World War II with Hitler Germany, I testified as the expert medical witness for the prosecution before the Nuremberg Tribunal in the trial of Nazi criminals for medical crimes against humanity.

Perhaps there is no need to remind an earlier generation of the medical experiment goofs and the murders of "uselessskins" committed against Jews, non­jews, the weak and the defenseless in the name of legislative enlightenment, medical progress and the overall good of the state at society. I recall the new goals expressed by the Nazi Director of Public Health, Dr. Fritz Guett, in 1935, in his book entitled Structure of Public Health in the Third Reich.

The ill-conceived 'love of neighbor' has to disappear, especially in relation to inferior or asocial creatures. It is the supreme duty of a national state to grant life and livelihood only to the healthy... in order to secure the maintenance of a hereditarily sound and racially pure folk for all eternity. The life of an individual has no meaning only in the light of that ultimate aim, that is, in the light of its meaning to his family and to his national state.

Because the socio-economic rationalities of the Nazi's infringements of the rights of individual human beings still remain so vivid in my mind, because I witnessed the downfall of the most esteemed medical group in the world – the German medical profession – as it added human extermination to the experimental and "therapeutic" spectrum, I am impelled to make the following comment on the arguments of today's proponents of relaxed abortion laws.

With their talk of unwanted human beings, of human beings as economic burdens, of people as pollutants; with their promotion of physicians as instruments of population control through murder of the human fetus; and with their attack against religion defending the rights of human beings to life (ironic, given our recent applause of the play, The Deputy, which indicts German bishops for their alleged failure to defend human life during the Hitler holocaust) – their arguments become so painfully reminiscent of Nazi Germany that I am literally horror stricken with the change in thinking that has taken place in our great democracy in one generation. I am scandalized to see some legislators and sociologists posing as moralists, substituting moral expediency for authenticity under the guise of relevancy.

I plead, therefore, to advocates of abortion to soberly reconsider their position. Life has become very cheap in modern times without adding medical blood-baths to other blood-baths. In dedication to mankind, the medical profession took its stand against abortion centuries before Christianity came into existence. I urge advocates of abortion not to mask this fact by subtle appeals to religious bigotry. Medicine reaffirmed this stand in the Geneva rewriting of the Hippocratic Oath following the inhumanity of the Nazis. It must not be forgotten in this connection that, contrary to other interpretations, medicine only tolerated abortion in the past to rescue one life when two – the mother and infant – would otherwise die.

Sincerely

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