

Male/Female Differences in Natural Law

Not too long ago a troubled college senior stated during a therapy session “there are no male or female roles anymore.” The student went on to comment that “males do not know how to be males and females do not know how to be females either.”

Later that week, a forty year-old woman patient described her amusement at her college classmates discussing a letter against women in military combat which I had written and published in *The Cleveland Plain Dealer*. She of course had kept silent in her classroom that she knew me and felt very confident that I did not fit the image which the remainder of the class had about me. But she did ask me seriously: “Do you believe women are inferior to men?”

I answered: “I believe that men make for superior men and women make for superior women. Men and women are different metaphysically.” We still discuss this off and on as linked to some of her therapy issues.

No one seems to know what the differences are anymore between men and women, between males and females. This results in an acute crisis in understanding by young people of who they are and how it is best to behave as male and female.

This was not a problem when St. Thomas was sorting out the problems of his day. In the *Summa* there are very few comments about male/female differences. He does state that there is by nature inequality and subordination of women to men because men were more reasonable and discerning from his observations. He further commented that women came from the rib of Adam, which implied that they were to be companions for men and not dominated, which he felt would have been the implication had God created Eve from the head of Adam. And St. Thomas makes it quite clear that when it comes to the state of glory, women are in no state of inferiority.

Nature shows the Differences

More important than the fact that St. Thomas did not have to focus on these questions as we do, he did give us clear indications as to how the mind problem solves and answers questions. St. Thomas indicated that nature shows the way. Our natural senses will tell us what is going on in nature, and basic operative principles will become evident. We can observe and experience nature with our senses and reason rightly to objective truth consistent with the universe.

Seven hundred years ago, St. Thomas’ analysis and writings were environmentally sound and not limited to looking at nature in terms of only the environment but also in terms of behavior. He observed and respected nature so much that he defined nature as a law, Natural Law, which today could just as well be called Rational Environmentalism. We too must observe and respect nature from environment to behavior, emphatically behavior.

So what does nature (Natural Law) say about male/

Opinion

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female differences? Can metaphysical distinctions be identified, and are these distinctions helpful in our performance as male or female human beings?

Let us look at nature. What do we see between boys and girls aside from the anatomical differences? There are too many features to list here. A few will suffice. A few of the masculine: objective, analytic, task-oriented, providing, hard, brutal, head-dominating, spiritually active, and future-oriented; as respectively described for the feminine• intuitive, wise, quality-of-life oriented, nurturing, soft and delicate, sweet, heart-dominating, spiritually contemplative, and present-oriented. Lists like this can be found in most developmental reference books, but such lists do not help much even if accurate, and today that is questionable too.

Of our five children, three boys and two girls, my wife comments with amusement that the boys knew how to drive toy cars as soon as they picked them up, while the girls could have cared less, the latter knowing what to do with dolls and toy dishes instead. Also, the boys would aggressively play on the furniture while the girls would be in quiet exacting play. There are differences.

Differences are evident in adults too. Look at George Bush versus Barbara Bush; John Paul II versus Mother Theresa; male speakers versus female speakers; and so on. What does one see as different? Go further in nature and compare a lion to a lioness, a bull to a cow, a male crow or cardinal to a female crow or cardinal. Watch them all feed, hunt, mate and raise young.

The natural processes observed in the animal kingdom may give us some truths about ourselves. We too belong to nature. Humans are *natural* to this planet regardless of what misanthropic ecological wacko-terrorists proclaim.

In nature, the diversity of sexual approaches of subhuman animals is undeniable, but the trends are overwhelmingly clear in that sexuality is inextricably linked to reproduction, and males and females are distinct. In this diversity of sexual behavior in nature, exceptions exist but they are meager, unreinforced, and clearly not the general rule, especially in terms of males and females being different.

A few sexual observations: Other than occasional random mounting in overcrowded artificial situations or, more commonly, dogs smelling one another's rear ends, you will not find much indication of homosexual-like phenomena in the subhuman animal kingdom. I do not think there is nest or den building ever by exclusively same-sexed subhuman animals. Masturbation will not be found. For subhuman animals, orgasm is a simple reflex without cosmic significance; it is a simple reinforcement for male copulation, and probably has no function at all in females. For females in nature, orgasm is as evolutionarily significant as man's fifth toe. Nor in subhumanity will indiscriminately sexualized females be found. And in subhuman nature, child pornography is nonexistent, that is there is no sexualization of immature animals to any extent. There is no artificial contraception either, but overwhelmingly predominating in the subhuman animal kingdom is natural planning which has to do with female cycles and secretions as the female knows them and by which she controls the males' sexuality. And as a last example, in nature the subhuman females do not run around over-stimulating the males all the time either.

The Transcendentals

Indeed, the distinctions between males and females are evident throughout nature, and can be transcendently organized consistent with the permanent principles of being which St. Thomas gave us.

Let me quickly list the transcendentals, assuming a basic familiarity with them.

The transcendental actuality of all created being has seven components:

1. *Ens* (Latin) what has existence.
2. *Res* (Latin) — which is the corporeal body, i.e. the confluence of the being with matter completing it.

It is the most visible dimension for those in the material world. In nature, nature rules, neurochemistry and all, on how the being manifests itself in nature. Bodies are needed to relate. They are our physical being by which men interact with all.

3. *Aliquid* — which is the identity or form of the being, i.e. the confluence of the being with its essence — for humans, not ethnicity, not color, nor anything but humanbeingness — the total embracing of humanity for us — in a word "catholic" — (all for and with all).
4. *Verum* (Latin) — which is the truth of the being, i.e. the confluence of the being with reality and not fantasy — or for us humans, the confluence with real life and not television shows, movies, magazines, newspapers or figments of imagination from oneself or others.

5. *Unum* (Latin) — which is the oneness of the being, i.e. the confluence of the being with itself and all desirability related to it: its integrated, whole entirety.

6. *Bonum* (Latin) — which is the good of the being, i.e. the confluence of the being with proper function in nature, or for mental beings, with proper choice in Natural Law (or Rational Environmentalism).

7. *Bella* (Italian...preferred by the author to the Latin "Pulchritude" for multicultural reasons and the economy of two syllables) — which is the beauty of the being, i.e. its confluence with ascendancy or the "bringing out the best of itself and all around it."

Remember these transcendentals which will be referred to later. (As "feelings" were brought out of the closet about fifty years ago, so the transcendentals need to be, once again, talked about openly and as enthusiastically as "feelings" have been. Actually, the transcendentals are more real and more important.

The transcendentals are not mere adjectives or simple nouns but are the deepest meanings of anything and everything. Only the transcendentals can provide significance for the future. Only they can provide a third millennium different than the past or present. The transcendentals will characterize the new order, the new world, the new man, and they will be two thousand years old.)

Sex Differences in Nature

Differences between males and females are biological and defined by nature in the sexual realm: Males primarily seek reproduction (a procreative dimension) as governed by the females; females provide the unitive dimension of gender-defining, mating, reproduction, and care of the young. This is over-whelmingly evident in nature.

These differences in subhuman males and females reveal that the procreative component is present in the males of species *all the time*, while for females it is present only during a specific set of days, usually egg bearing time or comparable events for other animal creatures. For females, procreation is cyclical, and in a very real sense these cycles create motion in nature at least in animal nature; this is not grandiose, but think about it. (A teenage male patient said, "Good [ones that are not sexually easy] girls make the world go round." He had no idea of the profundity of that statement.)

In contrast to procreation, the unitive dimension especially falls to the female of the species. Union is that aspect of animal relationship wherein togetherness and oneness are fostered. In subhuman creatures, the female's unitive propensities are determinative of procreation (when sexual relations will occur) — usually hormonally fixed to the time of highest reproductive capability. For subhuman creatures the unitive dimension further encompasses gender defining, mating, and caring of the young. In nature, the female especially assumes control of these tasks with some overlapping involvement by males.

This is the essence of complementarity — union (especially female) and procreation (especially male). Consistent with all males in nature, male humans predominate in the procreative function of sexuality with an activating style that could be called “material” or “transcendental” of fathering (matter), social orienting (truth), and work (good) all of which are necessary for individual, family, and species survival.

Consistent with all females in nature, female humans tend to predominate in the unitive dimension of sexuality with a unifying style (that one could call “formal” or “immanent”) of gentle mothering (form), family orienting (oneness), and elevating into total humanity (beauty) all of which are necessary for individual, family, and species survival.

Females in nature overwhelmingly control sexuality and males readily acquiesce to the reproductive restrictions or demands of the female! The males may fight amongst themselves and bully and herd potential mates, but these males do all that for the female and in the final step always follow the willingness or unwillingness of the female. Absolutely, without her willingness, the nitty gritty will not happen. In this regard, the female defines the male and determines the mating, the importance of gender, the reproductive potential and the commitment and bonding that occurs in nature. For humans, this is the feminine mystique lost when females become more procreative than unitive (more malelike by orgasm seeking).

Orgasm

Orgasm-seeking behavior needs commentary. Orgasm is a simple neurophysiologic reflex. It is obviously a reflex spasm with a feel-good, breath-taking, eye-opening, head-shaking, whole body exercise charge-up for about ninety seconds (Who counts?). But it is a mere physiologic reflex. The same thing can occur with vomiting (as for bulimics) and with anal stretching-massage (as in homosexuals). Other reflexes can achieve almost the same type of pseudo-pleasure. *The focusing on a reflex like this is to isolate a part of a human from his entirety, a violation of one's unity as a human being. Clearly, orgasm emphasis has fragmented humans from themselves, the species itself the entire animal kingdom and all nature.*

Obviously humans have made this reflex into something more than it is. The erection-ejaculation-orgasm reflex is physiologically atavistic and useless in all females in nature, and only fleetingly useful for males. But in humans, orgasm acquires a psychosocial exaggeration to the detriment of the species. There is no counterpart to this in the animal kingdom and therefore is bizarrely unnatural.

Indeed, orgasm as a major controlling factor for humans is more consistent with the claim that humans do not belong on the planet than mankind's environmental assaults.

Humans' disrespect for nature and the planet and the universe is egregiously exemplified by the existent erection-ejaculation-orgasm culture of masturbation, feminism, homosexuality, pornography in all its forms, and the unreal and perverse fantasy and vicarious living styles of nonbeing presented by overemphasis on feelings, untruths, errors, and manipulations by contemporary press and media.

With these styles, nonbeing is filling the mind and one cannot have a real life embracing existence and real Being.

More important than orgasm-seeking, the unitive functions for females is natural and essential for the animal kingdom to operate within nature, and, *a fortiori* if we would only see, unitive functions are essential for humans to be at peace with the planet, other animals and each other.

As part of this unitive dimension is the female's willingness and capacity to maintain the unity with her mate, and by maintaining the relationship with that mate to control the procreative component of the male. The unique pleasure and uniting forces involved are evident with special unique fulfillment for both parties, which does not allow the intrusion of other parties merely seeking orgasm.

The unitive dimension is destroyed, however, if the procreative tendencies of the males are willingly met by other females in random, nonunitive fashion, i.e. when the females aspire to procreative tendencies comparable to that of the male. This is truly a masculinization (“materialization” or *res* actually) of women into a noncyclical procreative mode with the loss of the unitive dimension — phenomena quite evident in contemporary society. Also lost is that which creates motion in nature as mentioned before.

Unnatural sexuality (perversion as Freud called it) is made possible, of course, by contraception and abortion — both being necessary to denaturalize females from their reproductive responsibility so that the unitive dimension is diminished and a perverse procreative dimension is embraced, even though fraudulently because no procreation is possible. Sigmund Freud's definition of perversion:

It is a characteristic common to all the sexual perversions that in them reproduction as an aim is put aside. This is actually the criterion by which we judge whether a sexual activity is perverse — if it departs from reproduction in its aim and pursues the attainment of gratification independently.

Whether Sigmund Freud knew it or not, he was talking about all females in the animal kingdom in general controlling all males in the animal kingdom as males acquiesce to females' control of sexuality for reproduction. Humans have always been an exception to this because male humans have always found ways to coerce women into sexual behavior from purchasing them to raping them, all of which is unnatural and fraudulently procreative or perverse as Freud pointed out.

Obviously, the entire thrust of the last fifty years of sexuality in the United States and the world has been a massive perversion, because it has all been in an anti-reproductive manner without union by women tricked and coerced into this state because of males' procreative demands slickly imposed by the sexual predators of Planned Parenthood and the National Education Association, as well as by the press and media sex perversion teachers. Today, humanity is not in synchrony with the rest of the planet as even Sigmund Freud would doubtless agree.

The unitive dimension has further social significance for humans in that it is the basis for “the keeping of promises,” not only by a couple professing marital vows hoping for a lasting relationship, but for the model of “keeping promises” throughout civilization.

Sexually submissive and purposelessly sexually-willing females have abandoned the unitive purpose of sexual activity with profound consequences upsetting natural processes. Everybody suffers when this happens.

One just cannot fathom this happening in nature in subhuman creatures. It would be totally disastrous if the female's signals were not coinciding with reproductive ability, sexual receptivity, and male compliance. If the female of any species did this in great numbers, the males would gradually be conditioned not to comply with any sort of norms except sex, sex, and more sex. This would be a virulence for any species. Indeed, the unnatural is almost always a virulence because it loses being.

If subhuman animals treated sex as humans do in contemporary life, one could scarcely go to the zoo, a safari, a pasture, or to the woods without observing copulating animals all over the place. And they would be masturbating in every way possible. But such is not observed. Such is not seen. Only in the human realm does this abuse of natural sexuality occur. And, of course, it is made possible by contraceptive capability which has unleashed human sexuality so that gnostic feeling-good becomes the primary focus. The end result is sexualization of everything. This reminds me of what a young Caribbean immigrant stated to me during a therapy session:

American women are really something. You can always get a hand job, a blow job, or a quick screw. It is as significant for our relationship as taking a leak. (When he said that I thought, "Oh God...what has sex ed done to our women?")

He is enjoying himself, but will return to get a wife from Jamaica not considering American women marriageable.

In a nation of whores, virginity is incredible, modesty is irrelevant, chastity is inexcusable, and celibacy is impossible; and furthermore, respect for women will be idiocy. Really! And you have seen this almost happen in the United States. No surprise, therefore, that calls to the religious life and priesthood are drowned out or easily abandoned. We are experiencing a virulence. We need to look at nature.

In this context, the *community* significance of modesty, virginity, chastity, and celibacy loom large as they are essential for the preservation and fulfillment of the whole unitive process for humans. Indeed, these virtues depend on union, especially from women. Orgasm has little to do with anything.

Unitive-Procreative Ratios

The meaningful sexual differences in nature between males and females are in the unitive/procreative ratios. Preponderantly, but not exclusively, the females control the unitive dimension while males predominate, but not exclusively, in the procreative dimension.

Using our senses to observe nature as St. Thomas recommends, it is difficult to draw any other conclusions from these observations of natural propensities.

Observed are an intricate "separation of powers," and I believe it is appropriate to ascribe that celebrated phrase to the Natural Law principle that males and

females are different, intrinsically different, in all nature's living creatures, which includes humans, and if we are to respect the universe, the planet, and the environment then nature's behavior needs respecting by us too.

It is important that humans not overlook this, which is possible because humans can go beyond nature because of the mental ability partially freeing mankind from biological constrictions, i.e. humans can manipulate matter in ways beyond biology, i.e. humans can fly without growing wings.

But this mental capacity of humans to go beyond nature does not mean that nature can be disregarded in the treatment of the environment nor in the treatment of other species nor in the treatment of other humans. As Francis Bacon stated: "Nature to be avoided must be obeyed." This is better recognized as the Principle of Integrity which requires morality to be part of nature. Male/female differences are not irrelevant as treated any more than how forests and lakes are treated.

If environmentalists are correct in their insistence we respect nature and make sure we are doing things in conformity with nature, then in no way can human sexual behavior be excluded if we are to be in tune with the animal kingdom and the planet.

Transcendental Distinctions

There is more. There are more fundamental distinctions causing all this. This is how the transcendentals fit in.

I propose that the transcendentals themselves can be divided into a bipolarity which is basically male and female in *all* being.

Male and Female

The male transcendentals are *res*, *verum*, and *bonum* (matter, truth, and good). By them, males define themselves. They are outward-tending and their particular object is matter. They give centrifugal force to outer space. The male dimension is good-promoting, truth-enhancing, and matter-organizing, and together mean the being will sacrifice.

The female transcendentals are *aliquid*, *unum*, and *bella* (form, oneness, and beauty). By them, females define themselves. They are inward-tending and their particular object is form. They give centripetal force to innerspace. The female dimension is beautifying, unifying, and forming, and together mean the being will give life.

What are usually observed as sex differences can be superficially scaled as briefly done by the earlier given masculine/feminine listing. Developmental textbooks go further, but the scaling of differences are not the same as metaphysical awareness, omitted or overlooked even by Jungians. The conceptual scaling of roles, tasks, and adjectival collections do not, or should not, diminish or blur underlying metaphysical being providing the basis for energies, approaches, powers, predispositions, predilections, and inclinations serving to separate the sexes! Man's speciehood can be transcendently distinguished as consistent with nature and the Planet.

Indeed, *equivalence* between the sexes is an error just as equality itself is not found in nature anywhere.

Polarity and inequality of being will not allow it. The polarity of being is male and female. All beings have all the transcendentals of matter, truth and good (these three male transcendentals are specifically called “transcendentals”). All beings have form, oneness and beauty (these three female transcendentals are specifically called “immanentals”). The males will transcendental in the immanent* The females will immanentize the transcendentals. Resulting are the distinct contributions to being by each being all subordinate to total being. The metaphysical interplay is obvious once recognized, and once recognized the interplay becomes mutually supporting and overlappingly complementary.

All Being

All created being has all the transcendentals. Both sexes have *ens* — are beings that have existence. Both sexes have *res* (the body) but males are composed of more of it and project it and seek it more so, along with truth and good. Males also have form, oneness and beauty. Procreation is heavily linked to *res*. Both sexes have form, oneness and beauty too, but union is more linked to all three immanentals. Thus, union is form, oneness and beauty, while procreation is *res*. Truth and good are in both sexes but more linked to matter (male), but distinct from the procreative dimension which is in *res*. Males are *res* and a little truth and good, and less form, oneness and beauty. Females are form, oneness and beauty and a little less of truth, good and *res*.

But the promotion of the transcendentals especially require union. Indeed, the unitive dimension in males can only be enlivened by females using their union. Union (the Immanentals) “sooth the savage beast” or should, unless the male has exclusively focused on matter or power over matter. To get males to focus on truth and good, form, oneness and beauty, union by the immanentals is needed from females and *Beauty and the Beast* is quickly recognized to be a metaphysical story of the socialization of males. Needless to say, females need to use their truth and goodness, since they have them also but form, oneness, and beauty are what really work for women to create civilization and tame males. (See “Male/Female Difference” diagram.)

Man needs to be consciously aware of this and to remain in conformity with right reason (or with the Planet or Natural Law if you want to be specific). Needed is a Dialogue to Community in a transcendental language that speaks to all if all are to be reached in depth. (As an aside, I would make the case that the transcendental language is Latin, because it uplifts and unifies across all boundaries as the Feminine Holy Mother the Church should do). Regardless, in no way can the polarity of being, male and female, be ignored. The sexes are metaphysically distinct.

If looked for, these meta physical distinctions will be found over and over. A favorite example is in Judaism wherein the identity of, the forming of, a Jew has always been considered possible only by one’s Jewish mother, i.e. you must have a Jewish mother to be a Jew, and *aliquid* (identity/form/essence) is female.

Male/Female Differences

Male

Transcendentals - masculine - tm
Res

- matter organizing
- procreative dimension
- fathering
- corporeal principle

Verum

- truth enhancing
- social orienting
- reality principle

Bonum

- good promoting
- work
- choice principle

activating style centrifugal sacrifice

Female

Immanentals - feminine - tf

Aliquid

- form/identity/essence
- forming
- mothering
- activating principle

Unum

- oneness
- unifying desirables
- family orienting
- relational principle

Bella

- beauty
- elevating beyond
- total humanity
- ascendant principle

unifying style - unitive dimension centripetal give life

Another example is in sports where females are interested in who is watching (form), while the males play to win (matter) anywhere, anytime, not caring who is around. The women are at *one* with attentiveness to the crowd and spectators, while males just play the game — the *truth* of competition. Women elevate themselves (beauty) above their opponent, while men profess how much better (good) they are than the loser.

Another example is in group processes.

Watch and see what happens when a woman enters a room or engages with a group of men. And see what happens when one man engages with a group of women in a social situation. There are differences in relating to be seen and felt. Women will use their immanentals as a particularly powerful civilizing force overcoming *res*, while both sexes can share their truth and goodness.

The Church, Jesus, and Scripture

And as a spiritual example, the Mystical Body of Christ is like a marriage, according to St. Paul, with Christ as head and the Church as body with each “component” having its particular dimensions to be embraced fully consistent

with different “members of the body.” The Church is the bride of Christ. The Church—she— metaphysically conveys the feminine transcendentals: *aliquid*, *unum*, and *bella*, giving life. Christ — the Son of God — He — metaphysically conveys the maleness: *res*, *verum*, and *bonum*, giving sacrifice.

Another example is that of male phraseology in Scripture which tends to relate to matter, truth and good. The male transcendentals are being recommended not as superior but as preeminent for the existence of humans to deal with life as God created us. That is, we cannot get away from *res* (matter) especially because we are material beings (in part). Furthermore, since all men (male and female) are engaged and seemingly limited by *res* to the material sensed world, the male attributes of matter-truth-good are most evident and need to be addressed most vigorously — thus the male gender phraseology. On the other hand, when Jesus says, “This is my Body which is being given up for you,” the “Body” is clearly referred to as His male dimension of all being — the material-truth-good aspects are being invoked. Indeed, the body (*res*) must be given up so that humans can embrace well the remaining transcendentals — *verum* (truth), *bonum* (good), *aliquid* (form/identity/essence), *unum* (oneness), and *bella* (beauty), thereby embracing the Fullness of Being, the permanent things in confluence with transitory material matter.

There is a constant exhortation by Christ to “give up the Body (*res*)” as He did — to conform the matter dimension of our existences to the more profound and eternal spiritual dimensions. *Res*, whether by procreative excesses or by matter in more global senses, is a problem when it becomes *res only*!

So male phraseology has metaphysical significance and not purely gender sociological significance. It is an attempt to help humanity focus on material substance and give it up by focusing on the other transcendental dimensions of life, i.e. truth and goodness (not only embraced but “given up” in a way) to complement the female identity, oneness, and beauty which will really join together the Mystical Body of Christ.

I would also make the case that the Blood of Christ is symbolic of the female dimension. Subordinate but essential! The blood representing *aliquid* (identity/form/essence), *unum* (oneness), and *bella* (beauty) — symbolic themes clearly female and clearly Transcendentally distinct — of comparable and inestimable value but provided in nature in a mysteriously separated but still united way. By offering up the body we also become the blood.

Once again, male and female complement each other, even metaphysically. Males and females are not enemies in nature. Unless *res only* takes over.

Male Priests

Perhaps one of the roles of the Church as given to us by God is to help maintain these distinctions

throughout the ages by her all male priesthood giving up *res*. In this observer’s opinion, if women are to be priests, then their ordination will occur for reasons other than 1) a quest for power, 2) a “poor me” feeling of inferiority to be compensated, or 3) a squealing claim of the alleged presence of the Holy Spirit. None of these three reasons stands scrutiny. They are all unhumble, unmeek, *selfish* motives inconsistent with resigned virtue in the face of suffering which is what the Church is all about anyway.

In a highly technical society, 1) a Christlike all male priesthood and 2) the imagery of the Church combined with the Blessed Virgin Mary may be the only reminders left that males and females are different, and that will be good as well as necessary for species survival. No doubt, it will fall to the Roman Catholic Church to do it because it seems to be the only group that really knows what nature is all about.

In any society, when distinctions between males and females are blurred or when they become grossly imbalanced, problems exacerbate, especially in terms of family living, life-styles, childraising, delinquency, poverty, and expanding prison population. One can see the absence of union by the female and its impact on boys especially and girls who miss their mothers.

Boys especially suffer from this. Overlooked is that one of the most difficult tasks in the world is that of civilizing males, something obvious with any reflection at all on the current epidemic of male youths getting into more dangerous, violent and antisocial troubles. It is absurd not to link these troubled boys to feminism which has been contemporarily rampant and which formally and intensely degrades mothering. It is obvious that little boys (always more fragile than little girls) are covering their hurts by raging out in one way or another.

The dysfunction they show is in direct proportion to the degree to which they did not get their mothers’ union or equivalent normalizing effective dose of union.

It is ludicrous to address contemporary social problems without linking them to the disastrous state of women influenced by feminists in terms of their unwillingness and inability to raise healthy, stable, fraudulent procreative mode rather than in the natural unitive female role. And no government program can replace female union. And males find it incredibly difficult not to add to all these problems when they distort their *res* power over matter to the ignoring of all the other transcendentals. No government program can get males to subordinate their *res* either. Males’ own union must be created, stimulated and reinforced by female union. Thus, if a society does need a reminder once in a while that men and women are different, then it’s thanks to the Roman Catholic Church, although I might say today she has a lot of work to do with the transcendentals.

The Roman Catholic Truce and the Blessed Virgin Mary

Not only are men and women different and complementary, but Jesus taught us a balance to be sought after: Try Colossians 3:18-19: "You who are wives be submissive to your husbands. This is your duty in the Lord. Husbands, love your wives. Avoid any bitterness towards them." (This is good advice, especially to a group of men used to beating up their women.)

Such a statement, a paradigm for 2000 years, is supplemented by others, including Ephesians 5:22-33. (Please read it *all*.)

But Nature (all Nature including human behavior) shows, as any comparison to non-Catholic (non-Christian) male/female relationships forcefully shows, that everything offered by the Church, Scripture and Jesus are reasoned compromises worthy of Solomon and the wisest of wise negotiators because they provide a male/female truce and a delicate balance convincing males to replace their power with submissive love (the immanentized male transcendentals) in exchange for females' reasoned submissive duty (the transcendentalized female immanentials). (The word "truce" is used because without the compromises mentioned, the sexes are at war with each other, as evidenced by the multiple disgusting examples of how non-West men regularly mistreat women -- if women think it is bad in "the West" or in the Roman Catholic Church, then they are ignorant of what real mistreatment of women is -- they should check out the non-Catholic, non-Christian, non-Western civilization styles -- and find that women in the United States are the most educated, protected, enabled, supported, empowered, free, safe, undisturbed and privileged group of women in history -- and they do not know it!)

The 2000 year old Roman Catholic Church truce between males and females conforms to nature. She gives the only truce between the sexes which conforms to nature. She prevents males and females from being enemies...and She does it by Union — actually by the "cult" of Mary, which is not a cult at all but Union Made Manifest. The Blessed Virgin Mary is the paradigm of a real woman influencing males to be real males and humans to be real humans, Mariology is not found elsewhere nor is the truce between the sexes which has been responsible for the advancing of civilization to the present time. Let me summarize it for you: Devotion to Mary makes for good men (male and female).

The Roman Catholic Church, by God, gives a social trade-off between the sexes, and when compared to non-Catholic styles it is no small advancement. In fact, the Roman Catholic truce was and is a first rate good life and good news for men and women. Both sexes have benefited and blossomed, especially when the selfish power-urges of males and the selfish poor-me surges of females are foregone for sacrifice in the former and life in the latter.

Indeed, the Roman Catholic Church's Holy Family

themes, based on Mary's Union especially, undergird all positive male/female relationships. Therein are gentleness, support, balance, fairness and a commitment to self-sacrifice on the part of everyone. Such complementarity does not exist firmly anywhere else, and the absence of such has many alternatives, all bad.

Have you ever seen Holy Family symbolism outside a Roman Catholic Church or book? This not only tamed men but women for two millennia, and enabled a genuine synthesis of the two sexes not notably found elsewhere. And please think of the transcendentals when you look at Holy Family pictures (and Mary!).

Opposites of the Holy Family

Take a moment and consider the opposite.

Perpetual Adolescence

First, consider Perpetual Adolescence or other names for it: Juvenile Imbecility or *res, res* and more *res* or procreation-run-amuck. Juvenile Imbecility about sex pervades academe, science, medicine, education and the press and media. The Perpetual Adolescence of our society is nauseating, counter-productive, self-destructive, and just plain silly. Our society confuses excitement with importance. It confuses sex activity with sex self-control. It confuses sex information with stable understanding. It confuses sex details with wise behavior. And it confuses sexual deviancy with tolerance. Without a doubt, the craziness of today's adolescent, juvenile, oversexed, excitement-seeking society is neither environmentally sound nor conducive to genuinely positive longlasting adult male/female relationships.

Family women especially need to bring society out of its Perpetual Adolescence and culture of disgust. In essence, men are being sexually harassed day-in and day-out by antiunion from other women in what passes for advertising, entertainment, news, and even activities of daily living. When this is blandly accepted, family women are undermining their own union and its salutary effects on their own men. In nature, males are almost always on the prowl for sex, remember? It is destructive to constantly harass one another sexually as if one never outgrows adolescence.

Feminism

Next, consider feminism. Feminists are actually parasitizing Western Civilization ("Secular Catholicism" is a better name) as do homosexuals and everyone else who demeans and decries Western Civilization.

Feminism is an epiphenomenon responsible for nothing tangible. It has opportunistically laid claim to any and every social role change made possible by technological advances for which feminism cannot take credit. Most of what feminists publicize is illegitimate. No valuable social change can be accurately attributed to them alone. All social role changes stand or fall on

other than the imagined claims of feminists Do not confuse feminism with the natural evolution of social roles made possible by technology which feminists have had little to do with. Feminism is pure pollution in its abandonment of children for less important things — as evidenced day-in and day-out by children and teenagers who do not have identity, oneness or beauty from their moms. In nature, no species could survive if the females treated their offspring as feminists have us treating our children.

Truly, never in all nature has one gender of a species turned against its offspring and against its complementary gender and then parasitized the rest of its species in a malignant way as has feminism It is difficult to be more out of synchrony with the Planet and nature than that. Truly the Women's Suffrage Movement has become the Women's Selfish Movement.

Like most parasites, feminists are killing their host and therefore themselves. This is evidenced today by the increasing violence towards women parallel with feminists' demands to write not equal opportunity but equivalence into law. Before, custom prevailed and women were treated respectfully and with dignity, scant exceptions roundly condemned.

In general, this is confirmed by the bewildered chivalry (yes!) with which many contemporary adult males in power treat feminists. Having been raised with good mothering and union, these men, in confusion about truth and good, allow feminists to work in both directions at the same time. That is, feminists are allowed to be as tough (or whatever wanted) as males but can also have a ladylike sensitivity when put through the down-and-dirty (or whatever not wanted). Really: relying on adult males' union and physical subordination, feminists just go their merry way confident that men will always respond to the "hurt woman" routine even when the woman was pretending to be a man. This is a tremendous disadvantage to those men who learned to temper their matter, truth and good by union acquired at their mothers' knees. This is only temporary. Wait for the manhood of today's troubled boys who do not give a damn now and will not as men either.

As we witness today, more and more laws are needed to demand safety and protection for women as if such is equality, with violence against women becoming so common that it is the first thing to consider before you go anywhere anymore.

As feminists demand more and more, women are getting less and less. The violence will soon approach that of the non-West if it hasn't already.

Anti-Paternalistic, Anti-Fathering Males

As a third example opposing the Holy Family themes after Juvenile Imbecility and feminism, the role of males in all this needs emphasis. The long list of pseudo-paternalistic, anti-fathering, power hungry, demeaning, raping, abusing, promiscuous misdeeds of males against women and children cannot be denied. It

happens when males do not get union. It is nowhere more worse than in the non-West where disgusting events have never been hindered by Holy Family themes.

These three examples can be phenomenologically combined: feminists, in perpetual adolescence, have become to men what non-Western men, in perpetual adolescence, have been to women. This interesting and terrifying irony is captured in nascent form by the following unwritten ultimate question of feminism: "How do you get little boys not to have all the energy you want to give little girls?" The answer of course is "by the girls using their immanentials," but feminists do not want to hear this because they are addicted to *res* with its pseudo-power deforming themselves in the process.

Homosexuality

For completeness, a fourth anti-Catholic, anti-Holy Family example, homosexuality, needs mention.

Homosexuality is another psychosocial epiphenomenon accompanying an unnatural, first learned then preferred method of orgasm created in an over-sexualized subculture or in a culture wherein nature is ignored.

Homosexuality is a learned feigned set of behaviors that become automatic. These sets of behaviors introduce, rationalize, reinforce and support an over-enthusiastic (addiction) to orgasm which is unrecognized as merely a simple physiologic reflex. It begins with the universal doubts of oneself in childhood, the doubts never resolving but merging with identity to become a learned way of life sexualized to orgasm without gender consideration (therefore met most readily by others with the same set of behaviors), and then the whole charade covered over by a label ("homosexuality" for one) with the affected styles accompanying the label.

As with diabetes, tuberculosis, schizophrenia, epilepsy and other disease states or disorders, homosexuality is not a problem when it is recognized as a handicap or impairment to which can be offered control, adaptation, treatment and cure. As with many other disorders, homosexuality becomes a public health hazard:

1. when it is denied as a diseased state;
2. when it is denied as a contagious sexually transmitted disease;
3. transmitted disease;
4. when it has advocates who demand to have the disease and recruit others to have it too;
5. when it degrades, humiliates and exploits others;
6. when its morbidity and death rates are denied (less than three percent survive to age 55); and
7. when treatment is refused and denied efficacy (see Joseph Nicolosi's book: *Reparative Therapy of Male Homosexuality*).

When it is a public health hazard, homosexuality is a provocative addiction to orgasm by ever newer and

ever more gross searching for what can never be found, because sex is neither love nor life-style and orgasm is a mere physiologic reflex without significance in Being, Period.

The homosexual identity (*aliquid*) is a deformation incompatible with transcendental being and therefore will never satisfy because of the huge transcendental deficit always accompanying excessive emphasis on *res*.

In a real sense, homosexuality does not exist but is an actual negation or vacuum of being readily filled by caricatures and opposites of that which is missing but desired. What is called "homosexuality" is the feeble excuse-making of individuals who have capitulated to those who have seduced them or who have "given up" in the effort to find themselves. Homosexuals try to create a "family" compatibility which is counterfeit because it never gives what real family life gives — a togetherness beyond orgasm, the reflex being what homosexuals ordinarily only have. Exceptions exist because, as with any other disorder, comfortable prosocial adaptations can occur. It is a pseudo-love they proclaim, which is why they are so angry and unhappy and can only pretend to be happy by "look at me" flaming faggotism. None of this can give what real families can give. In general, it is a sad and angry disorder. And it can be helped. It is an emphasis on *res* once again typically without the other masculine transcendentals of truth and good.

Homosexuality, like all other deviations from nature, is one's own creation. Only man could do it. Only man would do it. Homosexuality, as other such phenomena, is incompatible with the universal understanding and order necessary for society, especially a democratic society, to work. People who make glaring exceptions to nature's behavioral patterns, disrupt planetary life as much as nuclear bombs. Homosexuality is not even sexuality but instead is orgasm by any means with a heavy facade of flamboyant behavior, on again off again, all of which disrupts lives of people as much as poison in one's water supply.

Pollution

Enough of the opposites of Holy Family and Mary themes.

The Roman Catholic Christian truce between men and women has been weakened especially by parasitic women who have lost their *aliquid*, lost their *unum* and lost their *bella* and by both sexes overinvested in *res*.

And when one gets lost, the smartest thing to do is to retrace the steps back to where you came from. One may re-find nature as well as the Church founded by Christ.

When one talks about pollution (or non-being) one can consider rain forest destruction, child pornography, toxic waste dumps, local public high schools, some news

services, television and movies, and other diseases voluntarily created. But included as pollution must also be the pretension that men and women are the same and that male and female are not to be distinguished.

There is no phenomenological difference between any of these mentioned because all are Natural Law violations unduplicated by lesser animals which know better. This means the lesser animals have not lost their being like those of us with modern minds. It is amazing that today we have advanced to the degree that we need to get our morality from the animals. Well, St. Thomas would agree, but only if we use right reason.

In a world of fantasies, a world of unreality, a world of electronic-television-movie-flickering light nothings, a world of printer's ink superstitions, a world of almost total vicarious living as voyeurs, (in sum, in an ersatz world of selfish, self-stimulating non-being), the transcendentals, the real permanent dimensions of being, need to be brought out of the closet.

By the transcendentals, the similarities and distinctions between males and females can be welcomed regardless of roles and tasks, because we will not only know ourselves but we will be living our own lives consciously bringing complementary being rather than conflictual competing. By the transcendentals, we will not only know ourselves, but we will be living rather than watching somebody else "entertain" us, which is not real living, nor will we be engulfed in the imaginative nonsense of polluting ourselves in one way or another.

Subordination

Before closing, I must attend to the subordination issue.

The "subordination" of females to males is a psychosocial manifestation in nature and therefore also in humans. This is an existential, metaphysical finding evident wherever there are gender differences. But there is much more to this "subordination."

The truth is that the female, by virtue of transcendental projection of 1) *aliquid* (identity/essence/form), 2) *unum* (oneness), and 3) *bella* (beauty), is absolutely necessary to bring out the best of both males and females of the species. Any species. As St. Thomas would say, form is the activating principle of matter, and obviously women (females) activate men (males). And oneness is the relational principle. While beauty is the ascendant principle.

This *psychosocial* priority and superiority of the female is reacted to and complemented by *psychosocial* subordination to the male. Accompanying this (that is, when females embrace fully their natural transcendentals), the *physical* priority and superiority of the male is likewise subordinated by the male to the female, as occurs the transcendental projection of 1) *res* (matter), 2) *verum* (truth) and 3) *bonum* (good), all of which is absolutely necessary to bring out the best of both males and females of the

species. Any species. Matter is the corporeal principle. Truth is the reality principle. Good is the choice principle.

That is, when psychosocially superior females offer *aliquid, unum and bella* to the species, and the physically superior males offer *res, verum and bonum*, a mutually responsible, mutually complementary, and a mutually subordinating process occurs of metaphysical transcendent being.

For humans the formulation goes this way: When men recognize women offering identity, oneness and beauty, the men almost melt (subordinate themselves) to perform on behalf of women. And when women recognize men activating (giving or giving up) matter, truth and goodness, the women almost melt (subordinate themselves) to support the men. That both formulations overlap is a given and exceptions exist, but great discrepancies are usually accompanied by dysphoria and disruption, creating more problems in nature, i.e. witness feminism/contraception at one extreme and men buying harems at the other. (The most glaring surprise here is that the end result of both extremes is the same: the simple and gross sexualization of females without union and the abuse of physical power (*res*) by the male).

In Tune with Nature

In any case, these transcendental similarities and distinctions between males and females are manifest psychosocially and physically. They are also present in all nature to which humanity belongs. These similarities and distinctions need to be recognized, acknowledged, promoted and reinforced regardless of roles, which in a technologically sophisticated society

need the transcendentals and virtues consistent with one's own maleness or femaleness as the being may be.

It is this way in almost all nature to which humanity must be true behaviorally as well as environmentally, which is what Natural Law is all about anyway. As Thomas Carlyle stated: "Nature, which is the time-vesture of God and reveals Him to the wise, hides Him from the foolish." Or, to say the same as applied to sexuality: "Men and women are different, and sex outside of love and marriage is pollution." We have to be wise enough to grasp the hidden mysterious wisdom in nature.

If not in tune with nature and nature's God, existence is an agony because it is non-being. It becomes a journey among the dead and among the witless swindlers of the press and media and among the unstably dogmatic and arrogantly humble scientists who cannot get anything right. Without being there is neither pilgrimage nor a road nor even genuine sex.

And truly the Roman Catholic truce between males and females conforms to nature better than any other formulation. Nature keeps reappearing! So does God. The Roman Catholic Church, by Natural Law and the transcendentals and virtues (the "T's and V's"), never fails to assert the most sublime, grandiose, and eternal aspects of Being. Our Mother the Church does this by her books (the Bible and libraries everywhere), by the Sacraments, and by a bewildering array of special unitive people (Mary, the apostles, the popes, the saints, and others) all with their amazing to amusing stories which *emphasize* all the *transcendentals*. Simplistically to profoundly, the Church once again, by reaffirming maleness/femaleness, is readily seen as the Soul of the Universe — the Soul of Nature.