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Good sexual adjustment takes time, love and understanding. In an interview, Dr. Paul Popenoe, founder of the American Institute of Family Relations, commented that premarital sex not only doesn't help sexual adjustment in mar-

riage, but also can do a great deal of

The Compatibility Argument: "You try on a pair of shoes before you buy them. We need to experiment to see if we're sexually compatible, especially since

marriage is such a big step."

The "try-before-you-buy" idea breaks down because the human plumbing system is very flexible and almost always works. Dr. Popenoe writes, "Sexual maladjustments are in almost every instance psychological in origin. Those that are based on anatomical peculiarities or incompatibilities are almost unknown in 1 everyday life."12

The gospel of Jesus Christ is good news for the whole person; so the gospel must be good news for us in our befuddled attempts to live with our sexuality. If Christ promises hope, it must include hope for a better sexual life.

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Second, while hominal church affiliation makes little difference in coital experience except among fundamentalist Protestant groups, where the rate is very low, faithful church attendance does seem to correlate with a low rate of premarital relations.5 I am still convinced that the use of the sermon in an educational way does make a difference in people's values and attitudes toward life. In 1975, Redbook magazine made a study of the sexual behavior of its women readers and received 100,000 replies to the sixty items. The study showed that strongly religious women were more sexually responsive than other women their age. Further, strongly religious women were more likely to describe their sexual experience as "good" or "very good." They also reported taking a more active part in love-making than nonreligious wives of the same age. Admittedly, the same personality factors that predispose these women to be "strongly religious" may also give rise to their being more sexually responsive. Nevertheless, it seems highly probable that religious education about sexual behavior may also have been a significant contributing factor to the healthy sexual adjustment of these women.

THE PROSTIT

But those feelings are part of the territory for Karen Haywood. She is, quite simply, cashing in on herself, and every ring of the register tolls both loss and gain. The gain is money, cold and cash and always easy; the loss is more difficult to explain.

It is bound in the fact that Karen has never been able to convince herself — she has certainly tried — that prostitution is simply a job, a job like any other but for its illegality. That line of reasoning has never worked for her, not fully; the dread and bouts of self-loathing belie it.

"I'm a lot colder now. Especially sexually, but it makes you just kind of cold in general, bitter. I used to see girls who had been working for awhile, see how they acted — cold, kind of hard — and I vowed that would never happen to me. But it's impossible to stop. You say you're using men; they're not using you. You try to put your mind someplace else, but you can't. You can't ever really separate yourself from the act."

"You try to tell yourself that you're not being used, you're using them. You're getting money from them." She says this angrily, with contempt and disdain in her voice — emotions that inevitably take over her voice whenever she speaks of the male sex. She hates men, she says. Beyond the hetred lies her conviction that men are simply different from women — a difference which prevents men and women from ever communicating, that ultimately renders men less feeling, less human.

She derives a certain smug satisfaction from the knowledge that men think they're getting something from her that they're not — her sexual pleasure, her interest in them.

"They talk to you, and you listen very sympathetically. There's one guy, a lawyer from Bloomfield Hills, and he talks to me, and sometimes I even think I'm responding to him. When he leaves, I realize he's just like all the rest of them. I don't care about him. I don't care about any of them."

She does not usually fake passion now, she says, even though a convincing performance brings more money. The disgust and contempt are back is her voice. "They always want you to act as if you like it." She is only being paid to have sex, not to enjoy it, she says. Her customers may buy her body but they don't get her affection. She refuses to kiss them — a refusal they find bewildering. What do they expect? How could she enjoy this "job" of hers, she wonders aloud, when men care only about themselves — their desires, their needs, their immediate sexual satisfaction.

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testified at a Senate Human Resources Committee hearing thus: "The girl who has an illegitimate child at the age of 16 suddenly has 90 percent of her life's script written for her. Her life choices are few, and most of them are bad." It was further brought out at this hearing:

No matter why teenage girls get pregnant, the impact is almost always devastating. Girls in their teens experience more difficult pregnancies and produce more frail and sick children. Between one half and three-quarters of girls who conceive in high school never graduate, and the younger a girl is when her first baby is born, the more likely her family is to wind up in poverty. Marriage seldom helps, since three out of five teenagers who marry after getting pregnant are divorced within six years. 44