Sexuality and conyugal SPIRITUALITY

An invitation to dialogue

5.

FIFTH TOPIC

"Sexuality makes *us fecund"*.

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1°.- REFERENCE

"I will espouse you to me forever: I will espouse you in right and in justice, in love and in mercy. I will espouse you in fidelity, and you shall know the Lord"[1].

This text by Ossee [2] talks about the fruits of fecundity in marriage. The rejoicing meetings of husband and wife make our lives fruitful, make us creative and put us in touch with the ground we step on and with our Lord.

God made us man and woman to find each other, to give us one another and to sanctify ourselves. Living sexuality makes us fruitful because, when we live it joyfully, our existence is the opposite of an individualist, closed, selfish and solitary life[3].

Let's stop asking ourselves "where do children come from? And from our condition as adults ask ourselves: "how do those children become fecund men?"[4], -how do they become male or female – how do they meet, enjoy, have fun – love each other- take responsibility and how do they organize with good will and effort their sexual meetings?.

1.- Osee 1,21-22
2.- Oseas 2,21-22
3.- Idea taken from E.Amezua "Amor, sexo y ternura" y de Norberto Galli, en "Educación sexual y cambio cultural" edt Herder.
4.- Ibid E. Amezua

2º. - A LIFE EXPERIENCE.

Father Caffarel, at the Chantilly conference, told this story: "After a conference about conjugal spirituality, a woman came to see me. She would be around 60 and told me: "Oh father"! How thankful I am! but it is a pity that my husband and I did not know all this when we got married"!. …Look, the coronel, (her husband) was already well advanced in his spiritual life, he belonged to the Third Franciscan Order……" F. Caffarel says: "I was about to tell her, listen: one woman is enough, you do not have to wear a cilice". We interpret F. Caffarel's thinking in the sense that a life of relationship already has enough things to overcome without having to wear cilices. What is the lesson of this story? We think that fecundity is not measured in sacrifices, but in mercy and generosity.

> **Some comments:** *The measurement of our fecundity is mercy, because we live in house of mercy (our Church) according to Pope Francis. And let us not forget that Jesus passed among us "and he went about doing well and healing all who were in the power of the devil and oppressed", (Facts 10, 38) in other words, doing mercy.*

Having a fecund life does not mean to live in accordance with some norms, "but it consists of maturing, deepening and intensifying the love experiences[5]. The level of our fecundity is measured

5.- Gabino Urribarri et al. "La familia a la luz de la misericordia", Sal Terrae. Madrid 2015

by the love we give, given that "man cannot live without love" as stated by S. John Paul II in Redemptor Hominis.

Living our sexuality with fecundity means to honor and at the same time, to learn from the other and with the other. Learning what the other says with his (her) words and whole body.

The joy of fecundity in the children has full sense when we are fecund living the sexuality spiritually and with the attitude of "for you and with you" and not the "for me"[6].

3º. - SOME REFLECTIONS:

God wants sexuality to give fruits of positivism, happiness and spirituality. The mid is cold, rigid and normative. If we give it too much importance, it can turn off the sparkle of affection and desire. Let our bodies – You and Me -, talk, dance and be fecund living with evangelic attitudes. If we live with those attitudes, our joyful meetings "will bring along colour, happiness and good taste. They will fecundate our lives with their irrigation and will contribute to give it profoundness…It is like the blood that irrigates our body and the sap that fecund nature. Without them we would not be fecund even if our head would continue working."[7] And, fecundity is not measured by the intimate meetings in the bed, but by the permanent attitude of delivery. Sexuality is lived all day long. Nothing beautiful can happen in our intimate meetings if during the day we have not had beautiful relationships. The dai-

6.- P. Caffarel, Conferencia de Chantilly 1987
7.- W. Müller citando a Adolf Köberle, en "Besar es orar"

ly experiences make our life fecund and give joy and enthusiasm to living.

Sexuality embellishes and makes our body fecund. Saint Paul[8] tells us that we are God's temple and are possessed by the Spirit. Our body is expression of spiritual life, flesh life. God becomes flesh and penetrates in our flesh. God dignified us making us like Him and coating us with divine life. For that reason, touching and caressing us is like touching God himself, God became man for the man taking our body.

Ii am fecund with you when I give life and love, when I open my heart to be your house. And I am fecund when I am gift for you living the sexuality. And we are fund when compassion is the rule of our relationship.

You and I are two bodies made with divine craftsmanship, different to attract, look and enjoy each other and to fecundate the earth. With peace and justice and with fidelity and justice.

-Being open to the meeting with the other makes us fecund; it gives us life, joy and intimate emotion. When we look at our couple, when we value and deliver ourselves mutually, life blossoms, changes tone and everything we touch is transformed. This fecundity is lost when our life is boring, cold and selfish and we become routine officers of our own life.

We are fecund in the thankful look and when we contemplate and value the other's values. Jesus looked with love. Is our look similar to His? To

8.- 1 Cor 2,16

look like that means paying attention to what is important, is to encourage the other, to get out the best of him(her), to bring back his(her) dignity and confidence, to make grow self steam and to show Jesus way. To look is to do, and by doing, we fecundate our environment. A thankful look to the other is a positive look that recognizes and values God's work. The negative and pessimistic look is not fecund because it does not encourage or motivate and therefore, does not help at all. Only the compassionate and hopeful look is fecund [9].

To fecundate means changing and all changes follow the meeting. Truth is found through a meeting. Sexuality is lived through the profound meeting and, our Christianism, is the meeting with God. Only as of this meeting we can walk straight forward. [10].

4º. - WE SEAT DOWN AND DIALOGUE:

Without joy and enthusiasm it is impossible to encourage and motivate. We are fecund when, from the silence, we see the other's truth, when we do not judge each other and are attentive to what our couple lives and needs[11]. We can do and say as Michael Sailer of the XIXth century priest[12], «if I speak and live with enthusiasm, I can make of my homily, a kiss for my parishioners".

1ª Question: Your meetings: Are they fecund, give you

9.- Cardenal Kasper. "El Evangelio de la familia". Sal Terrae. Santander 2014
10.- Pope Francis. "Exhortación apostólica Evangelii Gaudium, (22-XI-2013)
11.- P. Timothy Radcliffe- Conference in Brasilia, 2012
12.-Quoted by W.Müller en "Besar es orar"

peace and joy or are they bored and dreadful? Why do you think they are either one or the other?

To deliver and give ourselves is our reciprocal need: "I give you my body. We give each other the word made flesh"[13].

2ª Question: After our sexual meetings ¿which basic needs of the spouses (security, mutual acceptance, closeness, mutual acceptance, intimacy, loving and being loved, and making our sexual dialogue as total as possible among us) do we satisfy in our sexual meetings? Or which ones would we like to satisfy? And how could we get it?

3ª Question: Our Pope tells us that "love is the greatest force of transformation of the reality, capable of converting the Stone in tenderness, the periphery in the center, the injury in source"[14].

When we join our bodies do we feel closer to our God and think that only love makes us fecund? Why do we think that only love is fecund?

5º WE KEEP SILENCE, WE PRAY:

Husband: We look at each other and see our Lord in us. In this silence we can get to know each other, to communicate, feel compassion, admire each other and finally, love us. Without knowing, it is the instinct the one who manages; without communication, there is no communion and without compassion, we do not give ourselves truly.[15]. We keep silence for a while because only in silence we can understand this.

13.-Ibid
14.- Pope Francis. Speech to the participants to the diocesane assembly in -Rome (17-VI-2013)
15.- Francoisse et Remy reminded us during the Brazilian encounter, July, 2012

Wife: and we say as Samuel, to our Lord, both: «speak Lord for thy servant heareth »[16]

Wife:" We offer our God all the fruits of our fecundity. Let us open the door and let Him irrigate with his love our body and our common "garden" to make us fecund. Both: and, as Samuel we say: «speak Lord for thy servant heareth" »[17]"……

The husband: Holding hands we feel that God whispers to us: You are fecund when you give your lives for the other, when you are loyal, when you respect each other and when you trust me.

The wife: And, also when with your abnegation you make love real with gestures, as F. Caffarel told us[18]. All of this approaches and gives you warmth, which means, lightly touched by my hand ……

Both: like Samuel we say to our Lord: «speak Lord for thy servant heareth »……..

Wife: We imagine the Jesus described in Mc in 2, 23-28 saying that the disciples p ick up the wheat on Saturdays…..he answers that David also ate on Saturday the priests' bread and that Saturday is for the man and not the other way around. He adds that He did not come to restore the Saturday but to give dignity back to the man…….

Both: "Lord, perhaps being loyal to some norms commit us less than being loyal to You"[19]…… show us your way and help us to follow it with fidelity. ……

16.- Libro de Samuel 3,19
17.-Ibid
18.- P. Caffarel, Conferencia de Chantilly 1987.
19.- Comentarios al Evangelio, "Palabra y vida" del Cardenal Santiago Agreló.

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