Sexuality and conyugal

SPIRITUALITY

An invitation to dialogue

3.

THIRD TOPIC

The language of sexuality: *tenderness.*

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1ST.- REFERENCE:

We are the children of tenderness:

It was God father and mother, the God of tenderness who "made man and woman" and "he created us in his image"[1]. He designed us with love. That tender God saw that it was not sound that we lived alone and did not want the solitude of the individual but the solidarity of the couple. And when that God became man, talked from the tenderness of His mother's arms.

2º.- SOME IDEAS:

If we observe our sexual relations we notice that what humanizes and spiritualizes them is the language we speak during those relations: tenderness is a humble and simple but solemn language. It is a language abundant in expressions of need, therefore it is the most human language. F. Torralba says that tenderness establishes a profound union among those that speak it. It is the language of the heart that allows us to thoroughly live sexuality.

> *Tenderness is like a pinch to the heart that makes us move when we see the tenderness of the other[2]. God painted the world with beauty and this beauty filled it with goodness. Without goodness tenderness would not be possible.*

1.- Genesis 1,26 and 2,18
2.- Francesc Torralba, in "La ternura" ("Tenderness"), Edi Milenio. Lleida 2010

And tenderness is not seen, it is not an object or a thing; it is a mystery and the bond that strongly binds those who love each other. When we give our love, we are tender and see tenderness in the world.

Tenderness is the language of children: The child plays because he wants to play but not to conceal or disguise. Being like children we spontaneously express what we feel, without any shame. Therefore, being like children we save the couple and nurture our sexual life. Having tender feelings towards the couple is to break the shell that separates us from him/her. Being tender is forgetting the "war", the daily difficulties and eliminating the shields behind which we hide. As the "Knight in rusty armor"[3] we need to break the armors that make difficult that we deliver our love to our couple. Only tears of grief expressed by the tenderness of forgiveness make these armors disappear, which prevent us from looking with love to the other. That cry of tenderness would make us say: "I will not do it again, but I did it, I did it and I am sorry, I am sorry".

Tenderness makes sexuality possible. We express tenderness with all our body and it helps us see the beauty hidden in things and persons. Tenderness humanizes our encounters. We speak this language with gestures, words, feelings, caresses, pleasure and looks. If we love each other, tenderness penetrates everything we say and do. We are the children of tenderness that others gave us. It is fair that we speak the language we were taught when we were children. Our sexual

3.-(Book that we recommend READING). Robert Fisher. "The knight in rusty armor", Obelisco Editors, 1989

encounters shall be full of tenderness when they are human and spiritual.

According to F. Torralba[4], "tenderness is the artery where our feelings circulate. It is littleness, sound dependence, fragility and the extreme weakness with which we present to the other to inspire in him/her the desire of being protected, until it makes us cry: "I have a great need to be the most beloved person for someone"!

Tenderness is merely the simplest and most spontaneous expression of "I love you". With this short expression we get out of our routine and introduce ourselves in the other to value and inaugurate him/her when we see and accept his daily originalities. Living sexuality without accepting the other is difficult and it might just be stuck in genitality.

Tenderness is clarity and honesty. With a sincere "I love you" "what hides comes out to the light, what is imprisoned asks from liberation, what is despised demands admiration, neuter vindicates personality and badness asks for goodness"[5]

Tenderness is the contrary of Angelism that ignores human eroticism; and it is also the opposite to the equalizing roller that makes no difference between masculine and feminine.

Absence of tenderness creates a sad gap in us because it deprives us from the care and delicacy we all need. And this tenderness is absent when

4.- Ibid
5.-E. Amezua. "Amor , sexo y ternura". Edc Adra Madrid 1976

we are not aware of what the other wants, when there is no emotion, when the gesture becomes a routine and when "I love you" is reduced to a cold formula.

Tenderness lets us see that we, the sexed subjects, are more important than the achievements and goals in our sexual encounters.

3º.- A LIVE STORY AND FULL OF TENDERNESS[6].

" I am 77 and my wife has been the joy of my life. After 45 years of marital life I love her far more than when she hugged me for the first time. My tenderness has become less passionate but more profound. We have not said everything yet to each other. Tender kisses, hugs without violence, I remember old springs. But mostly, our souls are mingled in the same faith and in the same hope"..... When the 6th of July comes every year, it is quite pleasant to say YES again from the bottom of my heart. The same as a priest or a nun, aware of his/her vocation, renews the vows. It would have not been so if my Susan, bravely and close to heroism, had not always performed her duties of spouse and mother... But she always kept, as the blue sky above the clouds, the tenderness of her heart, the desire to make my life sweet... I will leave this world in the assurance that as long as she survives me she will not cease asking God to open the door of heaven to my soul."

6.- Testimony read by F. Caffarel at the end of the Chantilly Conference - 1987

4º.-IN ORDER TO SIT DOWN AND DIALOGUE:

We are going to convert the parcels of the desert that we cross every day, in small oasis of affection, through a simple and sincere dialogue.

1st.- We know it is not enough to cover our biological needs. Up to which point are our sexual encounters soaked with tenderness?

2nd- Dialogue is to be kept between the two of us. If you speak and I am silent, dialogue brakes and we shall not understand each other. In our intimate moments, and throughout the day, do we try to be tender? How do we express it? And if not what could we do to improve?

5ª.- WE FINISH PRAYING:

We place ourselves in the presence of our God and ask Him which are the causes for awkwardly "speaking" the language of tenderness?

1- *Is it perhaps due to machoism and feminism, that with their noise they impede us to learn this language?...*

2- *Is it due to puritan moralism?.....*

3- *Is it because we have known each other and nowadays we do not surprise each other?.....*

4- *Is it because we prefer techniques instead of the human language of affection?.....*

5 – *Is it due to the influence that the materialist society has on us?....*

6- *Or is it due to the old principles that the society and family taught us?.....*

God knows that. He will tell us which is the cause for not speaking properly the language that humanizes us. Let's listen to Him… (silence for some time)… and we pray:

- Oh lord, you have settled your dwelling in the bottom of my heart"7 help us find ourselves and that we speak from the bottom of our heart….

- Let's ask Him to teach us to talk with the eyes, the hands, a hug, a caress and with the tears of forgiveness to reach the heart of the other…. and we pray:

- Oh Lord, you have settled your dwelling in the bottom of our heart", help us find ourselves and talk from the bottom of our heart……..

7.-Father Caffarfel in the book "Dieu, se nom le plus trahi"

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