Sexuality and conyugal

SPIRITUALITY

An invitation to dialogue

7.

TOPIC SEVEN

"Jesus and *sexuality*"

Sexuality and conyugal
SPIRITUALITY
An invitation to dialogue

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1°.- REFERENCE:

"We have no other choice than turning to Jesus of Nazareth and forgetting about certain rules that are out of place at these times... Try to be there where the light and life of the Risen Christ is needed." [1].

Some initial clues:

-"And God saw that all that he had made was very good "(Gn 1:31). God made everything for love, that's why:

-Jesus tells us that love is the fundamental law and fully human language.
-Jesus did not speak against sexuality; he condemned with force the hypocrisy, pride, greed, power and lies, and showed himself merciful to the adulterous woman.

-Jesus condemns the hypocrisy of the Pharisees, dignifies the woman and says that the rich will not enter into the kingdom of heaven.

- And we can start the topic with the three conclusions of the authors of the last book that we suggest you in <Texts to read>.

- that God is by nature grace and love,

- that faithfulness is the ideal of the loving answer and,

1.- Pope Francisco in Evangelii Gaudium, 30

- intercourse is a good way to encounter ourselves and going to God if they are guided by love.

2º.- JESUS AND SEXUALITY; SOME IDEAS:

Jesus was a good news for women, especially for Mary, a woman from Magdala, who held a special place in his heart[2]. Women were faithful to him until the end (Jn 19,25). Jesus is and moves among those who are faithful and love each other, whether married or not, whether men or women, whether believers or not, whether homosexuals or heterosexuals.[3]

-He came to be good news for sexuality, for the body (our whole) and for our relationships. The consumer society says that the body is a business. The Church has often said that it is a sin. And the body says: I am a party. Jesus manifests so in the wedding of Cana, when he invites to enjoy together with the groom and the bride. But it lacked the joy and spark of good wine and it had to be the femininity of Mary that realized the scarceness. We are not totally convinced that when our love shines, so does the love of God.

For Jesus the body is celebration and joy and gave it to us to deliver our love to it. He did so: "I give you my body". He told us that love is to be open to the needs of the other. To love is to look at the other as a gift and not just pleasure. Jesus sees in the encounters between men and women love and salvation, while some "religious" men

2.- J.A. Pagola, "Jesus,histórical approximation". Edt PPC 2007, Madrid.
3.- Timothy Radcliffe. Conference during the internatoial encounter in Brasilia 2012-

see a problem, such as the Levite and the priest, described by Jesus in the Good Samaritan.

Jesus saw women were used and, sexually abused and trivialized. And he began by dignifying women and discovering the wealth of the feminine. He defended women, as we see in the "story" that we will tell you later. Jesus makes women confident of his feelings and concerns. He went to their homes, let himself be loved and was special with them, because he knew that femininity is the root of a spiritual sexuality. He made His the cause of the oppressed and of women. He was "a man for men," according to Bonhoeffer and Mark 2:15. He relates openly with women (Lc 8: 2); He felt compassion for them (Mark 1: 29-31, 5: 21-43; Lc 7: 11-17); he mentioned them in his parables (Mt 13,33) and welcomed some in the group of his nearest friends (Lucas 10, 38-42; ¸Jn 11). In short, "he created many bonds and found hearts".[4]

Jesus understood that the lovable union is the invitation to leave ourselves. He left his land to give himself. How far have we been from understanding that "precisely in the sexual encounter we come out of ourselves and then we both have the opportunity to love God, give thanks and worship him"[5].

In Jesus' time, power annulled women and ignored sexuality. The "love for power hinders the power of love." Love means service and not privileges. Jesus was subversive, acting against the established power and places divinity in love, which is always subversive regarding power.

4.- Motto of cáritas Guipuzkoa- España. 2015
5.- W. Müller. "Kissing is Praying"

Jesus opposed to powerful people who played with the people and imposed heavy burdens, which they cannot stand. Jesus opposed society that separates spirituality from sexuality because it separates man from women, considering them inferior than men.[6]

He did not write any program on sexuality, but his behavior was very eloquent. He did not proclaim a new sexual ethic, but made the best contribution to sexuality placing male and female equal before God, because there is no distinction between man and woman before Him (Gal 3:28).

Jesus was not an impersonal being, he was a man, a sexed subject. He assumed his sexuality because "what is not assumed can not be saved".[7] If Jesus had not assumed his sexuality he would not have redeemed it. The divine lover is spirit without body; the physical lover is a body without spirit; the spiritual lover is a spiritual body or an incarnated spirit. And Jesus is the model of the synthesis of spirit and body because it was sexed and wants us to join our Eros to our celebration so that, by doing so, God is present. Where husband and wife meet, "the Word becomes flesh."

-Jesus, according to tradition, was celibate. Why? Maybe because he saw that it was the best option for him, the best way to give himself and to be free. The best for him, not the best per se. And it is curious that, being celibate, he never recommended celibacy, something that Pablo and many others did.

6.- "The interior couple" of Paule Salomon and Nathalie Calmé. Chapter of Nicou Leclercq-Dubois, page 173.
7.- "The interior couple" by Paule Salomon and Nathalie Calmé. Chapter of Jean-Yves Leloup page 165.

It is a pity that where Jesus saw a celebration, good news and joy, we remain obsessed with a trembling sexuality like autumn leaves in the tree. We have suffered and made men and women suffer without having discovered the gift that God deposited in our bodies. Jesus does not like us to condemn in temples and in the streets those who do not think like us; He wants us to say words of comfort, understanding and compassion.

2°.- A BEAUTIFUL TALE:

It happened at the end of the 1st Century: Jesus, the Master, sat in a square in Jerusalem. Religious men, on seeing him, took advantage to accuse and denounce a woman caught in adultery. And the Master, playing with the law, which he did not like, asked them: "and what does the law say? Well, that we have to stone her, they answered. The Master was surprised that they did not take the man who was with her. And because he knew how double they could be, the lack of coherence and spirituality of those who were called religious, he said to them: "What are you waiting to comply with the law? He who is free from sin, throw the first stone. And the Master, like playing with the insecurity of these religious men, crouched and did as he were writing on the floor. Very little time went by and the Master and the woman were left alone. All the accusers, beginning with the eldest, departed without the Master insulting or judging them. Then he looked at the woman with love and compassion and, seeing she was humble and repentant, said: "If nobody has condemned you, I do not condemn you either. Go, be happy and do not sin anymore." The entire "tale" is in John 8, 1-11. Do not you think that this teacher, our Master, is a magnificent pedagogue?

4º.- LET US DIALOGUE AS A COUPLE.

1st.-"God saw that everything he made was good and strongly recommended us to "love one another" We know that love ennobles everything we do. Let us answer with the heart: What have we prioritized in our relationships: the demands of love or the norms imposed from outside? Why?

2nd.-What can we do to improve and grow in our Church, the merciful and compassionate attitude shown by Jesus towards the adulteress?

3rd.- Jesus did not dedicate himself to judge, to criticize or to attack those who did not think like Him. His concern was to dignify love and accompany his fellow men. Our attitude with our couple, our children and our neighbors, does it look like the attitude Jesus had with men and women around him? How can we improve?

4.- With what attitudes and gestures do we try to live our sexuality, loyal with our couple and aware that the best way to meet God, is by meeting husband and wife?

5.- WE PRAY TOGETHER

Accompanied by Jesus, the adulterous woman and Martha and Mary.

-Husband: Here you have us, Lord, a little confused, but confident in You. You want a law and a morality that goes beyond external observance (Mat 5: 8) and You tell us that what makes man impure is what comes from his heart (Mat 15: 1-20) ....

Wife: Help us, Lord, to give each other our love with coherence, humbleness and generosity. In this way we shall meet with you.

-Husband: You understood weakness, forgave with affection and tenderly looked the woman to say: "incline only to love"8, do not give up your identity by a false love that annuls you...

Wife: Help us, Lord, do not let us humiliate ourselves and bend only to sow the seeds from which little flowers of love will be born.

Husband: Martha and Mary shared the house chores with the pleasant company of Jesus ...

-Wife: Lord, may we be signs of Your love in every corner of our house.

RECOMMENDED TEXTS:

-"Jesús, aproximación histórica", José Antonio Pagola. Chapter: "Amigo de mujer- Su mejor amiga".

-"Erótica española en sus comienzos" Efigenio Amezua. Ed. Fontanela, Barcelona 1974 Apartado II, 1 y 2

- Quotes from the Bible.

-"Human Sexuality" New perspectives of the catholic thinking. Study by Catholic Theological La Society of America. Ed Cristiandad. Madrid 1978.

8.- René Char, poet

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