Sexuality and conyugal

SPIRITUALITY

An invitation to dialogue

10.

TENTH TOPIC

Let's cultivate *our sexuality*

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1°.- REFERENCES:

"Husbands, have love for your wives, as Christ had love for the Church, (…;)Likewise it is right for husbands to have love for their wives as if they were their own bodies. He who has love for his wife has love for himself: For no man ever had hatred for his flesh; but he gives it food and takes care of it, like Christ does for the church; because we are members of his body. For this cause will a man go away from his father and mother and be joined to his wife, and the two will become one flesh." [1]

"God has invented marriage to be the school of love and abnegation" This love and abnegation "are not two brothers that walk in parallel, but a communion where we impose ourselves the "obligation" (rule of life) of not ceasing our love; or what is the same, our decision to always live with a "for you" attitude rather than a "for me attitude"[2]

2°.- GOD WANTS US TO LIVE A CULTIVATED SEXUALITY THAT SPEAKS THE LANGUAGE OF LOVE.

Father Caffarel discovered that conjugal love and God's love may not be separated. God is where love is. And what unites us, unites us to God and what separates us, separates us from God. Therefore, our sacrament is being a sign and demonstration of the great love of God. Our love gestures-acts are the way to make visible that love.

1.- Ephesians 5, 25-33
2.- Father Caffarel. Chantilly Conference

And sexuality experience is that great means that God has put in our hands to love. Love language has the peculiarity of making communion, respecting our own differences and peculiarities.

3º.- A BIT OF MUSIC AND EROTIC DANCE

I was walking along a centric street in my hometown. Men and women stopped to hear a violin and cello duo. Both instruments guided by the same music, went up and down; they crossed and could be heard from the bottom of sentiments. The high notes of the violin were supported by the low ones of the cello. All was harmony. Sometimes they stopped at the same time, sometimes they played to chase each other, to start and to look at each other, according to the timing but always one aware of the other.

Even silence was music, beauty and understanding. Neither of them was the protagonist and both played and played and didn't get tired. They mingled their notes, they hid one under the other and tenderly one was silent while the other "showed". And this was in turns. Both felt equally important. People applauded. Both heard each other following the pentagram with which they played. There was no dominion, or dominated. No first or second. They talked to each other. Tell me what you feel, and what crosses your heart, the violin said. And the cello notes answered from the bottom of the music: I don't want you to tell me anything; I want you to talk to yourself. And in a duo they said: I want

your inner world rather than what is happening outside. I would like not to be invisible, and that you were not deaf to my cry!

When one is silent the other one flies and at times of illusion both press their arches on the cords to cry, in love, the cry out of love.

And seeing this beautiful scene I remembered Van de Velde[3] (1873-1937) when he said: "You need two to tango". We are wife and husband and together we want to dance the love tango, a dance for two that was composed by God, for couples. This dance is a symbol of love between peers, of the tender hug and the joyful and whimsical company. And I thought: Dancing, making music and living the sexual experience is a game, is spontaneity, and is enjoying one step after another, not running, not overwhelming and not wanting to reach the end.

God, who is master of souls' dance, wants us to love and dance, to be free and love each other being different. At the end of this dance, we put together our bodies, make communion and are the best sign of God's love for us.

4º.-¿HOW DO WE CULTIVATE THIS DANCE?

- Playing in equality: We are both protagonists, we both provoke, we both initiate, we both do and let do and we both say what we feel and what we need.

-Living more frequently intimate experien-

3.- Van de Velde. Sexologist brought up in the Victorian sexual tradition. Influenced the sexual experience of one generation.

ces, convinced that in those encounters God keeps us company in tenderness and seeking the common joy. God wants that love dignifies us.

-Living the sexual experience in the love of joy. We cannot evangelize without humanizing. Let's read about the topic and stop thinking that years make us indifferent to sexuality. We never stop being sexed subjects.

-Not being spectators of life and engaging in living intensely. Let us stop criticizing those who don't think like us and let us not loose energies defending ourselves from those who attack us. Let us worry about learning reading, studying and above all, living and asking God for help so that our experiences are free from routine, creators of communion and cheered by surprises. This way our experience shall be richer, more mature and more autonomous.

Cultivating is equivalent to being abnegated. "There is no love without abnegation"[4]. This means facing the world so that we do not confuse "being faithful" with "being anchored"[5]. "What you don't achieve speaking, solve it by praying. What you don't solve on your feet, solve it on your knees. Think that beyond your strength is the power of God." Here is the energy to cultivate ourselves.

We have to understand that "sexuality ethics does not refer to what is prohibited or allowed. There are no rules. No true morality of sexuality may exist if there is no human quality of sexuality".[6]

4.-P. Caffarel, Chantilly Conference
5.-Santos Beneti "Sexualidad creativa". Ed. San Pablo, 1994, introduction
6.-P. Caffarel, Chantilly Conference

Let's continue listening to Father Caffarel: "Let's help the Church to review its anthropologic vision". "Sexual union shall incarnate love as long as it is integrated into a web of daily relationships where it has sense."[7]

"The World has trivialized sexuality" in two ways: 1- reaching a little human Angelism that denies the Eros we have inside and obsessed with procreation and 2- exclusively seeking pleasure in an excluding way. "We have to humanize more than moralize, Father Caffarel said as though he had heard Pope Francisco: "we have to be more experts and witnesses of humanity and less guardians of morality."

And Father Caffarel continues:8 "Morality in marriage is preached, it is said what is allowed and what is prohibited"... but we haven't properly cultivated Christian marriages so that they "make love well".

-There is no freedom without knowledge.

Freedom without knowledge is called domestication.

There is no knowledge without freedom.

Knowledge without freedom is repression.

There is no knowledge or freedom without creativity.

Knowledge and freedom without creativity is called illusion.

And it's time to go from domestication,

7.-P. Caffarel, Chantilly Conference
8.-P. Caffarel, Chantilly Conference

From repression and sexual illusion,

To a free, fulfilling, aware,

Joyful and calmed experience of our sexuality"[9]

5º.- WE SIT, READ AND DIALOGUE.

Cultivating is the opposite of the old sexual repression and modern sensualism that deny and trivialize women and sexuality. To cultivate it is to continue loving each other as sexed subjects, like men and women that change behaviors, signs and gestures when they become older because they have new experiences that lead to new growth phases. This helps us understanding that 1- There are no limits for intercourse; 2- that they are not a privilege of young people; 3- that the need for hugs, expressing our feelings and to love and be loved is something that doesn't disappear with time; 4- that sexuality is not centered in coitus but in love; and 5- that physiological changes should lead us to re-adapt our sexual experiences to age.

1st.- Which of the five previous points is more difficult for us to assume? And why?

2nd.- If we had or have difficulties in our sexual experiences, have we discussed them between us or with an expert? ¿Which has been the result?

3rd.- During all day, how do we create a positive, optimistic, intimate and opened and favorable environment, for pleasant intercourse?

4th.- To what extent are we signs of God's love in our sexual experiences? With which attitudes do we demonstrate that we are those signs?

9.- Santos Beneti "Sexualidad creativa". Ed. san Pablo, 1994, introducción

6º.- LET'S CULTIVATE OUR SEXUALITY PRAYING TOGETHER:

We make silence for a while and enjoy the following ideas: praying is communicating with God in intimacy. God is pure communication. And He communicates because He loves us. That is why God, when he looks at us, He does not weigh or measures us. "God's way of looking is not as men do. Man looks the appearances. God only looks our heart."[10] When God communicates He loves, as he demonstrated it in the person of Jesus. And he communicated with us in the best possible way and with the maximum empathy: feeling what we feel and becoming like one of us.

We say together: Because we believe in you, oh Lord, we wish that our communication gets to the deepest of my couple, so that together, we reach you. We are convinced that communicating with you is the best way to communicate between us.

And God? Well, God is me

Me who is in the arms of my love, that is her.

Yes, and she is in my arms.

And God? He is in the embrace we give each other

Mingled in a whole, in the nothing of the other"[11].

Wife: We recognize you have given us a body to give and enjoy it. We bless you for it and we want to live in the "for you" attitude instead of "for me".

10.- Samuel 16, 6-7
11.-."Juan Ramón, Alberdi: dos poetas líricos", Edited by Diego Martínez Torrón. 2006

Husband: We declare before you that we want our bodies to be your temple, your hideaway and shelter. We know you desire so. Take us, occupy us so we become signs of your love.

Wife: You want us to cultivate our sexuality naturally, spontaneously, without looking for efficiency, achievements or goals. We ask you that we let ourselves be driven by love.

Husband: Because we look ourselves in a different way, because we feel differently and because I want to understand my wife and that she understands my masculinity; that is why we want you to be in the middle of us, so we may live our sexuality understanding us and valuating ourselves equally.

Wife: You are generous, understanding and confident.

Husband: And we know that you are a God that by means of Jesus you touch, heal, look and save with your eyes. That your look awakens our body to love, to our relationship and for life.[12]

Wife: You were the good news because you became opened and vulnerable word, respectful and free.

Together: Continue being good news for us and training us for love, friendship, affection and corporal pleasure. Accompany us in this trip to become man and woman, so that together we continue knowing and finding ourselves, getting organized and enjoying of our mutual donation.

12.- Mercedes Navarro (Nun of the Mercy Order), "(7) palabras". Edi PPC. Madrid 1996.

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