



Silence and Word

AFJM

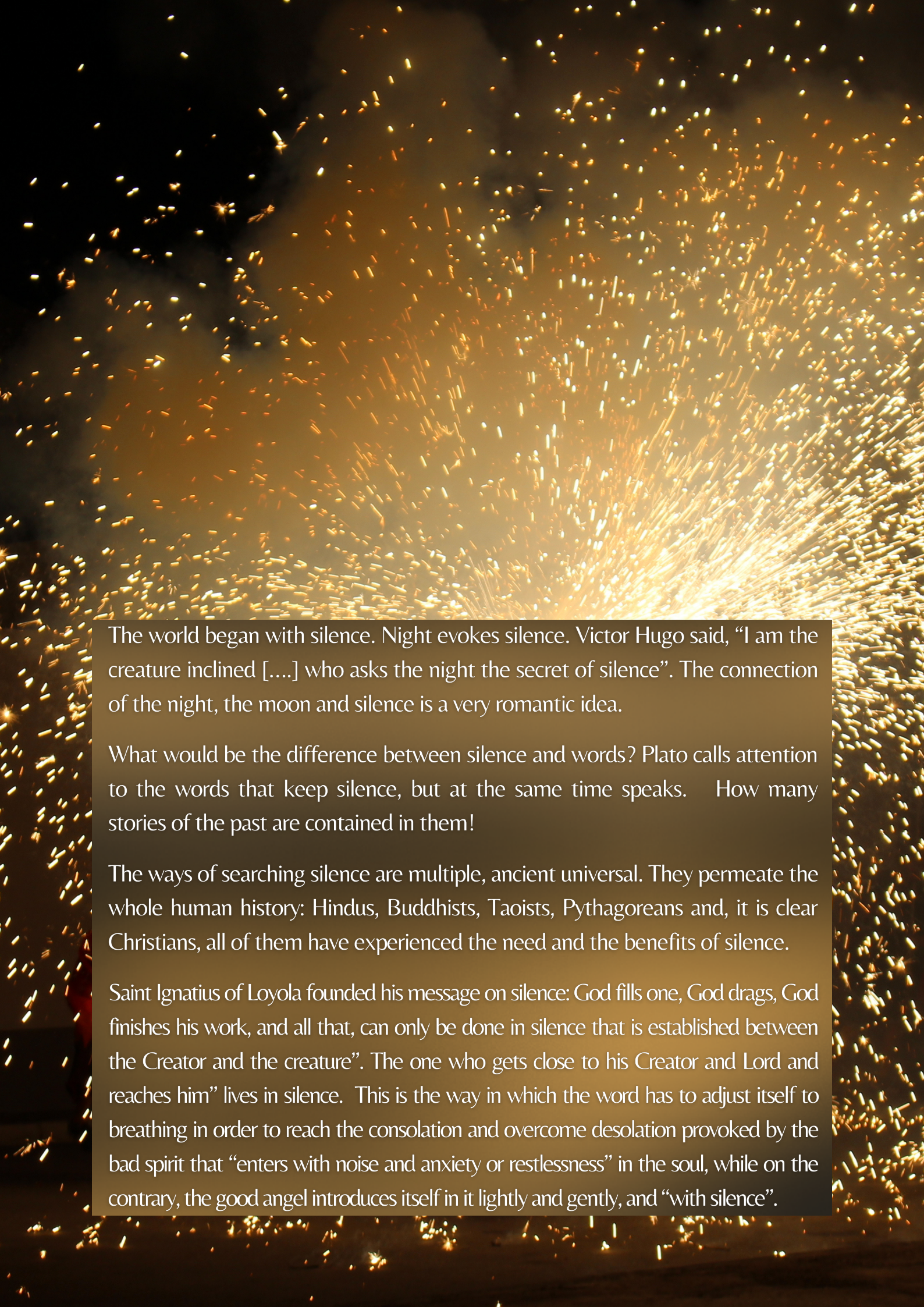
Year 2022

SILENCE

AS A FORM OF WISDOMA

Noise,
haste,
the continuous happening of events,
the constant intercommunication,
the constant flow of words
is imposed on the individual
and makes him fearful of silence.





The world began with silence. Night evokes silence. Victor Hugo said, “I am the creature inclined [...] who asks the night the secret of silence”. The connection of the night, the moon and silence is a very romantic idea.

What would be the difference between silence and words? Plato calls attention to the words that keep silence, but at the same time speaks. How many stories of the past are contained in them!

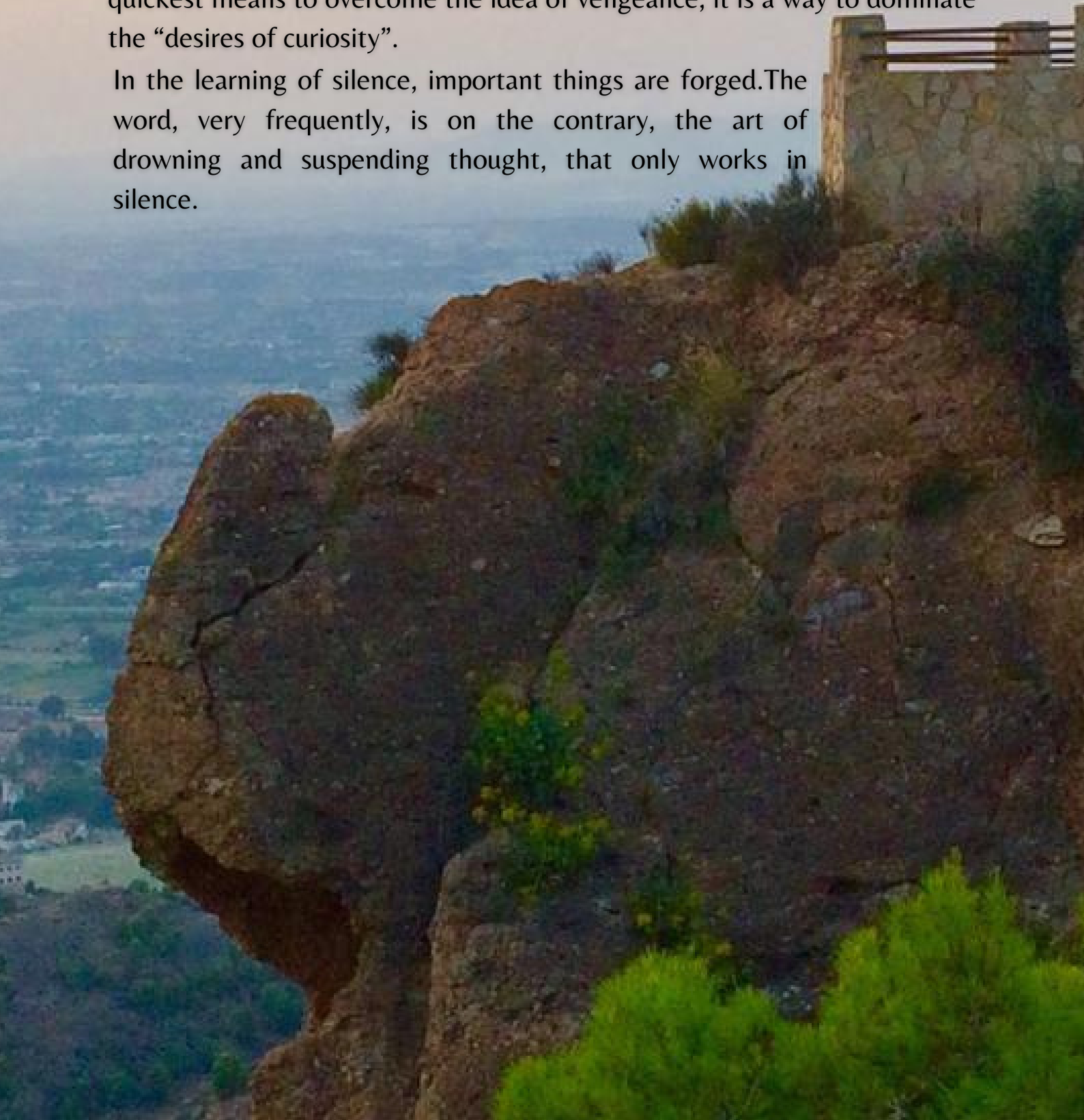
The ways of searching silence are multiple, ancient universal. They permeate the whole human history: Hindus, Buddhists, Taoists, Pythagoreans and, it is clear Christians, all of them have experienced the need and the benefits of silence.

Saint Ignatius of Loyola founded his message on silence: God fills one, God drags, God finishes his work, and all that, can only be done in silence that is established between the Creator and the creature”. The one who gets close to his Creator and Lord and reaches him” lives in silence. This is the way in which the word has to adjust itself to breathing in order to reach the consolation and overcome desolation provoked by the bad spirit that “enters with noise and anxiety or restlessness” in the soul, while on the contrary, the good angel introduces itself in it lightly and gently, and “with silence”.

Saint John of the Cross tells us that silence of the spirit is a necessary condition so that God will come to the soul, and also Saint Teresa of Jesus invokes the “interior castle” to say that God is reached only in silence by means of the “ears of the soul” during the night.

To practice silence of prudence means to avoid faults against charity, give a proof of a “wise discretion”. To practice silence of patience means to suffer in silence God’s look or gaze”. Silence protects from anger, it is the quickest means to overcome the idea of vengeance, it is a way to dominate the “desires of curiosity”.

In the learning of silence, important things are forged. The word, very frequently, is on the contrary, the art of drowning and suspending thought, that only works in silence.



The places of worship and the Churches are places of silence. The celebration itself of worship is a school of silence.

Silence also, as a sign of respect for the Professor and teacher, is a requirement to pay attention.

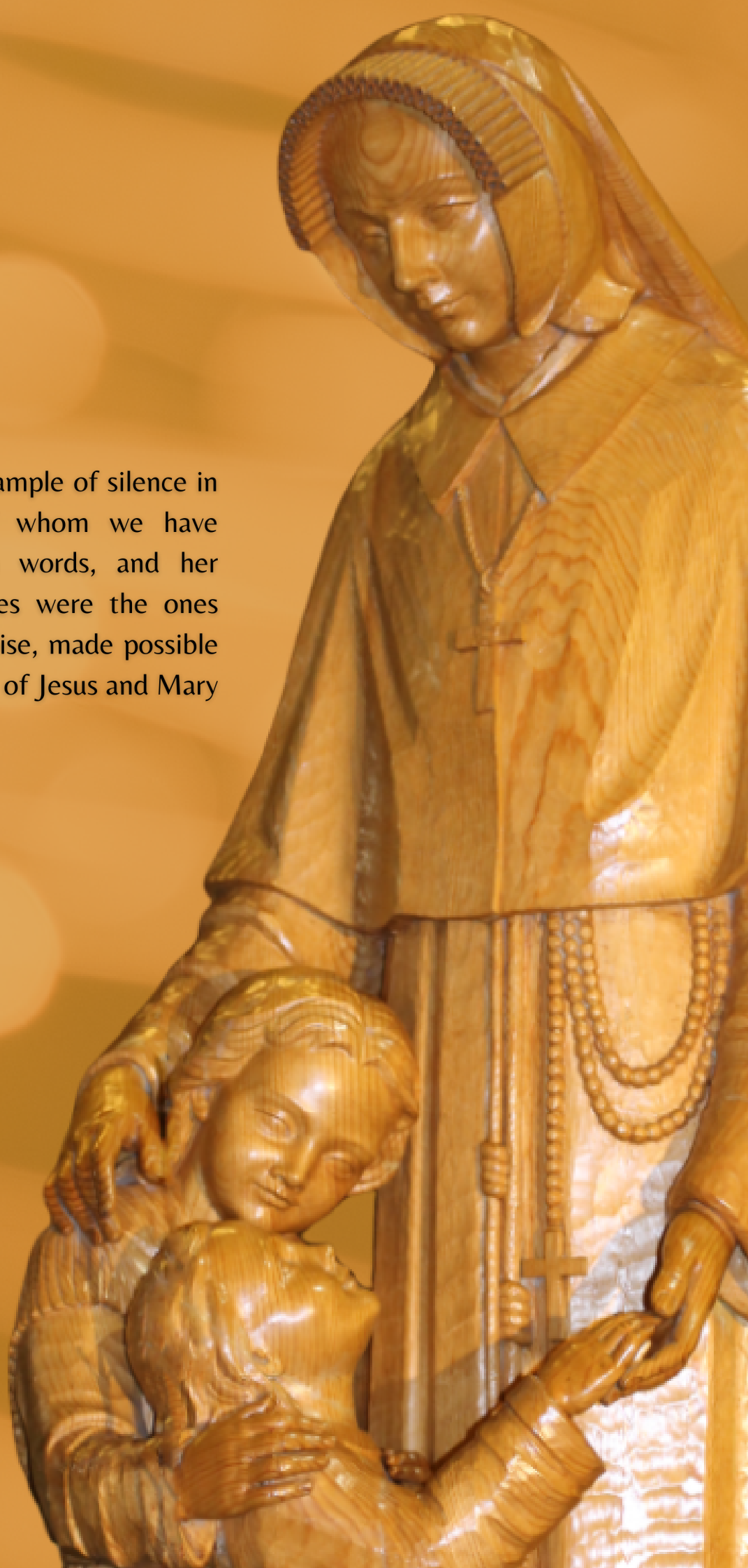
To keep quiet or silence allows one to listen well.

The silence of Joseph and of his place, Nazareth, are intimately bound together. He is the Patriarch of silence. We cannot find any word of Joseph in the Gospels. Joseph responds with silence to everything that concerns him. His silence is the heart that listens, absolute interiority. During his whole life this man has contemplated Mary and Jesus, and his silence exceeds the word. The silence of Nazareth is a life of humility, poverty, work, obedience, charity, recollection, contemplation.

A moment of intense silence in the Gospels is the episode of the adulterous woman, waiting to be stoned. Jesus keeps silence and deviates or turns aside his look. This silence contrasts with the uproar of those attacking but it has an effect. Jesus transmits his message, that consists in sending each one to the judgement of his conscience. Silence here is word that sends one to interiority. We are afraid of silence, of the many silences of the closeness of death, of going to dwell in hell, of the tomb. There is a close relationship between silence and sickness. Hospital is synonymy of silence.



We have a great example of silence in Saint Claudine, of whom we have hardly any written words, and her actions and attitudes were the ones that without any noise, made possible this wonderful work of Jesus and Mary which unites us all.





THE WORD

THAT FILLS THE HEART

“The Word of God, who created the world and who gives meaning to history and to humanity’s journey, became flesh and came to dwell among us. He came like a whisper, like the murmur of a gentle breeze, to fill with wonder the heart of every man and woman who is open to this mystery.

The Word became flesh in order to dialogue with us. God does not desire to carry on a monologue, but a dialogue. For God himself, Father, Son and Holy Spirit, is dialogue, an eternal and infinite communion of love and life.

By the coming of Jesus, the Person of the Word made flesh, into our world, God showed us the way of encounter and dialogue. Indeed, he made that way incarnate in himself, so that we might know it and follow it, in trust and hope.”

(Message URBI ET ORBI of Pope Francis, Christmas 2021)

Some phrases that can help us in our prayer:

- *You should be quiet, keep silence except if your words are worth more than silence.*
- *There is no danger in keeping quiet, there may be some in speaking.*
- *Silence witnesses or testifies also the depth of friendship, an idea of symbolic communication of persons in silence.*
- *But also the silence of society, in determinate moments, may permit that some tragedies take place. When should one not keep silence? When to use words correctly?*
- *Do not waste what still remains of your life in imagining things of others, unless your objective is the common good, because if you dedicate yourself to imagine what people do, why, what they say, what they think, what are they planning and similar things, you will not be able to observe your own interior conscience.*
- *It would be convenient to reflect on this terror of silence in itself, that determines today, the flight outside from the no-noise of interiority.*
- *To seek the wisdom of knowledge, overcoming ignorance from the search of our interior silence. To save ourselves in our creativity as persons who love and desire union with others. To be conscious in contemplating our thoughts.*
- *To live without imposing our preferences or aversions on life, do not impose on reality our own phobias, but rather permit that reality expresses itself. What we dislike has a right to exist, it can even be convenient for our conversion. Life drifts away in the effort to adjust it to our idea and our appetites or hunger. This is why, to live well requires to be always in contact with oneself.*
- *The more we fill our head with words, greater will be the need that we will have to empty it so as to leave it clean again.*
- *In sitting down in silence, one obtains a mirror of one's own life and at the same time, a way of improving it.*
- *Since we are in life, let us live it! Therefore, I will live it, according to the ethics of attention and care. Life is worship, culture and cultivation. It is important what silence wants to tell us, in spite of ourselves.*

Reference texts:

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Biografía del silencio, Pablo D`Ors (Galaxia Gutenberg, 2020).
Meditaciones, Marco Aurelio (Alianza Editorial, 2014).