

THE BASICS OF COMMUNICATION - REFLECTION



I ask for what I desire as we begin this topic



I pray that my entire being become open to God's grace



I imagine these texts being addressed to me, and note my response

Grace: that we feel grateful for the gift of communication and speak words that help others grow

Let no evil talk come out of your mouths, but only what is useful for building up, as there is need, so that your words may give grace to those who hear.

Ephesians 4:29

How, then, can communication be at the service of an authentic culture of encounter? What does it mean for us, as disciples of the Lord, to encounter others in the light of the Gospel? In spite of our own limitations and sinfulness, how do we draw truly close to one another? These questions are summed up in what a scribe – a communicator – once asked Jesus: “And who is my neighbour?” (Lk 10:29). This question can help us to see communication in terms of “neighbourliness”. (...) I find an answer in the parable of the Good Samaritan, which is also a parable about communication. Those who communicate, in effect, become neighbours. The Good Samaritan not only draws nearer to the man he finds half dead on the side of the road; he takes responsibility for him. Jesus shifts our understanding: it is not just about seeing the other as someone like myself, but of the ability to make myself like the other. Communication is really about realizing that we are all human beings, children of God. (...) May the image of the Good Samaritan who tended to the wounds of the injured man by pouring oil and wine over them be our inspiration. Let our communication be a balm which relieves pain and a fine wine which gladdens hearts.

Message of Pope Francis for the 48th World Communications Day

“To get converted” and “to converse”, etymologically have the same roots. In its more radical and deeper sense, to converse is to get converted to the mystery of the other one; it is to get converted to alterity. It is to leave the fence of one’s own interior cloister and of its defense mechanisms (...). To know how “to converse” supposes a deep and permanent self denial. For the Jesuit it is something consubstantial with our way of proceeding. Therefore it should be object of constant conversion. It is a permanent turn towards the good of all those with whom we are daily related. The true apostle doesn't serve an abstract faceless entity. He moves near his brothers taken by the interest in their lives and their people, depositing in their heart a word that makes grow.

German Arana - Spiritual Conversation a Privileged Apostolic Instrument of the SJ

QUESTIONS FOR REFLECTION

How often do I feel I am having a genuine conversation with someone?

What fruits do these interactions carry?

How do I feel after these exchanges?