THE PERCEIVING OF THE WORD FROM PSYCHO-PASTORAL PERSPECTIVES

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Abstract

Starting on the road of **word represents** a cognoscible and also an intellectual adventure, behaviors and statements. Therefore, knowing **the word** is synonymous with knowing the light, making the first steps, but also knowing virtues and laws that govern the human value.

That is why the perspective of its psycho-pastoral values determines a new perceptual attitude giving to the word various interpretations and motivations.

Thus, the word brings people close, defines cultures and interferes values identifying with a state trademark, of some concepts and cognitive evolutions. All this starting from the words "in the beginning was the word, and the word was with God, and the word was God". (John 1, 1)

Keywords: word, perceiving, attitude, code, psycho-pastoral.

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In this context through correct perceiving of **the word** it is necessary to understand the operating **mechanism** of this one, fact demonstrated by the multitude of functions and interpretations that it may code and than decode at a certain moment. Therefore we considered as stringent the need of beginning with the element that defines **the etymology** as being, Zamboni Etin (after Sala M. – 1999, p.8) "the science that studies the origin of words or, in other words the investigation of the formal and semantic relations which relate a word to another unity that is historical preceded and from which one derives".

In this context the study of a word, Sala M. (1999, p.21) takes into account three axes:

a) – diachronic = makes reference at the word age in language;
b) – diatopica = the geographical use of the word;
c) – diastratica = the affiliation of the word in common language at a more restrained group (technical terms) or/and belongs to a social variant.

If generally to a word we determine criteria under the form of basis criteria and (phonetic and semantic) and supplementary (geographic, functional, semantic-onomasiology and historical and social) in the value construction of our paper work, its importance derives

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from implications that it has in shaping a profile remarking also its psycho-pastoral identity as exponent of knowledge. Only in this way etymology constituted as study of word origin may outline structural the component that defines in time attitudes and concepts giving the value of human sequence in determining the personal identity. It builds and as in "the water flows the rocks remain" the words last but talking slides along knowledge leaving behind them the knowledge of human to understand them.

We can't robotize the meaning of the word but making it closer to men never forgetting as Nichita Stanescu said "Mind the way you talk because the words attract the facts" completed by Victor Hugo "The word knows a secret of the Human Spirit" (Duta V. – 1997, p.6) synthesized in Romanian's people wisdom that says "The good word heal and the bad ones hurt" therefore the word left in writing remains "a sweet burden" that leads to knowledge, human evolution.

Are we ready to feel the word? Do we perceive it? Do we identify with it? Here are some questions that have as joint **the word**. Is it only that?

Psychologically talking it may appear when similitude is shaped into the form of mystery and knowledge. For our study the sayings that will fallow Duta v. (– 1997, p.333) certify the semantic load given to **the soul-word**, leaving interpretation up to the reader:

- The one that suggests us to know ourselves suggests us to know our soul – Plato
- As we know the soul represents a form of existence relatively independent of space and time. – G. Jung
- The souls that never confess their mysteries… are like rooms with closed doors that never get fresh air. – O. Goga
- Even the most modest souls are not living in vain in this world. V. Parvan
- The soul is the force that makes you think ideally, is the connection that helps you to tend to it. – V. Duta
- The soul helps the body and sometimes it lifts it from the ground. Is the only bird that carries its cage. – Voltaire
- What use is for the man to win the whole world if he looses his soul? – Gospel of Marc

We end thus to perceive **the message of the word** through its cognoscible load that may have at a certain moment. Is actually the road-word between transmitter (T) and receiver – the finality deriving from the strategy of message communication (understanding, acceptance and learning).

It comes as application the way in which we outline the path-word Chirila P. and Valica M. (1992-p. 49) – "And looking to the skies he sighed and said: Effata! which means Open!" (Marc 7, 34) – where **the heard word** becomes **believed word** and further **word understood** and further on **healing word**.

The receiver (R) receives the word that manifests through its complexity in the sense that its importance as psychical load imposes or not a behavioral attitude remarkable being the interpretations:

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a) – A kind look cheers the heart and a good news strengthens the bones (Parables 15,30) - in the idea that Chirila P. si Valica M. (1992- p.69) **the power of the good word,** of the nice word is overwhelming; the good news between people gets to the rocky walls of the bones as a healing balm.
b) – In the judgment day our **words** will be present with their nuances, their weight, with the truth that they contain: "Because from **your words** you will be found as honest and from **your words** you will be condemned." (Mathew 12,37) (Chirila P and Valica M (1992- p. 76).

We determine thorough the conceptual structure the fact that (saint Gregory from Sinai in Philokalia) "In man is **mind**, **word** and **spirit** and the **mind** can't exist **without the word** nor **the word without the spirit** and those are one in each other… Through this the man carries an image of the Trinity…" We can see from the context that all the elements have as common element **the word** defining in the same time the starting point to knowledge of human personality.

If in sacred texts and religious literature the word takes the shape of the Greek for **logos** the identity of Jesus Christ to be and the Creating Logos is relevant after He becomes the Savior Logos. Thus, Manzat I. (1997- p.217) "Saint Maxim the Confessor showed that the entire creation has its fundament in a rationality that finds its origin into the Divine Logos". The centrality of the Logos into creation is pointed out by Saint Maxim the Confessor when says that "the many reasons are one and the one is many". M. of Unamuto show that in the words there is a creating potential. The word is creating. Christ made miracles using the word sometimes without any action.

It is the moment when spirituality become value and virtue of Christian religion. The man tends towards transfiguration that becomes possible (the psychoid universe at C.C. Jung) when the spirit does not remain exterior to the substance but within it.

What is than the constructive valence of the word spirit? Does it bring as touch to knowledge? After Larousse- the dictionary of psychology (2006- p. 297) – the word spirit is the surprising assertion that uses often the resources specific to the language that Freud demonstrated its technique to explain the special satisfaction that it causes and in a more general manner its role in psychic life. Do we find it in pastoral life, or we remain in the area that spirit as word determines discharge? Still, if we want to see the word spirit under another light, in the idea in which it can reveal the truth, we should accept the scholastic interpretation as element of evolution.

If, Larousse (2006- p. 298) with the aid of the word spirit the subject may finally speak, only making him laugh it disarms the other who may criticize. Freud underlines the position of the third person concerning the word spirit; a joke may target a certain person: but it only becomes a word of spirit only if it is enounced for a third person who, laughing, will confirm that it was perceived. This third may be considered one of the sources on the base of Lacan founds the concept of Other, that resort that we try to make recognizing our truth. In other words, the word of spirit is one of the most exact representations of discharge.

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If our previous demarche made a "willful misconduct" towards the word of spirit as a sign of un-limitation in what concerns empirical knowledge, it is the time to return to the spirituality of the soul, Chirila P. and Valica M. (1992- p.89) understanding that the soul does not consist from ponderable material as the body, but it is a fine immaterial substance with reason and freedom, lacked of the known attributes of material as dimension, divisibility and weight. The spirituality of the soul concerns another attribute which is the independence of the body. The cause of the spiritual phenomena can't be the body; their cause may only be into the soul.

The self conscience tell us that inside us there is a special principal, the soul due to which we can make ourselves object of thinking – the material alone can't think upon itself. The man passes through several anatomic and physiologic transformations but also through spiritual transformations. It what concerns the spirituality we can see at the child manifesting mostly the fantasy, at maturity judgment and memory at adult and old age the will.

Thus, we gave importance to the word, through word all being triggered by it because "And He said: It is indeed so, but happy are those who hear the word of God and keep it". (Luc 5, 12)

In our work we ended to a theological perceiving of the word and we'll make first steps making appeal to the dictionary Ciobanu R. (1994- p. 55) starting from:

- the Latin **conventum** = agreement, bargain;
- it appears in sacred texts comments under Greek form – **logos**;
- the second person of the Holy Trinity, The Son, inseparable by the Holy Trinity being God Himself is eternal and manifested as Creator of the world, implicitly of the substance;
- Jesus Christ is embodied hypostasis of the word told by Saint John the Baptizer and discovered in its complexity by God himself;
- God – the Word is the light as the only true and absolute word and in the same time love of men in its absolute expression;
- The creation itself of the man, artistic, literary and scientific is a reflex of the word which resides, more or less relevant, in each of us;

considered as a culmination of those mentioned before and having a remarkable construction, nothing being beyond than:

"In the beginning was the **Word**, and the **Word** was with God, and the Word was **God**. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. …And the **word** was made flash, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." (The Gospel according to Saint John, 1, 1-4; 14).

The **word** appears in similitude with the **light** thus John 1, "In the beginning was the **Word**, and the **Word** was with God, and the **Word** was God. The same was in the beginning with God. All things were made by him; and without him was not any thing

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made that was made. In him was life; and the life was the **light** of men. And the **light** shineth in darkness; and the darkness comprehended it not", fact that certifies the existence of the two marks: the **word** and the **light**, the **light** and the **word** to which **Creation** is reported…

But until we get here, the Savior Jesus Christ gives value to those said by him "My **words** are **spirit** and they are **life**" going on "**Heaven** and **earth** shall pass way, but my **words** shall not pass away" (Matthew 24, 35), ending to the wisdom "Man shall not live by **bread** alone, but by every **word** that proceedeth out of the mouth of God" (Matthew 4,4).

Thus we aspire to a culture of the spirit through **God's word** that is, Noica R. (2002- p.24) life given word, giving the possibility to this word to **live** within us discovering that it guards and **leads** us further.

In Noica's acception (2002) the **word** is the creating **energy**. It is (p.11) the word of God living in man. God through the energy of the word tries to contact the man. The man through the word of prayer tries to answer to God. The man shows his freedom and his free choice when he answers to God through prayer, when he can say "Amen" to God, to God's call. But what redeems the man is not what the man does in his uselessness, but what makes **the word of God** living within him. In this way "the man in **prayer** gets to the highest **state of word**, where his word is fortified". (Working miracles from saints)

But the **word**, Noica R. (2002- p.29) in spiritual living is also **communion** because feeds the man at every level: at the level of word, of sense, at the actual level of feeding. And when the Savior said that not only with bread shall live the man, but from the word said by God's mouth (Matthew 4, 4), **if we heard** than in the desert this **word** who could have thought that this word **that came** from God's mouth will be given to us under the form of **bread** as **Eucharist**? Do we have an answer? Only when we start towards the **word** as **obedience**, the word being **hearing** and **discerning** (Noica R. 2002- p.19) remembering that obedience means **listening the word** as essence of hearing, knowing that this one (the word) **shares** only in **godly living.**

In this way the word of Christ is **the transition from discipline to life** (Noica R. 2002- p.25), and grown in us this word, the word of God himself, the **Word** discovers what **He** really **is**.

And yet tender as a thread we go back to John 6, 63 "It is the spirit that quickneth; the flash profiteth nothing: the words that I speak unto you, they are spirit and they are life", remembering that "In the beginning was the word, and the word was with God, and the word was God". (John 1, 1)

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