

RÉSUMÉ

silence

Pascal: *Pensées (B 206)*

A Hymn to the Silence

György Kocsi: *In Search of Lost Silence*

Both Judaism and Christianity are revelational religions. God speaks to mankind, which shifts our focus from his silence toward his message. The present analysis of 1 Kings 19 provides an alternative approach to revelation: The prophet Elijah, who otherwise preferred outspoken messages – here finds God only in “the sound of a low whisper”. Another example of the eloquence of silence can be found in the Book of Job, where the endurance and patience of the prophet turns into an archetype of the suffering and the silence of passion of Jesus.

Tibor Görföl: *Words and Silence (The Limits of Speech and the Endless Spheres of Stillness)*

Romano Guardini once pointed out that words and silence cannot be regarded as mutually exclusive opposites, but, rather, as complementary realities building a whole that most interestingly cannot be subsumed under one single category. This insight is also expressed by Max Picard (silence as the basis of speech) and can be traced back even to Meister Eckhart in the fourteenth century. The documents of the Christian revelation provide us with an image of Christ as God’s *exegete*, who explains God not only in words, but also in deeds, thus leaving space empty for a great silence to be filled (though never fully) by the Spirit, the „exegete” of the „exegete”. The Christian negative theology and the theology of silence in Christianity point to a greater Word, destined to endure forever.

András Máté-Tóth: *The (Fifty) Shades of Silence (Aspects of Evaluating the Public Relations of the Catholic Church)*

Silence in case of the Church as an institution is a manifold matter. For instance, there is a practice of being silent because of political circumstances. On the other hand, the Church’s silence can be the consequence of the forgotten Gospel. The paper tries to offer some of the different approaches to the taciturn Church in Hungary in our time of the “second wave of freedom”, or – with other words – in the era of disappointed democracy.

Csaba Hajnóczy: *Silence vs Noise*

The essay discusses certain aspects of two basic notions of great importance in acoustic communication: silence and noise. The starting point is John Cage’s paradoxical remark: “The sound experience which I prefer to all others, is the experience of silence. And this silence, almost anywhere in the world today, is traffic.” Next, the essay gives a survey of the behaviour of noise in acoustic communication, the birth of urban noise and the beginnings of its abatement in modernity. It is followed by the spiritual significance of silence, represented by examples taken from the Christian practice of Cluny Abbey in the Middle Ages, and the Hindu tradition of Advaita Vedanta of Shri Ramana Maharshi. Last, the focus returns to Cage and his Zen-Buddhism.

Gergely Schell: *Silence and Mindfulness (A Psychologist’s Experience with Silence)*

The author is a practitioner psychologist, working with meditation and its mindfulness component. In this paper, he provides an overview on the historical perspective of mindfulness in medicine, discussing stan-

dard methods as well as profane and religious practices. He presents the theory and practice of mindfulness-centred meditation and touches on the similarities between these practices on the one hand, and psychological counselling and family therapy, on the other, uncovering similarities between active listening, observing emotions and meditation. Last, the paper provides a subjective report on a Christian (Benedictine) meditation retreat.

Gabriella Palotai: Meditation Courses in Pannonhalma

The paper gives a brief theoretical introduction to the meditational courses offered by a psychiatrist (the author) and a monk of Pannonhalma Archabbey. Each year there are three groups for people from all walks of life who seek silence and tranquillity to obtain a different experience of reality.

William Desmond: The Gift of Beauty and the Passionate Quality of Being

Sára Tóth: Speaking of What One Ought to Be Silent About (Dogmatics and Mystical Approaches, Ideology and Literature from the Romanticism Until Derrida and Northrop Frye)

According to Northrop Frye "critical theory today converges on what were originally Biblical questions" (*Words with Power* 132). The originally theological question of the possibilities and limits of human words, the tension between the ever present tendency towards dogmatic closure and the ineffability of God has been transformed into a pendular movement between a criticism focusing on the uncontrollable workings of language in a literary text and a criticism engaged with interpreting literature in terms of different committed views in our secularized age. The essay argues that this dialectic can ultimately be traced back to the tension between positive and negative theology outlined above. The opening overview on the progressive secularization of this dialectic is followed by a comparison of the views of Jacques Derrida and Northrop Frye about literature and dogmatic closure and their significance for contemporary discourses on literature and culture.

Gergely Nacsinák: Eloquent Silence (The Frescoes of the Chora Monastery in Constantinople)

In Constantinople – the present-day Istanbul – a tiny church stands in the vicinity of the city walls. Its Byzantine name was the Monastery of Chora, and it is still renowned for its fine mosaics dated to the Palaiologian period (14th century). The mosaics are full of life and offer a detailed presentation of the lives of Christ and the Virgin. In contrast, the attached *parekklesion* with its scenes of the Last Judgment from the very same period is more still and moderated. The essay examines these iconographical themes as complementary domains of visual silence and noise.

Jákó Fehérváry: Hearken and...

Poems by János Marno, Marcell Szabó, Sándor Tatár, and Attila Jász