

**CONCLUSIONS OF THE DAILY CONGRESS**  
**«LANGUAGE AND WORSHIP –**  
**DOMINATION OF INTELLECTUALISM**  
**OR PARTICIPATION»**

*Organized by the Parish of St. Paraskevi of Attiki, on April 17th, 2010, at  
the Hotel «ELECTRA-PALLAS», with the presence of His Grace,  
the Archbishop of Athens and the whole Greece, Mr. Mr. Ieronymos B'*

During the last years the language of the worship is considered to be by certain persons as the biggest impediment bothering people to participate in the Holy Worship and they ask insistently for radical changes.

As we are conscious members of Ecclesia and clergymen with pastoral responsibility we suffer along with all and we pain for the unnatural shaped external situation of the language speechlessness and demerit which inspires consumering experiments in the Ecclesia, so it's necessary to have a pure answer to the problem regarding the language in Ecclesia, after a sincere discussion. It's necessary to have an answer from the side of the church, realistic and strongly founded according to the Fathers' criteria.

The language of the Church cannot be absolutised. It is the lighthouse, the all-lighted, which leads to the harbour, but it is not the harbour according to Papadiamantis opinion.

The Orthodox Church, as an ark, kept the greek language during its diachronic process and used it according to the Providence of God for two thousand years in favour of the worship, the Theology, and the pastorage (preaching). The younger generations have not the right to accept the treasures of the language of the Church, as a paternal here-

dity and not only a part of it, that is the Modern Greek language? And perhaps after a few years a renewal will be also necessary for it?

The translating effort approaches simply the texts but it's quite impossible to express their real "substance" and magnitude.

How can the very beautiful texts of the Holy Hymnology be translated as each line of them is a "musical phrase", which "cannot be compared in the presence or in the future until the end of our life" and which are the results of a perfect composing covered by the Holy Grace, the tunefulness of the writings, the perfection of the words the exactness of the meanings?

How can be translated with such an accuracy the Doctrine about the Holy Trinity (the inner intertrinity relationships) the christological, the community of life among the believers and Christ, their ontological participation in the ecumenical work of Christ for the salvation. We must wonder if problems come back which troubled Ecclesia / the Church during the first centuries of Christianity. (The heresy of Arianism or Monophysitism, about the one nature of Christ) or perhaps we must wonder if we'll have new ones. The heresies never stopped to exist.

If we wish to understand the texts about the Holy Liturgy we don't need a translation but an approach of the meaning, explaining to the meaning, catechism, having mystagogic contents and not only moral or contents referring to the knowledge, provided that we must be as students having familiarity, willingness and practice in the frame of the parish, where with the help of the clergymen, parents, teachers of Catechism etc, the younger will have the stimulous for deepening and they will become free personalities, not a leaded by hand mass, following easy solutions, which cover the unwillingness and the indolence, facing a lot of problems, referring to the existence and the everyday reality.

The whole problem is not connected with the problem of the language understanding (dominion of intellectual powers), but of spiritual orientation and of spiritual forming. The pious Christian even if he has not an intellectual education, can approach the eternal truth with the purity and clearness of his soul, having as an unmistakable leader his heart and the lighting of the Holy Spirit. It seems to be more

realistic, more urgent and more conventional with the necessities of nowadays a lowvoiced, explaining the meaning and (if it's possible) a word not of theory but of action (participation) regarding the truths of the Belief and a total review of the way of life, a vivid, warm or even bloody confess of love for Christ, instead of a “contract work” of reformation of the Holy Liturgy (translation). We must also wonder that if we translate the language the way for “translations” (changes) is opened to other ecclesiastical “languages”, as it is the iconography, music, the Typikon, the dresses of the clergymen, the kinds of the Eucharist, the pictures from the rural and pastoral life in the Gospels, the Bloodless Sacrification, and others.

The problem of “translation” is even classified, even without being conscious of it in the more general frames of the universalizing, of the changing of the world by the means of altering the language and the thought.

We live in a world of complete confusion of meanings, principles, structures and dignities in which the words are broken into fragments, the meanings are divided, the word is deconstructed, the conscience is destroyed, and the understanding between persons becomes continuously more difficult. We wonder if it is advisable the self entanglement of the (greek speaking) Church in a corrupt circle of “modern language quarrels” regarding the Words, the meanings, the ideas, the hues of meaning, although we have the precious privilege of the exact expression and writing?

Let's not enclose ourselves in the dark paths of the intellectualism. Let's work to the direction of guiding people to the blessed “participation” having the prospect to be gods (divinisation) thanks to the Holy Grace.

Finally, we ask with piety and reverence as sons to fathers, the Holy Synod of our Church/Ecclesia, repeating analogous efforts of the past, to secure nowadays the possibility to remain untranslated the holy texts and readings of the worship, taking care in parallel for offering translations for private use and for preparing our people for participating in the holy worship.