

## THE FUNDAMENTAL STRUCTURES AND BASES OF ORTHODOX COMMUNICATIVE THEOLOGY

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### 1. The orthodox communication attempts the overshooting of secular communication and its substitution for transcendent one<sup>1</sup>.

The Orthodox *Communicative Theology* is not a “communication” of transmission of secular events between the “world” and the social becoming, but the **replacement** of conventional expression itself of secular “communication” for the communication of each personally unprecedented existence towards the neighbor and God.

The secular “communication” itself is self-refuted when it is considered that it relies on the already consciousness of detaching and separation from the original society of the Creator! Consequently, the reconnection of communion with God (via the Incarnation of Son) is already the overshooting of the fallen, estranged, secular communication and the re-establishment of the perfect society of the original unity of love!

The first expression of Orthodox theological communication, if we want to determine it by dogmatic terms, is the *intra-Triadicity*! The three substances of the Holy Trinity do not “communicate” among them (because in that case the consubstantial substance of the Holy Trinity as One Essence would be self-refuted) but communicate between them in order to indicate the unifying force of the “emanating” divine love!<sup>2</sup>

Therefore, the perceived a priori accession itself of man to the “secular sociability” is not **Archetype** of the communication of man with the world, but the Holy Trinity itself, whose unifying love is gushing over all the members of the Church via the Holy Spirit! The communion of the three substances of Holy Trinity itself constitutes the model of society and unity among the people themselves and with the God! The personal and the social life of the people has its source (and it has its fullness) in the life of the Holy Trinity.

Simultaneously the theological expression of the “*intra-Trinitarian communion*” of the Persons “on the earth” is the symbolic expression of the “communion of love” of people among them as charismatic, participated relation of “entity” to the Father, and consequently as a redemptory expression of their salvation via the participation in the Incarnation.

## **2. The “communication” of God with the world is carried out via the Incarnation of God’s Son and Word<sup>3</sup>.**

God communicates with the world so that the fallen man be able to communicate with God as a by God’s Grace participant in the Godhood<sup>4</sup>.

Also, the communion of God with the world via the Son is shaped at the same time to communion of man towards the Son and Word of God, provided the existence of the filial relationship of people with God – Father is carried out and determined by their relation to His Son<sup>5</sup>. Furthermore, man, via the participation in the heritage of the filial love, passes over to his fellow man symbolic “representation” of the God – Father’s love in the world via the Incarnation of Son. Man loving his fellow man represents *pro rata* the love of God in the world. Thus, the communication of man with neighbor (who was being consolidated via sonship) is realized as participation in the “inheritance” of the Son towards the man and consequently it constitutes a type (by secular terms) earthly “representation” of the communion that the Son – Word had carried out by the people.

The love of Son for the man should be carried out, as love of man to the fellowman – neighbor, and the love for the man is his communication with according to God’s Grace participation of the energies themselves from God<sup>6</sup>.

If God “is love”<sup>7</sup>, the communion of love with the fellowman is already communion of God as well!

## **3. The removal of secular communication and the consolidation of communion in Christ is already dogmatic self-consolidation of communion with the spirit of each separate person in itself.**

*Communicative Theology* is not the self-refutation of the person in the mass consumerism, but the spiritual integration itself of the person via the participation in the *Body* of the Church (as the communion of Saints) in which each separate individual participates redeemable!<sup>8</sup>

The Christ’s member becomes also a self-realized entity in itself, since the participation of sonship, in which he belongs (as was par excellence being

Holy-spirited and participating in the energies of the Holy Spirit), does not allow alienation or his influence by the alienating dimension of the pseudograph secular communication!

The communion of God is always an awareness of the person, since only in God man is a person!

#### **4. Ontology of communication, as participation in by God's Grace sonship, is always ontology of love.**

Faithful does not communicate with Christ but his communication itself is consolidated as his participation in This! Communication is not genuine communication, but according to God's Grace participation! Participation in archetypal sonship of Christ is already *adoption of love* for the entire world<sup>9</sup>.

Only one street leads to the knowledge of eternal Truth: This is Love. *Acquiring Love, which is the God himself, man is really linked to God and in this way, he comes in the real knowledge of Eternal Truth...* Man knows God in view of the measure of his filling by God. Filled by God, man is illumined, being hallowed, being divine and in this way, he comes in the genuine knowledge of God<sup>10</sup>.

#### **5. In *Communicative Theology*, the Transmitter – God is not the dominating word of the omnipotent plutocratic medium but he that offers the freedom of His substance's self-refusal itself via the self-governing power of freedom of choice of the creature itself<sup>11</sup>!**

His Revelation, as a medium of freedom, does not subjugate man (like the technocratic enslaving of the capitalistic medium), but descends to him not for the profit itself that man could possibly have from the sale of merchantable goods (as it happens in secular communications) but as a search and salvation of the fallen man himself and the world, that is to say the entire fallen nature!<sup>12</sup>

#### **6. In *Communicative Theology* the language of a message transmission is not the language of a fallen symbol of verbal codes of communication (that it is always expressed as a symbol of the unsocial Babel), but the ineffable non-verbal communication of the invisible kind of spirituality; it is about the Spirit that is perceivable as ineffable language, as a semantic way of silence of God and consequently language is perceivable as communion with the semantic experiences of divine inspiration!**

In the Orthodox communication, consequently, man will not become a domestic animal of his Computer, but he himself will use all pseudepigraph forms of commercialized communication of technology's selling as domestic.

Saints (speaking secularly) constitute the "transmitters" of the presence of energies' communion of the Holy Spirit in the world<sup>13</sup>! Their mediation is the highest communi(cati)on with the Transcendent, not so much for the salvation of their individual substance, as long as for the fellowmen's redemption via their **outspokenness** (*parresia*)<sup>14</sup>.

Thus, Saints' mediation is the highest communicative way of contact to the God – Savior. Saints carry out this mediation transporting (as fundamental transmitters) the sore appeal of the mournful faithful to the God via an "**invisible internet**" of communication<sup>15</sup>.

**7. In *Communicative Theology* the prayer of the Fathers does not belong to like-Internet degradation of secular Internet, but to *directness of their holy-spiritual purification* that initiates the timeless and immaterial form of communicative communion (*Koinonia*) of the Comforter (*Paraclete*)!**

The mediation's communication of holy Fathers represents a "spiritual internet" of an infinite ontological kind and style, by far deeper and deadlier-against than the pseudepigraph Internet of this world.

The annulment of languages on the day of Pentecost expresses the removal of the secular communicative language of the symbols of comprehension, and establishes the "other", the ineffable language of the Holy-spiritual transcendence<sup>16</sup>!

**8. The communication of man cannot be outside the communion between man and God. Love cannot be revealed mere by as communion and be known as communion<sup>17</sup>.**

Christ is the Mediator, the Saints are the ambassadors, and the faithful are the collaborators and the fellow – clergymen joined (linked) with all the people for the ministration (*deaconate*) of salvation. Love is more live as Triadology, "*more live in the heaven*" (Evdokimoff), but on earth this love is realized as a Church; Orthodoxy does not take Church as an Institution as Catholics and Protestants do, but as the "Body of Christ".

The communion of Saints is the extension of Eucharistic communion during which the Holy Spirit accomplishes the quite apart action to join and to make

this unit a benefit; benefit not in the sense of a purely overcompensation, but of inner need of the Body.

If “in God’s own image” man is the live picture of God, every secular communication is a picture of the Kingdom of Heaven. So, every secular communication will be annulled since man will see longer “person to person”. Each earthly communication is simply a crumb in which the full mystery shape of the Kingdom is dawning slowly.

## REFERENCES

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<sup>1</sup> About the “Communication” in general, see Altheide D., *Media Power*, Beverly Hills, CA, and London: Sage Publications, 1985, Bagdikian B., *The Media Monopoly*, Boston, MA: Beacon Press, 1988, Davis H., *Language, Image, Media*, Blackwell, London 1983, Downing J., *The Media Machine*, Pluto Press, London 1980, Eco, U., *A theory of Semiotics*, Macmillan, London 1977, Ellis J., *Visible Fictions*, Routledge and Kegan Paul, London 1982, Fiske J., *Reading Television*, Methuen, London 1978, Fiske J., *Introduction to Communication Studies*, Methuen, London 1982, Groombridge B., *Television and the People*, Penguin Books, 1972. Giner S., *Mass Society*, Martin Robertson, London 1976, Hemelink C., *Cultural Autonomy in Global Communications*, Norwood, NJ, 1983, Hood S., *The Mass Media*, Macmillan, London 1972, Huago G.A., *The Sociology of Film Art*, Basic Books, New York, 1963, Katz E., *Mass Media and Social Change*, Beverly Hills CA and London, 1981, Lasswell H., “The structure and function of Communication in Society”, in: L. Bryson, *The Communication of Ideas*, New York, 1948, McQuail D., *Mass Communication Theory*, Sage, London 1983, McQuail D., *Sociology of Mass Communications*, Penguin Books, London 1972, Rosenberg B. and White D., *Mass Culture: The Popular Art in America*, Free Press, New York 1957, Schiller H., *Mass Communication and American Empire*, New York 1969.

<sup>2</sup> See Gregory Theologian, *About the Son*, J. B., 130-134.

<sup>3</sup> See Gregory Theologian, *About the Son*, J. B., 188-190, 194-196.

<sup>4</sup> “The Word of God engaged this flesh precisely in order to *redeem it from sin and death*. His Resurrection is *our own victory and own redemption*: Thus entire our existence can start living according to the Spirit, even in our present bodily situation. Entire our history become thus one great Easter that began in depths of our existence with the exudation of Holy Spirit’s energies and *will be completed with the metamorphosis of our bodies*” (see Patriarch of Antioch Ignatios, “Resurrection and modern man”, in: *Resurrection and Life*, Athens 1999, p. 46).

<sup>5</sup> See M. Farantou, *Orthodox teaching about the God*, Athens 1984, p. 180, N. Matsoukas also points out: “Consequently the creator, as sole giver of the being (creature), is *irreplaceable* in the relation of these two variations (*creation and creator*). The permanent God’s revelation and the presence of theophanies (*epiphanies*) becomes necessary and possible by the relation of this dependence; all this is becoming in order to *heterousia* (what is of different substance) – concerning the Creator – creatures take the ‘be’ and its process from the Himself only. This is precisely the reason that the revelation is a *permanent appearance and presence of God in creation and in history*, because He himself the God becomes the “determinism” of every created reality. So

the communication concerns the entire universe (cosmic) reality and not only the A or B population, or the A or B person. Population and persons simply constitute the *charismatic carriers of operation of revelation's mystery*, namely of the permanent appearance of the God Creator in creation and in history. According to Christian doctrine *other way of communication does not exist because the creation and the history are the made dependent organically variation*" (See: Matsoukas, *Dogmatic and Symbolic Theology*, vol. I, Thessalonika, Pournaras, pp. 192-193).

<sup>6</sup> "If there is this love among you, then everyone will know that you are my disciples" (John 13, 35). See Saint J. Chrysostom, *About the Incomprehensible* 1, MPG 48, 708, *In the holy Pentecost* 2, 3, MPG 50, 468.

<sup>7</sup> See Gr. Palama, *About deified participation*, 1-16 (P. Chrestou, vol. II). The participation should not ever be comprehended neither according to substance, neither according to substance, but only according to un-created grace and energy.

<sup>8</sup> See M. Farandou, *Orthodox teaching about the God*, p. 183.

<sup>9</sup> Saint J. Chrysostom emphasizes that the meaning itself of Church as "body of Christ" prescribes each other's fervid love as organic members (*To Rom.* 27, 3, MPG 60, 647).

<sup>10</sup> Ibid, MPG 60, 257.

<sup>11</sup> See J. Chrysostom, *To 1<sup>st</sup> Thes.* 5, 4, MPG 62, 428.

<sup>12</sup> See G. Mantzarides, *Orthodox spiritual life*, p. 148-149.

<sup>13</sup> "He is the God and mediator, Christ. Asking however the embassies of Saints we declare our humility and unworthiness, and we request the God to give us His mercy, not because we deserve, but for the sake of Saints, who belong in the body of Christ, where also we enrolled and want to remain in order to be saved" (see G. Mantzarides, *Orthodox spiritual life*, p. 127).

<sup>14</sup> "The holy Old Men are the luminously those spirits of Church that graced by God after a hard exercise, ascetism and purgation. They were illuminated, used and use the gifts of their illumination for the good of Church, shepherding the population of God and leading it to the salvation. Their persons indicate in us the way to completion according to God" (see S. Baloyannis, "Old Men Porfyrios, J. Tsalikes, Paesios", in: K. Ioannides, *Gerontikon of the 20<sup>th</sup> century*, p. 227).

<sup>15</sup> See K. Ioannides, *Gerontikon of the 20<sup>th</sup> century*, p. 105: "In case that Saints are vanished, the meaning of world will be vanished too. Saints conserve the world and this holiness is the world's greatest need nowadays. We are ailing because of lack holiness, because of lack Saints".

<sup>16</sup> Even "secular" Scholars have realized the alienation and the abasement of the secular language. A. Nikolaedes, interpreting Max Horkheimer, observes: "When the ratio becomes incompetent to determine the ultimate targets of life, namely becoming a simple tool, then the only role that remains to him is the perpetuation of its coordinative activity. *Language is reduced to tool of enormous social productive machine*. Each sentence is equivalent with a handling; otherwise the modern person does not comprehend it. Instead of the meaning (of words) we have *function, handling, advertisement and rationalization*...In the frame of "tooling up" of ideas, the language is a tool that is used either for the storage and communication of intellectual elements of productive process, or for the guidance of masses" (See: A. Nikolaedes, "Critical Theory" and social operation of religion, p. 167).

<sup>17</sup> See P. Evdokimoff, *The Orthodoxy*, p. 319.