



KISS Decoding religious language

1. Translating our “jargon”

Sin

Salvation

eternal life

born again

God's judgement

repentance

accepting Jesus into my heart

2. “One day at Mount Druitt shops ...”:

The dangers of religious language

God is old fashioned - Christian faith is for traditionalists

It is exclusive - you need to be on the inside

Puts a distance between us and God - it is “anti-incarnational”

Contradicts Jesus' lifestyle and example

Gives the impression of reverence - deceptive and self-deceptive
Colossians 2:8

3. “One day in Wahroonga ...”: Some reformation principles

Article 24 of the Articles of religion

“It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a tongue not understood of the people.”

The Bible in the language of the people

Wycliffe Latin -> vernacular English 1382

Tyndale Hebrew/Greek -> early modern English 1526

Authorised (King James Bible) 1611 (heavy reliance on Tyndale's)

The New Testament in “common Greek”

The book of COMMON prayer

- radical in its time - services in the language of the people

Ongoing principles of translation -

God does not speak “Elizabethan English”

“Thus sayeth the Lord” does not make you a prophet

“Our Father which art in heaven” is not more reverent

Some examples:

“Holy Ghost” “manifold mercies”(AAPB p125)

“lover of concord” (BCP p13) RSV special ‘prayer language’

“these holy mysteries” (BCP p258) one holy catholic church

4. Modern language should not “dumb down” the message

Use great prayers of the past as models

e.g. Sin & repentance - unpopular concepts

BCP confession (p251)

5. Just start talking

jargon free

talk about Jesus

(not God, Church, Christ, religion, spirituality, the Spirit etc.)

plain, clear non manipulative speech 1 Corinthians 2:1-5