

The Confessor's Tongue for March 5, A. D. 2023

Sunday of Orthodoxy

In honor of St. Maximus the Confessor, whose tongue and right hand were cut off in an attempt by compromising authorities to silence his uncompromising confession of Christ's full humanity & divinity.

The Word "Anathema" and Its Meaning

Saint John of San Francisco

The Greek word "anathema" consists of two words: "ana", which is a preposition indicating movement upwards and "thema", which means a separate part of something. In military terminology, "thema" meant a detachment; in civil government "thema" meant a province. We currently use the word "theme", derived from "thema", to mean a specific topic of a written and intellectual work.

"Anathema" literally means the lifting up of something separate. In the Old Testament this expression was used both in relation to that which was alienated due to sinfulness and likewise to that which was dedicated to God.

In the New Testament, in the writing of the Apostle Paul it is used once in conjunction with "maranatha", meaning the coming of the Lord. The combination of these words means separation until the coming of the Lord; in other words - being handed over to Him (1 Cor 16:22).

The Apostle Paul uses "anathema" in another place without the addition of "maranatha" (Gal 1:8-9). Here "anathema" is proclaimed against the distortion of the Gospel of Christ as it was preached by the Apostle, no matter by whom this might be committed, whether by the Apostle himself or an angel from the heavens. In this same expression there is also implied: "let the Lord Himself pass judgment", for who else can pass judgment on the angels?

St John the Theologian in Revelation (22:3) says that in the New Jerusalem there will not be any anathema; this can be understood in two ways, giving the word anathema both meanings: 1) there will not be any lifting up to the judgment of God, for this judgment has already been accomplished; 2) there will not be any special dedication to God, for all things will be the Holy things of God, just as the light of God enlightens all (Rev 21:23).

In the acts of the Councils and the further course of the New Testament Church of Christ, the word "anathema" came to mean complete separation from the Church. "The Catholic and Apostolic Church anathematizes", "let him be anathema", "let it be anathema", means a complete tearing away from the church. While in cases of "separation from the communion of the Church" and other *epitimia* or penances laid on a person, the person remained a member of the Church, even though his participation in her grace filled life was limited, those given over to anathema were thus completely torn away from her until their repentance. Realizing that she is unable to do anything for their salvation, in view of their stubbornness and hardness of heart, the earthly church lifts them up to the judgment of God. That judgment is merciful unto repentant sinners, but

fearsome for the stubborn enemies of God. "It is a fearful thing to fall into the hands of the living God ... for our God is a consuming fire" (Heb 10:31 ; 12:29).

Anathema is not final damnation: until death repentance is possible. "Anathema" is fearsome not because the Church wishes anyone evil or God seeks their damnation. They desire that all be saved. But it is fearsome to stand before the presence of God in the state of hardened evil: nothing is hidden from Him. *from Orthodox Life, vol 27, Mar-April 1977, pp 18,19*

The Prayer of St. Ephrem

*O Lord and Master of my life,
the spirit of idleness,
of despondency,
of love of power,
and of idle words, grant me not.*

What is it we request when we pray these words of the Prayer of St. Ephrem during the Fast?

In this first portion of the prayer, we ask to not be granted four things. Some translations ask God to "take from me" these sinful things, but the same word "grant" or "give" is used here as it is in the second part when we request the virtuous spirit. It should not be understood that God gives us this vicious spirit. No, it is already within us; but we ask Him exercise his power to free us, to grant that we not be given over to and dominated by these sinful passions which are common to man.

We would be delivered, first, from "the spirit of idleness." The Greek word *argia* means "sloth, apathy, idleness, indolence, laziness, lassitude, torpor, inertia, a total and perhaps even demonic lack of capacity to act, to live, to be productive, or take personal responsibility for the direction of one's body or soul. *Argia* persuades us to turn our mind away from God, to avoid praying, to skip Church, not to tithe or give alms, and to do other things in place of reading the Bible or the Fathers." The word in Russian is *prazdnost*.

We would be delivered, second, from "despondency", a translation of the Greek *pereirgia*, which denotes an idle curiosity, being perturbed, being without peace of mind, impertinence, insolence, presumption, arrogance, audacity, a spirit of meddling, futile questioning, being a busybody, interfering in the affairs of others. *Pereirgia* becomes *unynia* in Slavonic, which means despondency, depression, or faintheartedness. Idle curiosity can be the cause of despair or despondency. *Pereirgia* persuades us to be always on the lookout for some new spiritual experience or knowledge as if what we have been given is insufficient; it motivates one to acquire more information about spiritual things without thereby becoming more humble or pious. One commentator makes this note about the cause of

the difference between the Greek and Slavonic versions: "It must be granted that Greeks are hopelessly lazy and curious, while Russians are famously gloomy."

We would be delivered, third, from "love of power." The Greek word *philarchia* indicates a love of rule, the desire to be in charge, to control others, and have one's own way, the belief that no can do it better than I. How many of our troubles come from insisting on getting our own way! This passion can enslave us, making us and others miserable. The Russian word is *lyubonachaliya*, love of being first, or of occupying the first place.

We would be delivered, fourth, from "idle words". *Argologia* [*prazdnosloviya*] means empty words, idle talk, gossip, chatter, sitting around running the mouth for no reason other than to hear oneself speak and impress others. It is speech that has no ultimate purpose beyond *philarchia*, being in charge, in control, being the center of attention and being recognized. What competition ensues when several people dominated by *argologia* are together! Even spiritual conversations can become idle talk if we speak to display our knowledge or impress others. *When there are many words, sin is unavoidable*, as Solomon tells us in the Proverbs. I dare say this also includes the idle chatter to self we carry about in our heads!

May God deliver us from these!

*But the spirit of continence
of humility, of patience, and of love
do Thou grant unto me Thy servant.*

Having asked for deliverance from the spirit of idleness, despondency, love of power, and idle words in the first part of the Prayer of St. Ephrem, in the second part we ask to be given a virtuous spirit to replace the prior vicious one.

We request **first** "the spirit of continence." The Greek word *sophrosyne* means "sobriety, chastity, continence, discretion, moderation, sanity, self-control, prudence, temperance, control over physical, especially sexual, impulses leading to self-restraint, moderation, right-mindedness, whole-mindedness, or abstinence. The Gerasene Demoniac, once Jesus has cast out the Legion of demons from him, is found sitting at Christ's feet "in his right mind", a stark contrast from his condition of being tormented by the demons. In like fashion, the host of passions trouble and torment us if we lack *sophrosyne*. By this virtue, we are enabled to deal with bodily desires correctly, with discretion, in due measure and not to excess or for misuse. The Russian word "*tselomudriye*" literally means "whole-mindedness".

Second, we request "the spirit of humility." The Greek word, *tapeinophrysne* comprises the words *tapeinos*, or humility, and *phrosyne*, the mind as it deliberately chooses. So this humility is a posture deliberately chosen; it is a submission to what is right and true and a willingness to accept and follow God's will rather than our own. Humility is critical to spiritual progress, for "God opposes the proud, but

gives grace to the humble. Humble yourselves under the mighty hand of God, and He will lift you up." To have God, we must bow the knee to Him and humble ourselves. No spiritual progress will be made without it. St. Nikon of Optina writes, "Without humility, you cannot be saved. Whatever structure of virtues you might build, it will collapse without humility."

Some more thoughts from the Optina elders on humility will assist us:

"In reading the teaching of the holy fathers, do not soar aloft, but, seeing your weakness, descend to the depths of humility. It alone can save us, and without it all of our works and virtues will bring no benefit." *St. Macarius*

"Humility consists in not judging and not reproaching anyone, and having simple clothing and furniture in your [home]." *St. Ambrose*

"Humility consists in yielding to others and considering yourself worse than all. This way will be much more peaceful." *St. Ambrose*

"He who yields obtains more." "Humble yourself, and all your affairs will proceed." *St. Ambrose*

"Everything is all right if we reproach and humble ourselves. However, many are trying to climb up to heaven, piling ascetical struggles on themselves, but they do not want to humble themselves. Humble yourself, humble yourself!" *St. Barsanuphius*

"All evil proceeds from pride, but all good is obtained with humility. This is a great virtue—humility! And like a precious stone, it is rarely found, but especially in the present disastrous time." *St. Macarius*

"One can acquire humility by means of obedience. The person who submits his will to his spiritual guide overcomes pride and acquires humility." *St. Barsanuphius*

"It is essential to humble oneself. Without humility, virtue, and in general nothing, will bring any kind of benefit." *St. Barsanuphius*

"Why is there no peace in our bones, in our soul, and in our heart? Because of our sins! Because we are not at all instructed in humility, because we very much love to argue and prove that we know more than others, because we do not stop conversing with our thoughts, which along with sorrows continually torment us." *St. Anthony*

"Let the following be for you signs of humility or pride: the latter scorns everyone, reproaches them, and sees darkness in them, while the former sees only his own faults and does not dare to judge anyone." *St. Macarius*

"Truly lamentable is that person who does not have humility. He who is not able to humble himself will later on be humbled by other people. And he whom other people cannot humble, God will humble." *St. Anthony*

"The Lord arranges everything for our spiritual benefit. For how could we be humbled if we continually felt spiritual consolation? So the Lord withdraws from us so that we see our infirmity and spiritual nakedness." *St. Joseph*

“Do not be despondent because you are not living as you should, but humble yourself, and the Lord will look more favorably on your humility than on struggle which are great but not humble.” *St. Anatoly*

Third, we request “the spirit of patience.” The Greek word *hypomene* means to ‘stand or remain under’. It is staying put and abiding and enduring rather than running to escape. This patience arises out of humility and submission to God’s providence and will. The prophet Isaiah encourages us to patience when he declares: “They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint” (Isa 40).

Some words on patience from the Optina Elders help us better understand what it is and why it is important.

“You must gain your salvation in patience. Patience is essential. In other words—the cross is essential.” *St. Nikon*

“The one most reliable means for salvation—endure everything that God will send: the good and the bad.” *St. Anatoly*

“From Holy Scripture, we see that sorrows bring people closer to salvation, if a person does not become fainthearted and does not despair, but arms himself with patience, along with humility and devotion to the will of God.” *St. Ambrose*

“Patience is continuous good humor.” *St. Nikon*

“Have spiritual peace and have patience—with yourself and with others. Patience, according to St. Gregory of Sinai, is ‘stillness even within a storm.’” *St. Ambrose*

“It has been determined by God that every person has some kind of cross in this life, i.e., a spiritual sorrow which he must bear undisturbedly, for there is not any benefit from faintheartedness and impatience. And since many are the tribulations of the righteous people in this life, then how more must we sinners endure.” *St. Anthony*

“We must thank the Lord for everything, the labor which He imposes on us to teach us patience, which ennoble the soul and is more beneficial for us than comfort. Evidently, this is pleasing to the Lord. Sorrows cannot befall us except through God’s permission—for the sake of our sins. And these very sorrows protect us from other temptations.” *St. Moses*

“With childlike submission we must endure both the pleasant and the unpleasant and give glory for everything to God who is good, i.e., when any sorrow or sickness comes, we say ‘Glory to Thee, O Lord!’ If the sorrows and illnesses increase, again we say: ‘Glory to Thee, O Lord!’ When the unhappy sorrows and illnesses have worsened and lead to the grave, again: ‘Glory to Thee, O Lord!’” *St. Anthony*

“You must be patient not only with the sorrows which befall you, but also with yourself.” *St. Nikon*

An oft-quoted verse on patience is “In your patience, possess ye your souls” (Luke 21:19).

Fourth, we ask for “the spirit of love,” or *agape*. This is perfect love, the selfless love of God, a love

that is all-merciful and is incapable of taking offense, that loves everyone no matter what, that forgives our debtors as we ask our debts to be forgiven, love that is never shaken no matter how others act. This is the love that empowers one to lay down one’s life for one’s friend. Love is the summation of all the commandments: love for God and love for man. Authentic love is the goal of Christian life. If we have love, we have all we need. If we lack love, no other gift, power, attainment or work can compensate for the lack.

“The feeling of love of the Lord corresponds to how much we fulfill His commandments.” *St. Nikon*

“Love of God is expressed most of all by keeping the commandments of God.” *St. Nikon*

“When giving all of yourself to God, you must not worry about rags and attach your heart to them.” *St. Anthony*

“If one relies on the will of God—everything good, and even what is unpleasant, everything leads to the salvation of our soul, and in this is revealed great wisdom and profundity. For those that love God, all things lead to good.” *St. Nikon*

“You must love every man, seeing in him the image of God, disregarding his vices. You must not dismiss people with coldness.” *St. Nikon*

“Love covers everything. And if someone does good to his neighbor through the inclination of his heart, and not out of duty, then the devil cannot interfere; but when it is done out of a sense of duty, then he tries to interfere with one or the other.” *St. Ambrose*

“If you will receive people for the sake of God, then be assured that all will be well with you.” *St. Ambrose*

“Above all, strive to love your neighbor, for in his love consists love for God.” *St. Macarius*

“Love, of course, is above everything. If you find that you have no love, but desire to have it, then perform works of love, although at first without love. The Lord will see your desire and our striving and will put love in your heart. But mainly, when you notice that you have sinned against love, immediately confess it to your elder. This can happen sometimes from a foolish heart, and sometimes from the enemy. You yourself cannot discern this, but when you confess, the enemy will go away.” *St. Ambrose*

*Yea O Lord and King, grant unto me
to perceive mine own offenses
and not to judge my brother;
for blessed art Thou unto ages of ages. Amen*

The final sentence of the Prayer of St. Ephraim is the culmination of what Great Lent is all about. “Grant me to perceive mine own offenses” or “mine own transgressions or debts”—let me see myself the way God sees me. He is the just Judge who knows and sees all. Our delusions, illusions, excuses, and blaming others will not stand up before Him and we shall be left naked before Him as we are. We ask that we may see us as we truly are, as He sees us, that we may deal

with the reality of our condition and not delusion. Seeing our sins for what they are and not as we imagine them to be, we can humbly confess them before God in repentance. But how can we repent of and confess things that we do not see? This seeing ourselves is the healthy condition found in *metanoia*, repentance. We ask not just to see, but also to understand what our state of sinfulness means. We desire to fulfill what the ancient Greek philosophers advised: "know thyself." The Fathers of the Church say that to see ourselves as we really are is the greatest of all miracles, greater even than raising someone from the dead. They also say that the only moment we are ever infallible is when we confess our sins before God, for confession (*exomologesis*) means "to speak the same words," that is that we agree with God about what we are and how we are to be seen. So we pray for the ability to see ourselves as we truly are—as sinners. Only when we can honestly look at ourselves in our sin can we begin to achieve the mind of Christ and make ourselves receptive to the grace of God. Then He can show us where we are and how to get to where He wants us to be.

As in the first two sentences of the Prayer, we are asking to be preserved from the mind of the Evil One and to be filled with the mind of Christ. So we pray to see ourselves as we truly are, "and not to judge my brother." Seeing ourselves as sinners leads naturally to not judging others. On what basis are we judging another when we see ourselves, according to St. Paul, to be the worst among sinners? We're so quick to judge and to blame others; we blame others but are blind to our own actions, as Adam blamed Eve and Eve blamed the serpent instead of their own presumption, gluttony, and disobedience. In Christ, with humility and patience and love, we always accept the blame and never judge another. How can we judge others whose lives we cannot fully see when our own sin and unworthiness is so plain before our eyes? And then with this perception, we can readily with heartfelt compunction pray "Lord, have mercy" both for ourselves but also for our brother.

To judge means to pass sentence on another, to declare the quality of his character, to declare him guilty. To say someone did something bad is not judging; to say someone is bad is. Of course, even to speak of the bad someone has done usually does not profit us. Not judging does not mean that we do not call sin 'sin.' But it does mean that we are most reserved in charging others with sin, that we do not presume to know their true character and actions.

Some words from the Optina Elders will help us understand these matters better.

Having received help or having improved for the better, beware of thoughts that praise you but condemn others. This is a trap of the enemy, beckoning you to arrogance and taking away all the fruits of virtue. *St. Macarius*

You should be attentive to your inner life so as not to notice what is happening around you. Then you will not judge. *St. Ambrose*

Before God, a repentant sinner is more beloved than a conceited righteous person. And therefore beware of judging! *St. Anatoly*

As soon as condemnation comes into your head, immediately say with attention: 'Lord, grant me to see my own sins and not condemn my brother.' *St. Nektary*

The beam in the eye is pride. The Pharisee had all the virtues, but he was proud; the Publican, however, had humility and was better. *St. Ambrose*

You must firmly remember this spiritual law of life: if you condemn someone for something or are disturbed by something in another person, you will experience the very same thing. You will do that which you condemned someone else for doing, or you will suffer from the same infirmity. *St. Nikon*

The main thing that is required of every person—do not judge anyone. It seems simple, but begin to fulfill it, and it seems difficult. The enemy violently attacks a person and suggests to him thoughts of judging. The Lord says, 'Forgive,' while the enemy suggests, 'Take vengeance on the offender. He's reviling you, you revile him.' You should not listen to the enemy, but must struggle against him.

Do not start examining the deeds of people, do not judge, do not say: 'Why is it this way? What is this for?' It is better to say to yourself, 'What does their work have to do with me? I will not answer for them at the Dread Judgment of God.' Divert every thought of yours from judging the deeds of people, and pray fervently to the Lord that He help you in this, because without the help of God we can do nothing good, as the Lord Himself said: *without Me ye can do nothing* (John 15:5). *St. Ambrose*

Never condemn anyone. Greet everyone with a good disposition, whoever he may be, with the hope of finding in him only good, seeing before you the image of God. *St. Nikon*

Some people are prone to the sin of condemnation due to habit, others from remembering wrongs, others from envy and hatred, but for the most part, we are prone to this sin due to conceit and haughtiness. In spite of our incorrigibility and sinfulness, it still seems to us that we are better than many others. If we desire to be corrected of this sin of condemnation, we must in every way force ourselves to be humble before God and man and implore God for help in this. *St. Ambrose*

We cannot know ourselves other than through association with our neighbors, receiving from them reproaches and vexation as a cure for our spiritual wounds, while reproaching ourselves for impatience, but not them; instead, we must thank them, for through them we came to know our spiritual infirmity, by God's Providence. And having serenity, by God's grace, be careful not to be carried away with a high opinion of yourself, so that you again do not suffer: the enemies do not sleep, they only fear humility. *St. Macarius*

If we happen to be reproached or scorned by someone, we must instruct our heart to say, "We're worse than they are,"—not only with the tongue but with a heartfelt pledge. *St. Macarius*

When the devil points out to you the faults and weaknesses of others and urges you to judge them, then you say to yourself: 'I am worse than everyone else, I deserve eternal torments. Lord have mercy on me.' And even if you say this without feeling, you still need to say it. *St. Barsanuphius*

How do you reproach yourself? Very simply. The conscience immediately speaks out, it immediately censures us, and we have only to agree that we acted wrongly and humbly turn to God with a prayer for forgiveness. Even if only for a minute, you must absolutely reproach yourself in this way. Our job is to reproach ourselves, even if it is just for a brief time, and the rest is up to God. *St. Barsanuphius Fr. Justin with credit to Gregory Joines for initial research.*

GLORY BE TO GOD FOR ALL THINGS!