

The Confessor's Tongue for July 10, A. D. 2011

Fourth Sunday After Pentecost: St. Anthony of the Kiev Caves

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.

July 10: St. Anthony of the Caves

In the world named Antipas, the Venerable Anthony, the well-known founder of monasticism in Russia, was born in 983, in a small place Liubech (Chernigov Province). Having a fervent love for monasticism from his youth, the Venerable Anthony went to Mt. Athos, was tonsured and began his ascetical efforts there in a cave. Having turned from "carnal desires", he "went up like the winner over passions on the chariot of virtues", adorning himself "with chastity", "humility, high morals", "fasting without measure" and "with standing all night".

For his high ascetical efforts, his Hegumen sent Anthony to Russia for the planting of monasticism. Having settled there in 1013 as a hermit on the steep shore of the Dnieper near Kiev, the Venerable Anthony with his marvelous ascetical efforts attracted many visitors, and some people even decided to remain with him forever. Having been tonsured in the monastic rank, they settled in caves together with their instructor who "tonsured in the flesh like the bodiless" and was for his disciples a great example" in both fasts and vigils and prayers". Such was the foundation of the well-known Kievan Laura of the Caves with the original wooden Church of the Dormition of the Mother of God. The humble Anthony, having refused to be the Hegumen, gave it to Venerable Theodosius, and himself practiced his asceticism in his cave.

In 1069, the Venerable Anthony departed for the Boldin Mountain, near Chernigov and, here dug a cave for himself, practiced asceticism in fasting, prayers and works (see Jan. 11). In 1072, the venerable Anthony again returned to his Kievan cave.

As expressed in the church hymns, he "was installed in a dark cave, as if in the brightest bridal chamber" "and there he was enriched with unspeakable reason, to see the future as if it were the present", "to understand the distant and to speak clearly as if it were near".

Really, the grace of God poured out wonderful gifts of healing and the gift of discernment over the holy ascetic. St. Anthony healed not only spiritual wounds, giving wise advice and comforting those coming for his help, but also helped in cases of physical illness, and many of the ill came to him for help.

"The ranking leader of monks, the great faster and wonderworker of the Caves", the Venerable Anthony died in 1073. During his lifetime he was informed from above of his death. The holy relics of the Venerable Anthony, according to the will of God, are hidden in the ground. In the words of St. Demetrius of Rostov, "as the Venerable One himself lived apart from human eyes in his way of life, praying to God in secret, being alone, so also he asked the

favor that his relics will also be removed from human eyes".

The Church Porch 14-21

George Herbert

George Herbert, a pious seventeenth century English priest, was also a well-known poet. In his work The Temple, a collection of poems about Christian life, he begins with this poem, The Church Porch, in which he describes the catechumenate, the time of repentance in preparation to entering the Church proper. This is offered here in the poet's original hope that "a verse may find him who a sermon flies". It is best to read poetry aloud.

Fly idleness, which yet thou canst not fly
By dressing, mistressing, and compliment.
If those take up thy day, the sun will cry
Against thee: for his light was only lent.

God gave thy soul brave wings; put not those
feathers

Into a bed, to sleep out all ill weathers.

Art thou a magistrate? then be severe:
If studious; copy fair, what time hath blurred;
Redeem truth from his jaws; if soldier,
Chase brave employments with a naked sword
Throughout the world. Fool not: for all may have,
If they dare try, a glorious life, or grave.

O England! full of sin, bust most of sloth;
Spit out thy phlegm, and fill thy breast with glory:
Thy gentry bleats, as if thy native cloth
Transfused a sheepishness into thy story:
Not that they all are so; but that the most
Are gone to grass, and in thy pasture lost.

This loss springs chiefly from our education.
Some till their ground, but let weeds choke their son:
Some mark a partridge, never their child's fashion:
Some ship them over, and the thing is done.
Study this art, make it thy great design;
And if God's image move thee not, let thine.

Some great estates provide, but do not breed
A mast'ring mind; so both are lost thereby:
Or else they breed them tender, make them need
All that they leave: this is flat poverty.
For he, that needs five thousand pound to live,
Is full poor as he, that needs but five.

The way to make thy son rich, is to fill
His mind with rest, before his trunk with riches:
For wealth without contentment, climbs a hill
To fell those tempests, which fly over ditches.
But if thy son can make ten pound his measure,
Then all thou addest may be called his treasure.

When thou dost purpose ought (within thy power),
Be sure to do it, though it be but small:
Constancy knits the bones, and makes us stout,*
When wanton pleasures beckon us to thrall.

Who breaks his own bond, forfeiteth himself:
What nature made a ship, he makes a shelf.

Do all things like a man, not sneakingly:
Think the king sees thee still; for his King does.
Simp'ring is but a lay-hypocrisy:
Give it a corner, and the clue undoes.

Who fears to do ill, sets himself to task:
Who fears to do well, sure should wear a mask.

*stour: strong, hardy

The Eight Deadly Vices from St. John Cassian Conference 5

Here is a summary from the material we are covering in the Friday class. Quotations are St. John's own words. Come to class this Friday if you like more.

1. Gluttony. There are three kinds of gluttony: eating before the scheduled hour, eating to excessive fullness, and being a picky eater, desiring 'refined and delicate foods.

2. Fornication. There are three kinds of fornication: sexual relations with another person not one's spouse, self-abuse or masturbation ('impurity' in Scripture), and indulgence in lustful looks, thoughts, and fantasies.

3. Avarice, or Love of Money. There are three kinds of Avarice: the first hinders us from giving away wealth and property, the second persuades us to take back what we have given away, and the third 'demands that we long for and acquire what in fact we did not possess before.

4. Anger. There are three kinds of anger: an internal blazing up called *thumos* in Greek, a breaking out in word and deed called *orge* in Greek, and a long-simmering resentment called *menis*.

5. Sadness. There are two kinds of sadness. "The first is begotten once anger has ceased, or from some hurt that has been suffered or from a desire that has been thwarted and brought to naught. This can include a sadness, or envy, that others have what one does not possess oneself. The other comes from an unreasonable mental anguish or despair.

6. Accide (Acedia). There are two kinds of acedia: one puts us to sleep (sloth), so we don't work; the other causes us to give up our work.

7. Vainglory (Boastfulness). There are two basic kinds of vainglory: feeling lifted up and wanting to be noticed because of externals (possessions, appearance, ability), and desiring the empty praise of others for our spiritual and hidden virtues and deeds. Sometimes, however, vainglory has the benefit of restraining us from the destructive sins of fornication.

8. Pride. There are two kinds of pride: the first is bodily (carnal), thinking ourselves superior to others

over physical things and our own appearance and ability. The second is spiritual and more dangerous, for it attacks those who have made progress in the virtues, leading them to look down on those who have not made their progress and to judge them.

All other sins, and their number is legion, arise out of these basic eight.

In comparison, the "Seven Deadly Sins" in the West, dating to St. Pope Gregory the Great in 590, differ just a bit.

1. Lust
2. Gluttony
3. Avarice (Greed)
4. Acedia (Sloth)
5. Anger
6. Envy
7. Pride

Sins of concupiscence (the soul's power to desire), or appetite, include, Gluttony, Fornication, and Avarice; sins of irascibility (another power of the soul properly directed against evil) include Anger; while sins of the intellect, or *nous*, include Pride, Vainglory, Acedia, and Sadness.

Some of these vices are natural, in the sense that they are tied to natural functions of the body. Others are unnatural, in that they have no necessary place in us. Natural vices include gluttony and fornication. The others are unnatural. Some such as gluttony and fornication require bodily action to be accomplished; others reside in the soul or mind alone without the body, such as pride and vainglory. Some, such as avarice and anger, are motivated from without; others, such as acedia and sorrow, are motivated from within.

Carnal passions, connected to the body, require a two-fold remedy involving both soul and body. Those passions which are spiritual, "those that, having arisen at the prompting of the soul alone, not only give no pleasure to the flesh but even inflict it with serious sufferings and merely provide the sick soul with the food of a miserable enjoyment", admit "the medicine of a simply heart" to cure them.

Upcoming Events 2011

- 29 July, 8:00 p.m. Chantus Maximus Concert.
- 29-31 July: Ten-Year Anniversary Celebration with Metropolitan Jonah, Archbishop Dmitri, and Bishop Nikon. Tickets on sale now.
- 31 July: Deadline for submitting names of candidates to the episcopacy of the Diocese of the South
- 1-14 August, Dormition Fast.
- 6 August: The Great Feast of Holy Transfiguration
- 15 August: The Great Feast of the Dormition of the Theotokos
- 16 August-15 September: Fr. Justin vacation

GLORY BE TO GOD IN ALL THINGS!