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# THE LIFE GIVING LOGOS AND THE PERSON CONSTRUCTION BY WORD SCIENTIFIC AND RELIGIOUS INTERROGATIONS

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## **Abstract**

The paper has a direct reference the human being but the approached aspects do not stop at concepts, rations, preconceived or purely philosophical ideas focused exclusively or invasively on Anthropology. The data about man, especially the communication one, are completing nice the frame of different vocations or missions that God ordered on Earth: doctor, professor, lawyer, engineer, etc. Therefore, either from the physical world perspective or from the spiritual one, the man is not alone on Earth. He is not a living being as every one else, and the exclusive view of one or another part can't lead but to the deformation of the man. Taken strictly scientific, the man would have the profile of a robot, a quantification of data and social rapports, and seen unilaterally just from the spiritual appurtenance, without the contribution of the physical world that he lives in, we would come to a mythologizing of his being. Both positions, taken apart, can't lead but to the fragmentation of the human being, while the corroborate analysis fulfil it.

From spiritual point of view a striking actual question is linked by the terms in which we can name God, to say His name and implicitly His truths. This article configures a possible answer to such a question, beyond Theology and religious super-specialisation. Starting from the elements of bipolar dimensioned science (e.g. Linguistics and Medicine) is evidenced the correspondence verbal-spiritual communication.

*Keywords:* Logos, life, spiritual formation, modern context

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## **1. Introduction**

According to the Bible and the Holy Fathers Tradition, the Orthodox Church dogmatizes that the human being is a free entity who posses a sound mind, volition and free will. The real ideology of this kind of human it can not be any other than the Christian one which is based on Jesus Christ. This affirmation might look like an absolutist one but there are many pieces of information in the Romanian culture (for example the Romanian philosophers of the 20<sup>th</sup> century - Petre Țuțea, Cioran or Noica) which sustain that being a

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Christian chimes in with the inborn of the human and on no account with a conversion. The human being manages in the same time with the philosophical ideas and concepts, with various linguistic systems and many other ways and strategies of communication. As a matter of fact the human being assumes ever since the childbirth an active condition, dialogic with God. Being a permanent construct state both inward and outward, its appellation could be spiritual development, the soul building or the approximate of the image of God who is revealed to us by means of Jesus Christ. That is why the Christian should not theorize the notions. He should see the reality through the eyes of the Holy Spirit and Jesus Christ.

Concerning the word one may observe observed today that God isn't anymore said but represented by the traditional prayer which otherwise, being our essential and determining expression for us, risks to become an assembly of words or just an item for theologians. It is easily to talk about religion than talking with God. The standpoint of the modernity is much more different than the liturgical and clerical one, which is acknowledged by the probationer believers. This is the effect of the modern science which gives points to the rationality and breaks away from God. The modern world characterizes itself forgetting the origin. This phenomenon can be observed both at shape and content level and is validated by the ratio between the presence and the absence of auctorial subjectivity marks from discourses. It is deriving from it an axiological consequence: the human word is imperfect, limited, bereaved of authentic value if it doesn't anchor on the life giving Word. This account is the spring of some important topics which will be fill out hereinafter: the word perceived as one way to communicate and comprised of the supernal message and as a chance of union between the Christians. All together the word could signify the communion between word and education or what means the confessional building basis of the human being through The Word (the life giving Logos) and the human word.

## **2. The immanence and transcendence of the Word**

When we are talking about the word we have to make a difference, theological speaking, among what is the word as an entity and as human structure and the Word of God, the timeless Logos, incarnated in time by the Virgin Mary [1]. Christ-the Word is unique, He is the Son of God whereby and whence spirits everything, whereas the words of humans are the creations of Adam's heirs as we find out from Genesis (2.19): „And out of the ground the LORD God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof”.

Jesus Christ is the Word which called to existence: humans, things and all the seen and unseen things [2]. Therefore, starting from This we may say that even the human word can also have forming and deforming powers for the whole nature including our fellows. Here is a current issue in Theology and in

the contemporary scientific environment. It is found that now more than ever are initiated massive investments regarding the word and communication coming from attitudes, behaviours and ideas.

The Word is creating a relation between language and person that is essential in Theology.

In the past, especially in the Christian antiquity, the word and the clerical saying were not exposed to the argumentation by the members of the society. Nowadays the situation is different because the Church and the language which is proposed by it are often exposed to the deliberation. In linguistics it is said that the real relation between the signification (*morphé*) and thinking (*hylé*), between the word and spelling is like the relation between substance and the space in which it is put. The writing is more than a list or the engraving with the nib a material. That's because the writing is a concept, a possibility, an existence. Spiritually speaking any enunciation is a way to reveal what is inside the human beings. The interrogation of nowadays it seems to be more methodological than anything else. For example how can we call God and his Name and his Truths? From a spiritual point of view and knowing the lore of the Church's Parents, the icon or the Face of God is the discovery of the spiritual transcendence, the Epiphany. The saying of God's name and the general saying about Him attests a truth, a transcendent reality which is passing beyond human and physical things. The talking about God is also a personal and an internal effort which is the spiritual fight against the sin. When we spell a word, no matter which word would be, it is generated a double ongoing dialog: with yourself and with God. Is even more relevant the fact that when we are talking about Him and with Him we can create a connection with God. This can happen only if we have the experience of the word or of the relation with Him. God is having a relation with everyone of us, which is initiated by Him ever since we had been conceived in the womb but also since we had been spiritually conceived at the baptism. This is not just an ethic of the speech, a meta-discourse. This is a living, unambiguously speech about life and permanent sightseeing of the house of God and a dwelling with Him. The Medicine, the Philosophy, the Arts, the History, the Physics, the Mathematics and all the other arias of the knowledge are not doing anything else than being parts of the elaboration of the human ghostly culture. This one can be understood as cult or a together living with God.

In the description above it is presented a triad: word-language-person. This relation best defines the spiritual condition of the human being. The connection between us and the Divine Father depends on it. In conclusion the Word is the way whereby is created a permanent process called the process of spiritual training. This process supposes to approach many realities which are related to the dogma, the lore, the canon law, the culture, the liturgy and others. Talking about God must not be confused with a demonstration of cultural filio-Orthodoxy [3]. The man who insists to practice daily the secrecy of God's Word obtains a particular being way and a specific Christian language which, is called the language of God's Spirit. Thereby the human being doesn't encounter a

separation between the values of knowledge and the values of the spirit or between the concepts of his existence and the way of getting to God. The value of the Word and the expression responsibility send to realities which are beyond earthly world.

Therefore, the word's axiology is approaching us to Theology. When we are talking about the immanence and the transcendence of the Word we have to circumscribe two different realities. The first one is represented by Jesus Christ-the Word which is "the foundation, the entelechy, the sovereignty and the existential condition of the human being as rationality" [4]. The other reality presents the Word as an immediate reality which is also "the cosmic concentration of force which can existentially save the human" [4].

### **3. The verbal communication and the spiritual communion**

The communication is part of the action and of the reflection. Living in the society means to communicate, to change information. That's why we communicate everywhere. This change of information it is not reduced only to the idea and lexeme level. The inter-comprehension or the good understanding is for the society as important as the breathing for the body [5]. The communication represents an interaction. Such it is explained the etymological root of the word: *commūnicō, āre, āvi, ātum* = to make something common (giving), to share something with someone, to impart, to make something common (taking), to associate, to undertake [6]. The explanatory dictionaries of the Romanian language generally present three partially overlapped meanings of the word 'communication': to notice, to inform; verbal contacts into a group or community; a presentation or an opportunity bringing the change of ideas and spiritual relations [7].

The communication is a process which, from the linguistic point of view, disposes of four primary components: a transmitter, a channel, information and a receiver. The essence of the process is the displacement, the transfer or the transmission of information from a participant to another. But to communicate means also to inform. In the communication science, 'the information' is what it is communicated one way or another in one of the languages. That's way it has to be considered as a combination between a sign and a symbol. The carrier of information represented by the signs may develop significations which may be decoded because of some contextuality data. The information concept implies three aspects. First of all the matter is about the syntactic aspect of the information, by the succession dictated by the graphic, auditory or electric signs. The succession is dictated by the transmitter. Secondly, is about the semantic aspect of the information and the meaning which it is conferred to the signals based on social conventions. The meaning can not be identical for all the participants of the communication act. It is

important to make the difference between the intentional semantic information (the information that the transmitter wants to transmit) and the realized semantic information (the information that the receiver gets from the message). Third of all, the aspect of the received information is pragmatic, what is happening with the received information or the effect that it has on the receiver. The communication starts from the transmitter who intends to send the information and who achieves the objective by means of codes. The act ends with the pragmatic implication of the receiver in the final point of the information transfer [8].

The human being is a social communicative entity who *can not exist* outside the communication. This thing gets special valences when we put it in the ordinary theological and spiritual perspective of the human being. By the word, God made the world: “In the beginning God created the Heaven and the Earth. And the Earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, ‘Let there be light’ and there was light.” (Genesis 1. 1-3) And “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.” (John 1. 1-2) Through the word is dusked responsible the human and the human person is linked identically and genetically (*ex genesis*) by Christ-the Word. Not only the primary moments of the creation but the ulterior evolution, the spiritual growing stand under the sign of the Word as we find testimony in the gospels: “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Mathew 4.4). Also in the Holy Scripture we read that: “So likewise you, unless ye utter by the tongue words easy to be understood, how shall it be known what is spoken, for ye shall be speaking into the air?” (1 Corinthians 14.9) The salvation is the supreme gift that God made to us through the descending of His Son in the world and also the objective of every word that He addressed to us. The Christianity is searching for that aspect and wants to discover and develop the authentic humanity of the human being. In the Orthodox perspective the human person strives to resemble with his Creator but is not automatically carried toward Him. The man can manifest itself in the Truth on his authentic value or to pervert, to debase, to deprave the human nature and to ankylose himself spiritually.

The communication data are coming true in the priesthood mission and also in the different vocations the God offered to people as being a doctor, a professor, a lawyer, an engineer, etc. All these things can be lost and even can ruin the man if they are not used as missions which came from God. The people who are gifted must not bury the talents in a human perspective of excessive material valuation but to multiply them in the spiritual growing spiral.

Therefore through the Word made God the world and also through the Word it is immured and restored each human being. The man belongs to the Word and the Word belongs to the man. “As an artistic or philosophic reality the word is a function, a power, a quality or a property of the spirit. As a theological

reality the Word is the same with the spirit and with the human being. The Word is the reason, the force and also the spiritual sense but it is also the existence itself. The first meaning of the word is common to Arts, Philosophy and Theology: the word (in Greek *logos*) is the eminent way of talking but also the rationality, the force or the sense of existence. As far as the existence is expressing a sense it is also a word. That means that the existence is a good, a reason, an intelligible message. But the man is the only creature of the word because he can identify himself with the word in his spirit quality and also because he is the perfect incarnation of the spirit.” [4, p.575]

#### **4. The Word as a body healing way and as a soul immuring way of the man**

The old Christian hermits were looking all their earthly life only one word in which the whole salvation reality would be concentrated. The apothegms of the Holy Parents are full of demands as this one: ‘Tell me a word, Father’. Thus this leitmotif became a searching vehicle of the transcendent Word of Christ. They were not looking for the treaty, the explication, the theory, the speech or the philosophy but only for the salvation or the healing of their soul and body.

The healing theme is bound in the Christian religion with the praying and the Holy Sacraments. Everything that is happening in the Church is in essence a prayer-word. Nobody can be saved without this thing and through the cultic ranges is received an amelioration of the human being. Conditioned by the faith of the promoting one (doctor, priest, etc.) and also by the one who gets it (penitent, patient, etc.), the Christ Word means therapy. What is created through these words of God is the faith reality, the major condition to re-establish the reconciliation between us and God but also with ourselves. It is mentioned the fact that the Holy Spirit gift is working first of all in those who confess the Orthodox religion. ‘The efficacy of a prayer addressed to God involves first of all a correct confession of the Orthodox Church religion because ‘...the Holy Spirit offers the accomplished gift only to those who are having the right faith...’. This gift descends in the ordination act through the prayer of the whole Church.” [9]

The Word of God became the Word of the Church indicated through the praying (done mostly from psalms, verses or even chapters of the Holy Scripture). This helps the man and makes him accomplice to God’s holiness. That’s why the Word is responsible and makes responsible. The proof of this reality is the fact that neither in the patristic bout or nowadays the accomplishment and the holiness of the Orthodox Church haven’t been equivalent with the holiness of the members even through they are laics, monks, members of the superior or inferior clergy. This aspect is remarked by the professor Jaroslav Pelikan: ‘The accomplishment and the holiness of the Church were not equal with the holiness of the members or of the priests but is equal with the holiness of the gift that is given through the Holy Mysteries” [10]. The Word of the prayer and the invocation of God is ‘life working’ but if it is rejected then the Holy Spirit is straggled and the word can also become a charge

or punishment. In the Bible we read: “For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart” (Hebrews 4.12).

Through the prayer we can win spiritual and physical health. Related to that matter is the prayer rule. Such as the choice of following the treatment prescribed by the doctor is the good way, similarly the spiritual health starts when we respect the rule given by our confessor. The word used in Romanian for the prayer rule (‘canon’) derives from the Greek word ‘ἐπιτίμιον’ which means law, accomplishment or medicament. From the point of view of their necessity the rules are having a special value. In a special way the prayer beholden as a rule or as the Word of God which is transposed in our lives, brings to us the release of our arbitrary wish that is contrary to our nature, or of sins that gather us (ἐμπάθεια), and gives us the power by which we succeed to escape of affects, as punishment (το ἐπιτίμιον) entered in the human nature after fall or as a result of the sin. The prayers without humbleness and sincerity are no longer words for eternal life but for eternal punishment [11]. Christ told it long ago: “Why do you call me, ‘Lord, Lord,’ and do not do what I say?” (Luke 6.46); “Not everyone who says to me, ‘Lord, Lord,’ will enter the Kingdom of Heaven, but only the one who does the will of my Father who is in Heaven” (Mathew 7.21).

The prayer’s word is therefore the most important because it has the aim of curing the seek soul of many sins made by the penitent/patient in all the period passed from his last meeting with Christ. The word told formally not only that it don’t cure the soul seek of many sins, but multiplies the sins of the one who makes this. The religious formalism is firstly a relative one for the word. God is perceived as being distant, totally separated from the world. Thus, in the secularised thinking God is marginalised and taken out from the day by day life. This is due to the fact that the modern man tries to eliminate a fundamental truth – that the salvation brought by the Saviour Christ is subjectively achieved by “the union of the crucified and resurrected Christ with the men that believe in Him, in order that the can die for the sin and to resurrect” [12]. The union is communion and is interpersonal, between God and the human person, and every man is a unique distinct and unrepeatable person having a manifested existential distinctiveness, firstly at thought and spoken word level.

As a testimony of our statements we will show facts and words of some Church saints, people who got the science of unseen things. Their apophthegms look like being cut out from the Bible and are mostly in the ‘*Pateric*’ [13], in ‘*Limonariu*’ [14], in *Materikon* [15] and in the *Philokalia* volumes. They show that in the process of finding and curing diseases the word is overwhelming.

Their steps firstly show what the discernment in word is. We read in the '*Pateric*': "Avva Anthony told: the long ago fathers, when they went in the desert, they firstly cure themselves and becoming exquisite doctors they cure the others. And us, getting out of the world, we firstly cure ourselves, and soon after we start to cure the others and coming back the disease upon us, are made to us the last ones bitter than the first ones and we hear the Lord saying: cure yourself first! (Luke 6.23)" [13, p. 5]

One observes here that is about the concrete aid of the soul doctor to capacitate the man's attention, not only to offer a moral support. The priest doesn't appear here as a legislator, and the 'canon' or his word doesn't look as punishment. His word is founded rather on models than on rules, between the apprentice and the confessor existing a spiritual filiation rapport. The word is supported by the fact and the fact by the word.

This relation is also magisterially described in the apophthegm of the silent monk who, asked by avva Anthony why he doesn't ask anything, answered: "Is enough for me to see you father!" [13, p.11] That's how, even by un-words and by Christ's personal model is spiritually hypostasized that who need healing. The saint proves to be His hypostasis in time and in history. And Saint Anthony fulfilled in his person this fact at superlative. His word, which is connected the confession, doesn't do anything else than to introduce the man in order, to put him under the dynamic cover of the Tradition and to preserve him in the health's normality. He says: "I know monks, which after many efforts, fall and they come to lose their minds; because they hoped in their thing and lying themselves they didn't understood the order of that who told: ask your father and he will let you know" (Deuteronomy 4.12) [13, p. 13].

Tracing these few therapeutic verdicts regarding the main spiritual diseases, generated by capital sins, is not enough. These sentences have a pronounced subjective character, being reported to those persons, but at the same time having also a general character, taking into account the human being structure and the definition of evil. We all suffer from pride, of the empty fame, of dissipating in words and many other. In order to desiccate the pride passion, Saint Anthony recommends, as therapeutic method, the prayer's word. As all 'old men', he used to ask from his apprentices prayer and made this thing because he knew from personal experience the value of the prayer. And he was not asking only sporadic prayers, but the state of prayer. It must be said the fact that the desert Fathers have not special prayer life along to their rest of the life. Today we might idealise much their past, but their life of prayer must have been identical with the quotidian life, perfectly traversed in order to lead them eventually to the 'performance' that the mind is complete in prayer, unembarrassed by any situation or external derangement.

Somewhere else, Saint Anthony says a word about the run of laudations that can be made only by humbleness. The humbleness is the state of the Embodied Word, is the state of Christ accepting the kenosis, accepting from the love for the man the defamation, the mockery and even the cross. The man who sees himself a sinner, realises that he is lower in the entire being and that who sees his sins enters in Christ's state. Christ is the one who dresses him, and that one gets the mind and the word of Christ. Or this is not well received by the demons. This burns them the most. If we have to look at the manner how Saint John Climacus defines the humbleness, we read the following: "We gathered and we searched together and we tempted the meaning of the righteous naming. And one told that it means the total oblivion of own facts; another one, to consider himself the last one and the greatest sinner of all; another one, the knowledge that has the mind about the powerlessness and its weakness; another one, to be the first in front of the neighbour, in cases of distress, and to release the first the anger; another one, the knowledge of the grace and the mercy of God; another one, again, the feeling of the crushed soul and the own will annihilation. And I (...) said: the humble thinking is a gift without name of the soul, having a name only for those who have received the trial (its experience)." [16]

Here is not about views on spiritual problems, but about precise attitudes, about specific words in certain life situations. As humans on Earth we don't have therefore no use if what we get or it seems that we get by our effort on one hand, we lose on the other hand, by thoughts and words full of pride, because "the proud thought defiles our virtues" [16, p. 127].

Underlining the relation father-apprentice and how much can do one for another, we observed in fact the permanent necessity of the word as spiritual healing. This must be enrolled into a spiritual education process, a kind of auto-education but also of putting order by rapport to our forerunners. In his 'Word to the shepherd' Saint John Climacus said: "The soul, united with God by cleanliness, will not need another teaching word because it carries inside the eternal Word, as secret teacher, as counsellor and luminary" [17].

## **5. Conclusions**

In conclusion we believe that must be affirmed the fact that being by excellence a religious creature, the man always considered that, in comparison with its relative existence, must exist a superior being of which he depends and from which he gets himself his existence. Soon he found that the only way to enter in dialogue with the divine is the symbol and the word [18]. True vital breath of any religion, the symbol is the material circumscribed element from a bipolar dynamics between sign and significant, which by its reductive function makes possible the meeting with the sacred [19]. Different from the profane word, the sacred word, in its participation virtue to sacrality, is such a word is more powerful, more authoritative. The sacred word, being of divine inspiration, is supernatural determining its eternal character, it means valid for

all generations. Carrier of the divine message, the word becomes sacred by excellence, carrier of some supernatural qualities. Not being carrier of trivial information, the sacred word is invested in the first place with power. In the virtue of the power it has, becomes operative when is pronounced [19]. It is very interesting the fact that the only relevant form of YHWH was the word: "Only his voice you've heard" [13, p. 14]. God is heard but in no way seen. That's why, to the Jewish people, the word had priority in front the image, being at the same time the only possible meeting between man and God [20]. From this reason, the word of God must be kept with holiness, taught and diffused. It has an universal character and is a medicament that must be taken in small doses, being concentrated, otherwise it would have no value.

The word is a healing mean, i.e. it has an extraordinary therapeutic opening, a soul hygiene by eliminating the bad thoughts and words. The word, especially in the spiritual life, has the same value as the silence, being mutually determined and showing into an instant the moral progress and regress of somebody. In the balance between them is necessary to observe that is not important the gnosiological 'why' or 'how' but specially the ontological 'what'.

Firstly, we must to refer to the fact that the life giving Logos is the source of the word and that the person formation by word is an ontological reality. The scientific and religious interrogations approached in this paper prove the way in which the word is a therapeutic event. Also from the word begins the fact that the prayers given by confessors have healing role for the soul and even the body: "The seventy-two returned with joy and said, 'Lord, even the demons submit to us in your name'." (Luke 10.17) „I have given them your word and the world has hated them, for they are not of the world any more than I am of the world.” (John 17.14)

The Orthodoxy confesses an eloquent truth, the one according to which as the body and soul are never separated of each other but by physical death, likewise the word makes the man to exist. The true essence of man is the soul transposed in word according to the trinity model: "For there are three that testify: the Spirit, the water and the blood; and the three are in agreement" (1 John 5.7-8). Beyond all interrogations with scientific or religious shade we better remain in the secret reality of the life giving Logos by which every person can be constructed as soul and body. The Logos creates a relation between people and a filiation with God, that's why every saying or vertical thought is just a new rebirth of the man, and assembling of his being "for by your words you will be acquitted, and by your words you will be condemned" (Mathew 12.37).

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