

# The Confessor's Tongue for September 25, A. D. 2011

Fifteenth Sunday After Pentecost: St. Euphrosyne, St. Sergius of Radonezh

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.

---

---

## September 25: St. Euphrosyne of Alexandria

Born in Alexandria, she secretly left her parental home at the age of 18 and entered a men's monastery under the name of the eunuch Smaragdus. Not recognizing the maiden in male clothing, the Hegumen assigned her to a solitary cell where Euphrosyne practiced asceticism for many years. Here she was, in the words of the Holy Church, "a virgin in soul and body", "a man with reason and faith", who loved "to be one with the divine goodness of Christ", who conquered "the cunning enemies" and "demonic assaults" on chastity and "the fire of abstinence". Having extinguished "the fire of passions", she increased the "fruits of good works" and reached a high degree of perfection. The father of St. Euphrosyne, Paphnutius, came more than once to the Hegumen of the monastery (where Ven. Euphrosyne practiced asceticism), seeking comfort in his grief for his daughter who disappeared. And once the Hegumen led him to the young ascetic, who so distinguished himself through vigils and labors. The father had long conversations with the monk, not recognizing in the changed face under the lowered klobuk (hood) his favorite daughter. St. Euphrosyne practiced asceticism in the monastery for 38 years, "having undergone great ascetic feats" and shining "with the beauty of virtues". Before her death (which followed in the second half of the 5th century) she revealed herself to her father and to St. Paphnutius. After he distributed his estate, he settled in that same cell where his daughter was saved, and practiced asceticism there (20 or 28 years) before his own death.

## From A Homily on I Corinthians 1:4-10

St. John Chrysostom

*O Lord, plant the root of good in me—Thy fear in my heart!*

But some man will say, "He ought to bring men in [to the Kingdom], even against their will." Away with this. He doth not use violence, nor compel; for who that bids to honors, and crowns, and banquets, and festivals, drags people, unwilling and bound? No one. For this is the part of one inflicting an insult. Unto hell He sends men against their will, but unto the kingdom He calls willing minds. To the fire He brings men bound and bewailing themselves: to the endless state of blessings not so. Else it is a reproach to the very blessings themselves, if their nature be not such as that men should run to them of their own accord and with many thanks.

"Whence it is then," say you, "that all men do not choose them?" From their own infirmity. "And wherefore doth He not cut off their infirmity?" And how tell me—in what way—ought He to cut it off? Hath He not made a world that teacheth His loving-

kindness and His power? For "the heavens," saith one (Psalm 18/19:1), "declare the glory of God." Hath He not also sent prophets? Hath He not both called and honored us? Hath He not done wonders? Hath He not given a law both written and natural? Hath He not sent His Son? Hath He not commissioned Apostles? Hath He not wrought sins? Hath He not threatened hell? Hath He not promised the kingdom? Doth He not every day make His sun to rise? Are not the things which He hath enjoined so simple and easy, that many transcend His commandments in the greatness of their self-denial? "What was there to do unto the vineyard and I have not done it?" (Isaiah 5:4)

[10.] "And why," say you, "did He not make knowledge and virtue natural to us?" Who speaketh thus? The Greek or the Christian? Both of them, indeed, but not about the same things: for the one raises his objection with a view to knowledge, the other with a view to conduct. First, then, we will reply to him who is on our side; for I do not so much regard those without, as our own members.

What then saith the Christian? "It were meet to have implanted in us the knowledge itself of virtue." He hath implanted it; for if he had not done so, whence should we have known what things are to be done, what left undone? Whence are the laws and the tribunals? But "God should have imparted not [merely] knowledge, but also the very doing of it [virtue]." For what then wouldest thou have to be rewarded, if the whole were of God? For tell me, doth God punish in the same manner thee and the Greek upon committing sin? Surely not. For up to a certain point thou hast confidence, viz. that which ariseth from the true knowledge. What then, if any one should now say that on the score of knowledge thou and the Greek will be accounted of like desert? Would it not disgust thee? I think so, indeed. For thou wouldest say that the Greek, having of his own wherewith to attain knowledge, was not willing. If then the latter also should say that God ought to have implanted knowledge in us naturally, wilt thou not laugh him to scorn, and say to him, "But why didst thou not seek for it? why wast thou not in earnest even as I?" And thou wilt stand firm with much confidence, and say that it was extreme folly to blame God for not implanting knowledge by nature. And this thou wilt say, because thou hast obtained what appertains to knowledge. So also hadst thou performed what appertains to practice, thou wouldest not have raised these questions: but thou art tired of virtuous practice, therefore thou shelterest thyself with these inconsiderate words. But how could it be at all right to cause that by necessity one should become good? Then shall we next have the brute beasts contending with us about virtue, seeing that some of them are more temperate than ourselves.

But thou sayest, "I had rather have been good by necessity, and so forfeited all rewards, than evil by deliberate choice, to be punished and suffer vengeance." But it is impossible that one should ever be good by necessity. If therefore thou knowest not what ought to be done, shew it, and then we will tell you what is right to say. But if thou knowest that uncleanness is wicked, wherefore dost thou not fly from the evil thing?

"I cannot," thou sayest. But others who have done greater things than this will plead against thee, and will more than prevail to stop thy mouth. For thou, perhaps, though living with a wife, art not chaste; but another even without a wife keeps his chastity inviolate. Now what excuse hast thou for not keeping the rule, while another even leaps beyond the lines. The image is borrowed from the gymnastic exercise of leaping, that have been drawn to mark it?

But thou sayest "I am not of this sort in my bodily frame, or my turn of mind." That is for want, not of power, but of will. For thus I prove that all have a certain aptness towards virtue: That which a man cannot do, neither will he be able to do though necessity be laid upon him; but, if, necessity being laid upon him, he is able, he that leaveth it undone, leaveth it undone out of choice.

The kind of thing I mean is this: to fly up and be borne towards heaven, having a heavy body, is even simply impossible. What then, if a king should command one to do this, and threaten death, saying, "Those men who do not fly, I decree that they lose their heads, or be burnt, or some other such punishment:" would any one obey him? Surely not. For nature is not capable of it.

But if in the case of chastity this same thing were done, and he were to lay down laws that the unclean should be punished, be burnt, be scourged, should suffer the extremity of torture, would not many obey the law? "No" thou wilt say: "for there is appointed, even now, a law forbidding to commit adultery and all do not obey it." Not because the fear looses its power, but because the greater part expect to be unobserved. So that if when they were on the point of committing an unclean action the legislator and the judge came before them, the fear would be strong enough to cast out the lust. Nay, were I to apply another kind of force inferior to this; were I to take the man and remove him from the beloved person, and shut him up close in chains, he will be able to bear it, without suffering any great harm. Let us not say then that such an one is by nature evil: for if a man were by nature good, he could never at any time become evil; and if he were by nature evil, he could never be good. But now we see that changes take place rapidly, and that men quickly shift from this side to the other, and from that fall back again into this. And these things we may see not in the Scriptures only, for instance, that publicans have become apostles; and disciples, traitors; and harlots, chaste; and robbers, men of good repute; and

magicians have worshipped; and ungodly men passed over unto godliness, both in the New Testament and in the Old; but even every day a man may see many such things occurring. Now if things were natural, they could not change. For so we, being by nature susceptible, could never by any exertions become void of feeling. For that which is whatever it is by nature, can never fall away from such its natural condition. No one, for example, ever changed from sleeping to not sleeping: no one from a state of corruption unto incorruption: no one from hunger to the perpetual absence of that sensation. Wherefore neither are these things matters of accusation, nor do we reproach ourselves for them; nor ever did any one, meaning to blame another, say to him, "O thou, corruptible and subject to passion:" but either adultery or fornication, or something of that kind, we always lay to the charge of those who are responsible; and we bring them before judges, who blame and punish, and in the contrary cases award honors.

[II.] Since then both from our conduct towards one another, and from others' conduct to us when judged, and from the things about which we have written laws, and from the things wherein we condemn ourselves, though there be no one to accuse us; and from the instances of our becoming worse through indolence, and better through fear; and from the cases wherein we see others doing well and arriving at the height of self-command, (*φιλοσοφίας*) it is quite clear that we also have it in our power to do well: why do we, the most part, deceive ourselves in vain with heartless pretexts and excuses, bringing not only no pardon, but even punishment intolerable? When we ought to keep before our eyes that fearful day, and to give heed to virtue; and after a little labor, obtain the incorruptible crowns? For these words will be no defence to us; rather our fellow-servants, and those who have practised the contrary virtues, will condemn all who continue in sin: the cruel man will be condemned by the merciful; the evil, by the good; the fierce, by the gentle; the grudging, by the courteous; the vain-glorious, by the self-denying; the indolent, by the serious; the intemperate, by the sober-minded. Thus will God pass judgment upon us, and will set in their place both companies; on one bestowing praise, on the other punishment. But God forbid that any of those present should be among the punished and dishonored, but rather among those who are crowned and the winners of the kingdom. Which may God grant us all to obtain through the grace and loving-kindness of our Lord Jesus Christ; with Whom unto the Father and the Holy Ghost be glory, power, honor, now and ever, and unto everlasting ages. Amen.

#### Upcoming Events 2011

25 September: Annual Meeting, 11:30.  
30 September – 1 October: All-Night Vigil for the  
Feast of the Protection of the Theotokos.

GLORY BE TO GOD IN ALL THINGS!