



saved.

**Resurrection Kondak, Tone 6:** When Christ God the Giver of Life, / raised all of the dead from the valleys of misery with His Mighty Hand, / He bestowed resurrection on the human race. / He is the Saviour of all, the Resurrection, the Life, and the God of All.

**Kontakion of the Martyrs, Tone VIII "As firstfruits"** — The radiant choir of martyrs, the luminous company, / descending to us noetically, hath illumined the Church today with wondrous rays. / Wherefore, celebrating their honored memory, we ask of Thee, O our Savior: / through their supplications deliver us from misfortunes, // that we may chant unto Thee: Alleluia!

**Kontakion of the Venerable One, Tone IV "Thou hast appeared"** — With gladness the Church of Christ doth glorify thee in psalms as a luminary most great. / Wherefore, cease thou never to beseech Christ, // that He grant forgiveness of transgressions unto all.

#### Matins Gospel I

#### EPISTLE: Ephesians 2: 4-10

But God, who is rich in mercy, because of His great love with which He loved us, Even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), And raised us up together, and made us sit together in the heavenly places in Christ Jesus, That in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. For by grace you have been saved through faith, and that not of yourselves; it is the gift of God. Not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

#### **EVEN WHEN WE WERE DEAD IN TRESPASSES ...GOD MADE US ALIVE TOGETHER WITH CHRIST ...FOR BY GRACE YOU HAVE BEEN SAVED**

Again Christ is introduced, and it is a matter well worthy of our belief, because if the firstfruits live, so do we also. He has quickened both Him and us. Do you see that all this is said of Christ incarnate? ...Those who were dead. those who were children of wrath, those He has quickened. Do you behold 'the hope of His calling?' ...Do you behold the glory of His inheritance? ...As yet not one is actually raised, excepting that inasmuch as the Head has risen, we also are raised ...Truly there is need of the Spirit and of revelation, in order to understand the depth of these mysteries. And then so you may have no distrust about the matter, observe what he adds further ...Was faith then, you will say, enough to save us? No, but God, he says, has required this, lest He should save us, barren and without work at all. His expression is that faith saves, but it is because God so wills it that faith saves ...'We are His workmanship.' He here alludes to the regeneration which is in reality a second creation. We have been brought from non-existence into being. As to what we were before, that is, the old man, we are dead. *St. John Chrysostom. Homily IV on Ephesians II. B#57, pp. 66- 68.*

for the Saint: Galatians 5:22 – 6:2

## 23<sup>rd</sup> Sunday After Pentecost

### 33 Martyrs of Melitene & Venerable Lazarus the Wonderworker

7 / 20 November

**Resurrection Tropar, Tone 6:** The angelic powers were at Thy tomb; / the guards became as dead men. / Mary stood by Thy grave, / seeking Thy most pure Body. / Thou didst capture hell, not being tempted by it. / Thou didst come to the Virgin, granting life. / O Lord who didst rise from the Dead, / Glory to Thee!

**33 Martyrs in Melitene, Troparion, Tone IV** — In their sufferings, O Lord, / Thy martyrs received imperishable crowns from Thee our God; / for, possessed of Thy might, / they set at nought the tormentors and crushed the feeble audacity of the demons. // By their supplications save Thou our souls.

**Venerable Lazarus the Wonderworker of Mt. Galesius, Troparion, Tone VIII (Icon)**— With prayerful vigils and outpourings of tears didst thou water thy pillar, / and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold. / Thou wast a shepherd granting the petitions of all. // O our father Lazarus, entreat Christ God that our souls be

## THE GOSPEL: LUKE 8: 41-56

And behold, there came a man named Jairus, and he was a ruler of the synagogue. And he fell down at Jesus' feet and begged Him to come to his house, For he had an only daughter about twelve years of age, and she was dying. But as He went, the multitudes thronged Him. Now a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any, Came from behind and touched the border of His garment. And immediately her flow of blood stopped. And Jesus said, "Who touched Me?" When all denied it, Peter and those with him said, "Master, the multitudes throng and press You, and You say, 'Who touched Me?' " But Jesus said, "Somebody touched Me, for I perceived power going out from Me." Now when the woman saw that she was not hidden, she came trembling; and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately. And He said to her, "Daughter, be of good cheer; your faith has made you well. Go in peace." While He was still speaking, someone came from the ruler of the synagogue's house, saying to him, "Your daughter is dead. Do not trouble the Teacher." But when Jesus heard it, He answered him, saying, "Do not be afraid; only believe, and she will be made well." When He came into the house, He permitted no one to go in except Peter, James, and John, and the father and mother of the girl. Now all wept and mourned for her; but He said, "Do not weep; she is not dead, but sleeping." And they ridiculed Him, knowing that she was dead. But He put them all outside, took her by the hand and called, saying, "Little girl, arise." Then her spirit returned, and she arose immediately. And He commanded that she be given something to eat. And her parents were astonished, but He charged them to tell no one what had happened.

### RESURRECTION OF THE DAUGHTER OF JAIRUS

Last Sunday's reading from the Apostle told us that we are saved by Grace, and that Grace is received through faith, and this is the gift of God. And we were shown what faith is in a striking example.

And here, even today's Gospel speaks about faith. To some degree we all possess it. But because it is imperfect, our faith is often subject to temptations. And the most terrible, the strongest of such temptations, is the death of a person near and dear to us. I think that the majority of those present here have already lived through, or are now living through, this incurable grief. But if not, it is something which will inevitably come. Today's Gospel gives us a classic example of how, in spite of all the difficulty of such an experience, it is possible to endure it. And at the same time it shows us again how much we need faith. For only through faith does God give us and will give us His power of Grace not to fall spiritually in such a terrible moment.

Jairus approached Christ; his daughter was near death. He fell at the feet of Jesus and asked Him to enter his house. Christ agreed, but the people were crowding Him. On the way, the woman with an issue of blood was healed. The whole time there were delays. Christ moved slowly, very slowly. Imagine what Jairus was going through. Here he had asked Christ to hurry. After all, this was a matter of life and death for his daughter. If Christ were one minute late, it might be too late—his daughter could die. And this is exactly what happened. Someone came from the house of the ruler of the synagogue and said to him: "Thy daughter is dead; trouble not the Master" (Lk. 8:49).

Yes, according to human understanding it was all over. Why trouble the Master? Anything is possible to mend, but not death. Death alone is irreparable. Before it even the Teacher is powerless. Yes, this is so according to human understanding, but not according to God's understanding. And Jesus, after He heard this, said to Jairus: "Fear not: Believe only, and she shall be made whole" (Lk. 8:50). And in this moment Jairus rejected human understanding and accepted God's understanding. Now before him stood not just a Teacher, but the Saviour of the world, the Son of God—God Himself. Because God alone has power over life and death.

Jairus accepted within himself His words: "Fear not: believe only!" From this very moment he lived only by these words and continued following after Christ. They entered the house. And again two sides: the human side—"All wept and bewailed her." And Christ said, "She is not dead, but sleepeth." And again the human. "And they laughed Him to scorn, knowing that she was dead." But in the soul of Jairus there was an unspeakable calm. He had faith. And faith conquered. "Maid, arise!" exclaimed Christ, and her spirit returned into her and she immediately got up and was united with her father (Lk. 8:52-55).

Yes, but you may say this is a miracle of resurrection, and such miracles do not happen now. True. But the same miracle has been promised to all of us. Every day in our Confession of Faith we read, "I look for the resurrection of the dead." And this will happen, it will! Not as soon as it happened for Jairus, but it will happen! Pay attention to the following moment. Jairus already knew that his daughter was dead, but all the same he followed Christ, believing His words. How long this walk in faith lasted is not important; but what is important is that it took place.

Let us also believe in the words of the Gospel that the dead will rise; and like Jairus, let us follow Christ in faith. Mystically, this walk of Jairus after Christ did not end and will never end. It goes on even now, and we can all participate in it. Let us hasten to join Jairus. Then the words of Christ, "Fear not: Believe only, and she shall be made whole," will refer also to us. But for this to happen, like Jairus, we must hold fast to the robe of Christ and endure everything that God sends to us on the road of our life. The way of Jairus was comparatively short. Ours might be long, very long. It will go to the end of our life. But let us believe that there will be the resurrection of the dead and that we will be united with those dear to us who are already with the Lord. May God grant us the faith and the patience of Jairus!

*Archbishop Andrei, The One Thing Needful*

for the Saint: Matthew 4:25 – 5:12

## Saints of the week

**7 / 20 November - The Holy Martyr Hieron and his 32 companions (The 33 Martyrs of Melitene)** - He was born in the Cappadocian city of Tijane of a good and God-fearing mother, Stratonica, who was blind. Hieron was a very zealous Christian, and cared for his blind mother with a truly filial love. Because of both his faith and his mother, he refused to go into the army, and fended off and drove away those who were sent to take him, for he was loathe to leave his helpless, blind mother and be forced as a soldier to bow down and offer sacrifice to idols. Finally, Hieron was seized and taken before the governor of the city of Melitene, along with other Christians. While they were on the road, a man in white apparel appeared one night to Hieron and said to him: 'Behold, Hieron, I reveal to thee thy salvation: thou shalt not wage war for any earthly king, but shalt engage in a battle for the King of heaven, and quickly shalt thou come to Him and receive from Him both honour and glory.' Hieron's heart was filled with ineffable joy at these words. When they reached Melitene, they were all thrown into prison, where Hieron strengthened them all in their faith with great ardour, exhorting them that not one should fall away but that all should freely give their bodies over to torment and death for Christ. To a man, they all confessed their faith in Christ the Lord before the judge, except for one kinsman of Hieron's called Victor, who repudiated his faith. Hieron's hands were cut off, then he was flogged and tortured in various ways, until he was finally beheaded with the sword together with the others. Going out to the place of execution, the thirty-three martyrs sang the psalm: 'Blessed are those that are undefiled in the way, and walk in the Law of the Lord' (Ps. 1:1). Let us remember by name these honourable martyrs, who are inscribed in the Book of Life: Hesychius, Nicander, Athanasius, Mamas, Barachius, Callinicus, Theogenes, Nikon, Longinus, Theodore, Valerius, Xanticus, Theodulus, Callimachus, Eugene, Theodochus, Ostrichius, Epiphanius, Maximian, Ducitius, Claudian, Theophilus, Gigantius, Dorotheus, Theodotus, Castrichius, Anicetas, Themilius, Eutychius, Hilarion, Diodotus and Amonitus. A certain man called Chrysanthus found Hieron's severed head and gave it burial, and he later built over it a church in honour of St Hieron. One of the martyr's hands was taken to his blind mother. St Hieron suffered with his companions in 298, and entered into the glory of Christ. The Holy Martyr Thessalonica, with Auctus and Taurion;

**Our Holy Father Lazarus of Mount Galesius (Icon)** - A pillar of light appeared above the house where he was born. Lazarus left his village of Magnesia and went to Jerusalem on a pilgrimage to the holy places. There, he was tonsured a monk in the Monastery of St. Sava the Sanctified. After ten years, he settled on Mount Galesius and lived a life of asceticism on a pillar as a stylite. Lazarus was a miracle-worker both during his lifetime and after death. Emperor Constantine Monomachus had great respect for him. Attaining old age, St. Lazarus entered into eternity toward the end of the eleventh century; The Holy Martyr Thessalonica; St. Willibrord (Clement), archbishop of Utrecht and enlightener of Holland (d..739).

**8 / 21 November - Synaxis of the Archangels, SS Michael, Gabriel, Raphael, Uriel, Salaphiel, Jugediel & Barachiel** - The angels of God have been commemorated by men from the earliest times, but this commemoration often degenerates into the divinisation of angels (IV Kings 23:5; A.V. II Kings). Heretics always wove fantasies round the angels. Some of them saw the angels as gods and others, if they did not so regard them, took them to be the creators of the whole visible world. The local Council in Laodicea, that was held in the fourth century, rejected in its 35th Canon the worship of angels as gods, and established the proper veneration of them. In the time of Pope Sylvester of Rome and the Alexandrian Patriarch Alexander, in the fourth century, this Feast of the Archangel Michael and the other heavenly powers was instituted, to be celebrated in November. Why in November? Because November is the ninth month after March, and it is thought that the world was created in the month of March. The ninth month after March was chosen because of the nine orders of angels that were the first created beings. St Dionysius the Areopagite, a disciple of the Apostle Paul (that Apostle who was caught up to the third heaven), writes of these nine orders in his book: 'Celestial Hierarchies'. These orders are as follows: six-winged Seraphim, many-eyed Cherubim, godly Thrones, Dominions, Virtues, Powers, Principalities, Archangels and Angels. The leader of the whole angelic army is the Archangel Michael. When Satan, Lucifer, fell away from God, and carried half the angels with him to destruction, then Michael arose and cried to the unfallen angels: 'Let us give heed! Let us stand aright; let us stand with fear!', and the whole angelic army sang aloud: 'Holy, holy, holy Lord God of Sabaoth; heaven and earth are full of Thy glory!' (See on the Archangel Michael: Joshua 5:13-15 and Jude v.9). Among the angels there rules a perfect unity of mind, of soul and of love; of total obedience of the lesser powers to the greater and of all to the holy will of God. Each nation has its guardian angel, as does each individual Christian. We must keep in mind that, whatever we do, openly or in secret, we do in the presence of our guardian angel and that, on the Day of Judgement, a great multitude of the holy angels of heaven will be gathered around the throne of Christ, and the thoughts, words and deeds of every man will be laid bare before them. May God have mercy on us and save us at the prayers of the holy Archangel Michael and all the bodiless powers of heaven. Amen; St. Tysilio, abbot of Meifod; St. Willehad, bishop of Bremen.

**9 / 22 November - The Holy Martyrs Onesiphorus and Prophyrius** - These two wonderful men were martyred for the name of Christ in the time of the Emperor Diocletian (284-305). They were harshly beaten, and then burned in iron coffins, and after that tied to horses' tails and dragged over stones and thistles. They were thus broken to pieces and gave their holy souls into God's hands. Their relics were buried in Pentapolis. Our Holy Father John the Dwarf; Our Holy Mother Matrona of Constantinople; Our Holy Father Euthymius of Docheiariou and his disciple, Neophytus; St. Simon Metaphrastes; Our Holy Mother Theoctista of Paros.

**St. Nectarios (Anastasios Kaphalas), metropolitan of Pentapolis** - born in Greece in 1846. His family was very poor, so he left home at the age of 14 to seek work. He found a job in Constantinople, but he received very low wages and ate poorly and only wore rags. Seeing that his master received many things by mail, he decided to write a letter for help. He had no friends in the world, and the post did not go to his mother's village. In his childlike faith, he decided to write to Christ to tell him his needs, writing on the envelope: "To the Lord Jesus Christ in Heaven". On his way to post it a merchant who knew him saw him and offered to post his letter. Reading the address and being overcome by curiosity, the merchant opened the letter and read the boy's plea to God for help. Greatly moved, he put money in an envelope and sent it anonymously to the boy, who gave

thanks to God. Young Anastasios visited the Holy Places when he was very young. On the way he calmed a terrible storm through his prayers. Then, in his twenties, he entered a monastery, being tonsured in 1875 with the name Lazarus. Because of his virtues and piety he soon became a deacon and then a priest. He left his monastery because of Moslem rule and went to Egypt where he was elected the Metropolitan of Pentapolis. He lived a holy life and because of this was slandered by others, even his brother-bishops in the See of Alexandria. Thus, he was suspended from his diocese. Nevertheless, the saint bore this slandering humbly. When the people, greatly upset by his suspension, began to grow restless, he secretly left for Greece so as not to be the cause of dissension. He found there, however, that the slanders had travelled ahead of him, and that the Church authorities would not give him a position. Some people who had come to love the Saint very much used their influence to have him appointed Dean of a seminary in Athens. The busy city life was not pleasing to the saint and he looked for a quiet place where he could dedicate himself to prayer. Finding a disused convent on the island of Aegina he rebuilt the church and gathered a few nuns around him. Many came to confess their sins and receive wise counsel. He lived here until his death in 1920. On the day of his repose, the hospital in which he died was filled with a beautiful fragrance. An item of the saint's clothing, placed by a nurse on the bed of a sick man while they prepared the saint's body for burial, was a source of healing. His relics were incorrupt for many years after his repose, even after the impious Archbishop of Athens, Chrysostom, ordered that the relics be exposed to the elements for two days so they would dissolve. A friend of the saint's, a doctor, opened the relics in 1934 and was surprised to find the saint was easily recognisable to any who knew him during his life.

**10 / 23 November – Fast Day - The Holy Apostles Olympas, Erastus, Quartus, Herodion, Sosipater and Tertius** - They were all among the Seventy. The last three are also commemorated elsewhere: Herodion on April 8th, Sosipater on April 28th and Tertius on October 30th. Ss Olympas and Herodion were followers of the Apostle Peter and, when Peter suffered, they suffered too, being beheaded at Nero's command. Erastus was steward of the Church in Jerusalem, and later became Bishop of Paneas in Palestine. Quartus was bishop in Beirut; he suffered greatly and brought many to the Christian faith. Sosipater was bishop in Iconium, and Tertius followed him as bishop there. They strove in spirit, became victors and were crowned with wreaths of glory. The Holy Martyr Orestes; St. Nonnus, Bishop of Heliopolis.

**11 / 24 November - The Holy and Great Martyr Menas** - An Egyptian by birth and a soldier by profession, St Menas, as a true Christian, could not bear to look upon the foul offering of sacrifice to idols, so he left the army and the town, the society of men and everything else, and went to a deserted mountain. It was easier for Menas to live with the wild beasts than with pagans. One day, Menas looked from afar in spirit at a pagan festival in the town of Cotyaeus, then went to the town and, before them all, confessed his faith in Christ the living God, denouncing idolatry and paganism as falsehood and darkness. The governor of that town, one Pyrrhus, asked who and what he was. The saint replied: 'My fatherland is Egypt; my name is Menas. I was an officer, but, seeing the worship of idols, I rejected your honours. I have come now to proclaim my Christ before you all as the living God, that He may reveal me as His servant in the Kingdom of God.' Hearing this, Pyrrhus put holy Menas to harsh torture. He was flogged, flayed with iron flails, burned with torches and tortured in many other ways, finally being beheaded. His body was burned to prevent Christians taking it, but they did succeed in rescuing some bits from the flames. They buried these remains with care, and they were later taken to Alexandria and buried there, a church being built over them. St Menas suffered in about 304, and entered into the Kingdom of Christ. He was and remains a great wonderworker in both lives: both on earth and in heaven. Whoever has glorified Menas or invoked his aid with faith in time of need has received help. He has often appeared as a soldier on horseback, to help the faithful or punish the faithless. The Holy Martyr Stephen of Decani, King of Serbia; The Holy Martyrs Victor and Stephanis; The Holy Martyr Vincent the Deacon; Our Holy Father Theodore the Studite; St Urosica, Prince of Serbia; St. Martin the Merciful, bishop of Tours.

**12 / 25 November – Fast Day - St John the Merciful** - Born on the island of Cyprus of a princely family, his father, Epiphanius, being the governor, he was brought up from childhood as a true Christian. Under pressure from his parents, he married and had children. But, by the providence of God, both his wife and children went from this world to the next. Famed for his compassion and devotion, John was chosen as Patriarch of Alexandria in the time of the Emperor Heraclius. He governed the Church in Alexandria for ten years as a true pastor, guarding it from pagans and heretics, and was a model of meekness, compassion and love for his fellow-men. 'If you seek nobility', he said, 'seek it not in blood but in virtue, for in virtue lies true nobility.' All the saints are distinguished by compassion, but St John was utterly dedicated to this great virtue. Celebrating the Liturgy one day, the words of Christ: 'If thou bring thy gift to the altar, and there remember that thy brother hath aught against thee ...' (Matt. 5:23), came into the Patriarch's mind, and he remembered that one of the clergy in the church there had a grudge against him. He left the holy gifts, went up to the priest, fell before his feet and begged his forgiveness. As soon as he had made his peace with that man, he returned to the Table of Preparation. Another time, on the way to the Church of Ss Cyrus and John, it happened that he was met by a poor widow, who started speaking to him of her poverty. The Patriarch's companions were bored by the woman's lengthy lamenting, and urged the bishop to hurry to the church for the service, and listen to the woman when it was over. St John replied: 'And how will God obey me, if I don't obey Him?', and he would not move from the spot until he had heard the widow out. When the Persians invaded Egypt, Patriarch John took ship to flee from the assault. He fell ill on the voyage and, arriving in Cyprus, died at his birthplace in 620, entering into the immortal kingdom of his Lord. His wonderworking relics were first taken to Constantinople, then to Budapest and finally came to rest in Presburg. The Holy Prophet Ahijah; Our Holy Father Nilus of Sinai; Our Holy Father Nilus the Outpourer of Myrrh; St. Lebuin, monk of Deventer (d.777); St. Machan, bishop of Aberdeenshire.

**13 / 26 November - St John Chrysostom - the Golden-Tongued** - He was born in Antioch in the year 347, his father's name being Secundus and his mother's Anthusa. Studying Greek philosophy, John became disgusted with Hellenic paganism and turned to the Christian faith as the one and all-embracing truth. John was baptised by Meletius, Patriarch of Antioch, and, after

that, his parents were also baptised. After their death, John became a monk and began to live in strict asceticism. He wrote a book: 'On the Priesthood', after which the holy Apostles John and Peter appeared to him, prophesying for him great service, great grace and also great suffering. When the time came for him to be ordained priest, an angel of God appeared at the same time to Patriarch Flavian (Meletius's successor) and to John himself. When the Patriarch ordained him, a shining white dove was seen above John's head. Renowned for his wisdom, his asceticism and the power of his words, John was, at the desire of Emperor Arcadius, chosen as Patriarch of Constantinople. He governed the Church for six years as Patriarch with unequalled zeal and wisdom, sending missionaries to the pagan Celts and Scythians and purging the Church of simony, deposing many bishops who were given to this vice. He extended the Church's charitable works, wrote a rite for the Holy Liturgy, put heretics to shame, denounced the Empress Eudoxia, interpreted the Scriptures with his golden mind and tongue and left to the Church many precious books of sermons. The people glorified him; the jealous loathed him; the Empress twice had him sent into exile. He spent three years in exile, and died on Holy Cross Day, September 14th, 407, in a place called Comana in Armenia. The holy Apostles John and Peter again appeared to him at the time of his death, and also the holy martyr Basiliscus (see May 22nd), in whose church he received Communion for the last time. 'Glory to God for everything!' were his last words, and with them the soul of Chrysostom the Patriarch entered into Paradise. Of his relics, the head is preserved in the Church of the Dormition in Moscow, and the body in the Vatican in Rome.

Tropar to St. John Chrysostom, Tone 8: Grace shining forth from thy mouth like a beacon hath illumined the universe, and disclosed to the world treasures of uncovetousness, and shown us the heights of humility; but while instructing by thy words, O Father John Chrysostom, intercede with the Word, Christ our God, to save our souls.

Kondak for St. John Chrysostom, Tone 6: From the heavens hast thou received divine grace and by thy lips thou dost teach all to worship the One God in Trinity, O John Chrysostom, all-blessed righteous one. Rightly do we acclaim thee, for thou art a teacher revealing things divine. The Holy Martyrs Antoninus, Nicephorus, Herman and Manetha; Our Holy Father, the Martyr Damascene; St. Quintianus & St. Euprasius, bishops of Clermont, Gaul.

### **HYMN OF PRAISE - Saint John Chrysostom**

The Church glorifies St. John The "Golden-mouth," blessed by God, Christ's great soldier, Who is the adornment and boast of the Church: Profound of heart and mind, And a golden-stringed harp of words. He plumbed the depths of mysteries, And found the pearl that shines as the stars. Exalted in mind to heaven's height, He expounded divine truth; And his vision is true throughout history. He gave all to the Son of God. He revealed to us the horrors of sin, And the virtues that adorn a man; He showed us the most precious mysteries, And all the sweet richness of Paradise. Evangelist, interpreter of the Gospel And bearer of spiritual joy, Zealous for Christ like an apostle, He would accept no injustice. He was tormented like any martyr, And received his torment as a pledge of salvation. This servant of Christ showed himself true; Therefore, the Church glorifies Chrysostom.

### **REFLECTION**

Punishment and reward! Both of these are in the hands of God. But, as this earthly life is only a shadow of the true life in the heavens, so punishment and reward here on earth are only a shadow of true punishment and reward in eternity. The principle persecutors of the saint of God Chrysostom were Patriarch Theophilus of Alexandria and Empress Eudoxia. After Chrysostom's martyric death, bitter punishment befell them both. Theophilus went mad, and Eudoxia was banished from the imperial court by Emperor Arcadius. Eudoxia soon became ill with an incurable disease-wounds opened up all over her body, and worms came out of her wounds. Such was the stench that she gave off, that it was not easy for a person on the street to pass by her house. Physicians used all the most powerful perfumes and incense if only to overcome the stench from the wicked empress, but had little success. The empress finally died in corruption and agony. Even after death, the hand of God lay heavy on her. The coffin containing her body shook day and night for a full thirty-four years until Emperor Theodosius translated the relics of St. John Chrysostom to Constantinople. But what happened to Chrysostom after his repose? Reward-such reward as only God can give. Adeltius, the Arabian bishop who received the exiled Chrysostom into his home in Cucusus, prayed to God after Chrysostom's repose that He reveal to him where John's soul was to be found. Adeltius then had a vision while at prayer. It was as though he were out of himself, and was led through the heavens by a radiant youth who showed him the hierarchs, pastors and teachers of the Church in order, calling each of them by name-but he did not see John. Then that angel of God led him to the passage out of Paradise, and Adeltius was downcast. When the angel asked him why he was sad, Adeltius replied that he was sorry that he had not seen his beloved teacher, John Chrysostom. The angel replied: "No man who is still in the flesh can see him, for he is at God's throne with the Cherubim and Seraphim."