

Archive 2000

The Ship of Faith

*"And suddenly a great tempest arose on the sea,so that the boat was covered by the waves.But He was asleep.The his disciples came to Him and awake Him saying,"Lord,save us! We are perishing."
(Matthew 8:24,25)*

The image of Christ and his disciples in a boat is traditionally used for the symbol of Christ and His Church. In Latin the word "navis" means ship from which derives the word for the Nave of the Church. Thus,the Church has been seen down the ages as the company of the faithful battling through the storms of life with its temptations,attacks of heresies and difficulties. No less today should we embrace this symbol of the Church since it has Biblical authority through the record of the evangelists.

The disciples were in a boat and a storm blew up. Our Lord was asleep in the boat and was awoken by the disciples who were in fear of their lives. "Lord,save us!" Their lack of faith even in the presence of Jesus brought the fear of drowning. But Christ who is the Pantocrator responded immediately to their urgent prayer and commanded the wind and the waves to be still. The command that He had over His Creation spoke also to the frailty of the human condition of the disciples to still the tempest of their souls. Their fear, our fear needs to be calmed by the words of Christ, the Word made flesh. On another occasion in the gospel we read of how the disciples had got into a boat and Jesus came to them in the middle of the night walking on the water. The disciples thought that they saw a ghost and were again afraid. But Jesus spoke to them again:

"Be of good cheer! It is I ;do not be afraid." (Matthew 14:27)

Peter recognised that it was Jesus, jumped out of the boat and began to walk on the water towards Jesus: but then fear of the waves seized him and he took his eyes off the Lord and he began to sink. Jesus stretched out his hand and saved Peter with the words:

"O you of little faith,why did you doubt?" (Matthew 14:31)

Peter had taken his focus from the source of his faith with the consequence that he began to doubt.

The famous movie "Titanic",based on the historical tragic event of 1912 illustrates how Man's arrogance and pride can lead to his destruction. Titanic was meant to be indestructible, unsinkable. The finest, biggest, most expensive ocean going liner in the history of shipping. Yet,within a few hours one night on her maiden voyage an iceberg put an end to this work of Man's engineering and sadly to thousands of lives. It was only those in the life boats that survived; small and simple as they were, these life boats saved lives when the largest liner in the world sank beneath the waves. One finds many small Orthodox Churches, especially in Greece, offering hope and life to the faithful of a local community. This, I think, is significant. We should not think of the Church as an Ocean going liner built for comfort and ease, rather, we must think of the Church as a Life-boat from which we can throw life-belts for those who are drowning. The word in Greek for lifeboat derives from the verb" to save" or "salvation." Our Church is in the business of saving lives,not in giving pleasure and luxury. The Church is for the wounded, the broken, the lost; those who like the disciples cry "save us!" The Church is not measured by its size but by the faith it maintains,imparts and inspires through Christ her Captain.

Basil the Great tells the following story of God's care.

"I heard from a sea person,that the sea urchin, that very small and easily scorned animal, forewarns the sailors about good weather or stormy weather. The urchin when it pre-senses a storm secures itself

beneath a large rock, and, having the weight of a rock as an anchor, is not swayed by the waves....who taught the urchin this tactic? There is nothing which God neglects, or for which He does not provide. He watches everything, offering to each one its salvation. If God did not leave the urchin outside His loving care and attendance, your own life-what do you say? Won't He embrace it with the same loving care?"

In the life of Saint Mark the Athenian we hear of a visit from Abba Serapion who asked him:

"Now tell me Abba does the world still exist?" "It exists with your prayers holy Elder." "Is there still faith in the world?" "There is, by your prayers holy Elder." "Is there faith of that which the Gospel talks about, to tell this mountain, leave and for it to go to the sea?" However, as he was saying these words, with his hand he pointed to the mountain nearby which was moving towards the sea. St Mark said to the mountain, "Hey! be still, we are just discussing, I didn't command you to leave." Is there such faith?

Fr. Jonathan

OPPORTUNITY

by Fr. Jonathan

Galatians 6:10 "Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith."

There are all important moments when God offers us opportunities to do something for others in our lives. Moments that will not come again. The famous English playwright William Shakespeare once wrote: -

"There is a tide in the affairs of men, Which, taken at the flood, leads on to fortune; Omitted, all the voyage of their life is bound in shallows and miseries. On such a full sea are we now afloat. And we must take the current when it serves, Or lose our ventures." (Julius Caesar)

The American poet, James Russell Lowell, expressed a similar sentiment in his poem "The Present Crisis"

"Once to every man and nation comes the moment to decide, In the strife of Truth with Falsehood, for the good or evil side. "

In Christ there is no neutrality, we are either with Him or without Him, for Him or against Him. God sends to each some great or humble cause that He has given you to do and no other person and he has given us the *kairos* (opportunity) and *chronos* (time) to do it. All the years of our life, all the days of our years all the moments of our days. We must recognise the fact that we are here to serve God and others or serve ourselves. This is the choice that God sets before us, for He will not force His Will upon us. There is a time to speak up when others are silent. There is a time to be silent when others are gossiping. There is a time to perform a deed and a time to refrain from joining in. There is a time to learn and a time to teach. There is a time to acquire some skills and a time to accept others skills with grace. (Read Ecclesiastes Chapter 3.) Life has its "opportunities," if a thing is not said or done in its own moment, the opportunity to say or to do it is lost and does not return. We should listen to the still small voice of God amidst the cacophony of the noise in the world speaking:- "Now is the time." But first we must be prepared to receive the moment! A person cannot seize an opportunity unless he or she has prepared himself to receive it before it comes.

2 Timothy 4:5 "But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry."

Watchfulness is to be ready to serve God at any moment when called to do so. That is why we stand upright in Church attentive, and waiting on Him.

Prayer for the Beginning of the Day

"O Lord, grant me to greet the coming day in peace, help me in all things to rely upon Your holy will. In every hour of the day reveal Your will to me. Bless my dealings with all who surround me. Teach me to treat all that comes to me throughout the day with peace of soul and with firm conviction that Your will governs all. In all my words and deeds, guide my thoughts and feelings. In unforeseen events, let me not forget that all are sent by You. Teach me to act firmly and wisely, without embittering and embarrassing others. Give me strength to bear the fatigue of the coming day with all that it shall bring. Direct my will, teach me to pray. And, Yourself, pray in me. Amen."

Fr. Jonathan

The Taste of Heaven

The German philosopher Feuerbach thought that he had put an end to all religious and ideological speculations about human nature when he *said*: "Man is what he eats". In fact, without realising it he was saying something profoundly theological. Long before Feuerbach this same definition of man was given in the first book of the Bible. In the very first chapter of Genesis, man is presented as a hungry being. God provides the world as a foodstore for the crown of His Creation. "*Behold I have given you every herb-bearing seed every tree, which is the fruit of a tree-yielding seed. To you it shall be for meat*" Man is a physical and a spiritual being. Men and women must eat in order to live. They must take that which is given and provided into their bodies and transform it into their flesh and blood. Man is indeed what he eats, and the world is the banquet table.

This image of the banquet is one that occurs throughout the pages of the Bible reaching its fulfilment in the New Testament when the Word, who spoke at creation, was made flesh. Christ who gives His Body and Blood in the mystery of the Eucharist offers us Himself that we may eat and drink at His table in the Kingdom of Heaven. The extensive food laws in the book of Leviticus show that man was to be selective, careful and discerning in that which he takes into himself Peter in his vision (*Acts 10*) is told to eat that which in Jewish custom is considered unclean in order to be taught that nothing which God has made is, of itself, unclean. The Apostle Paul invites the Christians at Corinth to exercise their conscience and mature discernment when considering the issue of food offered to idols. (1 Cor 10:27) St. Paul, like St. Luke upholds the Psalmist's (24: 1) understanding that "*the earth is the Lord's and all its fulness* "

Here, we meet a truth for us to digest-that which God gives, permits, offers is for our health and salvation. The words that Christ taught us to pray... "*give us this day our daily bread ...* " is a testimony to the fact that food is a gift from God. Christ who is the Living Bread offers himself in the Divine Gifts as the medicine of immortality. Food takes on a sacramental or spiritual nature in the blessings and thanksgiving we offer over it. The Psalmist's own poetical expression of communion with God is couched in such terms: "*Oh taste and see that the Lord is good*" (*Psalms 34:8*).

It is not accidental that the Biblical story of the Fall is centred on food-an apple. Man ate that which was forbidden by God, that which was not offered, that which was not given. It was food whose eating broke the communion with God. Why did man eat that which was forbidden? This was because man wanted to become like God-the tempter appealed to Eve's greed that she would be like God, knowing

everything. The present world crisis on the production of food is born of greed and materialism rather than stewardship and spirituality in which everything has a place and function. God's order delineates and distinguishes. At creation, God separated the light from the darkness, the land from the sea, the plants from the animals, the animals from man. Arrogance and greed still leads man to believe that he can improve on God's creation. The B.S.E. crisis, dioxines and genetic modification are symptoms of a spiritual malaise. God has given to his creation a beautiful order. Cows eat grass, not recycled waste. When man chooses to reject that life-giving order, he must expect chaos, and taste death. When he conforms to the Will of God in creation, he is given a foretaste of heaven.

Fr. Jonathan

True Peace

From the desert fathers: *"Two old men had lived together for many years and they had never fought with one another. The first said to the other, 'Yet us have a fight like other men.' The other replied 'do not know how to fight.' The first said to him, 'Look, I will put a brick between us and I will say: it is mine; and you will reply: no it is mine; and so the fight will begin.' So they put a brick between them and the first said, 'This brick is mine,' and the other said, 'No, it is mine,' and the first replied, 'If it is yours, take it and go. So they gave it up without being able to find a cause for an argument.*

In the vision of the prophet Micah 4:3-4 peace is more than the lack of fear, it is prosperity, owning ones own fig tree and beating swords into ploughshares. This active pursuit of peace and justice is expressed by Christ in the Beatitude: *"Blessed are the peacemakers."* Peace is not the absence of war; it is a gift of Christ and a fruit of the Holy Spirit. Because Christians are members of the Body of Christ there is no room for quarelling within the fellowship of Christ. True Peace springs from the all embracing love of God seen within the dynamic unity of the Holy Trinity. Though we are many we are one body renewed in Christ. St Paul in his letter to the Ephesians calls for faithful to *"walk worthy of your calling with all lowliness and gentleness, bearing with one another in love."* (Ephesians 4: 1). Lowliness and gentleness are the hallmarks of Christ Himself and humility, from the Latin word humus meaning soil is the ground from which grows true peace. Peace brings communion with God and harmony with creation. From the desert fathers: *"One of the brothers asked abba Isidore U priest of ce 'is, "Why are the demons. so terrified of you? 'And the old man said, "Ever since I became a monk I have tried never to let anger rise as far as my mouth. "* When Christ examines the law of murder he looks beyond the act to the motive and passion that lies behind the deed. He tells us not to be angry. When we allow those offences against us to brood in our mind we are then tempted to give vent to our bitterness in words which spring from the evil one. Rather we should realise that when men persecute us and speak all kind of evil against us falsely-we are blessed. Indeed, we should leap with great joy because we tread the way of the saints and the martyrs. In this sense, suffering becomes creative. The spirit of man, illumined by the Will of God, refuses to separate itself from others even under the extreme suffering inflicted by the other-even when that person may hate us. Rather we must take upon ourselves the suffering of the other to maintain our communion with God. First, however, we must recognise the message from the devil and dismiss the thought at once from our consciousness; this will bring peace and stillness to the soul. We must avoid feeding on those deadly poisonous morsels of gossip. Such indulgence defiles our mouths that are meant for blessing God. Abba Joseph asked Abba Nisteros, "What should I do about my tongue for I cannot control it?"]he old man said to him, "When you speak do you find peace? 'We replied, "No".]he old man said to him, If you do not find peace, why do you speak? silent, and when a conversation takes place, prefer to listen rather than to talk. " Words communicate who and what we are. If we are disciples of Christ then we must listen to the Word made flesh who is our Peace.

Fr. Jonathan

GOD'S FOOLISHNESS

1 Corinthians 1:25,26 ... *because the foolishness of God is wiser than men and the weakness of God is stronger than men. For you see your calling, brethren, that not many wise according to the flesh, not many mighty not many noble, are called. "*

When God calls someone to do His Will it requires obedience and faith. The example of Abraham, Moses and Prophets of the Old Testament reveals that despite human reticence, unworthiness and doubt those who respond albeit with trepidation to the Divine Will in stepping into the darkness are strengthened and acquire the Light of God. Abraham was told to uproot himself and his family from his country and to travel to a promised land. Moses was told to go back to Egypt and face the greatest nation on earth. Jeremiah was told to go to preach to God's people and at first made the excuse that he was too young. No less in the New Testament we see the requirement of obedience for those who are called that same undivided commitment. The cost of discipleship means taking hold of the commission given by Christ and moving forward in faith without looking back.

Lk 9:62" *No one, having put his hand to the plough, and looking back, is fit for the kingdom of God. "*

The Parable of the Mustard Seed in Lk 13 illustrates how that which is small and vulnerable can become great and strong. The seed sown in the darkness of the soil is warmed by faith and refreshed through obedience and grows toward the light. The Parable of the Leaven in the same chapter of the Gospel illustrates how in the making

of bread the yeast interpenetrates the dough. So the righteous bring about the Kingdom of God by the power of the Gospel and through the influence of the All-Holy Spirit of God. Wherever God has called His followers to go, He has gone with them whether it was the desert of Egypt or the northern wastes of Siberia. For some, God's foolishness has taken extreme forms. Daniel the Stylite was called to live on a platform for half of his earthly life. David of Thessalonika lived in a tree. Yet these men of God were beacons of light pointing men and women to the True Light.

When we confess our faith we begin: "*I believe in One God....*" Believe comes from the old English word "lief" or love. I love God and am His beloved. Our faith, our trust, our hope is bound up in love. Thus our faith is a living relationship with the One who is. It is far, far more than believing that there is a God. We believe in Him not about Him. Indeed, trying to look for proofs for God is like eating soup with a fork or trying to estimate a mother's love with a calculator. It cannot be done. Our faith is a mystery which is revealed to each and all who are obedient to God's commandments.

Our Lord said: "*Not everyone who says to me Lord, Lord shall enter the kingdom of Heaven but he who does the Will of my Father in heaven.*"

To be a Christian means being, doing, serving, loving. It is a verb rather than a noun. Abraham went, Moses proclaimed, Jeremiah preached, but we should not confuse the busyness of religion with the business of God. Daniel the Stylite and David the Dendrite were no less obedient to God's foolishness. Our life of faith means that we have been "called out "of the world (*ek-klesia*) so that we may as the apostle Paul says:

"speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory." 1 Corinthians 2,7

Wherever God calls us we must go, whatever He speaks to us we must do.

Sermon preached by Peter Sizer

at St Aethelheard's Orthodox Church, Louth Cemetery Chapel, Divine Liturgy,
Sunday September 3, 2000. 11th Sunday after Pentecost.

READINGS: - 1 Cor. 9.2-12; Matt. 18.23-35. (Edited version of extempore sermon).

This is rather long, but it's such a gem of its kind I couldn't resist quoting it in full:

The Lamentable Death of Wicked Polly. (An old Southern hymn. That is, the USA Deep South).

*Young people who delight in sin, I'll tell you what has lately been:
A woman who was young and fair, Who died in sin and sad despair.*

*She'd go to frolics, dance and play, In spite of all her friends could say;
"I'll turn to God when I get old, And He will then receive my soul."*

*One Friday morning she took sick, Her stubborn heart began to break;
"Alas! alas! my days are spent Too late! too late for to repent."*

*She called her mother to her bed-- Her eyes were rolling in her head--
"When I am dead remember well, Your wicked Polly screams in Hell.*

*"The tears are lost you shed for me, My soul is lost, I plainly see;
Oh! Mother, Mother, fare you well-- My soul will soon be dragged to Hell.*

*"My earthly father, fare you well, My soul is lost and doomed to Hell;
The flaming wrath begins to roll, I am a lost and ruined soul."*

*She gnawed her tongue before she died, She rolled and groaned and screamed and cried, "Oh, must
I burn for ever more, When thousand thousand years are o'er?"*

*At last the monster Death prevailed, Her nails turned blue, her language failed;
She closed her eyes and left the world, Poor Polly down to Hell was hurled.*

*It almost broke her mother's heart To see her child to Hell depart;
"My Polly, O my Polly's dead, Her soul is gone, her spirit's fled."*

*Alas--how did her parents mourn To think their child was dead and gone.
"Oh! is my Polly gone to hell, My grief's so great no tongue can tell."*

*Young people, lest this be your case, Return to God and seek His face.
Upon your knees for mercy cry, Lest you in sin like Polly die.*

*Oh! sinners, take the warning fair And for your dying bed prepare, Return to Jesus Christ and live,
And He will life and pardon give.*

*Remember well your dying day, And seek salvation while you may;
Forsake your sin and follies, too, Or they will prove your overthrow.*

All the poor girl did was frolic! I got this hymn from the Internet. Where else! The Pentecostal Online Hymnal. I am told this hymn was popular among children in the American Deep South in the mid-19th century (corresponding to our Victorian period). I can believe it. Children always did like the gory details. I particularly like "Her nails turned blue".

The children would have been perfectly assured they were not going to hell, of course. They went to Sunday school. The people who went to hell were the unbelievers who didn't go to Sunday school, and (perhaps even more likely) the ones who went to the wicked Roman Catholic Sunday school down the street.

It's more than a bit over the top! Yet we Orthodox Christians have something in common with the kind of Christians who wrote hymns like that. Like them, we take hell seriously. We may not speculate on what the state of permanent separation from our Creator may be like; like a fire, or like a prison or whatever. But we do take the prospect of hell seriously.

In the Western denominations nowadays hell is hardly ever mentioned. Many of the leaders don't believe in it. We Orthodox most certainly do. It is a very serious matter to disobey God, persistently, breaking oneself off from him completely.

But you don't go to hell for frolicking, or for going to the wrong church, or for singing wrong notes in the liturgy. Not even for not paying the clergy, a topic referred to in today's apostle reading. Well, bishops have been known to excommunicate whole congregations for not paying their pastors, or not paying them enough.

Today's Gospel reading tells us what kind of people go to hell. It is the kind of people who are unforgiving; people who refuse to obey Jesus' command to forgive those who offend against us "seventy times seven times". We are to forgive one another because God has forgiven us - and our offences against God far exceed anything anyone has committed against us.

Jesus' parable makes this clear. The king forgives the servant who owes him ten thousand talents. This must represent, in contemporary British money, many millions of pounds. It was far more than the man could ever hope to repay in a lifetime.

The same applies to what we owe God. It is not just a matter of our personal sins. We are participators in the enormous volume of sin accumulated by the whole of humanity through many centuries - what in the West is called Original Sin, but which Orthodox theologians prefer to call Ancestral Sin. God has forgiven us all that, and our personal sins besides, if we repent. Just as the king in the parable forgave his servant all that enormous debt.

But after the king had written off his debt, the servant in the parable encountered a fellow servant who owed him a hundred denarii. Well, the d of the old £ s d stood for denarius. So 100 denarii was less than 100 pence in decimal currency. When his fellow servant could not pay, the servant whose debt had been written off would not forgive him, but had him thrown into prison, and (according to some translations, anyway) into the hands of torturers, until he should pay what he owed. The king was so angry that he had the servant he had forgiven put into prison until he should repay all his debt (which means for ever, since he never could repay such an enormous sum).

Likewise, God, who has forgiven us so many sins, will punish us if we do not forgive those who sin against us. The unforgiving person, if he or she does not repent and forgive as God forgives, is the person bound for hell.

Remember, it was the scribes and Pharisees Jesus condemned in his public preaching; that is, the hypocrites, the people who were certain of their own salvation and cared nothing for anyone else. In fact they condemned the ordinary people as sinners beyond redemption. Jesus never condemned the ordinary Jewish people. He criticised the things they did wrong, but he never condemned them.

It is the unforgiving people who do not repent and change their attitude who are bound for hell. It is a wrong attitude more than wrong actions that will condemn us (wrong attitudes, anyway, lead to wrong actions). It is a terrible thing to be permanently cut off from our heavenly Father, because we refuse to obey

his Son, and reject the Holy Spirit who was sent to guide us. So let us make sure we are not unforgiving people bound for hell. Let us pray that we may always be forgiving people bound for heaven.

This was contributed by Fr. Antonious Henein on an Orthodox List a little while ago. I am not sure of the original provenance but it is an excellent short piece on the divine purpose in allowing us to experience temptations:- (Fr. Gregory)

"One can distinguish five reasons why God allows the devils to attack us:

First, so that from attack and counter-attack we may become practised in discerning good from evil;

Second, so that our virtue may be maintained in the heat of the struggle and so be confirmed in an impregnable position;

Third, so that as we advance in virtue we may avoid presumption and learn humility;

Fourth, to inspire in us an unreserved hatred for evil through the experience we thus have of it;

Fifth, and above all, that we may attain inner freedom and remain convinced both of our own weakness and of the strength of Him Who has come to our aid."

Re-mem-bering the Body

Ezekiel 37:3:

"Son of Man, can these bones live?"

The Lord's question to the prophet and priest Ezekiel was posed whilst the prophet was in exile in Babylon. He had a vision of bleached white bones lying on the plains of Megiddo. The wreckage and carnage of war, the remaining remnants of men's dry bones, lay before the prophet's eyes. Ezekiel answers the Lord's question with as much faith as he can muster:

"Lord, thou knowest."

God tells the prophet to prophesy to the bones. His preaching which had hitherto fallen on deaf living ears of the Israelite exiles is now directed at dry dead bones at the command of God. Ezekiel, obedient to his commission is called to persevere in his ministry amidst this scene of lifelessness.

The Christian priest no less is called to persevere and to preach the Resurrection of Christ to stubborn hearts and to persist despite the seeming hopelessness of the situation in which he may find himself. A priest of God also has a prophetic ministry to proclaim eternal truths rather than to seek for temporal techniques in the belief that they may prove more effective in bringing greater immediate rewards.

Ezekiel was instructed by God to prophesy to the wind. The word *ruach* in Hebrew serves for breath, wind and spirit. Prophesying to the wind was to call upon the Holy Spirit to bring life to these bones:

"Breathe upon those slain that they may live."

St John of Kronstadt understood the power of the Holy Spirit in prayer for the priest when he said:

"Strengthen yourself by praying confidently and without doubt to the Holy Spirit, the Paraclete. He is well known to you. You often invoke Him upon the Holy Gifts, and He at your prayer, always changes them into the Body and Blood of Christ. You yourself, again and again, partake of the fruits of His divine working."

This twofold activity of preaching and prayer caused the bones to come together, clothed by flesh and sinews and for the breath of life to enter into them. We see in this Old Testament type a foreshadowing of Christian priesthood. The ministry of the Word is exercised by faith, the Spirit energises the ministry of the Sacrament, and obedience and submission to the Will of God undergird both.

In Luke 23:42 the repentant criminal crucified with Jesus pleads:

"Lord, remember me when you come into your kingdom."

The request in faith is met by Christ's immediate and abundant response:

"Assuredly I say to you, today you will be with me in paradise."

"Can these bones live again?" It is the question of everyone who stands at the graveside of a departed loved one. God's "Yes" is expressed in the letter of the Apostle Paul to the Romans 8:11:

"If the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the grave will give life to your mortal bodies through His Spirit who dwells in you."

The bones of the faithful departed will live again clothed with imperishable, immortal and spiritual bodies. Because Christ is the Resurrection and the Life it is our duty to bring the names of the departed before the throne of grace in faith, hope and love-the love, which is of God and that is stronger than death. We bring those who are known to us and those known to the Father alone in prayer so that both they and ourselves may be re-membered in the Kingdom of Heaven as glorified members of the Body of Christ by the power of the Holy Spirit.

Sayings of the Desert Fathers

It was said of Abba Sisoës that when he was at the point of death, while the Fathers were sitting around him, his face shone like the sun. He said to them, "Look, Abba Antony is coming." A little while later on he said, "Look, the choir of the prophets is coming." Again his countenance shone with brightness and he said, "Look, the choir of apostles is coming."

His countenance increased in brightness and he spoke with someone. The old men asked him, "With whom are you speaking, father?" He said, the angels have come to fetch me and I am begging them to let me stay and do a little penance." The old men said to him, "You have no need to do penance, father." But the old man said to them, "Truly, I do not think I have even made a beginning yet."

Once more his countenance suddenly became like the sun and they were all filled with fear. He said to them, "Look, the Lord is coming and he is saying, "Bring me the vessel from the desert." Then there came a flash of lightning and all the house was filled with sweet odour.

Fr. Jonathan