



Prophet Elias News

**News and Views for the Orthodox Church
of the Holy Prophet Elias in Devon
April 2023**



‘Lazarus, Come Out!’ by Father Paul Lazor

When Jesus arrived at Bethany, Lazarus was already dead four days. This fact is repeatedly emphasized by the Gospel narrative and the liturgical hymns of the feast. The four-day burial underscores the horrible reality of death. Man, created by God in His own image and likeness, is a spiritual-material being, a unity of soul and body. Death is destruction; it is the separation of soul and body. The soul without the body is a ghost, as one Orthodox theologian puts it, and the body without the soul is a decaying corpse. “I weep and I wail, when I think upon death, and behold our beauty, fashioned after the image of God, lying in the tomb dishonoured, disfigured, bereft of form.” This is a hymn of Saint John of Damascus sung at the Church’s burial services. This “mystery” of death is the inevitable fate of man fallen from God and blinded by his own prideful pursuits.



With epic simplicity the Gospel records that, on coming to the scene of the horrible end of His friend, “Jesus wept” (John 11:35). At this moment Lazarus, the friend of Christ, stands for all men, and Bethany is the mystical centre of the world. Jesus wept as He saw the “very good” creation and its king, man, “made through Him” (John 1:3) to be filled with joy, life and light, now a burial ground in which man is sealed up in a tomb outside the city, removed from the fullness of life for which he was created, and decomposing in darkness, despair and death. Again as the Gospel says, the people were hesitant to open the tomb, for “by this time there will be an odour, for he has been dead four days” (John 11:39).

When the stone was removed from the tomb, Jesus prayed to His Father and then cried with a loud voice: “Lazarus, come out.” The icon of the feast shows the particular moment when Lazarus appears at the entrance to the tomb. He is still wrapped in his grave clothes and his friends, who are holding their noses because of the stench of his decaying body, must unwrap him. In everything stress is laid on the audible, the visible and the tangible. Christ presents the world with this observable fact: on the eve of His own suffering and death He raises a man dead four days! The people were astonished. Many immediately believed on Jesus and a great crowd began to assemble around Him as the news of the raising of Lazarus spread. The regal entry into Jerusalem followed.

Extract from the OCA Website entry for Lazarus Saturday by Archpriest Paul Lazor. Fr Paul was Lecturer in Practical Theology and Dean of Students at St Vladimir’s Seminary until his retirement in 2007. He died on May 9th, 2020.

For the full article go to: [The Raising of Lazarus \(Lazarus Saturday\) - Orthodox Church in America \(oca.org\)](https://oca.org/raising-of-lazarus-lazarus-saturday)

Resurrection – Love Ultimately Overcomes Hatred by Archbishop Anastasios of Tirana and All Albania

Soothing pain and wounds, love will ultimately be victorious. This comforting message resounds across time through the luminous feast of the Resurrection of Christ.

The culmination of love in world history is manifested in the advent of the Son and Word of God in the world, the assumption of human nature, and its lifting up through the Passion and His Resurrection. The Christian faith is based upon a foundational truth: “God is love, and he who abides in love abides in God, and God in him” (1 John 4:16).

Resurrection and love are intertwined. The victory over death through the Resurrection of Christ is fulfilled through love. “We know that we have passed from death to life because we love the brethren” (1 John 3:14). The transition from death to life transpires through love.

The breadth and depth of Christian love are defined in the biblical texts and are revealed in their plenitude in the form of the incarnate Son and Logos of God, Jesus Christ. He is the incarnation of love. “He went about doing good and healing.” He confronted injustice, deceptions, lies, and hatred. He faced animosity and slander. He revealed the magnitude of love, forgiving His crucifiers. Through His Resurrection, He asserted the triumph of love.

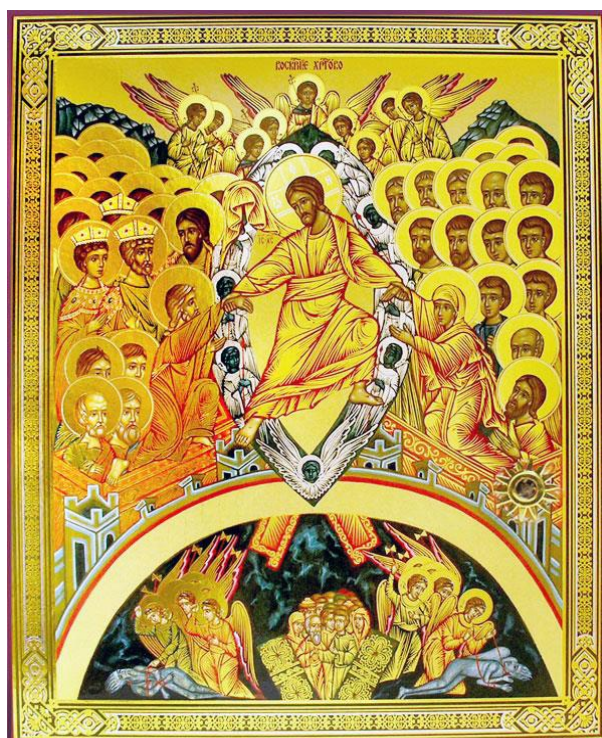
The infinite love of God was intertwined with immeasurable humility, pain, and kenosis. Jesus Christ the Son of God “emptied Himself, taking on the form of a servant... And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow... and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2:7-11).

For the Christian conscience, the Cross and Resurrection constitute an organic unity. As we have often noted, the Resurrection does not come after the Cross. The Resurrection is found in the Cross, when we accept it, as Christ did because of His love for God and our fellow human beings. Those who follow Him and have become members of His mystical body know that the Cross and Resurrection determine the course of life in Christ. Saint Cosmas of Aetolia eloquently summarizes that “the all-good and all-merciful God has many and various names. He is called Light, Life, and Resurrection. However, the principal name of our God is Love and He is called Love.”

In the course of these days, when pain, grief, and confusion brought about by the fratricidal war of Russia against Ukraine are overwhelming our thoughts and souls, referring to love may be seen as strange. Obviously, aggressive war consists of the most tragic and atrocious insult and denouncement of love. However, under the present crucial conditions, our considerations seeking egress from these difficulties understandably look towards the foundational values of our faith. Simultaneously with the condemnation of crimes it is urgent for the power of love to be strengthened within ourselves and around us. Ultimately, only love can be victorious over the arrogant strength of power, therein affirming our bond with the God of peace and reconciliation. “The one who has acquired love has acquired God Himself because God is love” (Maximos the Confessor, On Love, 4, 100).

Often we wish that we are on the right side of history. The resurrectional greeting prompts us to always remain on the side of love, as Christ revealed through His teachings, life, sacrifice, and Resurrection. Love is the antidote to every egocentrism - be it national, racial, or religious - that poisons the peaceful coexistence of humans and peoples.

Love is expressed as a mystical movement of God towards humans and of humans towards God and their fellow humans. It maintains in cohesion all logical being, it is the indissoluble energy of God. May the crucified-resurrectional hope that love ultimately will be victorious console us and calm our souls. Truly the Lord is Risen!



Archbishop Anastasios' Paschal Message 2022

See: [Anastasios Archbishop of Tirana, Durrës and all Albania - Pascha 2022 ...](#)

Noticeboard - April 2023

Services:

- Saturday April 1st: Vespers 6.0pm
Sunday 2nd: 5th Sunday in Lent – St Mary of Egypt
Typika 10.30am followed by Vespers
- Friday 7th: Vespers 6.0pm
Saturday 8th: LAZARUS SATURDAY
Liturgy 10.30am
- Sunday 9th: PALM SUNDAY – ENTRY OF THE LORD INTO JERUSALEM
Bridegroom Matins 3.0pm
PASSION WEEK/HOLY WEEK
- Monday 10th: Bridegroom Matins 6.0pm
Tuesday 11th: Bridegroom Matins 6.0pm
Wednesday 12th: Holy Unction 6.0pm
Thursday 13th: GREAT AND HOLY THURSDAY
Vespers/Liturgy 10.00am
Matins/Twelve Gospels 6.0pm
- Friday 14th: GREAT AND HOLY FRIDAY
Vespers **Saint James' Church** 3.30pm
Matins **Saint James' Church** 6.0pm
- Saturday 15th: GREAT AND HOLY SATURDAY
Vespers/Liturgy **Saint James' Church** 9.30am
Paschal Matins/Liturgy Saint James' Church 10.0pm
- Sunday 16th: **HOLY PASCHA -THE RESURRECTION OF OUR LORD AND SAVIOUR JESUS CHRIST**
Vespers 6.0pm
BRIGHT WEEK – fast free week
- Friday 21st: Vespers 6.0pm
Saturday 22nd: Liturgy 10.30am
(in North Devon – to be confirmed)
- Sunday 23rd: 2nd Sunday of Pascha – Thomas Sunday
Typika 10.30am
- Tuesday 25th: Radonitsa – Joyful Commemoration of the Dead
Friday 28th: Vespers 6.0pm
Saturday 29th: Liturgy 10.30am
Sunday 30th: 3rd Sunday of Pascha – Sunday of the Holy Myrrh-bearers

All services at Saint Anne's unless otherwise stated.

For services in the Romanian parish (Exeter and Newton Abbot) consult

<https://www.facebook.com/profile.php?id=100064673836911> or telephone Fr Julian on **07469 262827**.

Similarly for the Torquay parish either visit https://www.facebook.com/standrewtorquay/?locale=en_GB or telephone Robert Skrivanos on **07971 316416**.

Exeter Choral Society Spring Concert Saturday 29th April 7pm at St David's Church, Exeter

G. Rossini (1792-1868)
Petite Messe Solennelle

Tickets £15 from www.ticketsource.co.uk/exeter-choral-society or from members of the Choir

(NUS students £7.50, accompanied under 16s free)

In aid of Alzheimer's Society. Refreshments included

A Feast of Bach

On Friday 21st and Saturday 22nd Exeter Cathedral hosts a mini-festival of some of Johann Sebastian Bach's most beautiful choral and instrumental music. The celebrated baroque violinist **Rachel Podger** performs the six **sonatas and partitas for solo violin**, while **Corvus Consort**, the up-and-coming London-based vocal ensemble sings the six **choral Motets**.

Book online at Ticketsource >

Proceeds to the Exeter Cathedral Music Foundation Trust.

Lazarus
by Euros Bowen

No; there is not a thing he can remember
of how it felt inside the tomb,
or anything belonging
to that dead season,
only the noticing, as he woke up,
of memory whited out,
the memory of the unboundedness
of the last moment of dark sickness.

Breathing is pleasure, breathing the goodness
of wind at the cave's mouth,
listening to his tongue's surprise
as it comes to itself again
eating bread at the table.

He knows that what he died of
was familiarity, the same old things
day after day.

But now there is more than sound
in the noises around him, feelings
feel more, taste tastes more, smelling is more than
smelling. He cannot
hold back the smile, standing
at the back door, watching the boundlessness
of the almond tree whiting out the yard.

Euros Bowen's *Lazarus* was first published in English translation from the Welsh by Rowan Williams in *Williams' Collected Poems* - Carcanet Press, 2020. Reprinted with permission.

Easter
by George Herbert

Rise heart; thy Lord is risen. Sing his praise
Without delays,
Who takes thee by the hand, that thou likewise
With him mayst rise:
That, as his death calcined thee to dust,
His life may make thee gold, and much more, just.

Awake, my lute, and struggle for thy part
With all thy art.
The Cross taught all wood to resound his name,
Who bore the same.
His stretched sinews taught all strings, what key
Is best to celebrate this most high day.

Consort both heart and lute, and twist a song
Pleasant and long:
Or, since all music is but three parts vied
And multiplied,
O let thy blessed Spirit bear a part,
And make up our defects with his sweet art.

I got me flowers to straw thy way;
I got me boughs off many a tree:
But thou wast up by break of day,
And brought'st thy sweets along with thee.

The Sun arising in the East,
Though he give light, & th' East perfume;
If they should offer to contest
With thy arising, they presume.

Can there be any day but this,
Though many suns to shine endeavour?
We count three hundred, but we miss:
There is but one, and that one ever.

Bishop's Palace Garden Open

The Bishop of Exeter is very kindly and generously opening his garden at the Bishop's Palace in aid of the Devon Historic Churches Trust. It is a wonderful spring garden and he is very keen people should see it.

The garden will be open to the public **2-4pm** on
Sunday 2nd April
Sunday 14th May (to be confirmed)

The charge will be £4 per head with children free.

Cathedral News

'Utterly Staggering'
Poetry Reading

Thursday 30th March 12.30pm
St Stephen's Church, EX4 3LW

Richard Skinner will give a reading of 'Utterly Staggering', his poem based on the gospel accounts of the first Easter, complemented by poems from Helen Evans and music from Bee Harley.

Drinks from 12.30pm. Free entry with donations for Exeter Food Action.

CTaX Bulletin

This Month We Celebrate

On Saturday April 1st: **Saint Mary of Egypt** (1st C)

We wish **Julia M, Bea P** and all at **Saint Mary of Egypt Sub-Parish** in Uganda a **Happy Feast and Many Years!**

On Sunday 2nd: Fifth Sunday of Great Lent – Sunday of Saint Mary of Egypt

On Thursday 6th: **Saint Methodios**, Equal to the Apostles and Enlightener of the Slavs (885)

On Friday 7th: Repose of **Saint Tikhon**, Patriarch of Moscow (1925)

Saint Savas the New of Kalymnos (1948)

Painter of the first icon of his friend Saint Nektarios of Aegina

On Saturday 8th: **Lazarus Saturday**

On Sunday 9th: **Entry of Our Lord into Jerusalem (Palm Sunday)**

On Monday 10th: **Great and Holy Monday**

Commemoration of Blessed Joseph the All- Righteous, and of the Unfruitful Fig-Tree that was Cursed by Christ

On Tuesday 11th: **Great and Holy Tuesday**

Commemoration of the Parable of the Ten Virgins

Hieromartyr Antipas, Bishop of Pergamon (92) Disciple of Saint John the Theologian

On Wednesday 12th: **Great and Holy Wednesday**

Commemoration of the Sinful Woman who Anointed the Lord with Myrrh

On Thursday 13th: **Great and Holy Thursday**

Celebration of the Washing of the Feet, the Mystical Supper, the Prayer in the Garden and the Betrayal

Saint Martin the Confessor, Pope of Rome (655)

We wish **Martin R** a **Happy Feast and Many Years!**

On Friday 14th: **Great and Holy Friday**

Celebration of the Holy and Redeeming Passion of the Lord

On Saturday 15th: **Great and Holy Saturday**

Celebration of the Burial of the Lord and His Descent into Hell

Martyrs Vasilissa and Anastasia of Rome (1st C) Disciples of Saint Peter and Saint Paul

On Sunday 16th: **HOLY PASCHA - THE RESURRECTION OF OUR LORD AND SAVIOUR JESUS CHRIST**

We wish **Lamprini P** a **Happy Feast and Many Years!**

Saint Amphilochios of Patmos (1970)

On Monday 17th: **Saint Paisius** the Fool for Christ's Sake of the Kyiv/Kiev Caves (1893)

On Tuesday 18th: **Martyrs Raphael, Nicholas and Irene** of Lesbos (1463)

On Friday 21st: **Feast of the Lifegiving Spring of the Holy Mother of God**

On Saturday 22nd: **Apostles Nathaniel, Luke and Clement**

On Sunday 23rd: **Thomas Sunday**

We wish **Thomas S** a **Happy Feast and Many Years!**

Holy, Glorious Great Martyr George

We wish **George K** a **Happy Feast and Many Years!**

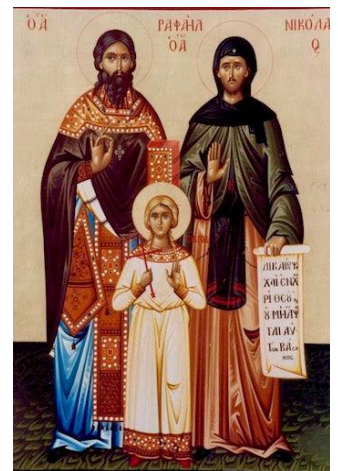
On Tuesday 25th: **Holy Apostle and Evangelist Mark**

Radonitsa – Tuesday of the Joyful Commemoration of the Dead

On Saturday 29th: **Saint Endellion (Endelienta)** of Cornwall (6th C) Sister of St Nectan

On Sunday 30th: **Sunday of the Myrrh -Bearers: Saints Mary Magdalene, Mary** the wife of Cleopas, **Joanna, Salome** the mother of the sons of Zebedee, **Susanna, Mary and Martha** the sisters of Lazarus, **Joseph of Arimathea and Nicodemus.**

Holy Apostle James the son of Zebedee, brother of Saint John the Theologian



For behold, through the Cross joy has
come into all the world

A Saint's Foresight

Matoushka Irina writes:

Looking through/tidying family papers, I found this letter from Father Sophrony (now Saint Sophrony) to [Father] Peter's mother. Peter, aged 17, had just spent some time – 2 weeks? - at the Monastery at Tolleshunt Knights. Here's a translation. I don't think Peter knew about this letter.*

23rd January 1960

Highly Esteemed Natalia Semyonovna
Peace be unto you from the Lord,

I hope you found Peter quite well on his return from us. In that the whole time with us he was so good and quickly adjusted to our way of life, that one instinctively thinks that he has a certain calling, if not for the monastic life, then for the priesthood. He is clever, reserved, patient, obedient, quick thinking, intuitive... in other words, a wonderful boy. May God grant him a life where his abundant gifts can flourish.

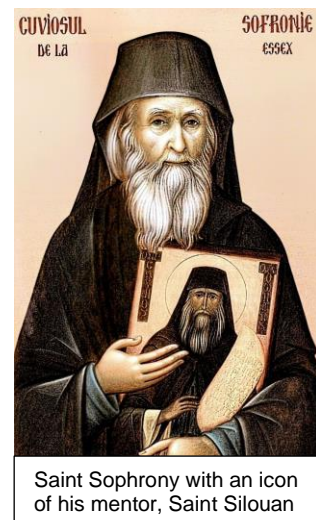
May the Lord keep you and your children.

With highest regards

Archimandrite Sophrony

My blessing to Petya and warmest greetings from everyone here, especially from Fr. Iriney

** Saint Sophrony of Essex, also known as Saint Sophrony the Athonite, died on 11th July 1993, at the Monastery of Saint John the Baptist which he founded in 1958 at Tolleshunt Knights in Essex. He was canonised by the Ecumenical Patriarchate on 27th July 2019 (though as early as 2010 we met several people in Greece who already referred to him as 'Saint Sophrony') Ed.*



A Lecture on Women Leaders in Early Christianity

Wednesday 5 April 2023, 1pm-2pm at Gresham College, Barnard's Inn Hall, or [watch online or later](#).

Saint Paul's letters show women playing leading roles in the earliest Christian communities. Yet, by the fourth century, women's ministry was very limited. Why? In the Roman Empire, women's roles were limited by the expectation that their speech was domestic. If it was inappropriate for women to speak in public, they could not be priests or bishops. However, this lecture will reveal how some Christian women subverted these conventions to become preachers and teachers.

Tickets are free. Register using this link to book online or attend in person. [Book your ticket](#)

Exeter Cathedral News

Contributions for the May issue should reach the Editors at martinolsson827@btinternet.com or by post at [Little Linhay, Bondleigh, EX20 2AJ](#) by **Monday 24th April**, please.

Any opinions expressed in this newsletter are entirely those of the named authors or identified sources and should not be taken as representing the views of the parish as a whole.