Prophet Elias News

News and Views for the Orthodox Church of the Holy Prophet Elias in Devon
March 2024

For service times see Noticeboard on P7

Nurturing the Divine Seeds
by Father Anthony Hughes

As we prepare to begin the Great Fast, here are a few important points to remember.

First, God is love, a kind and compassionate father to us. We must never forget that, because love is the reason for all spiritual effort. "God does not love us because we are good, but because He is."

Secondly, our invitation to increased fasting, prayer and works of generosity is not a punishment for our sins. It is meant to help us discover and transform all obstacles within our minds and hearts to the free flow of God's energy in us and through us. When we are unable to love it is often because the heart is blocked by something. We must learn what that is and, with loving awareness, bring light and healing to those dark places. Remember St. Porphyrios' instruction to "Open a tiny aperture for the light to enter, and the darkness will disappear." What is that "tiny aperture" and how do we open it? The aperture is awareness and we open it through mindfulness.

This brings us to point three, which is this: concentrate on a Lenten practice that has the power to change your life. Fasting is good, of course, but we can become so focused on it that we forget the goal, which is not just to get through Lent not eating the forbidden foods, but to expand our capacity to love God, our neighbour and our self unconditionally and always.

Meister Eckhart warns that to seek God by ritual, you get the ritual and lose God in the process. Fasting is not beneficial if it is not accompanied by deeper spiritual practices.

Metropolitan Kallistos Ware said in a lecture something I will never forget. He said that one of the great tragedies of the Fall of Humankind is that we are no longer able to be fully present in the moment in which we live. To be fully present, to be fully alive to what is right before our very eyes, that is mindfulness, the pathway to holiness.

I recommend the practice of mindfulness as your Lenten practice; paying attention to life in the present moment with openness and receptivity, without judgment or commentary, giving thanks to God for all things. Mindfulness, or watchfulness, is a very profound and simple practice. Some have called it the "narrow gate." Why are we so seldom at peace? Because we are so seldom in the present. Living in the past, we are conquered by regret. Living in the future, we live in fear and disappointment. But God is in the present! And He is the source of all good things.

So, let's focus this Lent on expanding our awareness through mindfulness along with our other Lenten practices. Each day pay close attention to the little details of life. The mystery is that God is in each one, staring at us through the petals of flowers and the deep, blue cloudless sky, through the eyes of our loved ones and our enemies. Let us feast on love through awareness of each precious and passing moment and fast from fear and judgment and faithlessness.

In this way we will water the divine seeds that lie dormant in our souls. Think of the list St. Paul gives us in Galatians known as the "fruit of the spirit." Love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. I find inspiration in another list from the Bhagavad Gita, "Calmness, gentleness, silence, self-restraint and purity." If we focus on the nurturing of these divine seeds, then we will have done something that we will not discard when Lent is over. We will have developed a new way of seeing, a new way of thinking and a new way of life that we will carry with us always.

Sermon preached by Fr. Antony Hughes on Sunday, February 26, 2017.
Fr Anthony is pastor of Saint Mary Orthodox Church, Cambridge, Massachussets



THE ANNUNCIATION TO OUR MOST HOLY LADY, THE MOTHER OF GOD AND EVER VIRGIN MARY

We commemorate this event to celebrate both the divine initiative of God, whereby He took on human flesh from the Virgin for our salvation, and the human response, whereby Mary freely accepted the vocation offered to her. He elected to become man, and He desired to do this with the willing agreement of her whom He chose as His mother. Mary could have refused, for she was not a passive instrument, but an active participant with a free and positive part to play in God's plan for our salvation. Thus, when on this and other feasts the Orthodox Church honours the Theotokos, the Mother of God, it is not just because God chose her but also because she herself chose to follow His will.

https://www.seekingtheosis.blog/icon-of-the-annunciation/

Ministry of the Laity
by Fr N. Afanassieff
Part 3

The Role of the Church Member in Governance and Teaching

The priesthood belongs to God's people as a whole, and every member plays an active part in the Liturgy as co-minister with his bishop. But in what way do the church members participate in church-government and in the Church's teaching? Are they the co-ministers of their bishops in these spheres also? As we know, since early times the people of God was governed and instructed by those who had been set to the ministries of government and teaching. "He gave some (to be) apostles; and some prophets; and some evangelists; and some pastors and teachers" (Eph. 4:11)

Like teaching, government is a special ministry in the Church for which special gifts are indispensable. Among God's people there were always some who carried out these ministries. Those who were so destined were called by God not in the sacrament of "baptism by water and the spirit" but by the sacrament of ordination, in which they received special gifts. If church-government and teaching are special gifts of the Spirit which are not given to everyone, but only to those who are called, that means that God's people as a whole do not possess that gift. Church-government and teaching are prerogatives of those who are specially called, and not of the whole of God's people. Since they do not possess the gifts of government or of teaching, the faithful cannot be co-members of the bishop in the spheres of government and teaching.

Does this mean that in the sphere of government and teaching the faithful are entirely passive? The government and teaching carried out by the bishops does not exclude the participation of the faithful, but their participation is of a different kind from the work of the bishops. The people does not possess the gifts of government and teaching, but it does possess the gifts of "judgment" and of investigation, which are a special kind of ministry entrusted to the Church as God's people. "Let the prophets speak, two or three; and let the others judge" (I Cor. 14:29; cf. I Thess. 5:21). The task of the people is to "judge" and examine what goes on in the Church; that is the ministry of witness which springs from the ministry of the royal priesthood.

The Ministry of Witness

The bishop governs God's people not in his own name and not as a "right" (as if he received the power from the people), but in the name of God, because he is set by God "in Christ" for the ministry of government. Thanks to the fact that it possesses the gifts of investigation and of "judgment," the people testifies that everything which happens in the Church (under the leadership of its pastors) is done in accordance with God's will according to the revelation of the Spirit. In the early Church the people participated in all the acts of the church - receiving catechumens and penitents, ordination, excommunication, etc. For all later times the early Church presented a pattern of church unity, in which the Church as a whole, and every individual member, lived and worked in accordance with God's will. The bishop governs God's people not in isolation from his flock, but from within the midst of it (Acts 20:28); and the faithful are governed by their bishop not passively but with their own active participation, thanks to full knowledge of what is happening in the Church and testimony concerning what is God's will.

In the early Church this testimony was expressed through the consent given by the people to everything that was to be done in the Church, and through the reception of what had happened in it as being in accordance with God's will. However, it would be a mistake to think that the consent of the people had a juridical quality, like that given in representative bodies today. The words "consent" and "reception" do not mean that the people expressed its personal opinion or desire concerning the accomplishments of this or the other church act. The church authorities were not dependent upon the faithful's will. The Church does not live and act through the will of men, but through the will of God. Consent and acceptance mean that in accordance with the testimony of the Church the bishops teach and govern according to the will of God.

That is the basis on which the faithful participate in church-government, and in teaching. It was observed only during the first centuries. After the time of Constantine the organization of the Church no longer gave any room to the people's ministry of witness and today it has become practically impossible. (The Orthodox Church always retained the idea that it was necessary for the laity to share in the activity of the Church; in proof of this one can quote the epistle of the Eastern Patriarchs, and especially the decisions of the Council of Moscow of 1917/18. Perhaps this is the easiest way to revive the work of the laity in church-government. But does it correspond to the nature of the Church and to its doctrine of the ministries? How can ordinary elections of lay representatives (on the same lines as modern political elections) really endow them with the ministry of government and confer upon them the grace required for this ministry? And if the representatives elected by the laity do not possess the gift of government, how can they govern the Church? It is surprising that this question is not even raised when speaking of the laity.)

[To be concluded in April issue]

Abridged from Fr N Assanieff *Ministry of the Laity* Posted 18-1-2011 at All Saints of Alaska Orthodox Church
For the full text go to https://www.pravmir.com/ministry-of-the-laity/

This Month We Celebrate

On Friday March 1st: **Saint David** of Wales (6thC)
We wish **Fr David G**, **Fr David D** and **David W** a **Happy Feast** and **Many Years!**

On Saturday 2nd: **Saint Chad**, Bishop of Lichfield (672)
Saint Nicholas Planas, Parish priest in Athens (1932)

On Sunday 3rd: **Sunday of the Prodigal Son**

On Monday 4th: **Saint Owen** of Lichfield (680)
We wish **Owain O** a **Happy Feast** and **Many Years!**

On Tuesday 5th: **Saint Piran**, Patron Saint of Cornwall (c480)

On Wednesday 6th: **Discovery of the Precious Cross** by the **Empress Saint Helena** in Jerusalem (326)

On Friday 8th: **Saint Felix**, Enlightener of East Anglia (c648)

On Saturday 9th: **Saturday of Souls**
The Forty Martyrs of Sebaste (c320)
Saint Constantine of Cornwall (6thC)

On Sunday 10th: **Sunday of the Last Judgement**
Sunday of Meatfare

On Tuesday 12th: **Saint Symeon the New Theologian** (1022)

On Thursday 14th: **Saint Benedict** of Nursia (543) Patron Saint of Europe.
Established the Benedictine Rule of monasticism at the Monastery of Monte Cassino in Italy.

On Friday 15th: **Apostle Aristoboulos** of the Seventy, First Bishop of Britain (1stC)

On Sunday 17th: **Sunday of the Expulsion from Paradise - Forgiveness Sunday**
Sunday of Cheesefare
Saint Patrick of Armagh, Apostle to the Irish (461)
Saint Parthenius of Kyiv (1855)

On Monday 18th: **Saint Cyril** of Jerusalem (386)
Saint Edward the Passionbearer, King of England (c978)
Saint Nicholas (Velimirovich), Bishop of Zhica (1956)
Prolific writer, most famously of the *Prologue from Ohrid* and *Prayers by the Lake*

On Wednesday 20th: **Saint Cuthbert of Lindisfarne** (687)

On Thursday 21st: **Saint Seraphim of Vyritsa** (Russia 1949)

On Saturday 23rd: **First Saturday of Great Lent –** Commemoration of **Saint Theodore the Recruit**
We wish **Bojidar P a Happy Feast** and **Many Years!**
Saint Nikon of the Kyiv/Kiev Caves (1088)

On Sunday 24th: **First Sunday of Great Lent – Sunday of Orthodoxy**

On Monday 25th: **THE ANNUNCIATION TO OUR MOST HOLY LADY, MOTHER OF GOD AND EVER-VIRGIN MARY**
We wish all **Marias** who celebrate their Namedays today a **Happy Feast** and **Many Years!**

On Tuesday 26th: **Synaxis of the Archangel Gabriel**
We wish **Sofia Gabrielle** a **Happy Feast** and **Many Years!**

On Saturday 30th: **Second Saturday of Great Lent – Saturday of Souls**
Saint John of the Ladder, Sinai (7thC)

On Sunday 31st: **Second Sunday of Great Lent – Sunday of Saint Gregory Palamas**
We wish **Father Gregory Palamas** a **Happy Feast** and **Many Years!**
Saint Innocent of Alaska, Apostle to the Americas (1879)
Saint Maria of Paris, New Martyr (1945)
We wish **Maria G** a **Happy Feast and Many Years!**

O Lord, I pray to Thee for all those whom I, a sinner, have offended, or tempted, in word, deed or thought, knowingly and unknowingly. Lord God, forgive us our sins and mutual offences. Dispel, Lord, from our hearts all indignation, suspicion, anger, remembrance of evil, quarrels, and all that might hinder and lessen our love for one another.

Saint Parthenius of Kiev

This Was From Me

*"**This Was From Me**" is a famous letter written by **Saint Seraphim of Vyritsa** (21st March) that he sent to his spiritual child, a bishop who was in a Soviet prison at that time. This homily was written as a consolation and counsel to the bishop to let him know that God the Creator speaks to the soul of man.*

Have you ever thought that everything that concerns you, concerns Me, also? You are precious in my eyes and I love you; for this reason, it is a special joy for Me to train you. When temptations and the opponent [the Evil One] come upon you like a river, I want you to know that This was from Me.

I want you to know that your weakness has need of My strength, and your safety lies in allowing Me to protect you. I want you to know that when you are in difficult conditions, among people who do not understand you, and cast you away, This was from Me.

I am your God, the circumstances of your life are in My hands. You did not end up in your position by chance; this is precisely the position I have appointed for you. Weren't you asking Me to teach you humility? And there - I placed you precisely in the "school" where they teach this lesson. Your environment, and those who are around you, are performing My will. Know that This was from Me.

Do you have financial difficulties and can just barely survive? I want you to know that I dispose of your money, so take refuge in Me and depend upon Me. I want you to know that My storehouses are inexhaustible, and I am faithful in My promises. Let it never happen that they tell you in your need, "Do not believe in your Lord and God." This was from Me.

Have you ever spent the night in suffering? Are you separated from your relatives, from those you love? I allowed this that you would turn to Me, and in Me find consolation and comfort. Did your friend or someone to whom you opened your heart, deceive you? I allowed this frustration to touch you so that you would learn that your best friend is the Lord. I want you to bring everything to Me and tell Me everything. Did someone slander you? Leave it to Me; be attached to Me so that you can hide from the "contradiction of the nations." I will make your righteousness shine like light and your life like midday noon. This was from Me.

Your plans were destroyed? Your soul yielded and you are exhausted? You made plans and have your own goals; you brought them to Me to bless them. But I want you to leave it all to Me, to direct and guide the circumstances of your life by My hand, because you are the orphan, not the protagonist. Unexpected failures found you and despair overcame your heart, but know that This was from Me.

I am testing with tiredness and anxiety how strong your faith is in My promises and your boldness in prayer for your relatives. Why is it not you who entrusted their cares to My providential love? You must leave them to the protection of My All-Pure Mother. Serious illness found you, which may be healed or may be incurable, and has nailed you to your bed. This was from Me.

Because I want you to know Me more deeply, through physical ailment, do not murmur against this trial I have sent you. And do not try to understand My plans for the salvation of people's souls, but unmurmuringly and humbly bow your head before My goodness. You were dreaming about doing something special for Me and, instead of doing it, you fell into a bed of pain. This was from Me.

Because then you were sunk in your own works and plans and I wouldn't have been able to draw your thoughts to Me. But I want to teach you the most deep thoughts and My lessons, so that you may serve Me. I want to teach you that you are nothing without Me. Some of my best children are those who, cut off from an active life, learn to use the weapon of ceaseless prayer. You were called unexpectedly to undertake a difficult and responsible position, supported by Me. I have given you these difficulties and as the Lord God I will bless all your works, in all your paths. In everything I, your Lord, will be your guide and teacher. Remember always that every difficulty you come across, every offensive word, every slander and criticism, every obstacle to your works, which could cause frustration and disappointment, This is from Me.

Know and remember always, no matter where you are, that whatsoever hurts will be dulled as soon as you learn in all things, to look to Me. Everything has been sent to you by Me, for the perfection of your soul.

All these things were from Me.

Wikipedia

Man Is Not Accustomed to Blame Himself

After his fall, God gave Adam an occasion to repent and to receive mercy, but Adam kept his stiff neck held high. He came to him and said "Adam, Where are you?" instead of saying "What glory you have left and what dishonour you have arrived at." After that, He asked him "Why did you sin? Why did you transgress the commandment?" By asking these questions, He wanted to give him the opportunity to say, "Forgive me." However, he did not ask for forgiveness. There was no humility, there was no repentance, but indeed the opposite. He answered, "The woman whom You gave to be with me" (Gen 3:9-12); he did not say, "the woman deceived me," but "The woman whom You gave to me," as if he wanted to say: "This catastrophe has come upon me because of You." So it is, brethren, since Man is not accustomed to blame himself. He does not hesitate to consider even God as the cause of evil.

Then God came to the woman and said to her, "Why did you not keep the commandment?" as if He wanted to say, "You, at least, say 'Forgive me', so as to humble your soul and to receive mercy." Again, there was no request for forgiveness. She too answered, "The serpent deceived me," as if she wanted to say, "If the serpent sinned, where is my mistake?"

Saint Dorotheus of Gaza

Some Thoughts on Ancel Newton's Funeral

For the first time in my 22 years as a priest, I did not feel like at a funeral, but like a spiritual celebration. Ancel's death is what any Christian would want to happen to him. He was expecting it, he told me that many times over the past 3 years. The most important thing is that he confessed in front of me and took communion. For me, he passed to God with his pure soul. I had nothing to worry about.

The funeral itself was a celebration of faith. In the beautiful medieval church of St. Mary the Virgin (consecrated 23 July 1261) in the village of Stockleigh we had gathered only believers. In addition to the parishioners of the Orthodox parish of Holy Prophet Elias, there were also local parishioners from the Church of England. For the first time I met a priest from another denomination in the person of Reverend Janet May, who did not look at us with suspicion: "what kind of strange Christians you are", but even helped us in everything we asked for. Our choir sang beautifully. Even the Anglicans came to tell me that they really enjoyed our singing and service.

After we "committed his body to the ground, earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life", we went to Ancel's house, where his two wonderful sons had prepared a reception. Along with Ancel before, I managed to get to know Rupert, the American, as I named him in my head for clarity, and Dominic, the Scotsman. They came to take care of their father when he could no longer take care of himself, and they were in touch with me when our dear Ancel wanted me to visit him. Looking out of Ancel's window at the church across the way, I dreamed that someday I too would live in the courtyard of the church where I serve.

At the end, I will say what Ancel and I last said to each other at the end of December. I told him: Now I will pray for you, and you pray for me when you go to God. He smiled, and said, Yes. I think I have secured an advocate for me before the Lord.

Eternal memory, dear Ancel!

Fr Trayan Goranov

I am an image of Thine ineffable glory, though I bear the brands of transgressions.
Show Thy compassion unto Thy creature, O Master, and purify me by Thy loving-kindness.
And grant unto me the home country of my heart's desire, making me again a citizen of Paradise.

O Thou who of old didst call me into being from nothingness, and didst honour me with Thy divine image, but because I had transgressed Thy commandments hast returned me again to the earth from which I was taken: restore Thou me to that image, and to me my pristine beauty.

Verses From the Funeral Service

Noticeboard

Saturday March 2nd: Vespers 6pm
Sunday 3rd: (Tone 6) **Sunday of the Prodigal Son** (Luke 15: 11-32)
Divine Liturgy 10.30am

Saturday 9th: Saturday of Souls Vespers 6pm
Sunday 10th: (Tone 7) **Sunday of the Last Judgement** (Matthew 25: 31-46)
Divine Liturgy 10.30am

Cheesefare Week

Saturday 16th: Vespers 6pm
Sunday 17th: (Tone 8) **Expulsion of Adam from Paradise** (Matthew 6: 14-21) **- Forgiveness Sunday**
Divine Liturgy 10.30am, followed by Lenten Vespers & Rite of Forgiveness

First week of Great Lent

Monday 18th: Great Canon of St Andrew of Crete 6pm
Tuesday 19th: Great Canon of St Andrew of Crete 6pm
Wednesday 20th: Great Canon of St Andrew of Crete 6pm
Thursday 21st: Great Canon of St Andrew of Crete 6pm

Saturday 23rd: Saturday of Souls Vespers 6pm
Sunday 24th: (Tone 1) First Sunday in Lent - Sunday of Orthodoxy
Divine Liturgy 10.30am, followed by Vespers of the Annunciation

Monday 25th: **ANNUNCIATION TO OUR MOST HOLY LADY**
Matins & Divine Liturgy 9.30 Torquay

Saturday 30th: Vespers 6pm
Sunday 31st: (Tone 2) Second Sunday in Lent – Sunday of Saint Gregory Palamas
Typika 10.30am, followed by Lenten Vespers

All services in Saint Anne's unless stated otherwise

*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**. For services in Plymouth go to plymchurch.com*

Saying Goodbye Service *Saturday 2nd March 12.30pm at Exeter Cathedral*

For anyone who has either personally lost a baby at any stage of pregnancy, at birth, or in early years, or who has been affected by family members' or friends' loss. Whether the loss was recent or 80 years ago, everyone is welcome to attend. We have also extended the services, and gladly welcome anyone who is grieving the fact that they haven't had children. This may be due to circumstance, infertility, or for other reasons - but all are welcome. Babies and children are also invited to come with their families, as the Saying Goodbye service is truly a family event for all.
www.sayinggoodbye.org *CTaX (Christians Together across Exeter)*

Exeter International Café

Exeter International cafe provides a term-time friendly welcome to all Internationals from 4:30pm to 6pm on Sunday afternoons.
There's an opportunity to practise your English with native speakers in a supportive environment. Each week has a different theme and guest speakers provide helpful information on living in Exeter and the life and culture of the UK.
From arts and craft sessions, to cooking, gardening and DIY, all are welcome to enjoy time together over tea and cake.
For venues and more info: https://www.stleonards.church/international-english-cafe/
or text 07816 270549 to be added to our WhatsApp international cafe group. *CTaX*

Exeter Cathedral Choir: Bach St John Passion
Sunday 24 March, 4pm-6pm

Join us for J S Bach's monumental retelling of the story of the Crucifixion of Jesus.
The choir of Exeter Cathedral will be joined by Baroque specialist orchestra Charivari Agréeable. The role of the evangelist is taken by former choral scholar of Exeter Cathedral, Edward Woodhouse, and Tim Mirfin will sing the role of Christus.
Other solos will be sung by members of Exeter Cathedral Choir, including choristers.
Tickets: Front Nave – £22 Middle/Rear Nave – £16 Unreserved Aisles – £10 Under 18s – £5 in all areas
Book your ticket *Cathedral Life*

Father Trayan forwarded this message of advice from Father Jakob of the Antiochian Parish in Basildon to his parishioners.

What Ought We to Do if We Cannot Attend Divine Liturgy?

On Sundays we Christians want to be with Christ in His holy temple. However, Sunday mornings are often challenging. We remember that the evil-one will constantly try to drag us away from Christ, and our weakness aids and abets him.

We must stand firm, remain vigilant. Christians have always faced trying times. But with great difficulties there is ALWAYS great mercy and self-sacrifice. We Orthodox Christian are called upon to manifest Christ in the midst of all people; to serve God, and to love His entire world, and to worship Him *at all times in all places*.

When we cannot attend Divine Liturgy due to legitimate reasons (serious illness, sick relatives, unavoidable work, unavoidable travel) we should remember that prayers are read for us during the Divine Liturgy; in the *Ektenia* we pray for those excused for legitimate reasons, ***"for travellers...,the sick, the suffering, the captive, and for their salvation"***. Those who simply are not attending out of fear or laziness, or despondency, *etc.* should attend and make confession as soon as possible.

(It goes without saying that those who are blessed to bear responsibility in a parish - choir, servers, trustees - are expected to attend, and always notify clergy in advance of any planned absence.)

The expectation of the Church regarding absence is simple: we should treat a Sunday away from Divine Liturgy as we would ordinarily treat Sunday: by giving as much time to God *as if we were in Church*. After all, a couple of hours on a Sunday is such a little offering to God for all that He does for us!
Certainly, we do not "do nothing"- it is not a *day off!!*; nor do we attend the services of the heterodox (catholics, protestants, *et al*.). Instead, if we miss the holy services we (together with our children) read the ***Typika*** service. The ***Typika*** mirrors the Divine Liturgy but does not contain the partaking of the Holy Eucharist.

The ***Typika*** (in English) is online here: **http://www.saintjonah.org/services/typica.htm**
(Search online for **τυπικα** ; **Обедница, Изобразительны**, *etc*., for other languages.)

Following the ***Typika***, we may read any prayers that are relevant to us such as the Troparion to our name-saint/our child's name-saint; together with readings from the lives of the saints of the day.

Those who are too ill to read/pray should rest; but, please let us know that you are unwell so that your brothers and sisters in Christ might pray for your speedy recovery.

May we all, through the prayers of the Most Holy Mother of God and All the Saints, patrons of our holy temple, be granted the strength to bear our cross with faith and fortitude and joy, so that all we do may be to the glory of the Holy Name of our Lord and Saviour, Jesus Christ.

In Christ God,
the sinner and unworthy presbyter, Father Jakob
ALL SAINTS Orthodox Church, Basildon, Essex
Antiochian Orthodox Christian Archdiocese of the British Isles and Ireland (Patriarchate of Antioch and all the East)

[*The texts of the* propers *of the day (Stichera on "Lord I have called," Litya, Aposticha, Troparia and Kontakia) can be found at* https://www.oca.org/liturgics/service-texts]

Prophet Elias News *is the newsletter of the Parish of the Holy Prophet Elias, Devon, Deanery of Great Britain and Ireland, Archdiocese of Thyateira (Ecumenical Patriarchate) Archbishop: His Eminence Archbishop Nikitas (Lioulias)*

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Contributions for the April issue should reach the Editors at martinolsson827@btinternet.com
or by post at Little Linhay, Bondleigh, EX20 2AJ by ***Friday 22nd March****, 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.