Prophet Elias - Quarterly

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

April – May – June 2026

Lazarus Saturday



TROPARION OF LAZARUS SATURDAY & PALM SUNDAY

Giving us before Thy Passion an assurance of the general resurrection,

Thou hast raised Lazarus from the dead, O Christ our God.

Therefore, like the children, we also carry tokens of victory, and cry to Thee, the Conqueror of death:

Hosanna in the highest; blessed is He that comes in the Name of the Lord.

In view of the very full Holy Week schedule, we're not able to celebrate the Liturgy on this day, but you may like to take a few minutes to read this article abbreviated from The Year of Grace of the Lord by 'A Monk of the Eastern Church' (Fr Lev Gillet, 1893-1980). The account of the raising of Lazarus Gospel is today's Gospel reading: St John chapter 11, vv 1-45.

Lazarus Saturday has a very special place in the liturgical calendar. It is not included in the forty days of Lenten penitence; it is not included in the harrowing days of Holy Week, which are counted from the Monday to the Friday. Together with Palm Sunday, it forms a short and joyous prelude to the days of grief which follow. Lazarus's resurrection, which this Saturday commemorates, is an event that, as we shall see, carries a very deep meaning. It is mysteriously linked to the resurrection of Christ himself; in relation to that event, it is like a prophecy in action.

The interpretation of this event given to us by the Church is contained in the chants for Matins. 'When thou didst wish … O my Saviour, to establish the truth of thy glorious Resurrection, Thou didst deliver Lazarus from Hades…' Here we find expressed the principal meaning of the raising of Lazarus. It was a preliminary proof of Jesus's power over death. 'Through Lazarus, O Death, Christ has released thy captives …. Before Thy death, Thou hast shaken the power of death.'

In the second place, the raising of Lazarus announces the general resurrection which is a consequence of Jesus's resurrection: 'O Christ, when Thou didst bring Lazarus back to life from amongst the dead, Thou didst establish the principle of universal resurrection.' Lazarus Saturday is, in a way, the feast of all the dead. Our Lord, in correcting Martha's state of

mind, gives us precious teaching about our own dead. She thought of her brother's resurrection in terms of the future, and only of the future ('I know that he shall rise again in the resurrection at the last day'). But Jesus indicates that the resurrection is a fact which is already actual, because He himself *is* (rather than *brings about*) resurrection and life.

Thirdly, the resurrection of Lazarus is a wonderful illustration of christological dogma. It shows us how, in the person of Jesus, human and divine nature are united – without confusion. On the one hand, in Jesus, man can give way to emotion and grieve for the loss of a friend: 'Jesus wept. Then said the Jews, Behold how he loved him!' On the other hand, God, in Jesus, can command death with authority: 'He cried with a loud voice, Lazarus, come forth. And he that was dead came forth….'

Finally, the resurrection of Lazarus allows a sinner to hope that, even though he seems spiritually dead, he could come alive again: 'So I pray to Thee, O Thou lover of mankind, to raise me to life, I, who through my passions am dead…'. Sometimes this spiritual resurrection seems as impossible as that of Lazarus: 'Lord, by this time he stinketh: for he hath been dead four days…'. For all things are possible to Jesus – the conversion of the most hardened sinner as much as the raising of the dead: 'Jesus said, Take ye away the stone…'.

This is what we shall learn if, on this Saturday, we go to Bethany, to Lazarus's tomb. Jesus invites us to be there and waits for us. Martha goes to say, in secret, to her sister: 'The Master is come, and calleth for thee'. And Mary 'as soon as she heard that, she arose quickly and came unto him'. The Master calls me. He wants me to stay with him, not to leave him throughout the days of His Passion. During these days he wants to reveal Himself to me (who perhaps 'already stink') newly and overwhelmingly.

……..Looking Forward

St Anne's is a historic chapel that is rented to us for a very low rent from a local charity. The charity owns both the chapel and the alms houses and many more around Exeter. This chapel has served us well for many years. For most of us, it holds memories of baptisms, weddings and funerals as well as the everyday life of the parish and the cycle of feasts.

In many ways we are very fortunate as a parish. Very few parishes amongst the wider Deanery have a settled and established venue, and many parishes have to borrow time and space from local Church of England churches, setting up and taking down every week.

The church has always been vibrant and busy, and at feasts would often be pushed to its limits. However, recent growth has added to this and over the past year or so there have been many calls for us to find new premises, as we regularly bulge at the seams.

This will be no easy feat. Suitable alternatives are few and far between and we currently do not have the resources or finances to purchase our own property. New premises cannot just be found and provided – it will need a groundswell of people to become involved for any chance of this becoming reality.

With this in mind the Parish Advisory Council suggest that a working party is set up to take up the challenge of finding alternatives and driving forward the gathering of funds for such a venture. If you have any relevant experience in property management, property law, conveyancing and/or fundraising, or if you just have a keen interest in seeing us inhabit a larger space, then please do volunteer to help make this a reality.

Please email our secretary at hpeliasdevon@gmail.com or speak to Dcn Philip if you are interested in helping in any way.

My Recent Visit to the Monastery of St John the Baptist in Essex.

Some of you might have visited the Patriarchal Stavropegic Monastery of Saint John the Baptist in Essex or read their books. The monastery was founded in 1958 by St Sophrony (Sergiy Symeonovich Saharov) under the jurisdiction of Anthony, the Metropolitan of Sourozh. In 1965 the monastery was transferred to the jurisdiction of the Ecumenical Patriarchate of Constantinople.

Recently I visited the monastery and its new chapel which was consecrated by our Archbishop Nikitas on Holy Friday just last year. The chapel was originally designed by St Sophrony and dedicated to the Holy Trinity but later rededicated to its founder. The new chapel of St Sophrony the Athonite is modern and made of an "invisible" steel frame and brick behind a façade of flint stone. It also has electrically operated arched windows and a ventilation system. Nevertheless, it is reminiscent of many early English round churches, e.g. the Church of the Holy Sepulchre in Cambridge, the Temple Church and the nearby St John the Baptist Church in Little Maplestead.

Light from candles and oil lamps gives it a feeling of timelessness. A row of small windows under the dome lets the daylight circle around to greet the faces of the saints. The glimpses of light in turn reveal the icons of St John the Baptist, the Theotokos, St Sophrony and St Silouan the Athonite on the iconostasis. These were beautifully painted by Sister Gabriella and her helpers. There are also original mosaics by Sister Maria and frescoes by St Sophrony himself in the monastery Refectory. Icons by Ouspensky (1878-1947) and Krug (1908-1969) can also be found in the old church.

St. Silouan mentored St Sophrony when he was a monastic brother on Mt Athos regarding use of the Jesus Prayer and an experience they described as the Uncreated Light of the Holy Trinity. Today prayers are said in the eighteen different languages used in the community for two hours twice a day, once in the morning and once in the evening. Figures can be seen sitting on small stools waiting on God in the dim darkness, following the example and practice of St Silouan.

Whilst deceptively small on approach, the chapel is unexpectedly spacious inside. Sisters sit on the left and brothers on the right. The sound of the Sisters' choir fills the dome. The harmony of their worship wakes up the soul. I found the experience of staying in the monastery overwhelming. It is not a desert but a modern, lively world with visitors, long services, many books and a limited use of technology: "...true universality is obtained through the obedience to the commandment of Christ, not technological tricks," said Archimandrite Zacharias - (quoted from his lecture "Living Outside the Camp of the World").

A note pinned to the door at the entrance of the chapel asks visitors to turn off their phones before entering. I find it very pleasant to switch off the outside world. English, Romanian, Greek and Slavonic are used in worship. In conversation most people use some sort of English or Greek. In the kitchen, whilst sharing the making of plum jam and chores, volunteers and the Sisters casually switch between languages. The place has a truly cosmopolitan feel. The surrounding beauty of the gardens and mosaics, the serenity of the Crypt of St Sophrony, the liturgical intensity, their generous hospitality and the splendour of books makes it a very special place.

I wish to revisit it one day. At 18.00 each Sunday the monastery broadcasts a recorded online lecture by one of the Archimandrites or one of the Sisters. This is translated into many European languages from the Greek. 550+ people attend from many different nationalities. After recording, the talk is available on the monastery website: https://essexmonastery.com/library/listen/

Anna Mcloughlin. February 2026

My visit to New Skete Monastery, New York State, USA (2021/2023)

In December 2021 and again November 2023 I spent several weeks visiting the New Skete Orthodox Monastery in New York State, not far from the Canadian border. (A skete is a small monastic dwelling where a hermit or just a few monks or nuns live and work together).

New Skete is in the Taconic mountains, near the towns of Cambridge and White Creek. The nearest city is Saratoga Springs, some 50 minutes away. 7 monks, 3 nuns, Ralph and an Episcopalian silent priest-hermit make up their community along with their many dogs. The monks and nuns have communal houses that are several miles apart but they gather for Vespers daily at 17.15 and share meals twice weekly.



They gather in the large Holy Wisdom Temple which is lined with frescoes of ecumenical saints including our Anglican Archbishop Michael Ramsey and Mother Teresa of Calcutta along with other important figures such as the American Catholic social activist Dorothy Day. The smaller Church of the Transfiguration is where they say daily Matins at 07.15. There is a spacious and well stocked Kitchen and Refectory and also Emmaus House where guests of all faiths and none are welcomed throughout the year. Uniquely there is also a dog training centre and German shepherd breeding centre from which the monks earn their living. The nuns make excellent New York cheesecake and beautiful icons.



New Skete was founded in 1969 led by Fr. Mancuso and a community of friars who were at that time Byzantine Rite Roman Catholic Franciscans. Helped and inspired by Jesuit liturgists they sought to establish a more authentically Byzantine monastic life and left the Roman Catholic Franciscan Order. The inclusion of a Roman Catholic Community of Poor Clare sisters established them as a monastic community of monks and nuns. Eventually they built New Skete Monastery. It was designed by architect Fr Alexis Vinogradov, the architect for St Vladimir's seminary in Yonkers, New York. With the support and encouragement of Fr. Alexander Schmemann, in 1979 the community joined the Orthodox Church in America (OCA) and became a canonically Orthodox monastery. New Skete emphasizes the importance of both supporting and being involved in ecumenical work while maintaining their monastic life. The Companions are their dispersed lay community which is open to Christians of all denominations. There are now more non-Orthodox Christians in this lay community than Orthodox.



In terms of spiritual formation New Skete encourages all monastics through the stages of aspirancy, postulancy, novitiate and then life long commitment to one another. Their charism is the practice of the mystical humanism of St Francis and the perennial values of desert monasticism. They seek to be incarnational and open to the contemporary American culture. Their work with dogs perpetuates a life-affirming relationship with the surrounding community in this Franciscan ethos. Dogs and humans are regarded as reciprocal teachers by the brothers in the creation of a culture of giving, receiving and engaging differences and their commitment to a wider ecumenism in the modern church.

Francis Rothery. February 2026

St Nectan AD51 *- Feast Day 17 June*

Austerity and godliness being the hallmarks of his secluded life.

Longstanding parishioners will remember pilgrimages to the great church of St Nectan at Hartland, in the far north-west corner of Devon, and the nearby holy well. Elizabeth Axon continues her series on local saints with the following:



Fifty years ago: Local pilgrims at Hartland, with Metropolitan Anthony, Frs John and Benedict, Deacon Peter and treasurer Thomas!

St Nectan was born in the second half of the fifth century, c.AD486, the eldest of twenty-four children of the saintly King Brychan of Brecon in Wales. Whilst still a young man, he was inspired to imitate the example of St. Anthony the Great. Accordingly, St Nectan set out in a boat, committing himself and his journey to God, intending to settle wherever the boat landed. He arrived on the north coast of Devon at Hartland, so named because of all the deer there. Gradually his brothers and sisters followed him across the water from Wales, scattering and settling in various parts of the South West, some living as recluses, while others founded monasteries and churches; meeting together every year in St. Nectan's cell on the last day of the year, the eve of the Feast of the Circumcision of Christ, to pray and thank God for His mercy.

St Nectan lived in solitude in a remote valley, where he helped a swineherd recover his lost pigs and in gratitude was given a gift of two cows. The cows though, were stolen and after finding the robbers he attempted to teach them about Christ. This enraged the robbers and one of them beheaded St Nectan. The saint then picked up his head and carried it about half a mile back to his hermitage and laid it down near a spring. Seeing this, caused the robber who cut St Nectan's head off to go mad, while the other robber seeing what had happened followed St Nectan and reverently buried him at his dwelling. From that time, miracles began to take place at St Nectan's tomb.

St Nectan is also credited with the victory of King Athelstan over the Scottish King Anelaus, and the deliverance of the nation from bubonic plague. St Nectan is said to have appeared in 937, on the eve of the Battle of Brunanburh to a young man from Hartland when he felt himself afflicted with the plague and called upon God and St Nectan to help him. St Nectan appeared to the young man just after midnight and touched the afflicted area of his body, healing him. When King Athelstan heard of this, he asked for more information about St Nectan and the young man urged the king to have faith in St Nectan and he would be victorious. Upon winning the battle, Athelstan visited Hartland and donated property to the saint's church. In his gratitude the King gave two hides of land to the church and was ever devoted to the martyr.



Icon of St Nectan in the church of Ss Simeon & Anna at Combe Martin (a copy hangs in St Anne's, near the choir desk)

In the early eleventh century, St Nectan's body was rediscovered. An angel appeared to Brictric, the devout priest of St. Nectan's church in a dream and told him to go with three men and enter the church of St Nectan, where they would find the body of the blessed martyr on the northern side. They were to dig it up and place it somewhere more worthy where it could be honoured. The priest in all humility did not act immediately, wanting to be sure that the message did indeed come from God. On three consecutive nights he enjoyed the same vision, so he went to report his story to Livyng, the Bishop of Crediton. Because of the priest's insignificant position, the Bishop did not give it any consideration, so the man returned home and summoned all the older devout people of the area, both priests and laymen, and recounted his visions to them. After three days fasting and praying, they began digging, but after others rested Brictric carried on and when his spade struck a stone, upon moving it, a fragrant perfume issued forth and a brilliant light shone from heaven, for he had found the place where St Nectan was buried. After this discovery, Livyng repented of his unbelief and sent as gifts two bells, a great quantity of lead for the church roof and a richly worked door. The simple pastoral staff also found in the tomb, was later decorated with precious metals and jewels by the faithful parishioners, and near the body a bone seal was found with the saint's name ***SIGILLUM NECTANI*** inscribed upon it.

NOTICES

2026 Deanery Conference and Festival
22nd to 25th May 2026
High Leigh Conference Centre, Hoddesdon

Theme: 'My peace I give unto you'

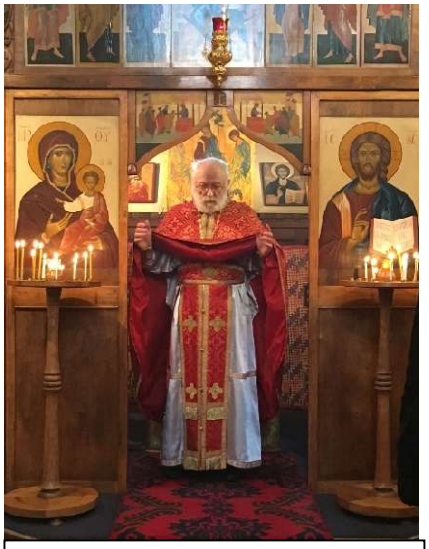
'Peace I leave with you, my peace I give unto you: not as the world gives, give I unto you. Let not your heart be troubled, neither let it be afraid.' (Jn 14,27

Book soon to secure a place!

For those new to the Church or to the Deanery - and anyone who has not participated before - this is an opportunity to explore more deeply what it means to be part of the community of the Church and make its tradition your own. ***Bursaries*** *are available.*

For further information, see https://thyateira-deanery.uk/the-conference

WE REMEMBER…



Fr Nicanor – January 2020

We remember Archpriest Nicanor of blessed memory who fell asleep in the Lord on 13th March 2025.



A few parishioners recently visited Fr Nicanor's grave in Tiverton, where his son Andrew is also buried. A new headstone is now in place.

Memory Eternal - Dear Fr Nicanor!

Condolences to the Olsson family and especially to Martin on the repose of his beloved sister Toni in February.

Memory Eternal!

Parish Life



Peter Elias becoming a Catechumen on 14 December 2025



On Christmas Day 2025 Kevin Elijah was received into the Church by Chrismation.



Churching of Daniel on 25 January 2026 with mother Parand Mary in the foreground.

Congratulations and Many Years!

A prayer in time of plague

(written during the foot and mouth outbreak in 2001)

Good Shepherd, you were slaughtered as a lamb.
And, like the heifer three years old
that sealed the covenant you made
with Abraham and with his seed for evermore,
in infancy your Mother left her friends and kin,
a sacrifice to God alone,
until a sword should pierce her heart too.
And, like the fatted calf,
your slaughter made the feast that sealed the prodigal's return.

In lamb and calf, O Lord, you placed an image
of your own suffering at the hands of man.
They too are blameless victims: receive their blood.

You made the stinking tomb of Lazarus the firstfruits of our rising;
from your own slaughter came the well of endless life.

Now once again we offer nothing but the stench of death,
a holocaust of blasphemy before your face.
Make even this a fragrant offering for the healing of our blindness,
and slaughtered lamb and calf show forth a covenant sacrifice,
that we may not again destroy the earth.

Elizabeth Theokritoff
2001

FIFTH SUNDAY OF PASCHA – THE SAMARITAN WOMAN (Sunday 10 May)

Encounter at the Well

To be honest, I couldn't make any sense
of most of what he said --
except that he told me things about myself
he had no business knowing --

or, come to that, why he was there at all,
let alone breaking all their pettyfogging rules
by talking to me.

All I can tell you is
I poured water into his cupped hands
and he drank,
and thanked me.

And in that moment
everything changed.

Martin Olsson

ORTHODOX PARISH OF THE HOLY PROPHET ELIAS IN DEVON

SERVICES IN APRIL 2026

Friday	3	Vespers	6.00 pm
Saturday	4	**LAZARUS SATURDAY**	
		Vespers	6.00 pm
Sunday	**5**	**PALM SUNDAY - ENTRY OF OUR LORD INTO JERUSALEM**	
		Liturgy followed by Bridegroom Matins	10.30 am
		HOLY WEEK	
Monday	6	Bridegroom Matins	6.00 pm
Tuesday	7	Bridegroom Matins	6.00 pm
Wednesday	8	Holy Unction	6.00 pm
Thursday	9	Vespers/Liturgy of St Basil	10.30 am
		Matins/12 Gospels	6.00 pm
Friday	10	Vespers	3.00 pm
		Matins – Burial of our Lord	6.00 pm
Saturday	11	Vespers/Liturgy	9.30 am
		Matins/Liturgy	**10.30 pm**
		St James Church (Mount Pleasant Road, Exeter, EX4 7AH)	
Sunday	**12**	**PASCHA**	
		RESURRECTION OF OUR LORD AND SAVIOUR JESUS CHRIST	
		Vespers followed by Paschal Bring & Share Meal	6.00 pm
		BRIGHT WEEK	
Friday	17	Feast of the Lifegiving Spring of the Mother of God	
Saturday	18	Liturgy in Combe Martin	10.30 am
Sunday	**19**	Thomas Sunday	
		Typika	11.00 am
Tuesday	21	Radonitsa Joyful Commemoration of the Dead	
Saturday	25	Vespers	6.00 pm
Sunday	**26**	Sunday of the Myrrh-Bearing Women	
		Liturgy	10.30 am

SERVICES IN MAY 2026

Saturday	2	Vespers	6.00 pm
Sunday	**3**	Sunday of the Paralytic	
		Liturgy	10.30 am
Wednesday	6	Mid-feast of Pentecost	

Saturday	9	Vespers	6.00 pm
Sunday	**10**	Sunday of the Samaritan Woman	
		Liturgy	10.30 am
Saturday	16	Vespers	6.00 pm
Sunday	**17**	Sunday of the Blind Man	
		Liturgy	10.30 am
Wednesday	20	Leavetaking of Pascha	
		Vespers	6.00 pm
Thursday	21	**ASCENSION**	
		Liturgy	10.30 am
Saturday	23	Vespers	6.00 pm
Sunday	**24**	Fathers of the First Ecumenical Council	
		Typika	11.00 am
Saturday	30	The Saturday of Souls	
		Vespers	6.00 pm
Sunday	**31**	**PENTECOST**	
		Liturgy (TBC) and/or Vespers with Kneeling Prayers	Time TBC

SERVICES IN JUNE 2026

Monday	1	Day of the Holy Spirit	
Saturday	6	Vespers	6.00 pm
Sunday	**7**	Sunday of All Saints	
		Liturgy	10.30 am
Monday	8	Ss. Peter & Paul Fast Begins	
Saturday	13	Vespers	6.00 pm
Sunday	**14**	All Saints of Britain	
		Liturgy	10.30 am
Saturday	20	Vespers	6.00 pm
Sunday	**21**	Liturgy	10.30 am
Wednesday	24	Nativity of the Holy, Glorious Prophet, Forerunner and Baptist John	
Saturday	27	Vespers	6.00 pm
Sunday	**28**	Typika	11.00 am
Monday	29	Holy, Glorious and All-Praised Leaders of the Apostles, Peter and Paul	

NB: All services are in St Anne's Chapel, Exeter unless otherwise indicated.
The Liturgy is of St John Chrysostom except where that of St Basil is indicated.
Please note the start time for Typika is 11am rather than 10.30am. All services will be followed by coffee in St James Church Hall or by a Festive Bring & Share Meal.

We Celebrate…

April

1 April 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!

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

13 April Saint Martin the Confessor, Pope of Rome (655)
We wish Martin R a Happy Feast and Many Years!

23 April Holy, Glorious Great Martyr George
We wish George K and Luca George a Happy Feast and Many Years!

26 April Sunday of the Myrrh Bearing Women
We wish Suzanne F a Happy Feast and Many Years!

May

1 May Right-believing Tamara, Queen of Georgia
We remember Tamara Bl – May her Memory be Eternal!

5 May Great Martyr Irene of Thessaloniki (1st-2ndC)
We wish Matushka Dawn, Matushka Irina, Irene K, Irina R, Ira S, Irina S and all Irenes, Irinas and Irinis a Happy Feast and Many Years!
Birthday Greetings to Fr Nicanor's widow Val – 99 today!

8 May Synaxis of Saint John the Theologian
We remember Joanna T – May her Memory be Eternal!

9 May Saint Christopher of Lycia (c250)
We wish Christopher T and Christopher B a Happy Feast and Many Years!

11 May Holy Equal-to-the-Apostles Cyril (869) and Methodios (885) Enlighteners of the Slavs
We wish Kirill G a Happy Feast and Many Years!

16 May Saint Brendan the Voyager (c575)
We wish Fr Brandon a Happy Feast and Many Years!

21 May Holy Equal-to-the-Apostles the Emperor Constantine (337) and his mother Helen (330)
We wish Eleanora F, Konstantina D, Helen O, Yelena G, Yelena K and all Konstantinas, Konstantinos, Ellens, Elaines, Eleanors, Helens, Helenas and Yelenas a Happy Feast and Many Years!

29 May Saint Alexander Archbishop of Alexandria (328)
We wish Doug Alexander a Happy Feast and Many Years!

June

3 June Martyr Lucillian and Virgin Martyr Paula (c270)
We remember Paula M – May her Memory be Eternal!
Anniversary of Fr Brandon's ordination to the priesthood 2023 – Many Years!

4 June Righteous Martha and Mary of Bethany, sisters of Lazarus
Saint Petroc of Padstow, Master Builder of the Faith in the West (6th C)
Saint Sophia of Ainos (2ndC)
We wish Bethany S a Happy Feast and Many Years! We wish Sophie G a Happy Feast and Many Years!
We remember Jenny Mary O and Daphne L – May their Memory be Eternal!

7 June Holy Martyr Priscilla of Rome (c305)
Holy Martyr Valeria of Caesarea (c300)
We wish Scilla W a Happy Feast and Many Years! We wish Matushka Val a Happy Feast and Many Years!

26 June St Brannock of Braunton (6thC)
We remember Bernard Brannock G - May his Memory be Eternal!

29 June Holy, Glorious and All-Praised Leaders of the Apostles, Peter and Paul
We wish Pavlik F and Salem Murjaneh a Happy Feast and Many Years!
We remember Father Peter and Peter F – May their Memory be Eternal!

We try to include names days for all parishioners, but the list is not complete! If your Saints Day is not listed and you would like it added please email the parish secretary on hpeliasdevon@gmail.com

Christ is Risen!

Χριστός ἀνέστη!

Hristos a înviat!

Христосъ воскресе!

المسيح قام! (al-Masīḥ qām!)

Le Christ est ressuscité!

Христос възкресе!

Христос воскрес!

Krisitu azukidde!

ქრისტე აღსდგა! (Kriste aghsdga!)

Crest a dhyfô!

ክርስቶስ ተነስቶ! (Kristos tänästo!)

Chrystus zmartwychwstał!

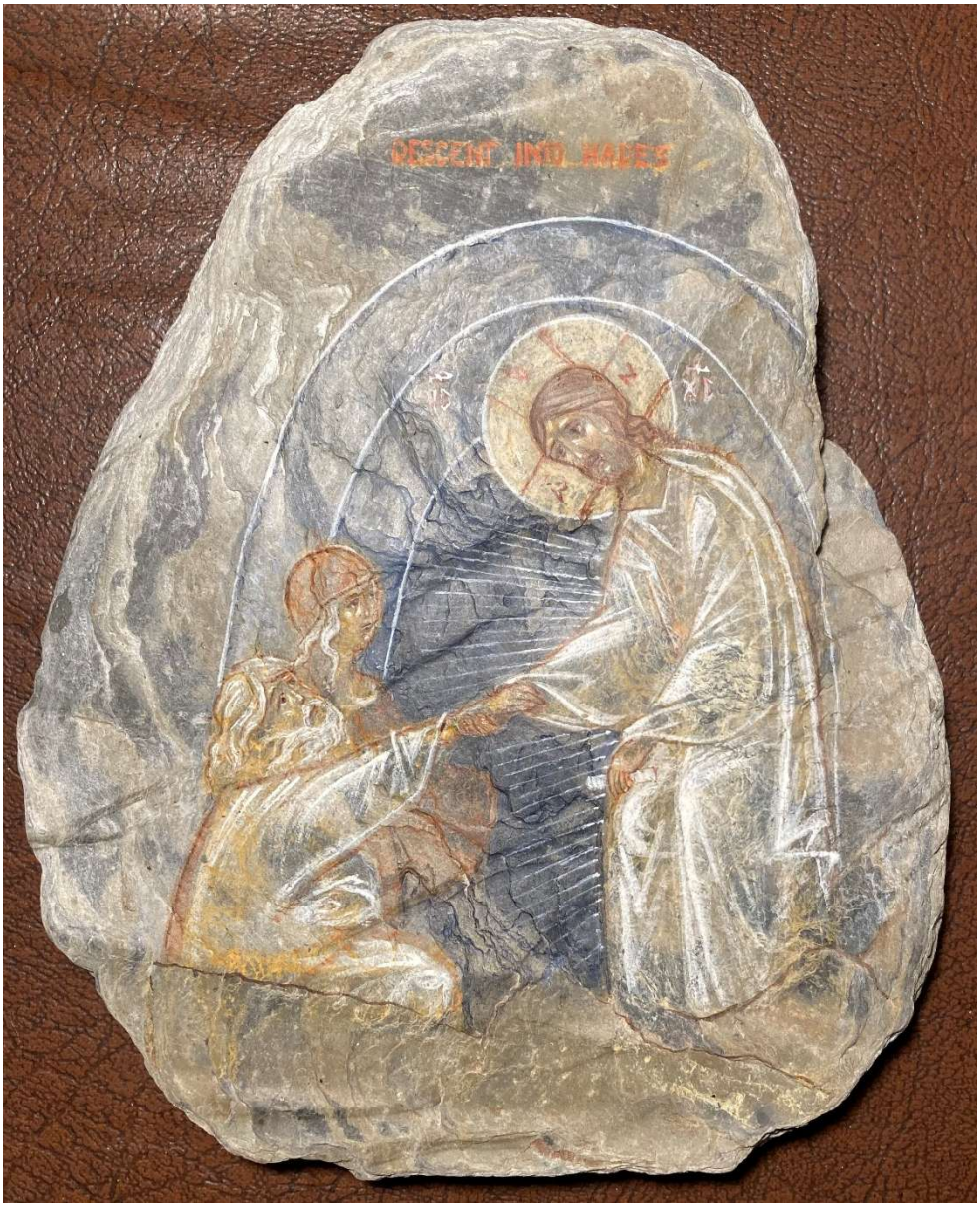
Mae Crist wedi atgyfodi!

Христос васкрсе!

Tá Críost éirithe!

Cristo è risorto!

Christus ist auferstanden!



Resurrection Icon painted by Patsy Fostiropoulos (on a stone sourced from the riverbed at the Deanery children's campsite in Wales) at the time of the repose of Fr Peter in 2020.

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

Rector: Fr Patrick Hodson – hodson44@btinternet.com
Retired Archpriest: Fr John Marks
Serving Priest: Fr Brandon Gallaher: fr.brandon.gallaher@gmail.com Tel: 07837 983433
Deacon Philip Scorer: philip.scorer@gmail.com Tel: 07812 170139
Parish Secretary: Edward Skidelsky: hpeliasdevon@gmail.com
Parish Warden: Kyriaki Hadjiafxendi: Contact Deacon Philip (see details above)
Safeguarding Officers:
Elizabeth Axon: axonelizabeth@hotmail.com Tel: 07391877811
Francis Rothery: francisrothery@yahoo.co.uk

To arrange a confession, you can contact Fr Trayan Goranov either at otrayan@gmail.com or telephone 07800 644 599

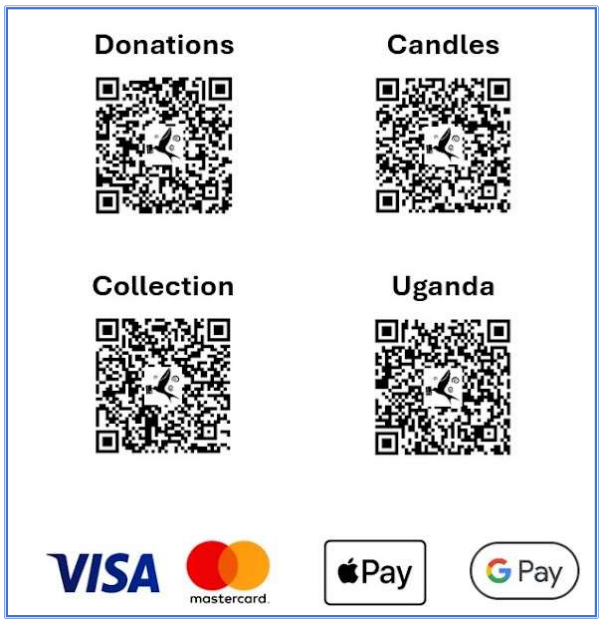
For services in the Torquay parish either visit https://www.facebook.com/standrewtorquay/?locale=en_GB or telephone Father Trayan on the number above.

For services in Plymouth visit https://plymchurch.com/

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.

This newsletter and all past newsletters can be downloaded here:
Parish Newsletter – Orthodox Parish of the Holy Prophet Elias in Devon

Remember that we also take payment by mobile phone! The QR codes are all easy to find in the church on the candle desk and collection basket.



If you would like to contribute something to the next newsletter, please either send it to **Hugh Allen** by email to hughallen188@gmail.com or give it to him in person.

The Newsletter is published **quarterly**.

Contributions for the next edition (July – August - September 2026) must reach Hugh by **30th May 2026**.