

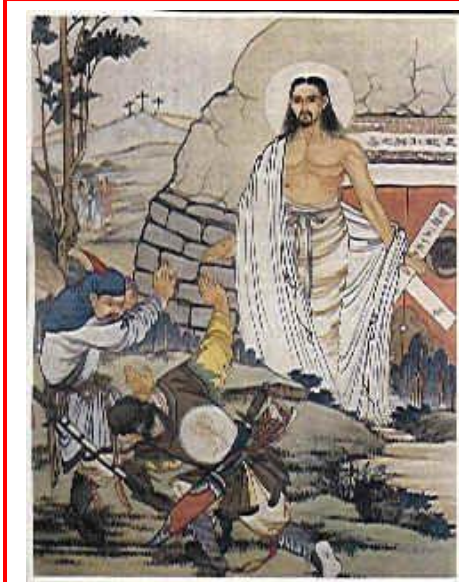
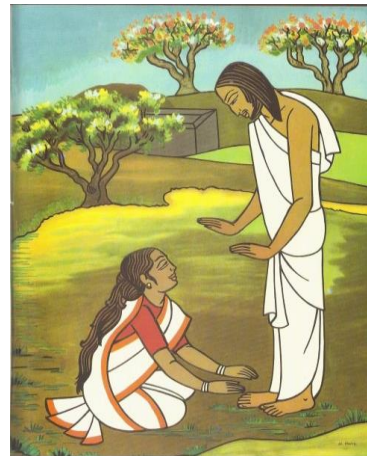
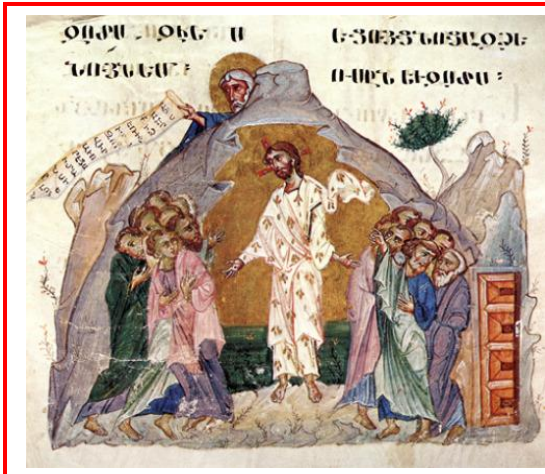


# Prophet Elias News

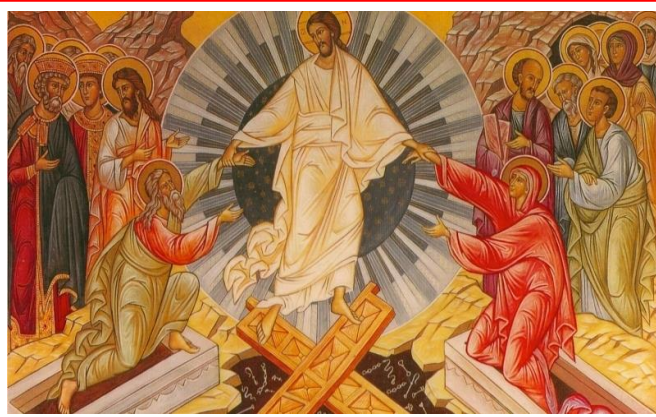
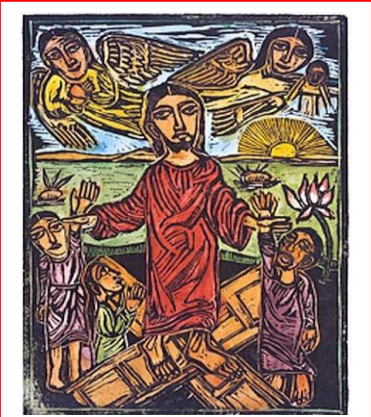
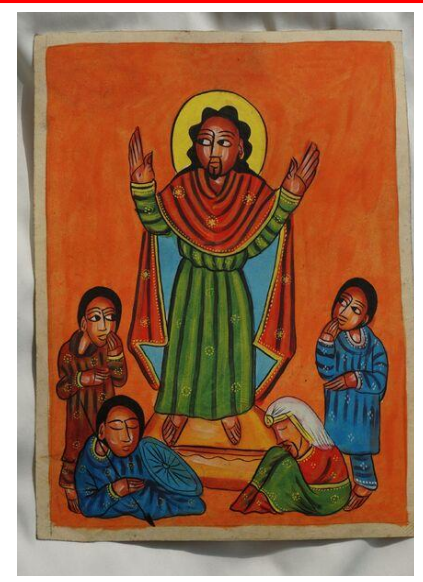
News in the time of self – isolation for the Orthodox Church of  
the Holy Prophet Elias in Devon  
2<sup>nd</sup> May 2021



## Pascha – The Feast of Feasts



**HE  
IS  
RISEN  
INDEED**



## ***The Easter Homily of Saint John Chrysostom***

*If any man be devout and love God, let him enjoy this fair and radiant triumphal feast. If any man be a wise servant, let him rejoicing enter into the joy of his Lord. If any have laboured long in fasting, let him now receive his recompense. If any have wrought from the first hour, let him today receive his just reward. If any have come at the third hour, let him with thankfulness keep the feast. If any have arrived at the sixth hour, let him have no misgivings; because he shall in nowise be deprived thereof. If any have delayed until the ninth hour, let him draw near, fearing nothing. If any have tarried even until the eleventh hour, let him, also, be not alarmed at his tardiness; for the Lord, who is jealous of his honour, will accept the last even as the first; He gives rest unto him who comes at the eleventh hour, even as unto him who has wrought from the first hour.*

*And He shows mercy upon the last, and cares for the first; and to the one He gives, and upon the other He bestows gifts. And He both accepts the deeds, and welcomes the intention, and honours the acts and praises the offering. Wherefore, enter you all into the joy of your Lord; and receive your reward, both the first, and likewise the second. You rich and poor together, hold high festival. You sober and you heedless, honour the day. Rejoice today, both you who have fasted and you who have disregarded the fast. The table is full-laden; feast ye all sumptuously. The calf is fatted; let no one go hungry away.*

*Enjoy ye all the feast of faith: Receive ye all the riches of loving-kindness. Let no one bewail his poverty, for the universal kingdom has been revealed. Let no one weep for his iniquities, for pardon has shown forth from the grave. Let no one fear death, for the Saviour's death has set us free. He that was held prisoner of it has annihilated it. By descending into Hell, He made Hell captive. He embittered it when it tasted of His flesh. And Isaiah, foretelling this, did cry: Hell, said he, was embittered, when it encountered Thee in the lower regions. It was embittered, for it was abolished. It was embittered, for it was mocked. It was embittered, for it was slain. It was embittered, for it was overthrown. It was embittered, for it was fettered in chains. It took a body, and met God face to face. It took earth, and encountered Heaven. It took that which was seen, and fell upon the unseen.*

*O Death, where is your sting? O Hell, where is your victory? Christ is risen, and you are overthrown. Christ is risen, and the demons are fallen. Christ is risen, and the angels rejoice. Christ is risen, and life reigns. Christ is risen, and not one dead remains in the grave. For Christ, being risen from the dead, is become the first fruits of those who have fallen asleep. To Him be glory and dominion unto ages of ages. Amen*



## The Real Content of the Christian Life is Joy

St. Paul says, "If Christ has not been raised then our preaching is in vain and your faith is in vain" (I Cor. 15:14). There is nothing else to believe. This is the heart of our Faith; and it is only with reference to Pascha, as the end of all merely natural time and the beginning of the new time, that we can understand the whole liturgical year. If you open a calendar, you will find all our Sundays are called Sundays after Pentecost, and Pentecost itself is fifty days after Pascha. Pentecost is the fulfilment of Pascha. Christ ascended into heaven and sent down His Holy Spirit. When He sent down His Holy Spirit into the world, a new society was instituted, a body of people, whose took on a new meaning. This new meaning comes directly from Christ's Resurrection. We are no longer people in meaningless time that leads to a meaningless end. We are given not only a new meaning in life, but even death itself has acquired a new significance. In the troparion of Pascha we say, "trampling down death by death." We do not say that He trampled down death by the Resurrection, but by death. And although a Christian still faces death, being in this way similar to any other man, death has for him a new significance. It means entering into the Pascha of the Lord, into His own passage from the old into a new life. This is the key to the liturgical year of the Church.

Christianity is, first of all, the proclamation in this world of Christ's Resurrection. Orthodox spirituality is paschal in its inner content, and the real content of the Christian life is joy. We speak of feasts, and the feast is the expression of Christianity as joy. When you teach children, you convey to them not only certain knowledge but also the spirit which is behind this knowledge. You know that the one thing a child accepts easily is joy. But we have made our Christianity so adult, so serious, so sad, so solemn, that we have virtually emptied it of that joy. Yet Christ has said, "Whoever does not receive the kingdom of God like a child shall not enter it" (Mark 10:15, and Luke 18:17). To become like a child, in Christ's words, means to be capable of that joy of which an adult is no longer capable, to enter into communion with things, with nature, with other people, without suspicion or fear or frustration.

We often use the term grace, but what is grace? *Charis* in Greek means not only grace but also joy. If I stress this point so much, it is because of my certainty that our first message must be this message of Paschal Joy. When on Pascha night we stand at the door of the Church and the Priest says, "Christ is Risen," the night, in the words of Gregory of Nyssa, becomes "lighter than the day." Here is the strength, the real root of the Christian experience. And only within the framework of this joy can we understand everything else. Let us keep in mind that Pascha is the real beginning of our liturgical year. The year "officially" begins on September 1st; but I am speaking here in terms of its spiritual principle and foundation, because Pascha truly opens our understanding of time. The world was dark, and Someone brought in light and warmth. The world was sad because it had become a cemetery, and Someone said, "Death is no more." This is what Christ did in this world. It was cold and sinful and cruel, and He came and said, "Rejoice!" This is the way Christ addressed His disciples. "Rejoice! Peace be with you!" Paschal joy is, therefore, the beginning of Christian experience.

From The Very Rev. Alexander Schmemmann *A Liturgical Explanation of Holy Week*  
Full text at: [orthodoxinfo.com/general/a-liturgical-explanation-of-holy-week.pdf](http://orthodoxinfo.com/general/a-liturgical-explanation-of-holy-week.pdf) ·

### **i thank You God**

“i thank You God for most this amazing  
day: for the leaping greenly spirits of trees  
and a blue true dream of sky; and for everything  
which is natural which is infinite which is yes

(i who have died am alive again today,  
and this is the sun's birthday; this is the birth  
day of life and of love and wings: and of the gay  
great happening illimitably earth)

how should tasting touching hearing seeing  
breathing any---lifted from the no  
of all nothing---human merely being  
doubt unimaginally You?

(now the ears of my ears awake and  
now the eyes of my eyes are opened)”

e.e. cummings

### **The Sun Dances on This Day**

The people say that the sun dances on this day in  
joy for a risen Saviour.

Old Barbara Macphie at Dreimsdale saw this  
once, but only once, during her long life. And the  
good woman, of high natural intelligence,  
described in poetic language and with religious  
fervour what she saw or what she believed she  
saw from the summit of Benmore:

“The glorious gold-bright sun was after rising on  
the crests of the great hills, and it was changing  
colour – green, purple, red, blood-red, white,  
intense-white, and gold-white, like the glory of  
the God of the elements to the children of men.  
It was dancing up and down in exultation at the  
joyous resurrection of the beloved Saviour of  
victory.

“To be thus privileged, a person must ascend to  
the top of the highest hill before sunrise, and  
believe that the God who makes the small blade  
of grass to grow is the same God who makes the  
large, massive sun to move.”

Alexander Carmichael - *Carmina Gadelica* Vol 2 (1928)

### **Easter Eve and Easter Day** Entries from Francis Kilvert's Diary

‘Thus the glow in the east bathed the church in a warm rich tinted light, while the moon from the west was casting strong shadows. The moon dropped quickly down behind the hill bright to the last, till only her rim could be seen sparkling among the tops of the orchards on the hill. The customary beautiful Easter Eve idyll had fairly begun and people kept arriving from all parts with flowers to dress the graves. Children were coming from the town and neighbouring villages with baskets of flowers and knives to cut holes in the turf. The roads were lively with people coming and going and the churchyard a busy scene with women and children and a few men moving about among the tombstones and kneeling down beside the green mounds flowering the graves.’

Entry for April 17<sup>th</sup> 1870

‘I rose early and went out into the fresh, brilliant morning, between six and seven o’clock. The sun had already risen some time, but the grass was still white with the hoarfrost. I walked across the common in the bright sunny quiet empty morning, listening to the rise of the lark as he went up in an ecstasy of song into the blue unclouded sky and gave his Easter morning hymn at Heaven’s Gate. Then came the echo and the answer of earth as the Easter bells rang out their joy peals from the church towers all round. It was very sweet and lovely, the bright silent sunny morning, and the lark rising and singing alone in the blue sky, and then suddenly the morning air all alive with music of sweet bells ringing for the joy of the resurrection. ‘The Lord is risen,’ smiled the sun, ‘The Lord is risen’ sang the lark. And the church bells in their joyous pealing answered from tower to tower, ‘He is risen indeed’.’

Entry for 16 April 1876

Francis Kilvert (1840-79) *Diary* Vol 3 (1960)

### Change of Address

Following another fall at home on Bob's part, Daphne and Bob Lock have moved to Park View Residential Home Furze Hill Road, Ilfracombe EX34 8HZ. They are in our thoughts and prayers as they settle in.

### Paschal Greetings from Patras

Our dear friend Andreas Antonopoulos sends 'Paschal Greetings to our priests and all brothers and sisters at St Anne's and Combe Martin. Happy Easter! With love in Christ, Andreas.'

From Armenia

From India

From Syria

From China

Key to Front Page Images of Pascha

From Ethiopia

From India

From Mexico

From 14thC France

### This Week We Celebrate

On Sunday May 2<sup>nd</sup>: **Pascha – The Resurrection of Our Lord and Saviour Jesus Christ**

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

On Monday 3<sup>rd</sup>: **Bright Monday**

**Glorious Great Martyr and Wonderworker George** (Services transferred from April 23<sup>rd</sup>)

On Tuesday 4<sup>th</sup>: **Bright Tuesday**

**Holy Apostle and Evangelist Mark** (Services transferred from April 25<sup>th</sup>)

**New Martyrs the Priest Raphael, the Deacon Nicholas and the Child Irene** of Lesbos (1463)

On Wednesday 5<sup>th</sup>: **Bright Wednesday**

**Great Martyr Irene** of Thessaloniki (1<sup>st</sup>/2<sup>nd</sup> C)

We wish **Dawn, Irene K, Irina R, Irina Scorer** and **Irina Spulber** a **Happy Feast and Many Years!**

**New Martyr Ephraim the Newly-Revealed** (1426)

On Friday 7<sup>th</sup>: **Bright Friday**

**The Life-Giving Spring of the Holy Mother of God**

**Saint Nil Sorski** (1508)

On Saturday 8<sup>th</sup>: **Bright Saturday**

**Synaxis of the Holy Apostle and Evangelist John the Theologian**

