

# † Basildon Orthodox Community Bulletin

No. 8 ~ October 2014

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**ALL SAINTS ORTHODOX CHURCH**  
**North Benfleet Hall Road**  
**Basildon,**  
**Essex SS12 9JR**

## DIVINE LITURGY: October - December 2014

OCTOBER: Sunday 12<sup>th</sup> Sunday 26<sup>th</sup>

NOVEMBER: Saturday 1<sup>st</sup> Sunday 9<sup>th</sup> Sunday 23<sup>rd</sup>

DECEMBER: Saturday 6<sup>th</sup> Sunday 14<sup>th</sup> Thursday 25<sup>th</sup> (Nativity of the Lord) Sunday 28<sup>th</sup>

DIVINE LITURGY begins 10:30, and is followed by a light bring-and-share lunch.

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## **GREETINGS & THANKS**

Dear brothers & sisters in the Lord,

We have benefitted recently from several very generous gifts. We offer our prayers and sincere thanks to the following:

- Fr. Christophoros and others, in Athens, for their incredible generosity. They have presented us with an *artophorion*, an *Evangelion* and an *horos*. Our thanks to George & Theodora who collected these beautiful gifts on their recent holiday in Greece.
- Maria & Ioan and family & friends in Romania for the most blessed and generous gifts of a full set of hand-made priestly vestments and apparel.
- Charlie Bourne (a catechumen at St. Botolph's) for the gift of a *skoufos*.

Thank you, all; and our sincere prayers to God for His many blessings !

We still have a long way to go, but All Saints is now starting to look rather splendid. We have removed the chairs, begun the building of the narthex, hung more ikons, painted the walls, tidied and cleaned. We are grateful to those - in particular, Ioan and Marianna - who have helped to make the Holy Temple more beautiful and more thoroughly Orthodox. Glory to God !

Asking your prayers.

In Christ,

Father Deacon Jakob

## **A MIRACLE OF THE GREAT MARTYR SAINT DEMETRIOS OF THESSALONIKI (commemorated 26<sup>th</sup> October)**

A certain Marianus, one of the senators, was ordered by the emperors to rule the tribes who were in Illyricum in the manner of the prefects. He, when he came to Thessalonica, managed the government of the prefecture in a pious fashion, and was pleasing to both God and man. Then the devil, envying his wealth, sought him out to test him, just like Job. And first of all he began to test him by means of the seven vices. But the other, sustained by the grace of God, overcame all his machinations. And when the devil did not succeed in this way, he deprived that man of all his worldly wealth; and he was not able to conquer him in this way either, since there was help from above with him. Finally, therefore, the devil, with the permission of God, struck him down with such a serious illness that he had no power over any of his limbs, except his tongue alone, concerning which he used constantly praise God. And when he had suffered this illness with patience for a long time, the devil came to the city in the guise of a man, carrying a certain document in his hands, and he said to one of his servants, "If your lord will carry this about himself, he will be freed from his illness." The latter entered before his lord and said to him, "So listen to me, and you will be cured. There is an unknown man in the city with a certain document who says that if you are willing to carry it about yourself, you will be freed from your illness." But he said, "What is written on it?" "I do not know", the servant says, "but he [the stranger] says that it is the names of the gods and the angels." Marianus said, "God, without whose nod nothing happens, can restore me to health without a written document; let him have what is his; let God's will be done concerning me." When he had said these things, he was quickly seized by sleep because of his pain and sorrow. When he had fallen asleep, blessed Demetrios appeared to him, saying, "Rise and order your servants to carry you to the shrine of Demetrios; for there, with the help of God, you will receive a cure." And when he woke up and asked those standing around for the shrine of the martyr Demetrios, someone said, "There is a very small shrine near the stadium where they say that Demetrios lies, he who was killed by means of lances a long time ago at the order of the emperor Maximianus." Then he said, "Bring me there, since I have been told in a dream that I can receive a cure there." Then his servants carried their lord where they had been ordered; and he ordered them to place him only on the floor. And when he was lying [there], he was seized by sudden sleep; and behold, blessed Demetrios appeared to him again, saying, "You can be cured by me, but I am afraid lest after your healing you may perhaps entangle yourself in the cares of this world." But Marianus [said], "You know, lord, that I have never done this, and that I do not wish to do this [now]." And he [replied], "Christ, who raises up those cast down, cures you." And waking up, Marianus began to report his vision. And when he had got to the place where the martyr said, "Christ, who raises up those cast down, cures you," he stood up cured and, together with all those present there, gave thanks to God who lives and reigns through ages of ages. Amen.

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## **A BRIEF NOTE ON ENTERING AND EXITING THE TEMPLE AND THE HOLY ALTAR (*HIERON*)**

The temple, or physical structure commonly called a *church*, is a sacred space. Indeed, Saint Germanos of Constantinople (d. 733) calls it *epigeios ouranos*, 'an earthly heaven in which the super-celestial God dwells and walks about' (*Commentary on the Divine Liturgy*, 1). These words apply above all to the holy altar (*hieron*), surrounding the table on which Christ our God offers his Precious Body and Blood. It is therefore central to the Orthodox faith that we enter and exit the temple with dignity.

### **UPON FIRST ENTERING THE TEMPLE**

Upon entering the *nave*, the main section of the temple, we **cross** ourselves and **bow** in the direction of the holy altar. If there is a central ikon in the nave, we then venerate it.

### **ENTERING THE HOLY ALTAR (*HIERON*)**

**No one, male or female, has a 'right' to enter the holy altar.** Apart from storing vesture and other belongings, even the clergy say Prayers of Repentance before entering. Under no normal circumstance does a woman enter the holy altar. Under no circumstance may anyone outside the Orthodox Church, including heterodox Christians, non-Christians, and catechumens, enter the holy altar.

Men who have a blessing to enter the holy altar, including both **a) clergy** and **b) servers**, always **CROSS themselves** and **bow** toward the east end upon entering and exiting.

Any person wishing to deliver *prosphora*, boiled water, prayer requests or other objects to or from the holy altar should do so **via an altar server** at the south deacon's door. If this is impossible, he should cross himself and bow upon entering. In particular, persons are requested **not to enter the holy altar during the Divine Services.**

### **EXITING THE TEMPLE**

Just as we enter the temple by crossing and bowing toward the holy altar, so we exit by crossing and bowing.

If there is a bishop or priest present, we **ask a blessing**. It is a mark of Orthodox courtesy to ask a priest's blessing whenever taking leave of him.

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**ELECTRICITY** - We are hopeful that the mains electricity supply will be connected very soon. We appreciate your continued forbearance.

**REQUEST** - We have been asked if there are any small, inexpensive items which are required for the Holy Temple. Indeed there are ! Here is a list of things that we are always in need of—

**Sweet red wine** (for the Holy Communion) *Commandaria* or *Mavrodaphne* are ideal. The latter is available at Sainsbury @ £5.50 per bottle.

**Wax tapers** (for the faithful)

**White candles** (for the Holy Table)

**Olive oil** (for the lamps)

**Wicks & floats** (for the lamps) Available at the Monastery shop.

**Incense** Small bags are available at the Monastery shop for around £2.50 each.

If you are able to obtain any, or all of these items, online or at the above, we should be especially grateful.

**IKONS** - Please always feel free to bring in ikons for the Holy Temple. We now have quite a good number (including duplicates of the Crucifixion of our Lord, the Holy Mother of God, St. Barbara, St. George); but, it would be good to have some non-duplicates, especially some more “personal” items (ikons of name-saints, *slavas*, etc.). Note that we are able to mount good-quality reproductions, but metal or wooden, mounted ikons are *preferable* as dampness remains a problem.

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**Holy Wonderworking Unmercenary Physicians Cosmas and Damian**  
(commemorated on 1<sup>st</sup> November)

TROPARION — Tone 8:

Holy unmercenaries and wonderworkers, Cosmas and Damian, visit our /  
infirmities. / Freely you have received; freely give to us.

KONTAKION — Tone 2:

Having received the grace of healing, / you grant healing to those in need. /  
Glorious wonder workers and physicians, Cosmas and Damian, / visit us and put  
down the insolence of our enemies, / and bring healing to the world through your  
miracles.

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**+ GLORY TO GOD FOR ALL THINGS +**