❖ Simple Seeds ❖

Simple Seeds for Holy Growth: A Series for How to Worship as a Spiritual Family

❖ *Seed 5 – Concerning Entering and Exiting the Church*

When the clergy are in the Nave, you are in the Nave.

❖ *Reflection –*

The Nave is the "main room" where the faithful gather in the presence of the Lord during Divine Services. Here's the basic guideline: when the priest or deacon are out of the Altar and in the Nave – for Litanies, Censings, Processions, Holy Scripture Readings, Homilies, Dismissals – all movement basically stops. It's about worshiping together "decently and in order" (1 Corinthians 14:40).

Now, life happens. When you need to leave or enter the Nave, move quietly and make the Sign of the Cross as you enter and exit. And think of the Narthex as the "outer-Nave": while services are in session, the Narthex is still "in church".

Final note: the homilist respectfully requests that no one enter the Nave during the homily. If you need to make a hasty exit during the homily, no problem. But kindly stay in the Narthex until the homily's conclusion.

❖ Connect ❖

Parish Priest: Fr. John Oliver

❖ *Calendly* meetings and appointments:

Church Office:

❖ Office Email: info@stelizabethtn.org

❖ Office phone: 615-785-5285

❖ Giving ❖

❖ Year-to-Date Pledging:
Budgeted: $267,100
Actual: $219,900

Donate:

Pledge:

St Elizabeth Orthodox Church ❖ 7004 Burnt Knob Road Murfreesboro, TN 37129
❖ www.stelizabethtn.org ❖
Fr John Oliver, Parish Priest
Antiochian Orthodox Christian Archdiocese of North America
Metropolitan SABA ❖ Bishop NICHOLAS

✣ St Elizabeth Orthodox Church ✣

Murfreesboro, Tennessee

08 November 2026

The Synaxis of the Archangels Michael, Gabriel, Raphael and all the bodiless powers of Heaven & Seventh Sunday of Luke

❖ WELCOME! ❖

Peace be to all who gather at St Elizabeth's this morning,
and a special welcome to our visitors and guests!
Please join us for refreshment immediately following the service.

❖ Liturgical Notes ❖

DIVINE LITURGY SERVICE BOOK

A word-for-word service book of The Divine Liturgy, with biblical and explanatory notes, is available on the table in the Narthex.

❖ *The Apolytikion of the Resurrection - Tone 6*

When Mary stood at Thy grave looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby; Thou didst meet the Virgin and didst give life to the world; O Thou who art risen from the dead, O Lord, glory to Thee.

❖ *The Apolytikion to St Elizabeth the New Martyr*

Concealing the rank of a princess with humility, O divinely-wise Elizabeth, thou didst honor Christ with the two-fold service of Mary and Martha, having purified thyself by charitable works, patience, and love, thou wast brought to God as an offering of righteousness; as we venerate thy virtuous way of life and thy sufferings, we earnestly ask thee as our true teacher: O holy martyr and grand duchess Elizabeth, entreat Christ our God to save and enlighten our souls.

❖ *The Kontakion of the Entrance of the Theotokos - Tone 4*

The sacred treasury of God's holy glory, the greatly precious bridal chamber and Virgin, the Savior's most pure temple, free of stain and undefiled, into the House of the Lord on this day is brought forward and bringeth with herself the grace of the Most Divine Spirit; her do God's Angels hymn with songs of praise, for she is truly the heavenly tabernacle.

❖ *The EPISTLE of St Paul to the Hebrews (2:2-10)*

"Brethren, if the message declared by angels was valid and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard Him, while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to His own Will. For it was not to angels that God subjected the world to come, of which we are speaking. It has been testified somewhere, "What is man that Thou art mindful of him, or the Son of man, that Thou carest for Him? Thou didst make Him for a little while lower than the angels; Thou hast crowned Him with glory and honor, putting everything in subjection under His feet." Now in putting everything in subjection to Him, He left nothing outside His control. As it is, we do not yet see everything in subjection to Him. But we see Jesus, Who for a little while was made lower than the angels, crowned with glory and honor because of the suffering of death, so that by the grace of God He might taste death for everyone. For it was fitting that He, for whom and by whom all things exist, in bringing many sons to glory, should make the Pioneer of their salvation perfect through suffering."

❖ *The HOLY GOSPEL according to St Luke (8:41-56)*

"At that time, there came to Jesus a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet he besought Him to come to his house, for he had an only daughter, about twelve years of age, and she was dying. As Jesus went, the people pressed round Him. And a woman, who had had a flow of blood for twelve years, and had spent all her living upon physicians, and could not be healed by anyone, came up behind Him, and touched the fringe of His garment; and immediately her flow of blood ceased. And Jesus said, "Who was it that touched Me?" When all denied it, Peter said, "Master, the multitudes surround Thee and press upon Thee! And Thou sayest, 'Who touched Me?'" But Jesus said, "Someone touched Me; for I perceive that power has gone forth from Me." And when the woman saw that she was not hidden, she came trembling, and falling down before Him declared in the presence of all the people why she had touched Him, and how she had been immediately healed. And Jesus said to her, "Daughter, your faith has made you well; go in peace." While Jesus was still speaking, a man from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher anymore." But Jesus on hearing this answered him, "Do not fear; only believe, and she shall be well." And when Jesus came to the house, He permitted no one to enter with Him, except Peter and James and John, and the father and mother of the child. And all were weeping and bewailing her; but Jesus said, "Do not weep; for she is not dead but sleeping." And they laughed at him, knowing that she was dead. But taking her by the hand Jesus called, saying, "Child, arise." And her spirit returned, and she got up at once; and Jesus directed that something should be given her to eat. And her parents were amazed; but He charged them to tell no one what had happened."

❖ *The KISS of PEACE*

The Kiss of Peace happens this way: 1) we turn only to those only on our left or right, never turning our backs toward the Holy Altar; 2) one quietly says, "Christ is in our midst!," while the other quietly replies, "He is and ever shall be!" It should be kind, but also quiet and orderly.

❖ *The Megalynarion*

It is truly meet to bless thee, O Theotokos, ever blessed and most pure, and the Mother of our God. More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, without corruption thou gavest birth to God the Word, True Theotokos: we magnify thee.

❖ On Receiving Holy Communion ❖

For Orthodox Christians, Holy Communion is not only a bridge toward unity but also the expression of unity already achieved - the seal of a common baptism, common belief, common practice, essentially a common Church. For this reason, only Orthodox Christians, properly prepared, may receive Holy Communion

❖ Calendar ❖

This Week

❖ *Tuesday, 10am* - Divine Liturgy
❖ *Wednesday, 6pm* - Daily Vespers
❖ *Thursday*
10am - Daily Matins
6:30pm - MoSE [Men of St Elizabeth] Bonfire (see Richard Zamora for details)
❖ *Saturday*
9:30am - Church Work Day (see Wesley Wittich for details)
5pm - Great Vespers
6pm - Teen Class
6:15pm - Foundations Class (An Overview of the Orthodox Christian Faith: required for catechumens, open to all).
❖ *Sunday* ~Advent Fast Begins~
9am - Matins
10am - Divine Liturgy
12pm - Fasting Agape Meal and Fellowship

Looking Ahead…

❖ *November 20th, 6pm* - Divine Liturgy for the Entry of the Theotokos into the Temple followed by our annual *Handmaiden's Tea* [for girls ages 4-18]