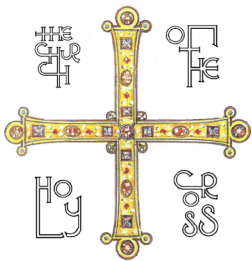


**Thirteenth
Sunday of
Luke; Saint
Stephen the
New**

**November 28,
2021**

**Morning
Matins
Mode: Plagal
Two
Eothinon: One**



**Orthodox
Church of the
Holy Cross**

900 Alameda
BELMONT CA
94002-1604
650-591-4447
f 650-508-9846

**www.goholycross.org
office@goholycross.org
[.org](http://www.goholycross.org)**

The Divine Liturgy of Saint John Chrysostom

Apolytikion for the Resurrection (Plagal Two)

The angelic powers appeared at your tomb, and those guarding it became as dead. Mary stood at your grave seeking your pure body. But you stripped the power of Hades, yet were not touched by corruption. You met the virgin and granted her life. O Lord, who rose from the dead, glory to you.

Apolytikion for Saint Stephen the New (Tone Four)

Trained on the mountain in ascetical labours, with the whole armour of the Cross thou didst vanquish the spiritual arrays of unseen enemies; and when thou hadst stripped thyself with great courage for contest, thou didst slay Copronymus with the sword of the true Faith. For both these things hast thou been crowned by God, O righteous Martyr, blest Stephen of great renown.

Apolytikion of the Holy Cross (Tone One)

Lord, save Your people and bless Your inheritance, granting our rulers to prevail over adversaries, and protecting Your commonwealth by Your Cross.

*Soson Kyrie ton laon su, ke evlogison teen
klironomiansu, nikas tis vasilevsi kata varvaran
doroomenos, ke to son feelaton, dia tu Stavru su,
politevma.*

Kontakion for the Nativity of our Lord and Savior Jesus Christ (Tone Three)

Today the Virgin comes to the cave to ineffably give birth, to the eternal Logos. Harkening to this, rejoice, O Universe, with the angels and shepherds glorify Him, the God before all ages, who willed to be beheld as a young child.

The Epistle is from Ephesians 2:4-10

Brethren, God who is rich in mercy, out of the great love with which he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved), and raised us up with him, and made us sit with him in the heavenly places in Christ Jesus, that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith; and this is not your own doing, it is the gift of God: not because of works, lest any man should boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

The Gospel is from Luke 18:18-27

At that time, a ruler came to Jesus and asked him, "Good Teacher, what shall I do to inherit eternal life?"

And Jesus said to him, "Why do you call me good? No one is good but God alone. You know the commandments: 'Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor your father and mother.' " And he said, "All these I have observed from my youth."



And when Jesus heard it, he said to him, "One thing you still lack. Sell all that you have and distribute it to the poor, and you will have treasure in heaven; and come, follow me." But when he heard this he became sad, for he was very rich. Jesus looking at him said, "How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." Those who heard it said, "Then who can be saved?" But he said, "What is impossible with men is possible with God."

Memorial Prayers . . .

. . . are offered for Dean Christopher Christon, marking 25 years since his passing; Michael Trikas, marking forty days; and, Vaia Louridas, marking forty days. May our good and loving God grant them a place in His Kingdom.

Saint of the Day: Stephen the New

The righteous Stephen was born in Constantinople in 715 to pious parents named John and Anna. His mother had prayed often to the most holy Theotokos in her church at Blachernae to be granted a son, and one day received a revelation from our Lady that she would conceive the son she desired. When Anna had conceived, she asked the newly-elected Patriarch Germanus (see May 12) to bless the babe in her womb. He said, "May God bless him through the prayers of the holy First Martyr Stephen." At that moment Anna saw a flame of fire issue from the mouth of the holy Patriarch. When the child was born, she named him Stephen, according to the prophecy of Saint Germanus.



Stephen struggled in asceticism from his youth in Bithynia at the Monastery of Saint Auxentius, which was located at a lofty place called Mount Auxentius (see Feb. 14). Because of his extreme labours and great goodness, he was chosen by the hermits of Mount Auxentius to be their leader. The fame of his spiritual struggles reached the ears of all, and the fragrance of his virtue drew many to himself.

During the reign of Constantine V (741-775), Stephen showed his love of Orthodoxy in contending for the Faith. This Constantine was called Copronymus, that is, "namesake of dung," because while being baptized he had soiled the waters of regeneration, giving a fitting token of what manner of impiety he would later embrace. Besides being a fierce Iconoclast, Constantine raised up a ruthless persecution of monasticism. He held a council in 754 that anathematized the holy icons. Because Saint Stephen rejected this council, the Emperor framed false accusations against him and exiled him. But while in exile Saint Stephen performed healings with holy icons and turned many away from Iconoclasm. When he was brought before the Emperor again, he showed him a coin and asked whose image the coin bore. "Mine," said the tyrant. "If any man trample upon thine image, is he liable to punishment?" asked the Saint. When they that stood by answered yes, the Saint groaned because of their blindness, and said if they thought dishonouring the image of a corruptible king worthy of punishment, what torment would they receive who trampled upon the image of the Master Christ and of the Mother of God? Then he threw the coin to the ground and trampled on it. He was condemned to eleven months in bonds and imprisonment. Later, he was dragged over the earth and was stoned, like Stephen the First Martyr; wherefore he is called Stephen the New. Finally, he was struck with a wooden club on the temple and his head was shattered, and thus he gave up his spirit in the year 767.