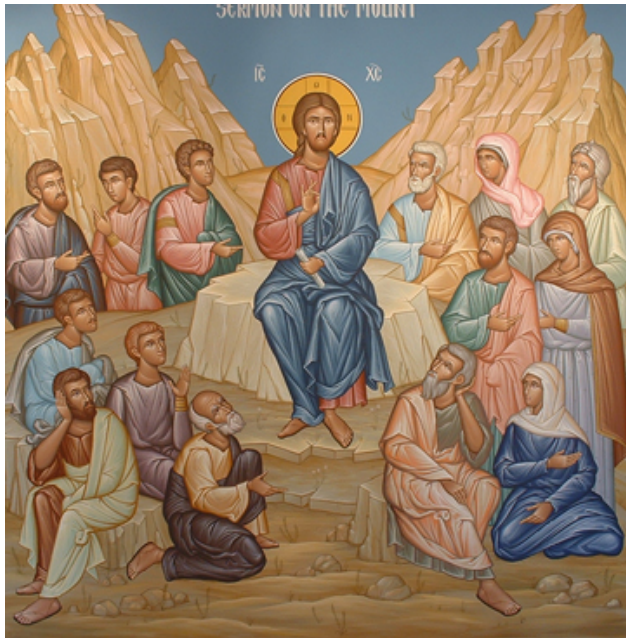


Second Sunday of Saint Luke
Fourteenth Sunday After Pentecost

September 29, 2024

*On September 29th we Commemorate:
Venerable Cyriacus the Anchorite of Palestine.*



Icon of the Sermon on the Mount

Holy Wisdom Orthodox Mission

1355 North 4th Street • Grand Junction, CO 81501 • 970-778-4160

<https://www.holywisdomorthodox.com>
holywisdomorthodox@gmail.com

Great Vespers, Saturday Evenings at 6:00 pm

Divine Liturgy, Sunday Mornings at 9:30 am (Hours at 9:05 am)

Paraklesis to the Theotokos, Wednesday Evenings at 6:00 pm

Very Reverend Archpriest Luke Uhl, Retired, Interim Rector

*Holy Wisdom Orthodox Mission
is a parish in the Diocese of the West
of the Orthodox Church in America
under the spiritual and ecclesiastical jurisdiction of
Archbishop Benjamin of San Francisco and the West*



EPISTLE AND GOSPEL READINGS

2

Epistle for the Thirteenth Sunday, (170) 2 Corinthians 1:21-2:4

BRETHREN, He who establishes us with you in Christ and has anointed us is God, who also has sealed us and given us the Spirit in our hearts as a guarantee. Moreover, I call God as witness against my soul, that to spare you I came no more to Corinth. Not that we have dominion over your faith, but are fellow workers for your joy; for by faith you stand. But I determined this within myself, that I would not come again to you in sorrow. For if I make you sorrowful, then who is he who makes me glad but the one who is made sorrowful by me? And I wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is the joy of you all. For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you.

Gospel for the Second Sunday of Saint Luke, (26) Luke 6:31-36

THE LORD SAID: “As you want men to do to you, you also do to them likewise. But if you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back. But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil. Therefore, be merciful, just as your Father also is merciful.”



REFLECTION ON THE SUNDAY GOSPEL

The Second Sunday of Saint Luke

In the Name of the Father and of the Son and of the Holy Spirit.

“And as you wish that men would do to you, do so to them.

Love your enemies, and do good, and lend, expecting nothing in return.”

(Luke 6:31, 35)

We are commanded to emulate God. He came into the world when we were His enemies, having sinned in countless ways against Him. He died for us, when we had abandoned His ways through our sins, and when His closest Apostles and disciples fled from Him at the sight of Him crucified.

God created mankind according to His image and His likeness; He fashioned us in His image and placed us on earth to live like Him which means to freely choose to live in acceptance of His will, of His ways, according to His likeness.

“If you love those who love you, what credit is that to you?

For even sinners love those who love them.” (Luke 6:32)

What can we deserve, we who are called to emulate God, if we are living a life like common sinners – like those who do not, or barely even, know of God and His ways?

To “love those who love us” is common to Publicans, sinners, and heathens. What then will happen to us who do not even do this?

Don't I envy my brother who surpasses me in some way, even if he does me a kindness? Aren't I jealous of my benefactors, even because they have more than I? Haven't I condemned those in high position and worthy of respect and honor, because I resent their authority, even when they have done something good for me or others?

What penalty will I incur, I who am called by virtue of Baptism to be like Christ, when I will not die even to my own pride, selfishness, and pettiness? How will I bless and pray for those who do good to me, when I curse them through my gossip? How will I ever set foot in the Kingdom of heaven if I have fallen even below the sinners and heathen?

Bearing these things in mind, let us then show forth great love, even towards our enemies. Let us cease from gossip and idle talk. Let us stop cursing or expressing envy and jealousy.

Let us simply be thankful and say, “Thank you” to our benefactors. Let us, like Christ Who is our Model and Example, die to our selfishness and self-centeredness, and pray for “those who love us and for those who hate us.”

Let us rejoice when we suffer for the sake of Christ – even if that suffering is only something we perceive secretly within ourselves – as we struggle to abide by His commandments yet suffer the desires of our sinful passions.

Amen.

HOMILY ON THE SUNDAY GOSPEL

A Homily on the Second Sunday of Saint Luke

God is love ... Love one another, as God loves you!

In the Name of the Father and of the Son and of the Holy Spirit.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The words of Jesus are so simple and plain. Perhaps that is why we cannot hear them.

Compassion knows no boundaries.

Mercy has no conditions.

Forgiveness knows no limitations.

The love of God is unconditional.

And so it should be with us, for those who love God have no enemies.

Orthodox Christians who pursue the spiritual life (and not everyone does) eventually discover what a great desert father discovered, “There is only one sin, that of despising anyone.”

From where do you suppose the adage comes, “God helps those who help themselves?” I am not sure, but it was never spoken by our Lord Jesus Christ. That dubious quote has become part and parcel of Americana, but it is very bad theology.

It appears, from reading the Gospels that God helps everyone, the good and the bad alike, those who love Him and those who hate Him. How else could he command us to love our enemies and do good to those who despitefully use us, if He does not do so Himself? That would be hypocrisy. Who would ascribe hypocrisy to God?

When we love God's will we find Him and own His joy in all things. But when we are against God, that is when we love ourselves more than Him, all things become our enemies. They cannot help refusing us the lawless satisfaction our selfishness demands of them because the infinite unselfishness of God is the law of every created essence and is printed in everything He has made. His creatures can only be friends with His unselfishness.

Let me repeat: “... when we are against God, that is when we love ourselves more than him, all things become our enemies.”

When we demand that others follow our will, we show that we love ourselves more than God and we make enemies of others. When we are inflexible and hard of heart, we show that we love ourselves more than God and we make enemies of others.

When we pit our selfishness against the “infinite unselfishness of God” which is “imprinted in everything He has made” *Continued on Page 5* ☞

Continued from page 4 ☩ we cause suffering to ourselves and others and this is not the will of God.

It reminds me of a harrowing quote from Saint John of the Ladder, “An angry monk in his cell is a viper spitting poison on the world.”

A true Christian cannot be mistaken. They radiate the very peace, love and joy that emanate from God. The truest monks I have ever known were filled with joy, ever ready with a smile, and not afraid to laugh.

In my years as an Orthodox Christian and as a priest, I have noticed not a narrowing of perspective within myself, but a vast expansion. Surely, if we begin even a little to see as God sees, our vision becomes less and less limited by our selfishness and more and more open to a divine way of seeing.

Thus, Saint Nonnos in the story of Pelagia the Harlot, who alone noticed her beauty and rejoiced while his brother monks and bishops hid their faces in judgment and horror. Why? Because only his heart among them was pure and he was filled with the Holy Spirit. “To the pure all things are pure.” God sees the truth in all of us and rejoices even when we sin.

The goal is not closed-minds, but enlightened minds.

Is it so hard to understand that a healthy spiritual life does not constrict and narrow the heart and mind? Fundamentalism and extremism do that, but the Holy Spirit is not in those unbalanced expressions.

“Where the Spirit of the Lord is there is liberty,” says the Lord Himself. Imitating Jesus, Father Alexander Elchaninov defines Orthodoxy like this: “Orthodoxy is the element of absolute freedom.”

A healthy Christian life expands and broadens the mind and heart, it does not promote rigid or static thought, it does not promote inflexibility and close-mindedness: quite the opposite for God is not like that.

The heart and mind of the disciple following Christ grows and expands forever, opening more and more to the divine nature thus embracing all things, all persons, all of creation.

The heart of the Christian, as Saint Isaac of Syria says in a veritable explosion of joy, weeps even for the demons.

Beloved, let us rise above selfishness and love as God loves.

Amen.

*Reverend Antony Hughes
Saint Mary Orthodox Church, Cambridge Massachusetts*

Homily on the Second Sunday of Luke

In the Name of the Father and of the Son and of the Holy Spirit.

“Love your enemies” (Luke 6:36).

This is the commandment given to us by our heavenly Teacher Jesus Christ: He commands us to love our enemies. Your neighbor has done you evil, but in spite of that, love him, pay him good for evil.

Why did Jesus Christ give us such a seemingly strict and difficult commandment? This is why: it is very necessary for us, necessary for the present life, necessary for the future as well.

And in fact, what would have happened on earth if God had not commanded to love enemies, if he had allowed evil to pay for evil? Then there would be no end to quarrels and confusion, then they would live on earth as in hell. It is impossible to stop and suppress evil by evil, it can be stopped and suppressed only by good.

Good is most likely to pacify an evil person. The good deed that we do to him, like fire, burns him, burns until he stops doing evil. And therefore, when someone offends others or offends you, then try to do something good to him as soon as possible, and he will cease to be angry with you.

If you do not win him over with good, then try to win him to yourself with other things, with prayer. Prayer for the enemy is an incense, most pleasing to God and most unbearable for our enemy. The heart of stone will tremble, soften, when we pray to God for him.

If, with all the efforts of your love, you do not win over your ill-wisher, then leave him: God is with him! There is nothing to be afraid of those enemies to whom we do good. These enemies will not harm us, for the evil that they do to us or want to do, God will turn for our good.

Dangerous for us are only those enemies whom we ourselves do not love. Evil from them is really evil to us, for then we ourselves do evil. Thus, by doing good to one another and praying for one another, we will destroy or at least diminish evil on earth.

But if love for enemies is necessary in the present life, then it is all the more necessary for the future life. The present life is given to us so that we prepare ourselves for the life to come. But what do you think this preparation should mainly consist of?

It is precisely that we here learn to love each other, to love everyone, even our enemies. Life on earth is a school of love. It is impossible for him to be in paradise, who here does not learn to love everyone.

Some will say that there are people of whom it is impossible to love. If you have such people of whom it is impossible for you *Continued on Page 5* ☩

Continued from Page 6 ☞ to love, then be sure that it is impossible for you to be in paradise. Your enemies will not be there if they are angry, and you will not be there if you are angry with them.

Jesus Christ, who for this purpose descended from Heaven to earth to prepare people for eternal bliss, taught us to live in love not only with some, but with all.

It is not yet love when we love those that like or love us. If you love those who love you, what thanks to you, says the Savior, for sinners also love those who love them. But you are to love your enemies, and do good, and lend, expecting nothing; and you will have a great reward, and you will be the sons of the Most High (*Luke 6:32, 35*).

We will love each other, we will love everyone, even our enemies and ill-wishers. But whether they love us or not, we do not have to worry much about it; we will only care so that we love them. It is impossible not to have enemies, it is impossible for everyone to love us. But we can love everyone very much.

Amen.

Archpriest Rodion Putyatin

A PATRISTIC WORD

As ye wish that men should do unto you, even so do ye unto them (Luke 6:31).

It was probable that the holy Apostles would think these things difficult to put into practice. Christ Who knows all things therefore takes the natural law of self-love as the arbiter of what anyone would wish to obtain from another.

Show yourself, He says, to others such as you wish them to be towards you.

If you would have them be harsh and unfeeling, fierce and wrathful, revengeful and ill-disposed, show yourself also such.

But if on the contrary you would have them be kind and forgiving, do not think it a thing intolerable to be yourself so.

And in the case of those so disposed, the law is perchance unnecessary, because God writes upon our hearts the knowledge of His will: "*for in those days, saith the Lord, I will surely give My laws into their mind and will write them on their heart.*"

Be ye therefore merciful (Luke 6:36).

Great is the glory of compassion, and so verily it is written, that "*man is a great thing, and the merciful man an honorable thing.*"

For virtue restores us to the likeness of God, and imprints on our souls certain characters as it were of the supreme nature.

Saint Cyril of Alexandria

Tone 5, Troparion (*Resurrection*)

Let us, the faithful, praise and worship the Word, • co-eternal with the Father and the Spirit, • born for our salvation from the Virgin; • for He willed to be lifted up on the Cross in the flesh, • to endure death, • and to raise the dead • by His glorious Resurrection.

Tone 8, Troparion of the Temple (*Midfeast of Pentecost*)

O Savior at the Middle of the Feast, • fill my thirsting soul with the waters of piety, as Thou didst cry to all: • "If anyone thirst, let him come to Me and drink." • O Christ God, Fountain of our life, glory to Thee.

Tone 1, Troparion (*Saint Cyriacus*)

O dweller of the wilderness and angel in the body, • thou wast a wonderworker, O our God-bearing Father Cyriacus. • Thou didst receive heavenly gifts through fasting, vigil, and prayer, • healing the sick and the souls of those drawn to thee by faith. • Glory to Him Who gave thee strength! • Glory to Him Who granted thee a ^crown! • Glory to Him Who, through thee, grants healing to all!

Tone 5, Kontakion (*Resurrection*)

Thou didst descend into hell, O my Savior, • shattering its gates as Almighty, • resurrecting the dead as Creator, • and destroying the sting of death. • Thou hast delivered Adam from the curse, O Lover of man, • and we cry to Thee: "O Lord, save us!"

Tone 4, Kontakion of the Temple (*Midfeast of Pentecost*)

Christ God, the Creator and Master of all, • cried to all in the midst of the feast of the law: "Come and draw the water of immortality." • We fall before Thee and faithfully cry: • "Grant us Thy mercies for Thou art the Fountain of our life."

Tone 8, Kontakion (*Saint Cyriacus*)

Glory... The sacred Lavra honors thee as a mighty champion and helper, • and yearly celebrates thy memory. • As thou hast boldness before the Lord: preserve us from our enemies • so that we may sing: "Rejoice, thrice-blessed Cyriacus!"

Tone 2, Kontakion (*Theotokos*)

Both... Steadfast protectress of Christians, • constant advocate before the Creator; • despise not the entreating cries of us sinners, • but in thy goodness come speedily to help us who call on thee in faith. • Hasten to hear our petition and to intercede for us, O Theotokos, • for thou dost always protect those who honor thee.

Tone 5, Prokeimenon (*Resurrection*)

Thou, O Lord, shalt protect us • and preserve us from this generation forever. (*Psalm 11:7*)



Евангелие

И как хотите, чтобы с вами поступали люди, так и вы поступайте с ними. И если любите любящих вас, какая вам за то благодарность? ибо и грешники любящих их любят. И если делаете добро тем, которые вам делают добро, какая вам за то благодарность? ибо и грешники то же делают. И если взаимы даёте тем, от которых надеетесь получить обратно, какая вам за то благодарность? ибо и грешники дают взаимы грешникам, чтобы получить обратно столько же. Но вы любите врагов ваших, и благотворите, и взаимы давайте, не ожидая ничего; и будет вам награда великая, и будете сынами Всевышнего; ибо Он благ и к неблагодарным и злым. Итак, будьте милосерды, как и Отец ваш милосерд (Лк. 6, 31-36).



Святитель Феофан Затворник

Во имя Отца и Сына и Святого Духа.

Ублажает Господь нищих, алчущих, плачущих, поносимых, под тем условием, если всё это Сына Человеческого ради; ублажается, значит, жизнь, окруженная всякого рода нуждами и лишениями.

Утехи, довольство, почёт, по слову сему, не представляют собою блага; да оно так и есть. Но пока в них поживает человек, он не сознает того. Только когда высвободится из обаяния их видит, что они не представители блага, а только призраки его. Душа не может обойтись без утешений, но они не в чувственном; не может обойтись без сокровищ, но они не в золоте и серебре, не в пышных домах и одеждах, не в этой полноте внешней; не может обойтись без чести, но она не в раболепных поклонах людских.

Есть иные утехи, иное довольство, иной почет, - духовные, душе сродные. Кто их найдет, тот не захочет внешних; да не

☞ только не захочет, а презрит и возненавидит их ради того, что они заграждают духовные, не дают видеть их, держат душу в омрачении, опьянении, в призраках. Оттого такие вседушно предпочитают нищету, прискорбность и безвестность, чувствуя себя хорошо среди них, как в безопасной какой-нибудь ограде от обаяния прелестями мира.

Как же быть тем, к кому все это идет само собою? Быть в отношении ко всему тому, по слову св. апостола, как не имеющий ничего.

Аминь.



Митрополит Антоний Сурожский

Во имя Отца и Сына и Святого Духа.

В сегодняшнем евангельском чтении Христос говорит о христианской любви не общими словами, а конкретно и очень просто и доступно. **Любовь** делается христианской, Божественной, когда человек, любя, забывает себя. Забыть себя до конца дано святым, но любить, не ища награды, не прося, не требуя, не вымогая любви за любовь, не вымогая благодарности за её проявление – начало христианской любви. Она расцветает в любовь Христову, когда свободный дар любви достигает не только до любимых (это умеют делать все), но до нелюбимых, до тех, которые нас ненавидят, которые нас считают врагами, которые для нас считаются чужими. Если мы не умеем нашей любви распространить на тех, которые нам враги, это значит, что мы еще помним только себя и что все наши действия, все наши чувства исходят от не преображенного ещё человеческого сознания, которое находится вне тайны Христа. Мы призваны любить щедрым сердцем, а щедрость, даже природная, заключается в том, что человек жаждет давать, ликует, когда он может отдать не только ему ненужное, но самое ему драгоценное, в конечном итоге – свое сердце, свою мысль, свою жизнь. Мы не умеем любить, но вся жизнь – школа любви, или наоборот, страшное время тёмного, холодного отчуждения.

И вот Христос нам открывает путь, как научиться любви: каждый раз, как на пути любви я себя самому вспомнюсь, каждый раз, как я встану преградой между своим живым, истинным движением сердца и действием, я должен обернуться к себе и сказать: Отойди от меня, сатана (Мк. 8, 33): ты помышляешь о земном, а не о небесном... Каждый раз, как, проявляя любовь, я буду требовать ответной любви, благодарности за благодеяния, я должен обратиться к Богу и

2 ✞ сказать: Прости, Господи, я осквернил тайну Божественной любви... Каждый раз, когда в ответ на чужую ненависть, на клевету, на отвержение, на отчуждение я замкнусь и скажу: Этот человек мне чужой, он мне враг, – я должен знать, что для меня – не только во мне, но для меня самого – закрылась тайна любви, я вне Бога, я вне тайны человеческого братства, я не ученик Христов.

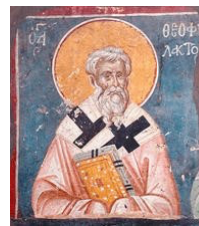
Вот путь; Христос не напрасно говорит, что путь в Царство Небесное – узкий, что врата узкие: очень узок этот путь, **очень требовательна заповедь Христова, беспощадно требовательна, потому что она относится к области любви, а не закона.** Закон определяет нам правила жизни, но он всегда где-то кончается, и за этим пределом мы от него свободны. Любовь же предела не знает; она требует нас до конца, всецело. Мы не можем только какой-то частью души согреться; если мы это допустим, мы потухнем, охладеем. **Мы должны заплыть всем нашим сердцем, и волей, и телом, и превратиться в купину неопалимую, в тот куст, который видел Моисей в пустыне, – который горел всем своим существом и не сгорал.** Человеческая любовь, когда она не освящена Божественной тайной, поедает вещество, которым питается. **Божественная любовь горит, превращает всё в живое пламя, но не питается тем, что горит;** в этой Божественной любви сгорает все, что не может жить вечно; остается чистое и светлое пламенение, которое превращает человека в Бога, как Ветхий Завет говорит, как Христос повторяет. Будем учиться ценой ожога любви, ценой отвержения от себя, ценой жертвы – **будем учиться этой любви. И только тогда сможем мы сказать, что мы стали учениками Христа.**

Аминь.



Блаженный Феофилакт Болгарский

Во имя Отца и Сына и Святого Духа.



Апостолы имели быть посланы на проповедь и потому ожидали себе многих гонителей и наветников. Итак, если б апостолы, тяготясь гонением, потом желая отмстить оскорбителям, умолкли и перестали бы учить, то солнце Евангелия погасло бы.

Посему-то Господь предварительно убеждает апостолов не приступать к мщению врагам, но все случающееся переносить мужественно, будет ли кто обижать их, или несправедно злоумышлять против них. Так и сам Он поступил на кресте, говоря: «Отче! прости им, ибо не знают, что делают» (*Лук. 23, 34*).

Потом, чтобы апостолы не сказали, что такая заповедь — любить врагов невозможна, Он говорит: **чего желаешь ты себе самому, то делай и другим, и будь в отношении к другим таков, каковыми желаешь иметь в отношении к тебе самому других.**

Если желаешь, чтоб враги твои были для тебя суровы, несправедливы и гневливы, то будь и ты таков. Если же, напротив, желаешь, чтоб они были добры и сострадательны, и непамятозлобивы, то не считай невозможным делом — и самому быть таковым. Видишь ли врожденный закон, в сердцах наших написанный? Так и Господь сказал: «Вложу закон Мой во внутренность их и на сердцах их напишу его» (*Иерем. 31, 33*).

Потом предлагает им и другое побуждение, именно: если вы любите любящих вас, то вы подобны грешникам и язычникам; **если же вы любите злобствующих на вас, то вы подобны Богу, который благ к неблагодарным и злым.**

Итак, чего вы желаете: грешникам ли быть подобными, или Богу? Видишь ли божественное учение? Сначала Он убеждал тебя законом естественным: чего желаешь себе, то делай и другим; потом убеждает и кончиною, и наградою, ибо в награду вам обещает то, что вы будете подобны Богу.

Аминь.



The Children's Word

"Let the little children come to me, and do not forbid them, for to such is the Kingdom of Heaven." Mark 10:14

Sunday, September 29, 2024

Volume 12, Issue 39

A Ministry of the
Orthodox Christian Network 

The easy way

Have you ever taken a test? Sometimes you might have some hard questions to answer. Some of them might be kind of easy. And on a test, sometimes the hard ones and the easy ones might be all mixed up together.

The gospel reading today tells us about the hard things and the easy thing we must do if we want to be good followers of Christ. The gospel says, "If you love those who love you, what credit is that to you? For even sinners love those who love them...But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High."



Saint Luke, writing the Gospel

So the easy thing is to love people who love us! The easy thing is to do good to those who do good to us. The easy thing is to give to people who give things back to us. That's the easy thing. We can do that!

The hard thing is to love our enemies, to do good to people who are mean to us, to give to people who might not give us anything back. God wants us to do the easy things, of course. (You're nice to your friends, aren't you?) But God wants us to do the hard things, too. God wants us to be nice to our enemies and to people who aren't so nice to us. You can show you are a Christian by doing the hard things, too!

WORD SEARCH

Can you find these words in the jumble?

- Constantinople
- Enemies
- Gospel
- Love
- Luke
- Melodist
- Neighbor
- Romanos
- Sing
- Test

| | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| R | R | F | Y | P | K | M | W | S | W | X | P | G | T | E |
| Y | O | O | R | U | B | W | K | I | L | Y | K | S | C | N |
| I | J | M | B | U | F | D | V | N | H | I | I | O | E | E |
| O | L | F | A | H | E | Q | J | G | Q | D | N | F | V | M |
| Y | C | L | M | N | G | X | K | R | O | S | P | B | O | I |
| K | H | L | B | B | O | I | W | L | T | P | Q | U | L | E |
| R | D | L | U | O | L | S | E | A | C | R | H | X | G | S |
| G | K | M | W | K | U | M | N | N | D | Z | W | D | F | F |
| K | T | R | C | A | E | T | P | W | P | I | B | H | C | R |
| U | N | U | Y | Y | I | E | L | O | H | B | T | U | E | Z |
| Y | T | C | O | N | T | S | E | T | P | R | I | M | C | R |
| G | X | Q | O | O | Y | Q | R | G | Z | I | E | Z | S | P |
| Z | M | P | G | O | S | P | E | L | M | O | K | J | Q | D |
| T | L | T | C | K | I | R | J | O | E | Z | S | G | Z | D |
| E | S | O | V | E | H | I | X | D | W | C | U | X | O | P |

WHAT'S IN THE ICON?

In this icon, you can see lots of other great "singer saints" of our Church.

This week, we celebrate Saint Romanos, but we also celebrate Saint John Kukuzelis the Singer and Saint Gregory the Singer of Mount Athos.

Can you find their music scrolls?



SAINT ROMANOS THE MELODIST OF CONSTANTINOPLE



Has anybody ever made fun of you for something? How you dress? How you dance? How you play soccer or basketball? How you answer questions in school? Pretty much everybody has been made fun of, at least a little bit!

You know, our saints understand us because they lived on earth too. People made fun of Saint Romanos for his bad singing. Romanos worked in the great church of Agia Sophia in Constantinople. He hadn't been to

much school, and he had never really learned how to sing. Plus, he had a bad voice. People laughed at him, and made fun of him—even some of the other priests and deacons did!

Saint Romanos prayed to the Holy Theotokos. He even cried as he prayed again and again, because he wanted so much to sing well. He asked her to help him. That night, Romanos had a dream and the Theotokos gave him a scroll of music. The next day was Christmas, and Romanos sang this music she gave him. He sang beautifully, and everybody was amazed!

Saint Romanos is one of the “singer saints” of our church. He wrote lots of the hymns we hear in our church. The Theotokos helped him more than he ever could imagine!

We celebrate St. Romanos on Tuesday, October 1st (OC: October 14th).

Saint Romanos, pray for us!



The Children's Word is a weekly bulletin for Orthodox Christian young people. Copyright 2024 Alexandra Houck. Email is [orthodoxchildrensword\(at\)gmail.com](mailto:orthodoxchildrensword(at)gmail.com). Find it each week at myocn.net.