

THE 26th DAY OF THE MONTH OF JUNE
COMMEMORATION OF OUR VENERABLE FATHER DAVID OF THESSALONICA
AT VESPERS

On "Lord, I have cried ...", these stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O most blessed father David, * who dost eminently irradiate your mind with abstinence, * thou didst take wing to the First Cause of good things * and wast shown to be a pillar of light, * with godly understanding * ever illumining with thy words and deeds * all who have recourse to thee. * Wherefore, we honor and bless thee.

Like a right melodious bird * thou didst establish thy shelter * in the branches of a tree, O father, * frozen by the cold * and burned by the heat; * and thou didst therefore receive golden wings * of dispassion and perfection, * and hast made thine abode in the heights of heaven, * ever praying for us who praise thee.

Having utterly consumed the pleasures of the flesh * with the divine ember of dispassion, * thou didst remain unconsumed, O venerable one, * holding burning embers in thy hand * before the face of the emperor, * who was amazed at thy radiance. * Wherefore, great favor hath been given thee by God, * Who through grace hath made thee a great intercessor, O blessed one.

Glory ..., in Tone VI:

O venerable father, word of thy corrections hath gone forth into all the earth; wherefore, thou hast obtained the reward of thy labors in the heavens, hast destroyed legions of the demons, and attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou hast boldness before Christ God, beg thou peace for our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "On the third day ...":

"Pondering Thy seedless conception, * Thine ineffable birth, * I marvel greatly. * How was it Thy good pleasure to die * as a malefactor, O my Son?" * weeping, the all-pure one exclaimed.

At the Aposticha, Glory ..., in Tone VIII:

We, the multitudes of monks, honor thee as our guide, O David our father; for by thy steps we have truly learned to walk aright. Blessed art thou who, laboring for Christ, didst denounce the power of the enemy, O converser with the angels and companion of the venerable and the righteous. With them entreat the Lord, that our souls find mercy.

Stavrotheotokion: Spec. Mel.: "O all-glorious wonder ...":

The unblemished heifer, * beholding the Bullock * nailed of His own will to the Tree, * cried out, lamenting piteously: * "Woe is me, * my Child most beloved! * How hath the ungracious Jewish multitude recompensed Thee, * wishing to leave me bereft of Thee, * a most Beloved?"

Troparion, in Tone VIII:

In thee, a father, that which was created in God's image was manifestly saved; for, taking up thy cross, thou didst follow after Christ, and laboring thou didst teach us to disdain the flesh, in that it is transitory, but to care for the soul as a thing immortal. Wherefore, thy spirit rejoiceth with the angels, O venerable David.

AT MATINS

Canon of the venerable one, the acrostic whereof is: "With divine words I hymn thy life, O blessed one", the composition of Joseph, in Tone V:

ODE I

Irmos: Bringing battles to nought with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, which chanteth a hymn of victory.

Assembling, with hymns we honor thy radiant and divine memory, O all-blessed David, through the divine Spirit recognizing thee as an heir of the light and the day, O venerable one.

Having mortified thy members on the earth, O father, thou didst have Christ our. Life dwelling in thy heart, Who hath destroyed the power of the devil who brought death upon mankind.

Submitting to the laws of the Master, O venerable one, thou didst take thy cross upon thy shoulder and, following after His steps, didst cast down the arrogance of the deceiver, laying him low.

Theotokion: Thou wast shown to be adorned with the beauty of the virtues, O Ever-virgin, and didst give birth to the comely Christ Who hath adorned men with the comely beauties of divinity.

ODE III

Irmos: O Christ, Who by Thy command didst fix the earth upon nothingness and suspend its weight unsupported: establish Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

Having caused the comeliness of thy body to wither away through abstinence, O father, namesake of the prophet, thou didst receive rays of the divine Spirit and didst emit splendid beams of dispassion and gifts of healing.

Following the life of the saints, O thou who art most rich, thou wast wholly sanctified by divine deeds. Wherefore, thou dost mystically sanctify those who celebrate thy holy festival with faith, O most blessed and God-bearing father.

Having lulled to sleep the pleasures of the body by prayers, vigils and ascetic struggles, O venerable father, thou didst truly repose, falling asleep in peace. Wherefore, those who honor thee with love have acquired thee as an ever-vigilant protector.

Theotokion: Thou hast been shown to be more honorable than the angels, O Virgin, having given birth to their Creator. Wherefore, I entreat thee, O pure one: Sanctify my mind and illumine my heart, dispelling the cloud of the passions.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Subduing the passions of the flesh by abstinence, O wise and blessed father, thou wast shown to be an angel with a body; and like a melodious bird thou didst establish thy shelter in the branches of a tree and didst furnish thy mind with wings. Wherefore, enriched by the activity of miracles, thou didst pass on to the Lord Whom thou didst desire from childhood. O all-glorious David, entreat Christ God, that He grant remission of sins to those who honor thee.

Glory ..., Now & ever ..., Theotokion:

Fallen into the subtle temptations of enemies visible and invisible, and beset by the storm of my countless offenses, I flee to the haven of thy goodness, as to my fervent help and protection, O pure one. Wherefore, O all-pure one, earnestly beseech Him Who was incarnate of thee without seed, in behalf of all thy servants who pray to thee unceasingly, O all-pure Theotokos, ever entreating Him to grant remission of offenses to those who hymn thy glory as is meet.

Stavrotheotokion: **T**he ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, exclaimed, weeping, and bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee; but my womb doth burn, beholding Thy crucifixion, which Thou dost endure in the lovingkindness of Thy mercy. O longsuffering Lord, abyss and inexhaustible wellspring of mercy, take pity, and grant remission of offenses unto those who with faith hymn Thy divine sufferings."

ODE IV

Irmos: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

Heeding the Spirit's words of life, and forsaking the salty sea of life, with thy tear-drops thou didst dry up the torrents of the passions.

Full of understanding and grace, O father David, in stillness thou didst seek the Benefactor of all and didst receive His radiance.

Having splendidly shown forth thy life through the violence of nature, O venerable one, with the cooperation of the Spirit thou didst deliver men from evil offenses.

Theotokion: O most hymned Mistress, we hymn thee who ineffably gavest birth to God and dost incomparably transcend the choirs of the angels in beauty.

ODE V

Irmos: O Thou Who art clothed in light as with a garment, I rise at dawn unto Thee, and to Thee do I cry: enlighten my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

Lifting thine eyes and thoughts to Him Who was lifted up upon the Cross, O father, in the branches of thy tree thou didst persist, burned by the heat of clay and frozen by the cold.

Thou wast shown to be of appearance wholly like lightning, O most blessed one, bearing fire in thy hands and censuring the sovereign with incense.

O most blessed and venerable one, thou dost now behold the beauty of God not in indistinct images, nor by illusion, but face to face, directly.

A most comely grape of the divine vine wast thou shown to be, O venerable David, pouring forth the wine of compunction for those made foolish by the drunkenness of the passions.

Theotokion: O Theotokos, direct my life and the movements of my mind to the will of God Who hath ineffably come to us through thee.

ODE VI

Irmos: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

Thou wast shown to be a temple of the divine Spirit, O venerable David, having confined thyself to a little perch, winning space through confinement.

Thou didst incline thy soul to the laws of the Master, O father, and wast full of light and a recipient of the gifts of the Spirit.

Thy life hath been shown to the ends of the earth as truly adorned with miracles, O God-bearing father. Wherefore, we praise thee with faith.

Theotokion: In manner transcending nature thou didst weave flesh of thy pure blood for Him Who fashioned man, O Theotokos. Wherefore, we hymn thee as is meet.

Kontakion, in Tone I: Spec. Mel.: "The choir of the angels ...":

An ever-blossoming garden, bearing the fruits of the virtues, thou didst appear in the tree of a grove, like a right melodious harp, and receiving the Lord, the Tree of life, in thy heart all the more, and cultivating it like a garden, O divinely wise one, thou hast thereby nurtured us with grace. Pray thou ever in our behalf, O most blessed David.

Ikos: The everlasting flame kindleth the furnace of my pleasures, O venerable David; but do thou extinguish it by thy supplications as with thy copiously flowing tears, lighting the ember of the love of my Creator, O blessed one, as of old thou didst bear one in thy hand as a sacrifice, astonishing the emperor, that I may hymn thee, O light-bearing and most blessed David.

ODE VII

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the youths who chanted together: Blessed art Thou, O God!

Thou didst fix thyself firmly in the branches of the tree, O venerable one, ever watering it with the outpourings of thy tears, and chanting continually: Blessed art Thou, O God!

Thou didst extend all thy desire to God, O God-bearer, and didst make thy whole heart a receptacle of divine gifts, chanting: Blessed art Thou, O God!

When the emperor beheld thee shining with light and holding a burning ember in thy hand, he marveled and fell at thy feet.

Theotokion: The curse of mankind was abolished by thy birthgiving, O thou who alone art most blessed; wherefore, we glorify thee forever as full of grace, O Theotokos.

ODE VIII

Irmos: The youths, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn ye the Lord, all ye works, and exalt Him supremely for all ages!

Thou wast shown to be the dawning of understanding for those amid the darkness of life, O blessed one, shining forth the light of knowledge upon all who honor thee with love and exalt Christ supremely for all ages.

Thou wast upright, humble and meek, faithfully emulating David thy namesake; wherefore, with him thou hast inherited the land of the meek for all ages, O father.

Thou wast shown to be a divinely radiant pillar of monastics, O blessed David, and another prophet of God, foretelling the coming divine manifestations of the Spirit of God.

Theotokion: Thee, the beauty of Jacob, whom God loved and whom He chose, O Virgin, do we all hymn as the only blessed one, for all ages.

ODE IX

Irmos: Rejoice, O Isaiah, the Virgin hath conceived in her womb and borne a Son, Emmanuel, both God and man. Orient is His name, and magnifying Him we call the Virgin blessed.

Assembling today, O ye faithful, let us all celebrate the sacred festival of the sanctified father, who shone forth in abstinence and dedicated himself wholly to God through a life of perfection.

Like a tree wast thou planted by waters, O venerable one, bearing fruit, through streams of spiritual virtues; and establishing thy nest amid the branches of a tree like an eagle, O father, thou didst furnish thy mind with wings to fly to the heavens.

Prophetically knowing the time of thy departure, O David, thou didst foretell it to the people when, being sent, thou didst avert the sovereign's great displeasure which was against them, O wise one.

Today thy holy memory doth sanctify us who keep it faithfully, O venerable David; for thou didst lead a holy life and dost ever rejoice with the saints, O holy one.

Theotokion: **E**zekiel foresaw thee as a splendid portal through which Christ our true God passed. Him do thou earnestly entreat, O pure one, that He open unto me the portal of repentance, I pray.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Thou didst avoid the gladness of the world as though it were filth, and, causing thy flesh to wither away through fasting, thou didst renew the strength of thy soul, O venerable and glorious one, and wast enriched with heavenly glory. Wherefore, cease thou never to entreat the Lord in our behalf.

Theotokion: **O** Mistress, saved by thee we confess thee to be the true Theotokos; for thou didst ineffably give birth unto the Lord, Who by His Cross hath destroyed death and drawn to Himself the assemblies of the venerable, with whom we praise thee, O Virgin.

Aposticha stichera from the Oktoechos, and Glory ..., in Tone V:

O venerable father, thou gavest neither sleep to thine eyes nor slumber to thine eyelids, until thou didst free thy soul and body from the passions and didst prepare thyself as a habitation for the Spirit; for Christ, coming with His Father, made His abode within thee, and thou wast a favorite oft he consubstantial Trinity. O David our father, thou great herald: pray that our souls be saved.

Now & ever ..., Theotokion, or this Stavrotheotokion: Spec. Mel.: "Rejoice ...":

When thou didst behold, suspended upon the Tree, the uncultivated Cluster Whom thou didst put forth like a vine, thy divine womb was pierced as with a spear, and thou didst say: "What is this, O my Son and God? How is it that Thou Who healest all infirmities and sufferings, and in Thy divine nature art immune to suffering, dost endure suffering? How have these ungrateful people rewarded Thee, their Benefactor, for the good things Thou didst do for them," cried the all-pure one. Yet pray thou, that by His sufferings I may be freed from the passions, and I may glorify thee.