

9. JULY. 2017.

5-th. SUNDAY AFT.PENTECOST.

TONE – 4.

VENERABLE FATHER DAVID OF THESSALONICA.

9, ЛИПЕНЬ, 2017.

5-та. НЕДІЛЯ ПО П'ЯТИДЕСЯТНИЦІ.

ГОЛОС – 4-ий.

ПРЕПОДОБНОГО ОТЦЯ НАШОГО ДАВИДА СОЛУНСЬКОГО



Who was David of Thessaloniki, and why did he live in a tree?

Well, you know from earlier postings about the odd kind of saint called a “stylite,” one who lives on a pillar. The term for tree-dwelling saints is “dendrite.” So David of Thessaloniki is a dendrite.

To make a long story short, David is said to have been an ascetic monk living roughly between 450-550 c.e. He was thought to have come to Thessaloniki in Greece from Mesopotamia. He entered the monastery of Saints Theodore and Merkourios. While there, he somehow got it into his head that the thing to do was to make his dwelling up in the branches of the almond tree that grew beside the monastery church. He thought that if he did that, he would somehow learn God’s will for him. So he lived in the tree in the heat of summer and cold of winter for three years. After that time, an angel

appeared to him, saying that God had heard his prayers, but that it was time for David to climb down and live in a monastic cell like other monks. Because of his eccentric asceticism, David gained a local reputation as a holy man and healer, and was visited by many people seeking his help..

Greek icons of David of Thessaloniki often have him holding a scroll upon which is written: “The true monk is one who in this life has nothing but Christ.”

Being of Thessaloniki, David is one of the many Greek saints celebrated in Slavic Orthodoxy as well. This is a Greek icon and shows David sitting in his almond tree residence, and a non-saint kneeling at right. We know he is not a saint because he has no halo. At left is seated a crowned figure identified by another red inscription, partly abbreviated as: Ο ΠΡΟΦ ΔΑΒΙΔ[THE PROPHET DAVID]

In Eastern Orthodoxy, the King David of the Old Testament is commonly titled as “Prophet.” In this Greek icon, King David holds a scroll reading an excerpt from Psalm 92:12 (91:13):

“The righteous shall flourish as a palm-tree: he shall be increased as the cedar in Lebanon.”

Remember that in icons, people speak through their scrolls, like in cartoon bubbles. So King David is saying that David of Thessaloniki is one of the righteous, and of course the mention of two kinds of trees relates to David of Thessaloniki living in a tree.

The figure shown in the clouds above is of course Jesus. russianicons.wordpress.com/tag/david-of-thessalonica/

TROPAR OF SUNDAY IN TONE – 4. When the women disciples of the Lord learned from the angel the joyous message of Your Resurrection, they cast away the ancestral curse and with gladness told the apostles; Death is overthrown. Christ God is risen, granting the world great mercy.

TROPAR OF THE TEMPLE (ST. ELIA) IN TONE-4. An angel incarnate, the foundation of prophets and second forerunner of the coming of Christ, glorious Elias sent grace from on high to Elisha to cast out sickness and cleanse lepers. Therefore he pours forth healing for all who honour him.

TROPAR OF VENERABLE FATHER IN TONE-8. In you the image of God was preserved, because you took up the Cross and followed Christ. You taught us to disregard the flesh for it passes away but to care instead for the soul, since it is immortal. Therefore your spirit rejoices with the angels, venerable David.

KONDAK OF SUNDAY IN TONE - 4. My Saviour and Redeemer arose from the tomb as God and delivered the earthborn from bondage. He has shattered the gates of Hades and as Master, He has risen on the third day.

KONDAK OF TEMPLE (ST. ELIA) IN TONE-2. O greatly renowned Prophet Elias, who foresaw the great deeds of our God; you stopped the rains of heaven by your command. Intercede for us with the only Lover of mankind. GLORY to the Father and the Son and the Holy Spirit.

KONDAK OF VENERABLE FATHER IN TONE-1. In the garden with your fruits of virtues, You lived like a sweet-singing bird, in your heart you cultivated paradise, accepting the Tree of Life of the Lord O Divinely wise One, through which you give nourishment to us by grace, always pray for us David All Blessed One. NOW AND FOREVER and to the ages of ages, Amen.

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 4-ий. Світлу ю воскресіння проповідь, від ангела почувши Господні учениці, і прадідне осудження відкинувши, апостолам хвалячися, промовляли. Знищена смерть, воскрес Христос Бог, даруючи світові велику милість

ТРОПАР ХРАМУ (СВ. ІЛЛІ) НА ГОЛОС 4-ий. У тілі ангел, пророків основа, другий предтеча пришестя Христового - Ілля славний, з висоти послав Єлисеєві благодать недуги відганяти і прокажених очищати. Тому і всім, що почитають його, зливає зцілення.

ТРОПАР ПРЕПОДОБНОМУ НА ГОЛОС 8-ий. На тобі, явно здійснився образ, тому що, узявши хрест, ти пішов по слідах Христа в ділі навчив зневажати тіло, яке добре, а піклуватися про душу, бо вона безсмертна, а тому і радіє із ангелами, преподобний Давиде, дух твій.

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 4-ий. Спас і Визволитель мій, із гробу як Бог, воскресив від смерті земнородних і ворота пекельні сокрушив, і, як Владика, на третій день воскрес.

КОНДАК ХРАМУ (СВ. ІЛЛІ) НА ГОЛОС 2-ий. Пророче і провидче великих діл Бога нашого, Ілля великоіменитий, вістунням твоїм ти зупиняв і водоточні хмари. Моли за нас Єдиного Чоловіколюбця. СЛАВА Отцю і Сину і Святому Духові.

КОНДАК ПРЕПОДОБНОГО НА ГОЛОС 1-ий. У саду плодами твоїх добродійств обтяженому, жив ти немов милозвучна пташка, рай же у своєму серці вмістивши, дерево життя у Господа зростив ти богомудро, і від нього насичуєш і нас благодаттю, молися завжди за нас усіх, Давиде всеблаженний. І НИНІ і повсякчас і на віки вічні, Амінь.

THEOTOKION IN TONE-6. O Protection of Christians that cannot be put to shame, unchanging mediation unto the Creator, do not despise the suppliant voices of sinners, but be quick to come to our aid, O Good One, who in faith cry out to You: hasten to intercession and come quickly to make supplication, for You, O Theotokos, always protect those who honour You.

READER : “ **PROKIMEN IN TONE-4.** How marvelous are Your works, O Lord. In wisdom You have made them all.”

CHOIR : “ How marvelous are Your works, O Lord. In wisdom You have made them all.”

READER : “ Bless the Lord, O my soul. O Lord my God, You have been greatly magnified.”

CHOIR : “ How marvelous are Your works, O Lord. In wisdom You have made them all.”

READER : “ **ANOTHER PROKIMEN IN TONE – 7.** Precious in the sight of the Lord is the death of His Saints.”

CHOIR : “ Precious in the sight of the Lord is the death of His Saints.”

БОГОРОДИЧНИЙ НА ГОЛОС 6-ий.

Заступнице християн усердная, молитвенница до Творця надійная, не зневаж молитви грішників, але прийди швидше, як Благая, на поміч нам, що з вірою звиваємо до Тебе, поспіши на молитву і скоро прийди на благання, бо Ти заступаєшся завжди за тих, що шанують Тебе, Богородице.

ЧИТ. ; “ ПРОКІМЕН НА ГОЛОС 4-ий. Які величні діла Твої, Господи, все премудрістю сотворив єси.”

ХОР. : “ Які величні діла Твої, Господи, все премудрістю сотворив єси.”

ЧИТ. “ Благослови, душе моя, Господа, Господи Боже мій, Ти велми звеличився єси.”

ХОР. : “ Які величні діла Твої, Господи, все премудрістю сотворив єси.”

ЧИТ. : “ **ДРУГИЙ ПРОКІМЕН ПРЕПОДОБНОМУ НА ГОЛОС 7-ий.** Чесна перед Господом смерть преподобних Його.”

ХОР. : “ Чесна перед Господом смерть преподобних Його.”

EPISTLE/ АПОСТОЛ: Romans 10 : 1 - 10.

10 Brethren, my heart’s desire and prayer to God for Israel is that they may be saved. ² For I bear them witness that they have a zeal for God, but not according to knowledge. ³ For they being ignorant of God’s righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. ⁴ For Christ is the end of the law for righteousness to everyone who believes.

⁵ For Moses writes about the righteousness which is of the law, “The man who does those things shall live by them.” ⁶ But the righteousness of faith speaks in this way, “Do not say in your

heart, "Who will ascend into heaven?" (that is, to bring Christ down *from above*)⁷ or, "Who will descend into the abyss?" (that is, to bring Christ up from the dead).⁸ But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach):⁹ that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.¹⁰ For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.¹¹ For the Scripture says, "Whoever believes on Him will not be put to shame."¹² For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.¹³ For "whoever calls on the name of the LORD shall be saved."

READER : " **ALLELUIA** IN TONE-4. Bend your bow and proceed prosperously, and be king because of truth, meekness, and righteousness. Alleluia."

CHOIR : " Alleluia, Alleluia, Alleluia."

ЧИТ. ; " **АЛИЛУЯ** НА ГОЛОС 4-ий. Натягни лука та йди щасливо і царствуй по правді, лагідно і справедливо. Алилґя."

ХОР. : " Алилґя, Алилґя, Алилґя."

READER : " You have loved righteousness and hated iniquity. Alleluia."

CHOIR : " Alleluia, Alleluia, Alleluia."

ЧИТ. ; " Ти полюбив правду і зненавидів беззаконня. Алилґя."

ХОР. : " Алилґя, Алилґя, Алилґя."

READER : " **ANOTHER ALLELUIA** IN TONE – 6. Blessed is the man who fears the Lord, who greatly delights in His commandments."

CHOIR : " Alleluia, Alleluia, Alleluia."

ЧИТ. : " **АЛИЛУЯ** НА ГОЛОС 6-ий. Блажен муж, що боїться Господа, заповіді Його дуже любі йому."

ХОР. : " Алилґя, Алилґя, Алилґя."

GOSPEL /ЄВАНГЕЛІЄ: Matthew 8 : 28 - 9 : 1.

²⁸ When He had come to the other side, to the country of the Gergesenes, there met Him two demon-possessed *men*, coming out of the tombs, exceedingly fierce, so that no one could pass that way. ²⁹ And suddenly they cried out, saying, "What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?"

³⁰ Now a good way off from them there was a herd of many swine feeding. ³¹ So the demons begged Him, saying, "If You cast us out, permit us to go away into the herd of swine."

³² And He said to them, "Go." So when they had come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea, and

perished in the water. ³³ Then those who kept *them* fled; and they went away into the city and told everything, including what *had happened* to the demon-possessed *men*. ³⁴ And behold, the whole city came out to meet Jesus. And when they saw Him, they begged *Him* to depart from their region.

9 So He got into a boat, crossed over, and came to His own city

COMMUNION VERSE: “ Praise the Lord from the heavens, praise Him in the highest. Alleluia.” “ The righteous man shall be in everlasting remembrance. He shall not fear evil tidings. Alleluia.”

ПРИЧАСНИЙ. “ Хвалить Господа з небес, хвалить Його в вишніх. Аلیلія.” “ В пам'ять вічну буде праведник, лихої слави він не убоїться. Аلیلія.”



St. Paul's words concerning salvation in today's Epistle (Romans 10:1-10) are most assuring: “[If you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.” There is such certainty in these words! The demands are very clear and the blessed result of meeting these demands is equally so. Christians have held firmly to this assurance from earliest times.

Having required this loyalty to Christ, St. Paul shows us that salvation of humans ought not to be seen as something impossibly difficult to attain. Heretics, such as the Gnostics who were active in the time of the Apostles, made salvation, or as they preferred to call it, “enlightenment”, a matter

available only to the elite few who would be diligent in their study of the esoteric knowledge and disciplines taught by certain teachers.

This was not how Christians viewed the matter. Salvation depended upon one's confessing and believing, not upon the memorization of complicated formulas and formulations, nor upon unusual disciplines. In fact the way of salvation in Christ was so simple that even people with little education and few means could confess and believe – and spread the news of salvation in the Lord throughout the world. That was just what they did. Note that the vast majority of people who followed Christ from the very beginning were simple shepherds and fishermen. These were the ones who believed and confessed and who won the world to the Gospel.

The Orthodox Christian faith holds up very well among world religions and philosophies. As we begin to understand and live it , we find that it is a most precious treasure. This treasure is one which grows the more it is shared. Let us be diligent and consistent: let us confess and believe.

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A **stylite** or **pillar-saint** is a type of Christian ascetic who live on pillars, preaching, fasting and praying. Stylites believe that the mortification of their bodies would help ensure the salvation of their souls. Stylites were common in the early days of the Byzantine Empire. The first known stylite was Simeon Stylites the Elder who climbed a pillar in Syria in 423 and remained there until his death 37 years later.

Palladius of Galatia tells of Epiidius, a hermit in Palestine who dwelt in a mountaintop cave for twenty-five years until his death. St. Gregory of Nazianzus speaks of a solitary who stood upright for many years together, absorbed in

viewpoints could find themselves within calling distance of each other, and would argue with one another from their columns.

There were many others besides these who were not so famous, and even female Stylites are known to have existed.

For the majority of the pillar hermits the extreme austerity of the lives of the Simeons and of Alypius was somewhat mitigated. Upon the summit of some of the columns a tiny hut was erected as a shelter against sun and rain, and other hermits of the same class among the Miaphysites lived inside a hollow pillar rather than upon it. Nonetheless, the life was one of extraordinary endurance and privation.

In recent centuries this form of monastic asceticism has become virtually extinct.

<https://en.wikipedia.org/wiki/Stylite>

contemplation, without ever lying down. Theodoret assures us that he had seen a hermit who had passed ten years in a tub suspended in midair from poles).

There seems no reason to doubt that it was the ascetic spirit manifested in such examples as these which spurred men on to devise new and more ingenious forms of self-mortification and which in 423 led Simeon Stylites the Elder first of all to take up his abode on the top of a pillar. Simeon had a continuous series of imitators, particularly in Syria and Palestine. Daniel the Stylite may have been the first of these, for he had been a disciple of Simeon and began his rigorous way of life shortly after his master died. Daniel was a Syrian by birth but he established himself near Constantinople, where he was visited by both the Emperor Leo and the Emperor Zeno. Simeon the Younger, like his namesake, lived near Antioch; he died in 596, and had for a contemporary a hardly less famous Stylite, Saint Alypius. Alypius, after standing upright for 53 years, found his feet no longer able to support him, but instead of descending from his pillar lay down on his side and spent the remaining fourteen years of his life in that position. Roger Collins, in his *Early Medieval Europe*, tells us that in some cases two or more pillar saints of differing theological