# June 26

#### E. Our Ven. Father David of Salonika

Born in the city of Salonika, with a burning love for asceticism from his youth, he built a tent beyond the city, where he practiced asceticism for 70 years, continually abiding in fasting and prayer and lovingly teaching the way of salvation to all those coming to him. Ven. David died about the year 540.

#### Kontakion, tone 1

Like an ever-blooming garden,
Offering the fruits of virtues,
You revealed yourself in a tree of the garden,
Like a sweet-singing bird:
More than paradise,
You accepted the Tree of Life of the Lord in your heart,
For having cultivated it,
O Divinely-wise One,
Through which you give nourishment to us by grace:
Ever pray for us David All Blessed One.

# \* The Appearance of the Tikhvin Icon of Our All-holy Sovereign Lady Theotokos and Ever-virgin Mary

This wonderworking icon, according to tradition, was written by the Holy Evangelist Luke (refer to May 21) and was previously in the Blachernae temple in Constantinople.

In 1383 it appeared over the waters of Ladoga Lake. Gliding through the air and flowing to the city of Tikhvin, the holy icon stopped at the Tikhvinka River where a monastery was built for it (see Novgorod Diocese) in which it abides even up to now<sup>1</sup>.

In 1613 and 1614 the monastery wonderfully, through the intercession of the Mother of God, withstood sustained repeated attacks of the Swedes and later peace was concluded in 1617. As a pillar of peace the authority of the Orthodox Tsar was confirmed in Novgorod forever.

The holy Tikhvin icon of the All-holy Theotokos also became glorified for other many wonderful signs and healing<sup>2</sup>.

Troparion, tone 4

Today, like the brightest sun, Your all-honorable icon, O Sovereign Lady, Shining on us through the air Enlightening the world through beams of mercy, Which Great Russia piously received as a certain divine gift from above, Glorifying you, O Mother of God and Lady of all,

And joyfully magnifying Christ our God born of you:

Pray to Him, O Lady Queen Theotokos,

To protect every Christian city and country unharmed

From all slander of enemies,

And to save those who faithfully venerate his divine and your immaculate image, O Virgin unwedded.

#### Kontakion, tone 8

Let us hasten, O people, to the Virgin Theotokos Queen, Thanking Christ God and tenderly gazing at her wonderworking icon, Let us fall down and sing to her:

O Lady Mary, you visited this country,

Through the wonderful appearance of your honorable image,

In peace and in good season saving our faithful Emperor and all Christians, Showing them to be heirs of the heavenly way of life:

Therefore we faithfully call to you:

Rejoice, O Virgin, the salvation of the world.

**Paramoea** and so forth see on June 23.

Ven. John, Bishop of the Goths. See May 19.

## St. Dionysius, Archbishop of Suzdal

Tonsured in the Kievan Monastery of the Caves, then becoming a hermit who settled in a cave near Nizhni Novgorod on the shore of the Volga, he founded (most likely before 1365) the Nizhniy Novgorod Monastery of the Caves and was among the disciples and companions of Ven. Sergius. For his extensive knowledge of the canons of faith and strict ascetic life, St. Dionysius received universal respect. He labored hard to eradicate the heresy of the Strigolniks. Contemporaries saw in him "a man who was gentle, reasonable, who knew the Holy Scriptures, was learned, glorious in fasting and full of love for all". In 1374 he was consecrated the bishop of Suzdal by the Metropolitan St. Alexis, and then elevated to the rank of archbishop. Later, after being elected Metropolitan of all the Russias, St. Dionysius, returning from Constantinople, was arrested in Kiev by the Lithuanian prince. In prison, he spent all his time in prayer and fervent compunction before his death (on October 15, 1385). His relics repose in St. Anthony's cave in Kiev.

### Icon of the Mother of God Seven Lakes

There is this story about this icon. In the 17th century near Kazan, a pious monk Euthymius founded and settled in a monastery there. After the passing of 12

years, with the blessing of the Most Reverend Metropolitan Matthew, the venerable one was taken to the Temple of the All-holy Theotokos in Kazan in honor of Her Annunciation and of the wonderworker Gurias and lived there with every obedience. The brethren, remaining in the monastery and after the removal of Euthymius from them, did not stop to render him worthy honor as the organizer of their monastery and asked his blessings and advice in all things. The venerable one also had great love for the brethren who lived in the monastery. He had a certain wonderful image of the Smolensk Hodigitria All-holy Theotokos brought to him while still at his father's home. Blessed by the holy image and although he rather valued it, he decided for the sake of his love for the brethren to give it to the monastery for the blessing of the brethren. This image was carried in cross processions in the Seven Lakes Monastery where it abides even until now. This holy icon is honored not only by the Orthodox but also the heterodox living in Kazan and its vicinity. This feast of the icon is established in memory of the deliverance of the city of Kazan, with the help of the Mother of God, from pestilences which occurred in 1654 and 1771 (see the Kazan Diocese).

#### Lydda Icon of the Mother of God

See March 12 about this Roman icon.

<sup>&</sup>lt;sup>1</sup> Wonder-working Tikhvin icons in other places are: in the New-Tikhvin Convent, in the Tver Nativity Convent, in the Ostashkov Znamenny Convent, in the Tsivil cathedral church, in the Pereiaslavl Danilovsky Monastery, in the Novgorod Church of the Resurrection (appeared in the year 1643) and in the Pavlov Village, Zvenigorod District (see Dushepoleznoe Chtenie [Edifying Reading] 1872).

<sup>&</sup>lt;sup>2</sup> Among the wonders for which this icon was noted was the wonderful healing of children and is why they pray so much before this icon for the protection and health of babies.

S. V. Bulgakov, **Handbook for Church Servers**, 2<sup>nd</sup> ed., 1274 pp. (Kharkov, 1900), pp 0217-0219. Translated by Archpriest Eugene D. Tarris © August 20, 2007; all rights reserved.