

August 7

E. Holy Venerable Martyr Dometius and his Two Disciples

The Holy Ven. Martyr Dometius and his two disciples suffered for Christ during the reign of Julian. The Ven. Dometius was born in Persia and practiced asceticism as a monk in Theodosiopolis on east shore of the Euphrates River. The hegumen of the monastery, seeing the wonderful ascetical efforts of the Ven. Dometius, wanted to vest him with the rank of presbyter, but he, considering himself unworthy, went beyond the Euphrates and settled in a cave near Kura with two disciples. Here he spent his time in fasting, prayer, all night vigils and unceasing psalmody "revealing an undefiled and angelic way". Having destroyed by fasting "the carnal passions", and surrounded by "the indestructible shield of faith", he was, according to the expression of the Church, a fearsome "adversary to the demonic armies" and "truly the son of the grace of God, the successor of the divine pleasures". People of all ranks and conditions flowed to him, seeking from him satisfaction of their spiritual needs. The Emperor Julian, during the war with the Persians, passed by the cave, in which the holy hermit was practicing his asceticism, and seeing the people gathering around him, ordered that the entrance to the cave be sealed and buried Ven. Dometius and his two disciples alive.

Troparion, tone 4

**After disciplining yourself with prayer and fasting on the mountain,
You destroyed the hosts of spiritual enemies,
With the weapon of the Cross, O All-blessed One.
You bravely armed yourself again for martyrdom,
Having destroyed the Apostate with the sword of faith.
For the sake of both you were crowned by God,
O Venerable Martyr, Ever-memorable Dometius.**

Kontakion, tone 6

**Like the most offensive flesh,
And subtly drawing down,
O Venerable Martyr Dometius,
You were shown to be the great instructor of monks,
Not frightened by the fury of the Emperor,
Who did not want to honor Christ as the true God.
For this you died, singing the hymn:
For God is with me, and no one is against me.**

Epistle. Eph. 6:10-17; sel. 233. **Gospel.** John 15:17-27; 16:1-2; sel. 52.

See: If August 7 falls 1) on Saturday, 2) or on Sunday.

See: If the Post feast of Transfiguration falls on Sunday.

Martyrs Marinus the Warrior and Astyrius the Syncleticos (i.e. the Senator), suffered for their faith in Christ in 260 in Palestinian Caesarea. St. Marinus, famous for his valor, at his elevation in rank to centurion, refused to take the usual oath before idols and courageously confessed Christ. For this he was beheaded. St. Astyrius, who was a Christian, after the death of St. Marinus took his body for an honorable burial and for this he also was executed.

Ven. Pimen, the much-ailing, of the Monastery of the Caves

He was born ill and grew up in illness. His parents, hoping to see in him their posterity, thought to bring him up in prosperity and were very much distressed about the illness of their only son. The sick young man only wished that his parents would permit him to go to a monastery. Once, when Pimen very dangerously grew more ill, his parents brought him to the Kievan Monastery of the Caves, asking the venerable fathers of the caves to pray for the healing of their son. And the son secretly prayed that the Lord not return him to his parent's house, but would rather reward him with monastic tonsure. The prayer of the young man was heard. When everyone in the room where they laid Pimen slept, angels appeared in the image of the hegumen and brotherhood and tonsured the young man, and told him that he will be sick until his death, and then they disappeared, having taken with them the cut hair of Pimen. Having heard singing, the monks appeared before the young man and, seeing him in monastic attire with a candle in his hand, were surprised. The hegumen was surprised, when they informed him that, according to the words of Pimen, "the hegumen and the brothers " tonsured him. They went into the church and there on the coffin of St. Theodosius they found the hair of Pimen, and then all understood that the young man was wonderfully tonsured by angels. Remaining ill, Pimen suffered his carnal tribulation with joy and thanked the Lord. Frequently the attendants, shunning him, left him hungry and thirsty on a few days, but Pimen never was angry with them for that. Continuing to be ill, he received the gift to heal the illnesses of others for his patience. Having healed another ill monk, under the condition that he go behind him, and not be angry, Pimen soon observed that one being healed by him from heavy illness is burdened to go behind him. Wishing to educate him, Pimen said to the monk: "Do you not know that an equal reward is received by the ill and by the one who goes behind him? The patience of the ill does not go to waste. He who is patient up to the end will be saved. Let everything I have in this life decay here, if only my flesh remains without corruption there. Let there will be a stinking smell here, if only to enjoy an unspeakable fragrance there". The saint has spent twenty years in suffering. Before his death he received healing, went and bowed before the monastic holy things, said goodbye to each of the brothers, received the Holy Mysteries, and took himself to his

grave in the St. Anthony cave and died there in peace in the year 1110. His relics are to this day in the St. Anthony cave. There is a special service with the Polyeleos for him.

Ven Or, desert-dweller and faster of the Thebaid.

After many years of hermetical asceticism, the Venerable Or founded many Egyptian monasteries in which he himself built cells for the incoming monks. He died as a schema monk in about the year 390. Not being literate, he received the gift to read the Bible.

*S. V. Bulgakov, **Handbook for Church Servers**, 2nd ed., 1274 pp. (Kharkov, 1900), p. 0275-6
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