

April 17

E. Our Venerable Father Simeon, Persian Bishop and Those with him: Ananias and Abdechallas, presbyters, Chusdazates (or Usthazanes) the eunuch, Pusicius the satrap and his daughter Ascitrea and Azades the eunuch` and many others

During the persecution of Shapur (II) in Persia (in 341 or 344), they arrested St. Simeon, the former bishop of Seleucia and Ctesiphon, for torture because of his confession of Christ. The aged Usthazanes, the tutor of the king, reproached the hierarch who was imprisoned in fetters with deviation from the faith. He refused to worship the sun and confessed himself a Christian. This was reported to the king and for this he was sentenced to be beheaded. They beheaded Simeon and other martyrs together with 100 other Christians. In that same Shapur persecution, the eunuch Azades and 1000 other believers in Christ were martyred (see Apr. 14). Only Simeon and Ananias are commemorated in the service

Martyr Adrian

Forced to sacrifice to idols, he destroyed the pagan temple in Corinth, poured out the offerings and scattered them with fire. For this he was burned in the year 251.

Ven. Acacius, Bishop of Melitene

From his youth he was entrusted to St. Otreius, Bishop of Melitene, for his education. From him he received a higher Christian education and, after the death of his teacher, he was unanimously elected to his position. The Ven. Acacius labored hard against the heresy of Nestorius and was present at the Third Ecumenical Council. In his life he had a peaceful disposition and was especially generous: He turned his house into a hospital and he himself looked after the patients. God rewarded him with the gift of wonderworking. Once during a drought, he "through fervent prayer" prayed for rain on the ground and "the summer rains poured down". Another time through the strong faith of the saint the arch of the church was threatening to fail during the divine services but remained whole and fell apart only after the completion of the service by the hierarch. The Ven. Acacius died in about the year 435.

✙Our Ven. Father Zosimus, Hegumen of Solovetsky

He was born in the village of Toltsa, Novgorod Province. From his youth Zosimus was humble, meek and, having learned to read, he especially loved reading divine books. His parents arranged a marriage for him, but he, being, "chaste and meek" and disagreeing "with rightness of heart and purity of mind",

refused the marriage and began to lead the life of a hermit. After the death of his parents Zosimus distributed his estate to the needy and left for the north for silence. At the mouth of the Sumy River, having met the Ven. Herman and having learned from him about the Solovetsky Island, he decided to go there with him. There, having built cells on the shore of the lake, the monks began to practice asceticism. They spent the day in heavy labor, wrestling with the boring nature, and at night glorified the Lord. "With fountain of tears extinguishing the flames of passions", "weary with hunger and thirst", "exhausted by fasting and labor", "and through prayers coming nearer to God", St. Zosimus soon became known to all the north. The glory of the asceticism of the Ven. Zosimus was soon spread, and adherents of piety started to flow to him from all directions. Through the common work of the brotherhood they erected a church in the name of the Transfiguration of the Lord, and Ven. Zosimus was elected as the first hegumen of the new Solovetsky Monastery (see the Archangelsk Diocese). In 1465 the relics of the Ven. Sabbatius were transferred here from the Vyg River and the number of brothers increased yet more. The Ven. Zosimus was an example for the monastic brotherhood. He spent all his time "in prayer and labor and fasting", teaching asceticism to his disciples, "establishing them on the paths of virtues through fasting and labor, raising them to divine zealousness". Together with this the holy hegumen was a true father for his monks. He went to the main land to gather gifts, interceded before the authorities for the monastery in its difficult circumstances, labored over it with inner strength and so forth. God rewarded him with the gift of clairvoyance. He died in 1478. The Holy Church glorifies Ven. Zosimus as the "protector of chastity, unmercenary physician of the sick", "true ascetic, helper of the afflicted, intercessor for the storm-tossed in the sea", "trainer of many monks". In 1547 it was prescribed to honor his memory everywhere, and on August 8, 1566, his relics were solemnly transferred to the chapel of the cathedral temple in the name of Zosimus and Sabbatius where they repose up to now in a silver reliquary.

Troparion, tone 4

**With desire for divine knowledge
You abode in the wilderness,
And there you set your mind to the heavenly mansions,
And having lived your life on earth equal to the way of life of the angels
In prayer, labor and fasting,
You were a paradigm for your disciples.
Therefore God seeing your good intent
Added children for you in the wilderness
Watering them by the flow of your tears.
But having boldness before God,
Remember your flock which you have gathered, O Wise One,
And do not forget to visit your children as you promised
O our Venerable Father Zosimus.**

Kontakion, tone 8

**Wounded with the love of Christ, O Venerable One,
And having taken His glorious Cross on your shoulders,
And having divinely armed yourself with it, you carried it.
Having continual prayer as a lance in your hands,
You strongly cut down the demonic hosts.
That we may call to you:
O Venerable Father Zosimus, Enrichment of monastics.**

Paramoeas and so forth, see April 1.

His Synaxis is done in his monastery and wherever is his temple.

St. Agapitus, Pope of Rome

He was bishop for only one year and died in Constantinople in 536 where he was sent by the Ostrogoth King Theodotus [Theodahad] to Emperor Justinian for peace talks. On the way he healed a dumb and blind man from birth and at the entrance into Constantinople he bestowed sight to a blind man sitting at the gate by a touch of his hand to his eyes.

*S. V. Bulgakov, **Handbook for Church Servers**, 2nd ed., 1274 pp. (Kharkov, 1900), pp 0140-141
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