

APRIL

Tsveten [flowery] - Old Slavonic. Kvitén [flowery] - Little Russian¹

¹The name April (an opening, from the Latin - aperire - to open, expose) arises from natural phenomena occurring in this month. In April under the influence of solar heat and rain the earth is opened, making flowers and foliage. Kvitén [flowery] and Tsveten [flowery], - both names point to the occurrence of flowers in this month.

April 1

G. *Our Ven. Mother Mary of Egypt*



At twelve years of age she left her parent's home in Alexandria and, being free from parental supervision, young and inexperienced, took great interest in the dissolute life. There was nobody to stop her on the way to perdition, but much temper and temptation. After 17 years of such a life Mary understood her fall when, being in Jerusalem, could not enter a temple, held back by an invisible power. Having been brought in deep repentance to the Lord, she departed from Jerusalem to the Jordanian desert and there for 48 years she practiced asceticism in full solitude, fasting, prayer and tears. "Having fled the gloom of sin, having enlightened her heart with the light of repentance", "rejoicing that all carnal illnesses are restrained through fasting" and "the flesh is unnerved by much fasting", Ven. Mary found great grace from the Lord through her ascetic repentance. Ven. Zosimas (Apr. 4), having met her in the desert, saw her standing in air during the time of prayer and walking across the waters of the Jordan as if on land. The Venerable One asked the elder to bring her the Holy Mysteries to the desert in a year. The holy elder in due time appeared in the desert and brought the Holy Mysteries to Ven. Mary. But a year later, finding that she died, buried her in the year 521. The memory of Ven. Mary, which shows us by example the "remedy of repentance" and "the way which again leads to a life free from mischief", is done, besides April 1, on Thursday and Sunday of the 5th week of Great Lent.

Kontakion, tone 4

**Having fled the gloom of sin,
Having enlightened your heart with the light of repentance,
O Glorious One, you went to Christ:
Bringing His all-undefiled and holy mother as a merciful intercessor before Him;
From where you found remission of your transgressions,
And ever rejoicing with the angels.**

+ Our Ven. Father Euthymius, Wonderworker of Suzdal

The son of wealthy and pious inhabitants of Nizhni Novgorod, having studied his letters as a child, he applied himself to book learning and liked to visit the temple of God. As a youth he accepted monasticism in a nearby monastery where he also practiced asceticism under the direction of Dionysius, subsequently the Archimandrite of Suzdal. Strict fasting, continual prayer and labor in the monastery soon won Ven. Euthymius universal respect and love. In 1352 he became the rector and archimandrite of the Savior Monastery in Suzdal (see Vladimir Diocese). Ven. Euthymius adorned and expanded this monastery and for

52 years he peacefully directed large numbers of brethren, teaching them by his own example of obedience, chastity and with disinterestedness. He died on Apr. 1, 1405. His relics were found incorrupt on July 4, 1507, and were placed in his monastery.

Troparion, tone 3

**You came from the East to the West like a splendid star,
Leaving Nizhni Novgorod your country,
And coming to the God-saved city of Suzdal;
You founded a monastery and gathered many monks in it.
And receiving the gift of wonders from God, O Father Euthymius,
You were a converser and co-faster for Christ with Venerable Sergius,
With him ask Christ God health and salvation for our Right-believing
Emperor Nicholas Alexandrovich,
And great mercy for our souls.**

Kontakion, tone 2

**Passing over many waves with dry feet,
You sank the bodiless enemies with streams of your tears,
O Divinely-wise Venerable Euthymius:
Therefore you also received the gift of wonders:
Pray continually for us all.**

His Synaxis is done in his monastery.

Paramoia: 1) Wis. 3:1-9; 2) Wis. 4:7-15; 3) Wis. 5:15-24, 6:1-3. **Matins Gospel:** Mt. 11:27-30; sel. 43. **Epistle:** Gal. 5:22-26, 6:1-2; sel. 213. **Gospel.** Mt. 11:27-30; sel. 43.

Ven. Macarius, Hegumen of Pelekete

Having suffered torture for veneration of icons, Ven. Macarius died in prison in Aphusia about the year 830. He had the gift from God to heal the infirm.

Martyr Gerontius and Basilides suffered for Christ in the 3rd century.

Martyr Abramius of Bulgaria

Born in Kamska, Bulgaria, a Mohammedan, he, being engaged "daily as a merchant" (i.e. trade), "being wealthy and acting as a host to strangers, namely he gave food to the needy, hungry and gave drink to the thirsty, clothed the naked, visited the sick and satisfied the needs of all the poor". The Lord looked upon him with His mercy and he converted to Christianity. Filled with zealous spirit for the holy faith, he was killed in the market in the city of Bolgara for preaching Christ on April 1, 1229 his compatriots, who for several days were not able with both

kindness and seduction to entice him into Mohammedanism. Russian merchants, who were there before, brought the relics of the holy martyr to the city of Vladimir where they even until now repose in the Kniaginina [Princess] Dormition Monastery (see Vladimir Diocese).

Holy Righteous Ahaz died in peace. It is not known where and when.

*S. V. Bulgakov, **Handbook for Church Servers**, 2nd ed., 1274 pp. (Kharkov, 1900), pp. 0127c-0129.
Translated by Archpriest Eugene D. Tarris © March 10, 2008. All rights reserved.*