

THE 14th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF OUR VENERABLE FATHER AUXENTIUS
AT VESPERS

On “Lord, I have cried ...,” these Stichera, in Tone IV:

Spec. Mel.: “Thou hast given a sign ...”:

Showing forth an increase of asceticism, * thou didst receive from God an outpouring of spiritual gifts, * to heal infirmities and dispel demons, * O all-blessed Auxentius, * faithful to the calling of Christ, * and full of divine grace, * and the power of the Spirit, * thou wast manifestly guided thereby, ** attaining to the calm haven.

Having cleansed thyself in mind, * thou wast enriched with the grace of healings and miracles; * for having shaken off the weakness of the passions * and the darkness and threefold waves of the flesh, * thou didst fashion for thyself radiant noetic armor. * Wherefore, having shone forth * among the ranks of monastics, * do thou entreat Him Who is the Lover of mankind ** on behalf of those who praise thee.

Thou didst increase the talant entrusted to thee, * O most wise one; * and having richly worked the soil of thy soul * and sown it with tears, * thou dost now reap in joy, O father, * truly harvesting an abundance of joy and consolation. * Wherefore, as one who hath boldness before the Master, * entreat Him on behalf of those who hymn thee, ** O God-bearing Auxentius.

Glory ..., the composition of Anatolius, in Tone VIII:

The pure wisdom of the Holy Spirit which dwelt within thy heart showed thee to be a dread persecutor of the spirits of wickedness, O all-blessed and venerable father Auxentius, and not only one awesome, but also a healer of hidden ailments. Wherefore, having acquired boldness before God Who is the Lover of mankind, by thine unceasing supplication free us from the passions of soul and body.

Now & ever ..., Theotokion, or this in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

Stavrotheotokion: **T**he ewe-lamb, as she beheld the Lamb * stretched out of His own will * upon the Tree of the Cross, * cried out maternally, in pain with her weeping: * O my Son, what is this strange sight? * O Longsuffering One, how is it that Thou art slain, * Who, as Lord, bestoweth life upon all, * granting resurrection to mortals? ** I glorify Thy great condescension, O my God!

Troparion, in Tone I:

A desert dweller, an angel in the flesh and a wonder-worker * wast thou revealed to be, O our God-bearing father Auxentius. * Receiving heavenly gifts through fasting, vigils and prayers, * thou healest the infirm and the souls of those who with faith have recourse unto thee. * Glory to Him Who hath given thee strength! * Glory to Him Who hath crowned thee! ** Glory to Him Who through thee worketh healings for all!

AT MATINS

Canon of the venerable one, the acrostic whereof is: “With wisdom I hymn the godly Auxentius”, the composition of Theophanes, in Tone IV:

ODE I

Irmos: **Through the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses’ outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.**

Having increased thy love for God and forsaken worldly love, O God-bearing father Auxentius, thou wast shown to be a vessel containing the gifts of the Spirit.

Thou didst submit to the easy yoke of the Lord in thy desires, O father Auxentius, and watering the ground with thy tears thou didst renew the earth, O right wondrous one.

Having withdrawn from the tumult of life and diligently united thy soul and mind to God, O all-blessed one, with mighty ascetic feats thou didst live on earth like one of the bodiless ones.

Theotokion: **Through thee, O Sovereign Lady, the unapproachable descent of Christ as God and man hath now been seen, for He was born of thee as God and man, O pure one, restoring my nature.**

ODE III

Irmos: **Not in wisdom, nor in power do we glory, * but we glory in Thee O Christ, * the Hypostatic Wisdom of the Father, * for there is none more holy than Thee, O Lover of mankind.**

Strengthened by the power of the Cross, thou didst set at naught the assaults of the demons and destroy their snares, vanquishing their onslaught through asceticism.

Emulating the life of the angels, O father Auxentius, thou didst diligently pass through a life which was pure in prayer and mighty in vigils.

Perceiving pleasure to be deadly poison aimed at men’s souls, O God-bearing and venerable Auxentius, by abstinence thou didst mortify its movements.

Theotokion: **He Who in the beginning formed me, a man, out of dust, formed Himself in thy womb for my sake, O all-immaculate one, setting aright our ancient fall.**

Sessional Hymn, in Tone VIII: Spec. Mel.: “Of the Wisdom ...”:

Having abandoned all earthly things, while in the world of the body thou wast in spirit a converser with the angels; for, mortifying the passions of the body, thou didst show thyself to be a favorite of the Trinity, O blessed one. Wherefore, thou healest the sufferings of the infirm and with grace dost expel evil spirits by thy word alone. O God-bearing father Auxentius, entreat Christ God, that He grant forgiveness of transgressions unto those who honor thy holy memory with love.

Glory ..., Now & ever ..., Theotokion in Tone VIII:

O undefiled, blameless and all-immaculate Sovereign Lady, thou cloud of the noetic Sun and golden candle-stand of the light of God: with the radiance of dispassion illumine my soul, which hath grown dim through the blindness of the passions, I pray; with torrents of compunction enlighten my polluted heart, and with tears of repentance cleanse me of the mire of my evil deeds, that with love I may cry out to thee: O Ever-virgin Theotokos, entreat Christ God, that He grant me forgiveness of my transgressions; for thee do I, thy servant, have as my hope.

Stavrotheotokion: Upon beholding the Lamb, Shepherd and Redeemer * upon the Cross, * the ewe-lamb exclaimed weeping, bitterly lamenting, and crying aloud: * “The world rejoiceth, having received deliverance through Thee, * but my womb doth burn, beholding Thy crucifixion, * which Thou hast endured in Thy merciful loving-kindness. * O long-suffering Lord, * Thou abyss and inexhaustible well-spring of mercy, * take pity, and grant forgiveness of sins ** unto those who hymn Thy divine sufferings with faith!”

ODE IV

Irmos: Beholding Thee, the Sun of righteousness, * lifted up upon the cross, * the Church now standeth arrayed and doth worthily cry aloud: * Glory be to Thy power, O Lord.

Through the cooperation and grace of the Holy Spirit thou wast revealed to be a victor over the spirits of wickedness, O father Auxentius, crying out: glory to Thy power, O Lord!

Having with prayer made thyself steadfast against the torrents of iniquity, O all-blessed one, thou didst flee turmoil; and as is meet thou didst drink of the torrent of sweetness, O all-blessed one.

Causing thy faith and love for God to grow, O God-bearer, thou didst mount to the lofty heights of belonging to God, crying aloud: Glory to Thy power, O Lord!

Theotokion: Manifestly knowing thee to be her who gave birth to God the Word in the flesh, all of us, the faithful, truly call thee the Theotokos, giving thee a title appropriate to the nature of those things.

ODE V

Irmos: Thou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.

With keen intellect and purity of soul thou didst pass unharmed over the stumbling-blocks in thy path, O father.

Through grace, O Auxentius, thy life was radiant, thy faith Orthodox, thine abstinence wondrous and thy discourse temperate.

With evenness of thought thou didst pass through life, O father, traversing transitory things and ever cleaving to those things which are eternal.

Theotokion: Possessed of a mind full of right doctrines, with love we all bless thee and call thee the Theotokos, O most pure one.

ODE VI

Irmos: The church crieth out unto Thee O Lord, * ‘I will sacrifice unto Thee with a voice of praise’ * having been cleansed of the blood of the demons’ * by the blood that for mercy’s sake flowed from Thy side.

Thy life, O blessed one, showed thee to be a child of the light and the day, who truly walked nobly and had the Word of life as a beacon amid the world. (Twice)

Having set thy life as an instruction in dying and understood most excellently the limitations of wisdom, O father, thou didst offer thyself to the hypostatic Wisdom.

Theotokion: We know thee to be the temple and bridal-chamber of God, the jar and lamp-stand, and the tablet which hath inscribed thereon the Word Who, in His tender compassion, became incarnate.

Kontakion, in Tone II: Spec. Mel.: “In prayers ...”:

Delighting in abstinence * and restraining the desires of the flesh, * O divinely wise and sacred father Auxentius, * thou wast revealed to shine forth with faith, ** and didst blossom like a plant in the midst of paradise.

Ikos: Who now will recount thy feats or the pangs which thou didst receive on earth, O father? Following the laws of the Lord for godly delight, and serving His commands, thou hast been shown to us as a new Job in thy struggles. To the world thou didst appear as a sojourner, and to all the earth as a stranger. With faith thou didst blossom forth in fasting and teach vigilance and purity, O sacred father Auxentius.

ODE VII

Irmos: In the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by a flame of fire, * cried aloud saying: * Blessed art Thou in the temple of Thy glory, O Lord.

In that thou wast wounded by the divine love of the Master, O father, thou didst direct towards Him all the unremitting love of thy heart, crying aloud: Blessed art Thou in the temple of Thy glory, O Lord! (Twice)

Illumined with the radiance of the Savior, O all-wise one, thou didst sternly rebuke the prince of darkness and cast down the prince of this world, crying aloud: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: Desiring to restore to a higher plane human nature which of old had become corrupt, God the Creator made His abode within thy womb, O only most pure and all-hymned one.

ODE VIII

Irmos: **O** almighty Redeemer of all, * having descended and bedewed the children * in the midst of the flame, * Thou didst teach them to sing: * All ye works bless and hymn the Lord,.

Turning wholly to God, thou didst shake off a ready inclination toward the passions and didst receive the ability to work miracles, chanting: Bless the Lord, all ye works of the Lord! (Twice)

Thou didst show thyself to be dreadful to the demons, having acquired Christ as thy helper Whom, taking up thy cross, thou didst follow, chanting: Bless the Lord, all ye works of the Lord!

Theotokion: The archangel, appearing, holdeth forth in speech and announceth the ineffable conception of thine Offspring, Who saveth the world, O most pure one. All ye works, bless and hymn the Lord!

ODE IX

Irmos: **A** cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.

By thy baptism thou didst promise thyself to the whole Godhead, O father; and didst maintain the dignity of the image of God in purity, and with gladness make thine abode in thrice-radiant splendor.

Thou dost now behold the light of the Godhead, not in indistinct images or in a reflection, O all-wise father, but face to face, being ineffably deemed worthy of the radiance of the vision of God.

In that thou hast great boldness before the King of all, O father, pray that we who now celebrate thy memory be delivered from every evil circumstance, that we may all call thee blessed.

Theotokion: Loose thou the bonds of my transgressions, O Virgin Theotokos who hast given birth to the Well-spring of compassion, and fill us with consolation, O thou who alone art blessed of God, that we may magnify thee as is meet.

Exapostilarion in Tone III: Spec. Mel.: “Hearken, ye women ...”:

Thou didst turn away from earthly happiness as from defilement, and, having caused thy flesh to wither through fasting, thou didst restore the strength of thy soul, O venerable one, and wast made rich with heavenly glory. Wherefore, O glorious one, cease not to pray to the Lord for us all.

Theotokion, in the same melody: The transcendent Word noetically and perfectly united Himself hypostatically to flesh and soul, and issued forth from thee, O most pure one: One comprised of two natures without commingling, deifying that which He received. Wherefore, He glorifieth thee as the true Theotokos.

AT LITURGY

Troparion of the saint , in Tone I:

A desert dweller, an angel in the flesh and a wonder-worker * wast thou revealed to be, O our God-bearing father Auxentius. * Receiving heavenly gifts through fasting, vigils and prayers, * thou healest the infirm and the souls of those who with faith have recourse unto thee. * Glory to Him Who hath given thee strength! * Glory to Him Who hath crowned thee! ** Glory to Him Who through thee worketh healings for all!

Kontakion of the saint, in Tone II:

Delighting in abstinence * and restraining the desires of the flesh, * O divinely wise and sacred father Auxentius, * thou wast revealed to shine forth with faith, ** and didst blossom like a plant in the midst of paradise.