

**THE 14<sup>th</sup> 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 ...":

**S**howing 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.

**H**aving 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.

**T**hou 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:

**T**he 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.

**H**aving 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.

**T**hou 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.

**H**aving 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.

**S**trengthened 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.

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

**P**erceiving 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.

**Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ... ":**

**H**aving 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, \* standing in its place, \* the Church, worthily crieth out aloud: \* Glory to Thy power, O Lord!

**T**hrough 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!

**H**aving 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.

**C**ausing 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.

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

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

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

**Theotokion:** **P**ossessed 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:** **T**he 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.

**T**hy 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)

**H**aving 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:** **W**e 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 ...":**

**D**elighting 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:** **W**ho 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:** **I**n the Persian furnace the youths and descendants of Abraham, \* burning with a love of piety \* rather than by the flame of a fire, \* cried out aloud saying: \* Blessed art Thou in the temple of Thy glory, O Lord.

**I**n 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)

**I**llumined 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:** **D**esiring 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,.

**T**urning 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)

**T**hou 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:** **T**he 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 separated natures; \* therefore rejoicing we magnify thee, \* O Theotokos.

**B**y 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.

**T**hou 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.

**I**n 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:** **L**oose 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 ... ":**

**T**hou 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:** **T**he 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:

**D**elighting 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.