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**Sunday, 29 October, 2023  
Divine Liturgy Sundays at 9:00 AM  
Confessions 8:30 – 9:00 AM**

**Martyr Longinus  
Муч. Лонгин**



Когда Господь наш Иисус Христос, по неизреченной Своей милости, благоволил спасти нас от погибели Своим вольным страданием, крестом, смертью и воскресением, тогда один сотник, по имени Лонгин, родом из Каппадокии,

находясь под властью Пилата, был приставлен со своими воинами служить при страдании и распятии Иисуса Христа. Увидав чудеса, бывшие при кресте Христовом: землетрясение, затмение солнца, открывшиеся гробы и восставших из них мертвецов и распадение камней, сотник Лонгин исповедал, что Христос есть Сын Божий. О сем событии Божественный евангелист Матфей так говорит: «Сотник же и те, которые с ним стерегли Иисуса, видя землетрясение и все бывшее, устрашились весьма и говорили: воистину Он был Сын Божий» (Мф.27:54. Ср. Мк.15 и Лк.23:47).

Предание же церковное к засвидетельствованному в Евангелии прибавляет, что Лонгин был тот воин, который пронзил ребра распятому Господу Иисусу Христу и от истекшей крови и воды получил исцеление больных глаз своих. Тот же Лонгин был и в числе стражей, приставленных Пилатом к Животворящему телу Иисуса Христа, лежавшему во гробе. Когда же Господь преславно воскрес от гроба и Своим чудным восстанием навел на стражу ужас, тогда Лонгин и два воина окончательно уверовали во Христа, и сделались проповедниками Воскресения Христова, – ибо они возвестили Пилату и архиереям обо всем происшедшем. Архиереи и старейшины, у дали воинам довольно денег, чтобы они утаили о воскресении Христовом и сказали, что ученики Христа, пришедши ночью, украли Его, когда они спали (Мф.28:11–13).

Однако Лонгин денег не взял и утаить чуда не захотел, но еще усерднее стал свидетельствовать о нем, и свидетельство его было истинно. Лонгин открыто проповедовал о Христе, что Он есть Истинный Бог, и что он, Лонгин, был самовидцем животворящей смерти Его и воскресения. За сие свидетельство Лонгин подвергся ненависти и гонению со стороны врагов Иисуса Христа, которые стали изыскивать причину, чтобы погубить его, но, не находя за ним вины, не решались, потому что Лонгин был старейший из воинов, человек честный и известный самому кесарю. Он оставил свой воинский сан, и посвятил себя на служение Единому Богу.

Приняв крещение от святых апостолов, Лонгин в скором времени оставил Иерусалим и пошел со своими друзьями в Каппадокию; там он стал проповедником и апостолом Христовым, и многих обратил от заблуждения к Богу. Затем, оставив город, Лонгин стал жить в селении своего отца, проводя безмолвную жизнь – в посте и молитвах.

Longinus the Centurion stood guard at the Cross of the Lord and His Tomb and witnessed His suffering, death and Resurrection, and the miracles that accompanied them. He believed in Christ and, returning to his homeland, began to preach the Gospel there. For this, the soldiers sent by Pilate on the machinations of the Jews beheaded St. Martyr Longinus. They brought the head of the martyr to Jerusalem for identification, and then threw it without burial outside the city walls.

Subsequently, the honest head of the saint was miraculously found by one blind woman, who at the same time received insight.

Together with St. Longinus also suffered two other soldiers who also believed in Christ.

**Honor God not outwardly**, but with a good conscience, fear, love, obedience, thanksgiving, prayer, and faith. For God is an immaterial spirit, and therefore is worshiped as nothing other than in spirit and truth.

The name of God is holy and terrible, and those who remember Him with disrespect sin gravely. Honor the name of God as God Himself. You remember the name of the earthly king with respect, as it should; moreover, the name of the Heavenly King, dear and sweet to the Angels and souls of saints, should be remembered with high reverence.

The name of God is correctly remembered in prayer, glorification, thanksgiving, praise, in spiritual songs and conversations, in conversations appropriate for Christians, that is, about the holy word of God, about the Law and Gospel, and the coming of Christ into the world, about His life on earth, His suffering and death, about his being raised up for us, about the death of man and the judgment of Christ, about eternal torment and Eternal Life, and so on.

In other conversations, unless absolutely necessary, do not mention the name of God, and if there is a need to remember it, remember it with fear and due respect. Beware of mentioning the name of God in lies and jokes, lest the judgment of God immediately overtake you, because our God is a consuming fire (Heb. 12:29).

Beware of swearing. When you need to confirm the truth, give you the word of Christ: yes, yes; no, no (Matt. 5:37). Everything else is from a hostile spirit.

**St. John of Kronstadt.  
(November 1)**

In her canonization and glorification of St. John of Kronstadt, the Russian Orthodox Church not only confirms for her own faithful the sanctity of their beloved and venerated pastor and father, but now holds up his holy example of a life in Christ for the whole world to see. Up to this time, one might say, he has belonged to the Orthodox Russian people. Few outside of faithful Russians have been aware of the last flowering of Holy Russia, of the profoundest Orthodox spirituality that occurred just before the Revolution; St John was the most

fragrant blossom of this flowering. In his life of asceticism and constant prayer, in the spiritual care he devoted to the thousands and millions of Orthodox believers who comprised his flock, and above all in the untold miracles he worked during his own lifetime and after his death, - St. John is revealed to be beyond doubt one of the greatest of Russian and, indeed, of all Orthodox Saints.

. St. John was a prophet who foresaw the fall of the Russian Empire and the exile of the Russian faithful. Seeing the spiritual cause of this fall in the worldliness and lack of living faith that were so widespread in the last days of the Empire, he called Orthodox faithful to repentance and renewed awareness of their Christian vocation and responsibility.

It is no accident that his canonization has taken place outside of Russia, in the still free world into which he foresaw that the Russian people would be sent, and in which Orthodox churches would be erected, as a testimony of Christian Truth before a world that is, despite its pretensions, unbelieving.

There are some who would consider such thoughts of the imminent Second Coming of Christ and the terrible Last Judgment, of which St. John constantly reminded us, to be too "negative." But if his warnings were correct, then we have to fill our hearts not with fear and terror, but with tearful repentance, with zeal to lead a truly Christian life, and with fervent hope of attaining the Kingdom of Heaven, which is our true home.

It is to nothing but a genuine and profound Christian faith to which St. John calls us. In an age when too many pastors preach a "new Christianity" that is only worldliness in disguise, his is a rare and much-needed voice - not for Russians alone, not for Orthodox Christians alone, but for the whole world, if it will but listen. *(Excerpted from a sermon by Fr. Seraphim Rose)*