

THE 16th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY MARTYR LONGINUS, THE CENTURION WHO
STOOD AT THE FOOT OF THE CROSS OF THE LORD
AT VESPERS

On “Lord, I have cried ...,” 3 Stichera of the holy martyr, in Tone VIII:

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

O all-praised martyr Longinus, * with the stains of thy blood * thou didst dye for thyself a robe of salvation, * stripping bare the greatly crafty one * by thy feats of pain. * And now thou livest in the kingdom on high, * crowned as a victor * with a never-fading wreath. ** Wherefore, we honor thy glorious memory.

O all-praised martyr Longinus, * seeing the Son of God upon the Cross, * suffering of His own will, * and tasting death, * when the sun dimmed its light * and the mountains quaked, * thou didst cry out to the assembly of the Jews: * “Truly this is the Son of God, ** the Lord and King of all.”

The Hebrew people, * the all-iniquitous assembly, * the ungrateful nation, * cut off thy head with a sword, casting it into a dung-heap. * And a blind woman, * coming upon it and touching it, * received her sight. * O all-blessed and praised Longinus, ** pray for us to the Lord, that we be saved.

Glory ..., the composition of John the Monk, in Tone VI:

Seeing the temple quake during Thy suffering, O Christ, Longinus the centurion proclaimed Thee to the Jews as the Son of God. Wherefore, the cruel ones, cutting off thy head with a sword, cast it on a dung-heap; and the eyes of the woman who found it, which had been shut fast in blindness, were opened. With her we cry aloud: O Thou Who hast crowned him who suffered for Thee, by his supplications illumine also the eyes of our hearts, that we may glorify Thee, God Who wast nailed to the Cross in the flesh, that Thou might save us.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone VI:

Spec. Mel.: “Having cast all aside ...”:

Stavrotheotokion: **When,** of old, the unblemished ewe-lamb and immaculate Sovereign Lady, * beheld her Lamb * upon the tree of the Cross, * she exclaimed maternally, and marveling cried aloud: * “O my Child most sweet, * what is this new and most strange sight I see? * How hath the thankless synagogue * betrayed Thee to the judgment-seat of Pilate * and condemned Thee to death, * Who art the Life of all? * Yet do I hymn Thine ineffable condescension, ** O Word!”

Aposticha from the Oktoechos. Glory ..., the composition of John the Monk, in Tone VI:

Standing before the Cross, gazing upon the events which had transpired, and seeing the God-man crucified upon the Tree, thou didst cry out to Him: “Remember me in Thy kingdom, O Lord!” Wherefore, the Savior exclaimed to thee: “Blessed art thou, O Longinus! Thy memory shall be from generation to generation!”

Both now ..., Theotokion, or this Stavrotheotokion, in Tone VI:

Spec. Mel.: “On the third day ...”:

Stavrotheotokion: Upon seeing Thee crucified, O Christ, * she who gaveth birth to Thee cried aloud: * “What is this strange mystery that I see, * O my Son How is it that Thou diest?, * suspended upon the Tree, ** O Bestower of life?”

Troparion of the holy martyr, in Tone IV:

In his sufferings, Thy martyr Longinus O Lord, * received an imperishable crown from Thee, our God; * for, possessed of Thy might, * he set at naught the tyrants and crushed the feeble audacity of the demons. ** By his supplications save Thou our souls.

AT MATINS

Both canons from the Oktoechos; and the canon of the holy martyr, the acrostic whereof is: “I hymn the great glory of Longinus”, by Joseph, in Tone IV:

ODE I

Irmos: **T**hrough 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.

Illumined with outpourings of divine light, O glorious one, and standing with the ranks of angels before Christ God, enlighten those who celebrate thy splendid memory.

Nothing could separate thee from union with God, for through faith thou wast far removed from all carnal pleasures, O martyr; and in purity dost delight in thine uttermost Desire.

Serving the living God with purity of mind, O all-wise and blessed one, thou didst in no wise offer worship to dead graven images. Wherefore, slain, thou didst pass over into everlasting life.

Theotokion: **A**t the word of the angel thou didst conceive the Word of the Father in thy womb, Who in His goodness desired to deliver mortals from ignorance, O most pure Virgin Mother, blessed and all-immaculate one.

ODE III

Irmos: **T**hy Church, O Christ, rejoiceth in Thee crying aloud: * Thou, O Lord, art my strength, * my refuge and foundation.

Recognizing the true Lord on the Cross as the Son of God Who was suffering for us, thou didst believe on Him with all thy soul.

Thy soul, like irrigated land which received noetic seed, O wise one, put forth the grain of divine piety.

Sailing across the passion-plagued abyss of torments with the sail of the Cross, O glorious one, thou didst attain unto the calm havens in gladness.

Theotokion: **H**eal thou my soul, which is afflicted by the assaults of passions, O most pure Mother of God, and guide it to salvation.

Sessional Hymn of the holy martyr, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

Thou didst behold the Redeemer crucified, and, illumined by His rays, didst escape the darkness of the deep abyss of ignorance, and united thyself to divine understanding, believing that He is the invisible God. Wherefore, having suffered, thou hast joined the choirs of the martyrs, rejoicing, O blessed Longinus. With them ever entreat Christ God, O glorious one, that He grant remission of sins unto those who honor thy holy memory with love.

Glory ..., Both now ..., Theotokion, in Tone VIII:

From the snares of enemies visible and invisible, * we have been overcome by the storms of our uncountable sins, * and fleeing unto the safe harbor of thy goodness O pure one, * we have thee as our rampart and sure protection. * Wherefore we thy servants beseech thee * to ceaselessly make fervent supplication, O most pure one, * unto Him who seedlessly became incarnate from thee, * that those who worthily hymn thee ** may be granted the remission of their sins.

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!

Having acquired a most powerful understanding of the Faith, O blessed one, thou didst demolish the feeble fortresses of falsehood, and, rejoicing, cried aloud: Glory to Thy power, O Lord!

Beholding the dispassionate Lord of glory lifted up and nailed to the Tree, thou didst confess Him to be the Son of God Who was suffering of His own will, O glorious one.

Seeing death withering up through the death of the Immortal One, O Longinus, thou didst hasten to die for Him, and to life after death with those who suffered right gloriously.

Theotokion: In a manner past all telling, O most pure one, thou hast given birth to the Word Who became a man, uniting in thy womb the hypostases of Him Who is known as possessing two wills and activities.

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.

As a sojourner in every land, O Longinus, thou wast adorned with the wounds of a passion bearer and hast made thy dwelling in the land of the meek.

Strengthened by the power of the Cross, O spiritual athlete Longinus, thou wast able to vanquish the feeble mindlessness of the tyrants.

Having set thy heart on a firm foundation, O all-praised one; thou didst remain unshaken by the turbulence of whirling temptations.

Theotokion: **S**aved by the Virgin, let us hymn her who alone, without knowing a man, gaveth birth to God, and with faith let us call her blessed.

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.

Seeing the mountains and earth reeling on the day of Christ’s suffering, thou wast shaken from thine unbelief and made steadfast through faith in Him Who suffered, O Longinus.

Seeing creation altered, thou wast able to receive a true perfect and comprehensive understanding, and didst turn to the recognition of God, O Longinus.

Rejoicing, thou didst endure cruel torment and with undaunted resolve bowed thy head beneath the sword, thus cutting off the heads of the enemy by faith.

Theotokion: **C**ause thou the thorny thoughts of my heart to wither and pull them up by their roots, O all-immaculate one; rendering it fertile through thy mediation, O all-pure Maiden.

Kontakion of the holy martyr, in Tone IV:

Spec. Mel.: “Thou hast appeared ...”:

The Church hath rejoiced in gladness * on the day of the commemoration of the ever-memorable spiritual athlete Longinus, ** crying out: Thou art my might and confirmation, O Christ!

Ikos: **S**eeing the sky was darkened by great gloom, the earth quaking, the stones split asunder, and the veil of the temple rent in twain during the divine passion of Christ, Longinus recognized the Son of God, Who was suffering in His compassions, though He was dispassionate in His divinity and glory, sustaining and embracing all things with the Father and the Holy Spirit, as true God and King. Wherefore, the martyr cried out with joy: Thou art my might and confirmation, O Lord!

ODE VII

Irmos: **I**n 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.

Having suffered lawfully, with manly character of soul thou didst put to shame all the counsels of the iniquitous, and wast lawfully crowned, crying aloud: Blessed art Thou in the temple of Thy glory, O Lord!

The divine grace which imbued thy relics releaseth from every ailment those who piously have recourse to thee, and profess thee to be an invincible witness to the truth, O blessed one.

Thou didst not spare thy flesh, which died for Christ, refusing to sacrifice to the demons, and, rejoicing, didst offer thyself as an unblemished sacrifice to God, being beheaded by the sword, O right wondrous one.

Theotokion: **D**esiring to wash away the defilements of mankind through thee, O Virgin, the pure Word, finding thee pure, made His abode within thee.

ODE VIII

Irmos: **H**aving spread his hands, Daniel closed the lions jaws * in their den; * while the zealously pious youths, * girded with virtue, * quenched the power of the fire and cried aloud: * Bless ye the Lord, all ye works of the Lord.

Having first calmed the uprisings of the flesh with vigils of prayer to the Lord, O glorious one, thou didst sleep a sweet sleep, dying for the sake of Christ Who poured forth life upon mortals through the divine sleep He slept upon the tree of the Cross, O blessed one.

As thou didst behold Christ, Who had become a man in His tender compassion, pierced in the side by a spear and pouring forth blood and water, O most blessed one, thou wast wounded by sweet desire for Him, chanting: Bless the Lord, all ye works of the Lord!

With the torrents of thy blood thou didst extinguish the fire of idolatry, O all-wise Longinus, and, kindling thy soul with divine zeal, thou didst set fire to the graven images and their unstable temples, crying aloud: Bless the Lord, all ye works of the Lord!

Having illumined the eyes of thy heart with divine splendor, thou didst fervently abandon the darkness of impiety and revealed thyself to be a star of Him Who darkened the most brilliant light of the sun, O wise one, illumining those who cry aloud: Bless the Lord, all ye works of the Lord!

Theotokion: **W**ith mouth, tongue and soul I profess thee to be the Theotokos, and entreat thee, O most pure one: illumine my heart with thy light, and free me from cruel darkness, as I cry: Bless the Lord, all ye works of 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.

Thou didst cry out to the iniquitous O martyr: “The Word Who stretched out His hands on the Cross is my strength and song! I accept death willingly, emulating His all-blessed suffering!”

Thou wast shown to be most comely, as an all-beauteous spiritual athlete endowed with divine strivings, standing before the beautiful Word, and receiving most rich rewards for thy pangs.

We bless thee who in thy splendor hast been revealed to be a never-waning sun of sufferings, illumining the whole world with beams of healings, and dispelling the darkness of ignorance.

Thou wast taken into the everlasting mansions and hast joined the choirs of all the holy martyrs. With them be thou mindful of us who piously celebrate thy memory, O all-blessed martyr Longinus.

Theotokion: Thou wast revealed to be the abode of the never-waning Light, O Theotokos, through whom those in darkness and the shadow of sin have beheld the Light. Wherefore, illumine thou the feelings of my heart.

Exapostilarion of the holy martyr:

Thou didst behold Him Who holdeth all things in His hands hanging upon the Cross, by the ineffable counsel of the Godhead; and thou didst marvel at the wonder and call Him the Son of the God of heaven, and truly and worthily hast thou become a partaker of glory, in His likeness.

Theotokion: O most pure one, let me, who have foolishly fallen through manifold transgressions, glorify thine undeniable grace. Make haste, and rescue me from sinful falls by thy might; for thou dost deliver those whom thou desirest to save from all tribulations by thine invincible power.

AT LITURGY

Troparion of the holy martyr, in Tone IV:

In his sufferings, Thy martyr Longinus O Lord, * received an imperishable crown from Thee, our God; * for, possessed of Thy might, * he set at naught the tyrants and crushed the feeble audacity of the demons. ** By his supplications save Thou our souls.

Kontakion of the holy martyr, in Tone IV:

The Church hath rejoiced in gladness * on the day of the commemoration of the ever-memorable spiritual athlete Longinus, ** crying out: Thou art my might and confirmation, O Christ!

Prokeimenon, in Tone VII: The righteous man shall be glad in the Lord, * and shall hope in Him.

Verse: Hearken, O God, unto my prayer, when I make supplications unto Thee.

EPISTLE TO TIMOTHY, § 292 (II TIM. 2: 1-10)

Timothy my child; be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboreth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel: wherein I suffer trouble, as an evildoer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

Alleluia, in Tone IV: The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.

Verse: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

GOSPEL ACCORDING TO MATTHEW, § 113 (Mr. 27: 33-54)

At that time: The soldiers having come unto a place called Golgotha, that is to say, a place of a skull, gave Jesus vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments,

casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.