

The 21st Day of May

✝ **Commemoration of the Holy Saints and Equals-of-the-Apostles, Emperor Constantine the Great and his Mother, Empress Helen, who Found the Holy Cross in Jerusalem;** also, the Commemoration of the Vladimir Icon of the Most Holy Theotokos; and the Commemoration of the Right-believing Prince Constantine and his sons, Michael and Theodore, Wonderworkers of Múrom, which services are found following this. — *incomplete as of 2/2017.*

Vespers

After the Introductory Psalm, “Blessèd is the man...,” the first Kathisma.

At “Lord, I call...,” 8 stichera:

3 stichera of the Feast from the Pentecostarion, and

5 stichera of the Saints in Tone 4: *To the melody, “Thou hast given a sign....”*

Thou hast given Thy precious Cross /
As a most mighty weapon to our ruler, Constantine,
Through which he reigned upon earth in righteousness; /
Shining forth with godliness, /
By Thy compassion he was counted worthy of the heavenly kingdom. /
With him now we glorify Thy loving dispensation for mankind, ///
O almighty Jesus, the Savior of our souls. *(twice)*

As Thou art the King of kings and the Lord of lords /
Thou didst grant to Thy pious favorite, Constantine, /
The wisdom of Solomon, the meekness of David, /
And the Orthodox faith of the apostles, /
O Thou who lovest mankind. /
Therefore, we glorify Thy loving dispensation for mankind, ///
O Almighty Jesus, the Savior of our souls. *(twice)*

Thou, O ever-mem’rable Constantine, /
Wast the first to submit the imperial purple willingly to Christ, /
Acknowledging Him as God and King of all, /
The benefactor and victor transcending every dominion and power. /
Therefore, O lover of Christ, thou hast been appointed ruler over thy kingdom ///
By Jesus, the Lover of mankind and the Savior of our souls.

Glory..., in Tone 2: (the composition of Byzantium)

Receiving from God the finest of precious gifts, /
O most great and mighty Constantine, /
Thou didst use them most profitably, /
For being baptised by Silvester the hierarch, /
Thou wast illuminated with the rays of the Holy Spirit, /
And thou wast revealed as an invincible monarch /
Freely presenting thine empire and imperial city as gifts to thy Creator. /
Therefore, having great boldness before the Lord, /
Cease not to pray to Christ our God /
On behalf of all who celebrate thy memory ///
That He might grant unto all the forgiveness of sins and His great mercy.

Now and ever..., of the Feast (from the Pentecostarion).

Or, on Friday or Saturday Evening the Dogmatic Theotokion in the Tone of the Week.

The Entrance and the Prokeimenon of the day.

Three Readings:

The Reading from the Third Book of Kings. (3 [1] Kings 8:22-23, 27-30):

^{8:22} Now Solomon stood before the altar in the presence of all the congregation of Israel and spread forth his hands toward heaven. ²³ And he said, "Lord God of Israel, there is no God like Thee in heaven above and on the earth beneath. ²⁷ If the heaven and heaven of heavens will not suffice Thee, how much less will this house that I have built to Thy name? ²⁸ Yet Thou, O Lord God of Israel, shalt have respect unto my supplication, to hearken unto the prayer which Thy servant maketh unto Thee before Thee this day, ²⁹ that Thine eyes

may be open toward this house day and night even toward the place whereof Thou hast said, 'My name shall be there,' that Thou mayest hearken unto the prayer which Thy servant prayeth at this place day and night. ³⁰ And Thou shalt hearken unto the prayer of Thy servant and of Thy people Israel when they shall pray toward this place, and Thou shalt hear in Thy dwelling-place in heaven, and Thou shalt do and be gracious.

The Reading from Isaiah (61:10-11, 62:1-5):

^{61:10} Let my soul rejoice in the Lord, for He hath clothed me with a robe of salvation and a garment of gladness; He

hath put a crown upon me, as upon a bridegroom, and decked me with ornaments as a bride. ¹¹ And as the earth

bringeth forth her flowers and as a garden the seed thereof, so shall the Lord cause righteousness and exceeding joy to spring forth before all the nations. ^{62:1}For Sion's sake I will not hold my peace, and for Jerusalem's sake I will not slacken until the righteousness thereof go forth as light and my salvation burn as a torch. ²And the nations shall see thy righteousness and all kings thy glory, and He shall call thee by a new name, which the Lord shall name. ³Thou shalt also be a crown of

glory in the hand of the Lord and a royal diadem in the hand of thy God. ⁴And thou shalt no more be termed "Forsaken," and thy land shall no more be called "Desert." For thou shalt be called "My Pleasure" and thy land "Inhabited," for the Lord hath taken pleasure in thee, and thy land shall be inhabited. ⁵And as a young man liveth with a virgin, so shall my sons dwell in thee, and it shall come to pass that as a bridegroom shall rejoice over a bride, so shall the Lord rejoice over thee.

The Reading from Isaiah (60:1-16)

^{60:1} Shine, shine, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee. ²For behold, darkness and gloom shall cover the earth upon the nations, but the Lord shall appear upon thee, and His glory shall be seen upon thee. ³And kings shall walk in thy light and the Gentiles in Thy brightness. ⁴Lift up thine eyes round about and behold thy children gathered together; all thy sons are come from far, and thy daughters shall be borne upon their shoulders. ⁵Then shalt thou see and fear and be astonished in thine heart, for the riches of the sea shall come round about thee, and of nations and peoples, and herds of camels shall come unto thee. ⁶And the camels of Midian and Ephah shall cover thee; all they from Sheba shall come bringing gold, and they shall bring frankincense, and they shall show forth the salvation of the Lord. ⁷And all the flocks of Kedar shall be gathered together, and the rams of Nebaioth shall come, and acceptable sacrifices shall be

offered on Mine altar, and My house of prayer shall be glorified. ⁸Who are these that fly as clouds and as doves with young to see Me? ⁹The isles have waited for Me, and the ships of Tarshish among the first, to bring thy children from afar and their silver and gold with them, and for the sake of the holy name of the Lord, and because the Holy One of Israel is glorified. ¹⁰And strangers shall build up thy walls, and their kings shall minister unto thee, for because of My wrath I smote thee, but because of mercy I loved thee. ¹¹And thy gates shall be open continually; they shall not be shut day nor night to bring unto thee the power of the Gentiles and their kings leading them. ¹²For the nations and the kings that will not serve thee shall perish; yea, those nations shall be utterly wasted. ¹³And the glory of Lebanon shall come unto thee with the cypress and pine and cedar together, to glorify My holy place, and I will make the place of My feet glorious. ¹⁴The sons also of them that

afflicted thee and of them that provoked thee shall come unto thee in fear, and thou shalt be called the city of the Lord, Sion, the Holy One of Israel. ¹⁵Whereas thou hast been forsaken and hated, and there was no helper, therefore I will make thee a perpetual joy, a gladness from generation to generation. ¹⁶Thou shalt also suck the milk of the Gentiles and shalt eat the riches of kings, and thou shalt know that I, the Lord, am thy Savior and thy Redeemer, the God of Israel.

At the Litya, the sticheron of the Temple, and these stichera of the Saints, in Tone 1:

We duly celebrate thy holy memory, /
 O equal-of-the-apostles Constantine, /
 The pillar and glory of all Orthodox rulers, /
 For being illumined by the rays of the Spirit /
 Thou hast made the whole Church of Christ shine with joy, /
 And hast gathered together from all sides the assembly of the faithful /
 In the radiant city of Nicæa /
 There to quench the arrogant and unruly tongues of heresy /
 As the faithful Orthodox lifted high the Symbol and the Crown of the Faith.
 Therefore, hast thou been glorified by them as the most Orthodox ruler /
 And proclaimed the Father of Emperors for being the first to be given purple
 by God. /
 And as we faithfully celebrate thy holy festival ///
 We beg thee to entreat of God that our souls be cleansed of our sins.

In the same Tone: (By Byzantium)

O Equal-of-the-apostles Constantine, /
 Thou didst not receive the call from men, /
 But as the divine Paul, hast thou rather, received it from on-High, from Christ our
 God. /
 For seeing in heaven the sign of the Cross, /
 Thou hast been made an excellent captive /
 And an invincible victor against all enemies /
 Both visible and invisible. /
 Therefore, we who are born on earth, rightly honor thy memory /
 And ask thee as our fervent intercessor ///
 To boldly entreat for us illumination, cleansing and great mercy.

In Tone 2:

The feast commemorating the godly Constantine has dawned this day /
 Gushing forth like sweet-smelling oil of myrrh. /

For coming to love Christ, he spurned the idols; /
And for raising on earth a Church for Him who was crucified for us, ///
He received his hoped-for crown in the heavens.

In Tone 3:

While still being young of age, /
Like the divine Paul, thou didst receive divine grace from on high. /
And clad in the full armor of the Cross
Thou didst lay low the insolent pride of the fearful enemy. /
O thou glory of kings and equal-of-the-apostles, Constantine, ///
Pray for us before the Lord that our souls may be saved.

In Tone 4:

O Constantine, worthy of all praise, /
On this day of thy divine memorial, we offer prayers to God with our mortal lips /
For thou hast appeared as a most excellent soldier of the word of faith, /
And in the midst of battle, thou didst heap scorn against the faces of the idols; /
Now thou art standing in the light of the Trinity ///
Enlightening our understanding through thine intercessions.

Glory..., in Tone 5:

Today the Church is adorned by thy majesty, /
And mystically celebrates thy holy memory, /
She is glad, O Constantine, and cries aloud out to thee: /
Rejoice, for emulating the apostle Paul /
By taking up the Cross of Christ upon thy shoulder /
And crushing the snares of the enemy! /
Rejoice, O Equal-of-the-apostles and most glorious of rulers! /
Rejoice, thou confirmation of the faithful and mighty bastion of kings! /
Rejoice, O adornment of emperors, ///
Cease not to intercede for us, for thou hast great boldness before the Lord.

Now and ever..., of the Feast.

At the Aposticha, these stichera, in Tone 2: To the melody, "Down from the Tree..."

O Constantine, thou first emperor of Christians, /
Thou hast received thy scepter from God, O blessed one, /
For the sign of salvation which had been hidden in the earth was revealed to thee. /
And thou didst subdue all the nations beneath the feet of Rome /

Through the power of the invincible weapon, the life-giving Cross ///
Which also led thee to Christ our God.

Verse: I have exalted one chosen out of My people.

The womb which bore thee is truly bless't and sanctified, /
O peace-making emperor, glory of the Romans, and joy of all Christians, /
Thou benefactor of widows and orphans, their defender, /
Thou protector of the lowly and of all those in need, ///
Thou true release of captives and the deliverance of the afflicted.

Verse: Therefore God, thy God, hath anointed Thee with the oil of gladness.

With true longing and love for Christ /
Helen, the mother of a child exceedingly sweet, /
Hastened to holy Mount Sion, that sacred place, /
Where our Savior wast voluntarily crucified desiring to save us, /
And there she found and raised up the Holy Cross, ///
And with rejoicing she cried out: Glory to Him who hath granted me my most
ardent wish.

Glory..., in Tone 8:

O Constantine, thou royal and all-radiant star, /
And never wavering light, /
Thou didst pass from unbelief to faith in the Godhead, /
And come to sanctify thy city and her people. /
And beholding the image of the Cross in the sky /
Thou didst hear a voice coming from above, /
Saying: In this sign, conquer thine enemies! /
Therefore, receiving the knowledge of the Spirit, /
And being anointed with the oil of priesthood as king, /
Thou didst confirm the Church of God. /
O equal-of-the-apostles Constantine, father of Orthodox kings, /
From whose relics pour forth healings, ///
We entreat thee to pray for our souls.

Now and ever..., of the Feast.

After the Blessing of the Loaves, the Troparion of the Saints, in Tone 8:

Beholding the image of Thy Cross in the heavens /
And like Paul receiving a call from Thee and not from any man, /
Thine apostle among kings entrusted the reigning city into Thy hands, O Lord. /

Through the prayers of the Theotokos, do Thou ever preserve it in peace, ///
For Thou alone lovest mankind. *(twice)*

And the Theotokion: “Rejoice, O Virgin Theotokos...”

Matins

At “God is the Lord...” the Troparion of the Feast *(from the Pentecostarion)*, twice;
Glory..., the Troparion of the Saints; now and ever..., that of the Feast.

After the 1st Kathisma, the Sessional Hymn, in Tone 3: *To the melody, “The faith divine....”*

Thou wast the image of a new David, /
Receiving from the horn on high, the oil of kingship on thy head. /
For the Word Transcendent in essence, the Lord of all, /
Anointed thee with the oil of the Spirit, O glorious one. /
And thou hast also received from Him thy royal scepter, ///
Ever entreating His great mercy for us, O most wise Constantine. *(twice)*

Glory..., now and ever..., from the Pentecostarion, or this Theotokion:

Thou, O only pure Virgin Mother, /
Art the divine tabernacle of the Word surpassing the angels in purity. /
Cleanse me with the divine waters of thy supplications, I pray, /
For I am dust, defiled by my carnal transgressions, ///
And grant me great mercy, O pure one.

After the 2nd Kathisma, the Sessional Hymn, in Tone 6: *To the melody, “Go on before, ye angelic powers....”*

He, who was wounded upon the Cross, /
The Maker of the Sun and of all Creation, /
Drew thee forth to Himself like a rising star /
And invested thee as the first with royal dominion. /
Therefore, we praise thee, /
O Constantine, thou most pious emperor, ///
Together with thy mother, Helen, wise in God. *(twice)*

Glory..., now and ever..., from the Pentecostarion, or this Theotokion:

Gideon prefigured thy conceiving, O Lady, /
And David foretold thy birthgiving, O Mother of God; /
For the Word descended upon thy womb like rain upon the fleece /
And without seed, like a holy and fertile ground ///

Thou, who art full of grace, gave birth to Christ our God, the Salvation of the world.

Polyeley and Magnification:

We magnify you, // O holy sovereigns equals-of-the-apostles Constantine and Helen, / and we honor your holy memory, / for you have enlightened the whole inhabited earth / with Holy Báp¹tism.

Selected Psalm verses:

The heavens are telling the glory of God, and the firmament proclaims His handiwork. **The** heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of the saints!

After the Polyeley, the Sessional Hymn, in Tone 4: *To the melody, “Quickly go before...”*

The day of thy holy memorial hath brightly dawned for us /
Enlightening the whole world with the light of the knowledge of God. /
For thou hast been revealed to be the most pious among all rulers /
By keeping the laws of the heavenly kingdom. /
Therefore, we earnestly entreat thee, O divinely-inspir’d Constantine, ///
That we be delivered from every temptation through thy holy prayers. *(twice)*

Glory..., now and ever..., Theotokion, in the same Tone:

Through thy divine birthgiving, O pure one, /
Thou didst renew the mortal nature of mankind /
That was corrupted by the passions; /
Thou didst raise us up from death to the life of incorruption. /
Therefore, we rightly bless thee, as thou didst foretell, O most glorious Virgin,

1st Antiphon of the 4th Tone (The Song of Ascents), “From my youth....”

Prokeimenon, in Tone 4:

I have exalted one / chosen out of My people. *Verse:* Therefore God, thy God, hath anointed Thee with the oil of gladness.

Let everything that hath breath....

Gospel: (36) John 10:9-16

After Psalm 50 (51), the Post-gospel sticheron, to the Saint, in Tone 2: *(from the*

¹ In the Greek text, “...with the Holy Cross.”

Litya)

The feast commemorating the godly Constantine has dawned this day /
Gushing forth like sweet-smelling oil of myrrh. /
For coming to love Christ, he spurned the idols; /
And for raising on earth a Church for Him who was crucified for us, ///
He received his hoped-for crown in the heavens.

The Canon

The Canon of the Feast from the Pentecostarion, with 6 troparia,
and this canon of the Saints, with 8 troparia

Ode 1

Tone 8

Irmos: Having crossed the water as though it were dry land and escaped from the wickedness of the Egyptians, the children of Israel cried aloud: Let us sing to our Redeemer and our God.

Refrain: Holy equals-of-the-apostles, rulers Constantine and Helen, pray to God for us!

O Thou, how alone art King of heaven, by the prayers of Thy favorite servants, set my humble soul free from the sins that now rule over me.

Becoming a lover of the kingdom on high, O blessed Constantine, and believing with a pure mind, thou didst serve the King and Master of all.

Glory...,

Illumined by the divinely-sovereign light, O divinely-wise Helen, thou didst truly forsake the gloomy darkness of ignorance in order to serve the King of the ages.

Now and ever.... Amen.

Theotokion: **O** Lady, thou gate of the divine East, open unto me the doors of repentance, and by thine intercessions deliver me from the doors which lead to mortal sins.

Katavasia: of the Feast.

Ode 3

Irmos: O Lord, Creator of the vault of heaven and founder of the Church, strengthen me in Thy love, for Thou art our supreme desire and the support of the faithful, O only lover of mankind.

Thou didst strive to attain the rewards of heaven by following Him who called thee, O divinely-wise Constantine, forsaking the darkness of falsehood handed down to thee by thy fathers, thus becoming a luminary of the Divine Spirit.

Cleaving unto Christ, and placing all thy hopes on Him, thou, O most honored Helen,

didst come to the sacred places where the Good God became incarnate and endured His all-pure sufferings.

Burning with the flame of ardent love, O blessèd Helen, thou didst uncover the weapon of salvation, the invincible weapon of victory, the hope of Christians, the precious Cross, which had been spitefully hidden.

Theotokion: Depriving myself of my sacred inheritance, I have become like a dumb beast and now stand utterly condemned. But do thou, O most pure one, who gavest birth to the righteous Judge, deliver me from all condemnation and save me.

Katavasia.

Kontakion and Ikos of the Feast.

Sessional Hymn, in Tone 8: *To the melody, “Of Wisdom....”*

Thou didst raise up thy thoughts to heaven /
 There to behold the beauty of the stars /
 And didst learn from them the mysteries of the Lord of all, /
 For the weapon of the Cross shone forth from within their midst, /
 With words telling thee in this Sign to conquer and rule. /
 And thus opening the eyes of thy soul, thou didst learn the course of thy way. /
 O most honored Constantine, /
 Entreat Christ God that He may grant the remission of sins ///
 To those who celebrate with love thy holy memory. (*twice*)

Glory..., now and ever..., from the Pentecostarion, or this Theotokion:

Having conceived within thy womb, /
 Both the Wisdom and the Word of God /
 Without being consumed, O Theotokos, /
 Thou gavest birth to Him who holdeth the world in the palm of His hand; /
 Carrying in thine embrace Him who beareth all things, /
 The Author of all creation and the Nourisher of all.
 Therefore, I pray thee, Most Holy Virgin, /
 And most truly I glorify thee, /
 That I be delivered from all my transgressions; /
 So that on the Day of Judgment when I stand before the face of my Creator, /
 Thou shalt come to my defense, ///
 For thou art able accomplish all, O pure and all-praised Lady and Virgin.

Ode 4

Irmos: *I have heard the mystery of Thy dispensation, O Lord; I have considered Thy works and glorify*

EQUALS-OF-THE-APOSTLES CONSTANTINE AND HELEN

Thy Godhead.

From the heavens didst Christ God catch thee, O Constantine, as He caught the apostle Paul of old, teaching thee to honor Him as the only King

With a brilliant Sign made of stars, O blessed one, did Christ the Sun illumine thee, revealing thee as a light unto those in darkness.

Devout and God-loving in thy ways and wondrous in thy works art thou, O blessed Helen. Therefore, do we rightly glorify thee.

Thou didst plainly reveal for all the divine trophy of the Cross that had been hidden for a time. Through it we are saved and delivered from the wiles of the demons.

Theotokion: **I**llumine my soul that is darkened by transgressions, O Ever-virgin who gavest birth the Sun of Righteousness.

Ode 5

Irmos: *Rising early we cry to Thee, O Lord: Save us, for Thou art our God, and we know none other than Thee.*

Rising early to the never-setting Sun and Master, thou, O divinely-wise Constantine, wast clothed in light.

Wearing love and perfect compassion like a robe of royal purple, thou, O Helen, hast now gone to dwell in the kingdom on high.

Having been pleasing to God by thy virtuous deeds, O Helen, thou now joined the choir of bodiless angels in heaven.

Theotokion: **O** Virgin, cleanse thou my soul, defiled by carnal pleasures through the treachery of the serpent.

Ode 6

Irmos: *I pour forth my prayer to the Lord, and I lift up my sorrows before Him, how my soul is become full of evil and how my life draweth near to Hades, and like Jonah I pray: Deliver me, O God, from corruption.*

Wondrously didst thou gather the assembly of the God-bearing fathers, O Constantine, and through them didst thou calm the storm-tossed hearts of all to glorify the Word as equal in honor and equally co-enthroned with the Father who had begotten Him.

Believing in the Living God who grants their existence unto all, O Helen, thou didst cast aside the deadly worship of vain idols, and with joy didst thou receive the heavenly kingdom.

Through Thy guiding hand, O Word, have the holy sovereigns cast aside the profound

darkness of ignorance and the wicked storm of idolatry, and were brought rejoicing to the calm haven of piety.

Theotokion: **H**eal my heart made incurably ill and grievously wounded by the evil one, O pure Maiden, that being made whole through thine intercessions, I may be saved who hast put his trust in thee.

The Kontakion of the Saints, in Tone 3: (To the melody: "Today the Virgin....")

Today Constantine and Helen, his mother /
 Reveal to us the Cross, the awesome Tree of Christ /
 Which is confusion to the Jews and a mighty weapon for all believers /
 Against their enemies ///
 For truly it has appeared to us a sign of conquest and triumph in battle.

Ikos: **L**et us, the faithful honor Constantine with his mother Helen, for hearing the words of the prophet David, they recognized the three parts of the Cross in the cedar, the pine, and the cypress, upon which the suffering of the Savior was accomplished; and having found it, which had been hidden in spite and jealousy, they set it before the faithless people for their edification. Therefore, they have been revealed to all mankind as bearers of victory, carrying the invincible weapon, a great standard, one fearsome and terrible in battle.

Ode 7

Irmos: *The Hebrew children in the furnace boldly trampled upon the flame, and they changed the fire into dew as they cried aloud: Blessèd art Thou, O Lord, God of our fathers.*

Keeping Thy commandments, Constantine subjected himself to Thy law, and didst thereby lay low the armies of the lawless, as he cried to thee: Blessèd art Thou, O Lord, God of our fathers.

The Tree which hath drawn us all out of the pit of destruction, and which had been buried in the ground through malice, hast thou, O wondrous Helen, brought back to light for us, burying the perdition of the demons forever.

Through godly works didst thou, O Helen, turn thy heart into a temple of God and didst erect a holy church for Him who had suffered in the flesh for our sake.

Theotokion: **E**nslaved by my own mindless habits and sinning of my own free will, I now flee to thine eminent compassion. Save me in my despair, O all-holy Theotokos!

Ode 8

Irmos: *The Chaldean torturer became enraged; he ordered the furnace to be heated seven-fold; but seeing the godly youths saved by a great might, he sang to the Creator and Redeemer: Bless Him, O you children, praise Him, O ye priests, exalt Him, O ye people, throughout all ages.*

Robed in compassion as in royal purple, and in the mantle of good will, thou wast adorned with a mind, perfect in virtues, as with a crown, O glorious Constantine, and arriving from earth to the heavenly kingdom thou didst cry: Praise Him, O ye priests, exalt Him, ye people throughout all ages.

Beholding thee, O Helen, rejoicing in heaven with thy divinely-wise son, we magnify Christ who has shown us thy glorious feast, enlightening more than the rays of the sun those who sing with faith: Exalt Him, ye people throughout all ages.

How wondrous is thy longing for the Lord, and how godly are thy virtues, O Helen, thou boast of all women, for having come to the holy places that witnessed the precious sufferings of the Master of all, thou didst adorn them with beautiful temples, crying aloud: Exalt Him, ye people throughout all ages.

Let us bless the Father and the Son and the Holy Spirit, the Lord!

Theotokion: **E**nlighten the eyes of my soul, O Mother of God, for they have been blinded by my many transgressions, and grant peace to my mind and heart, tormented by diverse passions, and save me as I cry: O ye priests and all ye people, praise and exalt the all-pure Lady throughout all ages.

We praise, bless and worship the Lord singing and exalting Him throughout all ages!

Katavasia.

Ode 9

Irmos: *The heavens were filled with fear, the ends of the earth were filled with awe, for God revealed Himself in the flesh to men; and thy womb became more spacious than the heavens, so the leaders of men and angels magnify thee, O Theotokos!*

The tomb in which thy holy and precious body reposes. O Constantine, pours forth radiant and abundant healings upon all who draw near to it with faith, chasing away all darkness with the never-waning light that enlightens all who praise thee.

Having finished thy life in holiness, O Helen, thou hast now gone to dwell with the saints, filled with sanctity and illumination. Therefore, drown our passions and give drink to our souls with the waters of thine ever-flowing river of healing grace.

O pre-eternal and immortal King, Thou hast bestowed to Saint Helen and Saint Constantine the Great, who of old were counted worthy to reign on earth, and who sincerely loved Thee, the kingdom on-High. By their supplications, take pity on us all.

Theotokion: **H**aving conceived and given birth to the King and Creator of all, O most pure Lady, thou dost now sit as Queen at His right hand. Therefore, I entreat thee, deliver me in the hour of Judgment from the lot of those who stand upon the left, but

number me with the sheep standing on the right.

Exapostilarion of the Saints:

You have been revealed to the world as luminaries who have enlightened the whole world with the faith of piety, O divinely-crowned Constantine and Helen the glorious, so we praise and glorify Christ who hath so glorified you and who is wondrous in His saints!

Glory..., another Exapostilarion of the Saints:

The great Constantine and his mother, Helen, did not receive royal dominion from men, but through divine grace. Illumined by heaven he beheld the radiant and divine trophy of the Cross, and having vanquished the enemy, by it he abolished the falsehood of idolatry and strengthened the Orthodox Faith throughout the world.

Now and ever.... Exapostilarion of the Feast.

At the Praises, 3 stichera of the Feast, and

3 stichera of the Saints, in Tone 8: *To the melody, "O most glorious wonder...."*

Rejoice, O all-wise Constantine /
Thou well-spring of Orthodoxy, /
Quenching the thirst of the world with the sweet waters of the truth. /
Rejoice, O stem from which sprang forth a splendid fruit /
That feeds and sustains the Church of Christ! /
Rejoice, O joy of the faithful! ///
Rejoice, O glorious one, the boast of the ends of the earth, and the first among Christian
kings!

The Ruler of all Creation /
Foreseeing the goodness and ready obedience of thy heart /
Brought thee to Himself through reason when unreason ruled over thee, /
And illumining thy mind with the knowledge of piety /
Like a radiant star He revealed thee /
Shedding the rays of divine works on all the world ///
O all-wise and glorious Constantine.

When thou received the teachings of the Lord /
O Helen, wise and glorious, /
They fell upon a chosen and fertile ground /
And produced the godly fruit of thy virtuous deeds, /
Which nourish our minds with understanding /

And teach us by the example of thy good way of life. ///
Therefore, we joyfully celebrate thy memory.

Thou, O Christ, didst anoint thy faithful communicants /
Constantine the Emperor and Helen, his mother, /
With the glorious oil of gladness, /
For they hated vanity and deceit and longed for Thy beauty. /
And Thou didst grant them Thy heavenly kingdom, ///
For they were the first to piously rule upon the earth at Thy command, O Word.

Glory..., in Tone 8: (the composition of Methodius, the Patriarch)

God, the King of kings and the Lord of all, /
Who adorns the worthy with precious gifts /
Took thee to Himself as he once took the glorious Paul in the days of old, /
But with the sign of the Cross from heaven /
Saying: “With this sign vanquish thine enemies!” /
Then thou didst go forth with the devout Helen, thy mother, /
And finding it, the object of thy greatest desire /
Thou didst forcefully put all thine enemies to flight. /
So together with her, now, entreat thou the only Lover of mankind /
On behalf of the multitudes of Orthodox and Christ-loving people, ///
That they who celebrate thy memory be delivered from wrath and danger.

Now and ever..., of the Feast.

The Great Doxology, the Troparia of the Saints; Glory..., now and ever..., the Troparion of the Feast, the Litanies and the Dismissal.

Liturgy

At the Beatitudes, 8 Troparia: 4 from the appointed Ode of the Canon from the Pentecostarion, and 4 from the Sixth Ode of the Canon of the Saints

1-4. (From the Pentecostarion)

5. Wondrously didst thou gather the assembly of the God-bearing fathers, O Constantine, and through them didst thou calm the storm-tossed hearts of all to glorify the Word as equal in honor and equally co-enthroned with the Father who had begotten Him.

6. Believing in the Living God who grants their existence unto all, O Helen, thou didst cast aside the deadly worship of vain idols, and with joy didst thou receive the heavenly kingdom.

7. Through Thy guiding hand, O Word, have the holy sovereigns cast aside the profound darkness of ignorance and the wicked storm of idolatry, and were brought rejoicing to the calm haven of piety.

8. *Theotokion:* Heal my heart made incurably ill and grievously wounded by the evil one, O pure Maiden, that being made whole through thine intercessions, I may be saved who hast put his trust in thee.

The Troparion of the Saints, in Tone 8:

Beholding the image of Thy Cross in the heavens /
And like Paul receiving a call from Thee and not from any man, /
Thine apostle among kings entrusted the reigning city into Thy hands, O Lord. /
Through the prayers of the Theotokos, do Thou ever preserve it in peace, ///
For Thou alone lovest mankind.

The Kontakion of the Saints, in Tone 3: (To the melody: "Today the Virgin....")

Today Constantine and Helen, his mother /
Reveal to us the Cross, the awesome Tree of Christ /
Which is confusion to the Jews and a mighty weapon for all believers /
Against their enemies ///
For truly it has appeared to us a sign of conquest and triumph in battle.

Prokeimenon, in Tone 8: Their proclamation has gone out into all the earth, / and their words to the ends of the universe! *Verse:* The heavens are telling the glory of God, and the firmament proclaims His handiwork.

The Epistle: (200) Galatians 1:11-19

Note: But if this day falls within the fifty days of Pentecost, then: (49) Acts 26:1-5, 12-20

The Alleluia, in Tone 1: I have exalted one chosen out of My people. *Verse:* The King shall rejoice in Thy strength, O Lord, and shall be exceedingly glad in Thy salvation!

The Gospel: (35-ctr) John 10:1-9

Communion Hymn: Their proclamation has gone out into all the earth, and their words to the ends of the universe. Alleluia....

Note: If the Commemoration of the holy Emperor Constantine and his mother should fall on the Thursday of Ascension or on the 7th Sunday of Pascha, the service

EQUALS-OF-THE-APOSTLES CONSTANTINE AND HELEN

is conducted in accordance with the instructions given in the rubrical notes for the service to St John the Theologian on May 8th.

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