

THE 20th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE HOLY AND GLORIOUS PROPHET ELIJAH
AT LITTLE VESPERS

At "Lord, I have cried ..., "four stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

With the light of the divine radiance of the three-fold Sun, with purity of mind and righteous judgment didst thou denounce the impious king as transgressor of the Law and didst shut the heavens, and didst nurture the widow and her son. Pray thou, O prophet, that our souls be saved! (Twice)

Worthily honored with the prophetic office, with the divine vision of God and with understanding, O prophet divine, thou hast prophesied things afar off as though they were near. Thou didst denounce the king as unrighteous, and didst slay the shameful priests with a knife. Entreat thou Christ God, that our souls be saved!

The impious king, unable to endure thy reproof, said to thee, O prophet divine: Art thou he that tormenteth and perverteth Israel? And thou didst say: Not I, O king, but it is thou and thy father's house, in that thou hast forsaken thy God Who madeth thee, and hast brought in strange gods. O Christ, through the prayers of Thy prophet, deliver us from such deception and save our souls!

Glory ..., in Tone VI:

O divine prophet Elijah, denouncing the king, who had done unrighteously, for the murder of Naboth and the seizure of his vineyard, thou didst boldly say: Inasmuch as thou hast slain a man of Israel unjustly, thus shalt thou thyself be slain as well, and the dogs shall lick thy blood, and harlots shall wash themselves in thy blood. O Christ, by the prayers of Thy prophet and favorite, deliver us from such a threat, and save our souls, for Thou art the Lover of mankind!

Now and ever ..., Theotokion.

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephrata ...":

O prophet divine, zealous for the Lord Almighty: by thy prayer didst thou shut up the heavens, saying: Let rain and dew not descend upon the earth, save at the word of my mouth!

Stichos: Moses and Aaron are among His priests, and Samuel among them that call upon His name.

O prophet divine, with prayer and compassion thou dost open the heavens again, and dost richly grant rain unto a thirsting people.

Stichos: Thou art a priest forever, after the order of Melchizedek.

○ prophet divine, thou didst nourish the widow and her son, by thy prayer increasing a handful of meal and a cruse of oil; for in accordance with the word of the Lord, the handful of meal and the cruse of oil did not diminish.

Glory ..., in the same tone and melody:

○ prophet divine, by thy prayer didst thou call down fire from heaven, and didst compel the king to say: Truly God is the One Who is preached by Elijah!

Now and ever ..., Theotokion:

○ blessed Mistress, stretch forth thy holy hands to thy Son, the Creator that loveth souls, that He take pity on thy servants.

AT GREAT VESPERS

We chant "Blessed is the man ...," the first antiphon.

At "Lord, I have cried ...," six stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

O compassionate Word Who translated Elijah the Tishbite from the earth in a fiery chariot: by his supplication save us that glorify Thee in faith and celebrate his divine and salvific memory.

In the earthquake and the gentle breeze thou didst perceive the coming of God which of old enlightened thee, O divinely blessed Elijah; and, seated in a chariot drawn by four steeds, amazed thou didst traverse the sky in a strange manner, O divinely inspired one.

Aflame with zeal divine, thou didst slay the shameful priests with a knife; and with thy tongue thou didst constrain the sky, that it not rain upon the earth; and thou didst fill Elisha with grace divine, by the twofold bestowal of thy mantle, O wise Elijah.

And these stichera, in Tone II: the composition of John the Archbishop:

Two beacons have shone forth upon the world: the most radiant Elijah and Elisha! The one by the word of God shut up the drops of the rains of the sky, denounced the king, and was borne up to the heavens on a fiery chariot; the other cured bitter waters and, having received a double measure of grace, parted the Jordan's streams. And now, joining chorus with the angels, they pray for us, that our souls be saved.

The fiery chariot which caught thee up to the heavens on the air as in an earthquake, bestowed upon thee the fiery grace of miracles, O Elijah the Tishbite, rendering thee incorrupt, that thou not see death until thou hadst proclaimed the end to all. Wherefore, come thou, granting us the instruction of thy worthy deeds.

O inextinguishable beacon of the Church, aflame with zeal divine, prophet Elijah! Thou didst shut up the drops of heaven; and, fed by a raven, thou didst denounce the king, and didst put the priests to death; fire from heaven didst thou call down, and, having slain the two captains of fifty, thou didst sustain the widow with oil and a small handful of meal, and didst raise her son from the dead by thy prayer; fire didst thou kindle amid water; the streams of Jordan didst thou traverse on foot; thou didst ascend to the heavens on a fiery chariot, and didst bestow upon Elisha a double measure of grace. Pray thou unceasingly to God, that our souls be saved!

Glory ..., in Tone VI: the composition of the Byzantine:

Come, ye assemblage of the Orthodox, and, gathering together in the most honored temple of the divinely eloquent prophets today, with psalmody let us chant an harmonious hymn unto Christ our God Who hath glorified them; and with joy and gladness let us cry out: Rejoice, O Elijah of great renown, earthly angel and heavenly man! Rejoice, O most honored Elisha, who received from God a double measure of grace! Rejoice, ye fervent helpers, intercessors and physicians of the souls and bodies of Christ-loving people! From every hostile attack and evil circumstance, deliver them that with faith celebrate your most festive memory!

Now and ever ..., Theotokion, in Tone VI

The Prophet David, the forefather of God, for thy sake gaveth voice beforehand in psalmody concerning thee, unto Him Who in thee accomplished mighty works: the Queen stood at Thy right hand. For God Whose good pleasure it was to become incarnate of thee without father showed thee, His Mother, to be the mediatrix of life, that He might renew His image which had become corrupt through the passions; and having found the sheep which had strayed among the mountains and become lost, He taketh it upon His shoulders and bringeth it to His Father; and Christ, Who is possessed of great and rich mercy, in accordance with His will, uniteth it with the hosts of heaven, and saveth the world, O Theotokos.

Entrance. Prokimenon of the Day. Three Lessons:

READING FROM THE THIRD BOOK OF THE KINGS

And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. And the word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there had been no rain in the land. And the word of the Lord came unto him, saying: Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said: Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said: Bring me, I pray thee, a morsel of

bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel: The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah. And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.

THE THIRD BOOK OF THE KINGS

And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Balaam. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two

bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the Lord: and the god that answereth by fire, let him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: and with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. And it came to pass ...that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. So Ahab went up to eat and to drink.

And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel. And Ahab told Jezreel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time. And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baked on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came unto him, and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before thy Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.

THE FOURTH BOOK OF THE KINGS

So [Elijah] departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him. And it came to pass, when the Lord would take up Elijah into heaven in a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on. And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof, and he saw him no more. And he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over.

At the Litia, the sticheron of the temple, and these stichera to the saint, in Tone IV:

O blessed prophet, thou wast a partaker of incorrupt union in God my Savior; parting the Jordan by prayer, thou didst cross it as dry land, and wast caught up on a fiery chariot to the heavens, leaving Elisha a double measure of grace. Wherefore, we beseech thee: though thou hast been caught up in the body, yet sunder not thyself from us in spirit, and ever entreat the Lord, that our souls be saved.

O prophet divine, thou wast shown to be a luminous cloud, letting fall a shower of divine knowledge upon all the faithful, richly giving drink with the wine of gladness to all that with faith have recourse to thy most divine temple. Wherefore, we entreat thee, O divine prophet and God-seer Elijah: grant health to our Orthodox hierarchs, and great mercy to our souls.

Thou didst subject the flesh to the governing mind, O divine prophet Elijah, diligently ascending in thy heart as by steps. Wherefore, having denounced the unrighteous king and pronounced the proscription of the wrath of God, with a knife didst thou destroy the shameful priests as unrighteous, and hast clearly taught all to cry out: "Truly there is one God: Him that Elijah hath preached!"

Glory ..., in Tone VI:

O, the commands of the impious king! O, the fast, full of blood and iniquity! Jezebel proclaimed a fast, that she might commit murder, and straightway Naboth the Israelite was slain. And what didst thou say to these things, O prophet? "Thus saith the Lord: Inasmuch as thou hast unjustly slain a man of Israel; thus shall thy blood also be spilled, and harlots shall wash themselves in thy blood!" O Christ, by the prayers of Thy prophet and preacher, deliver our souls from such inhumanity, for Thou art the Lover of mankind.

Now and ever ..., Theotokion, in Tone VI:

O Theotokos, thou art the true vine who hast budded forth for us the Fruit of life. With the holy prophets entreat Him, we pray thee, O Mistress, that He have mercy upon our souls.

At the Aposticha, these stichera, in Tone VIII:

Spec. Mel.: "O most glorious wonder ...":

Elijah, the most wondrous prophet, having illumined his mind with radiance, became wholly divine, and, beholding the unjust judgment of the impious king, was displeased. Wherefore, by the judgment of God he sent condemnation upon him; and likewise the queen, merciless and avaricious, he committed to the judgment of God. By the prayers of Thy prophet Elijah, O Christ, save us, as Thou art merciful!

Stichos: Moses and Aaron are among His priests, and Samuel among them that call upon His name.

How long, O Lord, will the way of the impious prosper?" thou didst say, a prophet. "Thou hast planted, and they have uprooted, and have brought forth the fruit of iniquity; truly, they themselves have perished wickedly through their impiety. They cry to Thee, but Thou hearkenest not. Why hast Thou shown me the godlessness of judges that transgress the Law?"

Stichos: Thou art a priest forever, after the order of Melchizedek.

O great Elijah, honored among the prophets, by thy prayers deliver from misfortunes and tribulations, and from the incursions of the pitiless foe, them that celebrate thine honored ascent; that we, the Christian people, may ever honor and bless thee, O most glorious prophet.

Glory ..., in Tone VI:

O prophet, preacher of Christ, thou dost never depart from the Throne of Majesty, and ever intercedest for everyone afflicted with sickness. Ministering in the Highest, glorified in all places: thou dost bless the whole world. Ask thou for cleansing for our souls.

Now and ever ..., Theotokion, in Tone VI:

Christ the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! O Mistress, thou intercession, protection and salvation for our souls!

Troparion, in Tone IV:

The angel in the flesh, the foundation of the prophets, the second forerunner of the Coming of Christ, the glorious Elijah from on High sent down grace upon Elisha to dispel infirmities and to cleanse lepers. Wherefore, he poureth forth healings upon them that honor him.

Glory ..., Now and ever ..., Theotokion, in Tone IV:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

AT MATINS

At "God is the Lord ...," the troparion of the prophet, in Tone IV:

The angel in the flesh, the foundation of the prophets, the second forerunner of the Coming of Christ, the glorious Elijah from on High sent down grace upon Elisha to dispel infirmities and to cleanse lepers. Wherefore, he poureth forth healings upon them that honor him. (Twice)

Glory ..., Now and ever ..., Theotokion, in Tone IV:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

After the first chanting of the Psalter, this Sedalion, in Tone I:

Ascending on a fiery chariot as on the wings of the wind, O divine prophet, thou dost most gloriously make thy journey to the Heavens today, leaving to Elisha a double measure of grace and thy mantle from on high. (Twice)

Glory ..., Now and ever ..., Theotokion:

Having loving recourse to thy goodness, we all entreat thee, the Mother of God, the true Virgin who wast shown to be virgin even after giving birth, for we sinners have thee as our intercessor; and in thee who alone art immaculate we have obtained salvation amid dangers.

After the second chanting of the Psalter, this Sedalion, in Tone III:

Thy divine temple poureth forth healings upon all, a most wondrous prophet. With the most marvelous Elisha, entreat Christ to send down peace upon the world and great mercy upon the people that honor thee. (Twice)

Glory ..., Now and ever ..., Theotokion:

Each rightly fleeth to the place where he is saved; and what other such refuge which protecteth our souls have we but thee, a Theotokos?

Polyeleos; and this Magnification: We magnify thee, a glorious Elijah, prophet and forerunner of the Coming of the Lord, and we honor thy fiery ascent to heaven in the flesh.

Selected Psalms verses:

A: Lo, I have fled afar off and have dwelt in the wilderness.

B: My soul hath thirsted for Thee; how often hath my flesh longed after Thee.

After the Polyeleos, this Sedalion, in Tone VIII:

Being a lover of wisdom, a most honored prophet, openly denouncing the unjust king who acted unrighteously, thou didst constrain him to cry out: "Truly there is but one God: He that is preached by Elijah!" And thence thou didst proceed to upbraid Jezebel for her plundering and love of gold. a prophet and

forerunner of the Coming of Christ, Elijah of great renown: entreat Christ God, that He grant remission of sins to them that with faith glorify thine ascent.

Glory ..., Now and ever ..., Theotokion:

All we, the generation of man, bless thee, the Virgin who alone among women gavest birth without seed unto God in the flesh. For the fire of the Godhead dwelt within thee, and with milk hast thou nurtured thy Creator and Lord as an infant. Wherefore, we, the race of angels and of men, glorify thine all-holy birthgiving as is meet, and together cry out to thee: Entreat Christ God, that He grant remission of sins unto them that with faith worship thine all-holy birthgiving!

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: Thou art a priest forever, after the order of Melchizedek.

Stichos: The Lord said unto my Lord: Sit Thou at My right hand, until I make Thine enemies the footstool of Thy feet.

Let every breath praise the Lord!

THE GOSPEL ACCORDING TO ST. LUKE [4:22-30]

And all bare [Jesus] witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is this not Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elijah sent, save unto Zarephath, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way.

After Psalm 50, this sticheron, in Tone IV:

On a fiery chariot wast thou taken up to the clouds, and wast translated to the land of light, O Elijah the Tishbite, having put the shameful prophets to shame. O thou that bound fast the sky by thy word, so also loose our transgressions by thy prayers to the Lord, and save thou our souls.

Canon to the Theotokos [the Paraklisis], with six troparia, including its Irmos;
and two canons to the prophet, with eight troparia:

ODE I

Canon I, in Tone II:

Irmos: To the Lord, Who of old guided the people in the midst of the sea, and therein drowned Pharaoh and all his army, let us chant a hymn of victory, for He hath been glorified.

Desiring to behold the fiery power of the miracles of Elijah, his fiery and honored tongue and strength of spirit, we have assembled as is meet.

O God-bearer, our lips and the muteness and lack of skill of our tongue do thou open through the activity of the Spirit which is within thee, and illumine us, that we may be able to hymn thy wonders.

Thou dost grant that which transcendeth nature unto them that have submitted to Thine honored precepts, O Word, and Thou dost make the portals of the rain subject to them through the Spirit, confirming their word.

Theotokion: To the Lord Who was born of the Virgin and Who hath renewed the world, and Who for her sake hath bestowed upon us life divine, we chant a hymn of victory, for He hath been glorified.

Canon II, the acrostic whereof is: "I sing praise to the great Elijah," the composition of Hieromonk Pachomius, in Tone VIII:

Irmos: Having traversed the water as though it were dry land and escaped the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

Thou hast been shown to be an instrument struck by the divine plectrum, O most wondrous prophet, hymning the omniscient God Who doth visit retribution upon all according to their deeds.

O wondrous prophet, unable to endure deception, thou didst denounce the unrighteous king for his iniquity. Wherefore, thou didst impose God's judgment of condemnation, full of wrath, upon him.

O divine Elijah, prophet and forerunner of grace, having denounced Ahab, the iniquitous king, as a transgressor of the Law, thou didst destroy the shameful prophets as impious.

Theotokion: Ye faithful, let us make haste to praise in hymns as is meet the Mother of Christ, for she gaveth birth unto the Savior of all, Who is the Master of life and death.

Katavasia "I shall open my mouth ..."

ODE III

Canon I

Irmos: Having established me upon the rock of faith, Thou hast enlarged my mouth over mine enemies, for my spirit doth rejoice when it singeth: There is none holy as our God, and none righteous save Thee, O Lord!

He, that alone sustaineth every living thing by His good will, though a raven provided thee with a banquet as a chosen guest, O Prophet. To Him do we all cry out: Thou art our God, and there is none holy save Thee, O Lord!

Grace be to the Benefactor and Guardian Who, in His ineffable providence, nourished the widow and the prophet. To Him do we all cry out: Thou art our God, and none is holy save Thee, O Lord!

O thou that didst forbid the rain-laden clouds to pour forth, when the widow of Zarephath was deprived of food, thou didst cause the remnant of her food to increase continually; and thou didst cry out: None is holy save Thee, O Lord!

Theotokion: Thou alone, surpassing all of ages past; hast been vouchsafed great things transcending nature, for thou didst receive the infinite God of all creation within thy womb and didst give Him flesh. Wherefore, we all honor thee as the Theotokos.

Canon II

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O Summit of desire, Confirmation of the faithful, Who alone lovest mankind.

With mercy didst thou chastise all, and takest pity on all that with faith have recourse to thee in thy temple. And in asking help of thee they have in no wise sinned.

Thou didst denounce Ahab, the impious king, O divine prophet, and thou didst judge him with the judgment of God as a violator of the Law.

The shameless Queen Jezebel sought to slay thee, O prophet most divine, for thou didst pronounce the sentence of death upon her unholy priests, as was meet.

Theotokion: O Mistress, we hymn thee as a place of the priesthood of glory and the altar which held Christ, the Bread of life, O pure one.

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

Ye faithful, with hymns let us all praise Elijah the Tishbite, the wellspring of miracles and adornment of prophets; for, being immortal while yet in the flesh, as a mortal he assureth us of the resurrection of the dead. Wherefore, having boldness before God, he granteth healing to them that ask with faith, and earnestly beseecheth Christ to bestow remission of offenses upon them that with love celebrate his holy memory. (Twice)

Glory ..., Now and ever ..., Theotokion:

Having fallen into subtle temptations through the activity of mine enemies, visible and invisible, I am caught fast in the tempest of my countless offenses. And I flee to the haven of thy goodness, as to my fervent help and protection, O pure one. Wherefore, O most pure lady, earnestly entreat Him that was incarnate of thee without seed, in behalf of all thy servants that unceasingly pray to thee, O all-pure Theotokos, who dost ever beseech Him to grant remission of offenses to them that hymn thy glory as is meet.

ODE IV

Canon I

Irmos: I have heard report, O Lord, of Thy dispensation, and have glorified Thee, O Thou Who alone lovest mankind.

Thou art shown to be one that cutteth down evil at its root and a planter of virtue, O wise prophet. Wherefore, we bless thee.

With words the widow who fed thee upbraided thee for the death of her son, compelling thee to raise him from the dead.

Thou didst clearly signify the glory of the Trinity with thy threefold breathing, and didst hand back alive the child to his mother.

How thou didst burn, aflame with divine fire and zeal, O prophet, denouncing the king who wrought iniquities!

Theotokion: O pure one, who without seed didst conceive God, we entreat thee ever to pray for thy servants.

Canon II

Irmos: I heard, O Lord, Thy report and was afraid, for though Thou art God ever-existent, Thou didst come forth from the Virgin in Thine ineffable counsel.

The Lord crowned thee a prophet, O most wise one, granting thee the grace to foretell things of the future as though they were of the present. Wherefore, beholding now the fulfillment of thy words, we bless thee ever with praises as a true prophet.

As the soul of Thy prophet hath been most greatly adorned with humble-mindedness, O Christ God, so, aflame with zeal which surpasseth fire, he destroyed the shameful priests.

Reflecting the Light with thy countenance, like a mirror, thou dost stand before the face of Christ, O most wondrous prophet. Whence do thou mercifully visit us, that with praises we may all bless thee as a prophet.

Theotokion: **H**aving acquired thee as our hope and confirmation, an impregnable rampart of salvation, O all-hymned one, we are delivered from all evil.

ODE V

Canon I

Irmos: **O** Lord, Bestower of light and Creator of the ages: guide us in the light of Thy commandments, for we know none other God than Thee!

The Law of thy fathers hath shone thee forth as a true man of prayer, O Elijah, a wonderworker that transformeth the nature of the elements and utterly consumeth the righteous sacrifice with water.

As thou art a true minister of God, thou didst utterly put to shame the prophets of abominable shame, O venerable and most blessed Elijah, clearly marking the power of the Trinity.

Rendering priestly service through the word of grace, O Elijah, thou didst slay the shameful priests with thy blameless hands, consumed with zeal as with fire.

Theotokion: **T**o thee that gavest birth unto Christ, the Creator of all, we cry out: Rejoice, O pure one! Rejoice, thou that hast shone forth the Light upon us! Rejoice, thou that didst contain the infinite God!

Canon II

Irmos: **W**herefore hast Thou thrust me from Thy countenance, O never-waning Light? And why hath a strange darkness covered me, wretch that I am? But turn me and guide my steps to the light of Thy commandments, I entreat Thee.

O prophet Elijah, whom the unwaning splendor of divine grace hath revealed: having diligently acquired a mind most divine, thou dost rouse the pious to song.

Who doth not marvel at thy divine zeal, O wondrous prophet? And who doth not hymn Christ Who hath given thee such great might?

With prophecy wast thou adorned by God, O Elijah, most wondrous prophet; hence, having wholly united thyself to God, denouncing deception, thou didst lead the Israelites to knowledge of God.

Theotokion: **O** Theotokos, who gavest birth to the never-setting Sun, enlighten me who am utterly benighted by the passions, and fill me with light divine.

ODE VI

Canon I

Irmos: **The uttermost abyss of offenses hath surrounded me, O Lord, but lead up my life from corruption, as Thou didst the prophet Jonah, O Lord.**

A pillar of piety and the pure life, an instiller of purity, and an emulator of the angels wast thou, O wondrous God-bearer Elijah.

The wrath of the prophet-slaying woman, having frightened thee who had received the power to bind and loose the flow of the rains, O wondrous Elijah, causeth thee to flee.

Having knelt down, thou didst raise on high the supremely exalted eye of thy mind, by thine eminent entreaty causing the rains to be loosed; and with showers didst thou water the furrows of the earth.

Theotokion: **The** bush on Sinai, which drew nigh to the Fire without being consumed, prefigured thee, the Ever-virgin Mother, O all-hymned Theotokos Mary.

Canon II

Irmos: **Cleanse me, O Savior, for many are my transgressions, and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast heard me, O God of my Salvation.**

A hymn of supplication do thou offer unto God, O most honored prophet, in behalf of all that have recourse to thy divine temple, that we may honor thee as a great helper.

The mind of man doth not suffice to praise thy life as is meet, O prophet; for, beholding the transfiguration of Christ, thou wast exalted far above the noetic ranks.

He that is Lord and Creator of all hath appeared to us in accordance with thy prophecy, O blessed Elijah, calling all men to the knowledge of Him, for He is the Lover of mankind.

Theotokion: **O** Mary, pure vessel of virginity: cleanse thou my mind of the gloom of the passions, and fill my heart with righteousness, O all-immaculate one.

Kontakion, in Tone II:

O prophet, foreseer of the mighty works of our God, Elijah of great renown, who by thy voice didst restrain the cloud of rain: in our behalf entreat thou Him that alone is the Lover of mankind.

Ikos: Beholding the great iniquity of men and the great love of God for mankind, the prophet Elijah was troubled and grew wroth; and he addressed pitiless words to the Merciful One, crying out: Be Thou angered against them that deny Thee, O righteous Judge! But he did not move the compassion of the Good One to torment them that deny Him, for He that alone loveth mankind doth ever await the repentance of all.

ODE VII

Canon I

Irmos: The fiery bush on the mountain and the Chaldean furnace drenched with dew clearly prefigured thee, O Bride of God; for thou didst receive the divine and immaterial Fire in thy material womb without being consumed. Wherefore, we chant unto Him that was born of thee: Blessed art Thou, O God of our fathers!

Most gloriously vested with divine and formidable power, thou didst undertake a long journey, having eaten of food that sufficed thee for forty days, O wondrous Elijah. Wherefore, thou didst say on Horeb: Blessed is the God of our fathers!

The mild and gentle breeze showed the Lord to thee, O Elijah, who wast zealous for God Almighty: not the wind of the tempest, nor the earthquake, nor yet the fearsome fire. Wherefore, to meek Jesus didst thou chant: Blessed art Thou, O God of our fathers!

Like the great Moses, thou wast vouchsafed the vision of God and prophecy, O wondrous Elijah, anointing prophets and kings with the Spirit. And having borne witness to the glory of Christ on Tabor, thou didst chant: Blessed art Thou, O God of our fathers!

Theotokion: In times past thou didst supernaturally and without seed give birth in the flesh to the unoriginate and pre-eternal Lord, the Son, Power and Wisdom of the Father, O all-pure one, unto the renovation of mortals. Wherefore, we cry out to Him that was born of thee: Blessed is the God of our fathers!

Canon II

Irmos: The children that went down from Judea in Babylon once trod down the flame of the furnace by their faith in the Trinity, saying: O God of our fathers, blessed art Thou!

The people of Israel that came to thee with a captain of fifty thou didst utterly consume with fire from heaven as unworthy, O divine Elijah.

Thou wast a most divine prophet who wast rightly illumined with the vision of God, O most honored Elijah; and thou didst straightway put an end to the sacrifices made to Baal.

Inasmuch as the all-holy Spirit gaveth thee the gift to prophesy, O most honored prophet Elijah, thou didst foretell the coming of the Son of God and didst not sin, O all-blessed one. To Him do we chant: Blessed is the God of our fathers!

Truly, as was meet, the poison of death was poured forth through the judgment of God and the hand of the prophet upon the shameful priests that ate unrighteously at the table of Jezebel.

Theotokion: O Mother of God, save me who am held fast by the abyss of offenses, and rescue me from all the malice of the foe, that, saved by thee, I may magnify thine aid.

ODE VIII

Canon I

Irmos: The undefiled bodies of the pious youths, sharing the same raiment as their souls, trembled with awe, and the unrelenting fire, fed with boundless fuel, drew back. But as the ever-living flame cooled, the chanting of an everlasting hymn began: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Well did Ahab find the just destruction of his house, through the prophet's condemnation, to be the dread retribution for his vile commission of murder. And with fiery mind the Tishbite chanted a hymn unto the Bestower of life: All ye works of the Lord, hymn and supremely exalt Him for all ages!

Fire rained down from heaven for thee, O Elijah, twice consuming captains of fifty, in that thou art God's chosen minister; for to Him that controlleth everlasting life thou didst in godly manner declaim the hymn: All ye works of the Lord, hymn and supremely exalt Him for all ages!

On Tabor Christ showed thee to be an initiate of the mystery of His divine incarnation, as thou wast an instiller of purity and a most divine offshoot of virginity, showing the unapproachable light of the Godhead in His Body to thee that criest out: All ye works of the Lord, hymn and supremely exalt Him for all ages!

Theotokion: Most rich was the womb of the Mother of God; for, having received the Word in the coarseness of the flesh and wrought therefrom a form earthly according to hypostasis, it was shown to be the city of God wherein the Most High was well-pleased to live. To Him do we chant: All ye works of the Lord, hymn and supremely exalt Him for all ages!

Canon II

Irmos: The Heavenly King, Whom the angelic hosts do hymn, praise and exalt supremely for all ages!

He that, as God, knoweth all things, entrusteth to thee, O Elijah, in that thou art faithful, the knowledge of things to come and of things that shall come to pass; and He showeth thee things which are afar off as though they were near.

Having strengthened thy mind with pious boldness, O blessed prophet, thou dost foretell those things that are far off as though they were near, O most honored prophet.

Having cleansed thy mind of all defilement, O divine prophet, thou didst therefore become completely holy, guiding all to the Light divine.

Theotokion: **T**he Word, to Whom thou didst give birth indescribably, do thou entreat in behalf of them that faithfully honor thee, O pure Theotokos.

ODE IX

Canon I

Irmos: **O** blessed and most pure Theotokos, who ineffably gavest flesh to God, the Beacon which shone forth before the sun and hath come to us through thy virginal womb: thee do we magnify.

Having lived on earth the course which man cannot change, and crossed the Jordan's stream by means of his mantle, the Tishbite, that air-borne charioteer, made a strange and heaven-traversing journey in the Spirit.

The Tishbite, aflame with the zeal of piety, was taken up on a fiery chariot; and he let drop his mantle; and Elisha, robed therein, received divine grace which he could not conceal.

The Tishbite and Moses the God-seer beheld in revelation on Tabor what eye hath not seen, nor ear heard, and what hath not entered into the hearts of earth-born men: the Lord Almighty, incarnate.

Theotokion: **O** Theotokos, we magnify thee, who removed the severe condemnation which was of old the correction of our first mother, and who art ever the reconciliation of our race to God, a bridge to the Creator.

Canon II

Irmos: **S**aved by thee, O pure Virgin, we truly confess thee to be the Theotokos, magnifying thee with the bodiless choirs.

Thou hast been deified by the immaterial splendor of the life-creating Trinity, O prophet Elijah; wherefore, we all appoint thee as an intercessor to God for the world, O blessed one.

Thou wast known as an angel on earth, O divine prophet, and in heaven as a man of God; for the Lord Himself said: Because thou art an austere man, O Elijah, thou canst not endure iniquitous Israel. Come thou up to Me, that I may come down!

Thou didst live on earth as one of the bodiless ones, O divine prophet, and now, borne up to heaven, thou dost join chorus with the angelic choirs. From on high watch over us that hymn thee, O blessed one.

Theotokion: **T**hou dost bear in thine arms God Who beareth all things, and thou dost feed the Nourisher Who became like unto us, O pure one. Him do thou beseech, that He grant to thy people deliverance from all oppressors.

Exapostilarion: Spec. Mel.: "O immutable Light ...":

The Light Who showed thee to be a charioteer traversing the sky on a fiery chariot drawn by four steeds, O Elijah, did not consume thee utterly; for with thy fiery tongue thou didst draw fire down and didst dry it up with showers.

Glory ..., another Exapostilarion:

Thou wast caught up on a fiery chariot to the circles of heaven; whence looking down, as thou art close to the Light, grant noetic light unto us that now celebrate thy holy memory with faith.

Now and ever ..., Theotokion:

Thou wast the author of the blessings bestowed by God on the world, O Theotokos. And do thou now entreat the easily-placated God for the salvation of all.

At the Praises, six stichera: three in Tone VIII:

Spec. Mel.: "What shall we call you ...":

O wondrous prophet, when thou didst unite thyself to God by thy pure life of virtue, and hadst received dominion thereby, thou didst traverse creation in mind, didst by thy will shut up the portals of the rain, didst call down fire from on high, and didst destroy the enemy. Pray that our souls be saved.

Aflame with zeal for the Lord, thou didst openly denounce the iniquitous king, and didst zealously put to death the shameless priests, kindling fire amid the water, O blessed one. And thou wast a source of food not produced by cultivation, and with thy mantle didst part the waters of the Jordan. Pray that our souls be saved.

O prophet, when thou didst show forth on earth a life which was truly heavenly, enriched by the hypostatic Life within thee, thou didst resurrect a dead boy by thy breath; and thou dost remain apart from death for many years, for thou didst sit upon a fiery chariot and wast raised up to the Highest. Pray that our souls be saved.

And these stichera, in Tone I: the composition of Germanus:

The zealous Elijah, ruler over the passions, hath today been taken up in the air, the initiate of the mysteries and the inaugurator of universal salvation. O precious glory, which the heaven-traversing prophet hath been vouchsafed! O eminent adornment of the prophets! For, lo! by his reproofs he showed himself to be an angel in the flesh and an incorporeal man. Praising him, let us say: Help us, O wise one, on the day of Judgment!

With spiritual songs let us all praise the prophets of Christ: for Elijah the Tishbite became a traverser of the heavens, and through his mantle Elisha received a double measure of grace from God; and they have been shown to be radiant beacons unto the whole world, praying ceaselessly in behalf of our souls.

O ye faithful, like David let us honor with hymns today the prophet of the Lord, Elijah the Tishbite, the most splendid zealot. For, lo! by his speech he shut heaven like a curtain and rendered the fertile earth barren. O most glorious wonder! A man of earth doth not permit the heavens to rain! O wonder! A corruptible man is clothed in incorruption, and hath ascended to the heavens on a fiery chariot; and by his mantle he bestoweth a double measure of grace upon Elisha, and denounceth the king, and destroyeth the disobedient people with famine. He put to shame all the shameful priests, and raised up the widow's son from the dead by his word. Through his supplications, O Christ our God, preserve all the right-believing Orthodox Christians in peace, granting them the triumph of victory over their enemies.

Glory ..., in Tone VIII:

O ye faithful, let us honor in song the chiefs among the prophets, the most radiant beacons of the whole world: Elijah and Elisha. And let us joyously cry out to Christ: O compassionate Lord, through the supplications of Thy prophets, grant Thy people remission of sins and great mercy.

Now and ever ..., Theotokion, in Tone VIII:

O Mistress, accept the supplications of thy servants, and deliver us from all want and grief.

Great Doxology and Dismissal.

AT LITURGY

On the Beatitudes, eight troparia: four from Ode III of the first canon, and four from Ode VI of the second canon.

He, that alone sustaineth every living thing by His good will, though a raven provided thee with a banquet as a chosen guest, O Prophet. To Him do we all cry out: Thou art our God, and there is none holy save Thee, O Lord!

Grace be to the Benefactor and Guardian Who, in His ineffable providence, nourished the widow and the prophet. To Him do we all cry out: Thou art our God, and none is holy save Thee, O Lord!

O thou that didst forbid the rain-laden clouds to pour forth, when the widow of Zarephath was deprived of food, thou didst cause the remnant of her food to increase continually; and thou didst cry out: None is holy save Thee, O Lord!

A hymn of supplication do thou offer unto God, O most honored prophet, in behalf of all that have recourse to thy divine temple, that we may honor thee as a great helper.

The mind of man doth not suffice to praise thy life as is meet, O prophet; for, beholding the transfiguration of Christ, thou wast exalted far above the noetic ranks.

He that is Lord and Creator of all hath appeared to us in accordance with thy prophecy, O blessed Elijah, calling all men to the knowledge of Him, for He is the Lover of mankind.

Theotokion: **O** Mary, pure vessel of virginity: cleanse thou my mind of the gloom of the passions, and fill my heart with righteousness, O all-immaculate one.

Troparion, in Tone IV:

The angel in the flesh, the foundation of the prophets, the second forerunner of the Coming of Christ, the glorious Elijah from on High sent down grace upon Elisha to dispel infirmities and to cleanse lepers. Wherefore, he poureth forth healings upon them that honor him.

Glory ..., Now and ever ..., Theotokion, in Tone IV:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

Kontakion, in Tone II:

O prophet, foreseer of the mighty works of our God, Elijah of great renown, who by thy voice didst restrain the cloud of rain: in our behalf entreat thou Him that alone is the Lover of mankind.

Prokimenon, in Tone IV: Thou art a priest forever, after the order of Melchizedek.

Stichos: The Lord said unto my Lord: Sit Thou at My right hand, until I make Thine enemies the footstool of Thy feet.

THE GENERAL EPISTLE OF ST. JAMES [5:10-20]

Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation. Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Alleluia, in Tone IV: Moses and Aaron are among His priests, and Samuel among them that call upon His name.

Stichos: A light hath dawned forth for the righteous man and gladness for the upright of heart.

THE GOSPEL ACCORDING TO ST. LUKE [4:22-30]

And all bare [Jesus] witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is this not Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say un to you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elijah sent, save unto Zarephath, a city of Sidon, unto a woman that was a widow. And many lepers

were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way.

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