THE 20th DAY OF THE MONTH OF JULY

COMMEMORATION OF THE HOLY AND GLORIOUS PROPHET ELIJAH

AT LITTLE VESPERS

On "Lord, I have cried ...," 4 Stichera of the holy prophet, 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 a transgressor of the Law * and 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, * and the divine vision of God with understanding, O divine prophet, * thou hast prophesied things afar off as though they were near. * Thou didst denounce the king as unrighteous, * and 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 divine prophet: 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 formed 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 committed unrighteousness, 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 also be slain, 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!

Both now ..., Theotokion, or Stavrotheotokion.

On the Aposticha, these Stichera of the holy prophet, in Tone II:

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

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

Verse: Moses and Aaron among His priests, *and Samuel among those who call upon His name.

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

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

O divine prophet, 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 melody:

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

Both now ..., Theotokion, in the same melody:

O blessed Lady, * stretch forth thy holy hands * to thy Son, the Creator * who loveth souls, ** that He take pity on thy servants.

Troparion of the holy prophet, in Tone IV:

The angel in the flesh, and 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 those who honor him.

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

The mystery hidden from all ages * and unknown to the ranks of angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

AT GREAT VESPERS

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

On "Lord, I have cried ...," 6 Stichera of the holy prophet, 3 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 * who 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, * in amazement thou didst traverse the sky in a strange manner, ** O divinely inspired one.

Aflame with divine zeal, * 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 a twofold measure of divine grace, ** by the bestowal of thy mantle, O wise Elijah.

And these 3, the composition of John the Archbishop, in Tone II:

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 divine zeal, prophet Elijah! Thou didst shut up the drops of heaven; and, fed by a raven, thou didst denounce the king, and 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 raise her son from the dead by thy prayer; thou didst kindle fire 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 ..., the composition of the Byzantine, in Tone VI:

Come, ye assemblies 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 those who with faith celebrate your most solemn memory!

Both now ..., Dogmatic, in Tone VI

Who doth not call thee blessed, O most holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature He is God, by nature for our sakes, He hath become a man * not divided into two Hypostases, * but known in two natures without commingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

Entrance. Prokeimenon of the Day. Three Lessons:

READING FROM THE THIRD BOOK OF THE KINGS

The word of God came unto Elijah the prophet, and he 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 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

In those days it came to pass that Elijah came upon 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 Litiya, the Sticheron of the temple.

And these Stichera of the holy prophet, in Tone IV:

O blessed prophet, thou wast a partaker of an incorrupt union in God my Savior; parting the Jordan by prayer, thou didst cross it as on 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 cut not asunder thyself from us in spirit, and ever entreat the Lord, that our souls be saved.

O divine prophet, 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 unto all who 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 thou didst destroy the shameful priests as unrighteous, and hast clearly taught all to cry aloud: "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! for 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, since Thou lovest mankind.

Both now ..., Theotokion, in Tone VI:

O Theotokos, thou art the true vine * that hast budded forth for us the Fruit of life. * Thee do we entreat: ** Pray thou, O Lady, with the holy apostles, that He have mercy upon our souls.

On the Aposticha, these Stichera of the holy prophet, 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 greatly 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!

Verse: Moses and Aaron among His priests, * and Samuel among those who call upon His name.

"**H**ow long, O Lord, will the way of the impious prosper?" * thou didst say, O 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 the judges ** that transgress the Law?"

Verse: 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, * those who 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 the cleansing of our souls.

Both now ..., Theotokion, in Tone VI:

Christ the Lord, my Creator and Redeemer, * Who came forth from thy womb, O most pure one, * and clothed Himself in my nature, * hath freed Adam from the primal curse. * Wherefore, like the angel * we unceasingly cry out to thee, * O all-pure one, * who art truly the Mother of God and Virgin: * Rejoice!, O Sovereign Lady, ** the intercession, protection and salvation of our souls!

Troparion of the holy prophet, in Tone IV:

The angel in the flesh, and 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 those who honor him.

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

The mystery hidden from all ages * and unknown to the ranks of angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

AT MATINS

On "God is the Lord ...," the Troparion of the holy prophet, in Tone IV:

The angel in the flesh, and 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 those who honor him. (Twice)

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

The mystery hidden from all ages * and unknown to the ranks of angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

After the 1st chanting of the Psalter, the Sessional Hymn, 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 ..., Both now ..., Theotokion, in Tone I:

All we who with love flee for refuge to thy goodness * know thee to be the Mother of God * and after childbirth still truly Virgin; * for we sinners have thee as our protection; * we have thee as our salvation in misfortunes, ** as the only All-blameless one.

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone III:

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

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

Whither doth each one who is saved, * rightly have recourse; * and to what other such refuge can there be * which doth protect our souls like thee, ** O 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 verse:

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

After the Polyeleos, the Sessional Hymn, in Tone VIII:

Being a lover of wisdom, O 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. O prophet and forerunner of the Coming of Christ, Elijah of great renown: entreat Christ God, that He grant remission of sins to those who with faith glorify thine ascent.

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

All we, the generations of mankind, * call thee blessed, * in that thou art the Virgin who alone among women * hast given birth without seed unto God in the flesh; * for the fire of the Godhead made its abode within thee, * and thou didst feed the Creator and Lord * with milk as an infant. * Wherefore, we, the race of mankind and of angels, * glorify thine all-holy birthgiving, * and together we cry out to thee: * Entreat Christ God to grant forgiveness of sins ** unto those who with faith worship thine all-holy Offspring.

Song of Ascents, the first antiphon of Tone IV.

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

Verse: 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)

At that time; all wondered at the gracious words which proceeded out of Jesus' 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 disgraceful prophets to shame. O thou who didst bound fast the sky by thy word, so also loose our transgressions by thy prayers to the Lord, and save our souls.

Canon of the Theotokos (the Paraklisis), with 6 Troparia, including its Irmos; and two canons of the holy prophet, with 8 Troparia:

ODE I

Canon I, in Tone II:

Irmos: Let us chant a hymn of victory unto the Lord, * Who of old guided the people in the midst of the sea, * and drowned Pharaoh and all his army therein, * 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 hymn thy wonders.

Thou dost grant that which transcendeth nature unto those who 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: **T**o the Lord Who was born of the Virgin and Who hath renewed the world, and Who for her sake hath bestowed upon us divine life, 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 passed through the water as upon dry land, * and having escaped the malice of the Egyptians, * the Israelites cried aloud: * Unto our God and Redeemer let us sing.

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: **Y**e 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: Thou hast established me on the rock of faith, * and my mouth hath been emboldened against mine enemies. * For my spirit rejoiceth when I sing: * There is none as holy as our God * and none more righteous than Thee, O Lord.

He, that alone sustaineth every living thing by His good will, through a raven provided thee with a banquet as a chosen guest, O prophet. To Him do we all cry aloud: 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 who 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 didst cry aloud: None is holy save Thee, O Lord!

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

Canon II

Irmos: O Lord, Creator of the vault of heaven * and Builder of the Church, * do Thou strengthen me in Thy love, O Summit of desire, * O Support of the faithful, * O only Lover of mankind.

With mercy dost thou chastise all, taking pity on all who 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 judge him with the judgment of God as a violator of the Law.

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

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

Sessional Hymn of the holy prophet, 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 assured us of the resurrection of the dead. Wherefore, having boldness before God, he granteth healing to those who ask with faith, and earnestly beseecheth Christ to bestow forgiveness of sins upon those who with love celebrate his holy memory. (Twice)

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.

ODE IV

Canon I

Irmos: I have heard report of Thy dispensation, O Lord, * and have glorified Thee * 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 have heard report of Thee O Lord, * and I was afraid, * for thy counsel is ineffable, * being the ever-existent God, * Thou didst come forth from the Virgin, * wherefore I hymn Thee: * glory to Thy condescension, O Christ, * glory to Thy power.

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 like a mirror with thy countenance, the face of Christ before Whom thou dost stand, O most wondrous prophet; from 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 every evil circumstance.

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 shown thee to be a true man of prayer, O Elijah, a wonderworker who transformed the nature of the elements and utterly consumed the righteous sacrifice with water.

As thou art a true minister of God, thou didst utterly put to shame the prophets of abominable ignominy, O venerable and all-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 who hast given birth unto Christ, the Creator of all, we cry aloud: Rejoice, O pure one! Rejoice, thou who hast shone forth the Light upon us! Rejoice, thou who didst contain the infinite God!

Canon II

Irmos: O Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

O prophet Elijah, whom the unwaning splendor of divine grace hath revealed: having diligently acquired a most divine mind, 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, thou most wondrous prophet; hence, having wholly united thyself to God, and denouncing deception, thou didst lead the Israelites to the knowledge of God.

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

ODE VI

Canon I

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

A pillar of piety and of a 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, caused thee to flee.

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

Theotokion: **T**he 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 mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.

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

The mortal mind 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 who is the Lord and Creator of all hath appeared to us in accordance with thy prophecy, O blessed Elijah, calling all 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 of the holy prophet, 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: * on our behalf entreat thou Him ** who alone is the Lover of mankind.

Ikos: **B**eholding the great iniquity of mankind and the great love of God for them, the prophet Elijah was troubled and grew wroth; and he addressed pitiless words to the Merciful One, crying aloud: Be Thou angered against those who deny Thee, O righteous Judge! But he could not move the compassion of the good One to torment those who deny Him, for He who alone is the Lover of mankind doth ever await the repentance of all.

ODE VII

Canon I

Irmos: The bush which burned with fire on the mountain * and the dew-bearing furnace of the Chaldeans * clearly prefigured thee, O Bride of God; * for, without being consumed, * thou didst receive the divine and immaterial Fire * within thy material womb. * Wherefore, we chant unto Him Who was born of thee: * O God of our fathers, blessed art Thou!

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: O God of our fathers, Blessed art Thou!

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 thou didst chant: O God of our fathers, Blessed art Thou!

Like the great Moses, thou wast deemed worthy of 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: O God of our fathers, Blessed art Thou!

Theotokion: **I**n times past thou didst supra-naturally and without seed give birth in the flesh to the beginningless and pre-eternal Lord, the Son, Power and Wisdom of the Father, O most pure one, unto the renovation of mortals. Wherefore, we cry out to Him who was born of thee: O God of our fathers, Blessed art Thou!

Canon II

Irmos: The children of Judaea, * who of old came to dwell in Babylon, * trampled underfoot the flame of the furnace * through their faith in the Trinity, * as they sang: '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 didst straightway put an end to the sacrifices made to Baal.

Inasmuch as the most holy Spirit gave 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: 'O God of our fathers, blessed art Thou!

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 sins, 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 relentless fire, fed with endless fuel, * drew back in fear before the pious children, * pure in body and in soul; * and as the flame waned in strength, * they sang an everlasting song: * O all ye works, praise ye the Lord * and supremely exalt Him throughout 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 throughout 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 who controlleth everlasting life didst thou in a godly manner hymn: All ye works of the Lord, hymn and supremely exalt Him throughout 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 who dost cry aloud: All ye works of the Lord, hymn and supremely exalt Him throughout all ages!

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

Canon II

Irmos: The King of heaven, * Who is glorified by the hosts of angels, * let us praise and supremely exalt throughout all ages.

He who, as God, knoweth all things, entrusted 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 showed 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 become completely holy, guiding all to the divine Light.

Theotokion: **T**he Word, to Whom thou didst give birth indescribably, do thou entreat on behalf of those who faithfully honor thee, O pure Birthgiver of God.

ODE IX

Canon I

Irmos: Thee do we magnify, O blessed and most pure Theotokos, * who through thy virginal womb ineffably brought forth * God incarnate, * the Luminary Who shone forth before the sun * and hath come to us in the flesh.

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 could not be concealed.

The Tishbite and Moses the God-seer beheld in a 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, thou bridge to the Creator.

Canon II

Irmos: Saved by thee, O pure Virgin, * we confess thee to be truly the Theotokos, * and together with the choirs of the bodiless hosts * thee do we magnify.

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 who hymn thee, O blessed one.

Theotokion: **T**hou didst bear in thine arms God Who beareth all things, and thou hast fed 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 of the holy prophet:

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.

Both now ..., 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.

On the Praises, 6 Stichera of the holy prophet: 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 noetically didst traverse creation, * by thy will shutting up the portals of the rain, * and didst call down fire from on high, * destroying the enemy. ** Pray that our souls be saved.

Aflame with zeal for the Lord, * thou didst openly denounce the iniquitous king, * and 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.

When thou O prophet, * didst show forth a life on earth * which was truly heavenly, * enriched by the hypostatic Life within thee, * thou didst resurrect a dead boy by thy breath; * and thou didst 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, the composition of Germanus, in Tone I:

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 traversor of the heavens, and through his mantle Elisha received a double measure of grace from God; and they have both been revealed to be radiant beacons for the whole world, praying ceaselessly on 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 bestowed a double measure of grace upon Elisha, and denounced the king, and destroyed 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 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 forgiveness of sins and great mercy.

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

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

Great Doxology and Dismissal.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III of the first canon, and 4 from ODE VI of the second canon of the holy prophet.

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

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 who 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 didst cry aloud: None is holy save Thee, O Lord!

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

The mortal mind 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 who is the Lord and Creator of all hath appeared to us in accordance with thy prophecy, O blessed Elijah, calling all 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 of the holy prophet, in Tone IV:

The angel in the flesh, and 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 those who honor him.

Kontakion of the holy prophet, 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: * on our behalf entreat thou Him ** who alone is the Lover of mankind.

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

Verse: 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)

Brethren: take 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 among His priests, and Samuel among them that call upon His name.

Verse: 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)

At that time; all wondered at the gracious words which proceeded out of Jesus' 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.

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