

## Canon for the feast of the Prophet Elias

The first Canon, by Monk John, with the following acrostic, not including the Theotokia:

Dancing I praise the wonders of Elias.

Ode 1. Tone 2. Let us sing to the Lord.

Chosen to sing the fire-breathing power of the wonders of Elias, fittingly we have summoned the strength of the fire-formed and holy tongue of the Spirit.

Be gracious, god-bearing Saint, and by the force of the Spirit which is in you open up my narrow and ill-sounding feeble tongue, and make it clear and distinct to sing the praise of your wonders

You distribute gifts above nature to those who obey your holy commandments, O Word, and through the Spirit make the gates of rain obey, accomplishing the word that has been made strong.

**Theotokion.**

O only blessed one, pure and godlike treasure of purity, purify me of the impure slime of the passions, asking pardon of my faults.

Ode 3. Establishing me on the rock.

How excellent, O Prophet, the Host who through ravens provided for a sumptuous banquet, who alone fills everything living with good-pleasure, to whom we cry: You are our God, and none is Holy but you, O Lord.

Gratitude to the Benefactor and Protector, who with ineffable providence brought it to pass that widow and Prophet nourished one another, to whom we cry: You are our God, and none is Holy but you, O Lord.

By shutting up the clouds that bring forth showers you stopped the rain, while for the woman of Sarepta, at a loss for nourishment, you made the remains of her food rain drop by drop unceasingly; and so you cried: None is Holy but you, O Lord.

**Theotokion**

You alone beyond all those from every age were counted worthy of great things, and ones above nature; for you bore in your womb and gave a body to God, whom all creation cannot contain. Therefore with faith we honour you as Mother of God.

#### Ode 4. I heard the report, Lord.

You appeared clearly, O Prophet, as pruner of evil but planter of virtue; therefore we honour you.

The widow who nourished you, O Prophet, reviled you with words for the death of her child, hastening his rising.

You clearly indicated the glory of the Trinity when by breathing three times you gave the child alive to his mother.

#### Theotokion

Like a fruitful vine, Pure Virgin, you bore a cluster to gush fourth the wine of salvation for all.

#### Ode 5. Giver of light.

The Law of the Fathers showed you, Elias, to be an all true intercessor, a worker of marvels who turned natures from their elements, and burned up a holy sacrifice with water.

As worshipper of the truth, all-blessed, venerable Elias, you nobly put to shame the prophets of polluted shame, clearly indicating the power of the Trinity.

Acting as priest, Elias, by a word of grace you sacrificed the priests of abominations with your guiltless hands, adorned with zeal as with a priestly robe.

#### Ode 6. An abyss of sins.

Inspired, god-bearing Elias, you became a figure of godliness and of unsullied life, a husbandman of purity and an image of Angels.

The frenzy of a woman, slayer of prophets, terrified you, inspired Elias, and banished the one to whom had been assigned the binding and loosing of the outpouring of the rains.

Falling to your knees, you lifted up the eye of your mind on high, through sacred supplications bringing release you made the furrows of the land drunk with rain.

## Theotokion

The bush on Sinai close companion to the fire yet unconsumed foretold you, the ever-virgin Mother, O Mary, Mother of God without bridegroom.

### Ode 7. A bush burning with fire.

Clothed with power that was marvellously formed for you from God, with only one meal, inspired Elias, you ended the long journey of forty days. And so at Horeb you danced and sang: Blessed is the God of our Fathers.

A mild and gentle breeze, not a mighty wind, nor earthquake, nor fearsome fire, revealed the Lord to you Elias, zealous for God almighty. And so to Jesus, the gentle, we sing: Blessed is the God of our Fathers.

Like the great Moses you were found worthy of the manifestation of God and of prophecy, inspired Elias, anointing prophets and kings; and as you contemplated Christ's glory on Thabor you cried out: Blessed is the God of our Fathers.

## Theotokion

The all-good Word of God the Father dwelt supernaturally in your womb, O Most Pure, refashioned us and made us worthy of the life of Eden. Therefore all we believers, worshipping you as Mother of God, raise the song: Blessed is the God of our Fathers.

### Ode 8. The spotless body of the pure Youths.

At the reproof of a Prophet, Achab found the total destruction of the race plausible as a reward for murderous defilement; but the Thesbite from his mind that breathed fire sang this hymn to the Giver of life: Praise the Lord, you his works, and highly exalt him to all the ages.

Fire rained from heaven for you, Elias, as God's good servant, consuming twice fifty who attacked you; for to the One who is Lord of ever-living life you cried out in a manner fitting God the hymn: Praise the Lord, you his works, and highly exalt him to all the ages.

## Theotokion

Christ, the shoot beyond godhead of the Virgin, revealed you on Thabor as cultivator of purity, to be an initiate of the divine incarnation, showing you in his flesh the incomprehensible light of the Godhead, as you cried out: Praise the Lord, you his works, and highly exalt him to all the ages.

### Ode 9. Blessed, all-pure.

Having lived on earth a path of life unchanged by men, and crossed the stream of Jordan with his cloak, the Thesbite, as charioteer of the air, through the Spirit completed the strange path of his journey to heaven.

The Thesbite, aflame with the zeal of devotion to God, is raised up on a chariot formed of fire; while, letting fall his cloak, he leaves behind, doubled by divine grace, Elissaios whose notice he was not able to escape.

Revealed as one who sees God the Thesbite, with Moses, contemplates what eye has not seen, nor ear heard nor the heart of humans born of earth considered, the incarnate Lord almighty on Thabor.

### Theotokion

O Mother of God, who abolished the severe ancient sentence, who set upright the Foremother, the cause reconciliation of the race to God, the bridge to the Creator, we magnify you.