

# The Elijah Window



National Shrine of Our Lady of Mount Carmel

# THE ELIJAH STORY

## An interpretation by Aboriginal artist, Vicki Couzens

*The Carmelite Order takes its name from Mount Carmel in the Holy Land. This mountain was the site of a contest between Elijah and the prophets of the false god Baal. The first Carmelites lived on Mount Carmel as a community of hermits gathered around a spring called the Well of Elijah in the thirteenth century.*

*In Carmelite spirituality the Prophet Elijah is still recognized as an inspirational model for today. Carmelites stress that from Elijah they learn to have an undivided heart, dedicated to the service of God. They see in Elijah a man who made a choice without compromise for the cause of God. Carmelites remember, and in some ways relive, the prophet's experience some of which is described in the six panels which make up this window. He hid in the desert in times of dryness and faced the challenge of the false prophets of a dead idol. He journeyed to Mount Horeb, to meet the Lord in new and unexpected ways, and to understand that God is present even when he appears to be absent.*

*This window, located in the Elijah Chapel of Our Lady of Mount Carmel Church, depicts six episodes in the life of Elijah as told in the First and Second Book of Kings.*

## THE ARTIST

Vicki Couzens is a Keerray Wurrong woman from the Western Districts of Victoria. Vicki says "My work is inspired by my culture. It is my passion for the reclamation, regeneration and revitalisation of our cultural heritage knowledge and practices that drives me and informs the work that I do.

The images and installations I create are drawn from the teachings of our Ancestors, Old People and Elders who guide me in my day to day life.

Land, language and identity are who we are..... through the use of language, stories and image our culture is made stronger, our connections are made stronger, we are made stronger."

## THE ARTISANS

Wathaurong Glass & Arts Pty Ltd, North Geelong.

The name "Wathaurong" (wathawurrung or wada wurrung) is a recognised tribe, consisting of 25 groups (clans).

The company was formed to express Aboriginal art in glass, including the use of kiln forming, sandblasting or any other technique suitable to achieve the desired result. Great pride is taken in producing unique artwork with a net result of high quality glass products.

All staff are Aboriginal and the company is not for profit. It's structured so that the community of Wathaurong and the broader community will be the beneficiaries of any profit.



# THE CARMELITE

Parish of Port Melbourne and Middle Park  
in the care of the Carmelites since 1882

***We acknowledge the Yaluk-ut Weelam Clan, the traditional owners and custodians of this land. We pay our respects to them.  
May we walk gently here.***

**14th Sunday in Ordinary Time**

**4 July 2021**

*Our Parish acknowledges the inheritance of the First Nations peoples through several artworks including the Elijah Window.*

**NAIDOC WEEK: 4-10 JULY**

Hi Everyone,

As the earth was cooling and I was in my final years of secondary education I studied Australian History. From my meagre memories of that time I recall that Australian History was taught as basically commencing with the “discovery” of Australia by Cook and the arrival of the First Fleet in Sydney Cove, yada, yada.

Looking back now with a little more wisdom, I realise how incorrect those assumptions were. Australian History, as it was taught, was really only the history of European settlement in a land that was inhabited by others, the First Nation peoples of this magnificent continent.

Isn't it interesting just how narrow-focused we can be? Isn't it a great shame (sin) that we exterminated, overlooked, ignored or ridiculed the First Nations people of Australia? Even today, with such a vast array of ethnic and language-based groups in this country, we can so easily forget the very, very long history of our indigenous peoples.

Thankfully, as a nation we are attempting to right many wrongs and to change our perspectives and hopefully, our hearts; but the process is far from over – there are still very many injustices that need to be made aright, too many assumptions that are plainly wrong, too many behaviours that are evil.

I am not someone who claims to know very much about the cultures and spirituality of our indigenous Australians but I've learned something that is very valuable: everyone who has, or does, or will walk these lands should open their eyes to the reality that we don't own the land – in fact, no one does! The land and its riches are lent to us as gifts.

If the indigenous people have taught me one thing it's this: all of us are “borrowers” of the land for a time. We are tenants of a different garden of Eden and our prime responsibility is to treat this land with respect, with care, with a sense of privilege

**Both our Churches are fitted with a hearing induction loop. Please use the 'T' or other appropriate switch on your hearing aid. Please tell us if you experience any difficulty.**

## OUR PARISH

### **Churches**

St Joseph's  
cnr Rouse & Stokes Streets  
Port Melbourne

Our Lady of Mount Carmel  
cnr Richardson & Wright Streets  
Middle Park

### **Sunday Masses**

6.00pm (Sat) Mount Carmel  
9.00am Saint Joseph's  
10.30am Mount Carmel

### **Reconciliation**

after 9.00am Mass Saturday

### **Carmelite Parish Office**

274 Rouse Street  
Port Melbourne Vic 3207

Telephone 03 9681 9600

Facsimile 03 9681 9608

After Hours Emergency  
0408 754 283

Email [parish@sj-mc.org.au](mailto:parish@sj-mc.org.au)

Parish Website [www.sj-mc.org.au](http://www.sj-mc.org.au)

Carmelite Website

[www.carmelites.org.au](http://www.carmelites.org.au)

### **Office Hours 9am-4pm**

(non COVID times)

**Monday, Wednesday, Friday**  
**(CLOSED TUESDAYS & THURSDAYS)**

### **Parish Priest**

Fr Hugh Brown OCarM

### **Parish Secretary**

Anne Ierardo

### **Pastoral Life Co-ordinator**

Michael Murray

### **Finance Officer**

Shane Harrison

### **Facilities Manager**

Ken Chaffer

### **Safeguarding Officer**

Frances Correa

### **Galilee Regional Catholic Primary School**

Bank Street  
South Melbourne Vic 3205  
Telephone 03 9699 2928

## THIS WEEK

### **Monday 5 July**

9.00am Mass, St Joseph's

### **Tuesday 6 July**

9.00am Mass, Mt Carmel

### **Wednesday 7 July**

9.00am Mass, St Joseph's **followed by**  
Exposition of the Blessed Sacrament

### **Thursday 8 July**

9.00am Mass, Mt Carmel

### **Friday 9 July**

9.00am Mass, St Joseph's

### **Saturday 10 July**

9.00am Mass, Mt Carmel  
6.00pm Vigil Mass, Mt Carmel

### **Sunday 11 July**

9.00am Mass, St Joseph's  
10.30am Mass, Mt Carmel

## WE REMEMBER

### **Those who are sick or ill and in need of prayer:**

Tommy Bednar, Paul Caghi - Cao, Nawal Cox, Maria De Nittis, Kate Downey, Kelly Edwards, Judy Fairhall, Gigi Fakkah, Frances Farrugia, Lyn Faul, Rose Fennell, Gary Finn, Maurice Fitzpatrick, Gerard Friary, Ivy Hermence, Marino Mihocic, Felicity Morgan, Marie O'Connor, Sylvia Poliakova, Rafal Rafalski, Michael Ristevski, Lucie Carmen Rodriguez, Dennis Rohan, Lorraine Rohan, Keith Ryder, Sarah Abdel-Said, Teresa Sheehan, Jane Spiteri, Helen Stanley, Jim Sullivan, Maureen Toohey, Troy Vincent, Julie Wain, Sr Barbara Walsh RSG, Jonathon Wil, Vivienne Williams, Tami Yap.

**Those whose have died recently:** Antonio Bottiglieri, Leanne Francis, Laurel Gaff, Maria Christina Gevers, all those affected by COVID\_19 throughout the world.

**Those whose anniversaries of death occur about this time:** Paul Cao, Roger Cooney, Maria Nguyen, Ivy Rohan Lever, and Tadeusz Rafalski.

## IN OUR PARISH

that we have been entrusted to tend this garden with immense responsibility. And not only that, we have a responsibility for all the inhabitants of this land – no matter what shade of colour their skin is.

When I look around (I used to travel when we were allowed!) I find myself becoming more and more disheartened and angry about the ruthless selfishness of so many of us (myself included) because we have failed to learn the lessons of the history of this land which goes back thousands of years. We see regimes that exploit people in new forms of slavery; we are happy that we can dig up the earth and export our gifts so that new towers of Babel can be built; we allow media organisations to distort reality for their own ends; we subscribe to values that are so superficial and deadening that we become inured to the reality that it is God's gift that we are responsible for.

The First Nations people of this land trod lightly upon this earth. They learned the value that what we "borrow" from God should be cared for because it is a gift only given to us for a time. They also teach us that history is not just about civilisations; it is also about a delicate and deep regard for a land, a world and a cosmos of which we are only "tenants" for a short time. They remind us that human beings are made of 2 things: earth ("adam" – means "dirt/earth being") and God's breath of life (see Genesis!). They stand as a testimony that history is found in stories as well as in books. Most importantly, they remind us that if we do not care for one another and for the gift of our land, then we have succumbed to arrogance and hubris and we know that ain't good.

To all our foremothers and forefathers who have walked this land, we pray our humblest respects.

Blessings,



## MINISTERS

**10/11 July**

**14th Sunday in Ordinary Time**

**6.00pm Mount Carmel (Vigil)**

*Commentator:* Pat Mount

*Readers:* Des Collins

*Eucharistic Ministers:* Kathy Mount

*Communion to the Sick:* N/A

**9.00am St Joseph's**

*Commentator:* Elisabeth Northam

*Reader:* John Molloy

*Eucharistic Ministers:* Tris Tanuminhardjo

*Counters:* Jim Power and Brian Rochford

*Childrens' Liturgy:* N/A

**10.30am Mount Carmel**

*Commentator:* John Molnar

*Readers:* Denis Churkovich

*Eucharistic Ministers:* Margaret Fagan

*Childrens' Liturgy:* N/A

*Hospitality:* Marie Callaghan

## THANK YOU

**for your generosity last Sunday**

**St Joseph's**

*Carmelite and  
Parish Offering*    \$672.00

**Our Lady of Mt Carmel**

*Carmelite and  
Parish Offering*    \$839.00

# IN OUR PARISH

## **Cancer Council Biggest Morning Tea 11.00am Wednesday 14 July St Joseph's Hall**

Please come along to our morning tea to raise funds for the Cancer Council.

If you wish to attend you can ring the Parish Office on **9681 9600** (*and leave a message*) or via email on **parish@sj-mc.org.au** by Sunday 11 July 2021.

As we will be restricted numbers wise you will need to register. Sign up sheets are also available in the foyer of the churches.

We are asking for a donation of \$20 for the morning tea. Donations of gifts as door prizes, and for a raffle would be greatly appreciated. If you are able to donate please contact the parish office.



### **What's On at the Carmelite Centre**

**Tuesdays:** Centering Prayer, 5.00pm (Via Zoom)

**Thursdays:** Meditation, 7.00pm

**Fridays:** Lectio Divina, 9.30am (Via Zoom)

### **Carmelite Conversation, Shared Reflections,**

10.30am - 12.00pm Midday Wednesday 7 July, via zoom

This session will be a joint sharing of reflections, articles or reading. It is an opportunity for further conversation prompted by the earlier Carmelite Conversation sessions this year. Or you may have something else you'd like to share. Please contact the Carmelite Centre for further information.

### **Women's Art Circle, with Michele Harris,**

10.30am - 12.00pm Midday Wednesday 28 July

At Michele Harris' home in South Melbourne

- Meditation
- Mandala Making
- Morning Tea and Musing

Contact Michele for further details: [micheleharris962@gmail.com](mailto:micheleharris962@gmail.com).

Please book through the Carmelite Centre as numbers are limited.

*The Carmelite Centre is a joint venture of the Carmelites of Australia and East Timor and our Parish of Port Melbourne/Middle Park.*

**Address: 214 Richardson Street, Middle Park Vic 3206 (Mel Ref 2K C10)**

**T: (03) 9690 5430 Website: [www.thecarmelitecentremelbourne.org](http://www.thecarmelitecentremelbourne.org)**

### **Carmelite Centre Program Bookings**

T: 9690 5430 (leave message if unattended) or [reregistration@thecarmelitecentremelbourne.org](mailto:reregistration@thecarmelitecentremelbourne.org)  
via website: [www.thecarmelitecentremelbourne.org](http://www.thecarmelitecentremelbourne.org)

## REFLECTION ON THIS WEEK'S READINGS

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If ever we needed convincing just how fickle a home town crowd can be, all we have to do is recall what happened around the death of Diana, Princess of Wales. Only two weeks before she died, London papers sold out with headlines which read, 'Diana, say No to Dodi', or 'Soap-opera queen flees England to be with Muslim lover', and 'Diana: a national disgrace'. We were told that Diana was mentally ill, spoilt and a scheming temptress.

The death of a 36-year-old mother of two is always an immense tragedy. But who could have predicted that we could change our minds, literally over one Paris night, and come to see that Diana was in fact the 'queen of hearts' and a modern icon. How could we have missed that two weeks earlier?

What happened to the memory of Diana is not far from what happened to the memory of Jesus in the earliest Church. In today's wonderful reading from Mark's Gospel we would expect to find Jesus' home town accepting and welcoming him with open arms. Jesus' ability to teach so well, his wisdom, and deeds of power, however, cause so much offence that the hometown crowd turn on him because he claims too much for himself. Jesus, literally, gets the hell out of there.

The Gospel of Mark, written at the beginning of the persecution of the Christians, finds great consolation in these stories of Jesus' suffering and rejection. And is it any wonder? The first generation of Christians were being expelled from the synagogue and, no doubt, many of them were experiencing similar rejection from their families and friends. Maybe some of them had to leave town as well. In this context their fate was an identification with that of Jesus. It gave meaning and direction to their plight. It gave them hope.

The experience of rejection, misunderstanding and frustration is also a reality in many of our lives. Even having Christian faith these days can see us derided as fools or pushed out of certain circles. In this context, we can draw on the same hope and courage that has always sustained the Christian community.

On a more worrying level, however, as a community we can run the risk of acting like the residents of Nazareth. No matter how much wisdom, authority or goodness some people demonstrate in our Christian community, it seems some people are told they are not acceptable, we take offence at them and drive them away. Some Catholics have simply walked away from us because our community disbelieves that Christ's gifts can be manifest through them as well. Nazareth did not value what was in its midst because it thought it knew better.

Today's Gospel also has a practical impact in our homes, where we don't get away with very much, and affirmation can be sparingly given. This can be taken to unhealthy extremes when parents and siblings speak highly of their spouse, children, brothers or sisters to everyone except to the person being praised. We are often so worried about a family member 'getting a big head' that they never hear from us the encouragement they deserve. As Christians we should look for opportunities to build up and praise those we know and love.

# OUR LITURGY

## GATHERING HYMN

## COME TO ME

### REFRAIN *Moderately*

Chords: [G7], C, Am, Em, F, G7, C, F, C, Am, Em, Am, F, G7sus4, G, C, F, 1-5 C to Verses

Come to me, all who la - bor and are heav - y bur - dened, and  
 I shall give you rest. Take up my yoke and learn from  
 me, for I am meek and hum - ble of heart, and you'll find  
 rest for your souls. Yes, my yoke is eas - y  
 and my bur - den is light.

Final C *Fine* VERSES C Am C

1. You, God, are my shep-herd. I shall nev-er be in
2. Be-side peace-ful wa-ters you re-store my true

Am Harmony F G7 D.C.

Melody

1. need. Fresh and green are the mead-ows where you give me rest.
2. self; There you lead me to walk in the path of new life.

## PENITENTIAL RITE

Paul Taylor, *Mass of St Francis*

Lord, have mer - cy. Christ, have mer - cy.  
 Lord, have mer - cy.

# GLORIA

Paul Taylor, *Mass of St Francis*

Glo - ry to God in the high - est, and on earth peace to peo - ple of good -  
will. We praise you, we bless you, we a - dore you, we glo - ri - fy you, we  
give you thanks for your great glo - ry. Lord God, hea - ven - ly King, O  
God, al - migh - ty Fa - ther. Lord Je - sus Christ, On - ly Be - got - ten  
Son, Lord God, Lamb of God, Son of the Fa - ther,  
you take a - way the sins of the world, have mer - cy on us;  
you take a - way the sins of the world, re - ceive our prayer;  
you are seat - ed at the right hand of the Fa - ther, have mer - cy on  
us. For you a - lone are the Ho - ly One, you a - lone are the Lord,  
you a - lone are the Most High, Je - sus Christ, with the Ho - ly Spi - rit, in the  
glo - ry of God the Fa - ther. A - men, A - men.

## *Ezekiel 2:2-5*

The spirit came into me and made me stand up, and I heard the Lord speaking to me. He said, 'Son of man, I am sending you up to the Israelites, to the rebels who have turned against me. Till now they and their ancestors have been in revolt against me. The sons are defiant and obstinate; I am sending you to them, to say, "The Lord says this." Whether they listen or not, this set of rebels shall know there is a prophet among them.'

## RESPONSORIAL PSALM PSALM 123 (122) OUR EYES ARE FIXED ON THE LORD

Responsorial Psalm

Ps 122. R v. 2

C. Alexander Peloquin

Our eyes are fixed on the Lord,  
plead-ing for his mer - cy. \_\_\_\_\_

To you have I lifted up my eyes, you who dwell in the heavens:  
my eyes, like the eyes of slaves on the hand of their lords.

Like the eyes of a servant on the hand of his mistress,  
so our eyes are on the Lord our God till he show us his mercy.

Have mercy on us, Lord, have mercy. We are filled with contempt.  
Indeed all too full is our soul with the scorn of the rich,  
with the proud man's disdain.

## *2 Corinthians 12:7-10*

In view of the extraordinary nature of these revelations, to stop me from getting too proud I was given a thorn in the flesh, an angel of Satan to beat me and stop me from getting too proud! About this thing, I have pleaded with the Lord three times for it to leave me, but he has said, 'My grace is enough for you: my power is at its best in weakness.' So I shall be very happy to make my weaknesses my special boast so that the power of Christ may stay over me, and that is why I am quite content with my weaknesses, and with insults, hardships, persecutions, and the agonies I go through for Christ's sake. For it is when I am weak that I am strong.

## GOSPEL ACCLAMATION

Cantor repeated by All first time -  
then All each time thereafter.

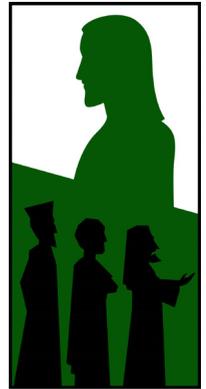
James Chepponis:  
Jubilation Mass

Al - le - lu - ia, Al - le - lu - ia, Christ the Word of Life! \_\_\_\_\_  
Al - le - lu - ia, Al - le - lu - ia, Al le - lu ia!

## GOSPEL

### *Mark 6:1-6*

Jesus went to his home town and his disciples accompanied him. With the coming of the sabbath he began teaching in the synagogue and most of them were astonished when they heard him. They said, 'Where did the man get all this? What is this wisdom that has been granted him, and these miracles that are worked through him? This is the carpenter, surely, the son of Mary, the brother of James and Joset and Jude and Simon? His sisters, too, are they not here with us?' And they would not accept him. And Jesus said to them, 'A prophet is only despised in his own country among his own relations and in his own house'; and he could work no miracle there, though he cured a few sick people by laying his hands on them. He was amazed at their lack of faith.



## APOSTLES CREED

I believe in God, the Father almighty,  
Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the Virgin Mary, suffered under Pontius Pilate,  
was crucified, died and was buried; he descended into hell;  
on the third day he rose again from the dead; he ascended into heaven,  
and is seated at the right hand of God the Father almighty;  
from there he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic Church,  
the communion of saints, the forgiveness of sins,

Cel: The Lord be with you. **All: And with your Spirit.**

Cel: Lift up your hearts. **All: We lift them up to the Lord.**

Cel: Let us give thanks to the Lord, our God. **All: It is right and just.**

*The Celebrant prays the preface at the end of which all sing:*

## HOLY, HOLY

Paul Taylor, *Mass of St Francis*

Ho - ly, Ho - ly, Ho - ly Lord God of hosts.  
Heav'n and earth are full of your glo - ry. Ho - san-na in the  
high - est. Bless-ed is he who comes in the  
name of the Lord. Ho - san-na in the high - est.

The musical score is written in G major, 4/4 time. It consists of four staves of music. The lyrics are written below the notes. There is a '3' over a triplet of notes in the second staff and a 'Desc.' above a descending line in the fourth staff.

## MEMORIAL ACCLAMATION

Paul Taylor, *Mass of St Francis*

The my - ste-ry of faith. When we eat this Bread and drink this  
Cup, we pro - claim your Death, O Lord, un - til you come a - gain.

The musical score is written in G major, 4/4 time. It consists of two staves of music. The lyrics are written below the notes.

## LAMB OF GOD

Paul Taylor, *Mass of St Francis*

Lamb of God, you take a-way the sins of the world, have mer - cy on us.  
Lamb of God, you take a-way the sins of the world, have mer - cy on us.  
Lamb of God, you take a-way the sins of the world, grant us peace

The musical score is written in G major, 3/4 time. It consists of three staves of music. The lyrics are written below the notes.

Cel: Behold the Lamb of God.  
Behold him who takes away the sins of the World.  
Blessed are those called to the supper of the Lamb.

**All: Lord I am not worthy that you should enter under my roof,  
but only say the word and my soul shall be healed.**

COMMUNION HYMN

LIKE A SHEPHERD

Like a shep-herd he feeds his flock and gath-ers the lambs in his  
arms, — hold - ing them care-ful-ly close to his heart, —  
lead-ing them home. — home, — lead-ing them home. —

VERSES 1,2:

1. Say to the cit - ies of Ju - dah: — Pre - pare — the  
2. I — my - self — will shep-herd them, — for oth - ers have

1. way of the Lord. — Go to the moun-tain - top,  
2. led them a - stray. — The lost I will res - cue and

1. lift your voice: Je - ru - sa - lem, here is your God. —  
2. heal their wounds and pas-ture them, giv - ing them rest. —

VERSE 3:

3. Come — un-to me — if you are heav - i - ly bur-dened, — and

3. take my yoke — up-on your shoul-ders. I will give you rest. —



1. Will you come and fol - low me if I but call your name? Will you  
 2. (Will you) leave your - self be - hind if I but call your name? Will you  
 3. (Will you) let the blind - ed see if I but call your name? Will you



go where you don't know and nev - er be the same? Will you  
 care for cruel and kind and nev - er be the same? Will you  
 set the pris - 'ners free and nev - er be the same? Will you



let my love be shown, will you let my name be known, will you  
 risk the hos - tile stare, should your life at - tract or scare, will you  
 kiss the lep - er clean and do such as this un - seen, and ad -



let my life be grown in you and you in me? 2: Will you  
 let me an - swer pray'r in you and you in me? 3: Will you  
 mit to what I mean in you and you in \_\_\_\_\_ me.

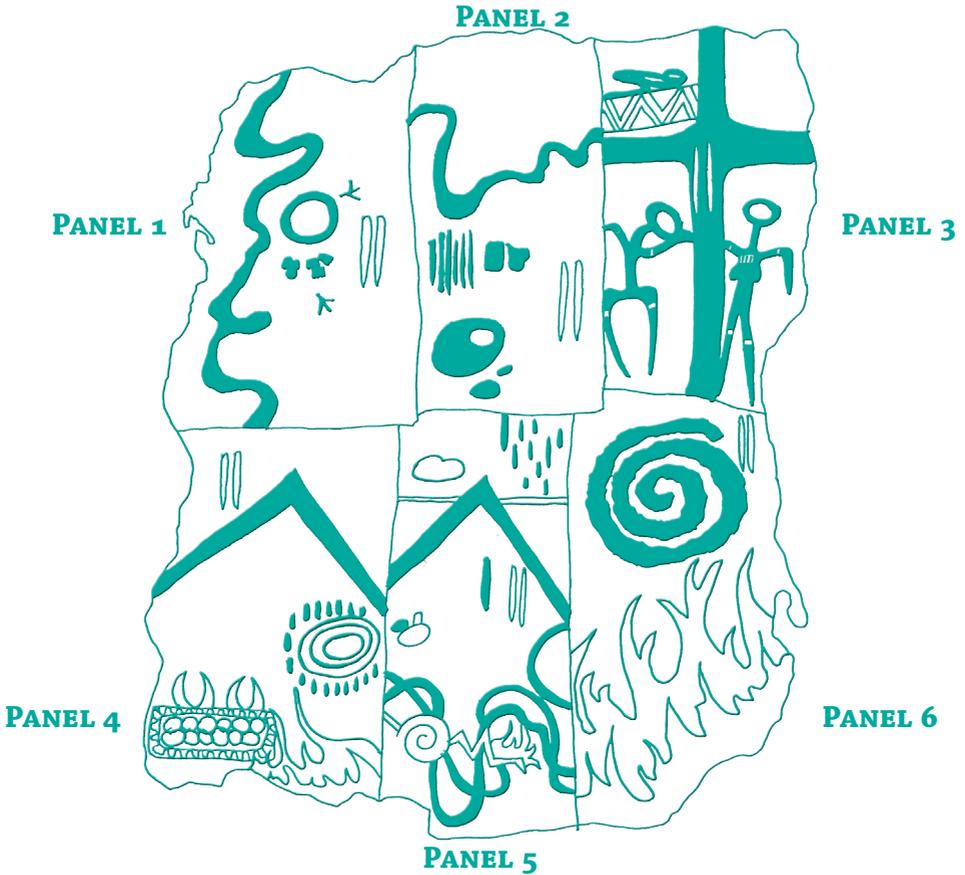
**from page 5**

When Diana died it was a bit late for the world to decide she did worthwhile things. It was too late for Nazareth after it rejected Jesus as well. In Mark's Gospel he never returns there. But it's not too late for us. May it never be said that we despised wise people who have something to teach us, and that we dragged down those whose gifts and talents reflected the power of God.

This Sunday Jesus reminds us that it's never too late to stop our disbelieving.

© Richard Leonard SJ

**THE PARISH OF PORT MELBOURNE AND MIDDLE PARK  
 IS COMMITTED TO THE SAFETY,  
 WELLBEING AND DIGNITY OF ALL CHILDREN,  
 YOUNG PEOPLE AND VULNERABLE ADULTS.**



## The Design

*To enclose the design, the artist, Vicki Couzens, has used the outline of a possum skin cloak which was traditionally worn by Aboriginal mothers to enfold their children, to keep them close and warm and to provide a place of comfort and nurture in which to pass on the traditional stories to them.*

*The possum skin cloak therefore represents the parish community, symbolic of “mother church” into which we are warmly invited and enfolded by the love and care that we share for each other and within which, our faith is nourished and nurtured as we gather together to listen to the Word of God.*

*The Prophet Elijah, integral in Carmelite tradition, is represented in all the panels by two parallel lines which are representative of Elijah’s life as parallel to Jesus’.*

# The Panels

**PANEL ONE:** THE CALL OF ELIJAH BY YAHWEH, GOD OF ISRAEL (1 Kings 17: 1-6)

*(Vicki Couzen's interpretation of the text)*

*On the left is the river Jordan. The circle represents Elijah's camp east of the river where he waited and was fed bread and meat (small circles and squares) by the ravens which are represented by the tracks.*

**PANEL TWO:** THE MIRACLE OF THE FLOUR AND THE OIL (1 Kings 17: 7-16)

*(Vicki Couzen's interpretation of the text)*

*The river is dry.*

*There are sticks and the jug of oil and water. There is a grinding stone to make the scone/damper. The mother and son are represented by the two circles beside the grinding stone.*

**PANEL THREE:** RESURRECTION OF THE WIDOW'S SON (1 Kings 17: 17-24)

*(Vicki Couzen's interpretation of the text) I*

*In the centre is a cross with the Elijah symbol in it to show Elijah is a man of God - as the woman realises in the end. In the top left hand corner is the son when he is dead. Below are the figures of the son and mother when he has been resurrected.*

**PANEL FOUR:** THE CHALLENGE ON MOUNT CARMEL (1 Kings 18: 20-39)

*(Vicki Couzen's interpretation of the text)*

*Mount Carmel is at the top of the panel. The altar of stones with water around it and the bulls, represented by the horns, are in the lower part.*

*Flames come from the bottom right hand corner to consume Elijah's offering. The people dancing are represented around the circles.*

**PANEL FIVE:** THE END OF THE DROUGHT AND THE MEETING WITH GOD

(1 Kings 18: 41-46; 19: 9-18)

*(Vicki Couzen's interpretation of the text)*

*Again there is the mountain, above the mountain is the cloud and rain and the sea/horizon. Elijah is there with another single stick/line symbol for Ahab.*

*Across the bottom are the elements of hurricane (spiral) earthquake (jagged line) and flames. The black interweaving lines are the gentle breeze – 'voice of God'. The semi circle is the cave.*

**PANEL SIX :** THE PROPHET ELIJAH RETURNS TO GOD (2 Kings: 1-13)

*(Vicki Couzen's interpretation of the text)*

*The spiral and flames represent the chariot of fire which takes Elijah up to heaven.*