

# SAINT LUKE THE EVANGELIST GREEK ORTHODOX CHURCH

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## FEBRUARY 14, 2010

### CHEESEFARE SUNDAY OF LUKE

#### Saint Auxentius of the Mountain

*As we begin the Great Fast*, the Church reminds us of Adam's expulsion from Paradise. God commanded Adam to fast (Gen. 2:16), but he did not obey. Because of their disobedience, Adam and Eve were cast out of Eden and lost the life of blessedness, knowledge of God, and communion with Him, for which they were created. Both they and their descendants became heirs of death and corruption.

Let us consider the benefits of fasting, the consequences of disobedience, and recall our fallen state. Today we are invited to cleanse ourselves of evil through fasting and obedience to God. Our fasting should not be a negative thing, a mere abstention from certain foods. It is an opportunity to free ourselves from the sinful desires and urges of our fallen nature, and to nourish our souls with prayer, repentance, to participate in church services, and partake of the life-giving Mysteries of Christ.

At Forgiveness Vespers we sing: "Let us begin the time of fasting in light, preparing ourselves for spiritual efforts. Let us purify our soul, let us purify our body. As we abstain from food, let us abstain from all passion and enjoy the virtues of the spirit ..."

*Saint Auxentius*, by origin a Syrian, served at the court of the emperor Theodosius the Younger (418-450). He was known as a virtuous, learned and wise man, and he was, moreover, a friend of many of the pious men of his era.

Distressed by worldly vanity, St Auxentius was ordained to the holy priesthood, and then received monastic tonsure. After this he went to Bithynia and found a solitary place on Mount Oxia, not far from Chalcedon, and there he began the life of a hermit (This mountain was afterwards called Mt. Auxentius). The place of the saint's efforts was discovered by shepherds seeking their lost sheep. They told others about him, and people began to come to him for healing. St Auxentius healed many of the sick and the infirm in the name of the Lord.

In the year 451 St Auxentius was invited to the Fourth Ecumenical Council at Chalcedon, where he denounced the Eutychian and Nestorian heresies. Familiar with Holy Scripture and learned in theology, St Auxentius easily bested those opponents who disputed with him. After the end of the Council, St Auxentius returned

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# AT THE SMALL ENTRANCE WE SING

## RESURRECTIONAL APOLYT. MODE 3.

Let everything in heaven rejoice, \* and let everything on earth be glad. \* For the Lord has shown strength with His arm. \* He trampled on death by death; \* and He became the firstborn among the dead. \* From the bowels of Hades did He deliver us; \* and He granted great mercy unto the world.

## APOLYTIKION FOR THE CHURCH. MODE 5.

The holy Apostle, the All-hymned Luke, \* who is acknowledged by the Church of Christ \* as the recorder of the Acts of the Apostles, \* and the splendid author of the Gospel of Christ. \* Let us praise with sacred hymns as a physician, \* who heals the infirmities of man, \* and the ailments of nature, \* who cleanses spiritual wounds, and prays unceasingly for our souls.

## KONTAKION. MODE 6.

Guide to wisdom, provider of prudence, disciplinary of fools, and defender of the poor, fortify and discipline my heart, O Master; You, give me a word, O Word of the Father. For behold, I will not hinder my lips from crying to You: O merciful Lord, have mercy on me who have fallen.

## ΑΝΑΣΤ. ΑΠΟΛΥΤΙΚΙΟΝ. ΗΧΟΣ Γ'.

Εὐφραινέσθω τὰ οὐράνια, ἀγαλλιάσθω τὰ ἐπίγεια, ὅτι ἐποίησε κράτος, ἐν βραχίονι αὐτοῦ, ὁ Κύριος, ἐπάτησε τῷ θανάτῳ τὸν θάνατον, πρωτότοκος τῶν νεκρῶν ἐγένετο, ἐκ κοιλίας Ἰαίδου ἐβόρυσάτο ἡμᾶς, καὶ παρέσχε τῷ κόσμῳ τὸ μέγα ἔλεος.

## ΑΠΟΛΥΤΙΚΙΟΝ ΤΟΥ ΝΑΟΥ. ΠΛ. Α'.

Λουκᾶν τὸν πανύμνητον καὶ ἅγιον ἀπόστολον, τὸν τῆς Ἐκκλησίας γνωστὸν συνθέτην τῶν Πράξεων τῶν Ἀποστόλων, τὸν τε σεμνὸν τοῦ Εὐαγγελίου Χριστοῦ ὑπομνηματιστήν, ἀξίως τιμήσωμεν ὕμνοις ὁσίοις, ὡς νοσημάτων ἀνθρωπίνων καὶ φυσικῶν ἀσθενειῶν θεραπευτήν, τὸν καθαίροντα πληγὰς τοῦ πνεύματος, καὶ ἀδιαλείπτως πρεσβεύοντα ὑπὲρ τῶν ψυχῶν ἡμῶν.

## KONTAKION. ΗΧΟΣ ΠΛ Β'.

Τῆς σοφίας ὁδηγέ, φρονήσεως χορηγέ, τῶν ἀφρόνων παιδευτά, καὶ πτωχῶν ὑπερασπιστά, στήριξον, συνέτισον τὴν καρδίαν μου Δέσποτα. Σὺ δίδου μοι λόγον, ὁ τοῦ Πατρὸς Λόγος, ἰδοὺ γὰρ τὰ χεῖλη μου, οὐ μὴ κωλύσω ἐν τῷ κράζειν σοι. Ἐλεῆμον, ἐλέησόν με τὸν παραπεσόντα.

“If “joy shall be in heaven over one sinner that repenteth,” then what a joyful time for God’s good angels our great Lent must be, and particularly the days of penitence and communion... And how greatly priests contribute to this their joy by carefully, paternally confessing their spiritual children! But, on the other hand, there is no more grievous time for the demons than the season of Lent; and therefore they rage more furiously and attack priests, who help God’s people to sincerely repent of their sins, with special cruelty, and are especially powerful, both in church and at home, in chilling the hearts of the pious Christians who are zealous in prayer, fasting, and penitence..

# THE READINGS OF THE DAY

## EPISTLE READING

### SAINT PAUL'S LETTER

TO THE ROMANS 13:11-14; 14:1-4

**B**rethren, salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light; let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires. As for the man who is weak in faith, welcome him, but not for disputes over opinions. One believes he may eat anything, while the weak man eats only vegetables. Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him. Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for God is able to make him stand.

## GOSPEL READING

MATTHEW 25:31-46

**T**he Lord said, "If you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses. "And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father who is in secret; and your Father who sees in secret will reward you. "Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also."

## CHEESEFARE SUNDAY

*Today is Cheesefare Sunday. According to Orthodox tradition, beginning tomorrow we refrain from eating dairy and meat products until Pascha. If you are unsure about how to fast, you should speak to your Spiritual Father.*

“  
Whence shall my tears begin?  
What first-fruits shall I bear  
Of earnest sorrow for my sin?  
Or how my woes declare?  
O Thou! the Merciful  
and Gracious One  
Forgive the foul  
transgressions I have done.

—SAINT ANDREW OF CRETE

(650-726)

# ANNOUNCEMENTS

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## UPCOMING CHURCH SERVICES:

**Sunday, Feb. 14, Vespers of Forgiveness, 7pm**

**Monday, Feb. 15, Great Compline, 7pm**

**Wednesday, Feb. 17, Presanctified Div. Liturgy, 5:45pm**

**Friday, Feb. 19, First Salutations to the Most Holy Theotokos, 7pm**

## UPCOMING CLASSES:

**Orthodox Catechism, Tuesday, Feb. 16, 6pm**

**Scripture Study, Thursday, Feb. 18, 7pm**

### GREAT AND HOLY LENT

Our Great and Holy Lenten journey begins this evening at 7pm with the celebration of the Vespers of Forgiveness. Please be attentive to the Church's call to personal holiness as we begin our preparations for the celebration of our Lord's Pascha. Do not absent yourself with poor excuses, but accept the call to be present at this solemn service so that we begin our journey as one family, with one voice, and with one heart for Christ.

### NEW LITURGY BOOKS

We have received our new liturgy books. Please do not remove the books from the Church. If you would like to purchase a personal copy, they are available from Presvytera for \$15 each. They are also available on Amazon for \$17.

### LENTEN POTLUCK

Next Sunday, Feb. 21, we will have a Lenten Potluck. Please bring a lenten (non-meat / non-dairy) dish to share. Everyone is invited.

### SOUPER BOWL SUNDAY THANKS!

Thank you for your generosity. Food items were donated to the Food Bank and over \$600 was sent to IOCC.

### FUNDRAISING OPPORTUNITY

Please see the flyer in the Narthex for an opportunity to help the Church by getting your hair styled or cut by Patricia Kardon.

### IOCC REQUEST

The IOCC (International Orthodox Christian Charities) extends the request for hygiene kits to be shipped to places like Haiti – or wherever disasters strike. There is a critical shortage of these supplies and they need our help to provide this aid. One kit contains the following:

- One-gallon plastic bag with a zipper closure filled with:
- 1 ea. hand towel
- 1 ea. washcloth
- 1 ea. comb
- 1 ea. metal nail file or nail clipper
- 1 ea. bar of soap (bath size, new and wrapped in original packaging)
- 1 ea. toothbrush (NO TOOTHPASTE)
- 6 ea. Band-Aids.

You can assemble a number of kits and bring them to the church or buy supplies for these kits and bring them to the church. Philoptochos will assemble them at the March meeting and send them to IOCC. Thank you for your support.

### DONATIONS REQUESTED

Monetary donations are requested for the fish for the Palm Sunday Luncheon and for the lamb for the Mageritsa for Anastasi/Pascha. Please see Georgia Pardalos if you can help defray the costs for these events.

## SYNAXARION

*Continued*

to his solitary cell on the mountain. With his spiritual sight he saw the repose of St Simeon the Stylite (459) from a great distance.

St Auxentius died about the year 470, leaving behind him disciples and many monasteries in the region of Bithynia. He was buried in the Monastery of St Hypatius at Rufiananas, Syria.

*Saint Cyril Equal of the Apostles*, Teacher of the Slavs (Constantine in the schema), and his older brother Methodius (April 6), were Slavs, born in Macedonia in the city of Thessalonica.

St Cyril received the finest of educations, and from the age of fourteen he was raised with the son of the emperor. Later, he was ordained as a priest. Upon his return to Constantinople, he worked as a librarian of the cathedral church, and as a professor of philosophy. St Cyril successfully held debates with iconoclast heretics and with Moslems.

Yearning for solitude, he went to Mount Olympos to his older brother Methodius, but his solitude lasted only a short while. Both brothers were sent by the emperor Michael on a missionary journey to preach Christianity to the Khazars in the year 857. Along the way they stopped at Cherson and discovered the relics of the Hieromartyr Clement of Rome (November 25).

Arriving at the territory of the Khazars, the holy brothers spoke with them about the Christian Faith. Persuaded by the preaching of St Cyril, the Khazar prince together with all his people accepted Christianity. The grateful prince wanted to reward the preachers with rich presents, but they refused this and instead asked the prince to free and send home with them all the Greek captives. St Cyril returned to Constantinople together with 200 such captives set free.

In the year 862 began the chief exploit of the holy brothers. At the request of Prince Rostislav, the em-

peror sent them to Moravia to preach Christianity in the Slavic language. Sts Cyril and Methodius by a revelation from God compiled a Slavonic alphabet and translated the Gospel, Epistles, the Psalter and many Service books into the Slavonic language. They introduced divine services in Slavonic.

The holy brothers were then summoned to Rome at the invitation of the Roman Pope. Pope Adrian received them with great honor, since they brought with them the relics of the Hieromartyr Clement. Sickly by nature and in poor health, St Cyril soon fell ill from his many labors, and after taking the schema, he died in the year 869 at the age of forty-two. Before his death, he expressed his wish for his brother to continue the Christian enlightenment of the Slavs. St Cyril was buried in the Roman church of St Clement, whose own relics also rest there, brought to Italy from Cherson by the Enlighteners of the Slavs.

*Saint Abraham, Bishop of Charres*, lived during the mid-fourth and early fifth centuries, and was born in the city of Cyrrhus. In his youth he entered a monastery. Later he became a hermit in Lebanon, a place where many pagans lived.

St Abraham suffered much vexation from the pagans, who wanted to expel him from their area. He once saw tax-collectors beating those who were unable to pay. Moved to pity, he paid the taxes for them, and those people later accepted Christ.

The Christian inhabitants of this village built a church and they fervently besought St Abraham to accept the priesthood and become their pastor. The monk fulfilled their wish. Having encouraged his flock in the faith, he left them in place of himself another priest, and he again retired to a monastery.

For his deep piety he was made bishop of Charres; his pastors the saint constantly taught by his God-pleasing life. From the time of his accepting of the priesthood, he never used cooked food. The emperor Theodosius the Younger wanted to meet the bishop and made him an invitation. After he arrived in Constantinople, St Abraham soon died. His remains were solemnly transferred to the city of Charres and there given over to burial.

# BE HOLY AS I AM HOLY

## EXHORTATION FOR GREAT AND HOLY LENT

*by Fr. Joseph, Abbot of St. Gregory Palamas Monastery, Perrysville, Ohio*

**T**he Great Fast calls us to return to the “ABCs” of Christian life. The call to holiness is the very reason that for our identification and participation in the Divine Life of Jesus Christ in the Baptismal Font and at the Holy Chalice. We are called and invited to share in the holiness of the One and only True God. The time of fasting is a summons to the renewal of our Baptism into the Death and Resurrection of our Crucified and Risen Lord.

All Orthodox Christians have been initiated into this life and as God is no respecter of persons in His righteous judgments, He makes no distinctions in His call to repentance and holiness. It is always a dangerous thing to make too many distinctions between monks, clergy or laity. In the One Holy Church there is one divine law to which all of us are held accountable. All of us are consecrated through our Baptism to holiness and righteousness even as in the Old Dispensation we hear the words “be ye holy as I am holy”.

The trouble is that there does not seem to be much of a distinction between Orthodox Christians and the worldly society that is moving closer and closer to sheer paganism. Our people dress in the same lewd and vulgar manner, have abortions, get drunk, take recreational drugs, bear children out of wedlock, and commit sexual perversions of every type. There does not seem to be much of a difference between our way of life and that of the heterodox and pagan society.

As a people living in this land we have somehow lost the fire of holiness and godliness. Perhaps this accounts for the dearth of mercy and good works that are the fruits of repentance and holiness.

One suspects that conflict and confusion in Church life occurs when each of us forgets that the Holy Church has one unique task in the world – her job is to make saints. That is, her job is to unite souls to Christ. In our unique ministries in the Holy Church we forget that all of us are called to be holy as He is holy. Holiness means that we are not like everyone else. One further suspects that conflict and confusion comes from a greatly emaciated, and distorted vision of the length and breadth and

depth there is to the holiness to which we are called. Too often we are concerned with mere survival and we forget that “he who would gain his life will lose it”. He who would lose his life will gain it. In other words we fulfill our life in sacrifice and service. In our time we see a world dying of sin, emaciated from eating of the carob pods of the pignep of life and we get distracted and embroiled in the stupidest and most banal of controversies and discussions. We forget that we are to present ourselves as a living sacrifice so that we can say with conviction and strength to the people of this world who are enslaved to sin and drowning in the sea of life – **HERE IN THE ONE HOLY ORTHODOX CHURCH IS THE ARK OF SALVATION – HERE IS THE GATE TO PARADISE- HERE IS A SURE AND CERTAIN WAY OF LIFE.** That must be our number one concern.

It would do little good to lay blame, other than to say “we have all sinned and done what is evil”. We can only observe that there is a suffocating worldly spirit that kills the spiritual longings and ascetical effort and dismisses the Holy Spirit. We seem to be distracted by the many worldly cares and concerns of this life and we forget like Martha the sister of Lazarus and Mary that “**ONLY ONE THING IS NEEDFUL**”.

If anything is certain it is that people do not come to the Church to debate, and make politics. If fund raising is the only concern that we have – what is the point? Certainly we all know that the way to drive people from the church is to fight and discuss and criticize and gossip. How many times have we heard from disaffected young Orthodox that they are repulsed from the Church by the negative worldly behaviors? Young people who are not jaded expect the Church to be what she says she is.

You see, our Orthodox hierarchal structure only works to the extent that there is real ascetical effort and real holiness from the top to the bottom. Otherwise the breadth of life does not fill us, rather it is the cold breath of the world and then there is no difference between the Church, the Bride of Christ, the Body of Christ, the Royal Nation and other organizations and groups of people

who have their citizenship in the vain hopes and dreams of this fallen world.

This does not mean that our structures work when merely the priests are holy, or the laity is holy or the bishops are holy. It takes all of us to be engaged in that struggle toward holiness. There is not a separate spirituality for monks, one for clergy, and one for the laity. (By the way monasticism is a lay movement within the church, the founder of monasticism, St. Anthony was not a priest or deacon, he was illiterate, but he was taught by God). One could say that monasticism is lay leadership in action. We all have the same measuring rod. We have the same fasting rules, the same Lord and God and Savior Jesus Christ, His Most pure Mother and all the saints and these form the standard, rule and canon of our behavior.

After all, we know that when the Lord Jesus Christ returns to judge the living and the dead; the judgment will not be based on how many buildings we have built, how much money is in our bank account, how many church dinners we have served, how successful the 50/50 raffles had been or how wonderfully balanced are our organizational structures or even the number of church services that we have attended or the number of prayers that we have said. The big question is, will Jesus Christ recognize his Icon in us? Will He see in us His humility, obedience, compassion and sacrificial love? Will He see in us His Holiness? Will he recognize us as participants in His Life?

All other questions are secondary and as trivial and dry and dead as the chaff that is driven away by the wind.

The real questions for us are did we keep our baptismal garment pure and unstained? If we stained our soul with deadly sins, did we wash and purify it through confession and repentance? Did we feed the hungry, cloth the naked, visit the sick and imprisoned? Did we practice active love? Did we do God's will or our own. Did our repentance, prayer, fasting and almsgiving produce worthy fruits of righteous living? So much of life is wasted on getting what I want instead of doing what God wants. How did we realize our vocation for the life of the world and its salvation? The devil is so pleased with conferences and meetings that accomplish nothing. The devil is so pleased when we simply congratulate ourselves and do nothing. Inertia born out of fear and pride is the number one disease that contaminates and debilitates our Holy Church.

Why do we accomplish so little when the grace of God is being poured out in buckets? It is because we do not

have a heart large enough to receive this grace, we come with just a little thimble or shot glass to receive the immensity of God's grace. This happens because the breath and life of the Holy Spirit is dismissed from us and our gatherings by agendas, attitudes and assumptions that do not put God and His Kingdom and His righteousness at the front and center.

It is not so much that what we do is evil – it is just that the motor of our spiritual car is running on just one cylinder and not all 8.

Perhaps we accept the status quo in our spiritual life and church life, because we accept the mediocre status quo is our own spiritual lives. After all we don't want to be hypocrites who expect from our leaders what we do not expect of ourselves. Good and pious people often complain that they bring so little of their faith to bear upon their doings in the day-to-day life. The Great Fast is a time to begin a change.

In the life of St. Isaac the Syrian who was for a short time the Bishop of Nineveh we read that one-day two brother priests came arguing some matter and wanted the judgment of the saintly bishop. When he sat down to meet with them he placed the Gospel book in the center of the gathering and as the priests argued their point the bishop began to refer to the teachings of Jesus Christ in the Gospel.

They said, "Master, we don't want to hear anything about that because the Gospel doesn't have anything to do with this issue. The bishop said; "Fine, if this issue doesn't have anything to do with the Gospel it doesn't have anything to do with me" and he closed the Gospel Book and retired from the city and his bishopric and secluded himself in the wilderness.

We have to carefully examine our plans and activities to make sure that the Kingdom of God is front and center of everything that we do.

In order to discover what God wants we have to study his Divine Law and the Gospel Commands. We need to be frequent participants in the mysteries of Confession and Holy Communion, we have to attend the services of God's House, we have to read the lives of the saints and get to know them and the right way of behavior, we have spend time in prayer listening and waiting. We have to purify ourselves from sin (that is, our egotism). We have to actively practice what the Church teaches. We have

to trust the traditions, teachings and laws of the Holy Church.

There is the story of a group of peasants from a village outside of a large city who went to the bishop and complained that they wanted their priest removed. When the bishop asked “WHY?” they said “because the priest preached the same sermon every Sunday”. The bishop said, “The priest repeats himself because you don’t keep the Gospel commands, go and practice what is taught and then the priest will give a new sermon”.

In regard to the practice of our faith; God is an equal opportunity employer. None can stop our prayer, fasting, almsgiving. None can stop us from feeding the hungry, clothing the naked, visiting the sick and imprisoned. None can stop us from pursuing a life of holiness. None can stop us from doing all the good that we can.

Holiness of life is the greatest tool and weapon that we have. We are unable to do anything for our neighbor until we have actively pursued a holy life. We seem to have such little regard for the wonderful spiritual tools that change lives. How many times have I heard people say, “well there is nothing else to do all I can do is pray” The truth is that “PRAYER IS THE MOST THAT WE CAN DO – IT IS EVERYTHING – IT CHANGES LIVES AND CIRCUMSTANCES – IT IS THE DYNAMIC MEANS BY WHICH WE UNITE OURSELVES TO CHRIST ON A DAY TO DAY BASIS”. The Prayer of the righteous is very powerful and it really works.

All of us are responsible for our Holy Orthodox Church, (not just the clergy or the monastics); all of us are responsible to maintain the faith once delivered to the saints. If we are not zealous practitioners of our faith, then who will be the ones to transmit this faith of ours?

So many times we do feel powerless over the great issues of our day, both in the world and in the Church. Prayer accomplishes so much it changes hearts and it opens our eyes to the real needs of this frenzied dying world. There is so much work to do, there is so much physical and spiritual hunger and thirst and there is so much that you can do.

We pray and things change outside of us, but most important communion with God changes us. If we could only spend half as much time praying to God for His help as we do talking about what we think should or should not happen, then things would go so much better.

A Christian is not powerless if he or she is repenting of sin, participating in the sacramental life of the church,

and living a righteous life. St. John Chrysostom says that one righteous life is worth hundreds of sermons.

First and foremost we cannot underestimate the spiritual tools that God gives us. We have to use them.

But then we have to do something. Prayer and true spiritual life leads to action. There is so much to be done; there is so much good work in Christ’s name to be accomplished. When we are doing God’s will the money, and ways and means follows. Talk is cheap but action inspires and moves the hearts of many to do the work and actually become the Body of Christ.

Yes the Church is the Body of Christ and one aspect of the body side of our life is that we have organizations, political realities, the division of labor, specialized tasks, and diverse ministries that include the ways and means to accomplish our work.

There is so much work to do if only we had the eyes and ears and the heart to respond. “The harvest is plentiful but the laborers are few”. Our blindness, deafness, confusion and darkness come upon us because we have not placed Christ and His Gospel the front and center.

The highest gift and the greatest Good is Christ Himself. We are baptized and chrismated and having the gift of Holy Baptism and Chrismation and having participation in the Holy Body and Blood of Christ we have everything. We already have the greatest gifts of God.

There is nothing greater than Christ our God or rather there is no one greater on earth than the One and Only God who has taken me to him. I have Him living in me and I am united to Him to the extent that I struggle to live the life that he gives and commands.

The Great Fast is the time to reclaim our inheritance as the sons and daughters of the Kingdom. The Great Fast is the time to cleanse our souls and bodies of the sins that weigh us down and leave little room for God.

Whether we are monk or layman with his or her family, at work, at home in the neighborhood we can do so much good for our own souls and those around us.

May God guide and protect us in this time of the Fast. May He give us grace and power to live lives that are more than a collection of pious quotations and platitudes.

May we become who we are and may we be united to Christ our Resurrection and our Life. May the words of St. Peter be fulfilled in us. (St. Peter 2:4-10)