

They saw the young Child  
with Mary, His mother,  
and fell down and worshipped Him.

# Saint Paul the Apostle Orthodox Church

24 BURKE ROAD

FREEHOLD, NJ 07728

Sunday after Theophany

January 10, 2016

Father Robert E Lucas, Pastor;  
Subdeacon Daniel J. Korba and Nikitas Tsokris,  
Cantors

Rectory 215-862-9227; Parish Center 732-780-3158

## We Are A Stewardship Parish Of Time, Talent and Treasure

The mission of our parish faith community is to teach the Gospel message in the rich tradition of the Orthodox Church; to enable people to reflect the image of Jesus Christ in every day activities of life; to offer spiritual formation through changing times; and to celebrate community among Orthodox believers in our Freehold area.

We of St. Paul the Apostle Parish dedicate ourselves to maintaining the sanctity of worship and spiritual enlightenment in a family environment that reaches and involves all ages and unifies all people.

We believe in the spirit of ecumenism in which we share our faith by word and example and extend our spiritual insights to all people.

We accept the responsibility of Christian Stewardship that through generous giving we may all experience a faith communion with Christ as the Center of our lives.

We dedicate ourselves to insuring the well-being of all people so that we may truly experience the message of Christ's salutary gospel.

We are a beacon on a hill with the eyes of many upon us; that beacon is the inspired Light of Christ which must shine brightly in our lives.

*It is not ourselves we preach but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake. For God, who said, 'Let light shine out of darkness,' has shone in our hearts, that we in turn might make known the glory of God shining on the face of Christ. This treasure we possess in earthen vessels to make it clear that its surpassing power comes from God and not from us. We are afflicted in every way possible, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in us 2 Corinthians 4: 5 – 8.*

## GLAD TIDINGS

+++ Today we have festal anointing on the occasion of this past week's solemn feast of Theophany The customary greeting is "Christ Is Among Us!" to which we respond, "He Is And Shall Be!"



+++ The miraculous icon has been removed from the church. Since it is difficult for Father to drive and stand and since so very few came to the devotions and Father wishes to continue them, he will do it in his own home from now on.

+++ Please keep the intentions of these members of our parish intercession community in your daily prayers: Barbara, Betty, James, Yevlogia, Nicholas, Maria, Cynthia, Pani Anna Marie and Andrea.

+++ The sign-up sheet for both the Web Site and Bulletin sponsors is on the bulletin board in the kitchen. Please sign up as soon as possible. Do NOT make payment until your sign-up month has arrived. This will make it easier for Father to keep track of payments. Thanks in advance to all who support the parish in this way.

+++ We offer thanks to the Blessed Trinity for inspiring generosity in the souls of our faithful and the blessing of abundant grace in our midst with the offering received last Sunday: Tithe Offering, \$451.00; Candles, \$25.00; Kitchen, \$50.00, Nativity of our Lord, \$100.00; Parish Dues, \$50.00; Energy, \$55.00; Diocesan Dues, \$195.00; January Bulletin, \$25.00; Food Coupons, \$420.00, for a total of \$1412.00. We express our profound gratitude to the parishioner communicants who offer their God-given treasure and labored for the sake of the Lord and the good of our parish. God bless and reward you good and faithful souls!

+++ As faithful believers, we intercede and associate ourselves in prayer with the following who have prayed and offered seven day lights for their intentions: Father Lucas, Maria Idronmenos, Anna Zacharyczuk, Bob Gorbich, Marilyn Korba and Pani Buletza.

+++ We make a **PENNIES FROM HEAVEN** Canister available for our faithful to bring in pennies for our altar and its appointments. We are already in receipt of **\$1851.00** from this apostolate. Even your pennies can help and are a blessing to our parish.

+++ Please be certain to see a member of the Parish Council if you would like to help our parish by using **Shop Rite Food Coupons** available in \$20.00 denominations. We invite **ALL** to be caring and supportive and use Grocery Coupons for food shopping as we have gratefully realized \$6750 on this project to date!

+++ The Clothing Drive is a permanent on-going project in our parish. Please bring any type of clothing and fabrics along with stuffed animals and shoes for the benefit of our parish. The bags can be left in the vestibule or on the front porch of the rectory. Please invite your friends and neighbors to assist us in disposing of unwanted clothing, shoes and fabrics.

+++ We invite all pray the Lord our God grants us the grace of enrichment of our spiritual lives for his glory.



### *Priestly Example*

*Let everyone who names the Lord's name keep far from iniquity...it is by keeping himself separate from those that a man will prove the object of his Lord's regard, hallowed and serviceable and fit for all honorable employment 2 Timothy 2: 19 – 21.*

*Right and justice are the pillars of your throne; mercy and faithfulness the heralds of your coming Psalms 8: 15.*

*We are careful not to give offense to anyone, lest we should bring discredit on our ministry. As God's ministers, we must do everything to make ourselves acceptable. We have to show great patience in times of affliction, of need, of difficulty, when under the lash, in prison, in the midst of tumult; when we are tired out, sleepless and fasting 2 Corinthians 6: 3 – 5.*

*You dedicated your first beginnings to the spirit; and can you now find your completion in outward things Galatians 3: 3?*

*God forbid that I should make a display of anything except the cross of our Lord Jesus Christ, through which the world stands crucified to me and I to the world Galatians 6: 14.*

*...encourage the faint-hearted, support those who waver, be patient towards all 1 Thessalonians 5: 14.*

*Skillful is he who has skill to check his tongue; learned is he that knows how to spare his breath Proverbs 17: 27.*



## Arousing Ourselves To Death

The couple enters the pastor's study and will typically speak first about how stressful their lives are. Maybe he's lost his job. Perhaps she is working too. Maybe their children are rowdy or the house is chaotic. But usually, if they talk long enough about their fracturing marriage, there is a sense that something else is afoot. The couple then speaks about their sex life is near extinction. The man, she will says, is an emotional wraith, dead to intimacy with his wife. The woman will be frustrated, with what seems to him to be a wild mixture of rage and humiliation. They just do not know what is wrong, but they know a Christian marriage is not supposed to feel like this.

It is about at this point that the priest interrupts their discussion, looking at the man, asking, "So, how long has the porn been going on?" The couple will look at each other and then look at the priest with a kind of fearful incredulity that communicates the question, "How do you know?" For a brief moment, they seek to reorient themselves to this exposure, wondering if they have encountered an Old Testament prophet or a New Age psychic. But the priest is neither as one does not have to be to sense the underlying spirit of this age. In our time, pornography is the destroying angel, especially of the male Eros and it is time the Church faced the horror of this truth.

In one sense the issue of pornography is not new at all. Human lust for covenant-breaking sexuality is rooted, Jesus tells us, not in anything external to us, but in our fallen passions. *You have heard the commandment, 'You shall not commit adultery.' What I say to you is: anyone who looks lustfully at a woman has already committed adultery with her in his thoughts'* Matthew 5: 27, 28. Every generation of Christians has faced the pornography question, whether with Dionysian pagan art, or with Jazz Age fan dancers, or with airbrushed centerfolds!

But the situation is unique now. Pornography is not now simply available. With the advent of internet technology, with its near universal reach and its promise of

secrecy, pornography has been weaponized. In some sectors, especially in that of our young male population, it is nearly universal. This universality, is not, contrary to the propaganda of the pornographers themselves, a sign of its innocence, but of its alluring power.

Like all sin, pornography is by definition a perversion of the good, in this case of the mystery of the male and female together in a one - flesh union. The urge toward this is strong indeed, precisely because our Creator, in manifold wisdom, decided that human creatures would not subdivide like amoeba, but that the male would need the female and the female the male, for the race to survive which was given explicitly as a command.

Beyond that is a greater mystery still. The Apostle Paul tells us that human sexuality is not arbitrary, nor is it merely physical or natural. It is, he reveals, itself an icon, an authentic image of God's ultimate purpose in the gospel. The one-flesh union is a sign of the union between Christ and his Church, *Wives should be submissive to their husbands as if to the Lord because the husband is head of his wife, just as Christ is head of his body the church as well as its Saviour. As the Church submits to Christ, so should wives submit to their husbands in everything* Ephesians 5: 22 - 24. If human sexuality is patterned after the very Alpha and Omega of the cosmos, no wonder it is so difficult to restrain. No wonder it seems so wild!

Pornography by its very nature leads to insatiability. One picture, stored in the memory, will never be enough to continue arousing a man. God, after all, designed man and woman to be satisfied not with a single sex act but with an ongoing appetite for each other, for the unitive and procreative union of flesh to flesh and soul to soul. One seeking the mystery outside of the covenant solution will never find what he is looking for. He will never find an image naked enough to satisfy him.

Pornography is unquestionably an issue of public morality. The Church must speak to this repeatedly. A culture that does not safeguard the dignity of human sexuality is a culture on its distinctive way to nihilism and oblivion. Yes, pornography is an issue of social justice. After all, pornography, at least as we know it today, is rarely about mere "images." Behind those images stand real persons, created in the image of



God, who through some sad journey to a far country of despair have tumbled down to this place of desperation. We agree with those – often even secular feminists with whom we disagree on much more – who say that a pornographic culture hurts women and children through the objectivication of women, the trafficking of children and the commodification of human sexuality.

But before pornography is a legal or cultural or moral issue it is an ecclesial one. Judgment must, as Scripture teaches us, begin with the household of God. *The season of judgment has begun and begun with God's own household. If it begins this way with us, what must be the end for those who refuse obedience to the gospel of God. And if the just man is saved only with difficulty, what is to become of the godless and the sinner? Accordingly, let those who suffer as God's will requires continue in good deeds and entrust their lives to a faithful Creator* 1 Peter 4: 17 – 19. The man who is sitting upstairs before the family computer viewing pornography while his spouse chauffeurs their children to soccer practice might well be the secular warrior, without genuine religious faith. But he is just as likely to be one of our church members, even someone who is weekly filling a pew space.

To begin to address this crisis we call on the Body and Bride of Jesus Christ to take seriously what is at stake here. Pornography is about more than biological impulses or cultural nihilism. It is about worship and glorifying God. The Church in all places and in all times and in all circumstances, has taught that we are not alone in the universe. One aspect of mere Christianity is that there are unseen spiritual beings afoot in the cosmos who seek to do us harm.

These powers understand that *...the sexually immoral person sins against his own body* 1 Corinthians 6: 18. They very well understand that a disruption of the marital sexual bond defaces the embodied icon of Christ and his Church. *This is a great foreshadowing; I mean that it refers to Christ and the Church* Ephesians 5: 32. They know that pornography in the life of a follower of Jesus Christ, joins Christ, spiritually to an electronic prostitute, or more likely, to a vast digital harem of electronic prostitutes, *Can you not see that a man who is joined to a prostitute becomes one body with her* 1 Corinthians 6: 16? And these accusing powers know that those who unrepentantly practice these things *...will not inherit the kingdom of God* 1 Corinthians 6: 9, 10.

It is interesting to note that God's revelation to us through St. Paul equates a whole variety of sins and deviations with those of a sexual nature. Thus it is not illogical to suspect so many among us with these other manifest problems also suffer from the pornographic affliction.

This obviously means our Church cannot simply rely on accountability groups and blocking soft ware to combat the scourge. We must see this as a darkly spiritual and, first and foremost, reclaim a Christian vision of human sexuality. Internet pornography, after all, is downstream from a view of human sexuality that is self-focused and fruitless. In an era when sex is merely about achieving orgasm by any means necessary, we must reiterate what the Church as always taught: sex is about the covenant union of one man and one woman, a union that is intended to bring about flourishing love, happiness, contentment, openness to children, fulfillment and, yes, sensual pleasure.

Most important to our sexuality is its purpose in generating new life. An incarnational picture of sexuality, rooted in the mystery of the gospel is the furthest thing possible from the utilitarian ugliness of pornography. Our first step must be to show why pornography leaves as person and a culture, deprived, numb and empty. Human sexuality is, as some have described it, far more than rubbing body parts against one another.

The Church must resolutely call for repentance and this will be difficult. Pornography brings along with it what can be described as a sham repentance. Immediately after an "episode" with pornography is "over," the participant usually, especially at first, feels a kind of revulsion and self-loathing. An adulterer or a fornicator of the most traditional kind can at least rationalize that he is "in love." Most people, though do not write poetry or romantic songs about the isolated pornographic masturbatory compulsion. Even the pagans who find pornography pleasant necessary seem to recognize it is kind of pitiful.

Typically, for those who identify as believers in Christ, a pornographic episode is followed by a resolve "never to do it again." Often, these, again, typically men promise to seek out some sort of accountability and leave it behind. But often this



resolve is less about a convicted conscience than a sated appetite. Even Esau, belly - full of red stew, wept for his lost birthright, but *...found no chance to repent, though he sought the blessing with tears* Hebrews 12: 17.

Without genuine repentance, the cycle of temptation will grind on. The powers of this age will collaborate with the biological impulses to make it seem irresistible again. The pseudo-repentance will only keep the sin in hiding. This is genuine devil-work and is among those things our Lord Jesus Christ came to destroy. *The man who sins belongs to the devil, because the devil is a sinner from the beginning. It was to destroy the devil's works that the Son of God revealed himself* 1 John 3: 8.

The Church must show what genuine repentance looks like. This does not mean setting up legalistic rules and regulations against the use of technology itself. This, the Apostle Paul tells us is *...of no value in stopping the indulgence of the flesh* Colossians 2: 23. It does emphatically mean however, that every point of temptation comes with a corresponding means of escape. *Not test has been sent you that does not come to all men. Besides, God keeps his promise. He will not let you be tested beyond your strength. Along with the test he will give you a way out of it so that you may be able to endure it* 1 Corinthians 10: 13. Because the Church has permitted a lacksadaisical approach to the sacramental Mystery of Reconciliation, the confession of sin is avoided by some groups altogether. The Church must once again assert the absolute necessity of repentance and confession of sin, the seeking of a spiritual Father who will avail himself to the needs of a troubled soul. Yes, particularly for some very vulnerable members of our Church, this may mean giving up the use of home computers or of Internet technology altogether.

Such a suggestion may seem absurd for too many, as though we were suggesting some Christians might do well to stop eating or sleeping. But human beings have lived thousands of years without computers and without the Internet. Is our Lord Jesus Christ right when He says it is better to cut off one's hand, or gouge out one's eye rather than be condemned by our sin? *If your right eye is your trouble, gouge it out and throw it away! Better to lose a part of your body than to have it all cast into Gehenna* Matthew 5: 29. How much less is it, then, to ask that one cut through a cable?

The Church must also empower woman/wives in our parishes to grapple as Christian believers with husbands enslaved to pornography. We believe and have teach emphatically, that wives should submit to their husband as was emphasized in the marriage ceremony (Ephesians 5: 23). But in Scripture and in Christian teaching, all submission except to the Lord himself, has limits. The husband's body, God's revelation teaches us, belongs to his wife. *A wife does not belong to herself but to her husband, equally, a husband does not belong to himself but to his wife* 1Corinthians 7: 4.

Thus the spouse need not subject herself to being the physical outlet for her husband's pornographically supplied fantasies. If both are members of the Church and if he will not repent, we counsel the wife to follow the steps laid out by the Lord up to and including calling to repentance in church action. *If your brother should commit some wrongs against you, go and point out his fault, but keep it between the two of you. If he listens to you, you have won your brother over. If he does not listen, summon another so that every case may stand on the word of two or three witnesses. If he ignores them, refer it to the Church* Matthew 18: 15 – 20.


Finally and most importantly, the Church must counteract pornography with what the demonic powers fear most: the pristine gospel of Jesus Christ. Our Lord, after all, walked with us, before us, into the testing of our appetites. His enemy and ours offered him a solitary meal, to be wolfed down in the desert. Jesus turned back the offer of Satan, not because He did not hunger, but because He wanted the marriage supper, joined with his Church ...*as a bride adorned for her husband* Revelation 21: 2.

The powers of evil want any child of Adam, especially a brother or sister of the Lord Jesus Christ, to cringe in hiding from accusation in guilt. Through confession of sin, though, any conscience, including one darkened by pornography, can be cleansed. By the blood of Christ, received in repentance and faith, no satanic indictment can stand, not even one that comes with an archived internet history.





## HEALING

 "Is anyone among you sick? 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 will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven" (5:14, 15).

One of the great prophetic themes of the Old Testament concerning the promised Messiah is that the Father would send His Son "to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind" (Lk 4:18; see also: Is 49:8; 61:1). The ministry of Christ was one of numerous healings of "all kinds of sicknesses and all kinds of disease" (Mt 4:23). In addition, Jesus healed darkened hearts and minds as He released people from demonic oppression.

Like their Master before them, the early apostles participated in God's work of healing as well, attributing their miracles to the risen and ascended Christ. "Jesus the Christ heals you," Peter told a newly restored man who had been bedridden for eight years (Acts 9:34). St. Paul identified healing as a gift of the Holy Spirit (1 Co 12:9). Thus, the New Testament foundation was established for the healing ministry to be a part of the sacramental life of the Church (Jam 5:14, 15).


*Healings throughout history.* The Orthodox Church has never believed or behaved as though the gifts of the Spirit or the healing miracles of Christ have somehow passed away. Did not Jesus promise, "He who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father" (Jn 14:12)?

St. Irenaeus, writing at the close of the second century, speaks of miracles in his day: "Some drive out devils . . . some have foreknowledge of the future . . . others heal the sick through the laying on of hands . . . and even the dead have been raised up before now and have remained with us for many years." The writings of other Church Fathers speak often of miracles within the Church.

Quite widely known are the supernatural healings Christ performs through St. Seraphim of Sarov, an eighteenth-century Russian monk. He was blessed with the gift of healing during his lifetime, and even after his departure many people have been restored to wholeness at his graveside.

*The practice of the Church today.* To this day, the Orthodox practice of prayer for the sick follows the New Testament instruction of St. James. The Orthodox Church has a special service of healing, which may be performed at any time. The presbyter prays for the ill person, anointing him with oil and saying, "O Lord Almighty, Healer of our souls and bodies, who put down and raise up, who chastise and heal also, visit now in Your mercy our brother or sister, N., who is ill. Stretch forth Your arm, which is full of healing and health, and raise (him/her) up from this bed, and cure this illness. Put away the spirit of disease and every malady and pain and fever. And if (he/she) has committed sins and transgressions, grant remission and forgiveness, because You love mankind."

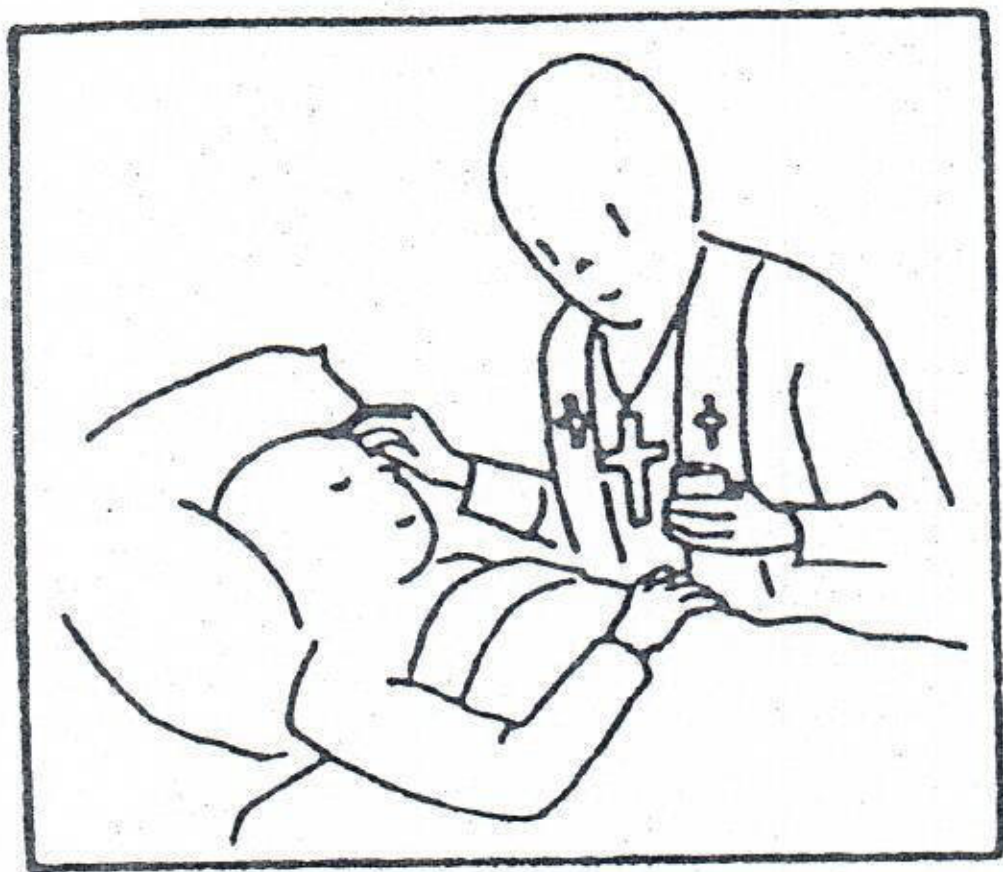
As Orthodox Christians we pray, neither commanding God to heal nor doubting His ability to heal, but pleading for His promised mercy on all who are ill.



# Did You Know That ...

- ...the love of God is to be enjoyed not tested?
- ...every temptation is an opportunity to say no to sin and an emphatic yes to God?
- ...they who wait on the Lord can bear the weight of adversity?
- ...the best way to train up a child in the way he should go is to go that way yourself?
- ...the wonders of creation point to our wonderful Creator?
- ...a heart full of love has no room for envy?
- ...true worship acknowledges God's true worth?
- ...the pure heart is enabled to see God in everything?
- ...our one life will soon be past and only what is done for Christ will last?
- ...God's great power deserves our grateful praise?
- ...problems are opportunities to discover God's solutions?
- ...to believe in heaven without hell is like believing in good without evil?
- ...to see yourself as you really are, take but one look at Christ?
- ...as we become more Christ-like we become more beautiful in the sight of our God?
- ...there is no education like adversity?
- ...the heart has its reasons of which reason knows nothing of?





*Is anyone among you sick?  
Let him call for the priests of the Church...*

## **We receive our Christian identity at Baptism.**

**To keep it alive in our souls and bodies,  
we respond positively with God's grace to  
the following fifty challenges.**

### **WHO I AM IN CHRIST:**

What does the Bible say about who we are as Christians—as God's children?

Here is a good list to meditate upon everyday,  
to remind ourselves of the inheritance we have in  
Christ.

Are we living up to its challenges?

I am justified by faith and have peace with God.	- Romans 5:1
I am free from condemnation.	- Romans 8:1
I am free from the law of sin and death.	- Romans 8:2
I am being made alive by the Holy Spirit who lives inside of me.	- Romans 8:11
I am a Child of God.	- Romans 8:16
I am an Heir of God and a Joint-Heir with Jesus.	- Romans 8:17
I am confident that all things work together for my good.	- Romans 8:28
I know that God is for me, and no one can stand against me.	- Romans 8:31
I am more than a conqueror through Him who loves me.	- Romans 8:37
I cannot be separated from the love of God.	- Romans 8:34-39
I am a labourer together with God.	- 1 Corinthians 3:9
I am washed and sanctified.	- 1 Corinthians 6:11
I am united with the Lord and I am one spirit with Him.	- 1 Corinthians 6:17
I have been bought with a price; I belong to God.	- 1 Corinthians 6:19-20
I am a member of Christ's body.	- 1 Corinthians 12:27
I have been established, anointed, and sealed by God.	- 2 Corinthians 1:21-22
I am a new creation in Christ.	- 2 Corinthians 5:17





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| I am an ambassador for Christ.   | - 2 Corinthians 5:20 |
| I am the righteousness of God in Christ.                                   | - 2 Corinthians 5:21 |
| I am redeemed from the curse of the law.                                   | - Galatians 3:13     |
| I am an heir to the blessings of Abraham.                                  | - Galatians 3:14     |
| I am a saint, a holy one.  | - Ephesians 1:1      |
| I am blessed with every spiritual blessing.                                | - Ephesians 1:3      |
| I am accepted in the beloved.  | - Ephesians 1:6      |
| I have been adopted as God's child.  | - Ephesians 1:5      |
| I have redemption through His blood.                                       | - Ephesians 1:7      |
| I am saved by grace through faith.   | - Ephesians 2:8      |
| I am the workmanship of God, created for good works.                       | - Ephesians 2:10     |
| I have direct access to God through the Holy Spirit.                       | - Ephesians 2:18     |
| I am strong in the Lord and His mighty power.                              | - Ephesians 6:10     |
| I am a citizen of Heaven.  | - Philippians 3:20   |
| I worry about nothing. I pray about everything.                            | - Philippians 4:6    |
| I do all things through Christ who strengthens me.                         | - Philippians 4:13   |
| I am getting all my needs met by Jesus.                                    | - Philippians 4:19   |
| I am delivered from the powers of darkness.                                | - Colossians 1:13    |
| I am redeemed and forgiven of all my sins.                                 | - Colossians 1:14    |
| I am complete in Christ.   | - Colossians 2:10    |
| I am hidden with Christ in God.  | - Colossians 3:3     |
| I have not been given a spirit of fear, but of power, love & a sound mind. | - 2 Timothy 1:7      |
| I come boldly to the throne of grace to find help in time of need.         | - Hebrews 4:16       |
| I submit to God, resist the devil, and he flees.                           | - James 4:7          |
| I am kept by the power of God through faith.                               | - 1 Peter 1:5        |
| I am a chosen generation a royal priesthood & a holy nation.               | - 1 Peter 2:9        |
| I cast all my cares on Jesus, who cares for me.                            | - 1 Peter 5:7        |
| I can overcome the devil because of the Greater One who lives in me.       | - 1 John 4:4         |
| I know and believe the love that God has for me.                           | - 1 John 4:16        |
| I am born of God and overcome the world.                                   | - 1 John 5:4         |
| I have eternal life.   | - 1 John 5:11-12     |
| I am born of God and the evil one cannot touch me.                         | - 1 John 5:18        |
| I am an overcomer by the blood of the lamb & the word of my testimony.     | - Revelation 12:11   |

## OUR SEARCH FOR CHRIST

**Y**ou may have heard the phrase "Wise men searched for Christ. Wise men still search for Him today." As Christians we have been taught that when Jesus was born in Bethlehem, He was first worshipped by lowly shepherds and the wise men from the East. What a contrast we see here. The entire spectrum of society is represented. From the poor and less educated masses to the rich and scholarly, all were welcome to come and see God among them.

In Psalm 72, it was foretold that all the kings of the earth shall worship the Messiah. Today, we see the beginning of the prophecy's fulfillment. We see three temporal kings honor the King of kings with gifts and adoration. But who were these wise men from the East?

It is believed that they were kings of small regions or groups of towns in Persia, Arabia, and Egypt. All of them were greatly learned in astrology. The unusual star that appeared to them nine months before the birth of Jesus inspired them to spend this time preparing for their journey and ultimately traveling to Bethlehem. When they arrived at their destination, they saluted Him as King and worshipped Him as God. They knelt before the Christ Child, aware of His Divinity.

One of the wise men was called Melchior. He was old, withered and had long, white hair and a beard to match. He brought Jesus the gift of gold. The second wise man was Caspar. He had a ruddy face and was young and beardless. He brought frankincense. The third was Balthazar. He was dark skinned and heavy bearded. He brought the gift of myrrh.

These three wise men searched for Christ – and they found Him! Wise men still search for Him – are you one of them?

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