

EQUESTRIAN ORDER OF THE HOLY SEPULCHRE OF JERUSALEM



WELCOME TO OUR

Summer 2026 Newsletter

Spirituality Team

THE ROSARY UNPACKED PART IV

Although, the war and unrest in the Holy Land continues, we should trust that our prayers and petitions for peace and the power of the Rosary will support the will of God. We pray that the Holy Spirit will change the hearts of the leaders that can bring peace. With his in mind, we continue our journey of the “Rosary Unpacked” series. In this fourth installment the focus changes to an original doctrinal foundation of our faith; the Apostles Creed. Sir Kevin McClenahan provides us with powerful insight that enables us to rediscover the Creed in new light and encourages us to incorporate its meaning in our daily lives.



THE ROSARY UNPACKED PART IV

The Creed That Changes Everything: A Daily Meditation on the Apostles' Creed.

In a world of many gods, the early Christians dared to proclaim one God. While the Roman Empire worshiped Jupiter, Mars, Venus, and a pantheon of deities—while every city had its own patron gods and every household its own shrines—a small, persecuted community whispered a revolutionary confession: "I believe in God, the Father almighty, Creator of heaven and earth."

This was not merely a theological statement. It was a line drawn in the sand. It was treason against the empire, a rejection of the entire cosmic order as Rome understood it. To say "I believe in one God" was to say that Caesar was not divine, that the gods of Rome were false, that all power and authority belonged to the God revealed in Jesus Christ alone.

For three centuries, Christians were martyred for refusing to burn incense to the emperor's statue, for refusing to acknowledge any lord but Jesus. And then, in the early fourth century, everything changed. Constantine, Emperor of Rome, converted to Christianity. In 313 AD, the Edict of Milan granted religious tolerance; by 380 AD, Christianity became the official religion of the Roman Empire. What had been a persecuted minority faith became the foundation of Western civilization.

But this triumph brought a new challenge: how do you preserve the purity of the faith when suddenly everyone claims to be Christian? How do you distinguish authentic belief from political convenience? How do you teach the essentials to masses of new converts who yesterday worshiped many gods and today must understand the one God who is Trinity—Father, Son, and Holy Spirit?

The Church's answer was the Creed. Not a new invention, but a careful codification of what had always been believed, taught, and confessed at baptism. The Apostles' Creed (in the West) and the Nicene Creed (throughout the universal Church) became the pillar on which Christianity stands—a clear, unambiguous declaration: This is what we believe. Not many gods, but one. Not a distant, unknowable deity, but the God who created all things, who became man in Jesus Christ, who suffered, died, rose again, and will come in glory to judge the living and the dead.

The Creed that Changes Everything: *(Cont'd)*

This is the faith that survived persecution. This is the faith that transformed an empire. This is the faith that has been whispered by martyrs, proclaimed by saints, and taught to countless children for nearly two thousand years.

Yet for many Catholics today, these familiar words have become almost too familiar—recited quickly during the Rosary or at Mass, their revolutionary power dulled by repetition. We say the Creed, but do we pray it? Do we let it shape us, challenge us, transform us? Do we grasp that we are professing the same faith that our ancestors died for, the same truth that turned the world upside down?

The early Church knew something we are in danger of forgetting: the Creed is not merely a list of doctrines to memorize. It is a living encounter with the living God. It is the distilled essence of everything that makes Christianity Christianity—the faith "once delivered to the saints" that has the power to reorient an entire life toward Christ. It is the answer to the chaos of competing gods and ideologies, then and now.

What if, instead of rushing through these ancient words, we allowed them to become a daily meditation? What if each line became a doorway into deeper communion with the Trinity, a tool for conversion of heart, an anchor in the storms of modern life? What if we reclaimed the Creed not as a relic of the past, but as the revolutionary proclamation it has always been: there is one God, and He has revealed Himself in Jesus Christ, and this changes everything?

Pause a moment with me and hear echoed in your mind the Concluding Doxology of the Eucharistic Prayer where the priest raises the chalice and paten during the Mass while singing "Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever." The assembly responds with the "Great Amen," as we sing together in harmony. This practice has been done for nearly 2000 years at every Mass.

Before Constantine, Christianity was a rebel belief and the Mass was forbidden. It was practiced hidden away, behind closed doors, in secret, in caves, and in my favorite, in the catacombs and tombs of the dead outside the walls of the cities.

Echoed throughout the centuries from early Christians to today's Mass, like the ringing of a sacred bell that resonates deep to my very core, As the priest says these words, they elevate the Sacred Host and the Chalice to offer them to God. "Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever." and again, the entire body of Christ in response sings, Amen...

The Creed as Conversion Tool: Then and Now

From its earliest days, the Apostles' Creed served as the Church's "quick-start guide" for converts stepping out of polytheism into the worship of the one true God. Before baptism, catechumens were asked line by line: "Do you believe in God the Father almighty?" "Do you believe in Jesus Christ, his only Son?" Each "I believe" was a personal stake in the ground, a renunciation of the old gods and a free act of trust that said, "I am betting my entire life on this truth."

For a Roman citizen who had grown up offering sacrifices to household gods, consulting oracles, and participating in civic worship of the emperor, this was no small thing. The Creed demanded a complete reorientation of worldview, loyalty, and identity. It said: There is only one God. He is not one among many. He is the Creator of all. And His Son, Jesus Christ, is the only Lord worthy of your worship and obedience.

Saint Paul captured this perfectly: "If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved" (Romans 10:9). Faith is not mere intellectual assent—it is trusting in a Person, staking your life on Him, confessing Him with both heart and lips, even when it costs you everything.

This is still the Creed's primary purpose: to call us to conversion. Not just once, at baptism, but daily. Because conversion is not a single moment but a lifelong turning toward Christ, a constant choosing of His lordship over the competing lords of our age, money, glamour, fame, and other idols.

We may not worship Jupiter or Mars, but we face our own pantheon of false gods: the god of comfort, the god of success, the god of public approval, the god of control, the god of self. The Creed confronts these idols with the same clarity it confronted the gods of Rome: There is one God, and He alone is Lord.

For the practicing Catholic, the Creed becomes a daily examination: Do I really believe God is my Father, or do I live as an orphan, anxious and alone? Do I truly accept Jesus as Lord, or do I keep large areas of my life—my career, my relationships, my money, my ambitions—off-limits to His authority? Do I trust in the resurrection of the body, or do I secretly despair that this broken world is all there is?

For the Catholic being called back after years away, the Creed is an invitation home. It says: This is what we believe. This is what has always been true, even when you were far away. This is the faith that Constantine's empire embraced, that your grandparents professed, that the saints died for. This is the faith that is waiting to welcome you back, not with condemnation, but with the Father's embrace.

A Daily Practice: The Creed as School of Faith

The beauty of using the Apostles' Creed as a daily meditation is its perfect length and structure. With twelve articles, it can be prayed as a complete meditation in ten minutes, or broken into focused reflections throughout a week or month.

Here is a simple approach to transform your recitation of the Creed into a transformative daily practice:

The Foundation: "I Believe"

Begin by dwelling on those opening words: "I believe." Jesus Himself said, "This is the work of God, that you believe in him whom he has sent" (John 6:29). And the promise is staggering: "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3:16).

Not "the Church teaches" (though she does), but "I believe." This is your faith, your trust, your yes to God. Make it personal. Make it real. In a world of many voices and many competing truths, you are planting your flag: I believe this. I stake my life on this.

Going Deeper: One Line, One Day

Choose one article of the Creed each day for deeper meditation. Sit with it for five to ten minutes. Let Scripture illuminate it. Let it speak to your current circumstances, your struggles, your questions. Let it do what it was designed to do: convert your heart, clarify your vision, anchor your hope. Ask God, "Help me to understand, help me to see, help me to listen to your truth."

"I believe in God, the Father almighty, Creator of heaven and earth."

Jesus taught us to pray, "Our Father in heaven, hallowed be your name" (Matthew 6:9). Not a distant deity, not one god among many, but Father—intimate, tender, personal. Yet also almighty—sovereign over every circumstance that frightens you, every power that threatens you.

John's Gospel reminds us: "All things were made through him, and without him was not any thing made that was made" (John 1:3). Nothing in your life is random or meaningless. Everything—including your present struggle—exists within His loving plan.

This was the first great truth the early converts had to grasp: the God who made the stars also knows your name. The God who hung the planets in space also counts the hairs on your head. He is not indifferent. He is not absent. He is Father, and He holds all things in His hands.

On a day when anxiety grips you, when the world feels chaotic and threatening, return to this line. Over time, this truth seeps deeper. You begin to notice: I'm less afraid than I used to be. I'm learning to trust.

"And in Jesus Christ, his only Son, our Lord"

"We have seen his glory, glory as of the only Son from the Father" (John 1:14). Not one teacher among many, not merely a prophet, but the unique, only-begotten Son of God.

And "our Lord"—a title of divinity that in the Roman world belonged to Caesar alone. Paul writes that at the name of Jesus "every knee should bow...and every tongue confess that Jesus Christ is Lord" (Philippians 2:10-11). To call Him Lord is to renounce all other lords. It is to surrender your choices, your relationships, your entire worldview to His authority.

For the early Christian, this was the most dangerous line in the Creed. It meant Caesar is not Lord. Rome's gods are not Lord. Only Jesus.

For us today, it means comfort is not Lord. Success is not Lord. Public opinion is not Lord. Our own will is not Lord. Only Jesus.

Habitually calling Jesus "our Lord" trains the heart away from half-measures. Christianity is not an add-on to your life. It is a surrender to a living Person who has every right to reign over you.

"Who was conceived by the Holy Spirit, born of the Virgin Mary"

Matthew records the angel's message to Joseph: "That which is conceived in her is from the Holy Spirit" (Matthew 1:20). This is God's direct action—true God taking on true human nature in the womb of Mary.

For converts leaving polytheism, this was shocking: the one true God did not remain aloof in the heavens. He entered creation. He took flesh. He was born of a woman, nursed at her breast, grew in wisdom and stature, experienced hunger and fatigue and joy.

For those today coming from vague spirituality or struggling with the relationship between spirit and matter, these lines are healing. God did not despise the physical world. He entered it. There is no split between "spiritual" and "physical" life. God has sanctified both by becoming one of us.

"Suffered under Pontius Pilate, was crucified, died and was buried"

Paul declares: "Christ died for our sins in accordance with the Scriptures...he was buried" (1 Corinthians 15:3-4). And Paul's disciple Timothy reminds us that Jesus "made the good confession in the presence of Pontius Pilate" (1 Timothy 6:13).

Naming Pilate roots the Gospel in verifiable history, not myth. This really happened. In a specific place, at a specific time, under a specific Roman governor, God entered our suffering, our political corruption, our death.

For those carrying shame, regret, or the weight of past sins, meditate on this when guilt threatens to overwhelm you. Christ's suffering was real and redemptive. He went to the cross specifically for your sins—the ones you're ashamed to confess, the patterns you can't seem to break. His love is not theoretical. It is blood and water poured out.

"He descended into hell; on the third day he rose again from the dead"

Peter writes that Christ "went and preached to the spirits in prison" (1 Peter 3:19) —descending to the realm of the dead to proclaim victory and open heaven to those who awaited redemption.

And then: "God raised him on the third day and made him to appear" (Acts 10:40). This is the hinge of everything. Without the Resurrection, Christianity is just another philosophy, another failed messianic movement. But Christ is risen —truly, bodily, historically risen.

For the early Church, this was the proof that Jesus was who He claimed to be. For us today, it is the foundation of all our hope.

For those facing grief, chronic illness, depression, or the small deaths of daily disappointment, this line becomes a lifeline. Jesus said, "I will raise him up on the last day" (John 6:40). Death is not the final word. Despair is not justified. Hope is not naive.

Repeat it in the morning. Whisper it in the sleepless night. Let it build in you, slowly, stubbornly, a hope that reaches even into the grave.

"He ascended into heaven, and is seated at the right hand of God the Father almighty"

Luke records: "He was lifted up, and a cloud took him out of their sight" (Acts 1:9). The Ascension is not Jesus "going away," but His human nature being exalted into God's glory.

The Letter to the Hebrews declares: He "sat down at the right hand of God" (Hebrews 10:12)—sharing in the Father's authority, interceding for us even now.

This shifts our image of heaven from a vague place to a personal communion: our Brother Jesus, truly human, is already there. He presents our prayers before the Father. He gives dignity to our bodies and our daily work.

"From there he will come to judge the living and the dead"

Peter preached: "He is the one appointed by God to be judge of the living and the dead" (Acts 10:42). History is not an endless cycle; it is moving toward a definitive encounter with Christ as Judge.

Yet this is not a cause for despair. The coming Judge is the same One who died for you. His judgment is both just and merciful, revealing the truth of each person's choices while offering mercy to all who turn to Him.

Regularly confessing this keeps moral seriousness alive in a permissive culture while preventing despair. There is a reckoning coming. But the Judge is also our Savior.

"I believe in the Holy Spirit"

Jesus promised: "I will ask the Father, and he will give you another Counselor, to be with you forever, even the Spirit of truth" (John 14:16-17). The Spirit is not an impersonal force but the third divine Person, Lord and giver of life.

For converts from polytheism, understanding the Trinity—one God in three Persons—was the great intellectual and spiritual challenge. For us today, the challenge is different: not grasping the doctrine, but living in the reality of it.

For many, this line slowly cures a "practical deism"—living as if God were absent. The Spirit indwells you, strengthens you, enlightens your conscience, empowers your mission. God acts today, here, now, in you.

"The holy Catholic Church, the communion of saints"

Jesus declared to Peter: "On this rock I will build my church, and the powers of death shall not prevail against it" (Matthew 16:18). The Church is not a human club but Christ's Body, founded by Him, sustained by Him.

Paul teaches: "We, though many, are one body in Christ, and individually members one of another" (Romans 12:5). You are never alone. You belong to a two-thousand-year-old family that spans heaven and earth—the Church on earth, the souls being purified, and the saints in glory.

When Constantine made Christianity legal, the Church suddenly became visible, public, universal. What had been hidden house churches became great basilicas. What had been a persecuted minority became a worldwide communion.

That same communion embraces you today. When you pray the Creed, you pray with your parish, with Catholics around the world, with the martyrs who died proclaiming these same words, with your own loved ones who have gone before you. You are held in a communion of prayer and love that death cannot break.

"The forgiveness of sins"

Peter proclaimed on Pentecost: "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins" (Acts 2:38). And Jesus Himself gave the apostles authority: "If you forgive the sins of any, they are forgiven" (John 20:23).

For the scrupulous, the shame-burdened, the one who cannot forgive themselves—this line, repeated daily, can slowly work a miracle. God truly forgives. Not "overlooks," not "tolerates," but wipes away.

Say it until you believe it. Say it until you can walk into the confessional without despair, knowing that the same Jesus who forgave Peter, who forgave the thief on the cross, is waiting to forgive you.

"The resurrection of the body and life everlasting"

Jesus promised: "This is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day" (John 6:40).

Your body—this body, with all its limitations and scars—is destined for glory. Not escape from matter, but its transfiguration. And eternal life is not mere endless existence but intimate communion: "This is eternal life, that they know you the only true God, and Jesus Christ whom you have sent" (John 17:3).

The Creed does not end with death. It ends with resurrection and unending life with God. This puts everything in perspective. The struggles of today are real, but they are not ultimate. We are made for eternity. We are going home.

The Fruit of Faithful Practice

What happens when you pray the Creed this way, day after day, month after month? The same thing that happened to those early converts who stepped out of the temples of Rome and into the baptismal waters of the Church: slow, deep transformation.

The truths you profess begin to shape how you see everything. The many competing gods of our age—success, comfort, approval, control—lose their power. Fear gives way to trust in the Father almighty. Isolation gives way to communion with the saints. Despair gives way to hope in the resurrection.

This is not magic. It is the patient work of the Holy Spirit, using the ancient words of the Church and the living Word of Scripture to conform you more and more to Christ. It is the same Spirit who led the Church to distill the faith into these compact, powerful statements, now leading you into their depths.

An Invitation

The Apostles' Creed is waiting for you. Not as a relic of the past, but as a living word for today. Whether you have prayed it a thousand times or are rediscovering it after years away, it has more to give you.

This is the faith that survived the arena and transformed an empire. This is the faith that has sustained martyrs and mystics, popes and peasants, for two millennia. This is the faith your ancestors died to preserve and pass on to you.

Begin today. Pray it slowly. Choose one line to carry with you. Open your Bible and let Scripture illuminate it. Let it speak to your fears, your questions, your deepest longings.

In an age of confusion and competing voices—as chaotic in its own way as the polytheistic world of ancient Rome—the Creed is a sure anchor. In a time of loneliness and fragmentation, it binds you to the communion of saints. In a world that whispers despair, it proclaims resurrection and life everlasting.

There is one God. He has revealed Himself in Jesus Christ. And this changes everything.

A Final Word: Ask, Seek, Knock

Jesus gives us a promise and a pathway in Matthew 7:7-8: "Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened to you."

This is not passive waiting. It is active, persistent, faith-filled pursuit of God. To ask is to voice your desire, to acknowledge your need, to cry out to the Father who loves to give good gifts to His children. To seek is to align your whole life with God's will, to search the Scriptures, to pursue holiness, to orient everything toward Him. To knock is to persevere, to keep showing up, to continue praying even when the door seems closed, trusting that the Father hears and will answer.

The Creed is your guide on this journey. It teaches you what to ask for: deeper faith in the Father almighty, fuller surrender to Jesus as Lord, greater openness to the Holy Spirit. It shows you what to seek: the truth about God, about yourself, about the world and its destiny. It gives you a door to knock on: the door of the Church, the sacraments, the communion of saints, the very heart of God.

Ask with the Creed on your lips. Seek with its truths lighting your path. Knock with the confidence that the God who created you, redeemed you, and sanctifies you is waiting on the other side, ready to open the door and welcome you home. Ask in prayer, "Lord guide me today and inspire me where you would have me go, what you would have me do to be effective within the body of Christ." The fruits come from action, what action would you have me do today?

This is your faith. Believe it. Pray it. Live it. Let it change everything.
Wishing all who read these words, Peace and Blessings.

By: Kevin McClenahan, KCHS

Spirituality virtues of the EOHSJ – Part II

In the last issue we introduced the background of the EOHSJ spirituality virtues and reviewed the virtue #1 reflection from Dame Beverly Bianes and Sir John Pack. Remember, these five virtues are not official EOHSJ doctrine. It is an attempt by the San Diego area spirituality team to capture the spirituality essence of 100's of pages across many Order documents and distill them into a few core elements and give some thoughts on how to incorporate the unique spirituality in our lives. In this issue we will continue this five-part series on the Spirituality virtues of the EOHSJ with focus on virtue #2 reflection written by Dame Nancy Schanzlin and Sir David Schanzlin.

EOHSJ Spirituality - Virtues

1. Christ centered personal sanctification
2. Rooted in prayer for people in the Holyland, the Queen of Palestine, and the Saints of the Order.
3. Chivalric Virtues: Gentleness, Charity, Loyalty, Courtesy, Generosity
4. Contemplation of the Cross, Sepulcher, and Resurrection of Christ (DNA of our Church)
5. Fidelity to the successor of Peter with preservation and propagation of faith in the Holyland

Virtue #2

Rooted in prayer for the Holy Land, Queen of Palestine and the Saints of the Order

As members of the Order, we are obligated to pray daily for our own increase in holiness and in support and solidarity of the Christians in the Holy Land, remembering that they are the keepers of the Faith in the land where Jesus lived, walked, healed and preached. Without their persistence to stay in that sacred place, the Holy Land would become simply a museum of places to visit, and not a vibrant community of believers. These “living stones” need the power of prayers, our EOHSJ prayers, to sustain them in difficult times.

The EOHSJ has a special devotion to Mary, the Lady of Palestine and patroness of the Order, and it asks us to renew our entrustment to her. Why do we pray to Our Lady of Palestine? The Feast of Our Lady Queen of Palestine was established in 1927 by the Latin Patriarch of Jerusalem, Luigi Barlassina. His purpose was to ask Our Lady for her protection of Palestine and the Holy City of Jerusalem. In the Apostolic Decree, the faithful were also asked to join in praying to the Virgin Mary for special protection for her native land. In October 2023, the Latin Patriarch of Jerusalem reconsecrated the Holy Land to Our Lady. (Latin Patriarch of Jerusalem Reconsecrates Holy Land to Our Lady, Queen of Palestine – EWTN Global Catholic Television Network)

Other saints of the Order can be our intercessors, especially when praying for the Holy Land and its faithful citizens. Pope Pius X-motto- with his motto “To restore all things in Christ”, he made the official head of the Order the Pope.

Virtue #2 (Cont'd)

St. Helena- St. Helen, as Empress built churches and offered generous care to the poor and imprisoned. She went to the Holy Land at the age of 80 in search of the true Cross. She found the Cross and then gave it to the Patriarch of Jerusalem, but took part of the Cross and the nails back to Constantinople. While still in Jerusalem, she did many works of merc (from St. Helena A Saint of Ancient Times A Saint for Today by Very Rev. Rafael Partida, KHS Episcopal Vicar of the Diocese of San Bernardino). Although the Lady of Palestine, St. Pope Pius X, and St. Helena are major saints of the Order, there are others that can be found in EOHSJ Prayers and Reflections book and the EOHSJ Spirituality Guide.

The value of daily prayer cannot be overestimated, both for the increased sanctification of the Knights and Dames, but also for our brothers and sisters in the Holy Land. Our EOHSJ members can be transformed, giving us a change of heart and an increased desire to love God and others. (<https://www.cru.org/us/en/train-and-grow/spiritual>). Finding a quiet space and practicing daily at a consistent time is helpful.

The special prayers of the Order are Prayer of the Western Lieutenancy, The Knights and Dames Prayer, the Memorare, and Prayer to Mary Queen of Palestine. These can be found at <https://www.eohsjwesternusa.org> and in the EOHSJ Prayers and Reflections book.

By Sir David Schanzlin and Dame Nancy Schanzlin, Knight and Dame Grand Cross

The History of Christianity in the Holy Land: First 100 Years of the Church

The New Testament book The Acts of the Apostles spans the early years of the church following the resurrection of Jesus. In Chapter One, the Lord tells His Apostles, "You will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth." The next sentence states, "When He had said this, as they were looking on, He was lifted up, and a cloud took Him from their sight." Chapter Three of Acts describes the outpouring of the Holy Spirit at Pentecost and the birth of the church.

The first Christian martyrdom occurs in circa 35-36 AD when Saint Stephen is stoned to death, contributing to the Apostles' action to spread the faith beyond Jerusalem. In Acts 11:19, it is revealed that the word of God is taken to Phoenicia and Cyprus, and to Antioch, where the message is delivered to Jews. Additionally, Cypriots and Cyrenians come to Antioch to speak to the Greeks, proclaiming Jesus. A large number of souls were added to the Lord, and it was at Antioch that the disciples were first called Christians.

The History of Christianity in the Holy Land: First 100 Years of the Church

(Cont'd)

In Acts 13:4 – 15:35, Saint Paul's first missionary journey begins, starting in Antioch, moving through Cyprus, and into southern Asia Minor (modern-day Turkey), and establishing churches in Pisidian, Antioch, Iconium, Lystra and Derbe. The Saint's second missionary journey is revealed in Acts 15:36 – 18:22, as he leaves Antioch, travels thru Tarsus and strengthens the Asia Minor churches, before crossing into Macedonia, and establishing churches in Philippi, Thessalonica, Athens and Corinth. In Acts 18:23 – 21:17, his third journey is depicted, with him revisiting the churches in Galatia and Phrygia, then spending two years teaching and ministering in Ephesus, and revisiting Macedonia and Greece before returning to Jerusalem.

In Acts 15: 1-35, the Council of Jerusalem is held, circa AD 48-50. As Christianity expanded to the pagan world, a disagreement arose in the Church of Antioch on whether Gentile (non-Jewish) converts could be saved if they were not circumcised according to Mosaic law. To settle the matter, Saints Paul and Barnabas traveled to Jerusalem where they engaged in a passionate debate with the faction of converted Pharisees who insisted that Jewish standards should in fact be observed by all. In the end, the Council of Jerusalem ruled in favor of Saint Paul and Gentile freedom, stating that salvation was by faith and grace alone. The decision was a theological turning point that separated Christianity from Judaism, making it a clearly defined religion and not a Jewish sect.

In 70 AD, The Siege of Jerusalem occurred when the Romans attacked the city and destroyed the Second Temple --- the first temple being Solomon's Temple which had been destroyed in 587 BC during the Babylonian Siege. The loss of the Second Temple marked the end of the ancient sacrificial system and the beginning of the Jewish diaspora.

In circa 100 AD, the Apostle John died in Ephesus (modern-day Turkey), being the last of the 12 apostles to pass from this world.

By Clay Hoffman, KC*HS