

# THE EPISTLE

Saint James' Episcopal Church  
Livingston, Alabama

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June 2020

## ***This Month's Cover***

Our cover painting this month is *The Visitation* by the Florentine painter Jacopo da Pontormo. Completed in 1529, it is oil on a wood panel measuring 6'8"x5'1". It was painted as an altarpiece, and is displayed in the Parrocchia dei Santi Michele e Francesco in Carmignano, Italy (just outside of Florence). It was painted at a time of crisis, when the armies of the Holy Roman Emperor Charles V were besieging Florence in an attempt to abolish the new Republic and restore the rule of the Medicis. It was commissioned by the Pinadori family, supports of the Florentine Republic, who owned a villa in Carmignano.

The Feast of the Visitation is normally celebrated on May 31, but since this year that date is the Day of Pentecost, the Visitation has been translated to June 1. Immediately after the Annunciation, Mary went “into the hill country” to visit her relative Elizabeth, who was six months pregnant with John the Baptist (Lk. 1:39ff). We do not know what relation Elizabeth was to Mary. Luke identifies her as a “kinswoman.” She was probably a cousin or possibly an aunt, as she was much older than Mary. The Bible does not say where she lived, but most scholars postulate that it was Hebron in Judea, about a five days’ journey from Nazareth. By the custom of the time Joseph would have accompanied her there and then returned to Nazareth, coming back later to bring her home. Mary stayed with Elizabeth for three months, undoubtedly until after the birth of John the Baptist. When Elizabeth was approached by Mary, the infant John “leaped in her womb” for joy and she was filled with the Holy Spirit (Lk. 1:44). She greeted Mary with the phrase that is now a part of the “Hail Mary,” “Blessed art thou among women, and blessed is the fruit of thy womb.” Mary

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responded with the beautiful hymn we now call the Magnificat (“My soul doth magnify the Lord...”).

Jacopo da Pontormo (1494-1557), even though his name is not popularly known, was one of the most extraordinary painters of the Florentine Renaissance. His talent was recognized early, but he was orphaned very young, and was shuffled around from teacher to teacher as a boy. During that time he was described as being very introverted and lonely. His main teacher was Andrea del Sarto. Pontormo’s early style was very much like that of his teacher, although it also showed a strong influence of Leonardo da Vinci. When Pontormo was only 19 Michelangelo said of him that “he will exalt this art to the heavens.” By the time he was in his 30s he had broken from the rigid rules of the Florentine Renaissance style. He brought groundbreaking new approaches to his use of perspective and architecture, and he had replaced the traditional formality of the figures with movement and drama. *The Visitation* is one of his masterpieces. Because he was so far apart from the stylistic norms of his time, his work was out of favor by collectors and critics for over two centuries. In the 18<sup>th</sup> century critics came again to see and appreciate his genius, but unfortunately because of two centuries of neglect many of his works were lost or damaged. *The Visitation* was in poor condition until it was brought to New York in 2018 and restored to its original beauty. Pontormo died in Florence in 1557 at the age of 62.

*Richard R. Losch+*

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## ***A Word from the Editor***

It is said that you cannot tell a book by its cover. It never ceases to amaze me how some of the deadliest and most destructive things in the world can often be so physically attractive. Much of the most invasive vegetation produces gorgeous flowers or scents. Some of the most venomous snakes have beautiful coloration, and those cute little brightly colored Brazilian tree frogs can kill you with a single touch to your skin. Under a microscope some of the most virulently allergenic

pollen grains look like delicate Chinese ivory sculptures. G. K. Chesterton admonished us that the devil does not go around looking like a William Blake etching of a horned monster with leathery bat-wings and a pitchfork. He is handsome, charming, interesting and well-spoken, and strikes us as someone we would like to get to know better. The very appearance of the Prince of Lies is a lie. Saint Peter warns us, “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Pet. 5:8). He is a vicious predator, but if he appeared to us as such it would be easy to keep a watchful eye out for him. Unfortunately, though he is evil and destructive, he does not appear to us as such. We have the armor to protect ourselves, however, if we will only use it—and there’s the rub—armor will protect us only when we use it. That armor is the intellect that God gave us, enhanced by the teaching that he hands down to us from generation to generation through the Church. Silverlace is pretty and smells nice, and I would not know not to plant it in my yard if I had not learned that from someone else. Learning it from experience will not do, because once it is growing, there is almost no way to get rid of it. I would not know not to touch the cute little Brazilian tree frog if someone had not warned me how lethal it is. Learning that from experience would not do, because I would be dead. Wise men over the centuries under the guidance of the Holy Spirit have hammered out definitions and understanding of the tenets of the Faith that were deposited with the Church on Pentecost, and generations upon generations have passed this knowledge down to us. It is those tenets of the Faith, with the guidance of the Holy Spirit, that are our armor. The Church, the body of all baptized Christians, passes this knowledge down from generation to generation. This is the armor that defends us from the “roaring lion” that seeks to devour us. It gives us the wisdom to avoid and reject his wiles, no matter how attractive they might seem otherwise. Without this armor and wisdom that we receive from the Church, we are in grave danger. Open your hearts to it, and pray to receive it.

*Father Rick Losch*

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## ***Suspension of Services***

There is a possibility that the Bishop's suspension of all public worship and gatherings in response to the COVID-19 crisis may be extended into June. Please continue to pray for our country and leaders, and for those who are sick and those who care for them. On Sunday mornings we will be e-mailing the Propers along with the Forms of Prayer to be used in Families from the Book of Common Prayer, 1928. These offer a simple traditional form of home worship for individuals and families. Additionally, there will be a link to a homily by Fr. Losch on YouTube. You are encouraged to maintain your spiritual life and your Sunday observance by reading these Propers and gathering your family together for prayers and watching/listening to Fr. Losch's homily. Booklets with these Forms of Prayer are available on the table in the back of the Church.

*Hiram Patrenos*

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## ***All Things Come of Thee***

*"All things come of thee, O Lord, and of thine own have we given thee. Amen"* We appreciate all who have sent their offerings during this time of no formal church services. Checks may be mailed to:

St. James' Episcopal Church *or*  
 P.O. Box 446  
 Livingston, AL 35470  
 ATT: Treasurer

St. Alban's Episcopal Church  
 c/o Hiram Patrenos  
 P.O. Box 1422  
 Livingston, AL 35470

*Hiram Patrenos*

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## ***Parish Directory Update***

We will be updating the Parish Directory during June and will publish the updated Directory as of July 1, 2020. Copies are available on the table in the vestibule. Please review the Parish Directory for any errors and/or omissions and give any additions or corrections in writing to Hiram Patrenos or e-mail them to him at [patrenoj@bellsouth.net](mailto:patrenoj@bellsouth.net).

*Hiram Patrenos*

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## ***There Is Always Hope***

In the early days of the Battle of Britain in World War II, the RAF was desperate for trainees. Among the first wave of volunteers was a large number of university students. Many British thought that all was lost, because these young men were generally thought to be over-privileged, undisciplined, spoiled, spineless brats. To the contrary, they turned out to be the bravest of the brave in the Greatest Generation. One of them was Richard Hillary. Before going off to battle and being killed, he wrote, "We were known as 'the Longhaired Boys.' We were disillusioned and spoiled. The press referred to us as the lost generation. Superficially, we were selfish and egocentric. The war demanded no heroics, but gave us the opportunity to prove to ourselves and to the world that undisciplined though we might be, we were a match for Hitler's dogma-fed units."

Great people are no more than average people who are faced with great challenges to which they respond with greatness. We need to remember that the next time we are tempted to deprecate our youth. There may be greatness in some of them that is just waiting to be brought out.

*Richard R. Losch+*

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## ***There Is Nothing New Under the Sun***

Before World War I the second most commonly spoken language in the United States, behind only English, was German. Almost all schools taught German as either a requirement or an elective, and most libraries had a large collection of German books. In 1917, as America prepared to enter the European war, an irrational anti-German prejudice arose. The government banned all German-language books and required schools to remove German from their curriculums. All references to anything German being good were frowned upon. German Shepherd dogs became Alsations, and dachshunds, frankfurters and sauerkraut became liberty pups, liberty sausage and liberty cabbage. Political correctness is not new <sigh>.

*Richard R. Losch+*

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## ***Be Wordly Wise***

### ***Pandemic, Epidemic and Endemic***

These days we are all too familiar with the word pandemic. It is used as both a noun and an adjective, and refers to something bad, usually a serious disease, that affects a whole country or continent, or the whole world. It is closely related to two other words, epidemic and endemic. These words do not derive from sources that mean either disease or bad. The common root to all three is *-demic*, which comes from the Greek *demos*, people. The three prefixes are all Greek, *pan-* (all), *epi-* (upon) and *en-* (in or among). Taken literally, a pandemic is something that involves all the people, an epidemic is upon the people, and an endemic is among the people. In proper usage, a pandemic disease affects a vast region such as a whole continent, an epidemic disease affects a significantly large region, and an endemic disease is one that is chronically among the people and is relatively common among them. CoViD-19 is pandemic, as was the 1918 Spanish Flu and the Medieval Black Plague. A major regional outbreak of measles would be considered an epidemic, and malaria is endemic to warm and very humid environments. Although the common cold is found all over the world, it is not considered pandemic because while it is uncomfortable and inconvenient, it is not a serious disease.<sup>1</sup>

As an aside, the word disease derives from the Middle French *desaise*, uncomfortable, and it means just what it sounds like: it is a dis-ease, or a lack of comfort. The word influenza is Italian. It comes from *influenza delle stelle*, influence of the stars, reflecting the medieval belief that this disease was caused by negative astrological influences.

*Richard R. Losch+*

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<sup>1</sup> The common cold killed thousands of Polynesians and American Indians in the early days of European exploration, because it was new to them and they had no immunity to it. At that point it could have been considered a pandemic. Today the whole world has sufficient immunity to it that in most cases it is merely an uncomfortable nuisance.

## ***Hell (Part II: The Christian View of Hell)***

Jesus referred to Hell as “outer darkness: there shall be weeping and gnashing of teeth” (Matt. 25:30). In the film “2001: A Space Odyssey” one of the astronauts loses his tether and drifts off into space, where his body will drift forever. Imagine being in such a situation but living forever, facing an eternity of abject loneliness in the darkness of outer space. To me that is a far more frightening image than being surrounded by fire and demons. When we cut ourselves off from God we cut ourselves off from all that he is, including love, companionship and anything good. That would mean an unbearable eternal loneliness, with absolutely nothing, not even God, to turn to for hope or consolation. The Church has taught from the earliest times that the damned have no consciousness of their fellow damned creatures, and thus no concern for them and no ability to share their pain. They are alone in their sufferings.

In the parable of the rich man and the beggar Lazarus,<sup>1</sup> Jesus spoke of the total separation of the saved from the damned. He has Abraham say to the rich man, “Between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us” (Lk. 16:26). This parable warns us that when we are dead the saved are separated from the damned, and even though the damned may become conscious of this horrible reality, it is then too late for repentance and forgiveness. An interesting sidelight to this is that there is no indication that Lazarus, who is at Abraham’s side (meaning that he is among the saved), is even aware of the presence of the rich man, who speaks to Abraham, not to Lazarus. The righteous saved would have compassion for the suffering damned, and this would cause them distress. That is not consistent with the happiness

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<sup>1</sup> This is also known as the Parable of Dives and Lazarus. Dives is not a proper name, but is simply the Latin word for “rich man.” When the Bible was translated into Latin people confused *dives* with a proper name. The beggar Lazarus in this parable should not be confused with Jesus’ friend Lazarus of Bethany, who was, ironically, a rich man.



and peace of Heaven, so they are made unaware of them.<sup>1</sup>

The early 3<sup>rd</sup> century theologian Origen expressed a hope that all humans might eventually be saved.<sup>2</sup> He was careful to emphasize that this was only a hope, and not a formal theological proposition, but he has been remembered for it ever since. It is the basis of the heresy of Universalism. The highly controversial Roman Catholic priest Hans von Balthasar has embraced this hope of Origen's, proposing that there is "a reasonable hope" that all men might be saved, and that Hell therefore may well be empty but for the demons consigned to there.<sup>3</sup> He has been accused by many of being a heretic, but at the moment he is still in good standing as a priest. One of his arguments is that the Bible never identifies anyone, including Judas, as being in Hell. While this is technically true, Jesus spoke enough about Hell to imply that it is not at all empty, and he said of Judas, "Woe to that man who betrays the Son of Man! It would be better for him if he had not been born" (Mk. 14:21). Dr. Gavin Ashenden, a Roman Catholic theologian, said that universalism turns God into "a 21<sup>st</sup>-century non-judgmental therapist by claiming that he never chastises us." With the exception of Unitarian-Universalism and a small handful of liberal Christian sects, the concept of universal salvation is soundly

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<sup>1</sup> The early Church Fathers wrestled with the question of the saintly woman who goes to Heaven, but whose evil-doing son goes to Hell. A mother loves her son unconditionally, even when he does wrong—she may hate his sins, but she still loves him. Such a mother would grieve deeply over the damnation of her son. Since such grief would be inconsistent with the bliss of Heaven and there is nothing she could do to help him, they concluded that all memory of his ever having existed would be wiped from her mind.

<sup>2</sup> Origen was accused of saying that even Satan would eventually repent and be saved, but he vehemently denied this. He argued that universal salvation was only a hope, not a doctrine. He was a brilliant theologian, and one of the very important early Church Fathers, but his teaching on universalism has been condemned by the Church from the very earliest times.

<sup>3</sup> Von Balthasar's most prominent American disciple is Bishop Robert Barron, the Roman Catholic Auxiliary Bishop of Los Angeles, who has spoken and written extensively on the subject of universalism.

rejected by most of Christianity, Catholic and Protestant alike.<sup>1</sup>

In the Apostles' Creed, which is the earliest formalized statement of Christian faith, it says that after Christ's death and burial "he descended into Hell," and remained there three days until the Resurrection. This does not mean the Hell of punishment of the damned, but simply the underworld to which all souls go after death. This was a concept that would have been quite familiar to any Jew or Gentile, Christian or not, in the 1<sup>st</sup> century world. Many modern translations of the Apostles' Creed, instead of Hell, say, "the place of departed spirits." When he was on the cross Jesus said to the penitent thief, "This day you will be with me in Paradise," yet he did not ascend to Heaven until 43 days later. Paradise, then, must refer not to Heaven, but to the place of the departed spirits who held the hope of salvation and Heaven. There Christ preached to the departed spirits to present the Gospel to those who through no fault of their own had never heard or accepted it (1 Pet. 3:19). In Medieval theology this was called the "Harrowing of Hell."<sup>2</sup> Further discussion of that requires far more than we can deal with in this article, but we will explore it in a future issue.

From time immemorial people have questioned where Hell is located. In more primitive times it was thought that it was a physical place in the bowels of the earth, but as we became more sophisticated we came to understand that since it is a spiritual state it transcends time and physicality, so it does not have a physical or geographical location. This sophistication also leads some to demean the concept of Hell to nothing more than a state of mind, teaching that we make our own Heaven of Hell right here on earth during our mortal life. This, of course, is heresy and is denounced by orthodox Christianity.

Another frequently asked question is how a loving God could condemn his own creatures to eternal suffering, regard-

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<sup>1</sup> The Unitarian-Universalist Society does not claim to be Christian or even a church, but only that it adheres to Jesus' moral and ethical teachings.

<sup>2</sup> In this sense the word "harrowing" means breaking up and preparing, as a farmer breaks up and readies (harrows) the soil to prepare for a crop.

less of the gravity of their sins. Since punishment is supposed to be not for revenge or vindictiveness but for the purpose of bringing about reformation, eternal punishment would be nothing more than vindictiveness.<sup>1</sup> The answer is relatively simple. One of the greatest gifts that God gave us is free will. Without it we would be robotic slaves to God, and thus would be incapable of loving him. Love can exist only when there is also the freedom not to love. Being a loving God, God does not send anyone to Hell. However, because in his love he gave us free will, we have the freedom to reject him, and by so doing we condemn ourselves to Hell. Because God will not withdraw our freedom, he allows us to do so. Hell is the absence of God, and we have the freedom to absent ourselves from him if we so choose. He will put everything in our path to help us make the right choices, but ultimately he still leaves us free to make our choices, whether or not they are good ones. Thus God does not send people to Hell, but he allows them to send themselves there. Every single soul that is in either Heaven or Hell is there because by his thoughts, words and deeds he chose to be there. I cannot imagine anyone consciously deciding that he would prefer to go to Hell, but the choice is much more subtle. We choose to go to Hell by not making the effort to choose to go to Heaven, and thus by cutting ourselves off from God. The damned lose all sense of remorse, compassion or concern for anyone other than themselves. This is the cause of their total loneliness and their resultant suffering in Hell.

*Richard R. Losch+*

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## ***The Epistle is Online***

The last seven years of *The Epistle* are now online. Go to <http://rlosch.com> and click on the “Epistle” tab at the top. On a mobile device, click on the blue menu at the top right and select the “Epistle” page. You can read it online or download it as a .pdf file.

*Richard R. Losch+*

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<sup>1</sup> This is one of the arguments that universalists use to support their case that eventually all, even including Satan, will be saved.

## *Christianity in Pompeii*

After a century of occupation of Judea, Rome was getting fed up with the constant rebellions there. In A.D. 66 there was a major uprising, and Rome unleashed her full wrath on it. After four years of warfare the Roman general Titus Flavius, the son of the emperor Vespasian, wreaked havoc on Judea. In A.D. 70 he destroyed the entire city of Jerusalem, leveling the Temple in fulfillment of Jesus' prophecy that "not one stone will be left here upon another; all will be thrown down" (Matt. 24:2). According to the Jewish historian Flavius Josephus, they crucified Jews until there was literally no wood left to make crosses, lining the roads into Jerusalem with crucified Jews. They took hundreds of thousands of Jewish men, women and children into slavery, distributing them all over the vast empire.

At that same time, as Rome was approaching the apex of its power and glory, the city of Pompeii on the Bay of Naples was a bustling, prosperous seaport resort of probably about 15,000 inhabitants, of which at least half were slaves. Its primary industries were fishing and the manufacture of garum, a popular fish-based sauce that was found on every Roman dinner table. Another important industry was being a vacation resort for wealthy Romans who sought to escape the oppressive, smelly, noisy and crowded Rome, especially during the hot summer and fall months.<sup>1</sup> These industries required a great deal of slave labor, so when Jerusalem fell, hordes of Judean captives were sold in Pompeii. Many of these were Christians or at least sympathetic to Christianity. Christianity was just getting a strong foothold in Italy at the time, so it is likely that there was also a small Christian community among the Pompeian Romans. We know for a certainty, because of the decorations in his home,

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<sup>1</sup> About ten miles away was the seaside resort of Herculaneum, with a population of about 4,500. The two cities were on the Bay of Naples, forming a triangle with the inland Vesuvius. Herculaneum was a very exclusive resort for only the extremely rich and powerful, whose every need and whim was satisfied by an army of slaves. Some of the houses in Herculaneum were among the most lavish in the Empire.

that at least one wealthy Pompeian was Christian. As the movement grew it was particularly popular among the slave class for the obvious reason that it gave them hope. A cryptic graffito discovered in 1883 contains the first written use of the word Christian (*Christianos*) known anywhere, with the possible exception of the Book of Acts (11:26).<sup>1</sup>

Roman life in the first century A.D. was abhorrent to both Christians and Jews alike. It was violent, greedy and decadent, thoroughly hedonistic, and sexually depraved to the point that almost any kind of perversion or lasciviousness was winked at as long as it was practiced discretely. Since slaves had no rights whatever, not even human rights, a slave could be called upon by the master submit to anything he wanted, regardless of how repugnant it might have been to the slave.<sup>2</sup> Many Jews and Christians believed that God would punish Rome for its moral excesses and for the destruction of Jerusalem.

On the morning of October 24, A.D. 79, Mount Vesuvius erupted.<sup>3</sup> Vesuvius is what is known as a subduction volcano, which is the most dangerous kind. Subduction volcanoes contain vast amounts of super-heated, super-pressurized gases, so instead of just spewing lava they blow up in a series of violent

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<sup>1</sup> Graffiti were very common in ancient Rome, and are found everywhere, even in temples, where they were usually prayers, promises or requests to the gods. They were written with charcoal, paint or chalk, and were sometimes carved into walls and posts. At election time walls were covered with political graffiti. As today, many graffiti were quite vulgar.

<sup>2</sup> It must have been very tempting to want to harm or kill an abusive master, but that almost never happened. If a slave hurt his master, every slave in the household could legally be crucified, especially the slave's own loved ones. Slaves would tolerate almost anything rather than risk that. It must be pointed out, however, that most masters treated their domestic slaves decently, and in many cases they felt as if they were family; many slaves loved their masters. Slavery in Rome, for all of its many brutal aspects, was a very different institution than slavery in America.

<sup>3</sup> For decades the date of that eruption was believed to be August 24, but recent archaeological finds have indicated almost beyond doubt that the real date was October 24.

explosions that release thousands of tons of volcanic ash and lapilli, hot pumice pellets. The climax of the eruption can be at least one emission of a pyroclastic current, which is a cloud of ash and 500° gas that races across the surface of the ground at 300-500 miles per hour, destroying everything in its path. Vesuvius emitted six such currents.<sup>1</sup> After burying Herculaneum and Pompeii in over 10 feet of ash and lapilli, the first pyroclastic current hit Herculaneum to the west, instantly cremating all who had survived the ash fall. Several hours later the sixth and strongest current moved southeast toward Pompeii, fifteen miles away. By the time it got there it was about 300° and moving at about 40 mph, which was enough to kill everyone instantly but not destroy their bodies. Further ash fall entombed the bodies and preserved them for almost 2000 years. Archaeologists were able to make plaster casts of the bodies, in which we can even see the facial expressions of the victims.

A graffito was carved into a plaster wall, and because the ash preserved it for millennia, it was so fresh that it is certain that it was carved no more than hours before the sixth pyroclastic current killed the last survivors. It said, “Sodom Gomora.” There is no question that this was written by a Christian or a Jew, probably a slave. It is a reference to the destruction of Sodom and Gomorrah by fire and brimstone for their sexual depravity (Gen. 19:24). This person obviously believed that this was God’s punishment on the Romans for their depravity or for their destruction of Jerusalem, or both. Less than two years later the emperor Titus, the most popular emperor since Augustus, died suddenly of a fever after reigning only about two years. He was the man who, as a general, had destroyed

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<sup>1</sup> Mount St. Helens in Washington State is a subduction volcano. Until its eruption in 1980 no one, including volcanologists, believed Pliny the Younger’s eyewitness description of the Vesuvius pyroclastic currents, which he observed from a ship on the Bay of Naples. No one else who had observed one and survived had ever written about it, so it was an unknown phenomenon. Mt. St. Helens was the first ever observed and described since Vesuvius. The pyroclastic current from Mount St. Helens was photographed extensively, and it fit perfectly with Pliny’s description.

Jerusalem nine years earlier. He ascended the throne only four months before the destruction of Pompeii. The belief exploded among Christians and Jews that the destruction of Herculaneum and Pompeii with hundreds of Rome's vacationing elite, along with the untimely death of Titus, were clear evidence of God's judgment against Rome. They were convinced that the fall of the Roman Empire was imminent, and that this would usher in the End Times. The Book of Revelation, which was written about ten years after the fall of Pompeii, refers to the destruction of Babylon. This is certainly a reference to Rome. Many scholars believe that Saint John also had Pompeii in mind when he wrote of the fall of Babylon: "And the kings of the earth, who committed fornication and lived in luxury with her, will weep and wail over her when they see the smoke of her burning; they will stand far off, in fear of her torment, and say, 'Alas, alas, the great city, Babylon, the mighty city! For in one hour your judgement has come ... Alas, alas, the great city, clothed in fine linen, in purple and scarlet, adorned with gold, with jewels, and with pearls! For in one hour all this wealth has been laid waste!' And all shipmasters and seafarers, sailors and all whose trade is on the sea, stood far off and cried out as they saw the smoke of her burning, 'What city was like the great city?' And they threw dust on their heads, as they wept and mourned, crying out, 'Alas, alas, the great city, where all who had ships at sea grew rich by her wealth! For in one hour she has been laid waste.'" (Rev. 18:9ff).

Almost immediately after the destruction of Pompeii there came an explosive growth of Christianity, despite the fact that it was illegal and persecuted. For every martyr who died in the arenas, three pagans converted to the faith. In a little over a hundred years the emperor Constantine I would declare Christianity a legal religion, and shortly after that Theodosius would declare it the official religion of the Roman Empire. Many historians believe that the destruction of Pompeii and the untimely death of Titus were significant factors in that growth.

*Richard R. Losch+*

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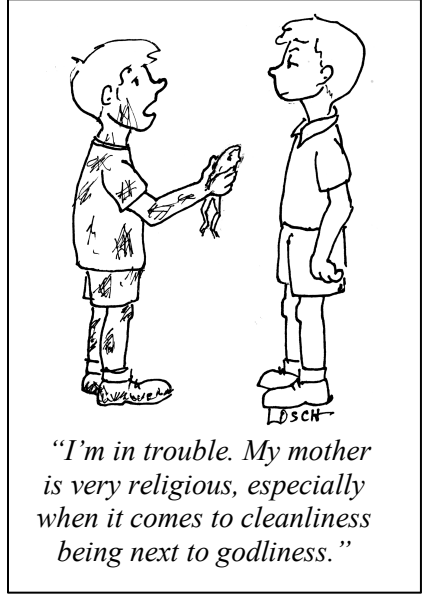
# A Touch of Trivia

The CoViD-19 pandemic of 2020 is the second such catastrophe in a century. The Spanish Flu pandemic of 1918 wreaked havoc among soldiers in World War I, and may have hastened the Armistice. It spread like wildfire through the trenches and military camps on both sides of the Western Front. Between September and November of 1918, 30-40% of the soldiers were sick with it. More soldiers were killed by influenza and pneumonia in 1918 than by enemy weapons.

*Richard R. Losch+*

JAMIE

by Richard R. Losch



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