

# THE EPISTLE

Saint James' Episcopal Church  
Livingston, Alabama

Volume XXI, Number 6

June 2014



JUNE 2014

## This Month's Cover

Our cover this month, in honor of the Feast of Saint John the Baptist (June 24), is *Saint John the Baptist as a Child* by the Spanish Baroque painter Bartolomé Esteban Murillo (1617-1682). It is an oil on canvas, 47x36", and was completed in 1665. It is in the collection of the Museo del Prado in Madrid. Paintings and sculptures of



John the Baptist as a boy became very popular in the mid-Renaissance, and remained so into the nineteenth century. Murillo painted John

as a child many times, almost always with a lamb, the symbol of Christ.

Murillo was born in December of 1617, either in Seville or in Pilas, a small Andalusian town. He was the youngest of fourteen children. His father was a barber and surgeon. His parents died when he was very young, and he was brought up by his aunt and uncle. He began his studies under Juan de Castillo in Seville. Under his tutelage became familiar with Flemish painting, which was very popular. Because Seville was a major commercial center, Murillo was exposed to almost all the important art forms and styles of the time. He had a strong realist approach, and polished his skills to meet the finely honed tastes of the bourgeoisie and aristocracy, who paid well for paintings.

While Murillo specialized in religious topics, he also produced a large number of paintings of everyday life. His scenes of markets and parks, beg-

gars, people at business and play, and street urchins and aristocratic children left an invaluable documentary of life in seventeenth century Spain.

In 1642 Murillo moved to Madrid, where he became familiar with the best of Spanish painters and paintings. There he did an intensive study of the works of Velázquez. He returned to Seville in 1845. In that year he did thirteen paintings for the monastery of San Francisco el Grande. These canvases were representative of his finest work, and greatly enhanced his already fine reputation. After doing two paintings for the cathedral in Seville, he began what became his specialty, paintings of the Virgin Mary, the Assumption and the Immaculate Conception.

In 1645 Murillo married Beatriz Cabrera. Their first child, Maria, was born shortly after the marriage. Beatriz and Maria became the subjects of two of his paintings, *The Virgin of the Rosary* and *Madonna and Child*.



In 1858 Murillo returned to Madrid, where he remained for two years. He then came back to Seville and founded the Academia de Bellas Artes, of which he was co-director with Francisco Herrera the Younger. This was his most active period, during which he received a number of very important commissions. He died in Seville in 1682 at age sixty-four.

Until the late nineteenth century Murillo was the best-known Spanish painter in the world, and was certainly one of the very finest.

Richard R. Losch+

## A Word from the Editor

Kudos to Harvard, and shame on Brandeis and Rutgers! Brandeis University planned to present an honorary degree to Ayaan Hirsi Ali and have her give the commencement address. Ms. Ali is an outspoken critic of extreme Islam, and a fierce opponent of the oppression of women under Sharia law. This is an extremely courageous woman on whom an international *fatwa* has been placed, meaning that under Sharia law any Muslim may kill her with impunity. Because of a protest of a small group of Muslim students, Brandeis president Fred Lawrence withdrew the offer of the degree and disinvited her as the speaker. Rutgers University had scheduled Condoleezza Rice as their commencement speaker, but president Robert Barchi caved in to a single radical professor and a handful of his student disciples who called her a “war criminal” and demanded that she be arrested if she came on campus. In order to avoid marring the happiness of the day for the graduates, she gracefully withdrew. Barchi made no protest against the protest, and simply said something to the effect of “too bad.” On the other side, a group of atheists planned to celebrate a public Black Mass on the campus of Harvard University. A Black Mass is a supremely blasphemous mockery of the Mass, and is dedicated to the worship of Satan. When a demand was made to forbid it, president Drew Faust expressed her disgust at what was planned, but she refused to ban it. She said that while such a thing was de-

testable, it would be a violation of free speech and the free exchange of ideas to forbid it, and she would not do so. In the face of outrage across the country the students who had planned it decided to move it off campus. When the Black Mass was announced, the Christian students and faculty did not respond with demonstrations and loud protests, but instead organized prayer sessions, and the Roman Catholics celebrated a solemn Mass of Reconciliation. The students who had organized the Black Mass cancelled it and quietly slunk into the shadows.

President Faust struck a blow for freedom of speech and freedom of religion—things that are rapidly disappearing from most of our campuses—and the Christian students resorted to the most powerful weapon in their arsenal. That weapon is prayer, and with it they defeated the Satanists without any confrontation.

Regardless of what one may think of Ms. Ali or Ms. Rice, it was a terrible loss to those students to be denied the right to hear what they had to say and then judge for themselves. As much as I detest what Ahmadinejad stands for, it is to Columbia’s credit that they let their students hear him and make their own intellectual decisions on the value of what he said. And out of all of this, to me the most encouraging thing is that the Christians of Harvard and Cambridge were willing to fight back as Christians rather than with cudgels and curses—and they won!

*Father Rick Losch*

---

## ***Evening Prayer and Parish Supper***

Our June service of Evening Prayer will be on Wednesday, June 18th, at 6:00 p.m. with an “Old Time Southern Supper” following in the parish house. Sign-up sheets for various food types and for attendance are posted in the parish house kitchen. As always there will be plenty of good food and fellowship. Please make your plans to attend.

*Hiram Patrenos*

---

## ***Parish Directory***

We will be updating the Parish Directory during June and will publish the updated Directory as of July 1, 2014. Copies of the Parish Directory are available on the table in the parish house. Please review it 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*

---

## ***Community Fifth Sunday Service***

The Fifth Sunday Community Service this month will be hosted by St. James’ on June 29th at 11:00 a.m. Please make your plans to attend and help to continue this longstanding Livingston tradition.

*Hiram Patrenos*

---

*Why do we say “sleep like a baby” when a baby wakes up every two hours and cries?*

---

## ***Altar Flower Volunteers***

Volunteers are needed to provide altar flowers. A sign-up chart is located in the sacristy. You may use flowers from your yard or if you wish, make arrangements with a florist to provide them. For more information, please speak with Carolyn Patrenos.

*Hiram Patrenos*

---

## ***Bishop Sloan to Visit***

The Right Reverend John McKee Sloan, Bishop of Alabama, will visit St. James’ on Sunday, June 1st and will be the celebrant at Holy Communion at 11:00 a.m. A parish luncheon will follow the service.

*Hiram Patrenos*

---

## ***Sunday Refreshments***

During the summer we will not have refreshments in the parish hall after the 11:00 service. Very few people have been coming in the past few months and there will be no Sunday school during the summer, so it seems expedient to suspend refreshments until Fall. Many thanks to Virginia Derby for her faithfulness in bringing them every Sunday, and to Hiram Patrenos for making the coffee.

*Richard R. Losch+*

---

*Do you ever receive a phone call marked “No Caller ID,” “Unknown” or “Blocked?” Answer it and say in a soft voice, “It’s done, but there’s blood everywhere,” and hang up.*

---

## *Be Wordly Wise* *Catholic and Apostolic*

We regularly hear the phrase “one holy, catholic and apostolic Church,” but have you ever thought about the real meaning of those words? The word “catholic” was first used with regard to the Church by Saint Ignatius of Antioch in the first century a.D. It derives from the Late Latin *catholicus* which in turn derives from the Greek *katholikos* (καθολικος), both meaning “universal.” This in turn comes from *kata* (κατα), “with respect to,” and *holos* (ολος), “whole.” the word “holy” also derives from *holos*. The Church being catholic, therefore, means that it is for the whole of mankind: one Faith for all people throughout all time.

The Church is apostolic because it was given to us by Christ through the Apostles. The word “apostle” comes from the Greek *apostolos* (αποστολος), messenger.” This derives from *apo* (απο), “away or forth,” and *stella* (στελλειν). “to send. The Apostles, then, were those who were “sent forth.” The Church is therefore apostolic because it was given to us through the Apostles, who were sent forth to teach the world; but also through the bishops, who are the spiritual descendants of the Apostles, and were sent forth by them to continue the teaching. It is also apostolic because we also are sent forth to bring the gospel to all mankind.

*Richard R. Losch+*

---

*I haven't lost all my marbles, but there's definitely a hole in the bag.*

## *The Value of Apology*

It seems that almost daily some public figure does or says something that is totally over the top, an apology is demanded, and once it is given all seems to be forgiven. Do these apologies have any real significance? To understand the value of most of them, throw a rock through a window, then apologize to the window. Did it fix it?

An apology is meaningless unless there is true repentance and, as far as possible, restitution is made or at least sincerely offered. Many of these public apologies are in the nature of, “I’m sorry that you were in the way of my rock.” Such an apology is not only meaningless, in is nothing less than insulting.

The word “apology” has two distinct definitions that, if we think about them, are in fact related. The most common is an acknowledgment of a fault or error (“I’m sorry I hit you”); the other is a reasoned argument in explanation or justification of something (as in John Henry Newman’s *Apology For His Life*).<sup>1</sup> The word derives from the Greek *apologia* (απολογία), which means a discourse in one’s self-defense. It comes from *apo*, “away,” and *logos*, literally “word,” but implying “essential being.” An apology, then, should be objective, completely apart from emotion and self-interest. This is a very

---

<sup>1</sup> It is a justification of his theological convictions, which led him to move from the Church of England to the Roman Catholic Church. He actually wrote it in Latin under the title *Apologia Pro Vita Sua*, the title by which it is best known even in translation.

difficult thing to achieve.

An apology, then, if it is to have any value, is something that should be considered seriously and taken seriously. It is the first step toward the asking for and acceptance of forgiveness, and is thus an essential building block of reconciliation. It has no value if it is offered only when demanded, and if it is not sincere.

*Richard R. Losch+*

---

## *The Yarmulke*

By ancient tradition, religious Jewish males wear some kind of head covering, both inside and outside the house. Sometimes it is a hat, but more often it is a small cloth skullcap called a *kippah* (קפה, plural *kippot*, קפּוֹת) or *yarmulke* (יאַרמולקע). It is often beautifully embroidered. Wearing it is an almost universal custom among Orthodox and most Conservative Jews, although for the most part Reform Jews have dropped the practice.<sup>1</sup> The purpose is to distinguish themselves from God by placing a token barrier between themselves and God as a reminder that “God is in heaven, and thou art upon earth. Therefore let thy words be few” (Eccles. 5:2). Unlike the tassels on the prayer shawl (the *tzitzit*) (Num. 15:38), the use of the yarmulke is not required or even suggested in the Bi-



ble. The Bible requires that the High Priest cover his head, but there is no other head-covering requirement for men or women in general.

The custom of all males covering their heads arose in the 3rd century a.D. as rabbinic Judaism began to replace the institution of the Temple and sacrificing priests.<sup>2</sup> The rabbis decreed the covering of the heads of all males in order to rebuild the unity of the Jews under their leadership, and as a symbol that with the fall of the Temple and the Levitical priesthood, priestly duties now fell upon every male Jew.

The word *kippah* in Hebrew simply means “skullcap.” The word *yarmulke* is Yiddish, not Hebrew. It is a combination of the Aramaic words *yar* (“fear”) and *malkah* (“king”), and means “fear of the King” (*i.e.*, God).

In the Christian tradition, just the opposite is the case. Men’s heads should be uncovered, and women should cover their heads (1 Cor. 11:6).<sup>3</sup> The only exception to this is that in some of the catholic traditions, some male clergy and religious cover their heads in church with either a skullcap or a ceremonial head covering (such as a miter or biretta).

*Richard R. Losch+*

---

<sup>2</sup> The Romans destroyed the Temple in a.D. 70, and thereafter there were no longer any animal sacrifices in Judaism. This rendered the sacrificial priesthood irrelevant, and the rabbis emerged as the leading Jewish religious authority.

<sup>3</sup> In modern times the custom of women covering their heads in church has, sadly, all but disappeared.

---

<sup>1</sup> In a few Reform synagogues both men and women wear *kippot* during prayer time, but this is not common.

## *One God or Two?*

“What a silly question,” you might say—but is it really? I never cease to be amazed by the number of people who think that they believe in one God, but in fact seem to believe in two. It is an easy heresy into which to slip if we accept the Church’s teaching that there is a power of evil that is intent on destroying God’s plan.

For 4000 years the Jews have believed in one God—Israel is often called the Cradle of Monotheism—and Christianity, of course, maintains that belief. At the end of the fifth century B.C., when the Jews were in captivity in Babylonia, they were liberated by the Persian king Cyrus the Great. The Persians proved to be good friends to the Jews, helping them return to Judea and supporting their rebuilding of Jerusalem and the Temple. As a result, the Persian culture had a strong influence on that of the Jews. To this day the Jews honor the ancient Persians as liberators.

The religion in Persia was Zoroastrianism, a polytheistic faith that believes in two primary gods, Ormuzd and Ahriman.<sup>1</sup> Ormuzd (a.k.a Ahura Mazda) was the god of light and righteousness, and Ahriman was the god of darkness and evil. Zoroastrianism teaches that these gods are at constant war with each other, and one

prevails over the other in a series of cycles that will ultimately end with the permanent victory of Ormuzd over Ahriman. This dualism had a profound influence on Judaism and eventually on Christianity. At no time was the Jews’ faith in a single God shaken, but the rabbinic legends of the conflict between God and Satan were greatly strengthened as allegorized in the battle between Saint Michael and Lucifer. This is also an integral part of Christian tradition from earliest times, as is evidenced in the account of the final battle between good and evil in the Book of the Revelation.

In the middle of the 2nd century a.D. a priest in Rome, Marcion of Sinope, promulgated a heresy that threatened the Church for centuries. He taught that all matter, including the flesh, is evil and corrupt, and that our ultimate goal is to be freed from the prison of the flesh to enter heaven as pure spirit. This was very closely akin to the ancient Greek religion. This, of course, challenges the basic Christian belief in the resurrection of the body, in which we will be reunited with our perfected bodies and be with God both in body and soul. Marcion went on to claim that since all matter is inherently evil, then the god who created it must also be evil. When Christ came into the world he revealed a previously hidden and unknown God, who is righteous and good. According to Marcion, then, there are two gods—Yahweh, the evil god of the Jews (theologically known as the Demiurge) and the newly revealed good God of the Christians. This was a central teaching of most of

---

<sup>1</sup> Zoroastrianism originated in the 7<sup>th</sup> century B.C. in the teachings of the prophet Zoroaster or Zarathustra, and has its roots in early Hinduism. It is still strong today in the regions around Iran and in some parts of India. Today its followers are also known as Parsees.



the Gnostic sects that were so common in southern Europe and northern Africa in the 2nd and 3rd centuries. The Gnostics were the producers of the so-called Gnostic Gospels. These included such books as the Gospels of Mary, Thomas, Judas, etc. They taught, for example, that Jesus and Mary Magdalene were married.

The Church quickly condemned Marcionism as heresy, although it had a very large number of followers. The final formal condemnation of Marcionism came at the Council of Nicaea in a.D. 325, when the Nicene Creed was drawn up. It begins, “I believe in *one* God, the Father Almighty, maker of heaven *and* earth, and of all things *visible and invisible*” (italics mine). This is a clear renunciation of Marcionism, which claims that there are two gods, one the maker of heaven (the spiritual, which is good) and the other the make of earth (the material, which is evil).<sup>1</sup>

Other than as historians, why do we care about this 17 centuries later? The reason is that many Christians are Marcionists today, even though they may not realize it. I frequently encounter Christians who are Marcionists in one of two ways, and sometimes both. While they would acknowledge that the God of the Old Testament is the same as the God of the New, they do not speak or think that way. They think of the God of the Old Testament as transcendent, vengeful, and demanding, while they

speak of the God of the New Testament as loving, merciful and personal (“He walks with me and he talks with me and he tells me I am his own”). Some take it so far as to think of God (Yahweh) as the God of the Old Testament, and Jesus as the separate God of the New. This is rank heresy. With Jesus’ teachings and the revelation at Pentecost we changed our understanding of God, but God did not change. That point cannot be overemphasized—God did not change. The teachings of Christ, who is God, enabled us to change our understanding of the immutable God. Jesus died on the cross as a Jew, believing in the God of the Jews. Through the revelation of the Holy Spirit we came to understand that the God whom Jesus worshiped is the Holy Trinity.

The other form of Marcionism that is common among Christians, particularly those who interpret the Bible literally, is to think of Satan and God as equal antagonistic powers, one evil and one good. Again, they would acknowledge that Satan is a creature of God who fell from grace, but in their thinking they often treat the two as equals who will eventually have to “duke it out” at the end times. This is Zoroastrian and thus Marcionite, not Christian.<sup>2</sup>

There is no question that there is a struggle in the world between good and evil, but we must be careful not to

---

<sup>1</sup> The Calvinist doctrine of the total depravity of man comes perilously close to the Marcionist teaching of the inherent evil of all matter.

---

<sup>2</sup> Some modern social-Gospel Christians have relegated the two to a condition much like the Star Wars’ Force and Dark Side. This is heresy in its own right because these powers are neither personal nor sentient.



sink into the simplistic thinking of Marcionism. There is an objective power of evil that manifests itself through our sin, but this power is neither a threat to God nor his equal. He allows it because to remove it would also remove our free will, but it cannot defeat him. It can defeat us, however, if we allow it to do so through our ignorance, indolence and apathy.

*Richard R. Losch+*

---

## *Lawrence of Arabia*

To most people, any mention of Lawrence of Arabia elicits the image of a swashbuckling Peter O'Toole in flowing robes, racing on a camel across the Arabian Desert.<sup>1</sup> While there is some validity to this image, it is in reality only a small part of T. E. Lawrence, a fascinating man whose work almost a hundred years ago still affects the shape of the Middle East.

Among his many accomplishments, Lawrence was a respected archaeologist, beginning his career at 15 when he researched the cemeteries of south central England. His findings are still on display in the Ashmolean Museum at Oxford, not just because they are Lawrence's, but on their own merits as outstanding scholarship.

At 19, while a student at Oxford, he toured the Crusader castles in Ottoman Syria. His thesis on the influence of the Crusades on European military architecture earned him first class honors (the equivalent of summa cum laude) at Oxford. He then

worked on several archaeological sites in the Middle East, particularly at Carchemish in Syria. It was at this time that he became especially sympathetic to the Arabs, who were being brutally oppressed by the Ottoman Turks. He was also very favorable to the Jews. He said that "the sooner the Jews farm [Palestine] all the better: their colonies are bright spots in a desert." In World War I he became an aviator in the British Army, achieving the rank of colonel. Because of his knowledge of the Middle East and his



*T. E. Lawrence*

fluency in Turkish and Arabic<sup>2</sup> he was assigned to duty in Syria. At the time the Arabs were in revolt against the Ottomans, who were allies of Germany. The rebellion had little effect, however, because the Arabs were not unified. They consisted mainly of a large number of feuding Bedouin tribes.

It was during this time that Lawrence assisted the Arabs in their revolt. He was supposed to do this very discretely as an advisor, but he took on the task with typical Lawrence fervor. There is no question that he was flamboyant and supremely narcissistic, and that he was far more interested in achieving his own goals than in obeying rules or orders. This got him into trouble with the British military more than once. Notwithstanding, the Arab revolt would have failed without Lawrence's intervention, and the Brit-

---

<sup>1</sup> Peter O'Toole was well cast in *Lawrence of Arabia*. He bore a striking physical resemblance to the real T. E. Lawrence.

<sup>2</sup> He was also fluent in Latin, Greek and French.

ish defeat of the Ottomans depended on the revolt. The British knew that. Otherwise he might well have been court-martialed for insubordination.

During this time Lawrence became a personal friend of Prince Faisal bin Hussein, who proved to be the strongest and most competent of the Arab tribal chieftains. Lawrence convinced him to side with the British (whom Faisal hated) against the Ottomans, and he led a successful siege and defeat of Damascus. Faisal's leadership of the coalition of Arab tribes eventually led to his rise as King of Greater Syria in 1920 and King of Iraq in 1921. He reigned until his death in 1933, and under his leadership developed a coalition among all the Arab kingdoms in the Middle East. Had it not been for Lawrence's help and encouragement, this Middle Eastern strength might never have happened.

Thomas Edward Lawrence, by any standard, was a complicated and in many ways very strange man. He was a loner, a masochist,<sup>1</sup> and had an extraordinary ego that probably denoted a rather poor self-image. He was, however, a genius, a highly accomplished archaeologist, a noted military historian, a best-selling writer, and a brilliant military strategist. He left a mark on the Middle East that is still debated today, almost a century after

his work there. Some say that his help in unifying the Arabs led to the troubles there today, while others argue that things would be far worse today had it not been for his work.

In 1935 Lawrence died in a motorcycle accident at the age of 46, only two months after leaving the army.

*Richard R. Losch+*

---

## ***Paul the Prisoner***

When we think of Saint Paul in prison we normally think of him languishing in chains in a dark and stinking dungeon. In fact, the Romans used jails only for holding accused criminals until their trials, and never for punishment. Roman justice was swift and harsh. The trial usually took place within hours or a very few days of the accusation, and the sentence was carried out immediately after conviction. Punishment could consist of anything from a fine to whipping, being sent to the mines or galleys, or death. Non-citizens were usually executed by crucifixion, while citizens were usually strangled or beheaded. Traitors were thrown off the Tarpian Rock (a cliff on the outskirts of Rome) onto the jagged stones below.

The only time that justice was slow was if a Roman exercised his right as a citizen to be tried by the emperor. This meant going to Rome, and sometimes waiting there a long time until his case could be heard. Also, trials in the rural provinces might be long delayed while they waited for a magistrate to come into the area. Prison for a citizen waiting trial, however, was not always all that onerous. It was

---

<sup>1</sup> He was known to have paid people to beat him. Some psychologists attribute his masochism to the frequent beatings he received as a child from his mother. Although most historians say that the incident in the film *Lawrence of Arabia* in which he burned his hand with a candle is apocryphal, he was known to say that the trick to bearing pain is not minding it.

more like house arrest. When Paul was “in prison” he was under such a house arrest, and could have visitors, dispatch delegates, write letters, and to some extent come and go as he pleased within a restricted area.

Paul requested a trial before the emperor, as was his citizen’s right, because he did not feel that he could get a fair trial in Caesarea. People often wonder why he would have wanted to be tried by a madman like Nero. The answer is simple—he did not. We don’t know exactly when he made the request, but it might have been while Claudius, a reasonable and capable leader, was still emperor. From the time that he submitted the request to the time he actually arrived in Rome could have been a matter of years, and it could also have been years before the emperor finally got around to hearing the case (it would not have been high on his agenda). In the meantime Claudius would have died and Nero ascended the throne. It is also reasonable that Nero was already on the throne when Paul asked for a trial before him. During the first two or three years of Nero’s reign he ruled well and was very popular. His mother, Agrippinilla, and his tutor, Seneca, kept a tight grip on him and kept him under control. Agrippinilla was a very intelligent and capable woman, despite being a conniving, vicious and vindictive shrew. She knew how to control her son and how to play the people. After Nero murdered her and exiled Seneca, however, “all the poisons that lurk in the mud” came forth. He became the poster child of madness, cruelty and unbridled narciss-

ism. Although Paul may have requested trial under the rational Nero, by the time the trial took place he stood before a monster. It cost him his life in Nero’s persecution of the Christians.

*Richard R. Losch+*

---

## ***Corpus Christi***

The film *Corpus Christi* (“The Body of Christ”) is scheduled to be released this summer. It is based on the play of the same name, and is a blasphemous mockery of Christianity. It depicts Jesus and the Apostles as homosexuals, and ridicules his teachings. It is not only a part of the darkest side of the gay agenda, but more importantly it is a part of the ongoing battle against Christianity. No Christian could support this sacrilege.

I believe in free speech, and I am opposed to the movement to censor the film and legally bar it from theaters. I have no objection to boycotts, however, and I encourage every Christian not only to boycott the film, but also to boycott any theater that shows it. The only way we can make this effective, however, is to let the theaters know in advance that we will not tolerate this profanity. Remember, however, to do so in a Christian manner, not with vulgarity or threats of violence. Christians do not respond as one would expect of Muslims if this film were about Muhammad, which would result in blood in the streets.

Remember that the only way for evil to prosper is for enough good people to stand by and do nothing.

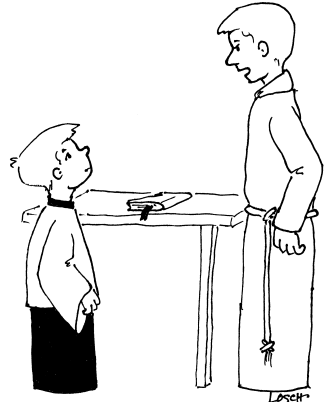
*Richard R. Losch+*

Don't Forget  
+ INTERFAITH  
MEN'S  
BREAKFAST  
MAY 4  
7:45 A.M.  
+ Mark your Calendar +

**LIVINGSTON HARDEE'S**  
**(THIS WILL BE OUR LAST MEN'S**  
**BREAKFAST UNTIL SEPTEMBER)**

**JAMIE**

by **Richard R. Losch**



*"No, Jamie, the feeding of the  
5,000 is not another one of Father  
Dillon's fish stories."*



Saint James' Episcopal Church  
P. O. Box 446  
Livingston, AL 35470

Non Profit Org.  
U.S. Postage  
PAID  
Livingston, AL  
Permit No. 18