

# THE EPISTLE

Saint James' Episcopal Church  
Livingston, Alabama



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

In recognition of the Nativity of Saint John the Baptist (June 24), our cover this month is *San Juan Bautista* (Saint John the Baptist) by Antonio del Castillo y Saavedra (1616-1668). Completed in 1645, it is oil on canvas, measuring 5'6"x3'5", and is on display in the Museo del Prado, Madrid, Spain. It is in the Spanish Baroque style, but deviates quite a bit from the traditional depictions of Saint John. Most earlier images of John show an older, hirsute and often wild-eyed prophet dressed in animal skins, whom no one would have trouble imagining eating locusts and wild honey (Mk. 1:6). In the Italian Renaissance it became common to depict him as a young boy, sometimes as an infant, often as an adjunct in paintings of the Madonna and Child. Here Saavedra presents a very different image of him. He is a handsome and virile young man with the face of a Spanish caballero of the time. He is wearing the traditional animal skins, but they are all but hidden under an ample red cloak. In his right hand is a well-worn Bible (the Bible did not yet exist as such in John's time, and the Jewish Scriptures would have been in the form of scrolls). Images of John traditionally have him carrying a reed cross on a staff, but in this one it also bears a banner saying, "*ECCE AGNUS DEI, QUI TOLLIS PECCATA MUNDI* (Behold the Lamb of God, who takes away the sins of the world [Jn. 1:29])." The Latin is actually incorrect. It should be *tollit*, not *tollis*. The word *tollis* comes from the *Agnus Dei*, a related hymn in the Mass. On the ground is a shell, an ancient symbol of baptism, and on the right is a sheep denoting the Lamb of God, Christ the Passover Sacrifice.

Antonio del Castillo y Saavedra was born in Córdoba, Spain in 1616. He received his first training from his artist father,

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Augustín del Castillo. After his father's death in 1631 he continued his studies under Ignacio Caslderón, an unimportant religious painter, and in 1634, upon gaining his majority, he moved to Seville. There he studied for a year under Francisco de Zurbarán and his uncle Juan del Castillo, a noted art teacher. In 1635 he returned to Córdoba, where he established his own studio. He remained there the rest of his life, specializing in frescoes and oil paintings, mainly of religious subjects. He was also noted as a sculptor and poet. He died in Córdoba in 1668.

*Richard R. Losch+*

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

Back in 1963 I received a lot of “flak” when I asked people to pray for Lee Harvey Oswald, the assassin of John F. Kennedy. I pointed out that millions around the world were praying for the soul of Kennedy, yet almost no one was praying for Oswald. Anyone who was courting damnation and was so universally despised as he was, was greatly in need of prayer. Jesus admonished us to “bless them that curse you, do good to them that hate you, and pray for them which despitefully use you” (Matt. 5:44). That is not a recommendation, it is a command, and admittedly it is a very hard one to obey. He never commanded us to like or approve of those for whom we pray, but he did command us to pray for them. Today I am probably going to offend a lot of people again, but I am asking you to pray for Vladimir Putin and the Russian soldiers who are committing such abominable atrocities in Ukraine. Again, anyone who is so courting damnation and is so universally hated is in desperate need of prayer. Never underestimate the power of prayer. If one heart can be softened, one life saved, or one soul redeemed, it is worth all the effort and all the distaste of praying for those whom we are so tempted to curse. The secret of prayer's power is that it changes attitudes, and those little attitudinal changes can have a powerful ripple effect. It is easy to get angry and fume about some great injustice, but all this accomplishes is to nourish more anger, and that often grows into

a hatred that can destroy us. Through the power of prayer, we can transform that anger and hatred into a rational view of the offense. Often this can lead us to an effective solution. If nothing else, it will lead us to a peaceful state of mind that enables us to view the situation calmly and rationally. That alone, if enough people achieve it, can change the world.

*Father Rick Losch+*

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## ***Be Wordly Wise***

### ***Utopia***

In modern usage Utopia usually means an idyllic place in which everyone pulls his own weight, no one asks for more than he needs, and the society is just, fair, egalitarian and altruistic. In a word, it is a socio-political paradise.<sup>1</sup> The word was coined by Sir Thomas More in 1516 in his book *Utopia* that describes such an idyllic place. More wrote the book in the early days of the reign of Henry VIII. This was when the young king was still a beloved and extremely popular monarch and a close friend of More's, well before he fell into despotic tyranny and eventually had More executed. The irony is in the name Utopia itself. It is Greek. Many mistakenly believe that it means Good Place, but that would be *Eutopia* (Ευτοπια). Instead, *Utopia* (Υτοπια) means Not-Place, or Place That Cannot Exist. Thomas More knew human nature well enough to realize that such an idyllic world is impossible. It would be over 300 years before Marx would propose "from each according to his ability, to each according to his need."<sup>2</sup> Nonetheless More was fully aware of the concept, and also that it can work only if it is voluntarily embraced and not imposed from without. That is the basic theme of More's *Utopia*.

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<sup>1</sup> The opposite of Utopia is Dystopia, a place of discord, turmoil, injustice, greed, inequity and selfishness.

<sup>2</sup> For my thoughts on why this basic Marxist principle is not only unpracticable but also essentially immoral, go to [www.rlosch.com](http://www.rlosch.com) and click on the "Essays" tab at the top.

## ***Three Days in the Tomb***

The New Testament makes it very plain in many places that when Jesus was taken from the cross and buried, he lay in the tomb for three days, and on the third day rose from the dead. Jesus himself told the Apostles that he would be crucified, and that he would rise on the third day. Apparently, this has led many who clearly are not scholars to speculate that “the math doesn’t work” for him to have been buried on Friday evening and raised on Sunday morning. At least one country preacher that I know of argues that if he rose on the morning of the first day of the week (Sunday) as John says, then he must have been buried on Wednesday evening. That way he would be in the tomb Thursday, Friday and Saturday, three days, and would rise on Sunday morning. He says that this is why since ancient times Wednesday evening has been a time of worship.<sup>1</sup>

What this preacher and his followers have missed is that ancient people did not count time as we do. For one thing, the length of their hours varied with the season. To them, every day had twelve hours of daylight, and twelve hours of darkness. The first hour of darkness (which was also the beginning of the next whole day) began at sundown, and the first daylight hour began at sunrise. Summer daylight hours were long and hours in darkness were short, and in the winter that was reversed. When the Bible says that Jesus was crucified at the sixth hour, that meant halfway through the day, regardless of how long the daytime was. The sixth hour was the equivalent of what we call noon. When he died at the ninth hour, he died at the point halfway between noon and sunset, not at 3:00 p.m. by the clock as we would count it. At that time of year, when the days are lengthening, he could have been on the cross much longer than three hours by the modern clock.

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<sup>1</sup> He is correct that Wednesday has anciently been a time of worship, but his reasoning is wrong. The early Church gathered for prayer and study on Wednesday simply because it is the half-way point between Sundays. They saw it as a time to focus on study and thanksgiving for what they celebrated and worshiped on Sunday.

By today's custom, if I tell you late Monday afternoon to meet me in three days, you would expect to meet me on Thursday or even Friday. In ancient times in almost every culture, they would be looking for me on Wednesday. The day started and ended at sundown, not at midnight as is the standard today. They counted when something started as the first day and as a whole day, even if it were just before sundown and there were only a few minutes left in the day. The last day was the day the event ended, again regardless of how early it might have been. Even if the event ended on a new day just a few minutes after sundown, that was counted as a whole day. Therefore, if Jesus was buried before sundown on Friday and rose on Sunday (which began at sundown on Saturday), then they would have called that three days—Friday, Saturday and Sunday—even if the total actual time was only a little over 24 hours. By that counting, which is the system the writers of the gospels would have used, Jesus was buried on Friday and raised on Sunday, and that was counted as three days. Another example is when John says, “After eight days again his disciples were with him” (Jn. 30:26). This means a week later. The first appearance was on Sunday (20:1), so by the ancient way of counting days, the eighth day was one week later, also on Sunday.

These are classic examples of why it is necessary for us to learn about the culture and customs of ancient times if we are to understand and interpret the Bible correctly. If we try to apply modern customs and values to ancient teachings, we can expect to find little more than a caricature of the real meaning.

*Richard R. Losch+*

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

The last nine years of *The Epistle* are online. Go to <http://rlosch.com> and click on the “Epistle” tab at the top, then select the issue you want to read. You can read it online or download it as a .pdf file. This is an easy way to share articles with others.

*Richard R. Losch+*

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## ***Ancient Israelite Curse Discovered***

In March 2022 a team from the Associates for Biblical Research (ABR) publicly announced the discovery of a lead tablet originally found in 2019. They believe it to date to about 1200 BC, the time of Joshua's invasion of Canaan, and that it is a formal curse. Throughout the ancient Middle East, a common way to curse someone was to write the curse on a sheet of lead (it was usually written by a priest or shaman) and then bury it. Jewish Law forbids cursing anyone,<sup>1</sup> but this was not a curse of one person against another. Rather, it appears to be a curse of God against someone who had violated the Covenant. It is claimed to be the earliest existing Hebrew inscription. It was written on a one-inch square sheet of lead and then folded in half. It was discovered in a dig on Mount Ebal in the West Bank when the ABR team was sifting a soil dump from a recent excavation, looking for any fragments that might have been missed earlier. Because it was folded, the tablet had to be taken to Prague, to the Academy of Sciences of the Czech Republic, the world's leader in internal digital scanning. The scan revealed forty letters in what the researchers call proto-alphabetic, a primitive alphabetic form of writing. Because it refers to the God *Yhw*, a contraction of Yahweh, the Hebrew name of God, they are convinced that it is a primitive Israelite inscription. If so, it is hundreds of years earlier than the earliest ever found before. Written in four lines of text, it read:

Cursed, cursed, cursed—cursed by the God *Yhw*  
You will die cursed  
Cursed you will surely die  
Cursed by *Yhw*—cursed, cursed, cursed

The tablet is highly controversial for a number of reasons, yet if validated it could be one of the most important biblical archaeological discoveries of the century. Some scholars have

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<sup>1</sup> The Jews found a way around this. Although they cannot curse someone, they can say, "May God deal you justly." If we receive our just due from God we are in trouble. We want his mercy, not justice.

challenged the dating, because the tablet was found in a soil dump rather than in a specific location in an identified stratum. On the other hand, all the soil in that dump came from the same stratum in the same location, which had been accurately dated. The team suggests that the tablet is a curse on those who violate the Covenant, and that it is associated with the Covenant Renewal ceremony on Mount Ebal described in Joshua 8 and Deuteronomy 27. If these claims turn out to be valid, then this is strong evidence that several of the books of the Old Testament could have been written down centuries earlier than has previously been believed. Most scholars believe that most of the Old Testament, although rooted in ancient oral tradition, was not actually written down until the time of the Babylonian Exile in the sixth century BC.

As we mentioned, many of these conclusions are highly controversial, and many biblical scholars remain quite skeptical. Most are willing to keep an open mind on the subject, but will not accept these conclusions until the team releases considerably more physical evidence in the form of photographs and scan results, and until the results are published and accepted in peer-reviewed journals. They are now preparing reports that they expect to publish later this year. Their failure to provide more evidence so far, however, has made many scholars suspicious. Another challenge is that the only words of which the translation is certain are “curse,” “die,” “God” and “Yhw.” This, however, is enough to be sure that the tablet was a curse.

Finally, there is a legal problem. The section of the West Bank where Mount Ebal is located is under the authority of the Palestinians, not the Israel Antiquities Authority. The ABR team failed to get permission from the Palestinian Authority to do the sifting. They also did not get a license to take the tablet out of the country for testing, as Israeli law requires.

There is more to be sifted here than just a soil dump, but scholars are eagerly awaiting the outcome. It could end up as nothing, but it also could end up being a critical discovery.

*Richard R. Losch+*

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## ***The Soldiers at the Crucifixion***

When we think of the soldiers who took part in the trial and crucifixion of Jesus, most people imagine a group of young Romans who, like most modern soldiers, were anxious to complete their tours of duty and return home to their families. In fact, at that time in Roman history soldiers (other than high-ranking officers) were not allowed to marry, and a normal tour of duty could last sometimes as long as twenty years. It was a hard and dangerous life and the basic salary was terrible, but those who survived could look forward to a comfortable retirement with land and a good pension. This was what attracted so many who otherwise had little prospect of a decent civilian life. Also, military service was highly regarded in Roman society,<sup>1</sup> and the sense of comradeship—the “band of brothers” mentality—was a powerful attraction. While the risk of death was high, many thought that the potential benefits were worth it.

Part of a soldier’s pay was booty from military conquests. This was legally the property of the commander, but one way he ensured the loyalty of his troops was to share it generously with them. In many cases the soldiers’ share represented a great deal of money. In more mundane circumstances, any loot that could be taken was fair game. This included the clothing of a condemned criminal. Cloth of any kind was a valuable commodity in those days, as it was all handmade. The soldiers assigned to Jesus’ crucifixion would normally have torn up his clothes and shared the cloth equally, but when they saw that his robe was woven in one piece without a seam, they decided not to tear it up, but to cast lots (throw dice) for it (John 19:24).

Another false part of this image is who these men actually were. It is likely that few if any of them were Roman or even Italian, and that most of them did not even speak Latin. When Augustus deposed Herod Archelaus (the son of Herod the Great) as Tetrarch of Judea in AD 6, the region was placed under the command of Roman governors. They kept four cohorts

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<sup>1</sup> Every politician was expected to have served in the army first.

of soldiers in Caesarea Maritima, the Roman capital of the Syrian Subprovince of Judea,<sup>1</sup> and one cohort in Jerusalem, the Jewish capital of Judea. Roman provincial governors were given numbers of legions according to the importance of the governor and his province.<sup>2</sup> The governor of Judea was so unimportant that he was lucky to have as much as five cohorts in his control. A cohort was made up of six *centuria* of sixty to eighty men each, with each under the command of a *centurion*. A centurion was roughly the equivalent of a master sergeant, although some centurions were given more *imperium* and were equivalent to a lieutenant or even a captain.<sup>3</sup> A cohort was commanded by a senior centurion. In the five cohorts stationed in Judea, almost all of the soldiers and lower-ranking officers would have been recruited locally. They would have been Greek- and Aramaic-speaking gentile Syrians. It is unlikely that any Jew or Samaritan would have enlisted, or that he would have even been welcome to do so.

Despite the brutality of crucifixion, the soldiers showed some signs of compassion. We read that when they prepared Jesus for crucifixion “they offered him vinegar to drink, mixed with gall; but when he tasted it, he would not drink it.” (Matt. 27:34). This was not mockery, but an act of mercy. The “vinegar” was a sour wine that was the soldiers’ regular allotment,

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<sup>1</sup> In ancient times the name Syria referred to a huge section of the Middle East, not just to the country that we call Syria today.

<sup>2</sup> The pride of Rome’s military was her legions. A legion consisted of ten cohorts, plus several hundred cavalry and other auxiliaries, for a total of about five thousand men. Its commander was a *Legatus Legionis*, roughly equivalent to a full colonel or general, who was appointed by the Senate and was usually of the Senatorial or Equestrian class. At the time of the Crucifixion, Rome had about forty legions assigned all over the Empire.

<sup>3</sup> On rare occasions a centurion with many years of outstanding service could earn as much power as a modern major or colonel. Such men were very well paid and highly respected. The centurion whose slave Jesus healed may possibly have been such a man (Matt. 8:5ff), as was probably also the centurion Cornelius whom Peter baptized (Acts 10:1ff).

and the gall was a bitter opiate used to alleviate pain. Jesus refused it not because it tasted bad, but because his sacrifice was not to be made easier by reducing the pain. Also, when he said, "I thirst," they put a sponge charged with their own sour wine to his lips. They were offering him a drink out of compassion. Likewise, when the centurion cast the spear into Jesus' side, this was not an act of contempt. It was an act of compassion for the women at the foot of the cross who were so heartbroken. By stabbing Jesus in the heart he proved he was dead, thus saving him from the further humiliation of having his legs broken and his body thrown into the city dump. Because of this he was able to give the body to the women to be buried properly. While these were tough men who were capable of incredible brutality, they also had in them a streak of humanity.

In the eastern part of the Roman Empire most of the common people spoke Greek ever since Alexander the Great's conquest three centuries earlier. The name of the emperor was not actually Augustus. That was a title that the Senate had conferred on him, and that he used as a name. It means Majestic or Venerable. The Greek translation of it, by which he was commonly known in the East, is *Sebastos* (Σεβαστος). Many Middle Easterners were great admirers of Augustus and the Romans, and were known as *Sebastiani*. It is likely that most of the soldiers in the Judean cohorts were Greek-speaking Sebastiani, possibly including the centurion who was in charge of the crucifixion (Mk. 15:39, Lk. 23:47). It was he who cast the spear into Jesus' side. Tradition says that his name was Longinus, and that he later became a Christian. He is commemorated as a saint on March 15. It is possible that as a centurion he was Roman or Italian, but he was more likely a Syrian Sebastianus. If he was the senior centurion in charge of the whole cohort, however, it is possible that he was an Italian or even a Roman.

*Richard R. Losch+*

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*Ketchup flows from the traditional Heinz glass bottle  
at 0.028 mph. That is just under 1/2 inch per second.  
We knew you would sleep better knowing that.*

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## ***Peter and the Risen Christ***

It was apparent from the time that Jesus called Simon Bar-Jonas (Peter) to follow him that he was a strong man and a born leader. It was also apparent that he was very human with all the human flaws, and that in spite of that Jesus chose him. In fact, it was his humanity that made him so valuable. He was not a paragon of spiritual strength, virtue and perfection, but a man whom other flawed humans could understand and to whom they could relate. God would provide him with the spiritual strength and virtue that he would need to perform his duty. It was evident throughout Jesus' earthly ministry and after the Resurrection that Peter was the leader of the disciples. It was Jesus who gave him the nickname Cephas, the Rock, that we translate Peter. He said that on this rock he would build his Church. In spite of this, on the night of Jesus' trial Peter, the Rock, succumbed to his fear and denied that he even knew him.

On the day of the Resurrection Jesus first appeared to Mary Magdalene near the tomb, and then to Peter (Lk. 24:34). Imagine how Peter must have felt at that meeting! He was elated that Jesus was not dead after all, yet he had to look eye-to-eye at the man whose love he had betrayed three days earlier by denying knowing him. That meeting would for the rest of his life secure his humility, yet assure him of God's love and forgiveness. After that, Jesus appeared twice to all the disciples in Jerusalem, and then a third time to them at the Sea of Galilee (Jn. 21:1ff). It was there that one of the most powerful and significant interchanges between Jesus and Peter took place.

At the Sea of Galilee Jesus had built a charcoal fire, and while the rest of the disciples were dealing with the miraculous catch of fish, he called Peter over to it. It was by a charcoal fire that he had denied Jesus just a few days earlier, and surely the significance of this did not escape him. Then Jesus, for the first time since he had given him the nickname Peter, addressed him by his formal name, Simon Bar-Jonas (Simon son of John). We all recall when we were children and our parents used our full name. We knew that this was serious, and we had better pay

attention. Jesus asked him three times, “Simon son of John, do you love me?” Again, the significance of asking him three times by a charcoal fire, when he had denied Jesus three times by a charcoal fire, surely did not escape Peter.

As in so many biblical passages, this conversation between Jesus and Peter loses one of its most important points in translation. The Greeks had seven words for seven different aspects of love.<sup>1</sup> The highest form of love is *Agape* (Αγαπη), pronounced *ah'-gah-pay*. This is pure, sacrificial, totally committed and unconditional love. God's love is *agape*. It is the goal for which we all strive, but few achieve it in this life. It can be translated Christian Love. The next highest form of love is *Philia* (Φιλια), pronounced *fil-ee'-ah*. This is the deep love one feels for a family member or a very close friend. It can approach *agape*, but rarely reaches to that level. It can be translated as deep affection or cherishing. John uses both these words in this passage, and they are both usually translated as love. Of all the New Testament writers, none is more careful about selecting his words than John, so it is very unlikely that he intended to use these words synonymously. If we look at

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<sup>1</sup> (1) *Agape* (Αγαπη) is the highest form of love. It is the sacrificial, deeply committed and unconditional love that God has for us and that we as Christians should have for one another. (2) *Philia* (Φιλια) is the deep familial love that we have for family and our closest friends. (3) *Ludos* (Λυδος) is the playful love that we feel when we banter humorously with people whose company we sincerely enjoy. (4) *Eros* (Ερος) is intimate physical love. It often involves sex, but it is far more than mere sexual attraction or pleasure. The Greeks also saw a negative side to it, as a passion that when undisciplined can control and destroy us. (5) *Pragma* (Πραγμα) is a mature, realistic and longstanding love that is often found in long and happy marriages. It is the love that is found long after the excitement and romance of falling in love (*eros*) has passed. (6) *Philautia* (Φιλαντια) is self-love. Aristotle recognized that this comes in two opposite forms. One is a narcissistic egoism, and the other is a self-respect that leads to a healthy relationship with others. (7) *Storge* (Στοργη) is the love we feel for animals and small children. It is a caring, nurturing love that is primarily concerned with the well-being of the subject. It has been called the “awww” kind of affection we have for infants and cute animals.

this conversation (John 21:15-17) carefully, a less elegant but probably more accurate translation might be this:

When they had finished breakfast, Jesus said to Simon Peter, ‘Simon son of John, do you love (*agapas*) me more than these?’ He said to him, ‘Yes, Lord; you know that I cherish (*philo*) you.’ Jesus said to him, ‘Feed my lambs.’ A second time he said to him, ‘Simon son of John, do you love (*agapas*) me?’ He said to him, ‘Yes, Lord; you know that I cherish (*philo*) you.’ Jesus said to him, ‘Tend my sheep.’ He said to him the third time, ‘Simon son of John, do you cherish (*phileis*) me?’ Peter felt hurt because he said to him the third time, ‘Do you cherish me?’ And he said to him, ‘Lord, you know everything; you know that I cherish (*philo*) you.’ Jesus said to him, ‘Feed my sheep.’

Note that the third time Jesus did not ask for *agape*, but for *philia*. This is a very significant change of words. *Philia* was sufficient, because he knew that Peter was not yet capable of *agape*. None of us are. Perfect love is the goal for which he expects us to strive, but until we are capable of it, all he asks is the best love we can offer. In spite of Peter’s shortcoming, Jesus the Good Shepherd conferred on him the care of his sheep. On the rock of Peter he built his Church, and to him he commended its pastoral care. As we can see through the rest of the New Testament, Peter was clearly the leader of the disciples, yet he was still very human, as I am sure Christ intended. He challenged Paul’s authority and disputed with him, and yet through the grace of God they worked out their differences and led the Church together. We do not know for sure how Peter died, but it is almost certain that he was crucified in Rome during Nero’s persecution of the Church.<sup>1</sup>

*Richard R. Losch+*

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*When you lose one of your senses, another is enhanced.  
This is why people with no sense of humor  
have such an increased sense of self-importance.*

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<sup>1</sup> It was in the same persecution that Paul was beheaded. As a Roman citizen, he was exempt from crucifixion. Peter, a non-citizen, was not.

## ***The Kiss of Judas***

People often ask why Judas betrayed Jesus with a kiss. Was this a conscious act of contempt? The simple answer is no, it was not. It was just a normal form of greeting that identified Jesus to the Temple guards who had come to arrest him.<sup>1</sup> As is still common in most of Mediterranean society today, a kiss on one or both cheeks was a standard form of greeting. At the time of the Passover every year, Jerusalem was flooded with thousands of pilgrims from all over the known world. The population of the city was more than doubled every year, and the streets and open spaces were crowded to the limit. The authorities were always terrified of any kind of disturbance that could turn into a riot or rebellion. For this reason they did not dare arrest Jesus in the city during the day, because he was extremely popular, and his arrest would undoubtedly have sparked serious trouble. Jesus and his disciples were camped outside the city on the Mount of Olives, along with hundreds and hundreds of others. The guards could get away with arresting him there if they could only find him, but finding him was the challenge. It was dark by the time he got there. There were hundreds of people there, and the only light was from torches and campfires. Finding him would be like trying to find someone at night with only flashlights in a full football stadium. Their solution, of course, was to pay Judas to lead them to his campsite. Even when they got there, picking out Jesus, whom most of them had seen only from a distance, would have been difficult. Judas had no trouble recognizing him, however, and identified him by giving him the usual kiss of greeting.<sup>2</sup>

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<sup>1</sup> It was not the Romans who arrested Jesus, but the Temple authorities at the behest of the Sanhedrin, the Jerusalem city council, who had decided that he must die. They then turned him over to the Romans because they themselves did not have the authority to execute him.

<sup>2</sup> The Mafia “Kiss of Death” (*Il Bacio della Morte*) is said to be a reference to Judas’s kiss. It is given by a leader to a subordinate as a sign that his betrayal of the “family” is known, and that he is marked for execution.

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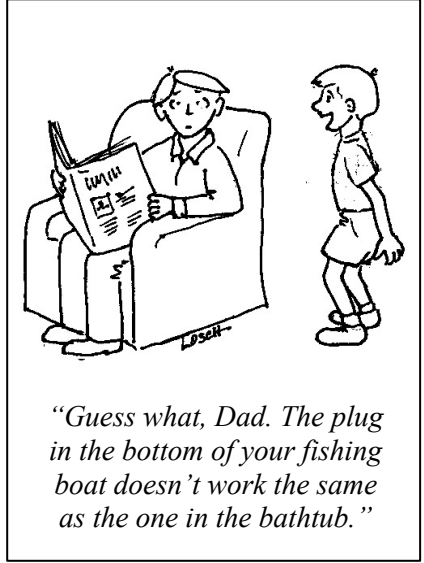
# A Touch of Trivia

James Doohan, who played Star Trek's Scotty, was a captain in the Royal Canadian Artillery Regiment in WWII. While storming Juno Beach on D-Day, he was shot six times. His middle finger was blown off, he received four shots in his leg, and one in the chest. A silver cigarette case deflected the chest bullet. He later gave up smoking, but he said that being a smoker had saved his life. Apparently he was destined to live long and prosper.

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by Richard R. Losch



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