

THE EPISTLE

Saint James' Episcopal Church
Livingston, Alabama

Volume XXVIII, Number 4

April 2021



April 2021

This Month's Cover

Our cover this month is Raphael's *The Resurrection of Christ*, (also known as the Kinnaird Resurrection after its former owner, to distinguish it from other Raphael Resurrection paintings). Executed around 1500 when the artist was about 18 years old, this is one of the earliest known paintings by Raphael. It is oil on wood and a small painting, measuring only 20.5"x17". It was probably a panel in the larger Baronci altarpiece, which was Raphael's first known commissioned work. It is currently displayed in the São Paulo Museum of Art in Brazil.

The Bible tells us that Christ was buried in a tomb carved into the rock of a hillside (a common method of burial in ancient Judea), but in many Renaissance paintings, as here, he is portrayed as rising from a stone sarcophagus rather than emerging from a tomb. We see Jesus standing in midair on some sort of platform, holding the Christian banner of victory, and surrounded by two angels. In the background, which is a typical Renaissance landscape, we see the three women coming to the tomb to anoint Jesus' body. In the right foreground we see two Roman soldiers in 15th century Italian military armor (Matt. 28:11ff), and on the left are two men, again in 15th century Italian garb. They probably represent the guards sent by the Temple authorities (Matt. 27:65f). In the lower left we see a serpent, representing the vanquished Satan.

Raffaello Sanzio da Urbino (1483-1520), usually known as Raphael, is considered to be one of the "Trinity of Masters" of the High Renaissance, along with Michelangelo and Leonardo da Vinci. Although he died at age 37 and his active career lasted only a little over two decades, he was enormously productive during that short time. Critics generally break his

The Epistle is published monthly except August by Saint James' Episcopal Church, P.O. Box 446, Livingston, AL 35470-0446, the Rev. R. R. Losch, Editor, email rlosch33@gmail.com, Phone 205-499-0968. Copr. © 2021, Richard R. Losch. Permission is granted to reproduce text items in parish newsletters or bulletins (but not on the Internet or digitized) as long as they are reproduced completely and in print, and credit is given.

career into three stages, each with its own style: his early years in Urbino, then a period of about four years studying the artistic traditions of Florence, and his final triumphant twelve years in Rome, where he executed some of his greatest works. He was widely respected and influential during his Roman period, although his reputation throughout Europe was gained more from his printmaking than from his paintings. This was probably because his greatest works were primarily frescoes, and therefore were seen only by those who came to Rome. He is best known for his huge fresco *The School of Athens* in the Vatican, where the majority of his works can still be seen. After his death his rival Michelangelo attained extraordinary fame, and it was not until the 18th century that critics again came to acknowledge Raphael and Michelangelo as equals. He died in the Papal States in Rome in 1520 of an unidentified respiratory disease.

Richard R. Losch+

A Word from the Editor

On April 4th we will celebrate the glorious Resurrection of our Savior Jesus Christ. I have often contemplated the first moments of that magnificent event. In my mind's eye I see, in the dim glow of early dawn, a brilliant ray of light bursting through the first crack as the stone begins to roll away. Then our Resurrected Lord steps out with the blinding glory of God himself.

Darkness could not exist without the existence of light, because darkness is nothing more than the absence of light. Any light, even the tiniest candle, can dispel any darkness, but darkness cannot dispel light. The only way darkness can prevail is for us to allow the light to be extinguished. As Christians, we are on a journey from darkness to light. While we may pause in that journey from time to time, if we cease progressing then we cease to grow—and that which ceases to grow begins to die. We have accepted the responsibility of bringing the light of Christ into the world, and thus to do our part in dispelling the darkness of evil, ignorance, hatefulness and selfishness that continually works to swallow up the world. As we contemplate the glory

of the Resurrection, let us reaffirm our dedication not only to our own journey to more light, but also to our duty to shine the Light of Truth before all mankind.

Father Rick Losch

Services for Holy Week and Easter

- **April 1st, Maundy Thursday** –Holy Eucharist and Striping of the Altar at 6:00 p.m.
- **April 2nd, Good Friday** – Good Friday Liturgy and the Mass of the Presanctified at 5:00 p.m.
- **April 4th, Easter Day** - Holy Eucharist at 11:00 a.m.

Hiram Patrenos

St. Alban's Building/Preservation Fund

As we all know from the upkeep of our own homes, it is always an ongoing challenge to maintain a building properly. Over the years many have given generously to help with the maintenance and upkeep of our historic building. We have been fortunate to be able to make simple repairs that have greatly extended the lifespan of “big ticket items” such as the roof and exterior paint. The exterior painting was done in 2000 and was washed and touched up in 2013. However, our asphalt shingle roof, which was put on in 1997, is approaching the end of its lifespan. We are continuing to patch it as problems occur, but we hope to be able to put a new roof on the church as soon as funds are available. If you wish to make a donation for this –In Memory, In honor, or In Thanksgiving– or if you simply wish to make a gift, print your information clearly and mail it along with your contribution payable to St. Alban's Episcopal Church, c/o Hiram Patrenos, Treasurer, P.O. Box 1422, Livingston, AL 35470. Gifts of \$100.00 or greater will be memorialized on a plaque which will be placed in the church. For more information, please contact Hiram Patrenos at patrenoj@bellsouth.net or (205) 499-0506.

Hiram Patrenos

Be Wordly Wise

Paschal

The meaning of this word depends on its context, although all of its meanings are related. In Christianity it is the adjective for Easter, and in Judaism the adjective for Passover. Since Jesus was crucified at Passover time and thus the moveable date of Easter is closely tied to that of Passover, this is reasonable. The word in its present form has remained unchanged from the late Middle English, having come into the language from the Old French. This came from the Ecclesiastical (“Church”) Latin *Paschalis*, which derives from the Greek *Pascha*, Passover. That in turn came from the Hebrew *Pesach* (פסח), Passover.¹ We hear the term most often in a few common phrases, including Paschal Feast, which can mean either Easter or Passover. The Paschal Lamb in Judaism refers to the lambs that were sacrificed on the first Passover at the Exodus (Ex. 12:3ff), and the lamb that was sacrificed in the Temple each year at Passover as an atonement for the sins of Israel. In Christianity the Paschal Lamb refers to Jesus Christ, the final sacrifice that atoned for the sins of all mankind (Jn. 1:29). This is often symbolized by a lamb holding the Banner of Victory (a white pennant bearing a red cross). The Paschal Candle is a large candle that is lit at the Easter Vigil on Holy Saturday, and burns continuously throughout the Easter season.² The Paschal Full Moon is the full moon nearest the Vernal Equinox, and determines the dates of Passover and Easter.

Richard R. Losch+

¹ The word *Pesach* first appears in the Bible in Ex. 12:23. Its actual meaning and derivation are unclear, but it has been universally accepted as the word for Passover.

² It is written, “Thou shalt not tempt the Lord thy God.” Most churches that do not have constant attendants, out of concern for safety, burn the Paschal Candle only during services or while there are people in attendance. Traditionally it was extinguished after the Gospel at the first Mass of Ascension Day. In recent years it has become the custom to burn it until after the Dismissal at the last Mass on Pentecost.

The Epistle is Online

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

YouTube Videos

If you missed one of my Sunday YouTube homilies and want to see it, or want to go back to re-listen to one, they are all available on my website at www.rlosch.com. That is easier than searching for a particular one on YouTube.

Richard R. Losch+

A Touch of Semantic Trivia

As we celebrate Patriots’ Day on April 19, we should note that while it may be only a matter of semantics, it can be argued that America never had a Revolution or a Civil War, but rather two Wars of Independence. A revolution seeks to overthrow the government and replace it with a new one. The thirteen colonies did not seek to overthrow the British Monarchy, but simply to withdraw from its authority and be independent of England. A civil war is an internal conflict between two opposing groups, each of which seeks to take full control of the government. In 1860 eleven Southern states seceded from the Union. This was the equivalent of a Declaration of Independence. They did not seek to take over the American government, but simply to withdraw from it and become an independent nation, the Confederate States of America. Since they believed that after secession they were a separate nation, this was a War of Independence, not a Civil War. This is why many Southerners call it the War Between the States. In the first War of Independence the colonies were successful, and thus became independent of British rule. In the second, the Confederate States failed, and thus remained a part of the United States.

Richard R. Losch+

Resurrection

The Resurrection of Jesus Christ is the cornerstone of the Christian faith. Without it, Christianity would at best be a sect of Judaism (and one not well regarded by most Jews), or more likely just a moral and ethical philosophy like Confucianism. As with so many of the topics we discuss in *The Epistle*, this is so huge that the best we can do here is to touch on a few main points. The Doctrine of the Resurrection is deeply rooted in both the Old and New Testaments, and while it has been the foundation stone of Christianity from the beginning, it has also been the subject of countless heresies right up to modern times.

The resurrection of all humans, whether righteous or reprobate, is a basic tenet of the Faith. As the Word, the Second Person of the Blessed Trinity, took upon himself human nature and “became flesh and dwelt among us,” so does all humanity receive the everlasting union of the material body with the spiritual soul. Whether saved or damned, we will have an immortal resurrected body. Belief in resurrection is ancient in Judaism, but it was not widely accepted until later times. In Jesus’ day it was a basic belief of the Pharisees, but was mainly rejected by the Sadducees, Scribes and Essenes. One of the reasons that Jesus was so hard on the Pharisees was that they were basically good men and were so close to the truth, yet because of their arrogance and closed-mindedness they had missed the point.

As we pointed out last month in “The Heresy of Gnosticism,” all too many Christians think of death in terms of the soul escaping the prison of the body and passing to an eternally spiritual existence in heaven. This is Platonic Gnosticism, not Christianity. It implies that we are comprised of two separable parts, matter that is intrinsically evil, and spirit that is intrinsically good. This is not only incorrect, it is heretical. It denies the basic Christian doctrine of resurrection, which teaches that while they may appear to be temporarily separated at death, the body and soul are both eternal and inseparable. We speak of the resurrection of only the body because while the body dies, the soul is immortal. At some point after death the body is

resurrected as an immortal and incorruptible body and is reunited with the immortal soul, which did not die with the body. The whole person, both body and soul inseparably united, is what Christ saved by his death and resurrection. Many passages in both the Old and New Testaments clearly support this belief, and some of the most brilliant theologians throughout Christian history have argued convincingly that these passages cannot be reasonably interpreted as merely metaphorical.

First, we need to draw a distinction between resurrection and revivification. Revivification is the restoration of life to a dead body. This is not the same as revival. To revive is to reactivate life that is present but dormant in a body, while to revivify is to restore life to a body that no longer has life in it. Resurrection, on the other hand, is the reunification of the soul with a glorified and incorruptible body that is real and tangible, not just an apparition. Jesus revivified Lazarus, he did not resurrect him.¹ While it may be linguistically correct, it is confusing to speak of the “raising” of Lazarus, because this leads us to think of resurrection rather than of revivification.

What, then, is the nature of the resurrected body? The only empirical evidence we have is what the Bible tells us of Jesus’ resurrected body. Nonetheless, from this, from the revelation on Pentecost, and from reasonable interpretation of Jesus’ and Saint Paul’s teachings, we can draw many conclusions about it. At the General Resurrection all will rise from the dead in their own bodies—not just any body, but their own—restored to incorruptible perfection. Those who were elderly, sick or maimed at death will be restored to a state of perfection. Exactly what that state is we do not know. Our imaginations place it at a state of youth, but that is just the ideal of our imaginations. We also have no idea what the state of the body will be

¹ The Bible does not tell us the condition of Lazarus’ body after that. It had begun to decay (John 11:39), and it is usually presumed that Jesus used his healing power to restore it to health. In *The Last Temptation of Christ*, however, Nikos Kazantzakis portrays him as remaining in his decayed condition to show the corruptibility of the un-resurrected human state.

for children, infants and the unborn, or even for the young and healthy. All we know is that it will be a state of incorruptible perfection. A perfect, incorruptible and immortal body is so far from our experience that we can only speak of it in terms of similes, not real understanding. Likewise, Jesus told us only what Heaven is like, not what it really is, because we are unable to comprehend the reality.

The just and the unjust alike will rise at the last day with three notable qualities: identity, completeness, and immortality. While immortality is a blessing to the saved, it is a curse to the damned, who “shall seek death, and shall not find it, shall desire to die, and death shall fly from them” (Rev. 9:6).

Theologians identify four qualities of the resurrected bodies of the just. The first is called “impassibility.” This is not just incorruptibility, but total freedom from all pain, sorrow or discomfort. This quality the wicked do not have, even though they too are incorruptible (no death or decay). The second quality of the resurrected saved, not granted to the wicked, is “glory.” We cannot really comprehend divine glory, but we analogize it as brightness or light (1 Cor. 15:41ff). God’s very first commandment at creation was “Let there be light” (Gen 1:3). The third quality is termed “agility.” The earthly body is limited by many things. To move it must do so through time and space, subject to the laws of physics. It must eat, rest and cleanse itself or it will die. The resurrected body is not so limited. Jesus could pass through the solid door and appear in the locked upper room at will (Jn. 20:19), yet Thomas could feel the wounds in his hands and side (Jn. 20:27); he could be recognized or not by mortals as he chose (Lk. 24:16); his body required no nourishment, yet he could eat (Lk. 24:30f, Jn. 21:9ff). Thus the resurrected body is not limited by the laws of physics, but can move and act as the spirit wills, either within or outside physical law. The fourth quality is called “subtility,” through which the body is completely controlled by the soul. Whatever the soul wills, the body is subject to it. It participates wholly in the soul’s perfect spiritual life. This is what is meant when Saint Paul refers to the “spiritual body” (1 Cor. 15:44).

As we have said before, the actual nature of our life after Resurrection is so far beyond our feeble earthly comprehension that we can speak of it only in human terms that we understand and have experienced. Speaking in those terms, we will have a personal knowledge of and friendship with God; we will have a social and intellectual interaction with the saints in which all earthly barriers are removed; we will each serve God joyfully according to whatever vocation he calls us; we will love God, one another, and ourselves perfectly, with such an intensity of love that we cannot love anyone less than we love any other. Part of the pain of damnation is the loss of all of this, along with the abject loneliness of being totally cut off from God and from one another. That is not inflicted by God, it is our own choice by virtue of our failure to seek these benefits on an earthly level while we are here. God does not send us to heaven or hell—we make that choice ourselves by the way we live.

Richard R. Losch+

A Royal Elizabethan Dinner

Would you like to be the host of a dinner party for Queen Elizabeth I? If you think that would be fun, you might want to reconsider. To start with, in Elizabethan England you did not invite the Queen to dinner. She invited herself. She told you that she was coming for a visit and when, and you had “bloody well” better be prepared for her. To be visited by her was a fantastic boost to your social status and political clout if she enjoyed the visit, but quite to the contrary if she did not.

In 1577 the queen visited Roger Lord North at Kirtling Palace in Cambridgeshire. She arrived for dinner on September 1 and left after the midday meal on September 3. She brought with her several hundred attendants, servants, advisors and courtiers. Lord North had to provide dozens of extra servants, including up to 200 liveried “gentlemen” to serve the meals. Altogether there were over 2,000 people, aristocrats and servants, who had to be fed and housed. For those three days the population of Lord North’s estate exceeded the population of

the town of Stratford-upon-Avon. In contrast, when Elizabeth was at one of her own palaces she usually dined alone. According to the steward's records, the following food was provided:

Bread: 1,200 manchet loaves, 3,600 loaves of cheat bread, and 276 extra loaves; Meat: 11½ cows, 17½ veal calves, 67 sheep, 7 lambs, 34 pigs, 96 coneys, 8 stags made into 48 pasties, 16 bucks made into 128 pasties, and 8 gammons (sides) of bacon; Birds: 32 geese, 363 capons, 6 turkeys, 32 swans, 273 ducks, 1 crane, 38 heronsews, 110 bitterns, 12 shovelers, 1,194 chickens, 2,604 pigeons, 106 pe-wits, 68 godwits, 18 gulls, 99 dotterels, 8 snipe, 29 knots, 28 plovers, 5 stints, 18 redshanks, 2 yerwhelps, 22 partridges, 1 pheasant, 344 quail, and 2 curlews; Fish: 3 kegs of sturgeon, 96 crayfish, 8 turbot, a cartload and 2 horse loads of oysters, 1 barrel of anchovies, 2 pike, 2 carp, 4 tench, 12 perch, and 300 red [smoked] herring; Other: 2,201 cows' tongues, feet, and udders, 18 pounds lard, 430 pounds butter, 2,522 eggs, 6 Dutch cheeses, 10 marchpanes [marzipans], £16 4s worth of sugar, and £29 1s 9d worth of salad, roots, and herbs.¹

North had to build extra buildings and pavilions on the estate to accommodate all those people, as well as giving up his own chambers, having fully redecorated them for the Queen and her attendants. Gifts were expected for all the nobles who accompanied the queen, and he gave her a jewel worth £120 (c. \$400,000 today). Not counting the cost of the gifts, musicians and entertainers who performed the entire time, or of the thousands of gallons of beer and wine consumed (a servant was usually allotted a gallon of beer a day), the three-day party cost Lord North £642 2s 2d (roughly \$1.5 million). Overall, those three days probably cost well over \$2 million in today's money. This is over 180 times the yearly income of an Elizabethan laborer. It was worth it, however, because he remained in great favor in Queen Elizabeth's court, and in 1596 was appointed Treasurer of the Household. Falling out of Elizabeth's favor would have been a social disaster, and could have been mortally dangerous.

Richard R. Losch+

¹ Mortimer, Ian. *The Time Traveler's Guide to Elizabethan England*, Kindle Edition (p. 261), Penguin.

The Golden Calf

When Moses went up into Mount Sinai to meet God and receive the Law, he stayed forty days (a Hebrew idiom for a very long time). The Israelites got impatient when he did not return, and demanded that Aaron, Moses' brother, make another god to lead them. He told them to give him the gold jewelry that they had "borrowed" from the Egyptians (Ex 12:35f), and he melted it down and made a golden calf. This undoubtedly represented the Egyptian bull-god Apis. Apis was the chief deity of the Memphis region, and was the intermediary between humans and the other gods. He was sacrificed and re-born annually to maintain the continuity of human life. Apis was akin to the later Roman cult of Mithras, which was based on the Romans' misunderstanding of the Persian Zoroastrian deity (or angel) of that name. In Roman Mithraism a bull was sacrificed each year. Its life was absorbed by Mithras to maintain his immortality. While some scholars have tried to claim an influence of Apis worship and Roman Mithraism on early Christianity (tying it in with the death and resurrection of Christ), the evidence for this is tenuous at best.

Exodus clearly states that Aaron "took the gold from them, formed it in a mold, and cast an image of a calf." Then the people said, "These are your gods, O Israel, who brought you up out of the land of Egypt!" (Ex. 32:4). When Moses came down from the mountain and saw what had happened, he smashed the stone tablets bearing the Law. He ground the idol into powder and mixed it with water, and made the Israelites who had worshiped the idol drink it (32:20). He then asked Aaron why he had done it, and he said, "They gave [their gold] to me, and I threw it into the fire, and out came this calf!" (42:24). This sounds almost laughable, like a naughty little boy trying to lie his way out of trouble, but it may actually have some sound reasoning behind it.

It is awkward to think that Aaron would tell Moses an outright lie, especially one that appears to be so outrageously ridiculous. The 11th century rabbi Rashi said that Aaron flung

the gold into the fire to show his disdain for the demand of the people for a new god, and then Satan formed it into the idol to lure them from God. Later legend says that the calf came forth as a result of the residual magic in some of the gold amulets. The most likely answer lies in the beliefs of Mesopotamian idolatry. The Israelites were, after all, descended from the Mesopotamians,¹ and certainly many of their Mesopotamian legends had been passed down for generations.

In ancient Mesopotamia, when a sculptor had completed the carving of an idol, it was taken by a priest to a specially built reed hut where it was ceremonially washed and purified. It was then clothed and taken to the temple or shrine where the god it represented was to be worshiped. There it underwent a ceremony in which its mouth was ritually washed. At that point the god infused the statue with divine life and became one with it, so that what was done to the idol was done to the god itself.² They believed that the idols were actually created by the gods through the hands of humans, who were merely their agents. An idol was born in heaven, and then brought into the human realm by the god, who manipulated the hands of the artisan.

Aaron, who had been born and raised in pagan Egypt and infused with the concepts of Egyptian and Mesopotamian idolatry, was simply invoking the ancient concept of autogenesis of idols. Man's hands did the physical labor, but the idol was actually made and enlivened by the god. In Aaron's mind, then, it was reasonable to say, "They gave [their gold] to me, and I threw it into the fire, and out came this calf!"

Richard R. Losch+

¹ Abraham and his family emigrated from Mesopotamia (Ur of the Chaldeans), and when they did they brought with him a huge number of Mesopotamian supporters and slaves.

² Abraham's father Terah was an idol-maker. There is an ancient legend that Abraham took an axe and destroyed all but one of the idols in his father's shop, then placed the axe in the hand of the one surviving. When his father returned, Abraham told him that the idol had destroyed all the others. Terah said that was ridiculous—a wooden statue could do no such thing, to which Abraham replied, "Then why do you worship it?"

Were the Israelites Jews?

While we often tend to use the terms Israelite and Jew interchangeably, in fact this is not quite accurate. Israelites are descendants of Jacob, Abraham's grandson through Isaac, whom God renamed Israel (Gen. 32:28). Jacob's fourth son (by Leah), Judah, was the patriarch of the eponymous Tribe of Judah. When King David united the twelve tribes into the United Monarchy of Israel in about 1000 BC, the tribes of Judah and Benjamin had large territories in the south. When the United Monarch broke up in about 920 BC, it formed two kingdoms, Israel in the north and Judah in the south. The kingdom of Judah was made up primarily of the lands and people of the tribes of Judah and Benjamin, while the kingdom of Israel was comprised of the other ten. Over time Israel slipped more and more into paganism, with only a small remnant remaining true to God. In 722 BC the Assyrians conquered and destroyed Israel. They carried most of its population into exile, and they eventually disappeared from history (the "Ten Lost Tribes of Israel"). Judah, on the other hand, while it frequently lapsed and dabbled with paganism, remained essentially faithful. In 587 BC Judah was conquered by Babylonia, and her people also carried into exile. A large portion remained faithful, however, and eventually were allowed to return to Judah and rebuild. Their religion was purified and restructured by Ezra and Nehemiah, and was the basis of the religion practiced today by the Jews. That religion is known as the religion of Judah, or Judaism. The name Jew also derives from Judah. While all Jews are Israelites, all Israelites are not necessarily Jews. Technically, then, the term Jews applies only to those who descend from the religion, culture and heritage of post-exilic Judah.¹

Richard R. Losch+

¹ Jews often define themselves as "religious" or "non-religious." A non-religious Jew is one who does not practice the religion, but honors the Judaic heritage. Many observe the major feasts such as Passover, but as a cultural rather than a religious matter. Many nominal Christians likewise observe Christmas and Easter as secular rather than religious festivals.

Ancient Brewery Discovered

In February the Egyptian Antiquities Ministry announced the discovery of the oldest large-scale brewery ever found. It is over 5,000 years old, and was uncovered in Abydos in southern Egypt. It dates back to the time of King Narmeer, the pre-dynastic ruler who is believed to have peacefully united the two kingdoms of Upper and Lower Egypt.¹ We tend to think of the ancients as being wine drinker rather than beer drinkers, but from the beginning of history beer was the drink of choice of the common people. While wine was preferred by the upper classes, they also drank large amounts of beer. The Bible makes several references to beer.² Beer offerings are commanded in the Jewish Law (Num. 28:7-10), it was prescribed as a remedy for depression (Prov. 31:6), and it is a metaphor for the bitterness of distress (Isa. 24:9). It is also forbidden to drink beer before entering the synagogue (Lev. 10:4), kings must not drink it (Prov. 31:4), and the angel told Zechariah that his son (John the Baptist) must never drink it (Lk. 1:15).

The Abydos brewery consists of eight huge vats, each containing dozens of pottery containers used to heat malted barley with water during the fermenting process. While many smaller breweries have been found in the past, this massive operation was the Anheuser-Busch of early antiquity, being capable of producing thousands of gallons of beer.

Richard R. Losch+

¹ Contrary to what one might think, Upper Egypt is the region south of the great cataracts on the Nile, while Lower Egypt is the region north of that, which includes the Nile Delta on the Mediterranean. Upper Egypt is so called because it has a higher geological elevation than Lower Egypt.

² The Hebrew *sekar* (שכר) means beer, even though it is usually translated as “strong drink” as opposed to wine. We think of strong drink as whiskey, but that did not exist in ancient times. Ancient beer was bitter and had a very high alcohol content (much like some of the strong British ales like “Geordie Brown.”). Distillation of strong spirits in a crude and weak form dates back to no earlier than the 9th century BC, but distillation as we know it today is at the earliest a 9th century AD discovery by alchemists.

A Touch of Trivia

On the 19th of this month we celebrate “the shot heard ’round the world.” This commemorates the beginning of the Revolution and the ride of Paul Revere and William Dawes, when they allegedly cried, “The British are coming!” That warning is unlikely, since all the people they were warning considered themselves British. The English infantry were known as Regulars, and were commonly called “Redcoats.” It is more likely that they cried, “The Regulars [or Redcoats] are coming!”

Richard R. Losch+

JAMIE

by Richard R. Losch



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

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