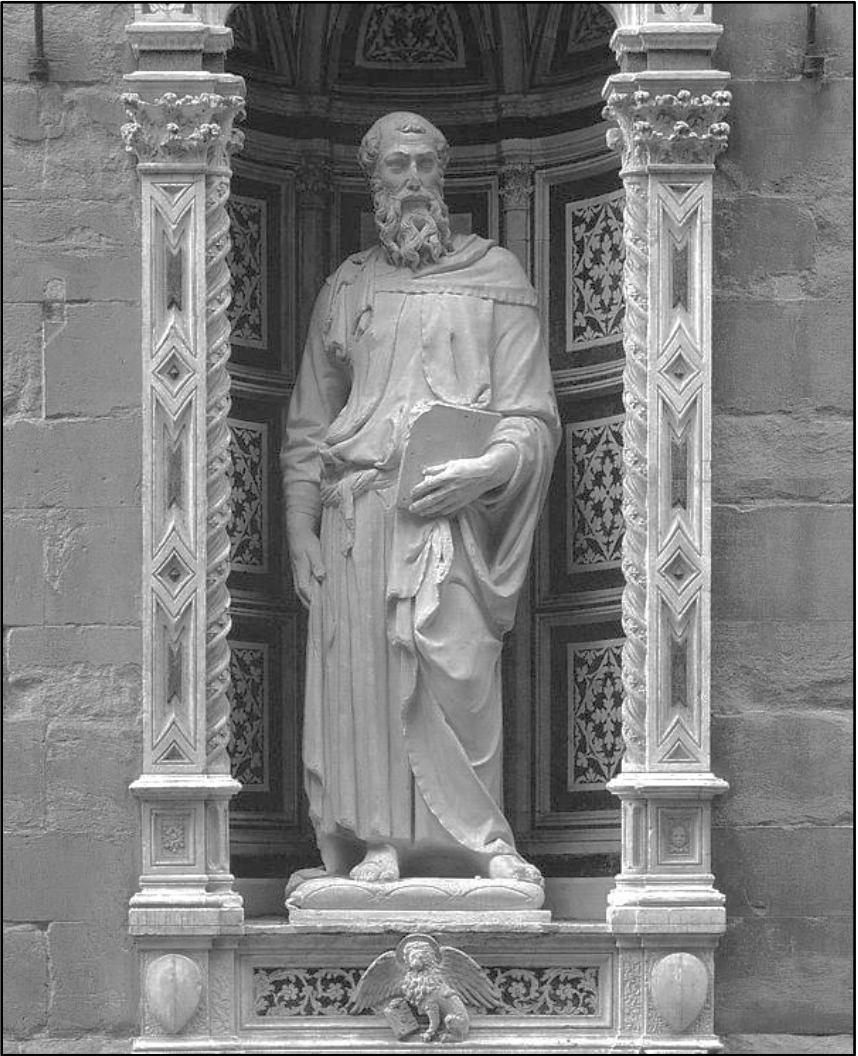


# THE EPISTLE

Saint James' Episcopal Church  
Livingston, Alabama

Volume XX, Number 4

April 2013



April 2013

## This Month's Cover

In honor of the Feast of Saint Mark, this month's cover is "Saint Mark" by Donatello at the Orsanmichele<sup>1</sup> in Florence, Italy. It is a marble statue about eight feet tall in a handsome sixteen-foot niche, also by Donatello.

Donato di Niccolò di Betto Bardi was born in Florence in 1386. Donatello means "Little Donato." He was called that all his life, although it probably started as a nickname when he was a child. He was the son of a well-known Florentine woodcarver, and was educated in the house of the Martelli family. There were no public schools in those days, so prominent families often hired private tutors for their own children and other promising children of the community. Donatello received his early training as a goldsmith, as did many Italian Renaissance artists. He worked briefly in the workshop of the goldsmith Lorenzo Ghiberti.

In 1404 he went to Rome, where he studied for three years with Filippo Brunelleschi, supporting himself by working with several Roman goldsmiths. At that time Brunelleschi was measuring the Pantheon dome and many other buildings, and this gave Donatello an invaluable understanding of proportion and architecture.

The work of the two of them had a decisive influence on later Renaissance art and architecture.

In 1407 Donatello returned to Florence, where he assisted Ghiberti in the design and sculpture of the statues of the prophets on the north door of the magnificent bronze doors of the Baptistery there. In 1409-1411 he executed the colossal seated figure of



David

Saint John the Evangelist that is now in the Museo dell'Opera del Duomo. Following the completion of that he worked for the next two years on the Saint Mark statue that is our cover. He

then produced a number of extraordinary sculptures, probably the most famous being his David that was commissioned by Cosimò dé Medici.

In 1443 Donatello went to Padua, where he worked for ten years producing a number of extraordinary bronze sculptures, including his equestrian statue of Gattamelata. This was the prototype for almost all later equestrian statues in Europe. He then returned to Florence, only to go to Siena, where he did several statues for the Duomo. In 1461 he returned to Florence, where he continued to work until his death in 1466. He is buried in the Basilica de San Lorenzo, next to Cosimò dé Medici the elder.

*Richard R. Losch+*

<sup>1</sup> The Orsanmichele is a Florentine church with a magnificent courtyard. The name is a corruption of the Tuscan (Italian dialect) for "Kitchen Garden of Saint Michael."

## *A Word from the Editor*

The emperor Claudius' mother, the Lady Antonia, was the daughter of Marc Antony. Despite her profligate father, her mother had raised her in the old very proper conservative Roman tradition. It is reported that she said just before opening a vein in her wrist, "It is the height of good manners to know when it is time to leave."

A few weeks ago the Christian world was shocked to hear of the resignation of Pope Benedict XVI. Being a man of impeccable manners, he undoubtedly knew that because of his failing health it was time to leave. He is the first pope to do so since Gregory XII in 1415. Gregory resigned in order to force a decision on the Avignon papacy and thus save the Church from schism. One of the others, Celestine V, very reluctantly accepted his election in 1294, and after three months resigned and returned to his hermitage in the mountains. The other two, Benedict IX (1045) and his godfather Gregory VI (1047), both resigned in scandal and disgrace.

Benedict XVI, on the other hand, leaves the office far from disgraced. He will undoubtedly be remembered by history as one of the great popes, despite his short tenure of only eight years. Many on the far left of the Roman Catholic Church are probably happy about his resignation. He was a strong advocate for the ancient teaching and traditions of the Church, and he opposed much of the liberal Protestant thinking that the left embraced, such as activism for women priests, acceptance of the gay life-

style, and tolerance for abortion.

Whether or not one agrees with the dogmas of the Church, they are nonetheless its dogmas, and even the pope does not have the authority to abrogate them. Benedict XVI is a brilliant theologian and spiritual leader. Part of his legacy is a plethora of books and other writings that have left a significant mark on Christian thinking and spirituality, and will continue to do so for generations to come.

Benedict will spend the rest of his life in prayer and contemplation, playing no role in the administration of the Church. He will retain the name of Benedict, and will bear the title *Papa Emèrito*, "Pope Emeritus." We pray that he will continue to write—there are undoubtedly still many brilliant thoughts in that beautiful mind.

The future of the Church is in the hands of the Holy Spirit. The Roman Church is as troubled as our own, torn by dissention and disobedience. Like most of modern Christianity, it is corrupted by those who lust after worldly things, and weakened by slovenly liturgy and a crumbling morality.

With the election of Francis, even though he is not an Anglican leader, I urge you to pray for him and all the leadership of Christ's Church. Christ promised that the gates of Hell would not prevail against the Church, but he did not promise that they would not make life miserable for it, and that they have. It is upon us to pray for strong, faithful, wise and holy leadership, in Rome and throughout Christ's Church.

*Father Rick Losch*

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## ***Congratulation, Joe***

On March 6 Joe Moore, our Senior Warden, was inducted into the UWA Chapter of the Honor Society of Phi Kappa Phi. Phi Kappa Phi, founded in 1897, is one of the leading international academic honor societies and is very selective in its membership. It accepts, by invitation only, those students who have achieved top academic records, and alumni with commendable academic records who have made outstanding contributions to their communities and their alma maters. UWA Chapter 276 was founded in 1997 as the culmination of efforts begun in 1984. Joe has served the Livingston community in many ways over the years, and has been a tireless worker for the advancement of UWA.

*Richard R. Losch+*

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

We will resume our monthly services of Evening Prayer on Wednesday, April 17th, at 6:00 p.m. with a cookout following in the parish house. Grilled hamburgers and hotdogs will be furnished. Signup sheets for potato chips, baked beans, salads, buns, desserts and tea will be posted in the parish house kitchen, as well as a sheet for those planning to attend (so that we may know how many to plan for). A nominal contribution will be asked of each person to defray the expenses for this event. As always there will be plenty of good food and fellowship. Please make your plans to attend.

*Hiram Patrenos*

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## ***ECW Candy and Baked Goods Sale***

The Episcopal Church Women will once again have a booth selling homemade candy and baked goods at the Sucarnochee Folklife Festival on Saturday, April 20th. Please make your plans to attend and enjoy a day of great food, entertainment, and interesting art and crafts.

*Hiram Patrenos*

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## ***ECW Antique Alley Yard Sale***

The ECW will have a yard sale in May during the Highway 11 Antique Alley Yard Sale. Everyone is encouraged to keep this in mind as they clean attics, storage buildings, and closets. Furniture is especially sought after during this sale and we will be happy to help you move any items you wish to contribute. If you have items to be contributed, please speak with Hiram Patrenos to make arrangements to get the items to our storage space.

*Hiram Patrenos*

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## ***Altar Flowers***

Volunteers will once again be needed to provide Altar Flowers following Easter. 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*

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## **ECW News**

The Superbowl Po'Boy Sandwich Sale was very successful this year, netting the ECW over \$1000.

Some upcoming activities:

- Candy and baked goods sale at Su-carnochee Folklife Festival, on Saturday, April 20th.
- The May 16-19th Highway 11, Antique Alley Yard Sale. This event extends from Meridian, Mississippi to Bristol, Virginia. The group is asking for contributions from the entire St. James' congregation for the yard sale. Please keep this sale in mind when you clean out your closets or attics.
- The May birthday party at the Sumter Health and Rehab Center Wednesday, May 8th at 2:30 p.m.

As you can see, the ECW has a very active Spring planned. Join us in fellowship and outreach.

*Sharon Underwood*

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## **Words Worth Heeding**

“If we do not profess Jesus Christ, things go wrong. We may become a charitable non-government organization, but not the Church, the Bride of the Lord. ... When we do not profess Jesus Christ, we profess the worldliness of the devil, a demonic worldliness. ... When we journey without the Cross, when we build without the Cross, we are not disciples of the Lord, we are worldly: we may be bishops, priests, cardinals, popes, but not disciples of the Lord.”

*Francis of Rome  
March 17, 2013*

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## **Too Few Children**

The birthrate in the United States has been cut in half since 1957. In 1957 there were 122.7 births annually per 1,000 American women. Today that rate is just 63.2 births per 1,000 women (source: U.S. Census Bureau). Today the American birth rate is 1.9 children per family. The minimum maintenance rate is 2.1 children per family—2 to replace the parents, and the rest to make up for those who do not reproduce. Anything below 1.8 is an unrecoverable rate. This denotes the ultimate extinction of a population, which will then be replaced by a different ethnic group. In most European countries, Muslim populations are replacing the dying traditional populations. Within twenty years the traditionally Christian France will be a predominantly Muslim nation. It is noteworthy that if the 54,000,000 babies aborted in America since 1973 had been allowed to live, our population growth rate would be demographically healthy.

*Richard R. Losch+*

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## **Super Price**

The most expensive ticket (at face value) for Super Bowl I in 1967 was \$12. The most expensive for Super Bowl XLVII in 2013 was \$1250—a whopping 10,417% increase. You would have \$1250 today if you had invested \$12 in 1967 at 10.63% interest compounded annually.

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$111,111,111^2 = 12,345,678,987,654,321.$

We knew you'd want to know that.

## Be Wordly Wise

### A few snippets

**Hooch:** This word is a shortened form of the now obsolete “hoochinoo,” which is a corruption of Hutznuwu, a tribe of the Tlingit Indian nation of southern coastal Alaska. The name means “Grizzly Bear Fort.” The Hutznuwu made a strong illegal alcoholic drink that was popular among trappers in the Pacific Northwest. The term now applies to any illegal liquor.

**Mob:** This was originally an abbreviation for a legal term, *mobile vulgus*, “easily-moved common [people],” meaning an incitable crowd. It eventually came to mean any group of people that was up to no good, and was applied not only to an unruly crowd, but also to criminal syndicates.

**Hooligan:** This word was first used in the 1890s in London, where the Houlihan family lived in the Southwark District. They were a notoriously unruly and troublemaking family (Eric Partridge calls them “rumbustious”). They were from Ireland, and pronounced their name with a Gaelic accent, in which the *h* of the third syllable had a guttural overtone that to the English ear sounded like a *g*.

**Klutz:** This is one of a plethora of wonderful words that Yiddish has given to English. It means a clumsy or awkward person, and comes from the Yiddish *klots*, “block of wood.”

**Whiskey:** The word “whiskey” comes from both the Erse (Scottish Gaelic) *uisgebeatha* (pron. “wishka-be-aha”) and the Irish *usquebaugh* (pron. “ushka-bah”), both meaning “water of life.” In Latin that is *aqua*

*vitae*, a term meaning any strong alcoholic beverage.

**Slob:** In today’s parlance a slob is a lazy, slovenly person. It comes from the Irish verb *slab*, “to drool.” It came into English as *slob*, meaning “slimy mud or ooze,” and it is still used in Canada to mean slushy ice. It began to be used in England to describe a slovenly person in the eighteenth century.

**Honcho:** A honcho is a leader or chief (the expression “head honcho” is redundant). While this word sounds like it comes to us from Spanish, it is actually Japanese. In Japan the leader of a group is a *hancho*. The word was brought to America in the 1940s by returning occupation soldiers.

**Hoodlum:** Today this means a violently rowdy person or a gangster, but when it was first used in 1890 it simply meant a rascal or a scoundrel. Partridge says that it is from the Bavarian dialect *Hodelum*, “ragged beggar.”

**Bunk (nonsense):** This word is a shortened form of “bunkum,” which is a corrupt spelling of Buncombe, a county in North Carolina. In 1820 a Buncombe County congressman made a long but inconsequential speech just to please his constituents. The word has meant “drivel” ever since.

**Mooch:** This word is generally used to mean “to beg for something without paying for it,” but it can also mean “to loiter.” It comes from the Old French *mouchier*, “to skulk or hide.” This in turn derives from the Latin *muginari*, “to loiter.” This is also the root for the German *meuchelmord*, “assassination (hidden murder).”

Richard R. Losch+

## *Gebirah and Theotokos*

The two rather strange looking words *Gebirah* and *Theotokos* play a critical role in Christian theology, particularly with regard to the doctrines of the Virgin Mary. The first is Hebrew and the second Greek.

In the ancient Jewish royal hierarchy, the king's mother was an extremely important figure. Her title was *Gebirah* (גבירה), "Great Lady." This title was bestowed only on the mothers of kings in David's line. After the breakup of the United Monarchy of Israel after Solomon died, the title was used only in the southern kingdom of Judah, not in the northern kingdom of Israel. Genealogical lineage was extremely important to the Jews—thus the numerous genealogies that are found in the Bible. They saw a man's mother as the immediate biological link to the father who had conceived him. To this day in the Jewish tradition, a man receives his family lineage from his father, but his "Jewishness" from his mother. The son of a Gentile father and a Jewish mother is unquestionably a Jew, while there is some question about the son of a Jewish father and Gentile mother.<sup>1</sup> Thus the Queen Mother of a Davidic king of Judah, the *Gebirah*, was of critical importance. She validated his position on the dynastic throne. The kings of Judah and Israel had many wives.

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<sup>1</sup> This concept even preceded Judaism, which began as a religion after the Exodus. It was on this basis that Abraham felt justified in rejecting Ishmael in favor of Isaac as his heir, because Ishmael's mother was Egyptian. Sarah is referred to as *gebirah* in Genesis 16:9.

While a favorite wife might have great influence, she did not sit beside him as a reigning queen—that position belonged to his mother. Also, the firstborn son did not automatically inherit the throne. The reigning king selected his heir from among his many sons. Although the heir usually was the firstborn, this was not required by law.<sup>2</sup> A wise king selected the son that he thought most capable of ruling well, and this was not necessarily the firstborn or even a son of his favorite wife. Thus the mother of that son was important as the authenticating link to the previous king.

When Solomon ascended David's throne in 962 BC, he bowed down to his mother Bathsheba and had a throne for her placed at the right of his own (1 Kg. 2:19).<sup>3</sup> From that time on until Judah fell to the Babylonians in 587 BC, the *Gebirah* was crowned and sat enthroned at the right hand of the king, participating in all state and religious functions that involved him.<sup>4</sup>

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<sup>2</sup> Solomon was David's fifth son, although only one older brother, Adonijah, was still alive when Solomon became king.

<sup>3</sup> It was Bathsheba who had told the dying David of the plot of his oldest son Adonijah to seize the throne even though David had named Solomon as his successor. This saved Solomon's throne, and was certainly one of the reasons that he bowed down to her.

<sup>4</sup> Although the Queen Mother of Israel did not bear the title of *Gebirah*, scholars believe that she also had similar respect and authority. It is evident that Jezebel had tremendous influence over her sons, King Ahaziah and Joram.

In the Bible, every Davidic king is identified with his mother at the beginning of his reign. She, not any of his wives, sat at his side as Queen, and if he were deposed she was deposed with him (2 Kg. 24:12).

In Christian tradition from the very earliest times, the Blessed Virgin Mary has been seen as the *Gebirah* to Christ the King. This relationship would have been obvious not only to the Jewish and Egyptian Christians, but even to the Greeks and Romans. The Greeks and Romans did not see the role of a mother as the biological link to the father, but they held motherhood in great veneration.<sup>1</sup>

In Christian theology, Jesus Christ is the heir of King David (Mt. 1:1-17). As David's kingdom was the fulfillment of God's covenantal promises to Abraham, so Christ is the fulfillment of the covenantal promises made to David (2 Sam. 7:16, 23:5) and repeated to Mary (Lk. 1:33-33). As Christ rules from his heavenly throne, it is fitting that his mother reigns as all other Davidic Queen Mothers have, as the heavenly *Gebirah*, the "Queen of Heaven." The *Gebirah* of the eternal Davidic Kingdom of Jesus Christ is Mary of Nazareth, the Blessed Virgin.

It is important to understand that in no way does this imply that Mary is worshiped, nor that she is divine. She is venerated, but not worshiped—to do so would be blasphemy. The Bible

indicates that the *Gebirah* assumed the throne alongside her son, and exercised her role as an intercessor. So Mary has assumed the secondary throne of Heaven as the heavenly *Gebirah*, and we must heed her authority as the servants did at Cana of Galilee when she said to them, "Whatsoever he saith unto you, do it" (Jn. 2:5).

In 431 AD the Council of Ephesus met to consider a number of theological issues, particularly those regarding the role of the Virgin Mary. They determined that she is to be designated *Theotokos* (Θεοτόκος), "God-bearer." A mother does not create her child—God does that through the agency of the parents—but she bears him from conception to birth, after which there is still a powerful mystical bond of motherhood. In the case of Jesus of Nazareth, God created his humanity in the womb of the Virgin Mary through the agency of the Holy Spirit (Lk. 1:34-35); and that humanity was the incarnation of the Second Person of the Holy Trinity, God the Son. Since Jesus is God and Mary bore him, she is thus the God-bearer (*Theotokos*). This term has been translated into virtually every language in the world. In Latin it is *Dei Genitrix* ("God-begetter") or the more common *Mater Dei* ("Mother of God"). As the *Gebirah* did not create the king but rather bore the human son who was the king, so Mary did not create God, but bore the divine/human Jesus in her womb. The term "Mother of God" is therefore quite valid to anyone who believes that Jesus Christ is God.

Richard R. Losch+

<sup>1</sup> One of the many reasons that the Romans hated Nero was that he had arranged the murder of his mother Agrippina. Even though she was a conniving shrew, the Romans considered matricide to be unforgivable.



## *The Keys of the Kingdom*

The phrase “the Keys of the Kingdom” has been used for two thousand years in Christian writing—so much so that we almost tend to take it for granted. When we hear it, of course, we immediately think of Matt. 16:19, “I will give unto you the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.” Jesus alluded to an ancient symbolism that was very strong in Judaism, yet was strong in many traditions long before the time of Moses.

The oldest lock known was found in the ruins of a palace in Mesopotamia. It is wooden, and dates back to roughly 2000 BC. Its key consisted of a wooden rod with pegs embedded on one end. It was not long before the concept spread through the known world, and a variety of symbolic meanings was attributed to the key. The primary ones were secrecy, silence, security, circumspection and authority. Sophocles in *Oedipus Coloneus* speaks of “the golden key which has come upon the tongue of the ministering hierophant of the mysteries of Eleusis.” Callimachus reports that the priestess of Ceres wore a golden key as the symbol of her office. In the mysteries of Isis, a hieroglyphic key represented the opening of the heart and conscience in the kingdom of death, in preparation for trial and judgment. The key as a symbol of secrecy is so pervasive that even today children denote the promise to keep a secret by symbolically turning

a key on their lips and discarding it.

Every wealthy Jewish household had a steward who was responsible not only for running the household, but also for overseeing the business affairs of his master. The steward was often (but not always) a slave, but he was generally extremely well treated and well rewarded for his labors, and was usually accepted as a beloved member of the family. He was entrusted with the keys of all the householder’s properties, and usually wore a symbolic key around his neck. The Chief Steward of the royal household bore tremendous authority, power and respect. Although he could be a slave he was more often an aristocrat. The ceremony of inducting him into office involved investing him with “the keys of the kingdom.” He bore a great responsibility, and in most cases if the steward proved to be competent and faithful the king would support his decisions, even if he disagreed with them, unless they were strongly contrary to his own wishes or values.

In Judaic tradition, the “key of the house of David” was the symbol of royal authority in the Davidic line, which was the covenanted royal dynastic line blessed by God. The Davidic kings were seen as God’s Chief Stewards on earth. The Messiah would be of the line of David, and as Christians believe, his reign is not only over Judea, but over the universe. When Isaiah prophesied the enthronement of King Eliakim (Jehoiakim), he said, “And the key of the house of David I will lay upon his

shoulder; so that he shall open, and none shall shut; and he shall shut, and none shall open.” Jesus was well versed in the Scriptures, and there can be no doubt that he had this prophecy in mind when he gave Peter the keys of the kingdom, saying, “Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.” It is reiterated in Revelation 3:7, where the Holy Spirit says, “These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth.”

The Roman Catholic Church teaches that this giving of the keys to Peter designated him as the supreme Apostle, and thus his successors (the bishops of Rome) as popes with authority over all other bishops. Many Protestant interpreters argue that Christ gave the keys of the Kingdom to all Christians, not to Peter specifically. This argument does not hold up, however, because the Greek text says clearly “I will give *thee* the keys” (δωσω σοι τας κλεις). Anglican and Orthodox interpreters acknowledge this, but argue that while Peter was designated as the leader of the Apostles, he was not designated as their ruler—his role was more like that of a president than of a superior. Thus the authority of the keys of the kingdom was shared by all the Apostles (today the bishops) *through* Peter rather than being delegated to them *by* Peter. On this basis Anglicans could accept Peter’s successor (the pope) as a prime bishop, but not as a supreme one.

In Jesus’ time there were two main rabbinical schools, both of which were of the sect of Pharisees: the followers of Hillel (110 BC-10AD)<sup>1</sup>, who were reasonably liberal, and those of Shammai (50 BC-30 AD), who were very strict interpreters of the Mosaic Law.<sup>2</sup> In rabbinical language, “to bind” or “to loose” means to forbid or to permit. This meant that the priests (and after 70 AD the rabbinical schools<sup>3</sup>) had the authority to make moral, ethical and legal decisions. For example, if there were some question as to whether a given sacrifice was acceptable, the priests could bind (forbid) it or loose (permit) it. That decision was final, and they believed that as long as it was made in good faith God would ratify it, and that he would protect them from making a decision that would be spiritually or physically harmful to the people. It is on this basis that the Church teaches that God has granted it the authority to forgive sins.

*Richard R. Losch+*

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<sup>1</sup> Tradition says that he lived 120 years. His known active period was about 30 BC-10 AD.

<sup>2</sup> Saint Paul was trained as a disciple of Gamaliel, Hillel’s grandson, who was very tolerant of Christianity. However, Paul’s zeal for the persecution of Christians was much more consistent with the teaching of Shammai. The school of Shammai controlled the Sanhedrin at the time that Paul was persecuting the Church.

<sup>3</sup> The school that controlled the Sanhedrin made these decisions. After the destruction of the Temple in 70 AD the priests were no longer seen as having moral authority. The Sanhedrin was the final authority until the expulsion of the Jews from Palestine in 132 AD.

## *Wet-Sifting Finds in Jerusalem*

The Temple Mount is the hill in Jerusalem on which stood Solomon's, Zerubbabel's and Herod's Temples, and on which today stands the Dome of the Rock and the Al-Aqsa Mosque. Underneath it is a honeycomb of tunnels that almost unquestionably contain unimaginable archaeological treasures. The Muslim authorities that control the Mount forbid any excavation there. Almost all the finds except those at the very top would be from ancient pre-Islamic Christian, Jewish or Canaanite times, and the Palestinians will tolerate no part of that.

A couple of years ago the Muslim Waqf authorized an illegal (by Israeli law) excavation in the Temple Mount to enlarge the entrance to the underground Marwani mosque. With no regard for archaeological concerns, they simply dumped truckloads of the excavated rubble into the Kidron Valley. The Israel Antiquities Authority immediately laid claim to the pile, although no plans were made to examine it. Zachi Dvira Zweig, an archaeology student at Jerusalem University, encouraged his professor, Gaby Barkay, to obtain the necessary permits and explore the site. With the help of literally tens of thousands of volunteers, they wet-sifted tons of the rubble and have discovered thousands of ancient artifacts, including several from the First and Second Temple periods (tenth century BC to 70 AD).

Wet-sifting is a simple but labor-intensive process. First, the dry dirt is sifted, keeping all the material that is more than a few millimeters in size.

This material is soaked in water in a bucket and then poured out onto a screen, thus washing the dust and dirt from the particles. Then comes the slow part. Every particle is examined and sorted into containers of pottery shards, metallic objects, bullae (ancient seals), carvings, document fragments, etc. Particles that appear to be nothing more than mere stones are discarded. All the rest is then reserved to be studied by professionals.

Because of the success of Barkay's wet-sifting project, an amazing discovery was made at a nearby site. Eilat Mazar is working on a site just south of the Temple Mount, and upon observing Barkay's work he decided to go back and wet-sift the discarded rubble from his own excavation, on the off-chance that he might have missed some tiny object. In it he found several cuneiform fragments that are the oldest examples of writing ever found in the environs of Jerusalem. They are from the fourteenth century BC. This is the time that Moses was an infant in Pharaoh's palace, the Canaanites controlled Palestine, and Jerusalem was a Jebusite city. Scholars are now analyzing the fragments for their content, with the hope that even more will be found.

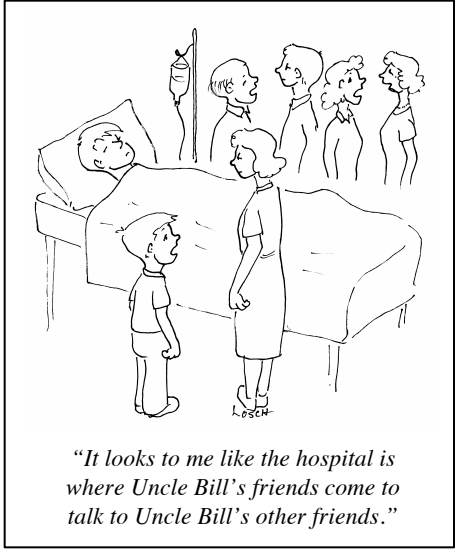
The success of these projects has inspired several archaeologists to plan to return to their old sites and wet-sift the rubble. One of these sites is the ancient battleground of Megiddo, where there may be countless small artifacts that were missed earlier.

*Richard R. Losch+*

Don't Forget  
 INTERFAITH  
 MEN'S  
 BREAKFAST  
 APRIL 7  
 7:45 A.M.  
 Mark your Calendar  
 SAINT JAMES'  
 EPISCOPAL CHURCH

JAMIE

by Richard R. Losch



*"It looks to me like the hospital is where Uncle Bill's friends come to talk to Uncle Bill's other friends."*



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