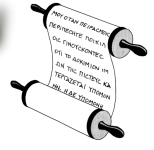


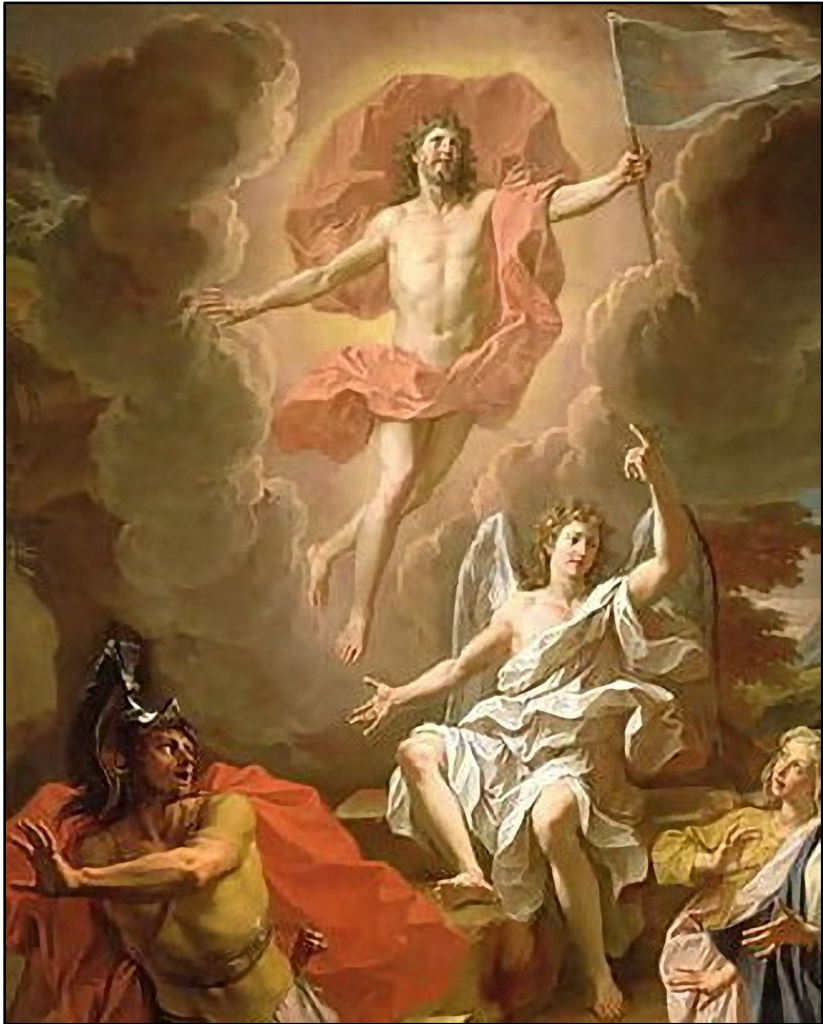
THE EPISTLE

Saint James' Episcopal Church
Livingston, Alabama



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April 2015

This Month's Cover

Our cover this month is *The Resurrection of Christ* by Noël Coypel¹ (1628-1707), a French artist who is not widely known to the public today, yet in his day was very highly regarded and is still honored among art critics. This large painting, completed about 1700, is oil on canvas, 11½' x 8½'. It is displayed in the Musée des Beaux-Arts in Rennes, France. While many paintings of the Resurrection portray Christ walking out of the tomb, this shows him bursting forth in splendor. It is reminiscent of the Second Coming, with the heavens splitting open and Christ returning in glory. The angel of God is sitting on the stone (Mat. 28:2), the Roman soldier is terrified, and the woman (probably Mary Magdalene) looks on in peaceful but joyful belief.

Coypel was born in Paris on Christmas day, 1628 (thus his name, Noël). He was the son of Antoine Coypel, an unsuccessful and only moderately talented painter. Not many details are known about his early life. He grew up in Paris, and as was the custom of the time, apprenticed in his father's trade as a painter. He was a student of Noël Quillerier (their having the same first name is probably just coincidence). Whether or not he studied under Nicolas Poussin is unclear, but he was so strongly influenced by his style that when he was young he was called Coypel le Poussin. His talent was soon recognized, however, and he began to get im-

portant commissions. In 1663 at the age of 34 he was admitted into the prestigious French Academy of Arts. Ten years later became the director of the French Academy in Rome, serving in that position for four years. In 1695 he was made the director of the Royal Academy in Paris, serving under the patronage of King Louis XIV. He is principally known for his decorative paintings in Louis' palaces, the Tuileries, the Louvre and Versailles. He is also renowned for a large number of ecclesiastical paintings, including *The Resurrection*. His masterpiece is *The Martyrdom of Saint James* in Notre Dame Cathedral in Paris.

Noël Coypel was the founder of a dynasty of highly talented painters and designers who served the French royal court in the late 17th and 18th centuries, including his sons Antoine and Noël-Nicolas, and his grandson Charles-Antoine. Coypel died in Paris on Christmas Eve, 1707, a day short of his 79th birthday.

Richard R. Losch+

If there were no God there would be no reason to be an atheist.

*If the atheist is right, neither of us has anything to worry about.
But if I am right . . .*

"In the absence of belief there is only a desert of the soul."

Lt. Col. Ralph Peters, USA (Ret.)

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¹ Pronounced *kwa-pél*.

A Word from the Editor

I was recently accosted by a Modernist churchman who argued that the Church must update its teachings to fit the values of modern culture. I could not disagree more strongly. Modern culture must update its values to fit the teachings that the Holy Spirit gave us once and for all time. We are not meant to change God's message. God's message is meant to change us.

The Church has one and only one purpose: to keep us out of Hell and get us into Heaven. That's it. Nothing more. Everything else—soup kitchens, relief work, “outreach” and all the rest—are simply good addenda to the Church's mission, which is to save souls. The means of fulfilling that mission is to develop our relationship with one another and with God through the sacramental and spiritual life of the Church and the teachings that Christ gave us two millennia ago. The Church, which is the community of the faithful on earth, in preparation, and in Heaven, is a divine institution ruled by God, not by man. It is a theocracy and not a democracy. We do not have a vote in what it teaches.

Part of the problem is that there is an unhealthy attitude that is common today among both Catholics and Protestants, that forgets that the Church is a divine institution and thinks of it as an organization rather equivalent to a country club. You pay your dues, attend sufficient meetings to keep your membership active, serve on the Board if necessary, and don't let it interfere with the more important things in life. That's a road to Hell.

Please don't get me wrong—I do not advocate letting the Church control the state as it did in the Middle Ages. You cannot legislate morality (as Prohibition and the War on Drugs have so clearly proved). If the Church teaches its beliefs properly and faithfully it can influence the behavior of society without having to resort to legal enforcement. However, if it spinelessly fails to defend its beliefs and caves in to the will of a sinful society it becomes irrelevant and sinks to being little more than a country club with a cross on the roof.

We have to have laws against things that endanger society, such as murder and robbery. These laws are not intended to establish morality, however, but simply to hold together the fabric of society. If a law is immoral, the Church has the duty to disobey it and fight it, as many churches did during the rise of Nazi Germany. This may be dangerous, but Christ never promised that it would be safe. One of the reasons that the Church grew so rapidly in ancient Rome was that people were impressed with the faith of those who chose to die horribly rather than deny their faith. They did not adjust to the demands of society, and as a result society adjusted to their beliefs—three centuries later the Roman Empire was Christian.

“Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation, of him shall the Son of Man be ashamed” (Mark 8:38).

Father Rick Lorch

Be Wordly Wise

Kudos

Of all the foreign words in our vocabulary, this is one of the most misused. It is a Greek word (κῦδος) that means glory or fame. It is pronounced to rhyme with “gloss” (*koo-doss*), not with “rose” (*koo-doze*). Despite its appearance in English as a plural, it is singular (the Greek plural is *kudois*). It is what is known as a “mass noun.” This is a singular noun that means either many of a single thing or much of something (“congregation” and “sea,” as in “a sea of controversy,” are mass nouns). There is no such thing as a kudo. Since it is a singular word, its usage should never be “He deserves many kudos for his achievement,” but rather “He deserves much kudos.”

Richard R. Losch+

Nice Word

German is noted for long words. Bagpipe in German is *Dudelsack*, and a bagpiper is a *Dudelsackspieler*. In German, the Edinburg Bagpipers Guild is *die Edinburgischedudelsackspielerengesellschaft*. So much for terse, clear language.

Richard R. Losch+

Men's Breakfast

This month, because Easter falls on the first Sunday, there will be no Interfaith Men's Breakfast. We will resume our breakfasts on the first Sunday of next month, May 3, at the Livingston First Presbyterian Church.

Richard R. Losch+

Rabbi

A Jewish minister, religious scholar or spiritual leader is called a rabbi. During the Babylonian Exile the Jews were not allowed to offer sacrifice or to worship God, although the Babylonian authorities encouraged education. The Jews set up schools, and in them surreptitiously taught their religion. To this day the Yiddish word for synagogue is *shul*, which comes from the German *Schul*, “school.”

The Hebrew word *rabbi* (רַבִּי) is usually translated “teacher,” or more correctly, “my teacher.” It derives from *rab* or *reb* (רַב), which means a man who speaks with authority (“For he taught them as one having authority, and not as the scribes,” Matt. 7:29). It also means a man of importance, or even one of great intellectual or material substance who has the desire to share it.

Richard R. Losch+

ECW Yard Sale

The ECW will have a yard sale May 14-16 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 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

Evening Prayer and Parish Supper

Our April service of Evening Prayer will be on Wednesday, April 15th, at 6:00 p.m. with a Ham Po-Boy and Salad Supper following in the parish house. Sliced ham and hoagie buns will be furnished and signup sheets for sandwich "fixings", potato chips, salads, 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. As always there will be plenty of good food and fellowship. Please make your plans to attend.

Hiram Patrenos

Easter Flowers

Each year St. James' Church offers the opportunity to remember loved ones through donations to the Altar Guild, which provides the lilies and altar flowers in the church for Easter services. If you wish to make a donation for this—In Memory of, In honor of, or In Thanksgiving for—forms are available at the back of the church or you may print this information clearly and mail it along with your contribution to Carolyn Patrenos, P. O. Box 399, Livingston, AL 35470. Checks should be made payable to St. James' Altar Guild. Because of the increased costs for these flowers, we ask for a minimum donation of \$25.00 for memorials. Publication deadline for inclusion in the Easter bulletin is Wednesday, April 1. Your donation is tax deductible.

Hiram Patrenos

ECW News

The Superbowl Sunday Po'boy sales of 427 sandwiches exceeded last year's sales. Thanks to everyone who worked so hard to make this project a success!

The new ECW officers are Rosalie Dew, President; Madelyn Mack, Vice President; Sharon Underwood, Secretary; and Virginia Derby, Treasurer.

Here are some upcoming ECW activities:

- The Sucarnochee Folklife Festival is Saturday, April 18th from 10 to 4. The group will sell baked goods as well as candy.
- The 2015 Antique Alley Yard Sale is May 14-17. Setup for the sale will be on Wednesday, May 13. The sale, which is always held on the Thursday through Sunday following Mother's Day, is a 502 mile long roadside sale along U.S. Highway 11 from Meridian, Mississippi to Bristol, Virginia. Keep this sale in mind as you clean out closets and attics. Items can be stored in the shed behind the rectory.
- The May birthday party at Sumter Health and Rehab Center is planned for May 6th.

Join the ECW in fellowship, outreach, and fundraising. Your support can make a difference.

Sharon Underwood

Supposedly, watching two hours of violence in a movie or video game has no influence on our behavior. However, a 30-second Super Bowl ad is worth \$3.8 million because it will make us want to run out and buy the product. Where is the logic of this?

ECW Food 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 18th. Please make your plans to attend and enjoy a day of great food, entertainment, and interesting art and crafts.

Hiram Patrenos

Holy Week & Easter

† **The Sunday of the Passion: Palm Sunday:** On Sunday, March 29th, our observance of Holy Week will begin with the celebration of the Liturgy of the Palms and Holy Communion at St. James' at 11:00 a.m.

† **Monday-Friday of Holy Week:** Livingston United Methodist Church will host its traditional noonday services featuring devotionals by area clergy, with lunch following in the Fellowship Hall.

† **Maundy Thursday:** Holy Communion and the Stripping of the Altar at St. James' at 6:00 p.m.

† **Good Friday:** Liturgy for Good Friday and Holy Communion from the Reserved Sacrament at St. James' at 5:00 p.m.

† **Easter Day:** The First Presbyterian Church will host the Community Sunrise Service at 6:30 a.m. at the Livingston Civic Center. St. James' will celebrate the Day of the Resurrection with Holy Communion beginning at 11:00 a.m.

Hiram Patrenos

Is there another word for "synonym"?

The Crusades

Just to set the record straight despite the popular misunderstanding, the problems in the Middle East are not the result of the Crusades. In fact, they go back at least 3500 years before the Crusades. Also, modern anti-Christian propaganda notwithstanding, the Crusades were not a wanton act of aggression by Christians against innocent Muslims who were just minding their own business in Palestine. Rather, they were the European Christians' response to vicious acts of aggression by the Muslim Seljuk Turks, whose slaughter of Christians and desecration of holy places in Palestine had become intolerable. Palestine was a peaceful Christian nation when the Muslims first conquered it in the early 7th century. At first there was a tense but tolerable relationship between the Muslims and Christians. The Seljuks invaded Palestine in the 11th century, and their abuse of Christians and even other Muslims was brutal. The Christians decided it was time to take Palestine back, and launched the First Crusade in 1103. It is true that there were many savage acts on both sides during that barbarous era. There were no "good guys and bad guys" in the Crusades—both were equally bad—but the Christians did not institute the conflict, and the Muslims deserve at least as much of the blame for it. To put it childishly, "they started it."

Richard R. Losch+

Recently seen on *Facebook*:

"I just replaced the cat litter with 44 packages of Pop Rocks . . . and now we wait."

The Stone Sealing Jesus' Tomb

The gospels tell us that when Jesus was taken down from the cross he was laid in the tomb of Joseph of Arimathea, a rich merchant and disciple of Jesus who was living in Jerusalem (Matt. 27:60). It has always been the common assumption that the tomb was sealed by rolling a large disk-shaped stone over the entrance, although scholars have not been convinced of that for a long time. Archaeologists have found only four tombs from that era in all of Judea that were sealed in this way, and they were the tombs of wealthy royals. The disk became common by the Byzantine era a couple of centuries later, but in Jesus' time it was quite rare. Most tombs were sealed with a stone shaped rather like a square champagne cork that was pushed into the entrance of the tomb to plug it, and it is very likely that this was how Jesus' tomb was sealed. Most scholars agree.



The problem with this is that the gospels refer in several places to rolling the stone (Mk. 15:46). All the words used to refer to rolling the stone use the Greek root *kulio* (κυλιω), which from classic times has meant simply “to roll.” A couple of scholars have tried to argue that it could also mean “to remove,” but there is no such use of it in any ancient Greek literature. The two com-

pound verbs that are used are *proskulio* (προσκυλιω), “roll up to” and *apokulio* (αποκυλιω), “roll away from.” The German scholar of Greek Urban von Wahlde says that there would be no problem with using these words if the process involved any form of rolling. Even though the cork-shaped stone would not have rolled as easily as a round one, the easiest way to get it into position to shove it in and plug the opening would have been to roll it there. In opening the tomb, they would have pulled it back, then rolled it to one side.

There being a reasonable explanation for the use of the “roll” verbs, most scholars now accept that Jesus' tomb was sealed with a square stone, not with the round disk that is traditional in most paintings of his burial and Resurrection. Because it would have been so important to the early Christians, it is likely that they would have remembered the location of his burial and Resurrection. Thus when Saint Helena (the mother of the Emperor Constantine I) located the tomb 300 years later, there is a good probability that it really was the true site. Constantine built the Church of the Holy Sepulchre there. The tomb was venerated for centuries, but when the Seljuk Turks invaded Jerusalem for the second time at the end of the 11th century, they took pickaxes to the stone that sealed the tomb and reduced it to rubble. This was one of the many desecrations of holy places that led to the launching of the Crusades.

Richard R. Losch+

Bad Dog!

Today we consider the dog to be man's best friend. The loving bond between humans and dogs goes back at least 12,000 years.¹ We coddle our dogs, spend a fortune feeding and accommodating them, clean up after them, and excuse their bad behavior simply because we love them and they apparently love us.

Not every culture has been as fond of dogs as we are, however. In biblical times, dogs were not at all well regarded in Palestine, although some of Israel's pagan neighbors kept them as pets. The Jews, however, held them in contempt. Some farmers and shepherds used them because they are good herders, and they were occasionally used for hunting or to guard property, but otherwise they were scorned and rejected. Fortunately for both dogs and their owners, dogs are by far the most popular pet in modern Israel, and are well loved by most Jews today. Figurines, drawings, skeletal remains and even dog collars indicate that by the Persian and Hellenistic periods (5th century BC and after) this attitude had changed significantly, and the Jews were keeping dogs as pets. Dogs were popular with both the Persians and the Greeks, and this undoubtedly influenced the Jews during the time that they were under Persian and Greek control. Sadly, the ancient animus toward dogs has shift-

ed today to the Muslims, who hate them and consider them to be as detestable and ritually unclean as pigs.²

There are many passages in the Bible that indicate the lack of regard the ancient Jews had for dogs. There is evidence that it was acceptable to abuse them.³ A common insult implying that someone was worthless was to call him a dog.⁴ In the New Testament, to compare someone with a dog meant that he was evil.⁵

Ancient attitudes toward animals often depended on the behavior that people observed in them. For example, pigs are actually very clean and intelligent animals. They have no internal cooling system, however, so to keep cool and to control ticks they have to keep their skins moist. In most parts of the world there is no shortage of streams, pools and mud for them to wallow in, and pork was a popular meat in Europe, Asia and Africa. In the arid Middle East, however, pigs often have to resort to wallowing in their own body waste. People saw this and naturally concluded that any animal that would do such a thing must

² The Qur'an says nothing about dogs. The *Hadith* is the collection of ancient Islamic writings and sayings attributed to Muhammad, and is the foundation of Muslim theology. It abounds with statements that Allah and his angels detest dogs, and that they are impure and equivalent to Satan, and should be killed.

³ 1 Sam. 17:43; Prov. 26:17

⁴ 2 Kg. 8:13; Ex. 22:31; Deut. 23:18; 2 Sam. 3:8; Prov. 26:11; Eccles. 9:4; 2 Sam. 9:8; 1 Sam. 24:14

⁵ Phil. 3:2; Rev. 22:15

¹ Cats were not domesticated until about 4,000 years ago, which may explain why they are more independent than dogs and are better equipped to survive on their own in the wild.

be detestable to God (or the gods), and declared them ritually unclean. This still survives today in Jewish and Muslim dietary law.¹ In the same way, the ancient Middle East abounded with packs of wild dogs. They were dangerous predators, and they often resorted to eating dead bodies.^{2,3} This behavior would hardly ingratiate them to humans.

The Hebrew word for dog is *caleb* (כלב). It is rather interesting that one of the greatest heroes of the Exodus, behind only Moses, Aaron and Joshua, was Caleb the Judahite, whose name means “dog.” Of the twelve spies Moses sent into Canaan to see if it could be conquered, only Caleb had the faith to say that with God’s help it could be conquered despite its strong armies and fortifications (Num. 13:1-33). Because of this, he and Joshua, Moses’ lieutenant, were the only Israelites who had actually lived in Egypt

who were allowed to enter the Promised Land. To reward his faith and service, Joshua gave Hebron to Caleb and his heirs forever (Num. 14:24). There is no explanation given for Caleb’s name. The Egyptians liked dogs, and it is possible that the Israelites’ dislike for them did not develop until after the Exodus, when they moved into the wilderness and experienced the roaming packs of wild dogs. Caleb’s name might not have been considered an insult when it was given him as an infant in Egypt.

Richard R. Losch+

(With thanks to Ellen White, Ph.D.,
Biblical Archaeology Society,
for much of the information)

The Clerical Collar

The white clerical collar, often miscalled the “Roman collar,” is a relatively modern item of clothing for clergy, having been invented in the mid-19th century. It has no kinship to the ancient Roman slave collar, despite the claim of some that it is emblematic of the priest’s being a servant of God. While that may be a reasonable symbolism to assign to it, it was not its original intent.

For most of the Church’s history, the robes of a clergyman denoted his standing or authority. From the early Middle Ages the standard street garb of a priest was a cassock, and this was sufficient to identify him as such. Additions such as a sash, colored piping, a soutane (short shoulder cape), a hat of a particular design, etc. further identified his rank. In the west the cassock buttoned in the front, and in

¹ It is not likely that the ban on pork was a health concern. The appearance of symptoms of trichinosis can take weeks, so it is improbable that they would have associated the disease with the eating of pork.

² 1 Kg. 14:11; 16:4; 21:19, 21:23; 23-24; 22:38; 2 Kg. 9:10, 36

³ This is why a common means of burial throughout the Middle East was to bury the body in the ground and then cover the grave with a pile of stones called a cairn, to keep animals from digging it up. Anyone passing the grave would refresh it by tossing another stone on it. To this day when Jews visit a grave they customarily leave a pebble on the gravestone. This can be seen at the end of the film *Schindler’s List* when the Jews Schindler saved during the Holocaust visit his grave.

the Slavic countries it buttoned on the side, but in either case it was generally a simple black gown. Except for the wealthy and powerful clergy, who might wear fine linen or silk, the cassock was usually made of homespun wool. This would often chafe at the neck, so they would wrap a piece of softer cloth around the neck. This cloth was not intended to show, but sometimes it would show at the front of the tunic collar of the cassock.

After the Reformation most Protestant and Anglican clergy were anxious not to be confused with Roman Catholic priests, and thus did not wear cassocks. Most Protestants wore no identifying clothing because of their doctrine of “the priesthood of all believers,” while Anglican priests wore gowns that were essentially modified academic gowns. In the Church of Scotland (Presbyterian), not every clergyman was licensed to preach. Those who were wore a short white necktie. In time this evolved into two white linen tabs that hung down from the collar. These are still common among many Presbyterian and Lutheran clergy (and a few Anglicans), and are called “preaching tabs.”

By the mid-19th century many Anglican clergy returned to the wearing of cassocks, and to avoid the chafing they would often turn their shirt-collars down over the collar of the cassock. According to the *Glasgow Herald* of December 6, 1894, the detachable clerical collar was invented by the Rev. Donald Mcleod, a Glaswegian Presbyterian minister. It was made of starched cotton or linen, and

was attached to the shirt by collar-buttons at the front and back. Clergy, to distinguish themselves as such, started wearing black shirts with these collars even when they were not wearing traditional gowns or cassocks. Men’s detachable collars were becoming popular, and Mcleod’s collar was essentially a normal collar worn backwards. Hygiene was primitive in the 19th century. Men generally wore the same shirt for days or even weeks, changing only the collars and cuffs as they became visibly dirty.

Until the middle of the 20th century only Roman Catholic and Anglican priests and a few Presbyterian and Lutheran ministers wore the clerical collar. After the Second Vatican Council (1962-65) the wearing of cassocks on the street by Roman Catholic priests became much less common, and the black shirt with a clerical collar became the standard street wear (today shirts of other colors are also seen occasionally). Today it is commonly seen among clergy of all denominations. More traditional clergy, particularly Roman Catholic and some Anglican priests, wear a “collaret” or a shirt that displays only a small square of the collar in front, emulating the tunic collar of the cassock. Today clerical collars are almost universally made of soft plastic that looks like cloth, although a few traditionalists still wear linen.

Richard R. Losch+

So making guns illegal will take them off the street? Great! We should make heroin and meth illegal, too.

The Oldest Gospel?

Dr. Craig Evans of Acadia Divinity College in Nova Scotia claims that a research team has found a first century fragment of the Gospel According to St. Mark in, of all places, an Egyptian mummy's mask. The fragment is dated before 90 AD, less than 60 years after the Resurrection. If confirmed as genuine it will be the oldest gospel fragment ever found, and the only one from the 1st century.

Scholars agree that Mark's gospel was the first of the four to be written, and it may well have been an important source for the gospels of Matthew and Luke. It is the shortest of the gospels, describing only a few of the events of Jesus' adult life. It ignores his birth, and tells nothing of his appearances after the immediate account of the Resurrection.

Egyptians believed that the only way to enter the afterlife was to be properly mummified and buried. Part of the mummification process was to make a mask of the deceased so that the gods would recognize him when he entered their kingdom. Kings and the very rich had masks of pure gold,¹ but most Egyptians could not afford that. The upper classes had masks of carved wood overlaid with gold, but that was still too costly for most people. The average mask was made of papier-mâché, but even that was ex-

pensive. The poor simply had their faces wrapped in wet paper which, when it dried, formed a sort of mask that would show the deceased's real face when his mummified face had become dried out and distorted. Even plain paper was expensive, however, so they would use paper that had already been used and was now considered worthless. A pagan Egyptian would have had little regard for a Christian document. Apparently there was a copy of Mark's gospel available to the workers who prepared this mummy, so they used it for his mask.

Dr. Evans' discovery has not been published or undergone peer review, but a number of scholars have affirmed their belief in its validity. The lead scholars refuse to make a statement until the findings are published. Notwithstanding, a good deal of information has leaked out. Apparently the date of the document has been determined by carbon-14 dating, handwriting analysis, and the analysis of other documents found in the mask.

The jury is still very much out. If the dating is off by only a few decades, this will end up being simply another ancient gospel fragment. On the other hand, if the document is genuine and its dating is accurate, this is a truly exciting discovery.

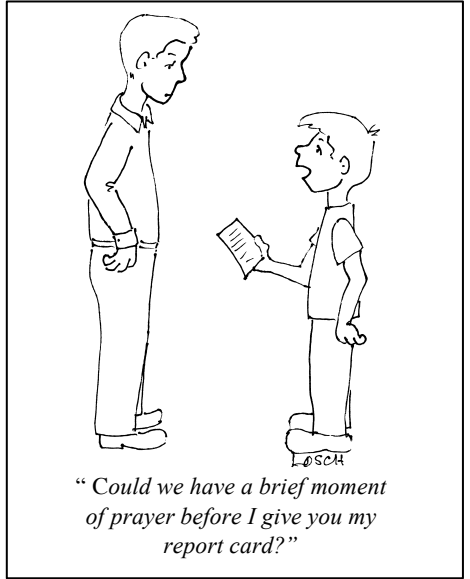
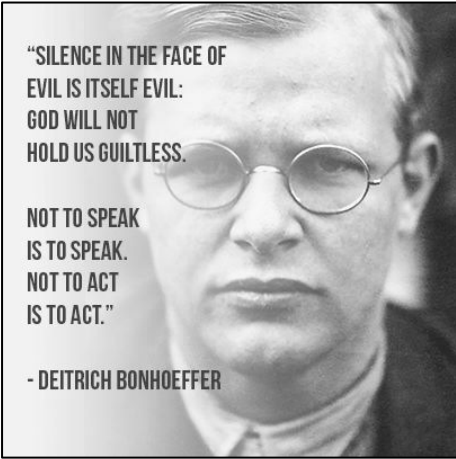
Richard R. Losch+

¹ Most of these have been lost to ancient grave robbers, but a few have survived. One of the greatest treasures of ancient Egypt is the gold burial mask of the boy-king Tutankhamen ("King Tut"), who reigned 1332-1323 BC.

The Egyptologist Howard Carter discovered King Tut's tomb in 1922. His patron was George Herbert, the Fifth Earl of Carnarvon. Lord Carnarvon's castle, Highclere, is the castle used in the filming of "Downton Abbey."

JAMIE

by Richard R. Losch



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