

# THE EPISTLE

Saint James' Episcopal Church  
Livingston, Alabama

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April 2022

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

In recognition of Maundy Thursday (April 14), our cover painting this month is *Christ Blessing the Bread and Wine* by Carlo Dolci (1616-1686). It is a small painting, oil on canvas, measuring 19"x15", and was completed sometime in the late 17<sup>th</sup> century. It was recently sold at auction, and its buyer has not been disclosed. It depicts Jesus at the Last Supper consecrating the first Holy Eucharist. Typical of paintings of the era, Jesus is wearing the clothing of 17<sup>th</sup> century Italy, not that of 1<sup>st</sup> century Galilee. Also, the paten (plate) and chalice that Jesus used at the Last Supper would undoubtedly have been very plain, probably of wood or pottery, and not the beautiful jeweled gold sacramental vessels depicted in the painting.

Carlo Dolci was a Florentine painter of the Baroque period. He was noted for his religious paintings, and for often painting several very similar versions of the same subject. There are at least four versions of this painting, differing only in the details. Dolci was born in Florence in 1616, and as a small boy was recognized for his artistic talent. He apprenticed at an unusually young age to Jacopo Vignali, and at age 11 he attempted a life-sized portrait of Saint John for which he received widespread acclaim. His only drawback was that he was so painstaking in his work that according to his biographer Filippo Baldinucci, he once spent several weeks working on a single foot. Fresco painting was very popular in Florence in his time. Fresco is painting in tempera on wet plaster, and it must be done quickly before the plaster dries. Dolci's scrupulous attention to detail made him too slow to do frescoes, so he lost out on a number of lucrative commissions. Most of his paintings were relatively small, although he did do a few life-sized ones.

*The Epistle* is published monthly except August by Saint James' Episcopal Church, P.O. Box 446, Livingston, AL 35470-0446, the Rev. Richard R. Losch, Editor, email [rlosch33@gmail.com](mailto:rlosch33@gmail.com), Phone 205-499-0968. Copr. © 2022, Richard R. Losch. Permission is granted to reproduce text items in church newsletters or bulletins (but not on the Internet or digitized) as long as they are reproduced completely and in print, and credit is given.

He was noted for his piety. During Passion and Holy Weeks every year for many years he would paint a new portrait of Christ wearing the Crown of Thorns. He was deeply affected by the death in 1680 of his daughter Agnes, who was also a painter. His deliberateness produced exquisite detail that impressed others, but it upset him. In 1682, when he realized that Luca Giordano, who was nicknamed “Fa Presto” (“Works Fast”), could paint more in five hours than he could in five days, he fell into a depression from which he never fully recovered. Carlo Dolci died in Florence in 1686 at age 69.

*Richard R. Losch+*

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

The early Christian theologian Origen (AD 185-254) proposed that a loving God would not condemn anyone to eternal damnation, and thus all (possibly even Satan) may eventually be saved. This is called the Doctrine of Universal Salvation, or Universalism, and it was firmly condemned by the Church as heresy at the Council of Constantinople in AD 543. Note that it took almost three centuries of consideration of the matter before the Church was sure enough to take a final stand on it. Origen said that he did not intend it to be an official teaching of the Church, but only that he was putting forth the idea because it was worthy of being explored and discussed. Notwithstanding, despite his other brilliant works and the fact that he did not present it as doctrine, he is often condemned today as a Universalist heretic. His wish, however, has been fulfilled. For almost 1800 years the concept has indeed been explored and discussed. It is taught in some Protestant sects, and is alive today in the Roman Catholic Church in the controversial teachings of Hans von Balthasar and Bishop Robert Barron. I do not bring this up to argue either side of the question. It is far too complex for this venue, but it serves as a valuable reminder of the importance of keeping open the consideration of things with which we may disagree. In fact, it is far more important to continue exploring things with which we disagree than those with

which we agree. Over the centuries, an amazing number of brilliant insights about salvation theology have come to those who were exploring arguments on both sides of the question of Universalism. Thomas Jefferson wrote, “If I could read only one newspaper, I would read my opponent’s.” Not only would this tell you what your opponent is thinking, but it might well stimulate some great ideas about how to confront his position. We live in an increasingly divided and polarized society, and it is thus increasingly tempting to read and listen only to things that we want to see or hear. While we must never be afraid to say, “You are wrong” when we truly believe it to be so, we must also never be afraid to say, “I could be wrong.” The only way we can be sure is to look beyond what is comfortable.

*Father Rick Losch+*

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## ***Be Wordly Wise***

The capital of China is Beijing, but until fairly recently it was universally known in the West as Peking. That was what it sounded like to the original European explorers to arrive there, so that is how they spelled it. It was not until the middle of the 20<sup>th</sup> century, when we first started to take China seriously, that we began spelling and pronouncing its capital right. So it is now with the capital of Ukraine. The Cyrillic is Київ (Kyiv) in in Ukranian and Киев (Kyev) in Russian. Because the Soviet Union held it, in the West it has been transliterated Kiev and mispronounced *key-yev*. It is not pronounced *keeve*, even though we frequently hear it that way in the news. We should pronounce it as the Ukrainians do, with two syllables, with the accent on the first: *key-yiv*. We will always have Peking Duck and Chicken Kiev on the menus of five-star restaurants, but now that Ukraine is so prominent in world affairs, we should at least learn to spell and pronounce its capital correctly.

*Richard R. Losch+*

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*Good judgment comes from experience, and  
much of that that comes from bad judgment.*

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## ***Will the Real Antipas Please Stand Up<sup>1</sup>***

For all of his despotism and bad reputation today, Herod the Great was a very competent ruler. He was completely loyal to Rome, and the Romans loved him as much as he loved Rome. He ruled over a huge section of the Roman Province of Syria, including Judea and Galilee. When he died in 4 BC,<sup>2</sup> the Romans, who trusted him, had very little trust in his any of sons. They therefore divided his kingdom up among three of them, Archelaus, Philip and Antipas. They appointed Archelaus the Governor of Judea, Idumea (Edom) and Samaria; Philip the Tetrarch of Etruria and Trachonitis; and Antipas the Tetrarch of Galilee and Perea.<sup>3</sup> When the Bible refers to Herod we have to be careful to note which Herod, because there were several.

Herod Antipas is something of an enigma. If we read the Bible carefully, he can be seen either as a depraved monster or as a confused and superstitious weakling who, although basically corrupt and self-indulgent, wanted to be a good ruler. In Matthew and Mark, he appears to be indecisive about who Jesus is. He regrets having killed John the Baptist because he is afraid that he had killed a prophet (Matt. 14:9, Mk. 6:26). He had been forced to kill John. In a lustful drunken stupor, he publicly promised Salome anything she wanted, and he could

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<sup>1</sup> See "Antipas—the Herod Jesus Knew" by Morten Jensen, *Biblical Archaeology Review*. September/October 2012

<sup>2</sup> While that date has been accepted for decades, modern scholars are beginning to question it. It is possible that Herod died as late as AD 1.

<sup>3</sup> The Romans gave conquered nations the illusion of home rule by allowing local (though often Roman-appointed) kings to rule under Roman guidance. They often divided kingdoms into four parts called tetrarchies ("four-rules"), each ruled by a tetrarch instead of a king. In later years the divisions could be anything from two to five, but they still called the rulers tetrarchs. Archelaus was the worst of Herod's sons, so instead of naming him tetrarch, the Romans simply appointed him governor. In AD 6 he was exiled to Gaul for corruption. When the Holy Family returned from Egypt, they settled in Galilee rather than Judea, because they believed Herod Antipas to be less dangerous than Herod Archelaus (Matt. 2:22).

not go back on that promise without a serious loss of face and thus of authority. He feared that Jesus was the resurrected John (Matt. 14:1f, Mk. 6:14ff). At the same time Matthew and Mark seem to indicate that Antipas was a serious life-threat to Jesus. When Jesus heard of John's execution "he withdrew from there in a boat to a deserted place by himself" (Matt. 14:13). We do not know whether it was to grieve or to hide from Herod. The Herodians took counsel as to how to kill Jesus (Mk. 3:6). With regard to Herod, Luke's gospel focuses mainly on Jesus' trial. He leaves us undecided as to whether Herod was really interested in Jesus but afraid of him, or simply wanted to have him killed (Lk. 3:19ff, 9:7ff, 13:31ff). He shows a basic cruel streak that was common to most of the Herods, but Luke's account leaves us unsure of Antipas's real attitude.

If we look at the archaeological record, we can get some clues about who the real Herod Antipas was. His father, Herod the Great, was an almost obsessive builder. He built palaces, fortresses and complete cities all over his realm, including the almost impregnable fort Masada, and the massive palace-fortress Machaerus, where Salome danced and John was beheaded. Antipas, on the other hand, was not much of a builder. He was responsible for a few buildings, but they were unimpressive, especially considering his father's accomplishments. His brother Philip minted huge numbers of coins. Most bore his own or pagan Roman images, both of which violated the Jewish proscription of graven images. Antipas, on the other hand, was conservative in his minting of coins, and to his credit it can be said that none bore any images that would be offensive to the Jews. He also maintained a sound and (for that time) equitable economy in his tetrarchy. Unlike most rulers of his era, he seems to have kept firm control over the oppression of the poor by the elite, even in the rural areas where such oppression was the norm. All things considered, the archaeological record indicates that while Antipas' rule was unimpressive, it was for the most part successful and reasonably just.

*Richard R. Losch+*

## ***The Cedars of Lebanon***

Lebanese cedar (*Cedrus libani*) has been a highly prized wood for millennia, not only in the Middle East, but throughout the world. This particular species of cedar grows primarily in the mountains on the northeast coast of the Mediterranean in what was ancient Phoenicia, now modern Lebanon. It is the national symbol of Lebanon, and is on its flag. It is found growing sparsely in southern Turkey, Cyprus and Syria, but to this day its greatest source by far is still Lebanon. It is a very large tree, so each tree provides a great number of large timbers and boards. It has many qualities that make it so desirable. Its grain is fine and straight, and it has a beautiful light yellow color, making it perfect for carvings and paneling. As it seasons it has almost no shrinkage, so it rarely cracks or warps. It has a pleasant scent that lasts for years, and it is highly resistant to insects and rotting, even when it is constantly wet. It is therefore one of the best woods not only for decorative and artistic work, but also for the building of both land structures and ships.

When King David wanted to build his palace in Jerusalem, he had access to plenty of money, stone and laborers, but he had no high-quality wood or skilled artisans. He had built a military and economic alliance with King Hiram (?) of Tyre (Phoenicia), and it appears that in the process they had also become personal friends.<sup>1</sup> The Phoenicians were the best builders and seamen in the world at the time. The King of Tyre sent cedar, carpenters and master stonemasons to build David's palace (2 Sam. 5:11). This was undoubtedly in exchange for gold, which David had in abundance. A generation later King Hiram did the same for Solomon (1 Kings 5:20), building him a palace and the First Temple in Jerusalem. He also sent to Solomon a

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<sup>1</sup> The Bible identifies him as Hiram, but it is likely that it was actually Hiram's father, Abibaal, who was the King of Tyre and David's friend. Hiram would have had to have been extremely old when he died if he had been the same king in both David's and Solomon's reigns. Abibaal's son and successor Hiram and David's son and successor Solomon were close friends. Hiram helped Solomon build both his palace and the first Temple.

master builder named Hiram Abi. He was the son of a Jewish widow whose husband had been a Tyrian.<sup>1</sup>

Lebanese Cedar was transported by sea whenever possible. The Bible says that the cedars were felled and prepared in the forests of Lebanon, then bound together into floats and transported by sea to the port of Joppa (modern Jaffa, a section of Tel Aviv), thence transported by land to Jerusalem (Ezra 3:7). Although the walls of the Temple were stone, the framework and undoubtedly the roof were cedar. It was also liberally paneled with cedar, so the building contained a huge amount of wood. This is why it was so easy for the Babylonians to destroy it when they conquered Jerusalem in 587 BC. Once they set the wood to burning, the whole structure collapsed. The greatest drawback to cedar is that the resins that give it its scent and protect it from water and insects are also highly flammable.

Lebanese Cedar was in great demand for shipbuilding because it resists rot (especially in salt water), and also resists teredo “worms” that bore into the hulls of wooden ships.<sup>2</sup> In about 1320 BC a treasure ship made mainly of Lebanese cedar sank off the Uluburun Peninsula in Turkey. When it was discovered in 1982, after being on the sea floor for 3300 years, it was still in an amazing state of preservation. So it was also with the so-called “Jesus Boat” that was discovered in the fresh-water Sea of Galilee in 1986. Much of its wood was Lebanese cedar that appears to have been reclaimed from previous uses to build the boat. Although the likelihood is slim that Jesus ever actually rode in it, it was from the first century AD, and is exactly the type of boat that he would have used as described in the Bible. Again, while all the other boards had rotted away, the cedar parts remained intact for over 1900 years.

*Richard R. Losch+*

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<sup>1</sup> Hiram Abi is identified in the Bible as a master bronze and brass foundryman, but it is evident that he was also the Master Builder. The Master Builder was the chief architect and superintendent of construction.

<sup>2</sup> Teredos are not actually worms, but small mollusks that use their shells to drill into wooden ship hulls, causing weakening and serious leaks.



## Caesar Augustus

Julius Caesar was a dictator, not the first emperor of Rome. It was his posthumously adopted grandnephew Octavius who would become the first Roman Emperor, seventeen years after Caesar's assassination. Adoption was a common practice in ancient Rome, and like marriage, was often done to unite families or secure inheritances. An adoptee was legally considered the blood descendant of his adoptive father. Adults could be adopted and often were, and sometimes the adoptee was even older than his adoptive father. Adoption could even take place posthumously in a man's will. This was the case with Octavius, who did not even know about it until Caesar's will was read. An adopted son took the full name of his new father, adding the suffix *-anus* to his own family name, thus turning it into an adjective. If Quintus Drusus Pilatus were adopted by Marcus Flavius Barbus, he would become Marcus Flavius Barbus Drusanus, or the Drusan Marcus Flavius Barbus.<sup>1</sup> In his will, Gaius Julius Caesar adopted Gaius Octavius Thurinus, the 19-year-old son of his niece Atia. By accepting the adoption, Octavius became Gaius Julius Caesar Octavianus, commonly known as Octavian. In 27 BC, after he defeated Marc Antony, the Senate awarded him the title Augustus, "Exalted One." From that time on his legal name was Gaius Julius Caesar Octavianus Augustus, but he was generally known as Caesar Augustus. He was the reigning emperor when Jesus was born. It is incorrect to call him Octavian until after his adoption in 44 BC, when he was 19. Before that he was Gaius Octavius.

*Richard R. Losch+*

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<sup>1</sup> The second name (*nomen*) was the clan (*gens*) name. The first name (*praenomen*) was given, and the third name (*cognomen*) was a family nickname. A man could have more than one cognomen. After his defeat of Carthage, Publius Cornelius Scipio was known as Publius Cornelius Scipio Africanus. After many stunning military victories, the general Gnaeus Pompeius Strabo ("the Cross-eyed"), was called Gnaeus Pompeius Magnus ("the Great"). He dropped Strabo, which had been his father's cognomen that he inherited. He is remembered today as Pompey the Great.

## ***Science: Observations and Conclusions***

A popular mantra these days is “Follow the Science!” It sounds like sensible advice until we ask ourselves, “What, exactly, is Science?” The word science means knowledge, and what we normally call science is knowledge that has been extrapolated from observed data by expert trained researchers. The accuracy and reliability of the data from which conclusions are extrapolated is every bit as important as the reliability of the conclusions themselves. It is not easy to determine what research or researchers we can rely on, because we do not always know the qualifications, motivation, or agenda of the alleged experts. Also, most of us have neither the training nor the access to reliable data to be able to draw our own conclusions. We also need to remember that unfortunately, “follow the science” can sometimes mean “follow the money.”

There are three levels of reliability of conclusions extrapolated from data: deduction, induction and abduction. The surest is deduction. If you have exactly six books on a shelf and you know that the weight of each book is exactly two pounds, you can deduce that the total weight of the books is twelve pounds. This is logical, and is consistent with the laws of nature and mathematics as we understand them. Accepting that the given data are accurate, it would be hard to argue with your deductive conclusion. To be certain, you could test it by weighing the six books together. Unfortunately, the word deduction is often incorrectly used as a synonym for induction and abduction.

The second level of reliability is induction, and it is almost as reliable as deduction. This is where you can test a conclusion by conducting experiments and observing their outcomes. If you repeat the same experiment over and over and get the same outcome every time, it is reasonable to accept as valid the theory that predicts those results. For example, all other factors being the same, if you hold up a stone and release it, it will fall toward the center of the earth. No matter how often you repeat this experiment, the result will be the same. A conclusion reached after repeated experiments have produced the same

result is an induction.<sup>1</sup>

The third level is abduction. It is by far the least reliable, yet people often tend to trust it as much as deduction and induction. Abduction is drawing a conclusion from observable data using only reason, logic and common sense. This is necessary when there is no way to test the observed data experimentally. Examples of this are the Big Bang, Evolution, and future changes in the climate. Since we cannot reproduce these in the laboratory, we can only abduce theories about them. As a less profound example of abduction, a body is found in an alley. The victim has been shot, his watch and ring have been forcibly removed, and his wallet is missing. A detective cannot reproduce the situation experimentally, but it is reasonable for him to conclude that the man had been mugged. This is a rational conclusion, but it happens to be incorrect. In fact, it was a gangland execution, and a dishonest passerby soon afterward discovered the body and stole the jewelry and wallet. The detective's abduction was perfectly logical, but it was nonetheless incorrect. Sherlock Holmes is often credited with great deductive skill, but he was actually endowed with great abductive skill. Abductive conclusions depend to some degree on faith. Theological and most philosophical conclusions are abductive. They require wisdom and insight, so to accept them we have to put our faith in those who have drawn them. We should examine the situation carefully, however, to be sure that we are not putting our faith in false prophets.

*Richard R. Losch+*

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<sup>1</sup>Let's not be casuistic and bring in relativity, quantum mechanics or string theory. On what scientists call the "macro level," the empirical world in which we live, the laws of Newtonian physics work just fine. Also, we have to be sure that all other circumstances really are the same. Aristotle incorrectly claimed that a rock will fall faster than a feather because it weighs more, and he showed it to be true by dropping both. He failed to account for the differences in shape that cause differences in air resistance. It would be nineteen centuries before Galileo would come up with the correct conclusion, and four more before astronaut David Scott would demonstrate on the moon that Galileo was right.

## ***The Abrupt Ending of Mark's Gospel***

The vast majority of biblical scholars agree that Gospel According to Saint Mark ends rather abruptly with verse 16:8a, “So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.”

They concur that everything beyond that is a later addition. Many have speculated that the author<sup>1</sup> intended to write more about the Resurrection appearances and the Ascension, but for some reason was cut short, perhaps by his martyrdom. Others have speculated that he did write more, but that it has since been lost. There is little doubt, however, that what follows the first part of verse 8 in most Bibles today is a forgery written long after the publication of the original gospel.

There are clearly two different added endings to Mark. The first is known as “The Shorter Ending,” 16:8b,

“And all that had been commanded them they told briefly to those around Peter. And afterwards Jesus himself sent out through them, from east to west, the sacred and imperishable proclamation of eternal salvation.”

The second, known as “The Longer Ending,” 16:9-19, was recognized as early as the 17<sup>th</sup> century to be a likely forgery, but it was so traditional that they decided to include it in the King James Version. Unfortunately, there are some who believe that God dictated the KJV word-for-word, and thus claim that calling this a forgery is an attempt by “liberal” scholars to destroy the Word of God. The Longer Ending is very early, because Saint Jerome included it when he translated the New Testament from Greek to Latin in the late 4<sup>th</sup> century AD. Modern linguistic scholars, however, have almost no doubt that 16:8b-19 was written by a different author than that of the rest of the book.

It is universally agreed that Matthew and Luke used Mark a

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<sup>1</sup> While ancient tradition ascribes it to Mark, and it could possibly have been he, the authorship is actually uncertain. John Mark was not an Apostle, but he was a young companion of Paul and his cousin Barnabas on their first missionary journey. Traditionally the upper room where the Last Supper took place was in a house owned by his mother, Mary of Jerusalem.

source, and there may be an even earlier one used by all three.<sup>1</sup> We are sure that Mark was written several decades earlier than the other three gospels. Even when the Bible was canonized in the 4<sup>th</sup> century, the Council knew that it was the earliest, yet they chose to put Matthew first. It is generally agreed that their reason was that they found Mark deficient, especially in its ending, and chose to put a more complete version first.

In the culture of ancient Rome, which was that of the early Church, it was not considered dishonest to write in someone else's name if you were sure that you were presenting his ideas. It was also not considered dishonest to edit someone's writings in order to make his meaning clearer. When some editor or scribe added the Shorter or Longer Ending to Mark, he was not being dishonest. He was simply trying to fill out what seemed to him to be missing, and neither addition is at all inconsistent with the teachings of the Church in his time or in ours. Today this would be considered stepping well over the limits of journalistic honesty, but that was not so 2000 years ago. Over the centuries these extra verses have become so traditional that most Bibles include them, even though they are known to be false. Most Bibles today, however, set them apart in brackets or otherwise indicate that they are not believed to be authentic.

*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. 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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<sup>1</sup> There is a hypothetical source called Q (from the German *Quelle*, source) that is said to have been used by Mark, Matthew and Luke. It is now lost if it ever actually existed. This explains why many stories are the same in all three gospels, sometimes with identical wording. Matthew, Mark and Luke are called the Synoptic ("Seen Together") Gospels. John wrote his gospel independently, and in a quite different style than the Synoptics.

## ***Daylight Saving Time***

Almost everyone hates the twice-a-year hassle of resetting their clocks and readjusting their biological rhythms as time switches back and forth to Daylight Saving Time (Saving, singular, not Savings). There is only a specific number of daylight hours on any given day, regardless of what the clock says. Ancient cultures had no problem with this. Until the Middle Ages, the length of an hour was not fixed, but varied with the length of the day. A day hour or a night hour was simply 1/12 of the time between sunrise and sunset or vice versa. Someone observed that DST is like trying to make a blanket longer by cutting a strip off the top and sewing it onto the bottom.

Despite the common legend, DST has nothing to do with giving farmers more evening light to work the fields. Farmers get up in the dark and go to bed in the dark regardless of what the clock says. In the 18<sup>th</sup> century Benjamin Franklin suggested that by “saving daylight” by moving the time ahead, one could save on the use of expensive lamp oil. The idea did not catch on until the late 19<sup>th</sup> century, when whales had become overhunted and the price of whale oil soared. It was first tried in New Zealand in 1880, and soon thereafter was tried in the United States. By the early 20<sup>th</sup> century most of the country (except some very rural areas) was lit by electricity. As the demand for electricity began to outpace its production, means were sought to conserve its use. On March 19, 1918 Woodrow Wilson signed the Standard Time Act. This established the five time zones, and standardized time throughout the whole country. The act permitted states to move the time ahead an extra hour in order to “save daylight” (Franklin’s phrase), and DST was officially born in the United States. The purpose was to reduce electricity use, thus freeing up more fuel for the war effort. Several states adopted it, with a wide variety of starting and ending dates. Eventually, more by mutual agreement than by law, the dates were uniformly set for the first Sunday of April and the last Sunday of September at 2:00 a.m. In 2007, under pressure from the candymakers’ lobby, who wanted

more daylight for Halloween Trick-or-Treaters, the ending date was moved to the first Sunday in November. In 2022 the starting date was moved back to the second Sunday in March.<sup>1</sup>

By World War II most states had adopted DST, and in 1942 it was made mandatory for all states, again to conserve fuel for the war effort. During that period it was called War Time. After the surrender of Japan in late 1945 the mandate was lifted, and states were no longer required to observe it. Today DST is not observed in several regions, most notably Hawaii and most of Arizona. Since 2017 eighteen states, including Alabama, have passed laws to remain on DST year-round. Because of the way the original law was written, any state may remain on Standard Time year-round, but permission of Congress must be obtained to remain permanently on DST. So far, Congress has ignored the requests of all these states to allow the change.

Whether or not the system works has been a matter of debate for years. Several government and independent agencies have investigated it, and they are about equally divided among those who say it has a positive, insignificant, or negative effect on energy conservation and fuel use. All agree, however, that in any case the effect is small at best.

*Richard R. Losch+*

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## ***LUMC Holy Week Services Resume***

After a two-year break because of Covid-19, the Livingston United Methodist Church will resume its traditional noon Holy Week services. Each day, Holy Monday through Good Friday, there will be a brief service and a homily by a local clergyman, followed by a luncheon hosted by the Methodist ladies. I will be the preacher on Monday. All, regardless of church affiliation, are invited to this decades-old Livingston tradition. We are grateful to the LUMC for this gift to the community.

*Richard R. Losch+*

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<sup>1</sup> The original dates were chosen based on the Spring and Fall Equinoxes. The time of 2:00 a.m. Sunday seemed least intrusive on people's routines.

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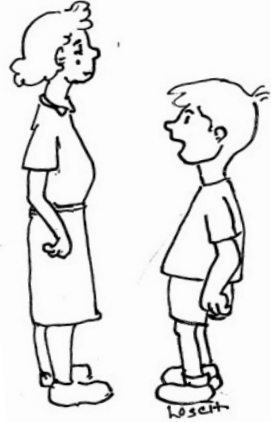
## *A Touch of Trivia*

Shortly after the attack on Pearl Harbor, Japanese pilot Nubuo Fujita dropped four thermite bombs on the forest outside Brookings, OR. He hoped to start a forest fire that would destroy the neighboring towns, but it was the rainy season, and the fires fizzled out with minimal damage. That was the only Japanese air attack on the continental USA. In 1962 Brookings invited Fujita and his family to their annual azalea festival, and received them warmly. He presented the town with his most valued possession, a Samurai sword that had been in his family for 400 years.

*Richard R. Losch+*

JAMIE

by Richard R. Losch



*"Mommy says you have a beauty mark, but it just looks like a mole to me"*



Saint James' Episcopal Church  
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