

THE EPISTLE

Saint James' Episcopal Church
Livingston, Alabama

Volume XXVII, Number 1

January 2020



January 2020

This Month's Cover

Our cover this month is *The Adoration of the Magi* by an anonymous Flemish painter known as the Master of 1518. Completed sometime in the early 16th century, it is oil on a wood panel and measures 2'8"x2'4". It is on display in the Honolulu (Hawaii) Museum of Fine Art.

The Bible does not identify how many Magi there were, but because of the three gifts of gold, frankincense and myrrh, tradition has treated their number as three. They were not kings, but sages (“Wise Men”) called Magi. Magi were noblemen who were advisors to the Persian Emperor, and as such they would have been astrologers. Their visit to the infant Jesus is celebrated on the Feast of the Epiphany, January 6, and denotes the fact that Christ came to save not only the Jews, but the Gentiles as well. Medieval tradition, rising from the multitude of so-called Chancel Plays, identifies them as being kings, one Persian, one Indian, and one Arabian (thus representing many nations), and names them Melchior, Gaspar and Balthasar. Because Indians are generally dark-complexioned, many paintings of them depicted Gaspar (on the right) as black. Notwithstanding, most scholars today are convinced that all of them, however many there were, were Persian Magi and not kings. Two are waiting to present their gifts, and one is kneeling before the Blessed Virgin and kissing the foot of the infant Jesus. Saint Joseph stands behind the Virgin. The boy in the background probably represents a page, kneeling as he hands the golden vessel to his master. Note that the scene is in a house, not in the traditional stable. The Magi visited long after Jesus’ birth (possibly several months later), and Matthew tells us that they came into a house where they found the Holy Family (Matt. 2:11; see “No Room in the Inn” in last month’s *Epistle*).

The Epistle is published monthly except August by Saint James’ Episcopal Church, P.O. Box 446, Livingston, AL 35470-0446, the Rev. R. R. Losch, Editor, email rlosch33@gmail.com, Phone 205-499-0968. Copyright © 2020 Richard R. Losch. Permission is granted to reproduce text items in parish newsletters or bulletins (but not on the Internet or digitized) as long as they are reproduced completely and in print, and credit is given.

Unlike Italian paintings of that era, there are no *putti* (“baby angels”) and the Holy Family have no halos. These devices were not common in Dutch painting.

In the late 15th and early 16th centuries there were many painters, mainly Dutch and Flemish, who are known only by their unsigned works. Since it was the tradition of the Antwerp Mannerist School not to sign religious paintings because they were offerings to God, it is very difficult to identify many of these masters. Each is most commonly known as the Master of the city or region in which he worked. This particular painter is named after a date on a wooden altarpiece that he made in 1518 in Saint Mary’s Church, Lübeck, Germany, and so he is called the Master of 1518. Many scholars have identified him with Jan Mertens the Younger or Jan van Dornicke, and some say that all three were the same person.

Like most of his Flemish contemporaries, the Master of 1518 painted the physical surroundings of his subjects in great detail, particularly those of the natural world. In the tradition of the Dutch Masters, his brushwork is invisible. Flanders was famous for the manufacture of beautiful textiles, and he follows the Flemish tradition of portraying in his painting the delicate brocades, embroidery, and gold and gem borders of the Flemish clothing of that period.

Richard R. Losch+

A Word from the Editor

For Alabama, this is a year of two important elections—one critical to the future of our Diocese, and the other critical to the future of our country. I don’t suppose that the election of the Bishop of Alabama in January will engender the heat of emotion that the November national election will, but it is nonetheless very important to our future as a Diocese, and that in turn can affect the health of the Church as a whole. In both cases, we have a responsibility to make our decisions prayerfully, based on objective facts and serious consideration, and not thoughtlessly, based on prejudice, emotion, or unthinking loyalty to a particular liturgical, political or socio-economic ideo-

logy. I cannot imagine anyone disagreeing with that, but I can imagine many ignoring it. It takes a lot of work to get the facts, and we won't get them just from a few Facebook pages or by following only the news media with which we agree.

I must admit that I cringe when I hear an interviewer ask, "How do you feel" about such-and-such an event or situation. I am not interested in how someone feels about it, I want to know what he thinks about it. Feelings are rarely rational—thought is. There is a Hebrew adage that deals with that quite well. It is a clever play on words that is lost in translation, but in effect it says, "Put your head before your heart and you are a king; put your heart before your head and you are a fool."¹ As we choose our leaders for our Diocese and our nation this year, we must pray for the guidance that gives us the wisdom, strength and courage to be kings rather than to be fools.

Father Rick Losch

Annual Parish Meeting

At the Annual Parish Meeting held on Sunday, December 8th, Joe Moore and Rosalie Dew were elected to the Vestry for terms expiring on December 31, 2021, replacing Roy Underwood and Ethel Scott whose terms expired December 31st, 2019. Other members of the Vestry are Hiram Patrenos and Madelyn Mack whose terms expire on December 31, 2020. The Treasurer, Mr. Patrenos, gave a financial report, and reports were made for the Episcopal Church Women, the Daughters of the King, and the Altar Guild. The Vestry met following the Annual Meeting and elected the following officers for 2020: Hiram Patrenos, Senior Warden; Joe Moore, Junior Warden; Hiram Patrenos, Treasurer; and Fr. Losch, Clerk. Thank you to Mr. Underwood and Mrs. Scott for their dedicated service to the Vestry and St. James'.

Hiam Patrenos

¹ Head is *moch*; heart is *lev*. Put the head before the heart, the *m* before the *l*, and you are a *melek* (king). Put the heart before the head, the *l* before the *m*, and you are *lemek* (a fool [literally, good-for-nothing]).

Every Member Canvass

Thank you to everyone who has returned their pledge cards. If you have not yet completed your pledge card, it is not too late. Pledge cards are available on the table at the rear of the church. Please prayerfully consider your commitment to St. James'. Cards may be placed in the Alms Basins or mailed to St. James' Church, P.O. Box 446, Livingston, AL 35470.

Hiram Patrenos

Parish Directory Update

We will be updating the Parish Directory during January. Please review it for an errors and/or omission and give any additions or corrections *in writing* to Hiram Patrenos, or e-mail them to him at patrenoj@bellsouth.net. The updated directory will be available on the first Sunday of February.

Hiram Patrenos

DHR Food Pantry

St. James' is responsible for supplying the Department of Human Resources Food Pantry with canned goods during the month of January. Please plan to bring canned goods (no perishables) each Sunday and leave them in the box in the vestibule or in the basket in the back of the church.

Hiram Patrenos

Respectful Graffiti

We think of graffiti as disrespectful vandalism, and most of it is. In ancient times it was just as common, and usually as vulgar and destructive as it is today, yet there were exceptions. Almost every temple in the ancient Egyptian and Greco-Roman worlds was filled with graffiti, the only difference being that most of it was respectful and reverent. People would write and engrave on the walls requests to the gods, declarations of thanksgiving, statements of praise, and promises of gifts or deeds in honor of the gods.

Richard R. Losch+

Episcopal Election

On Saturday, January 18 clergy and lay delegates of the Diocese of Alabama will convene at the Cathedral Church of the Advent in Birmingham for the purpose of electing a new Bishop Coadjutor for the Diocese. Bishop Sloan is planning to retire soon. The Coadjutor will serve with him until that time, then succeeding him as the 12th Bishop of Alabama.

The Standing Committee has vetted and approved four candidates for the office: the Rev. Dr. Glenda S. Curry, Rector of All Saints', Birmingham, Alabama; the Rev. Evan D. Garner, Rector of St. Paul's, Fayette, Arkansas; the Rev. Allison Sandlin Liles, Priest-in-Charge of St. Stephen's, Hurst, Texas; and the Rev. Aaron D. Raulerson, Rector of the Church of the Epiphany, Guntersville, Alabama (many of you will remember Fr. Rauerson from his days at Trinity, Demopolis). Information about each of these candidates can be found on the Internet at <https://bishopsearch.dioala.org>.

We urge you to remember the Diocese and each of these candidates in your prayers daily, asking the Holy Spirit to guide this election.

Richard R. Losch+

The Horse of a Different Color

In the 1939 movie *The Wizard of Oz*, one of the first things Dorothy and her companions met when they entered the Emerald City was the Horse-of-a-Different-Color. In 1939 computer graphics had not been invented, make-up techniques were not nearly as sophisticated as they are today, and post-production changes on the new Technicolor process were hideously expensive. Coloring the horses was a major challenge, but they found a cheap and easy way to do it. They coated them with Jell-O powder, and the result was perfect—exactly the effect they were seeking. There was only one problem, and that was keeping the horses from licking the sweet powder off themselves and each other.

Richard R. Losch+

Be Wordly Wise

Epistle

We have been sending out *The Epistle* for 26 years and almost every Sunday we hear a reading from one of the Epistles in the Bible, so it seems about time to look at what the word really means. The word travelled a long way from the original Greek to the modern English. It comes to us from the Old English *epistol*, which derives from the Old French *epistle* (the Modern French is *épître*). This in turn came from the Latin *epistola*, which came from the Greek *epistole* (ἑπιστολή). All of these mean the same thing, the sending forth [of news]. The Greek word comes from the prefix *epi-* (ἐπι-), on, upon or forward, and the verb *stellein* (στελλειν), to send. An epistle, then, is a document designed to send forth news or information. Although the words epistle and letter are often used synonymously, that is not always perfectly correct. A letter that contains no news or information, such as a thank-you note or a letter of congratulation, is technically not an epistle, but that is a fine distinction that is observed only by literary purists.

The word Apostle is closely related. It is formed from the Greek prefix *apo-* (ἄπο-), away from. An apostle is one who is sent away to fulfill an assignment. We often therefore hear a reading from an Apostle's Epistle.

Richard R. Losch+

Revenge

Revenge is said to be sweet. It can be very satisfying, probably because it is basic to human nature. It is an integral part of many cultures, particularly ancient ones. Even today in the tribal Arabic cultures, what is called "blood revenge" is not only expected, it is a matter of honor. When a member of a tribe is killed by a member of another tribe, honor requires that an equivalent killing be carried out on the offending tribe. In the Mafia, *Vendetta* (Italian for revenge) is also a moral mandate—a killing for a killing. This goes back to prehistory, and was codified in the 18th century BC by the Babylonian king

Hammurabi. The earliest recorded complete code of law, the Code of Hammurabi, demands that retribution be precisely equal—it was a crime to exact a retribution of greater value than that which was lost. Hammurabi’s expression, which is still used today, was “an eye for an eye and a tooth for a tooth.” That became the legal standard throughout the Middle East for millennia. Mohandas Gandhi pointed out that if we continue on that course, the world would soon be blind and toothless.

Many people think that that phrase comes from the Bible, but it does not. It is mentioned only once in the Bible, when it is refuted by Jesus (Matt. 5:33ff). He said, “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth,’ but I say to you, do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also; and if anyone wants to sue you and take your coat, give your cloak as well; and if anyone forces you to go one mile, go also the second mile.” This was a pretty radical concept in Jesus’ day, but it clearly established the Christian expectation of returning kindness for evil, of mercy rather than vengeance. Its effectiveness has been proven time and again over the centuries. There are few things that will get the attention of evildoers faster than seeing their evil answered with love. The Church’s most rapid growth in history was during the era of persecution, when pagans saw Christians willingly die for their faith. The response was, “I don’t understand what these Christians have, but I want it.”

God said, “Vengeance is mine. I will repay” (Deut. 2:35, Rom. 12:19, Heb. 10:30). Stated in both the Old and New Testaments, it is quite clear that God reserves the right to avenge. That should not be interpreted to mean that we should not fight back against evil. There is a huge difference between avenging evil and resisting it. It is a basic mandate of Christianity to resist and destroy evil. That is the primary purpose for which the Church was established by Christ—to save souls by overcoming evil. The earthly branch of the Church is known as the Church Militant for good reason—it is at war with the powers of evil.

This does not mean that the Jews should simply have accepted what the Nazis were doing and turned the other cheek.

If they had stood up and fought back in the 1930s (as they did at Warsaw in 1943), the Holocaust might never have happened. The reason that they did not was twofold. First, it all happened so fast that it was in full power before serious resistance could be organized. Secondly, it was so stunningly inconsistent with the Germany that only a few years earlier had been considered the most civilized nation on earth, that by the time anyone, even the Jews, actually believed what was happening it was too late to stop it. It is to their eternal honor, however, that after the war they did not seek vengeance on the Germans for what they had done to them.¹ The ultimate irony, and perhaps the ultimate revenge, is that the bitterly anti-Semitic Nazi régime is the major reason that the little State of Israel, which *U.S. News and World Report* lists as one of the ten most powerful nations on earth, exists and thrives today.

We can see the effects of vengeance and mercy in two examples of human warfare. After the defeat of the Confederacy in 1865, the North wreaked heavy vengeance on the South for its rebellion. To this day, 150 years later, there is still a festering bitterness in the hearts of many Southerners because of it. On the other hand, about 90 years ago the two worst enemies of the United States were Japan and Germany, both of whom had fallen into the hands of truly evil leadership. After their defeat in 1945, rather than wreaking vengeance, we lifted them up and helped rebuild them. Today they rank among our strongest friends. Jesus taught us to eschew vengeance and to answer evil with good—not to accept evil, but also not to respond to it with equal evil. This lesson applies to all, from individuals to nations. It is a natural thing to seek vengeance, but as Christians we are expected to act not naturally, but supernaturally with the help of God.

Richard R. Losch+

¹ The result of human vengeance is inevitably evil. The Treaty of Versailles laid a crushing humiliation on the German people, and forced impossible financial retributions on them that brought about the collapse of their economy. If it had not been for the raw vengefulness of that treaty, the stage would most likely never have been set for the rise of Nazism.

Cursing and Swearing

It should be pretty obvious to anyone that “swearing” (in the sense of using coarse language) is not a desirable habit. It generally shows a lack of discipline and the inability or unwillingness to express oneself in more socially acceptable terms. This often manifests itself in an irreverent invoking of the name of God, which is often considered to be a violation of the Third Commandment, “Thou shalt not take the name of the Lord thy God in vain.”¹ Theologians and moralists have argued for centuries over whether doing so is a mortal sin or a venial sin of vulgarity. The words curse and swear are both very broadly defined terms. They can be used synonymously to mean coarse, vulgar or irreverent language, or they can be used with much more clearly defined meanings as follows.

To curse is to invoke God (or occult or evil powers) to do harm to another person or thing. It is the exact opposite of to bless, and cursing in that sense is clearly a sin, denounced in several places in the Bible. The question is whether tripping and saying “God damn that rug” is truly a curse—a conscious invoking of God’s power to destroy—or simply a lack of disciplined expression. In most cases it is the latter, but it is nonetheless an irreverent use of the Lord’s Name, and is thus a sin. To call intentionally upon God to damn someone or something is unquestionably a violation of the commandment, and is

¹ This is the Second Commandment in the Roman Catholic and Lutheran Churches. In the 8th century AD a disagreement called the Iconoclastic Controversy erupted between the East and the West in the Church as to whether three-dimensional art (statuary and depictions of living things) is a violation of that commandment and should be forbidden in the Church. In the East statuary was banned, but it remained in the West. To emphasize this the Eastern Church divided the first commandment into two, the second being the forbidding of graven images. To keep the number at ten they combined the last two, which dealt with coveting, into one. The Roman Catholic Church (and the Lutherans after the Reformation) retained the ancient form affirmed by Saint Augustine in the 4th century. The others adopted the much later Eastern form, which today in the west is generally considered the “Protestant” form. Before accusing the Roman Church of changing the Bible, remember that that version came first.

blasphemy. To use the Name of God “in vain” means to call upon God to do something that you know is contrary to his will or nature, and that is clearly a mortal sin. To curse the rug without seriously meaning to ask God to harm it is simply undisciplined irreverence, and theologians differ as to the gravity of that sin—although all agree that it is nonetheless a serious sin.

In its more closely defined meaning, swearing is another matter altogether. To swear means to affirm upon the witness of something valued or honored that you will do what you say, such as tell the truth or keep a promise. To fail to honor what you say, such as to lie under oath or to fail to keep an oath of office, is to show contempt for whatever you called upon as your witness, such as the Holy Bible or the Name of God. In most judicial systems this is considered a felony punishable by imprisonment, but in theological terms it is a mortal sin before God. For that reason, an oath is something that should never be taken lightly. Even moral atheists¹ consider the violation of an oath to be a grievous offense.

Many Christians refuse to take an oath because they believe that Jesus forbade it, saying, “I say to you, do not swear at all” (Matt.5:34). They will promise, but they will not swear, and most judicial authorities accept this. Many linguists argue that this is semantic nit-picking, because the words promise, vow and swear are all essentially synonymous. As for Jesus’ teaching, like so many Biblical passages, we cannot simply pick verses out of context and take them literally. If we look at the whole context of Jesus’ statement and understand what an oath meant to the ancient Jews, a whole new light is cast on it. Ancient Jews would take oaths on many things—on Heaven, on Jerusalem, on the Throne of God, on their children, on their own heads, and even on their own lives. The most solemn and binding of all oaths, however, was one taken on the Name of God. No one but a highly immoral person would take an oath on the Name of God unless he was willing to do everything

¹ That is not an oxymoron. Atheists can be moral. To be moral means to recognize the existence of a moral standard and to honor and adhere to it.

possible within his power to fulfill it. Considering that and the full context of Matthew 5:34-37, it becomes evident that Jesus did not forbid us to swear. He was admonishing us not to swear idly, and not to swear on anything of less value than God himself. An oath calling on anything other than God is meaningless. On the other hand, an oath taken in the Name of God is an extraordinarily serious thing, and is to be taken with the utmost gravity. Violation of it (which is taking the Name of the Lord God in vain) is a mortal sin that could be a matter of life or death—eternal life or death.

Richard R. Losch+

The Hellenization of the Known World

In 332 BC Alexander the Great swept through the Middle East, conquering everything in his path. The elites in most of the vanquished countries quickly conformed to his Greek culture, thus acquiring or retaining power and wealth. Within a few decades the Greek language and culture were the standard for governmental and administrative functions from the Balkans to the borders of India,¹ and this soon trickled down to the common people. Under Alexander the Hellenic rule was very tolerant of other cultures and religions. Because of this and the fact that many of the Eastern peoples had long admired Greek culture,² Hellenism quickly permeated almost all of Alexander's empire, and Greek became a virtually universal language.

Alexander left no will. He said that whoever was strong enough to hold on to his empire could have it. He died in 325

¹ Alexander moved east and south from Macedonia, and thus never took Rome. Notwithstanding, the Romans also admired the Greek culture. By Caesar's time they had adopted much of it, even to the point that the aristocracy spoke mainly Greek, using Latin only for official business and to speak to inferiors. In the early 18th century AD Russian aristocrats under Peter the Great did the same thing with French. In neither case did this last more than a few decades, however. Napoleon's invasion of Russia in 1812 wiped out any Russian love for the French.

² Millennia later the same would be true of British culture. Sigmund Freud said that deep down, almost everyone wishes that he were English.

BC, and after the dust had settled the empire was primarily in the hands of two of his generals—Seleucus Nicator in the Middle East (the Seleucid Empire), and Ptolemy Soter in Egypt and North Africa (the Ptolemaic Empire).¹ Neither empire cared anything about race. The Ptolemies encouraged Hellenization, yet they were tolerant of other cultures. The Seleucids, on the other hand, tried to force the Greek culture and religion on all their subjects. This finally resulted in the Maccabean revolt in 167 BC and led to a century of independence for Judea.

Despite the cruel oppression of the Seleucids and Judea's ultimate independence from their rule, Hellenic culture and in some cases even its pagan religion were very attractive to many Jews. This was especially true of two groups: the ruling class and young people. In neither case is this particularly surprising. The ruling class had already become strongly Hellenized under the Seleucids in order to maintain their status and wealth, and throughout history the young have tended to gravitate to that which is easier, different and rebellious. The Judaic religion and culture were very demanding and in many respects restrictive, while the Greek religion and culture were easy-going, liberal and often exciting. For example, the Greeks placed high value on athletics and had frequent athletic contests, while the Jews had little interest in them. Young men, being naturally energetic, were attracted to this. The games were forbidden to Jews, however, for two reasons. First, Greek athletics were always performed in the nude, and nudity to the Jews was abhorrent. Secondly, the Greeks, who revered the beauty of the human body, did not allow anyone with any physical defect to participate in the athletic games. They therefore barred anyone who was circumcised, which the Greeks considered a mutilation. That which is forbidden is often more attractive than that which is allowed, and thus the young wanted to participate and tended to gravitate toward Hellenic culture. Some couples

¹ Ptolemy Soter was the 14-great grandfather of Cleopatra VII (Marc Antony's mistress), who was the last Ptolemaic ruler. After her death in 30 BC Rome ruled Egypt. Cleopatra called herself a Pharaoh, but considered herself more Greek than Egyptian.

refused to circumcise their infant sons, thus barring them from many Jewish activities, including sacrificing in the Temple.¹

In time there developed two almost distinct classes of Jews: those who held firmly to the ancient traditions, and those who had no problem with a syncretism between Judaic and Hellenic values. The former believed that any yielding to the Hellenic culture was a violation of the Torah. The Maccabees were of that group, and had no tolerance for Hellenization, which they believed inevitably led to idolatry or at least to the toleration of it. The latter group are known as “Hellenized Jews.” Among them, however, there was a broad range from those who simply respected and were tolerant of some Greek values, to those who almost completely adopted Greek culture and paid only passing attention to their own Judaic traditions.²

Outside of Jerusalem and Judea, few Jews in the rest of the world saw the Greeks as any threat. Part of that was because they had not been subjected to the Seleucid defilement of the Temple and the enforcement of Greek paganism on them. Also, Jews were the minority in a Greek world, with which they had as little social intercourse as possible, and which pretty much left them alone.³ Both were content with the Graeco-Roman “live and let live” attitude. Also, in most of the western world Greek was a universal language—so much so that by the end of the second century BC more Jews read the Scriptures in Greek

¹ Ancient Greek medicine, particularly surgery, was far more advanced than one might think today. The Greeks developed a surgical technique of skin grafting by which they could undo circumcision. Using flint knives which were every bit as sharp as the best modern scalpels, this surgery left no visible scar, so those who underwent it could participate in the games.

² We see a similar thing in Judaism today. There is a broad range from the extremely traditional Hasidim, through the Orthodox, Conservative and liberal Reform movements, all the way to the so-called Secular Jews who value their Jewish ethnic and cultural heritage, but care little or nothing about the religion itself. Christianity also has a similar range.

³ Today Jews constitute only about 0.2% of the world’s population. In the first century AD it is estimated that they represented somewhere around 5-10% of the population of the Roman Empire. Every city in the Roman world had a large Jewish population long before the Diaspora.

(the Septuagint) than in Hebrew. All the Old Testament quotes in the New Testament writings are from the Septuagint. This is also why the New Testament was written in Greek rather than Hebrew, even though all its writers except Saint Luke were Jews. Their native tongue was Aramaic, but almost every even moderately educated person in the known world knew Greek.

When Herod rebuilt the Temple (c.19-8 BC)¹ he used a great deal of then modern Roman technology and showed more Greek than Middle Eastern architectural influence. Herod's Temple, although it was still considered the Second Temple, replaced the beloved Temple built by Zerubbabel when the Jews returned from the Babylonian Exile four centuries earlier. This, along with the fact that the Jews hated Herod as much as they hated the Romans, was why it was so unpopular with most of them. Notwithstanding, by the first century AD most Jews, particularly those outside the region of Palestine, had become accommodated to the Greek culture with which they had been inundated for three centuries. The majority did not let it infect their religious beliefs and practices, but their culture had begun to show the same strong Greek influence that would eventually produce what we know today as Western Civilization.

Richard R. Losch+

The Epistle is Online

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

Richard R. Losch+

¹ Herod replaced it bit by bit, tearing out small parts and rebuilding them rather than leveling the Temple and starting over. He claimed that he did not build a new Temple, but improved and adorned the old one. It was like the man that had the same knife for fifty years, but it had had two new handles and three new blades. The structure itself was completed in about 8 BC, but the final decoration was not complete until AD 64, six years before the Romans totally destroyed the Temple and the city of Jerusalem.

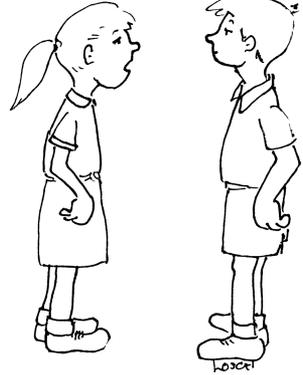
A Touch of Trivia

Despite the separation of Church and State, several states protect the Church with laws that are still on the books. In Alabama it is a crime to wear a fake moustache in church if it is intended to make people laugh. It is a crime in Rehoboth, Delaware to whisper in church, and in Boston it is illegal to eat peanuts in church during a service. In Ohio it is a crime to kill a housefly within 160 feet of a church unless you have an exterminator's license.

Richard R. Losch+

JAMIE

by Richard R. Losch



"Mom said that children should be seen and not heard. I guess we're just decorative."



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

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