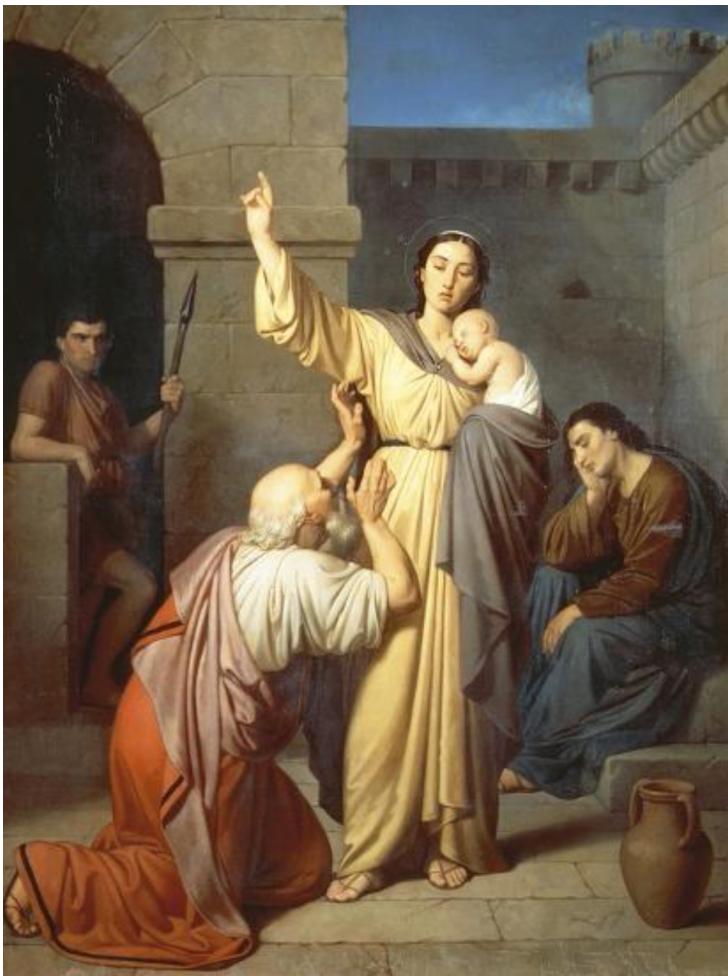


THE EPISTLE

Saint James' Episcopal Church
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This Month's Cover

In honor of the Feast of St. Perpetua and Her Companions (March 7), our cover this month is *Saint Perpetua Comforting Her Father* by Antonio Ridolfi. Completed in 1857, it is oil on canvas, measuring 4'4"x3'2". It is displayed in the Museo Casigli, Asciano, Italy. It depicts Vibius, St. Perpetua's father, begging her to renounce Christianity and spare herself from martyrdom. Vibia Perpetua was a Roman noblewoman living in the Province of Carthage. At the time of her martyrdom at age 21 in AD 203, she was married and was nursing an infant. She was arrested for being a Christian, and she refused to renounce her faith. Her father begged her to do so. With his influence she would have been freed if she did, but she refused and tried to convert him. She was imprisoned with her elderly slave St. Felicitas and five other Christians. She wrote several letters describing the details of their imprisonment. Her writings were well known in the early Church, and are cited by early writers. They are published by the Oxford Press.¹

Antonio Ridolfi (1824-1900) was born in Mezzana in northeastern Italy, but lived most of his life in Siena. He studied in the Siena Art Institute, where he developed a primary interest in religious and historical works. His most famous works are this one and an altarpiece, *The Madonna in Glory between Saints Peter and Paul* in the Church of Saints Peter and Paul in Mezzana. He painted a number of works for churches in the regions around Siena. He died in Siena in 1900.

Richard R. Losch+

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, Phone 205-499-0968. Copr. © 2023, 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.

¹ Heffernan, Thomas J., *The Passion of Perpetua and Felicity*, Oxford University Press, 2012.

A Word from the Editor

Even as I write this editorial I am trying to resist (with moderate success) the temptation to curse my Internet provider. For over two weeks my Internet connection has been giving me trouble, and the provider could not care less. We do not realize how dependent we have become on our electronic toys until something goes wrong with them. It has surely been true in every generation that as we get more and more conveniences, we become more and more dependent on them. Imagine doing without indoor plumbing, and yet for most of human history that was unknown, and even until the early 20th century it was the privilege of only the rich. As recently as 25 years ago, when I left the house I left my telephone behind, sitting on the desk and wired to the wall. Today if I go out and realize I don't have my phone I almost panic, and I return home to get it.

Over the centuries, our labor-saving devices and conveniences have tended to bring us together, regardless of how dependent we may be on them. They have given us more free time to devote to creativity and social intercourse. Improvements in communication have enabled us to contact people regularly with whom we were previously out of touch most of the time. Lately that all seems to have changed. People no longer talk to each other, even on the phone—they text, thus communicating without even hearing a voice, let alone seeing a face. Even families no longer communicate, but sit together in the same room, each poking away at his own device. Experts say that this isolation causes us to lose respect or concern for others, and is a major contributor to the moral decay and skyrocketing crime rates. I disagree. I think it is a symptom of the decay, not a cause, just as removal of prayer from the schools was a symptom, not a cause, of the early downward slide. From its very inception, America was built on faith. Although its basic precepts were Judeo-Christian, it was not based on any particular religion, but rather was based on the fact that the vast majority of its citizens had faith in Deity, however they may have interpreted that faith. In recent decades we began to take

that faith more and more for granted, and then slowly began to pay more attention to things of this world than to our faith. We have reached the point when even the poor have more conveniences and “toys” than the elite had 150 years ago. This is good in one respect, but it is also dangerous. Becoming dependent on worldly things leads us to recognize less and less our dependence on God. It is long past time to start paying serious attention to our real priorities. Pray for the wisdom to do so.

Father Rick Losch+

Be Wordly Wise

Ovation

Today we think of an ovation as an enthusiastic response of an appreciative audience to an exceptional performance, but the first known use of the word in that sense was not until in 1831. The highest form is a “standing ovation,” although in recent years this has become so common that it is now little more than the acknowledgment of a somewhat better than average performance. Despite the common misunderstanding of its origin, an ovation has nothing to do with eggs (Latin *ova*, eggs). In ancient Rome, the highest possible honor that could be given a victorious general was a Triumph. This was a lavish parade that we will describe in an article below. The second highest honor, and one that for centuries was considered a close second, was an Ovation. This had more of a religious overtone than a Triumph. It involved a solemn procession through the streets of Rome to the temple of Jupiter Optimus Maximus, where the general sacrificed a sheep to the god in thanksgiving for his victories. The name of the ceremony, *Ovatio*, Rejoicing, comes from the Latin *ovare*, to rejoice. It is related to the Greek *euazein* (εὐαζεῖν), to utter a cry of joy. To the Romans, the sheep (*ovis*) was a symbol of joy. It is unclear whether *ovis* derives from *ovare* or the other way around. Originally, being awarded an Ovation was deemed a great honor, but in time, receiving one instead of a Triumph was a disappointment.

Richard R. Losch+

Animal Sacrifice in Ancient Times (Part I)

Most people are aware that in ancient times animal sacrifice was a standard act of worship throughout the world, and was so since long before the time of recorded history. It probably began soon after the domestication of animals. Today it seems bizarre and cruel,¹ yet to ancient peoples on every continent it was the main way to worship their gods. Modern attitudes have changed, and today it is illegal in most civilized countries.² In some cultures, including those of Canaan and Carthage, humans (especially young children) were frequently sacrificed.

The origins of animal sacrifice are obscure, but it is evident that in many ancient pagan religions the people believed that the life of the god was regularly renewed by giving it the life of an animal, and that the god actually needed to eat the sacrificial animal for sustenance. In Mesopotamia, when a new idol was carved, there was a ceremony called “opening the mouth.” The idol was clothed in fine garments, and then an animal was sacrificed and fed to it. At that point the god took up residence in the idol, and thereafter for all practical purposes the idol was the god. Priests attended it regularly to wash it, clothe it, feed it, and keep it warm in the winter and cool in the summer. In exchange, the god provided for the people (or in some religions refrained from destroying them). The Mesopotamian religions believed that man had been created for the sole purpose of

¹ Much animal sacrifice in ancient times was cruel, but that was not the case with the Jews. Jewish Law is detailed about the methods of killing animals both for sacrifice and for food, in order to ensure that the killing be merciful, quick, and as painless as possible.

² Most Muslims have abandoned animal sacrifice, but there are a few radical Islamic sects that still practice it. This has become a legal issue in the United States, particularly in Michigan. There are several communities in Michigan (including the city of Dearborn) that are almost 100% Muslim, and observe Sharia Law over American law. In many of these communities, some of these sects still practice animal sacrifice, even in openly public areas. The question of whether this can be banned under the religious protection of the First Amendment is currently being argued in the courts.

serving the gods.¹ A great deal of what we know about ancient Near Eastern non-Jewish sacrifice comes from Mesopotamia. Not only did they keep detailed financial accounts of the temple purchases, but they also wrote extensively about how the sacrifices were offered and what they meant to them. We have more records from Mesopotamia than from most other parts of the world because they wrote on baked clay tablets which, unlike more corruptible materials, have survived millennia of wars, weather and general decay. From what evidence we have from other cultures, however, it appears that the basic precepts of animal sacrifice have been fundamentally universal.

As for the cruelty, life in ancient times was harsh and cruel, and people accepted suffering and pain as normal parts of living. In later Roman times, the infliction of pain on animals and humans was standard entertainment for the masses. On top of that, it was almost universally believed that animals are not sentient, and thus are insensitive to pain. Their screaming and writhing in agony is merely a mechanical reaction. It is hard to imagine that anyone who has experienced any significant contact with animals could believe that, but the belief survived among many people well into the early 20th century. This is why otherwise decent people can do animal medical research that inflicts great suffering, as well as enjoying such things as bear-baiting and cock-, dog- and bull-fighting. Even though these are all now illegal in most countries, there are still people who enjoy them, and not all are deranged or sadistic.

Many scholars believe that the concept of animal sacrifice originated as a means of sanctifying meat for human consumption.² Meat was a rare commodity for the poor, who because of economics and class-based laws had little choice but to have a mainly vegetarian diet. It is easy to convince yourself that the

¹ We see a vestige of this thinking in Gen. 2:5, which implies that man was created to take care of the Garden of Eden.

² An exception in most cultures was when humans were sacrificed, although occasionally parts of the body would be eaten ritually. For example, eating the heart of a sacrificed warrior would impart courage.

people should be grateful to you if you protect them by pleasing the gods. You sacrifice animals to the gods and thus feed them, but since the gods do not want the rest of the animal to go to waste, the priests, aristocracy and royalty eat what is left. On special festivals you might give some of the meat to the common people, so that they also can participate in pleasing the god. They should therefore be very grateful to you.

In some cultures, the temples were the only meat markets. This was especially true in Rome. Those who could afford to buy meat at all bought it from the temples. That meat came from a sacrifice, and after the best parts were taken by the priests, the rest was either sold or served to the public as meals at the temple (for a fee, of course). Most larger temples served public meals regularly. That was often a primary source of temple income. This is why Paul spoke about eating meat that had been sacrificed to idols (1 Cor. 8:1ff). It was hard for Christians to find meat that had not originally been a pagan sacrifice.¹ This was especially difficult for poor Christians, because the majority of Romans did not cook their own food, but ate in the temples or bought their meals at sidewalk stands.²

(To be concluded next month)

Richard R. Losch +

¹ This was not such a problem for the Jews in Rome, because most of them lived by choice in all-Jewish sub-communities and had as little contact as possible with Gentiles. They either raised their own meat or bought it directly from the farmers, and slaughtered it according to Jewish Law. By the time Paul wrote the Corinthians, the Christians had been expelled from the synagogues, and no longer had access to this untainted meat.

² "Fast food" is not a modern idea. Roman cities were peppered with food shops and sidewalk stands that sold cheap stews, soups, bread and posca (a cheap sour wine-like fermented drink) to eat on site or take home. The majority of the population ate out, because they lived in tiny cramped quarters where there was no room for them to have cooking facilities. Also, most of the Roman *insulae* (apartment houses) were firetraps where cooking and heating fires were a clear danger. An *insula* burning down and killing many of its inhabitants was a regular event in Rome.

Dinner With Jesus¹

A very common impression, even among many scholars, is that Jesus hosted a number of festive dinners where he was indiscriminate about who attended, the religious legality of the food that was served, and the ceremonial customs associated with such an event. He ate with noted sinners and social outcasts, including the hated tax collectors. This, of course, shocked and angered the religious leaders. Bishop N. T. Wright wrote, “The tradition of festive meals at which Jesus welcomed all and sundry is one of the most securely established features of almost all recent scholarly portraits.”² In fact, however, if we read the gospels carefully, we find that while Jesus attended many such dinners as a guest, he did not host them. He was the host at the Last Supper and at the feeding of the multitudes, but he actually hosted none of these questionable meals with noted sinners. In fact, he did not even have any say in the selection of the guests. Nonetheless, he was willing to accept the invitations knowing who would be there, and that was quite enough to infuriate the puritanical and self-righteous Scribes and Pharisees. It is clear that throughout his ministry, Jesus was not concerned so much with what a person was, but with what he could become. He did not condemn sinners, he condemned their sin. He admonished the sinner simply to leave his old ways and turn to a new life of righteousness—“Go, and sin no more.”

The fact that among his Apostles were Matthew (a tax collector) and Simon (a Zealot, probably a *Sicarius*)³ is irrelevant to the question of his dinner companions, because these men had turned from their earlier sinful ways and had become

¹ Thanks to the Very Rev. Andrew McGowan, Dean of Berkeley Divinity School at Yale, for the concept of this article. See his article “The Hungry Jesus” in *Bible History Daily*, March 18, 2015.

² N. T. Wright, *The Challenge of Jesus: Rediscovering Who Jesus Was & Is* (Downers Grove, IL: InterVarsity Press, 1999), p. 45.

³ The *Sicarii* (“Daggers”) were the “Green Berets” of the rebellious Zealots. They would quietly assassinate Romans and Roman sympathizers in public gatherings, and then slip away and disappear into the crowd.

Jesus' disciples. Jesus is accused by his enemies as eating with tax collectors and sinners, yet there is only one incident of this recorded in the gospels. That is in Mark 2, and the same incident is described in more detail in Luke 19, when Jesus invited himself to dinner at the home of the tax collector Zacchaeus.

The descriptions of the dinners that Jesus is reported to have attended, including those at the home of his friends Lazarus, Martha and Mary, have a distinct overtone of an ancient Greco-Roman tradition that was very popular among the wealthier Hellenized Jews. That was the *symposium*. A symposium was a gathering of people at a dinner where the conversation was intentionally focused on a pre-planned topic that was to be examined in detail. A classic example of this is described in Plato's *Symposium*, in which Socrates and a number of leading Athenians discuss all aspects of love. There was always a great deal of drinking at symposia, which is probably what led Jesus' enemies to accuse him of being a drunkard (Luke 7:34). There is no evidence that the dinners Jesus attended were actually symposia, but that image would certainly have been in the mind of his enemies, especially since at most of these dinners, even though he was not the host, Jesus was the center of attention, and he usually taught while he was there. Jesus made no attempt to emulate John the Baptist's ascetic diet, but it is obvious that he did not eat or drink to excess. It is also clear that while he violated many of the Pharisees' oral traditions, he was faithful to the Mosaic Law, including the dietary restrictions. The calumny of his being a glutton and a "winebibber" is unquestionably the creation of his enemies.

Considering all this, the question then rises, what is the source of the claim that Jesus openly welcomed everyone at meals, even those whom the Law excludes? As we mentioned above, he did not welcome sinners as they were, but for what they could be. Zacchaeus, when Jesus invited himself to his home for dinner, repented and offered reparation to all whom he had cheated (Lk. 19:1-10). In some cases, the meals where Christ is the host are in parables and represent eschatological

banquets where all present are redeemed and saved. A saved sinner is welcome at Christ's table regardless of his pre-conversion past. The three meals at which Jesus was the host are the feeding of the multitudes, the Last Supper, and the meal of fish with the Apostles by the Sea of Galilee after the Resurrection. Thousands of people were at the first, so there was no way to screen the guests, and there was no reason to do so. He was offering sustenance to the hungry, and not socializing with them. In no way could that have been considered a violation of the Mosaic Law. At the Last Supper, the only ones present were his Apostles and dedicated disciples, and at the Sea of Galilee, where Jesus himself cooked the fish (John 21:1ff), the only ones there were the Apostles, especially the repentant Peter. These last two meals were neither festive nor inclusive.

The image of a welcoming, inclusive Jesus as the host of festive banquets has appealed to artists and story-tellers over the centuries, but it not a realistic one. Jesus was a faithful Jew who not only was loyal to the Jewish Law, but demanded that his followers be so as well. What made him different and thus angered his enemies was that he was also forgiving, and was not willing to condemn those who sought to turn away from their sins. While this forgiveness is expected in the spirit of the Law, most of the leaders of Jesus' time had forgotten that.

Richard R. Losch +

The Epistle is Online

The last ten years of *The Epistle* are online. Go to <https://www.rlosch.com>. Click on the "Epistle" tab at the top. On a mobile device, click on the blue menu at the top right and select the "Epistle" page. 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 +

*We should all take a lesson from the weather.
It pays no attention to what anyone thinks of it.*

Nehemiah, the Royal Cupbearer

Nehemiah and Ezra were more responsible than anyone else for developing Judaism into the religion that Jesus followed, which in many ways was quite different from that of the Israelites before the Babylonian Exile. In 539 BC, Persia, under Cyrus II (the Great), defeated the Babylonians and allowed the exiled Israelites to return to Judah, providing them with military protection and financial aid. This was not pure altruism. They recognized the value of having a grateful vassal on their western frontier. Notwithstanding, their support and encouragement of the Israelites went well beyond what would have been expected of most victorious nations of the time. The rebuilding under the provincial governor Zerubbabel progressed slowly. In 445 BC King Artaxerxes I sent Nehemiah to be the provincial governor, charged with the responsibility of rebuilding Jerusalem. About two years later Ezra, who worked closely with Nehemiah, came to oversee the rebuilding of the Temple and to reorganize and purify the religion. The two accomplished their mission in record time.

Nehemiah was Artaxerxes' royal cupbearer (Neh. 1:11). Most Bible readers pay little attention to this fact, but it is extraordinarily important in that it tells us a great deal about both Nehemiah and the king. We tend to think of a cupbearer as nothing more than a wine steward, but in ancient times the royal cupbearer was one of the most important men in the king's court. For Artaxerxes to have selected Nehemiah, a captive Israelite, to be his cupbearer tells us that he trusted him more than any of the Persian nobles of his own court.

From ancient to relatively modern times, kings were justifiably paranoid about assassination plots. Even more dangerous than their sworn enemies were ambitious members of their own courts and often of their own families, who had their eye on gaining the throne for themselves. Plots and court intrigue in those times make modern politics look gentle and transparent by comparison. One of the most common methods of regicide was poisoning, and there were plenty of experts who knew

methods of poisoning that would make it look like the victim had died of natural causes.¹ It was the responsibility of the cup-bearer to prevent this, so he had to be a man on whom the king could rely fully. It was also his job to protect and serve honored guests at the king's table, and this meant that he was frequently within earshot of secret conversations. Along the same line, he had access to almost every corner of the palace, including the king's private chambers, so he could see and hear just about everything that was going on in court. In today's terminology he would be said to have top security clearance, and he was able to pass on to the king gossip, news, secrets and advice that would be of inestimable value. In a word, the royal cupbearer was the king's most valuable protector, spy, and advisor.

For Nehemiah, an Israelite exile, to become the cupbearer of the most powerful king in the world indicates what an extraordinary man he was. Likewise, for Artaxerxes to release such a valuable courtier to go back to Judah as provincial governor and rebuild the nation, indicates not only his trust in Nehemiah, but also his recognition of the importance of a strong Judah, and his generosity in being willing to lose Nehemiah.

Ezra and Nehemiah are looked upon as the founders of Judaism as Jesus knew it, and in many respects even as we know it today. Along with them, Cyrus the Great and his third successor Artaxerxes I, even though they were pagans, are honored to this day as protectors and supporters of the Jews.

Richard R. Losch +

In the '60s, people took LSD to make the world seem weird. Now the world is weird, and people take Valium to make it seem normal.

¹ Caesar Augustus's wife Livia Drusilla was accused by many ancient historians of being an expert serial poisoner. To ensure that her son Tiberius succeeded Augustus as Emperor, she allegedly eliminated all the rival claimants to the throne, most of them by poisoning. Most modern scholars doubt that much of this is true, but it is still widely believed by many. For all of Augustus's popularity she was intensely disliked, so the ancient historians were not kind to her.

Roman Triumphs

In ancient Rome, the highest honor that could be bestowed on a victorious general was a Triumph (*Triumphus*). This was an extravagant parade that in later times could last for days.¹ The *Triumphator* (the honoree) rode through the city standing in a gilded four-horse chariot, wearing a gold-embroidered purple toga, the *toga picta* (painted toga). His face was painted red to emulate Jupiter Optimus Maximus, Rome's patron god. Standing behind him was a slave holding a gold oak-leaf or laurel crown over his head, regularly whispering into his ear, "Remember that you are but a mortal." The parade included his unarmed troops,² followed by dozens of carts bearing the spoils of his victories. It was permitted and actually encouraged for his troops to sing bawdy songs and make insulting jokes about their general. Supposedly this was also to remind him that he was not a god, but it was all taken in good humor as part of the fun. If the general felt insulted, he had better laugh along with the rest not show his displeasure. On foot were countless chained civilian and military war captives, men, women and children, who were afterwards sold as slaves. The profits from this sale could be enormous, and were usually shared with the troops to guarantee their loyalty to the general.³

The Triumphal parade wound through the streets of the city, cheered by thousands of Romans. It would eventually

¹ In the early time of the Republic the Triumphs were stately and dignified, but by Imperial times they had become festive, lavish and often vulgar.

² No general was allowed to enter Rome with armed troops. He had to lay down his commission and disband his army on the *Campus Martius* (Field of Mars), a 500-acre military encampment outside the city. If the troops accompanied him into the city, they did so as private citizens. To enter the city with armed troops would have been considered an act of civil war.

³ By the middle of the first century BC, Roman troops were usually far more loyal to their general than they were to Rome itself, especially if he had been generous in sharing the spoils of war with them. This is how both Sulla and Caesar were so easily able to get their troops to follow them when they entered Italy in armed rebellion, and marched on Rome.

make its way to the temple, where the *Triumphator*, with much pomp and ceremony, sacrificed a bull to Jupiter. The sacrifice had to be carried out exactly right. If the slightest detail went wrong, such as the bull thrashing instead of slumping to the floor when its throat was cut, then the whole sacrifice had to be started all over again. This would have been considered a very bad omen and would be remembered for years, so it was critical that everything be carried out with extreme care.

One of the highlights of a Triumph was the display of the defeated king or chieftain, who walked in chains at the rear of the parade, and afterwards was strangled.¹ After the Triumph the general was allowed to wear a distinguishing purple stripe on his toga, and was permitted to display a carved stone laurel or oak-leaf crown over the entrance of his house for the rest of his life. He was honored as a Laureate wherever he went.

In the early days of the Republic, the Senate allocated money to underwrite the costs of a Triumph. In the last century BC and thereafter, however, the general was expected to pay for it himself. This could amount to several million dollars in today's money, but it was considered a good investment. A general had the right to keep all the spoils of his victories, including the profits from selling captives as slaves, and he could thus become incredibly rich. A large portion of this wealth was shared with his troops in order to keep their loyalty, but even with that expense, a couple of good victories could make him a multi-millionaire. Even so, many generals spent everything they had and went deeply into debt to finance a Triumph. There

¹ Cleopatra's half-sister, Arsinoë IV, was defeated in a rebellion against Julius Caesar and Cleopatra. She was paraded in one of Caesar's Triumphs, but she comported herself so graciously that she gained the sympathy of the crowd, who demanded that she be spared. Caesar was forced to spare her life, and she lived it out in comfort in the Temple of Artemis in Ephesus. Cleopatra, after her defeat at Actium, committed suicide rather than be humiliated in Octavian's Triumph. However, he had learned his lesson from his adoptive father (Caesar) and Arsinoë, and had no intention of displaying her in a Triumph. Nonetheless he was ruthless, and surely would have had her quietly assassinated if she had not killed herself.

was the cost of setting up the parade itself, as well as the huge expense of gladiatorial games in the arenas, sometimes lasting several days. On top of that, he was expected to sponsor banquets in the temples for the common citizenry, and this meant feeding thousands of people. Added to that, if he wanted to be popular with the people in order to get their votes later, he had to make gifts of grain to every citizen in Rome. Then there was, of course, the expense of bribing selected Senators in order to guarantee a vote for him to have the Triumph in the first place. Many went deeply into debt in order to have a Triumph, but in the long run it was usually worth it. After leaving the military, the normal next step would be to enter politics. Being a military Laureate was a huge advantage in that bitterly competitive political world, especially when it came to getting the popular vote. Politics was a career in which one could become fabulously wealthy (it seems that not much has changed over the centuries). If he could rise to a high enough office (preferably the highest, Consul), he would then be guaranteed a good governorship when his term ended. Two or three years as governor of one of the choice provinces could make a man (in modern terms) a multi-billionaire.

Triumphs were rare during the Republican era, and it was uncommon for anyone to have more than one in his lifetime. This changed in the 1st century BC. Caesar Augustus, as Octavian was known through most of his reign as the first Emperor, had absolute power as the ruler of Rome. He was wise enough, however, to act as if he were simply a leading and influential citizen, calling himself *Princeps* (First Citizen), and acting as if he were maintaining the liberties of the Old Republic. The Senate and aristocracy were willing to play along with this. They offered him several Triumphs which, in token of his "humility," he refused. Even so, he had two Ovations and fourteen Triumphs in his early years of rule, including three consecutive Triumphs on August 13, 14 and 15, 29 BC, in recognition of his defeat of Antony and Cleopatra at the Battle of Actium.

Richard R. Losch+

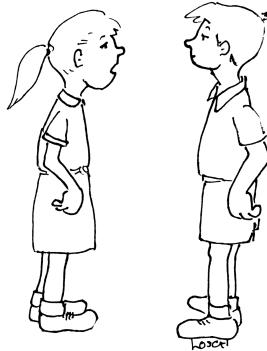
A Touch of Trivia

On the Space-X Falcon Heavy test flight in 2018, the payload, which became a satellite of the Sun, was Elon Musk's personal 2010 Tesla Roadster. Sitting in the driver's seat is Starman, a space-suited mannequin. Before he put it into space, Musk used the cherry-red electric sports car to commute to work. Since its launch in 2018, the car has completed almost three orbits around the Sun, and has travelled over two billion miles.

Richard R. Losch+

JAMIE

by Richard R. Losch



"When grownups tell you to be yourself, they mean the yourself they want you to be, not the yourself you really are."



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