

# *All Saints' Herald*

*July*  
*2022*

Newsletter of  
All Saints Anglican Parish  
Aiken, South Carolina

A Parish of the  
Anglican Catholic Church  
Diocese of the South

From My Notebook....



By Fr. Alexander

## Summer In the South: A Reminiscence

As I think most of you may know, I like to reminisce, especially about growing up in a small town in the South, specifically in Graniteville, where I lived until the ripe old age of nine. We then moved to Aiken.

So, here is my reminiscence from then, repeated from the Sunday bulletin.:

Not so many years ago, summer was a special time in the South. A time to shed shoes and run quickly across the sandy streets. A time to enjoy watermelon and to lick an ice cream cone before it melts and runs down your arm.

Growing up in a small southern town, a few decades ago, was like growing up in another world. Only the main streets were paved. Not everyone had a refrigerator. The ice man still delivered cakes of ice for the "ice boxes", in a horse-drawn wagon, no less.

Milk was delivered to the door in glass bottles, with at least two inches of cream on top.

The gas station had glass pumps with big handles that we kids loved to turn.

I could go on and on and relive wonderful memories of a time when life, at least from a child's perspective, was simple, comfortable, safe. There were no strangers, only neighbors.

Oh, yes. Summer was special because of the Fourth of July. It was not only a celebration of the birth of our nation but a celebration of family and of community. It was a time when we paused to thank God for this great blessing he had bestowed upon us and the world: a nation of integrity, of morality, of compassion, of family.

Regardless of the "Civil War", we were still a nation of family, and on the Fourth of July, we celebrated!

But, wherever we were on that day, we all paused to remember not just our forefathers and the sacrifices they made to ensure our independence and to begin this grand experiment we call the United States of America; we paused in prayer. We saluted our flag, and we pledged allegiance to it as representing this great nation that we were certain came into existence by the grace of God.

It came into existence for a purpose: to shine as a light to the world and to ring out, not just liberty and justice for all, but also a manifest destiny to be an example of the highest ideals of morality for the entire world.

There was no greater pride as a child than to be able to recite the pledge of allegiance from memory; to sing the national anthem without missing a beat; and to recite the Lord's Prayer, all while facing the flag with hand over heart.

Next to watermelon, real barbequed pork, and hand-churned peach ice cream, there were the fireworks. Not quite what we see at the malls or on the riverfront but, nevertheless, impressive for a youngster still sticky from ice cream.

## Services & Meetings.....

**Saturday the 2nd....**

*Visitation of the B.V.M.:* Holy Communion at 10:30 a.m.

**Wednesday the 6th....**

*Feria:* Holy Communion at 5:30 p.m.

**Tuesday the 12th....**

*Vestry* meet at 5:15 p.m. in the Parish Hall.

**Wednesday the 13th....**

*St. Silas, Martyr:* Holy Communion at 5:30 p.m., followed by *Parish Night Out* at 6:15.

**Tuesday the 19th....**

*Men of All Saints* in Parish Hall at 6:00 p.m.

**Wednesday the 20th....**

*ACW Lunch* at 11:30 a.m. at *Neon Fig*.

**Wednesday the 20th....**

*St. Margaret of Antioch, Virgin & Martyr:* Holy Communion at 5:30 p.m.

**Monday the 25th....**

*St. James, Apostle & Martyr:* Holy Communion at 5:30 p.m.

**Wednesday the 27th....**

*Feria:* Holy Communion at 5:30 p.m.

### NOTE

*The ACW Luncheon is on a Wednesday this month, same time.*

*Also, no Anglican Studies during July.*

Summer in the South for a youngster meant going barefoot, going swimming, and sitting in front of an oscillating fan. Of course, there were many adventures in the great outdoors, whether playing baseball in a sandy field or catching tadpoles in a small stream; going swimming and getting sunburned; shucking corn on the back steps; and spitting watermelon seeds.

Interwoven in all of this was a sense of family, that we were all family in our little community, and that Jesus loved us. Of course, He did. We sang the song every Sunday in Sunday School: "Jesus loves us, this I know. For the Bible tells me so."

And, "Jesus loves the little children; all the children of the world."

There was also a sense of right and wrong, of what constituted a family; never was there a doubt of who was the mother, and who was the father.

It was not wealth; it was not whim; it was not social status; it was not just the "law";

it was what God revealed to us from the very beginning.

As a child growing up in the South, I knew very well the story of Adam and Eve. I understood fig leaves and serpents (snakes, by golly), though I was not really sure of the "rib" part.

But more than that, even as a child, I never doubted the moral greatness of our nation and its God-given responsibility to the world.

### All Saints' Herald

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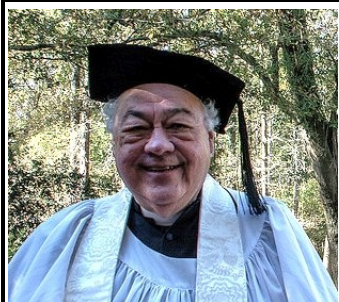
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# Fr. Kelley fondly Remembered

The Rev. Canon Rhae Emerson Kelley  
1942—2022

Many of us remember Fr. Rhae Kelley who assisted here at All Saints' for a short time from 2017 until early 2019, when he started a small mission in Lexington, SC.

Fr. Kelley entered the larger life June 10, 2022, succumbing after a struggle with a brain tumor.

We remember him well for his wit and dry sense of humor.

Fr. Rhae was born October 1, 1942, in Baltimore, Maryland, but shortly after his father went into the US Army in World War II, he and his mother moved to Georgia to be closer to family.

Though he spent most of his life in the Baltimore area, he always considered himself a "Georgia boy" at heart, having spent those formative years in Elbert County.

After graduating from high school, Fr. Rhae's first major employment was at

FMC, a chemical processing plant in South Baltimore, where he began in the laboratory. It was while working there that he earned undergraduate and graduate degrees from Johns Hopkins University.

After twenty plus years at FMC, Fr. Rhae returned to school for a degree in accounting, passing the CPA exam on the first attempt; he was employed for a time in private practice, and later moved to working for the US Treasury Department (IRS). He spent another twenty years in this profession.

Before retiring from government service, Fr. Rhae spent several years studying theology. He was ordained as a deacon, then as a priest in the Anglican Church. In his spiritual capacity, he assisted in a variety of churches, including All Saints'. His special focus was ministering to those in nursing and assisted living facilities. This aspect of his life was quite important to him; he was faithful with scripture, prayer, and meditation.



*(Continued on page 7.)*

## News from the Pews

By Clare Michelinie & Ruth Ann Prevost

### A Long Way Home

*Bob Sukovich's Return to Music*

By Marion Terrell

Bob played guitar in high school, and has always loved music, especially the Allman Brothers and Marshall Tucker. His former brother-in-law was the head of the custom guitar department at Fender. We attended several concerts at the Fender Museum in Riverside, CA. But Bob seldom played; work was too important. After we moved



to Aiken in April 2019, Bob only played once (and I got it on video). I was amazed at his talent. Unfortunately, he only seemed to become more and more preoccupied and angry, not taking care of himself, so I decided to pray for him. There

was a time where I prayed for my younger son who had been a meth and heroin addict, and I received a miraculous answer to prayer. So, I thought I would start praying for Bob. "Pray for a stranger to come into his life". So, I did. Two weeks later, we went to Belk's to Christmas shop, but I'll let Bill tell you the rest of the story.

From Bill Granade (aka Santa Claus):

"I was on my way home from the land of forgotten toys on a divine appointment when I found myself waiting. I decided to pick up something for my wife for Christmas. As I sat there a little girl and her parents happened by. We spoke, and magic filled the room. We said our goodbyes and, about this time a lovely lady (Bob's wife Marion), walked up. I suggested she look at Christmas sweaters on a rack and that they might be flattering on her. We began to talk, and my appointment walked up — her husband, Bob. He was cordial and debonair, but she began to talk about her Bob. He had lost his way away from his music. I offered my help by inviting him to a jam session I had attended with a young cherub by the name of Abi Spires, who's Mom owns Atomic City Billiards. He arrived at the jam session without an instrument and quickly decided that was a mistake. He rushed home in his sleigh, I mean truck, and returned to join us. He pulled out a most beautiful guitar that I immediately recognized from the land of forgotten toys. He began to renew his love for the guitar, and sparks began to turn into flames. There were some hot licks coming off those strings. Something was awakened. It thrives today, and may it never die. Marion is so proud!"

# ACW News

by Betty Alexander

All Saints' ladies gathered at *Tequila's Mexican Grill* for the July lunch, ordering a variety of Mexican dishes, with some sampling margaritas to see whether they brought sufficient honor to the establishment's name. Present were **Ann Zouck, Patricia Sharp, Betty Alexander, Clare Michelinie, Sharon Riordan, Trina Crocker, Marion Terrell, Carol Sue Roberts, and Jean Drake.**

Sharon and Trina talked about West Virginia landmarks, including the "Big Ben" statue honoring John Henry, a black steel driver working in the 1870s to dig the Great Bend Tunnel. According to legend, John Henry was so powerful that he was able to drive a drill far deeper, using his two steel hammers, than was accomplished by a steam-driven drill.

Marion explained the recent saintly behavior displayed by her and Bob's dog, Lily, at the reception for the bishop,

when she ignored a pan of barbecued ribs placed on her nose level. Marion said that Lily's good training was the result of Bob's Marine Corps "you'll do what I say" approach with her softening assurances, "good girl."

Betty told of Father George's recent problems with his debit card being cancelled when she reported that hers had been lost. After two customer service phone calls, the problem was finally resolved by his going into the bank.

Jean told of the reactions her family often receives to her granddaughter's autoimmune condition, which has resulted in her losing all her hair. Assuming that the hair loss is due to the child's receiving chemotherapy, strangers have quietly picked up the family's very large tab at a pricey restaurant.

Ann and Carol Sue talked about the wonderful friendliness they experienced in Greece, which was so great that it actual-



made Carol Sue's extended stay in Athens, due to Forrest's illness, an enjoyable experience, with Ann recounting how she was seen off at a train station by ten people who had only recently been total strangers. Patricia brought the church cookbook which she had helped create, including her original drawings throughout, as well as hand-painted covers. Putting together a parish cookbook has been suggested as a possible fundraising project for ACW.

The next ACW lunch will be at 11:30 on **Wednesday, July 20 at Neon Fig.**



All ladies of the parish are welcome. Just let us know if you plan to come.

*Remembering Fr. Kelley continued....*

Among Fr. Rhae's favorite pastimes were soccer, especially British and European teams; and puzzles, both crossword and Sudoku.



We may all remember Fr. Rhae's wit. He could be quite humorous. It is reported that throughout his hospitalizations, the medical staff com-

mented on his humor and wit. His grandchildren can attest that Fr. Rhae could take nearly any phrase uttered and burst into a song with similar words or meaning. He also enjoyed travel, visiting many states and European countries.

Fr. Rhae is survived by his wife, Molly Gilbert Kelley; a daughter, Rachel Elizabeth; three grandchildren; his sister, Kyra; and a host of nephews, nieces, and cousins. He is preceded in death by his parents; daughter, Sarah Louise; and sister, Jean.

*Fr. Rhae Kelley*

*May he rest in Peace. ☩*

## *Birthdays & Anniversaries*

### **July Birthdays**

- 3 Pat Byers
- 6 Mason Collins
- 6 Luke DeRienzo
- 25 Jack Vecchione
- 26 Ernie Tussey
- 28 Chris Roberts

### **July Anniversaries**

- 7 Bob & Marion Sukovich
- 11 Tony & Sandy Harris
- 13 Allen & Phoebe Marshall

# Men of All Saints' News

It was burger night at the June meeting of the Men of All Saints' and a great evening it was, and this month's gathering on the 19th should be the same.

Aside from the burgers masterly grilled by **Bob Sukovich**, we were entertained by **Larry Byers'** guest, **Michael Stern**.

Michael is known around Aiken for his food column in the *Aiken Standard*. But we also found out he was the author of a



biography of **Roy Rogers** and **Dale Evans**.

Now, how much better could it be than to hear first hand all about two of the greatest western movie stars! We were all enthralled, and hope Michael will return to give us more insight.



Attendance was quite good and included: **Chris Roberts, Tony Harris, Bob Storey, Carl Bottomley, Jack "the Don" Vecchione, Linzee Whittaker, Jerry Burns, Larry Byers, Michael Stern, Don Michelinie, Bruce Drake, Forrest Roberts, and Fr. Alexander**.



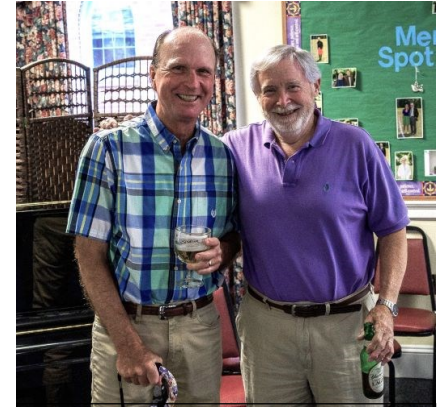
Above, **Chris Roberts** and **Bruce Drake** in deep discussion as are **Kevin Riordan** and **Don Michelinie**, below.



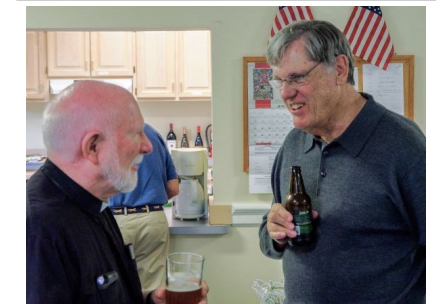
Below, **Jack Vecchione, Ken Connor, and Linzee Whittaker** await the call that dinner is served.



Conversations was, as usual, quite varied and included the usual stories of time spend in the Armed Forces, those conversations led by **Larry Byers** and **Bruce Drake**.



**Bob Storey** and **Jerry Burns** are certainly enjoying the evening.



**Fr. George** and **Tony Harris**, above, most likely are discussing beer and its benefits while **Forrest Roberts**, below, is focusing on gathering evidence for the newsletter!



## Parish Night Out Visits *Whiskey Alley*

It was quite an evening for **Parish Night Out**, our first time at *Whiskey Alley*.

We were seated outside in a private area around a huge table, and the weather was just perfect.

There were eleven of us, including **Jack & Tamara Cannon**, regulars whom we welcomed back after a long absence.

Conversation was lively, as usual, as we all enjoyed excellent food and drink.

Our next outing will be on Wednesday the 13th at 6:15 pm, venue to be announced.



*Present for the evening:*

**Tamara & Jack Cannon, Trina Crocker, Sharon Padgett, Tony & Sandy Harris, Chris Roberts, Marion Terrell, Clare Michelinie, Betty & Fr. Alexander.**



## CONFIRMATION: *The Completion of Baptism*

During the Bishop's Annual Visitation, we witnessed the Confirmation of Lynda Wingard, a wonderful moment in her life, as she became fully incorporated into the Body of Christ.

So, let's look more closely at Confirmation.

Confirmation is defined as one of the five Lesser Sacraments and, traditionally, only the Confirmed are admitted to the Lord's Table, not a hard and fast rule, mind you, but the Church has generally accepted that only those Confirmed should be allowed to receive the Sacrament of the Body and Blood of Christ, or least those whose intentions are that they shall be Confirmed at the earliest convenience of the Bishop.

It is through the *Laying On of Hands*, as we find it referred to in the Prayer Book, by the bishop that the *Seven Gifts of the Holy Spirit* are bestowed.

So we see that Confirmation completes Baptism, indeed, for the first 100 years through the Church, Confirmation immediately followed Baptism, even in the Baptism of infants. This custom has been continued in the Eastern Church, but the Western Church has gotten away from the practice.

Now, the *Seven Gifts of the Spirit* are named in the 11th chapter of Isaiah as:

1. WISDOM, to aid us in our search after God.

2. UNDERSTANDING, to lead us to a knowledge of the truth.

3. COUNSEL, to help us to discern the right path.

4. GHOSTLY STRENGTH, to confirm us in doing right.

5. KNOWLEDGE, to teach us the will of God.

6. TRUE GODLINESS, to help us lead good lives.

7. HOLY FEAR, to aid us in loving and obeying God as our Father.

When we read the Acts of the Apostles, we find numerous occasions in which people are **Baptised** and **Confirmed**, for example, Acts 19:1, following:

*They were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them.*



In those early days of the Church, there were many instances of the people receiving the Holy Ghost in a dynamic way, such that we do not see today, that is, in a way most visible to those around. This does not mean that today the Holy Ghost is not being fully received or is received in a lesser way, or that the Holy Ghost is not actively working in people's lives.

These are different times, different circumstances, and, maybe, it's the different attitudes.

The **Sacrament of Confirmation** — it makes an indelible mark upon the soul, and, thus, like Baptism, it is received only once.

# Bishop's Annual Visitation

## *Receptions, Confirmation, and Consecration of the Parish Graveyard*



Archbp. Haverland, above, prepares to deliver the sermon as Fr. Alexander, at right, introduces his Grace.

It was indeed a busy Sunday for **Archbp. Mark Haverland** during his *Annual Visitation*, with three being received into the ACC and one confirmed .

Jeff and Susie Kern were received from the Episcopal Church in Michigan; Colleen Chandler was received from the Roman Catholic Church in Minnesota; and Lynda Wingard was confirmed.

We welcome them into the fold.

Following services inside the church, we all processed outside to the recently completed expansion of the Parish Graveyard for the consecration.



The expanded graveyard behind the church has 28 spaces for full in-ground burial, this in addition to the urn garden beside the church.

The expansion project was begun several years ago by the Vestry with former Senior Warden, **Sara Wood**, as chairman of the committee, and was finally completed this year under Junior Warden, **Jerry Burns**.

Archbp. Haverland addresses those to be received and confirmed.

*Photos by Forrest Roberts*

Acolyte, Mason Collins, lights the Bishop's Candle to indicate his Grace's official presence



Above, Fr. Alexander reads the Epistle at the beginning of the Confirmation Service, while the photos to the left show the Consecration of the Graveyard and the bishop walking the perimeter, sprinkling the ground with Holy Water.



## A Traditional Solemn High Coffee Hour....



Beverly Vecchione & Betty Alexander discuss desserts.

In accordance with tradition dating back in time to the **Venerable Garrett Clanton**, our previous rector, All Saints' welcomed the bishop of the Diocese of the South, the **Most Rev'd Mark Haverland** to our Parish with a *Solemn High Coffee Hour*.

Coordinated by **Lena Whittaker**, the Coffee Hour turned out to be a delicious lunch with grilled ribs by

To the left, Lena Whittaker chats with Carl Bottomley, and Susie & Jeff Kern; below left, Larry Byers welcomes two guests to the Coffee Hour, while, to the right, Carol Sue Roberts and Colleen Chandler discuss music.



Collen Chandler joins Chris Roberts and his parents, Cal & Carol Roberts, who were visiting from Pennsylvania.

## ....in Honor of our Bishop

**Bob Sukovich** as the main course, supplemented by contributions from ladies of the Parish. Naturally, desserts were abundant!

Linzee Whittaker had the privilege of sharing a table with Archbp. Mark Haverland.



To the left, Jack & Beverly Vecchione and Collette & Carl Bottomley pause for a photo op, while, below, Ann Zouck, Larry Byers, Jean & Bruce Drake, and Jerry Burns appear to be having a lively conversation, led by Bruce, of course!



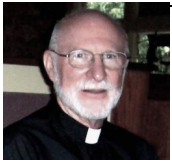
Forrest Roberts takes a break from picture-taking to enjoy lunch.



Ruth Ann Prevost, Kevin & Sharon Riordan, Don & Clare Michelinie, and Betty Alexander are entertained by Ann Zouck.







## What Happens When We Die

[Repeated in response to recent questions about the same.]

By Fr. Alexander

More and more, I have been asked: “what happens when we die?”

It is certainly a most perplexing question, one that has fascinated mankind for all his rational existence.

Recently, I addressed this question in a sermon on the passage concerning Lazarus and Dives from the Gospel of St. Luke.

This was on the First Sunday after Trinity, and here, in part, is that sermon revisited, focusing on the perennial question: “what happens when we die?”

As Christians, we firmly believe that the earthly death of our body is not an end; our souls are released, separated, indeed, as some have put it, torn from our bodies, to await, in Paradise, the General Resurrection. What we Christians believe is not simply the immortality of the soul but, as we say in the Creed, “the resurrection of the body and the life everlasting.”

So many people search the scriptures for any hint of the afterlife, seeing answers to that ominous question, who often read and contemplate the passage from St. Luke, recounting the story of the rich man and Lazarus, all trying to interpret the parable or to infer from scripture in such ways as may give a glimpse into what happens to us when we die.

Concerning the Parable of Dives and Lazarus, as well as Old Testament scripture, the glimpse we get of life after death is pretty much from the Jewish point-of-view, rather than an introduction to Eschatology, or the doctrine of the Last

Things, that pertain to the Christian perspective. These Last Things are Death, Judgment, Hell, and Heaven, of which there has been little revelation; and we have been left, for the most part, to speculation for what little knowledge we do have. Even the early Church Fathers could shed but little light on the subject.

So why the parable of the rich man and Lazarus if it does not foreshadow what happens to us when we die? What is its significance?

Very simply, our Lord was using this story to teach a moral, not to give us a literal description of what awaits us after our earthly demise.

While filled with symbolism, the parable was not intended to be a description of the afterlife, though it does affirm for us the vitality of the soul after death. Nor was it a condemnation of wealth or a justification of poverty. The rich man is not condemned because of his wealth, but, rather, because of his callousness and self-gratification. Lazarus was not justified because of his poverty, but, rather, because of his humble and patient character, who, in spite of his pitiful condition, found succor in his service to God.

There is a theme here, and, if we were to consider the Epistle passage from St. John as an introduction to the Gospel passage from St. Luke, we find in it the essence of the Christian revelation that is basic to the moral that Jesus is relating in this parable.

John tells us repeatedly that “God is love,” not in an abstract way but in a way that we

can understand: His love is interactive in the world, in us and through us; it is the Holy Spirit dwelling within our hearts; it is the perfecting of our love toward Him and toward others.

Thus, our Lord, in contrasting the two lives of His parable — Dives and Lazarus — we find the extremes of society brought together in terms of love and compassion.

Socially, the rich man was at one extreme, consumed by his wealth and good fortune; not necessarily a monster or oppressor of the poor, nor depicted as being guilty of any glaring sin or vile behavior.

Basically, Dives was a selfish and self-indulgent man who spared none of his fortune for the poor, who was guilty of failing to realize that he was God's trustee for all his wealth and influence, and that he was violating that God-given trust by not using his wealth and influence to the glory of God.

Most certainly what we can conclude is that Dives lacked love, the love that St. John describes so well as the essence of God and our relationship with Him and our fellow men.

Though we Christians may see the rich man and his end as a warning against self-indulgence in luxury, and a warning against worldliness, selfishness, and unbelief, we Christians should also see a warning of the consequences of not accepting God's love, and letting it guide our lives.

Now, Lazarus, on the other hand, was a poor man and a beggar, representing the opposite extreme from the rich man.

He was covered with sores and was laid at the gate, where the dogs licked his sores.

There he lay, desiring only to be fed with crumbs from the rich man's table.

It was not his social condition, nor his poverty and disease that earned Lazarus merit in the sight of God, for we know that even beggars can be vile and filthy at heart; rather, it was his contentment as a son of Abraham, finding solace in God, putting his trust and faith in God, and accepting God's love.

Finally, Lazarus dies and is carried by angels into Abraham's bosom, while the rich man dies and finds himself in hell, a reversal of their earthly situations.

But take note — Lazarus is not taken up to heaven but to Abraham's bosom, an important point and, for later interpretations of the parable, an essential point. Abraham's bosom was the Jewish name for an intermediate state of bliss, where the souls of the just await the resurrection; while the rich man finds himself in hell, or Hades, a place of torment, the intermediate state for the unjust.

The rabbis placed Paradise and the place of torment in sight of each other, allowing for conversation to take place among the dead. So, we find the rich man pleading with Abraham, first for relief for himself, then, finally, for his family yet living; but he is rebuffed. He is reminded of his abuse of wealth, while Lazarus endured his plight with patience and humility.

But, alas, as we are told, a great gulf exists between Paradise and Hades which cannot be crossed. Dives is without relief; moreover, his request for Lazarus to be sent to his family as a warning is rejected. He is told that Moses and the prophets should be sufficient, re-enforcing our Lord's teaching that there is no power in signs and won-  
*(Continued on next page.)*

ders, and miraculous works, that would, in themselves, produce repentance.

As the parable comes to a close, we are left with several lessons, as well as with even more questions:

First, wealth does not condemn us nor does poverty justify us; it is the choices we make, and how we use what God has entrusted to us;

Second, we cannot serve two masters, that is, the material world and God;

Third, the acceptance of God's love, and allowing it to well up within us by the indwelling of the Holy Spirit, and to govern our lives, will serve as our justification. We see this quite well in the Epistle passage appointed from St. John for the First Sunday after Trinity.

Yes, we still have those unanswered questions: what happens to us when we die? Do we go to "purgatory"? Do we go to heaven? Where do we go? What happens at that last moment, last breath of life on earth?

It is fairly easy to dispense with the doctrine of Purgatory, as it is rightfully rejected by Article 22 of the Articles of Religion as being without scriptural warrant.

It is a literal interpretation of St. Luke's parable that has lent credence to the Roman doctrine of Purgatory, established as dogma by the Roman Church at the Council of Trent. That doctrine, essentially, states that upon death, the majority of the faithful enter into an intermediate state for purification of the sins they have committed in this world before they can go on to heaven. A few will escape Purgatory altogether and go straight to heaven.

Traditionally, we Anglicans follow the

teachings of the early Church Fathers which hold that, being imperfect, the just enter Paradise upon death, and are at rest in Christ until the general resurrection.

To borrow from the words of C.B. Moss:

"...they are at rest, in Paradise (the garden); they are in Christ, they are making progress towards perfection, and they are helped by the prayers of their friends on earth, who ask God to give them refreshment, light, and peace."

Paradise is distinguishable from heaven as being the temporary abode of the blessed dead, while heaven is permanent.

Paradise, a state of rest; heaven, the state of glory.

Thus, Paradise provides a place for the soul to continue to grow in the knowledge and love of God, awaiting the Last Judgment, when our souls will be reunited with our bodies, not our physical bodies, but our risen, spiritual bodies. We will be raised up at the last as complete persons.

Still, the lingering question to which we long for an answer: at the moment of death, what happens to us?

As Orthodox Christians, that is, we who are steeped in the traditions of the Church, we cannot find the answer outside of Scripture, and Scripture gives us hardly a glimpse of that moment when the soul departs the body.

Many have speculated. Many have formulated belief systems around these speculations; many books have been written.

Most all of us grasp at straws, dwelling on accounts of people who have undergone near-death experiences, and the accounts

given by those who claimed to have died but were brought back to life by some miraculous intervention.

The bright light, the peace and calm they experience, the presence of loved ones and friends, these are some of the straws for which we grasp.

Of one thing we may be assured — at the moment of death, we will begin to experience the "Peace of God which passeth all understanding." How wonderful, how marvelous a feeling, beyond the human capability to ever imagine.

But the other big question so often asked, what if you aren't a Christian, or maybe a lapsed Christian? Are those people condemned to hell, even if they are good people?

Is there a definitive answer to the "what if you weren't a Christian or were a lapsed Christian?"

Troubling as these questions are the answers are even more elusive.

In Holy Scripture, we are told by our Lord that He is the Way, and the Truth, and the Light; that it is through Him only that we have access to the Father. St. Paul says we are saved by our faith.

As Anglicans, well grounded in our Faith, adhering to Orthodoxy, we do most certainly understand that Jesus Christ is the Way. For us, there is no other way.

However, if we truly believe that God is Love, and that it is his desire that all his Creation be saved, then we must rest assured that God has a plan, though that plan is well beyond our human capability to understand, let alone, even to imagine.

Still, the lingering question I hear so many

times: "What happens to us at the moment we die?"

It is at that moment that we escape the bonds of the physical world and enter fully into the spiritual world.

That we call it the spiritual "world" must not be misconstrued as having any relationship with the universe as we know it to be a physical reality. When we die, we enter into the spiritual reality. We are not lost souls wandering through space as some might have us imagine; nor are we tortured souls being purified in some intermediate spiritual location in preparation for our final entry into the Divine Presence.

The spiritual is just as real as the physical but beyond our human experience and beyond our human capability to understand.

It is religion that gives us insight, such as it may be, into the spiritual reality. As St. Paul has put it, we see through a veil darkly.

With the comfort of our Christian belief in what death holds for us, we can accept the details of the parable of the rich man and Lazarus as belonging to the Jewish belief of that era, not intended to be a proof of our living conditions following our death, while, at the same time, accepting the essential message the parable conveys.

That essential message is that it is not signs and miracles that bring us into the faith of Jesus Christ; it is a way of living, living the love of God, expressed through his Son.

What Jesus Christ is really telling us is that it doesn't matter whether we are rich or poor, high or low, or somewhere in between; wealth doesn't condemn us; pov-

*(Continued bottom of page 23.)*



## Nature

### *As Seen through the Lens*

by Forrest Roberts

## Roseate Spoonbills

Location: *Alligator Farm  
St. Augustine, Florida*

St. Augustine is the oldest city in the U.S., and out to bring in nesting materials. founded in 1565.

Carol Sue and I took a short trip to the Alligator Farm in late April, 2022 as I had not been since 2009.

When I was learning digital photography I went every year from 2005-2009 as it is a perfect place to practice bird photography in April and May, as many birds use it as a rookery. There are always birds flying in



The Roseate Spoonbills just started appearing there about 3 years ago. Egrets, Herons & other birds have been there for many years. Not having many Spoonbill images in my files was a good reason for the trip.

You will notice a band on one of the adults legs as it is used to study their migration routes. It is possible they started coming to the Alligator Farm due to loss of habitat somewhere else.

Hope you enjoy viewing them as we really enjoy taking them.



**[Note: this is a monthly series of nature photography by Forrest Roberts, who, with Carol Sue, travels extensively, both of them photographing the wonders of Nature.]**



From the Clerical Kitchen....



Repeated for Good Reason!

## Slow-Roasted Pork Country-Style Ribs

By Fr. Alexander

Perhaps, I'm being a bit lazy but, nevertheless, here is a repeat recipe that's great for the Fourth of July (or any time) and is reminiscent of times past. What is especially good is the rub which I developed, and which works for a variety of meat dishes.

### Our Fourth of July Favorite

Sous-Chef Betty and I are looking forward to relaxing with full tummies after having consumed a fair share of **Pork Country-Style Ribs**, slow-roasted in the oven with the special barbeque rub from the **Clerical Kitchen**, and finished off with our favorite barbeque sauce.

Well, as I am writing this, that is our expectation but the important thing in our mind is to share the secret of our culinary endeavor, including the Rub.

Actually, the secret to the ribs is the rub — and the procedure!

So, we are rerunning one of my favorite recipes that is reminiscent of bygone days. Well, we'll omit the reminiscing and cut to the chase — the recipe.

It all begins with a couple of pounds, or so, of pork country-style ribs (look for the real meaty ones). Don't be lured into buying other rib styles, the result will not be the same — good, I'm sure, but not the same.

Here's the recipe.

### Slow-Roasted Pork Country-Style Ribs:

2 -3 lbs Pork Country-style Ribs  
Olive Oil Spray (extra virgin olive oil)

Salt & Pepper  
Rub (recipe follows)  
Barbeque Sauce (Jack Daniel's Original No. 7 Recipe)

Rinse the ribs and pat dry. Arrange in a roasting pan, first spraying the bottom of the pan with extra virgin olive oil.

Next, salt and pepper the ribs, sprinkle generously with the rub, spray with olive oil. Turn the ribs, and do the same for the other side.

Cover, and allow to marinate for at least two hours, overnight would be preferable.

Heat oven to 300 degrees, and place the ribs in the oven, covered, about the middle rack.

Roast for about an hour, then turn the ribs, and continue to roast until they are tender to the point of nearly falling off the bone.

Remove from oven, and place in a broiler pan. Coat with barbeque sauce, and briefly place under the broiler. It can be done on the grill, as well.

Our preferred barbeque sauce is *Jack Daniel's Original No. 7 Recipe*. If there is one you like better, that's fine but it does void the guarantee for the finished dish.

Now, here's....

#### The Rub

Ingredients:

3 tbs + 1 tsp	Chili Powder
2 tbs + 1 tsp	Hungarian Paprika
1 tsp	Black Pepper
2 tsp	Dry Mustard
1 tsp	Kosher Salt
1 1/2 tsp	Ground Coriander
1 tsp	Cumin
1 tsp	Chipotle Chili Powder

Mix all the ingredients and voila! **The Rub**.

Now, this is just an approximation of the past but I can also give you my re-creation of my Aunt Louise's recipe for anything wild! Another time!

*Andiamo a Mangiamare!*

## Saint of the Month

*St. Swithun, Bishop (c. 800 - 862)*

Born in Hampshire about the year 800, during the reign of Egbert of Wessex, Swithun was educated at the Winchester monastery, where he was later ordained priest by Helmstan, bishop of Winchester (838 - c. 852).

Swithun was known for his humility, and when the king learned of him, he appointed him tutor of his son, Æthelwulf, and considered him among his chief friends and counselors. In 852, Swithun was named bishop of Winchester, when Æthelwulf succeeded his father as king.

Little else is known of the life of Swithun, and he is scarcely mentioned in any document of his own time. His death is entered in the Canterbury manuscript of the Anglo-Saxon Chronicle, and his signature is appended to the witness lists of several Anglo-Saxon charters.



St. Swithun v.  
15 LUGLIO

There is an interesting proverb surrounding St. Swithun that says if it rains on his feast day, July 15th, then it will rain for 40 days:

*St Swithun's day if thou dost rain*

*For forty days it will remain  
St Swithun's day if thou be fair  
For forty days 'twill rain nae mare*

At his own request, Swithun was buried outside the church, where his grave might be subject to the feet of passers-by, and to the raindrops pouring from on high.

Swithun is best known for piety and his zeal for building new churches and restoring old ones, and for many posthumous miracles. He died on July 2, 862, but his feast day is celebrated July 15th, when his remains were removed to a shrine inside the cathedral, a day during which it poured, supposedly to show Swithun's displeasure with the move.

#### When We Die....continued....

erty doesn't justify us.

Indifference to the misery of others, contempt for the unfortunate, living only for gratification of our own sinful and selfish desires, and failing to make good use of what God has entrusted to us; it is these things which condemn us.

But what will justify us?

If we are to seek justification, we must adhere to the two commandments of love that our Lord gave us: to love God, and to

love our neighbor.

Like a sacrament, the love of our neighbor is the outward sign of our love of God, which is an inward, spiritual reality.

Thus, let us forsake self-love and relinquish our self-will to God's will; let us accept His love through the indwelling of the Holy Spirit in our hearts; and let us offer ourselves as living sacrifices to our Heavenly Father; then, when the day comes that we depart this earthly life, we may enter into Paradise to be at rest in Christ.

# All Saints' Parish Monthly Calendar

## July 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat														
					<b>1</b> <i>Precious Blood</i>	<b>2</b> <i>Visitation of B.V.M. HC at 10:30 am</i>														
<b>3</b> <i>Trinity 3</i> MP & HC 8:30 Bible Study 9:30 HC 10:30	<b>4</b> <i>Independence Day</i>	<b>5</b> <i>Vladimir, K.C.</i>	<b>6</b> <i>Feria</i> HC at 5:30 pm	<b>7</b> <i>Sts. Cyril &amp; Methodius, Bb. Cc.</i>	<b>8</b> <i>St. Elisabeth of Portugal, Q. Wid.</i>	<b>9</b> <i>Sts. John Fisher, B. &amp; Thomas More, Mm.</i>														
<b>10</b> <i>Trinity 4</i> MP & HC 8:30 Bible Study 9:30 HC 10:30 Healing Service 11:45	<b>11</b> <i>Solemnity of St. Benedict, Abt.</i>	<b>12</b> <i>St. John Gualbert, Abt.</i>	<b>13</b> <i>St. Silas, M.</i> HC at 5:30 pm	<b>14</b> <i>St. Bonaventure, B.C.D.</i>	<b>15</b> <i>Translation of St. Swithun, B.C.</i>	<b>16</b> <i>Our Lady of Mt. Car- mel (Comm. St. Osmund, B.C.)</i>														
<b>17</b> <i>Trinity 5</i> MP & HC 8:30 Bible Study 9:30 HC 10:30	<b>18</b> <i>St. Bernard Mizeki, M.</i>	<b>19</b> <i>St. Vincent de Paul, C.  Men meet at 6:00 pm</i>	<b>20</b> <i>St. Margaret of Antioch, V.M.</i> HC at 5:30 pm ACW Lunch at 11:30	<b>21</b> <i>Feria</i>	<b>22</b> <i>St. Mary Magda- lene, Penitent</i>	<b>23</b> <i>St. Apollinaris, B.M. (Comm. Vigil of St. James, Ap. M.)</i>														
<b>24</b> <i>Trinity 6</i> <i>(Comm. St. Alexius, C.)</i> MP & HC 8:30 Bible Study 9:30 HC 10:30	<b>25</b> <i>St. James, Ap. M.</i> HC at 5:30 pm	<b>26</b> <i>St. Anne, Mother of the B.V.M.</i>	<b>27</b> <i>Feria</i> HC at 5:30 pm	<b>28</b> <i>Feria</i>	<b>29</b> <i>St. Martha, V.</i>	<b>30</b> <i>B.V.M. on Saturday</i>														
<b>31</b> <i>Trinity 7</i> <i>(Comm. St. Ignatius Loyola, C.)</i> MP & HC 8:30 Bible Study 9:30 HC 10:30					<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td>Ap - Apostle</td> <td>Ev - Evangelist</td> </tr> <tr> <td>Abt - Abbot</td> <td>Abs - Abbess</td> </tr> <tr> <td>B - Bishop</td> <td>Bb - Bishops</td> </tr> <tr> <td>C - Confessor</td> <td>Cc - Confessors</td> </tr> <tr> <td>D - Doctor of the Church</td> <td></td> </tr> <tr> <td>M - Martyr</td> <td>Mm - Martyrs</td> </tr> <tr> <td>V - Virgin</td> <td>Wid - Widow</td> </tr> </table>	Ap - Apostle	Ev - Evangelist	Abt - Abbot	Abs - Abbess	B - Bishop	Bb - Bishops	C - Confessor	Cc - Confessors	D - Doctor of the Church		M - Martyr	Mm - Martyrs	V - Virgin	Wid - Widow	
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