



ST. ANDREW'S EPISCOPAL CHURCH
301 Circle Drive • Rocky Mount, NC 27804

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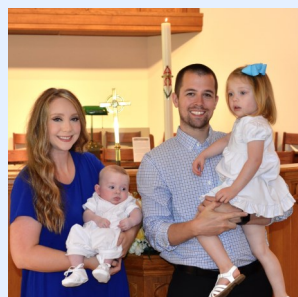
Return Service Requested

Our Parish Family

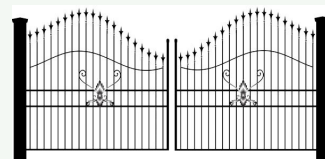


We receive you into the household of God. Confess the faith of Christ crucified, proclaim his resurrection and share with us in his eternal priesthood.

Harrison Steele Whitmer



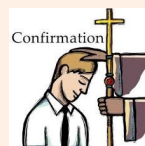
Son to Meghan and Gates Whitmer
Brother to Holly



**GATEKEEPERS
WORKCAMP
JULY 10-15**

Father George will be on Sabbatical from June 22nd to August 1st. We have obtained supply priests for 4 of the 6 Sundays while he is away. We will have Morning Prayer on 2 Sundays.

Confirmation, Reaffirmation, and Reception classes will begin on Sunday, August 7th following the 9:30am service.



"Follow me and I will make you fishers of people."

THE CALL

St. Andrews Episcopal Church, Rocky Mount, NC



A Reading from St. Matthew

Jesus put before the crowd another parable: "The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, 'Master, did you not sow good seed in your field? Where, then, did these weeds come from?' He answered, 'An enemy has done this.' The slaves said to him, 'Then do you want us to go and gather them?' But he replied, 'No for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'"

Then he left the crowds and went into the house. And his disciples approached him, saying, "Explain to us the parable of the weeds of the field." He answered, "The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!"

Matthew 13:24-30, 36-43

Why?

By The Rev. George Greer

Why? Why did God allow this to happen?

Why, is perhaps the most asked question for us religious types.

Tragedies happen. Horrible accidents turn lives and families upside down. Bullies force their plans on folks and get away with it. Time and time again, folks will ask, why? Why is God silent? Why didn't he step in and stop it from happening?

Our parables from St. Matthew's account, don't exactly answer the question, why. To be honest, I don't know if we'll ever know the answer to all the "whys" that happen in our life. But then, I don't think God's sovereign rule is as straightforward as we imagine.

Do we really want God to rule the world so directly and immediately?

Do we want every thought or action of ours weighed and judged instantly? And if necessary, do we really want to experience divine punishment? If God were to immediately step in and stop all evil in our world, then God would also have to step in and stop every other evil impulse, even those we know and cherish within ourselves. Are we prepared to pay the price?

Our parables are about waiting; and most of us don't like having to wait. The farmer waits for the harvest just as he watches in frustration the weeds grow along side his crop.

Jesus' followers didn't want to wait. They wanted God's kingdom to come to fruition and they wanted it now. God has one timetable, they, we have another.

Continued on page 2

July 2022 Sundays

9:30a.m. Holy Eucharist
Alternating between Rt. I and Rt. II
**Remember, there is one service each
Sunday during the month of July**

July 3...9:30a.m.Morning Prayer Rt. 2
July 17..9:30a.m.....Morning Prayer Rt. 2

St. Andrew's Welcomes

June 26.....The Rev. Ted Malone, Jr.
July 10 and 24.....The Rev. Bill Bennett
July 31.....The Rev. Patricia Turk

Wednesdays

Healing service is canceled for the month
of July. We will resume services on Aug. 3

Dates to Remember

July 4 The Office closed
Gatekeepers July 11-15
No Finance or Vestry Meetings.
Please refrain from gnashing your teeth or
wailing. Thank you.

Why? *Continued from Page 1.*

Notice what the servants say
about the weeds, they want to go
straight out into the field and root
them out. The farmer says no, if
you think about it, life is never that easy.



At the heart of our parable is that pesky virtue of patience. Not only
must the servants be patient, but so must the farmer, that is, so must
God. God couldn't enjoy the sight of a wheat field filled with weeds,
but then, God doesn't enjoy the thought of declaring the harvest to
soon. He's careful not to destroy the wheat along with the weeds.

Jesus wanted his followers to live with the tension of believing that
the kingdom was indeed sprouting from his work and that one day,
God's kingdom would be fully realized, but God's kingdom will not
enter in with a bang but through a process like the slow growth of a
plant.

Don't get me wrong, I don't believe for a moment that God is not
active in our world, he is, very active I believe. If you look at Jesus'
life as a whole, God was active, full of compassion, and when
battling evil, he won.

For those of us living on this side of Calvary and Easter, knowing
that God acted suddenly and decisively at that very moment. Today
when we long for God to act, we must remind ourselves that God
has already acted and we are waiting for the full outworking of Jesus'
resurrection.

We wait with patience. Not like someone that sits in a dark room
and waits for another to bring a flashlight, but like one who wakes
up early in the morning knowing that the sun has risen and waits for
the full brightness of the day. Amen.



Sacred Order of Holy Folders
May Meeting



Operation Sheep Gate

Food and paper product donations
To UCM ministries.

We donated over \$1800.00 in food
and paper products!

25 - Cases (6 #10 cans per case) of
Lima Beans
10 - Cases of Corn
5 - Cases of Snap peas
10 - Cases of Baked Beans



**Cookout with the folks at
UCM! Saturday, August 20**

11:00a.m.

Ice Cream Sundae on Sunday, July 19!



During the Service, Carol Ludwig play the harp.

TRUE STORY:

The great Leopold Stokowski was conducting a dress rehearsal of Bach's "St. Matthew's Passion," when he suddenly stopped and tapped for silence. He waited for the auditorium to become perfectly still, and then he said:

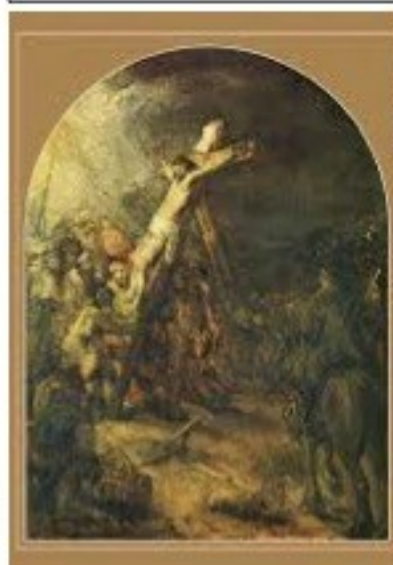
"Well, I guess you know the notes well enough.
But the spirit is lacking.
I want each of you to sit down tonight with your Bible
and read St. Matthew's account of the life of Christ.
Try to grasp it all.
Who knows — perhaps that message is just what our listeners need
in a time of doubt and despair.
Then let's come back to our performance
and try to convey to our audience
the meaning and inspiration of these sacred words."

His comment surprised the musicians, but they began picking up their instruments and leaving. Many of them did as Stokowski had advised. They went home and read the Gospel of Matthew from beginning to end. They struggled to understand this man Jesus.

The following night, at the concert, they gave an inspired performance.



Leopold Stokowski
April 18, 1882 –
September 13, 1977



Walter Chalmers Smith
Dec. 5, 1824 – Sept. 19, 1908



HYMN STORY

By The Rev. Richard Donovan

Immortal, Invisible, God only Wise #423

This hymn was written by Walter Chalmers Smith, a pastor of the Free Church of Scotland, in the late 19th century. It is based on 1 Timothy 1:17, which in the King James Version says:

"Now unto the King eternal, immortal, invisible,
the only wise God,
be honour and glory for ever and ever. Amen."

It tries to express the inexpressible—the nature of God—and so it uses words like this: "In light inaccessible hid from our eyes" — that are mysterious as well as beautiful. "Light inaccessible"—why would anyone refer to God as "light inaccessible"? The scriptures, particularly the Psalms, speak of God as light:

"God is my light and my salvation;
whom shall I fear" (Psalm 27:1).

"Let the light of your face
shine upon us, O Lord" (Psalm 4:6).

But why "light inaccessible"? Perhaps because, if the light of God were to shine upon us full force, it would consume us. Perhaps because we could not stand to see the full glory of God until we see him face to face in heaven.

There are other interesting phrases—"silent as light." I think of light as bright or dim or as expressing a particular color, but I had never thought of it as silent—but, of course, light is silent. This hymn speaks of God as "Unresting, unchanging, and silent as light." How can God be unchanging and unchanging on the one hand, but silent on the other? That line reminds us that God is always at work in our lives—always—but that God's presence in our lives is often so subtle that we can fail to perceive it.



Vacation Bible School June 13-17



Caroline displays her hummingbird feeder and Fr. George performs in an opening skit.



A couple of images from
Vacation Bible School

New additions to
Columbarium area.

Two new benches
Were given to the

Glory of God

In loving memory of
Stephen Orzelle and
Stephen Coggins.

Our new St. Francis Statue has arrived
and feels very much at home in our garden.



Why Would I Want to Walk a Labyrinth?

Stepheny Houghtlin - A Reflection



The Episcopal Church changed my life. By grace, I have a relationship with Jesus that caused me to appropriate the beautiful language of the Prayer Book, to have a deeper understanding of the Eucharist by coming to the altar year after year. Over time I have embraced the additions to the services with reluctance or exuberance depending on how these additions have been introduced into my spiritual life. This must sound familiar to you.

We're thinking about having a Labyrinth created in the side yard of the Church. Without a rationale, which I offer here, this potential blessing in our lives and in the life of St. Andrews can cause speculation. *You want me to do what?* Unfamiliarity with this spirituality practice can raise people's discomfort when something new is added without adequate explanation. This is my attempt to be of help in the matter.

What are we to think and feel about a Labyrinth? I write this reflection because I have walked Labyrinths in England, in France, at The National Cathedral in D.C, in friend's gardens, at the Cathedral in Atlanta and in local churches who have laid down a large cloth on which the Labyrinth has been painted for their congregations use and for visitors who come to make a kind of pilgrimage. From that side of the experience, I know one of your questions. What am I supposed to do while walking the path to the center of the Labyrinth and back out again?

I want you to think of the Sacramentals of the Church. Why does one deliberately cross themselves throughout the service, or bow as the cross comes down the aisle and again when approaching the altar or when passing it by? There are those who still genuflect when entering or leaving the pew.

We do these things to remind ourselves to whom we belong.

Some people who walk a labyrinth see it as a metaphor for their lives. The twists and turns as we journey through life are the walk laid down on the path we have entered. Pierre Teilhard de Chardin proposed that the divine is available and accessible to us, not by seeking it outside of ourselves, but by going within. The thought is that the labyrinth can lead us to ourselves and thus to God. I will bet my usual 25 cent limit that these interpretations of the experience will not be the ones you begin your 1st walk with. But they are the ground beneath your steps. I suggest you approach your first walk by thinking about the purpose of the sacramentals. *I take this walk to remind myself to whom I belong.*

Because we all come to the cross differently, some as thinkers, others as feelers, how you begin this practice will differ. You can try to silence your mind and heart while walking slowly, stopping along the way if you like. You can pray in celebration, or over a persistent problem, you can pray for others who can't take a Labyrinth walk themselves. What about healing for yourself or others? Depending on who I need Jesus to be at the moment, a teacher, a healer, I take that need with me as I enter. When alone walking the path, I often sit down in the center to listen for God's voice within me. While walking with others, I stand at the center and remain silent. This experience is not hyped up to be a fall off your donkey on the road to Damascus. It's an opportunity to figuratively lay your head on Jesus' shoulder, a chance to leave behind what you have asked Jesus' prayers for. Walking the Labyrinth is a discovery as you learn there is no wrong or right way to enter and exit. This becomes your way of being present to God's light and love, to take from the walk what has been given you and to be thankful. In all manner of things, we give thanks.

