



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

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Rocky Mount, NC

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

**THE CALL**

*St. Andrews Episcopal Church, Rocky Mount, NC*



## Hurry Up and Wait

By the Rev. George H. Greer

One of the most difficult things for me as a young boy was waiting for Christmas to come. That time between Thanksgiving and Christmas seemed like an eternity, not a month. Days felt like weeks, weeks, felt like months. Time, in my little mind, stood still.

Waiting is not something we enjoy doing. It seems unnatural. If we want something, we want it now, not when we can afford it. The idea of delayed satisfaction is foreign to most of us.

The symbols of our unwillingness to wait are all around us. Fast food chains continue to do well, even in a down economy, because we don't have time to eat. We'll stand in a line for a few moments, but if it takes longer than a couple of minutes, we'll leave and find another fast food establishment. When we do get our food, we'll wolf it down in a matter of seconds just so we can get back to work.

Folks today read condensed versions of the Bible because they don't have enough time to immerse themselves in God's Word. When we become sick, we want to be well, now, not later.

Like most of us, I accept our no-wait approach to life. But the truth is, we don't like to wait, yet, waiting is a part of living. Both Claire and I must wait until the end of the month before we're paid. We must wait until 4 or 5p.m. for our mail to be delivered. If you been to Wal-Mart or Target lately, you have to wait in line before you can purchase your Christmas gifts. If you want to turn left off 301, you have to wait for the stoplight to turn green.

We wait for serious matters as well. Every day, folks wait for test results or for food stamps to be delivered. A scared child waits for the morning; a scared person waits for death. Waiting can be pure agony.

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## December 2022

### Sundays

8:00a.m. Holy Eucharist Rt. I  
9:15a.m. Adult Christian Ed  
10:30a.m. Holy Eucharist Rt. II  
10:30a.m. Children's Chapel

### Sunday, December 11

8:00a.m. Holy Eucharist Rt. I  
10:30a.m. Pageant

### Sunday, Dec. 18

8:00a.m. Holy Eucharist Rt. I  
10:30a.m. Lessons and Carols

### Saturday, December 24 Christmas Eve Mass

4:30p.m. Holy Eucharist Rt. II

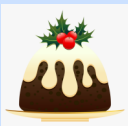
### Sunday, Jan 1 One Service at 10a.m. H.E. Rt. II

### Wednesdays

10:30a.m. Holy Eucharist Rt. II

No healing Service on Wed. Dec. 28

## Our Parish Family



Come join us as we do a Holiday Meals Cookout on Friday, December 16th at UCM Ministries on McDonald Street at 11am.

St. Elizabeth's Guild meets on Monday, December 5th from 12-1pm in the Parish Hall. Bring your sack lunch. Dessert and beverages will be provided. Please bring a pen for Christmas cards. There will be games, prizes and great fun!

### Carriage Court Angel Tree

St. A's will again support the Angel Tree to benefit the children of Carriage Court who may not otherwise have a Christmas during this most joyous of time of the year. We have 34 children on our tree. Call Sarah at the Office (443-2070) and she will help you select an Angel from our tree. Or go to our website, search under Youth, click on Angel Tree, complete the form which will email Sarah. She will send you all the information for your "Angel". All angel tree gifts are due back in the Commons wrapped up on Sunday, December 18th.



Our Christmas Pageant will be on Sunday, December 11th. We will meet on Sunday, December 4th following the 10:30am service in the Parish Hall to finalize parts and pick costumes.



The Men's Club is meeting Saturday, December 3rd at 8am.

Lessons and Carols will be on Sunday, December 18th at 10:30am.



Every Sunday after services, we will be packing food bags for the students at Winstead Elementary.

On December 18th, we will pack bags for the food pantry after the 10:30am service.



St Andrew's Book Club will meet on Tuesday, December 13, at 10:00am at the church. We will be discussing, The Brilliant Life of Eudora Honeysett, by Annie Lyons



*Hurry up and Wait*, continued from page 1

The problem is God’s idea of time and ours are not the same. God looks at His creation through the ages, we check the second hand on our watches. It seems God wants his people to learn to wait.

And that is where the story of Christmas really begins. It begins thousands of years before the birth of Christ. The Hebrew’s longed for that one who would bring light out of darkness, and make the blind to see. They longed for that one who would turn their pain and suffering into joy.

How will you wait for the birth of the Christ this advent season? Will we sit and stare blankly into space or will it be a time of hopeful expectation? For now, we must all learn to wait. And how we wait, makes all the difference in the world. Soon, our waiting will make all the difference in the world. Amen.



**Christmas Pageant**

Sunday, December 11 at 10:30a.m.

All children are welcome to be a part of Our Christmas Pageant. Please see that your children in the parish hall by 10a.m. for costuming. This year’s pageant will be directed by Sarah Katherine Rollings, Katie Keeter, and Keller Strandberg.



Some of our youth enjoying a little ping pong.



Meeting of the Sacred Order of Holy Folders



The Festival of **Nine Lessons and Carols** is a service of [Christian worship](#) that tells the story of the [fall of humanity](#), the [promise of the Messiah](#), and the [birth of Jesus](#) is told in nine short [Bible](#) readings or [lessons](#) from Genesis, the prophetic books and the Gospels, interspersed with the singing of Christmas carols, hymns, and choir anthems.

This year our service of Lessons and Carols will take place on Sunday, Dec. 18 at 10:30a.m.



Please have your Angel Tree Gifts in the Commons by Sunday, Dec. 18



Whistlers ringing in the Christmas season.

**Saint’s Alive**

St. Thomas the Apostle    Dec. 21



The Gospel according to John records several incidents in which Thomas appears, and from them we are able to gain some impression of the sort of man he was. When Jesus insisted on going to Judea, to visit his friends at Bethany, Thomas boldly declared, “Let us also go, that we may die with him” (John 11:16). At the Last Supper, he interrupted our Lord’s discourse with the question, “Lord, we do not know where you are going; how can we know the way?” (John 14:5). And after Christ’s resurrection, Thomas would not accept the account of the other apostles and the women, until Jesus appeared before him, showing him his wounds. This drew from him the first explicit acknowledgment of Christ’s Godhead, “My Lord and my God!” (John 20:28).

Thomas appears to have been a thoughtful if rather literal-minded man, inclined to scepticism; but he was a staunch friend when his loyalty was once given. The expression “Doubting Thomas,” which has become established in English usage, is not entirely fair to Thomas. He did not refuse belief: he wanted to believe, but did not dare, without further evidence. Because of his goodwill, Jesus gave him a sign, though Jesus had refused a sign to the Pharisees. His Lord’s rebuke was well deserved: “Blessed are those who have not seen and yet believe” (John 20:29). The sign did not create faith; it merely released the faith which was in Thomas already.

According to an early tradition mentioned by Eusebius and others, Thomas evangelized the Parthians. Syrian Christians of Malabar, India, who call themselves the Mar Thoma Church, cherish a tradition that Thomas brought the Gospel to India. Several apocryphal writings have been attributed to him, the most prominent and interesting being the “Gospel of Thomas.”

Thomas’ honest questioning and doubt, and Jesus’ assuring response to him, have given many modern Christians courage to persist in faith, even when they are still doubting and questioning.



On Wednesday, Nov. 17, St. Andrew’s gifted 85 Thanksgiving boxes with turkeys and all the fixings.

We also gifted over 80 food pantry bags!

Thank you for your generosity!

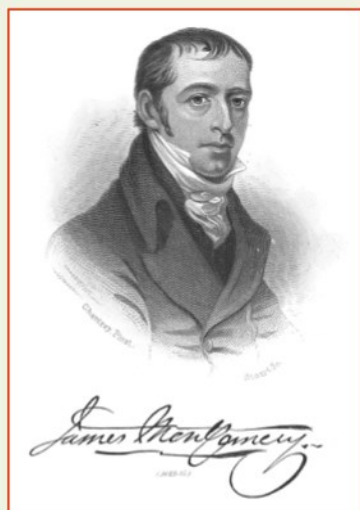


## Hymn Story

By Rev. Richard Donovan

### Hail to the Lord's Anointed

#616



This hymn was written by James Montgomery (1771-1854), who was born in Scotland of Irish parents. His father, John Montgomery, was a Moravian pastor—apparently the only Moravian pastor serving in Scotland at the time.

Montgomery's parents felt a call to serve as missionaries on the island of Barbados, West Indies, in the Caribbean. When James was only five years old, his parents departed for the West Indies, leaving James with a Moravian group in County Antrim, Ireland. His parents died in the West Indies a few years later, so James never saw them again. One wonders how well he remembered his parents—and whether he resented them for abandoning him at such an early age.

The Moravians made it possible for James to enter Fulneck Seminary in Yorkshire, but that turned out to be a bad fit. James had the soul of a poet, and poetry was banned at Fulneck. In 1787, he apprenticed himself to a baker, which also proved unsuitable. He bounced from pillar to post during his late teens.

But in 1792 he began working for Joseph Gales, who published the *Sheffield Register*, a local newspaper. Gales supported a number of radical causes, and in 1794 was forced to flee to Germany to avoid prosecution. Montgomery, although still in his early 20s, was able to gain control of the newspaper, and changed its name to *Sheffield Iris*. Under his leadership, the paper continued its radical bent for more than three decades—advocating such seditious causes as abolition. Montgomery was twice imprisoned for his editorials, but his imprisonments only added to his popularity.

As a young man, Montgomery drifted from the faith, but as he matured he returned to the Moravian church and became an advocate for Christian missions.

“Hail to the Lord's Anointed” is based on Psalm 72—the King James Version, of course. The KJV ascribes authorship of Psalm 72 to David, so that is where Montgomery got “Great David's greater Son!” in verse 1 of this song.

This song celebrates Christ's work in behalf of those who are weak and vulnerable. It also celebrates the promise that Christ will come again in glory. Montgomery wrote it originally as a Christmas hymn, and introduced it at a large Mennonite convocation on Christmas Day, 1821.

Montgomery wrote nearly 400 hymns during his lifetime.



### Join us for Christmas Eve Mass at 4:30p.m.

Once again this year, we will be serving Hot Cross Buns out in the Commons before the service.

Remember or honor a loved one during the Christmas season by helping us purchase poinsettias, trees, wreaths and flowers for our altar.

We are asking for a donation of \$20.00.

Envelopes are located on the round table in the Commons or simply email the parish office with your list of names.

Please see that the names listed are how you would like for them to be listed in our Christmas Eve Service Leaflet.



## The Symbolism Behind An Advent Wreath

- The purple or blue candles stand for royalty
- The pink (or rose colored) candle stands for joy
- The wreath itself symbolizes how God's love for us is never changing, like the evergreen, that stays green all year. The circle shape symbolizes how God has no beginning and no end, just like a circle. He always has been, and he always will be.



## What Do The 4 Advent Candles Represent

There are 4 Sundays in Advent, and the starting day changes each year. Each Sunday you add 1 more candle that you light each night. Here are what the 4 candles during Advent stand for:

First Sunday of Advent (purple candle): **Hope**

Second Sunday of Advent (purple candle): **Peace**

Third Sunday of Advent (pink candle): **Joy**

Fourth Sunday of Advent (purple candle): **Love**

White candle in the middle for Christmas: **Christ candle**



Bringing in the Season with Advent Wreaths.

Sunday, Nov. 20



Diocesan Convention Nov. 17-19 in Winston Salem



Jeanie and  
Pris  
visiting  
with John  
McHenry





