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ALL ANGELS' CHURCH
The Seventh Sunday of Easter
May 30, 1976

High Altar

(9:45 A.M.)

Matthew 13:10

And the disciples came, and said unto him, Why speakest thou unto them in parables?

- I. The Announcement of the Parables
- II. The Parables of the Cloths, Sacks and Tubes
- III. The Parables of the Gloves, Comb and Boxes
- IV. The Parables of the Hair, Heads and Hand

Henrietta Bagley
Celia Gouveia
Doris Pasteleuer

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Holy, Holy, Holy	

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The Reverend Eric J. Whiting, Rector
The Reverend Edson Maxwell Outwin, Curate
The Reverend Arthur Kortheuer, Priest
The Reverend Richard Mallory, Deacon
Mr. Scott Trull, Seminarian

Usner: Dick Stainbrook

Everyone is cordially invited to attend the Coffee Hour in the Drawing Room immediately following this service.

As theatre and dance had their origins in religion we have attempted to explore the Parables on the main altar at All Angels', in an effort to search out this elementary connection through form, color and movement. This brief program is being presented at the 9:45 A.M. service today.

Celia Gouveia, Doris Pasteleur
and Henrietta Bagley

Sixty days after the Resurrection the Disciples, meeting in their accustomed place, experienced a sensation so new and powerful that it completely changed their lives, both individually and corporately. We, at All Angels' need and want this change. Come to church on Pentecost (Whitsunday), next Sunday and become a part of this change. The service is at 11:15; there will be no 9:45 A.M. service that day.

Mrs. Mary Coelho, a work-study student from Union Seminary, began working in the church this past Monday. She will be coordinating the development of a ministry to older persons. She would like to meet with members of the congregation interested in this aspect of the church's work. The meeting will be to share ideas and discuss different directions open to the church as it undertakes this ministry. The meeting will be held next Sunday, June 6 after the church service.

Those attending the Parish Retreat, June 11-13, please bring in your money by June 1st. Make your check payable to All Angels' Church and give it to Bette Tusty, Henry Bagley or the Church Office.

Strangers in the World

The account of the Gospel according to St. John records our Lord's speaking of the world frequently and in varied ways. He says that God loves the world, that the Father sent Him to save it, and that it has the light. Then, on the eve of His Crucifixion, Jesus says He does not pray for the world, but for those the Father has given Him out of the world, that He is no longer in the world He came to save. Jesus says the world has hated His chosen ones because they are not of it, but He prays God not to remove them from the world, only to keep them from the evil one. Finally, Jesus says, He sends them into the world as He has been sent by the Father.

Obscure, confusing, mysterious as may be the allusions to the world and our Lord's apostolic concern for it, it is clear that the world is never disdained, despaired of, nor dismissed as irrelevant. It is the object of God's love, the arena for His redemptive act and the site of His glorious return. Meanwhile, it is the place where we, the members of His apostolic mission, have been sent.

We have been sent into God's world to be strangers in it but not to it. If we are to love the world in Christ, we dare not be strangers to its needs, its wonders, its evils, its possibilities. But we are warned not to become too enamored of the world.

The danger we face as strangers in a place we are to care for is that we lose sight of our role as we relate to the object of our mission. We tend to love the world for itself and in terms of our own limited affections. We accommodate to its limitations, allurements and defects and become comfortable with it — worldly, as it were.

We begin to forget whence we have come, why we are here and where we are going. Worst of all, we forget who sent us and why we have been sent. We like being here, and we hope to stay for a long, long time.

Perhaps we strangers need to reflect on our commission and our Commissioner. He spent only about 33 years here. Most of that time, He was not only a stranger but rather unknown. When finally His mission was disclosed, He became not only a "stranger," but "a strange one" — hero, healer, hope to some; fiend, fanatic, fraud, to others.

Jesus never accommodated, nor did He reject the world which treated Him so ill. He loved it and erased its estrangement from His Father. He chose and empowered apostles to extend His promise until His return to the world, not as a stranger, but as its King.

We are the present strangers seeking both to make good Jesus' promise and to prepare for His regal return. We are strangers in the world in order that the world and we may be ready subjects when our King comes to us in power and glory.