



*"Our mission is to bring the good news of Jesus Christ's love to our entire community through traditional Anglo-Catholic worship, fellowship, outreach, and Christian formation."*

**Our Vision:** *"We strive to be a haven of healing, reconciliation, joy and peace in service to our wider community and beyond, so that our example in prayer and practice may reflect Christ's love for us all."*

**THIS SUNDAY – AUGUST 17TH, 2025**

## **"THE OTHER SIDE OF THE FIRE IS FREEDOM"**

### **The Liberating Fire: Hearing God in a Time of Noise**

This Sunday's Collect asks God to "give us grace to receive thankfully the fruits of His redeeming work, and to follow daily in the blessed steps of His most holy life." It is a beautiful petition—a request not just for understanding, but for transformation. But transformation is rarely comfortable. And in this week's readings, we are reminded that God's redeeming work often begins not in comfort but in confrontation—confrontation with truth, with judgment, and with the fire that purifies.



In Jeremiah 23, the prophet speaks with great urgency. God is denouncing those who claim to speak in His name, but who in reality speak only what is in accordance to their wishes, or what the people want to hear. These false prophets offer easy visions and comfortable dreams, giving the illusion of peace without the reality of repentance. God's word, however, is not soft or sentimental. "Is not my word like fire, says the Lord, and like a hammer that breaks a rock in pieces?" (v.29). This is not the fire of destruction—it is the fire of purification, burning away lies, illusions, and the false comfort that keeps us spiritually numb.

That same purifying fire appears again in the Gospel reading from Luke. Jesus says, "I came to bring fire to the earth, and how I wish it were already kindled!" (Luke 12:49). This is a startling declaration from the Prince of Peace. But Jesus, like Jeremiah, is not speaking of violence for its own sake. He is speaking of the fire that divides—not to create chaos, but to clarify. The presence of Christ demands a choice: will we live into His truth, or will we resist it? He did not come merely to soothe the world's pain but to transform its very foundations.

In both Jeremiah and Luke, we are reminded that the word of God is not a passive thing. It is active, discerning, disruptive. It seeks out what is false and burns it away, like gold being refined. And this is good news—if we dare to receive it. As the Collect says, we ask not only to receive the fruits of Christ's work but to follow Him daily. Daily walking with Christ means allowing ourselves to be shaped, refined, and sometimes unsettled.

The reading from Hebrews further deepens this theme. We are reminded of the great cloud of witnesses who walked before us—people who endured hardship, who stepped out in faith not knowing the outcome, who faced fire and flood with trust in the One who called them. We, too, are called to run with

perseverance the race set before us, “looking to Jesus, the pioneer and perfecter of our faith” (Hebrews 12:2). To follow Him is to step into the fire—not to be consumed, but to be changed.

And in case we imagine this fire only in personal terms, Psalm 82 confronts us with a collective truth. God stands in judgment over those who hold power unjustly. “How long will you judge unjustly, and show partiality to the wicked?” the psalmist asks. The fire of God’s word burns not only in our hearts but in the whole world.

So what does it mean to receive the fruits of Christ’s redeeming work? It means being honest about the falsehoods we have embraced—about God, about ourselves, about the world. It means opening ourselves to the fire that refines and following Christ into places that may not feel safe, but are holy. It means trusting that on the other side of the fire is freedom, clarity, and deeper communion with God.

Let us not fear the fire. Let us welcome it—not as something to be avoided, but as the necessary heat that reveals what is true and prepares us to walk in the blessed steps of His most holy life.

*Fr. Carlos Expósito, Rector*

## READINGS FOR THE TENTH SUNDAY AFTER PENTECOST

Jeremiah 23:23–29 + Psalm 82 + Hebrews 11:29–12:2 + Luke 12:49–59

# CALENDAR

Note: We worship in our historic church. The service will also be on Zoom. The service time is 10:00 AM. Tuesday Noon Mass is held in All Saints' St. Mary Chapel.

**SUNDAY**     **August 17th, 2025   Tenth Sunday after Pentecost**  
**10:00 AM Mass in All Saints' Church**  
Join Zoom Meeting from our web site at [www.allsaintschurch.org](http://www.allsaintschurch.org)  
Recording of Mass available before noon at [www.allsaintschurch.org](http://www.allsaintschurch.org)  
  
**Christian Formation and First Communion Instruction for Children**  
Ages 5 - 12 in the Parish Hall from 10:00 AM - 10:45 AM  
  
**Christian Formation for Adults (the 2<sup>nd</sup> and 4<sup>th</sup> Sundays)**  
Youth and adults around Noon after the Mass in the Library  
Recording of Mass available before noon at [www.allsaintschurch.org](http://www.allsaintschurch.org)

## OUR CORE VALUES:

- Welcoming strangers like old friends
- Embracing the Anglo-Catholic tradition
- Being dependable members of a caring community
- Respecting each other's differences
- Being faithful stewards of God's gift
- Remembering that God loves everyone unconditionally

An Anglo-Catholic Parish in the Episcopal Diocese of San Diego  
[www.allsaintschurch.org](http://www.allsaintschurch.org)  
[www.edsd.org](http://www.edsd.org)