



"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 – APRIL 19TH, 2026

THE FORM OF THE LORD AND HIS LOVE FOR US

Beholding Christ in Our Lives

We Christians have often been told to recognize the face of Christ in the other, particularly in the face of those who are in greater need, and in those who suffer in body, mind, or spirit, due to sickness, poverty, or oppression.

This stems from Jesus' own injunction that "inasmuch as you did it to one of my brothers, you did it to me." The meaning is straightforward and clear. We are all Jesus' brothers and sisters, since we are all God's children. If we do not show compassion to our fellow human beings, how can we claim to be Jesus' followers?



After His glorious resurrection, according to the Evangelists, Jesus had numerous encounters with His followers. During these encounters He brought them to a restored relationship with Him and with one another, made sure they understood the universal reconciling mission they had received from Him, urged them to fulfill this mission, and to do all in their power to ensure it would be continued throughout the centuries.

One thing we cannot fail to notice when we read about these post-resurrection encounters is the intentional elusiveness they portray in relation to Jesus' appearance and the way His resurrected body behaves.

At times, Jesus' closest followers do not recognize Him until He calls their name (like Mary Magdalene), or until He breaks bread with them, or summons them to breakfast.

Does that mean Jesus' face was different from what it had been before? This is somehow hinted by the Evangelists, but in no way explicitly stated.

Does His appearing and disappearing suddenly, or when doors are closed, indicate that His resurrected body no longer obeyed physical laws? This is also hinted in the narratives, but not explicitly stated either. Showing up when the doors were locked does not necessarily mean He went through the doors as if His body had no density. He may have simply knocked and someone opened.

Appearing and vanishing suddenly does not necessarily mean materializing out of nowhere, and dematerializing into nothingness. It may have been a literary device to express that He came to a place suddenly, and then left without announcing it. It is all really elusive, and I have always suspected that the Evangelists were intentional in their elusiveness.

What if what the Evangelists were trying to tell the readers was that the appearance or the condition of Jesus' resurrected being was not the relevant factor, but the loving relationship and intention towards His followers?

When we read the accounts of these encounters, what really stands out is the kind of relationship that the resurrected Jesus is building or restoring with the disciples: the assurance of His new resurrected life to Mary Magdalene, His commissioning of the disciples with the reconciling mission in the upper room, His reconciling dialogue with Peter, and His commissioning of him to shepherd His sheep.

In the Gospel reading for this Sunday, we hear and read about the two disciples walking to Emmaus, not recognizing Jesus by His appearance, but suddenly realizing who He is when He breaks bread with them. After that, they recall how their hearts burned when He was explaining the Scriptures to them, pointing out how the Messiah had to suffer and be raised, and what His mission is.

What all these narratives remind us is that in the resurrected life, the one to which, according to St. Peter in his First Letter, His followers have been born anew, is not "of perishable but of imperishable seed, through the living and enduring word of God."

Our physical appearance changes through our lifetime, and so do our physical skills. In tragic cases when people have suffered terrible accidents, they can be drastically disfigured, but even so, the ones who really love that person will continue to love them.

In the new resurrected life, the one in which we are in communion with our God and Savior, our external appearance is of no importance. What really makes us who we are is how we relate to God, to one another, and to the rest of His creations. God's Word continues to incarnate wherever true unconditional love abides in our lives and in the lives of others. And there, we can behold Christ's true face.

Fr. Carlos Expósito, Rector

READINGS FOR THE THIRD SUNDAY OF EASTER

Act 2:14a,36-41 + 1 Peter 1:17-23 + Luke 24:13-35
+ Psalm 116:1-3, 10-17

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 **April 19th, 2026** **The Third Sunday of Easter**

10:00 AM Mass in All Saints' Church

Join Zoom Meeting from our website at www.allsaintschurch.org

Recording of Mass available before noon at www.allsaintschurch.org

Christian Formation and First Communion Instruction for Children

Ages 5 to 12 in the Parish Hall, from 10:00 AM - 10:45 AM

Christian Formation for Adults (the 2nd and 4th Sundays)

Youth and adults around noon after the Mass in the Library

Recording of Mass available before noon at 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

www.edsd.org