



"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 16TH, 2026

LOVE WITHOUT EXCEPTION

Universal Thankful Recipients and Faithful Doers

To say that the Christian faith has a universal character nowadays is something no one would object to, due to its widespread coverage and intrinsic inclusiveness of all ethnicities and nations. But for the first followers of Jesus' Way, this was not always so clear.

When we read the Gospels, the Book of Acts, the Epistles, and the Book of Revelation of the New Testament, we realize there is tension and conflict in the way the first disciples understood the non-Jewish people as deserving of the redemption offered through Jesus Christ.

We need to understand that for centuries the Jews considered themselves as the sole legitimate recipients of God's salvation, and the way this salvation would be offered to the rest of the nations was only through conversion to Judaism.

Thus in Isaiah 56 we find, "And the foreigners who join themselves to the Lord, to minister to Him, to love the name of the Lord, and to be His servants, ...will be accepted on my altar, for my house shall be called a house of prayer for all peoples."



This shows a genuine concern for universal salvation, and they saw themselves as the rightful bearers of this salvation for the rest of the world.

So in Psalm 67 we find these words,

"Let your ways be known upon earth, your saving health among all nations...Let the nations be glad and sing for joy, for you judge the peoples with equity and guide all the nations upon earth."

The first followers of Jesus' Way were Jewish, as was Jesus Himself. When Jesus and His followers quote Holy Scripture, it is the Old Testament they quote, and in the first years after Jesus' Resurrection and Ascension they continued to keep the Sabbath, celebrate Jewish festivities, and meet regularly in synagogues, which Jesus did Himself.

Even before the destruction of Jerusalem and the dispersion of the Jewish people in the year 70 A.D., there was already tension and even conflict about how to share the redemptive Good News with the Gentiles. For some, it was only through their conformity to the Old Testament Law, whereas for St. Paul and others who followed his views, the Gospel was to be preached to all nations without demanding conformity to Judaism.

In his Letter to the Romans, chapter 11, when talking about salvation for the Gentiles and also the Jews, St. Paul states, “I ask, then, has God rejected His people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected His people whom He foreknew.

Even when St. Paul himself was a relentless advocate of taking the Gospel to the Gentiles with no restrictions based on conformity to Judaism, he still declares that the Jewish people, of which he is a part, are “God’s people and the people He foreknew.”

The Gospel reading for this Sunday has the story of the Canaanite woman asking Jesus to heal her daughter. This is one of the most controversial passages in the Gospels because we find a rude and apparently non-sympathetic Jesus, urged by the disciples to send the woman away, first remaining silent and then declaring that He “was sent only to the lost sheep of Israel.” Furthermore, when the woman insists, Jesus’ answer is “it is not fair to take the children’s food and throw it to the dogs.”

Even so, the woman turns His reply in her favor in a wise and deeply faithful way by saying, “Yes, Lord, but even the dogs eat the crumbs that fall from their masters’ table.” This makes Jesus exclaim, “Woman, great is your faith.” And her daughter was instantly healed.

Matthew and Mark both present this narrative, but in Matthew the tension is felt deeper. Instead of calling the woman “Syrophenician”, he calls her “Canaanite”, which stresses the conflict between the nations here. And in the end the tension is resolved into the inclusion of a person who was historically seen as religiously impure, and even an enemy.

The lesson is clear. All humanity without exception is included in Jesus’ Great Commission to proclaim the Good News of how we must be deeply grateful for the free salvation offered to us through His sacrifice, and how we are called to act according to His loving will so that others may also be saved.

Fr. Carlos E. Expósito, Rector

READINGS FOR THE TWELFTH SUNDAY AFTER PENTECOST

Isaiah 56:1, 6–8 + Romans 11:1–2a, 29–32 + Matthew 15:21–28
+ Psalm 67

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 16th, 2026 The Twelfth Sunday after Pentecost

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