



"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 – SEPTEMBER 6TH, 2026

FORGIVENESS AND RECONCILIATION

Boasting of God's Mercy

As followers of Jesus' Way, we often speak of God's great mercy. We speak of it when we recall how God has forgiven our sins or those of others, and keeps on loving His creatures in spite of their transgressions. We also speak of it when we remember Christ's sacrifice on the cross so that His followers might be led into the Way of truth and life.

We recognize that God's mercy is one of the ways His infinite and unconditional love is manifested. But then, as followers of His way, how do we manifest this mercy in our own lives? Can we live a merciless life and claim to follow His Way of love at the same time? Not if we are congruent.



When Jesus called His followers He made it clear to them that they must be reconciled to God, as He is, but also that they needed to become agents of reconciliation in the world. It would be greatly contradictory to ask God to reconcile us to Him through forgiveness, and then refuse to forgive others when they sin against us.

In the prayer that Jesus taught His disciples He clearly told them to pray, "and forgive us our trespasses as we forgive those who trespass against us." Notice the conjunction "as" here. It implies a consequence of what follows. First we have forgiven those who trespass against us, then our own forgiveness is granted.

We sow what we plant, and that is not a punishment, but a natural law.

God not only asks us to forgive our fellow human beings when they wrong us, either intentionally or not. He also asks us to warn against sin, which also shows that we care for one another. Once we have realized the terrible consequences of sin in our own lives, and turned to God's ways, it would be unmerciful not to warn others of the terrible fate of sinners.

This is what the prophet Ezekiel means when, speaking in God's name he states, in chapter 33, "You, mortal, I have made a sentinel for the house of Israel; whenever you hear a word from my mouth, you shall give them warning from me." And he adds, "As I live, says the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from their ways and live."

In his Letter to the Romans, chapter 13, St. Paul points out that the commandment "to love your neighbor as yourself" is the fulfillment of the law. In it are summed up all the other commandments. When we come to the full realization in our hearts, our minds, and our whole beings, that there is no real separation between one and one's neighbor, this commandment starts to make real sense in our lives.

In chapter 18 of his gospel, St. Matthew has Jesus dealing with transgressions and reconciliation in the church, the Assembly of the Saints. He advises what to do if someone in the church sins against you. It is vital to notice here that the focus is not on the one being wronged getting retribution or "justice", but in regaining the one who has gone astray. He insists on using different levels of reconciling procedures, starting with the one-on-one talk, and ending with the involvement of the whole community if needed. But even if none of this works, Jesus does not advise to cut off the offender completely, but "to let such a one to be to you as a Gentile and a tax collector."

We know how Jesus dealt with Gentiles and tax collectors. He always tried to include them, to bring them back to a reconciled relationship. So the offender in this case is not cast away or considered irredeemable. He must still be considered a candidate for reconciliation.

The saying "if two of you agree on earth about anything you ask it will be done for you by my Father" must not be interpreted lightly. It is followed by "For when two or three are gathered in my name, I am there among them."

The phrase "in my name" does not refer to someone simply uttering Jesus' name. It means in tune with His will, with His Way of Love, with His person. It means, as St. Paul states it, "putting on the Lord Jesus Christ." If we are really attuned to Christ's will, if we really have the mind of Christ, then, yes, undoubtedly, everything we agree on will be fulfilled.

Fr. Carlos E. Expósito, Rector

READINGS FOR THE FIFTEENTH SUNDAY AFTER PENTECOST

Ezekiel 33:7-11 + Romans 13:8-14 + Matthew 18:15-20
+ Psalm 119:33-40

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 September 6th, 2026 The Fifteenth 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