All Saints' Church

"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 – October 18th, 2026

We Must Uphold Justice

Living in the World for God's World

Was the world we live in created by God or not? What we Christians believe is that it was certainly created by God, and according to the First Book of the Bible, when God created it, "He saw that it was good." So the idea that God's realm is opposed to the world must have a different origin.



In the New Testament there are instances when "world" is used to refer to God's original creation, which is, of course, intrinsically good. There are times, however, when it seems to refer to human society, and the natural world which has been affected by human sin, which is not so good. It is in this sense that Jesus said to His Father, referring to the disciples, "they are in the world, but they are not of the world." It is also in this sense that St. Paul admonishes the converts to Christ's Way of Love "not to conform to the world."

As faithful followers of Jesus' Way we live in this constant paradox. We belong to a reign or governance which has already been inaugurated by Him, but which is not fulfilled yet. We live in what some theologians call the "already but not yet" kingdom of God.

In the society Jesus lived in there were just a few privileged people who were in the upper end of the Empire. They enjoyed material wealth and good social standing. Among those were the most important religious leaders, and others who were close to them. The rest and majority of the population lived at or below what would be considered nowadays "the poverty line."

The elite of the Jewish society resented the Roman cult of the Emperor due to their monotheistic religion. But they were aware that trying to oppose the Romans openly would bring about the destruction of the status quo that ensured their privileges.

Jesus' preaching and activity had become so popular that many people became His followers. Jesus had become a leader, so to speak, and although His preaching was not directed specifically against the Roman Empire, it was clear that the values He taught as belonging to God's kingdom were opposed to the status quo that both the Romans and the religious leaders upheld.

So they were continually trying to get Jesus into trouble. And they set Him a good trap. It was a question about the lawfulness of paying taxes to Rome. The taxes were used by the Empire for its sustenance, and to fill the Emperor's coffers. It paid the roads, the government buildings, the civil constructions, and the army. But it was forcefully extracted from everyone, and the ones who suffered most were the dispossessed masses, which were the majority of the population.

If Jesus answered that it was lawful to pay the Emperor taxes He would become extremely unpopular among the population. If He said the opposite He could be accused of subverting the established order. They thought they had the perfect trap.

But instead of saying "yes" or "no" Jesus does something else. He asks them to show Him the coin used to pay the taxes. They show Him a denarius. This coin had the image of the Emperor and could not be used as offering in the Temple because it was considered idolatrous. It also had an inscription which read, "Tiberius Caesar, son of the divine Augustus." This was blasphemous for Jews because it claimed that the Emperor had a divine origin.

Jesus only asked one question, "whose head is this, and whose title?" When they answered, "the Emperor's", He simply added, "give therefore to the Emperor the things that are the Emperor's, and to God the things that are God's."

Jesus was well aware of the injustice of taxation for so many poor and suffering people, but He was also aware that a revolt against the Empire would only bring about more suffering and total destruction. He was not going to openly condone the injustice but was not going to try to light the spark for a revolt either, so He said something that was in line with His teachings about God's kingdom: that coin, that shameful thing containing the image of an unjust ruler who pretended to be divine, was the only thing that the Emperor "owned".

God, however, the creator of all that is, including us humans, is due all that we think we possess. All belongs to Him, including our own lives, which we must gladly dedicate to Him who created us and loves us infinitely.

The prophet Isaiah corroborates this idea when in chapter 45 he states, referring to the Persian Emperor Cyrus, who destroyed the Babylonian Empire and allowed the Israelites to return to their land, "I am the Lord, and there is no other; besides me there is no god. I arm you though you do not know me."

Cyrus was no saint. His purpose was to conquer the Babylonian Empire and establish his Empire instead. But he realized that allowing the Israelites to return and reconstruct Jerusalem would make them contented subordinates and allies. So God used Cyrus for a good purpose towards His chosen people.

We Christians need to live in this present social order, which in some places more than in others, falls short of God's just and loving governance, but we need to make use of whatever limited means we have to promote justice, serve the dispossessed, the marginalized, the suffering, and show forth God's love for all.

Let us live in the world, but for God's world.

Fr. Carlos E. Expósito, Rector

READINGS FOR
THE TWENTY-FIRST SUNDAY AFTER PENTECOST

Isaiah 25:1–9 + Philippians 4:1–9 + Matthew 22:1–14
+ Psalm 23

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 **October 18th, 2026 The Twenty-First 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