

Philip and the Ethiopian Acts 8:26-38 *(USCCB Bible - New American Revised)*

Then the angel of the Lord spoke to Philip, “Get up and head south on the road that goes down from Jerusalem to Gaza, the desert route.”

So he got up and set out. Now there was an Ethiopian eunuch, a court official of the Candace, that is, the queen of the Ethiopians, in charge of her entire treasury, who had come to Jerusalem to worship, and was returning home. Seated in his chariot, he was reading the prophet Isaiah.

The Spirit said to Philip, “Go and join up with that chariot.” Philip ran up and heard him reading Isaiah the prophet and said, “Do you understand what you are reading?” He replied, “How can I, unless someone instructs me?” So he invited Philip to get in and sit with him. This was the scripture passage he was reading

“Like a sheep he was led to the slaughter, and as a lamb before its shearer is silent, so he opened not his mouth. In (his) humiliation justice was denied him. Who will tell of his posterity? For his life is taken from the earth.”

Then the eunuch said to Philip in reply, “I beg you, about whom is the prophet saying this? About himself, or about someone else?” Then Philip opened his mouth and, beginning with this scripture passage, he proclaimed Jesus to him. As they traveled along the road they came to some water, and the eunuch said, “Look, there is water. What is to prevent my being baptized?” Then he ordered the chariot to stop, and Philip and the eunuch both went down into the water, and he baptized him. The Word of the Lord

Allies are people:

- who listen without judgment and are open to continual learning;
- who are keenly aware of the spaces they occupy, where there should be other voices;
- who take the time to educate themselves on the issues and do not always place the burden of education on the community that is affected/vulnerable;
- who learn what is offensive and take action to stop doing offensive things to help others and more dominant groups learn the same;
- who raise up others from marginalized communities to share their own voices in their own alternate way,
- who create safe spaces for marginalized groups to vent and share their challenges without repercussions;
- who believe that the experiences of marginalized groups are genuine and authentic, even though they are not necessarily on their own;
- who recognize their own privileges but use it to create opportunities with informed marginalized groups; and
- who take a stand against racism and other injustices, despite the consequences they may face.