



WELCOME TO WORSHIP

SUNDAY 21st SEPTEMBER

TRINITY XIV

8:00AM Holy Eucharist
Traditional (BCP). Said service

10:30am Holy Eucharist
Contemporary (BAS) Sung service
With Choir and Sunday School
Refreshments & fellowship follow in the Parish Hall

WEDNESDAY 24th SEPTEMBER (Chapel)

10:30am Holy Eucharist
Traditional (BCP). Said service.



On Sunday 28th September
There is a change to our usual
pattern of services.

SUNDAY 28th SEPTEMBER

8:00am Holy Eucharist (BCP)

10:30am NO SERVICE

4:00pm Holy Eucharist (BAS)
Farewell service for Fr. Paul



UPCOMING
EVENTS

TUE 23 rd SEP	Tai Chi (Foundations)	9:00am
WED 24 th SEP	Parish Council	4:00pm
THU 25 th SEP	Migrant Worker Ministry	2:00-8:00pm
THU 25 th SEP	Choir Practice	4:00pm
THU 25 th SEP	Con Brio Kids Music Program	6:00pm
FRI 26 th SEP	Tai Chi (Foundations)	9:00am
FRI 26 th SEP	Migrant Worker Ministry	2:00-8:00pm
SUN 28 th SEP	Farewell Dinner (At the Legion)	6:00pm

CALLING ALL 8 O'CLOCK CONGREGANTS!



Your Church needs
you. With illness and
absence we are very
low on Greeters for
the 8:00am service.
A warm welcome to
church is essential to

church growth. Please prayerfully consider if
you might be able to fulfil this ministry of
welcome. It simply involves greeting people
as they enter church, handing out service
booklets or bulletins and making sure they
feel comfortable. This is especially vital to
newcomers. Please let the parish office know
if you can help on an occasional basis. The
more volunteers that we have, the less
onerous the task. Thanks Y'all.



Roast
Pork
Dinner
Saturday,
Sept. 20th

Join us on Sat., Sept. 20th!

St. John's Woodhouse Church is
hosting a fundraising dinner at our
Parish Hall, 883 Norfolk St S., Simcoe.

5 pm - 7 pm

Roast Pork, Mashed Potatoes,
Hot Veggies, Gravy, Pickles and Rolls,
with drinks and dessert included.

\$20/adult \$10/kids 6-12

Free for kids 5 & under

Call Sharon at 519-426-4461 to reserve your dinner.

FAREWELL DINNER

Thank you so much to all the people who
have already purchased tickets for Fr.
Paul's farewell dinner on the 28th
September. We have had to print extra
tickets! If you would like to attend this
special event, and have not yet purchased
a ticket, please contact the office at your
earliest convenience. We will need to
know the final numbers fairly soon to
inform the caterer and plan the seating.



QUILTED WITH LOVE
HERITAGE QUILT SHOW



SEPTEMBER 19 & 20
10AM-4PM

2164 NORFOLK COUNTY
ROAD 24 EAST,
SIMCOE, ON, N3Y4H2

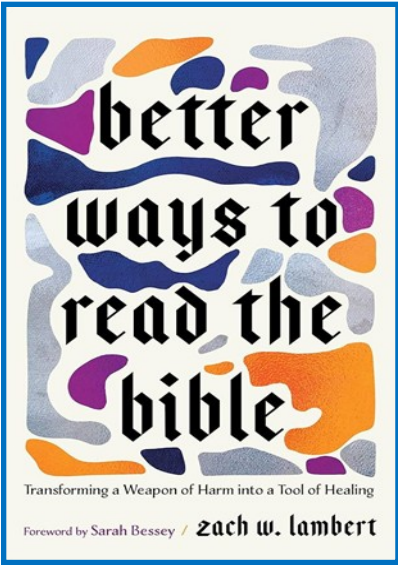
Special feature
of three
Signature Quilts
from
1903, WW1 and WW2

TEA ROOM AVAILABLE

BY DONATION



THE BIBLE IS NOT A WEAPON



An interview between authors Sarah Bessey and Zach Lambert.

Sarah : Many of us have had formative experiences with the Bible: teachers, pastors, Sunday schools, or forms of media that shaped how we thought about and encountered the Bible. I'm curious about how you were introduced to the Bible, of course, but what other pivotal experiences have formed how you read the Bible today? **Zach:** I begin the

book with a story about getting formally kicked out of my youth group as a middle school student for asking too many questions about the Bible, so that was certainly a pivotal moment. Growing up in faith spaces where voicing doubts and questioning common biblical interpretations was equated with attacking God and subsequently punished with exclusion from the community quickly trained me to stuff my doubts and questions down. But that didn't work. My doubts grew bigger and my questions loomed larger. I viscerally understood Christian spaces were not safe places to ask pesky questions or voice nagging doubts, so I spent most of my teenage years searching for answers and meaning elsewhere. Thankfully, the story doesn't end there. God graciously introduced me to incredible people, both through books and conversations, who taught me about better ways to read the Bible. One of those pivotal moments happened when one of my seminary professors (at Dallas Theological Seminary—one of the most conservative schools in America) responded to my questions with curiosity instead of condemnation. He invited me to meet with him in his office and, after a long conversation, said something like “don't tell anyone I recommended this to you, but I think you would like a book called Surprised By Hope by NT Wright.” I immediately bought it, read it in one sitting, and the way I viewed the Bible started to shift dramatically. **Sarah:** One of my favourite aspects of your book is the compare-and-contrast you offer between the different lenses with which we read the Bible. I want to talk more about that but before we get into it, how do you explain the idea of a “lens” for interpretation and application or even understanding scripture, especially to someone who would bristle at the notion (i.e. “I don't have a lens! I just want a plain reading of scripture! The Bible said it, that settles it” sort of thing). **Zach:** I used to feel the exact same way! I didn't think I had any lenses. I thought I was reading the Bible objectively and the people who disagreed with me were just letting their biases get in the way. But here's the truth: None of us are truly objective when it comes to reading the Bible because none of us can remove who we are, what we've been through, where we grew up, or our underlying assumptions. Also, none of us belong to the intended audience of Scripture. We don't intrinsically understand the context and culture of the biblical setting, and we don't natively speak Hebrew or Greek or Aramaic. We aren't ancient Hebrews or 1st century Near Easterners living under Roman occupation—and even they debated the correct interpretation. We ALL have biases. That's not the problem. The problem is pretending that one group of people don't have any and everyone else does. **Sarah:** Continuing with “lenses,” you talk about four harmful lenses that are pretty common in our Bible introduction or experience: Literalism, Apocalypse, Moralism, and Hierarchy. But rather than simply expose those dangerous lenses to the light, you do something that I really love: you offer four alternatives with which we can read the Bible. Around here, we talk a lot about learning to be “for” things rather than simply “against” them so I think that will really resonate with us. Can you share a bit more with our readers about the four alternative lenses for reading the Bible?

Zach: Absolutely! And I completely agree with learning to be “for” things rather than simply against them. I think we should critique what's wrong, but we also need to celebrate what is right. We should tear down what is harmful, but we also need to be committed to helping build what is helpful. Here are all four with a brief description: **Jesus:** Interpreting Scripture through the life, teachings, and character of Jesus as the fullness of God in human form. **Context:** Exploring historical, cultural, and literary contexts to help illuminate author's intent and build bridges for modern applications. **Fruitfulness:** Prioritizing interpretations that lead to more love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. **Flourishing:** Reading the Bible in ways that promote the flourishing of all people, especially liberation of the oppressed. **Sarah:** I could ask a dozen questions about each of those “lenses” for reading the Bible but I'm particularly interested in the “flourishing” one. What does flourishing mean, particularly for those of us who are seeking to reimagine our relationship with the Bible? **Zach:** From the opening words of Scripture to the final ones, God has a consistent desire for all of creation: flourishing. Flourishing is what defines the Garden of Eden in Genesis and the New Heaven and New Earth in Revelation—the two pictures we have of God's design for creation based around love and beauty. Flourishing for all people is also what defines God's Kingdom, which is the thing Jesus spends more time talking about than literally anything else. In John 10:10, Jesus gives us a brief picture of why he put on flesh and came to earth: “I have come that they may have life, and have it to the full.” Fullness of life. Flourishing. This is God's intent and design for all of creation. But things get in the way of flourishing. We hurt ourselves, we hurt others, we build systems that oppress people and we don't take care of the creation God entrusted to us. So there is a gap between what we experience and what God wants us to experience. Choosing to put on a flourishing lens when reading Scripture means choosing the interpretation that leads to the most flourishing for all people, especially the most vulnerable and those on the margins. The flourishing lens isn't just for other people, it's for us too! Reimagining our relationship with the Bible, particularly attempting to read it in ways that lead to fullness of life for us and our neighbors, means leaning into biblical interpretations that promote your own flourishing too. I love this quote from Fannie Lou Hamer, a sharecropper turned activist during the civil rights movement of the 1960s: “Nobody's free until everybody's free.” We are in this together. My flourishing is tied up with yours and vice versa. **Sarah:** I often remind myself - and our readers here at Field Notes - that no one gets to take Jesus away from us. I think you do something very similar with the Bible. Why do you care so much about making sure that people like us are able to stay in relationship with the Bible? **Zach:** I am not willing to concede the Bible to those who wield it like a weapon. Jesus famously chastised folks who weaponized Scripture and elevated it above love of neighbor. He repeatedly denounced those who used sacred texts to divide rather than unite, incite violence rather than make peace, and exclude rather than include. Those of us who love the Bible and have seen God use it to bring hope and healing must stand against the weaponization of Scripture. We must push back against anyone who uses it to harm others, especially the most vulnerable among us. I care so deeply about it because I've seen the power of healthy Bible interpretation in action. In fact, I've seen it and experienced it firsthand too many times for me to doubt it now. Here is how I wrap up the final chapter of the book: “You can be transformed. The people you love can be transformed. Your parent who has bought into the lie of religious hierarchy and spends their time supporting a version of Christianity consumed with power and domination can embrace the way of Jesus. Your child who has been wounded by moralistic doctrine can heal from the damage of legalism. Your partner who has walked away from faith because they find literalistic interpretations of the creation story preposterous can find a faith that works with science instead of against it. Your friend who has fallen into conspiracy theories based on Left Behind theology can be set free. There are better ways to read the Bible than what many of us have been taught—ways that lead to liberation and fullness of life for absolutely everyone.”

Sarah: One reason why I was interested in reading your book - even before you asked me to write the foreword! - is that you are actively serving as a pastor for a church in Austin (Restore Church). There is a very rooted-with-real-people quality to your work here. You are interested in the real life impact of our reading of the Bible on ourselves but also on our neighbours. I often feel a real absence of pastoral care for deconstruction/reconstruction conversations so I think it matters that you approach this work from a pastoral perspective. How does active pastoring - both in real life and online - influence how you want to engage in this public work? **Zach:** I can't overstate the profound influence that pastoring has had on this book, especially our community here in Austin. The Bible has always been the church's book. It belongs to the people and is best interpreted within a healthy and diverse community. That's how I know that the lenses I outline in the book promote healing rather than inflicting harm. Not because an expert said so or because I cracked some code, but because I've seen them bring healing, wholeness, and flourishing to our community at Restore for a decade. We can be incredible Bible scholars, have all the right interpretive lenses, and memorize Scripture until Jesus returns, but if we don't have people who love us and are loved by us, none of it matters. We are better when we are all together. We make better decisions, we hurt fewer people inadvertently, and we more fully represent the image of God when we belong to a healthy and diverse community. Many of the interpretations I talk about in the book have been birthed out of pastoral relationships. When someone in our church has been wounded by a particular interpretation, I believe it's my job as a pastor to help them explore better ones. It's not at all reductive to say that these explorations are the very heart of this book.

Sarah: A number of us simply cannot read the Bible anymore due to abuse or misuse or any number of reasons. What would you offer to people who cannot or even simply won't be able to engage with the Bible any longer and yet still long to meet with God or come into a deeper relationship with God? **Zach:** I know it might sound strange coming from a pastor, but I would advise anyone who can't read the Bible without being further traumatized not to push themselves to read it. I believe God wants us to experience the Fruit of the Spirit (love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control), which means that if our engagement with the Bible is yielding toxic fruit (hate, misery, chaos, intolerance, cruelty, corruption, betrayal, brutality, and carelessness) then something is deeply wrong. Instead of trying to force yourself to read the Bible, maybe consider other ways to connect with God: prayer, meditation, lament, music, art, journaling, storytelling, spending time in nature, gardening, walking or hiking, serving others, community, silence and solitude, rest, gratitude practices, breathwork, or pilgrimage. I've seen all of these things and more yield beautiful connections with God, ourselves, and one another. **Sarah:** Related to that question, if someone is wanting to "begin again" with the Bible, what would your advice be to them?



Zach: Start with the Gospels—the accounts of Jesus' life found at the beginning of the New Testament. This is what I did at 17-years-old after I had a life-changing encounter with God. I started with Matthew, the first book in the New Testament and one of the four Gospels, which tell the story of Jesus's life. I didn't go verse by verse with a commentary or attempt to translate every word from the original language like some pastors have done. I just read it. Like a book. Like a story. And that changed everything. I began to realize that I knew the beginning and the end of Jesus's story by heart—the stories of his birth at Christmas and his death and resurrection at Easter had been drilled into me—but I knew very little about the rest of Jesus's life. I'd heard about Jesus walking on water and feeding a bunch of people with just some bread and fish, but outside of that, I was clueless. I didn't know Jesus was constantly offering alternative interpretations of Scripture, even when other rabbis disagreed with him. I didn't know he was reprimanded for

hanging out with people on the margins. I didn't know he taught that love was the most important thing. I didn't know he pushed back against the occupying Roman authorities. I felt like I knew baby Jesus and resurrected Jesus, but I was meeting the radical, revolutionary Jesus for the very first time. This was the Jesus I wanted to follow.

If Jesus is the foundation of our faith, then I believe our faith should be founded upon Jesus.

*Zach Lambert is the Lead Pastor and founder of Restore Austin, a church in urban Austin, Texas.
Sarah Bessey: Canadian Wife, Mother, Author & Knitter.*



**Branch 79
Simcoe**
LEGION WEEK—SAT. SEPT. 20—SAT. SEPT. 27

EVENTS

- SATURDAY, SEPT. 20—OPEN HOUSE and MEMBERSHIP DRIVE. FREE ADMISSION,
- SATURDAY, SEPT. 20 7—11pm. THE RON ROBERTSON BAND, FREE ADMISSION, in the MEMORIAL HALL.
- MONDAY, SEPT. 22, 5-9pm, BINGO with ABEL ENTERPRISES in the MEMORIAL HALL
- WEDNESDAY, SEPT. 24, 5-8pm ROAST BEEF DINNER \$16/ PERSON, in the MEMORIAL HALL.
- WEDNESDAY, SEPT. 24, 7-11pm, TRIVIA NIGHT, FREE ADMISSION, in the CLUBROOM.
- THURSDAY, SEPT. 25, 7pm START, GAMES NIGHT, FREE ADMISSION, in the CLUBROOM.
- FRIDAY, SEPT. 26, WING NIGHT, 5-8pm, in the MEMORIAL HALL.
- FRIDAY, SEPT. 26, 7pm. COMEDY NIGHT with BOB TOWNSEND, FREE ADMISSION.
- SATURDAY, SEPT. 27, 7-11pm. ALBATROSS BAND, \$5 at the DOOR, in the MEMORIAL HALL.



ANGLICAN FELLOWSHIP OF PRAYER
presents
BLESS THE LORD, O MY SOUL
Morning and Evening Prayer
In the Life of God's People

Saturday, October 4, 2025
9:30 am—12:30 pm
By Zoom

Presenter: The Rev'd Canon Dr. Lisa Wang
Developer for Catechumenal Ministries

The 3 main areas of focus will be:

1. **WHAT** is the divine office: its history and content
2. **WHY** pray the divine office: its theology and spirituality
3. **HOW** to pray the divine office: best practices

Registration: Mrs. Susan Johnson—brlmail2@aol.com



There will be a planning meeting for the annual winter Bazaar on **Sunday 5th October** in the Library after the 10:30am service. All interested people are welcome to attend and share their ideas and enthusiasm.



FOR THE LOVE OF LEARNING
Dinner and Auction
THURSDAY SEPTEMBER 25 2025

Silent Auction & Social at 6:00pm
Dinner at 7:00pm

Location:
Royal Canadian Legion #79
200 West Street
Simcoe ON

\$75.00 per ticket
(includes \$25.00 tax receipt)

More information is available at:
events@hnliteracy.com
or phone (519) 716-0155

HOUGHTON AGRICULTURAL SOCIETY



FAIR


Fairground Hall, 699 Norfolk County Rd 28
Thursday 25th September 2025
11am – 3pm (Children's Parade starts at 10.30am)

Competitions

Games

Craft Vendors

Log Sawing & Tobacco Tying

Car, Truck & Tractor Show

Open Mic Jamboree with House Band!

Food Vendors



DOING THE CAN-CAN?

Harvest Thanksgiving Sunday is fast approaching (12th October)! At this time of year we are reminded to be grateful for the bounty that God provides for our needs in creation. In thankful response, to all the blessings that we enjoy, we respond in generosity to those who are less fortunate and need assistance. Therefore, at Thanksgiving, we always lend our support to the Simcoe Caring Cupboard: our local Food Bank. This year's theme is the **Can-Can!** At services on Thanksgiving Sunday we are all going to form a line and kick our legs in the air whilst we listen to Jacques Offenbach . . . **Not!** (*Just imagine all the hip replacements that would be necessary afterwards!*) We're actually looking for donations of canned goods of all kinds. Canned beans, Canned meat, Canned fish, Canned vegetables, Canned soup, Canned Stew, Canned evaporated milk, Canned pasta sauce . . . You get the idea. Here's hoping we **CAN** make a difference in the lives of people in our local community through our generosity. Please bring your donations to the office or to church ready for blessing on the 12th October.





Ham & Scalloped Potato Supper
(vegetables, Coleslaw, Bun, Dessert)

SATURDAY, SEPTEMBER 27, 2025

Serving 5-7p.m

ST. ALBAN'S ANGLICAN CHURCH
PARISH HALL
19 Talbot Road – Delhi

Adults \$20.00 - Children (6-12 yrs.) \$10.00 - 5 and under free
Tickets available from church members or call 519-582-3006

CONTACT US

☎ (519)-426-0501

✉ 80 Colborne St. S, N3Y 4H5

📧 reception@trinitysimcoe.ca

💻 www.trinitysimcoe.ca

📘 www.facebook.com/Trinitysimcoe

Parish Office Hours: Tuesday - Friday
9:00am-12:00 noon
Visitors always welcome.



THE DIOCESE OF HURON

The Rt. Rev. Dr. R. Todd Townshend
Bishop of Huron

1-800-919-1115
Huron Church House
190 Queens Avenue, London,
ON N6A 6H7 www.diohuron.org

