

WELCOME TO WORSHIP

SUNDAY 8<sup>th</sup> FEBRUARY  
EPIPHANY V

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

10:30am Holy Eucharist  
Contemporary (BAS) with Music, Choir, & Sunday School  
Refreshments & fellowship follow in the Parish Hall

WEDNESDAY 11<sup>th</sup> FEBRUARY ( Chapel)  
10:30 am Holy Eucharist  
Traditional (BCP). Said service.



The 5th Sunday after Epiphany



TUE 10 <sup>th</sup> FEB	Tai Chi Foundations	9:00am
TUE 10 <sup>th</sup> FEB	SVDP Lunch	11:30am
WED 11 <sup>th</sup> FEB	SVDP Lunch	11:30am
WED 11 <sup>th</sup> FEB	Lynn Valley Voices	4:00pm
THU 12 <sup>th</sup> FEB	SVDP Lunch	11:30am
THU 12 <sup>th</sup> FEB	Choir Practice	4:00pm
FRI 13 <sup>th</sup> FEB	Tai Chi Foundations	9:00am



Hi everyone,

I am very pleased to be writing to you as I begin my ministry here. Someone asked me to-day how long my wife Tish and I have been living in Port Dover. Much to my surprise I realized that it has been just over ten years. It really doesn't seem that long. We moved the year I retired from full time ministry in the Diocese of Niagara. We spent most of my working life in the Hamilton area. I had the opportunity to have many roles in the work of that Diocese. At various times I was parish priest, Director of Stewardship, Director of Canterbury Hills Conference Centre and Camp, and Archdeacon of two different Regions, Mohawk and Undermount. I was also the Secretary of Synod for about twenty years while doing other ministries. During this time, I received advanced degrees in Congregational Development and became the Chair of the Church Extension Committee and a Congregational Consultant in Niagara and in other dioceses including making a presentation once to the Huron Diocesan Council.

Since retirement I have done interim work in Niagara and most recently in Huron. I lived through Covid with the Parish of Long Point Bay and their three congregations of Pt Rowan, Pt Ryerse and Woodhouse. Recently, when their priest moved on, I spent a year back with them. Last year I had the opportunity to work with the Congregations of Oxford Centre, Eastwood and Princeton.

In my family life I have a wife Tish, two children James and Colleen and they each have three children. James is with the Canadian Forces and lives in PEI on a small farm. Colleen and her gang remain in Hamilton. Tish and I enjoy our visits to PEI and I always enjoy the chores. Feeding and watering the assortment of animals, from horses and alpacas to chicken and sheep is a real pleasure. My wife is a fiber arts person who spins and weaves, and I teach Qigong (Chinese exercises similar to Tai Chi) in my spare time. I am looking forward to getting to know all of you as well. It will be a pleasure to journey with you as we continue to find new and exiting ways of being servants and witnesses to the Love of Christ here at Trinity, Simcoe.

Many Blessings, Rick+



Labyrinth walking meditation is an ancient, active, and meditative practice that uses a single, non-branching path to guide participants into a state of quiet reflection, grounding, and, often, spiritual, emotional, or mental clarity. Unlike a maze, which is designed for puzzles, a labyrinth has no dead ends and simply invites a slow, mindful, and intentional journey to the center and back out.

**Waterford United Church  
(135 Main Street) is holding a  
Labyrinth Walk  
on Ash Wednesday February 18 at 4 p.m.  
and at 6:00 p.m.**

**Prayer Opportunity**

**Online Presentation: A Quick Tour of Morning and Evening Prayer. Saturday, February 7, 10:00 AM - 11:00 AM.** Are you curious about integrating morning and/or evening prayer into your personal prayer practice, especially as Lent approaches? In this quick survey you'll be introduced to, and given tips on, navigating the daily office in the Book of Common Prayer, the Book of Alternative Services, and the newer Pray Without Ceasing resource. (Led by Archdeacon Matthew Kieswetter, this will be a practical rather than theoretical/historical/theological workshop.)

**Direct link:** <https://us02web.zoom.us/j/89023348519>  
Meeting ID: 890 2334 8519  
Passcode: Prayer



**Light Lenten Lunch and Celtic Spirituality**

If you would like to experience Celtic Worship and learn more about our Celtic Anglican heritage please join us. In the Celtic Tradition, God is understood as speaking through two books: the Bible and creation. Influenced by the wisdom of tradition of the Hebrew Scriptures and the mysticism of the John's Gospel, Celtic spirituality sees creation not simply as a gift, but as a manifestation of the self-giving God whose image is to be found deep within all living things. This understanding of God and many other core Celtic beliefs will be shared and discussed in an informal way.

All are warmly invited to participate each **Monday during Lent (Feb. 23rd through March 23rd)** for a soul-stirring Celtic Worship experience starting at **11:30am**. Following the service, we will gather in the Parish Hall to share a simple “light” Lenten lunch of hearty soup and fresh rolls. To ensure we have materials and a place at the table ready for you, please RSVP with the Parish Office.

Rick+

**ONE SMALL CHILD'S PRAYER OFFERING**  
Words are unimportant in approaching God.  
Instead, let us go to God with the same attitude one child had as she sat almost hidden in the midst of a field of waving wheat.  
When her grandfather went looking for her, from a distance he heard her going through the entire alphabet, softly saying, "A, B, C, D, E..." Curious, her grandfather asked, "What are you doing?" "I'm praying, Grandpa. But I don't know the right words, so I'm saying all the letters and letting God put them together."

*From The Alchemy of Awareness by Lorraine Sinkler via Grace Brubacher*



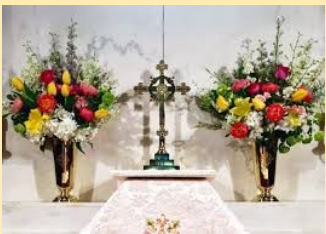
**This 2 litre Corningware La Marjolaine casserole was found at Trinity after the Bazaar.**

**It does not belong to the Church so if it is yours, please notify the Office to claim it. If it remains unclaimed it will be sold.**



**SPREADING OUR WINGS**

The Prayer Shawl ministry is branching out. Instead of just making prayer shawls, lapghans and baptismal blankets, we are now knitting &/or crocheting hats for preemies, hand warmers for the elderly, hats, mitts and scarves for the homeless and knitted knockers (prosthetics for breast cancer survivors). These smaller projects are perfect for in-between those bigger projects or for those warm summer days or evenings—that will be here before you know it!!!  
If you are interested, but would need patterns and/or yarn, please contact Rose Langley at [furbabiesmama123@gmail.com](mailto:furbabiesmama123@gmail.com)



**IMPORTANT NOTICE**  
**re: ALTAR FLOWERS**

The Altar Guild is no longer able to pick up the flowers from Sobey's on Saturday

morning. Sobey's will deliver the flowers to the church. The delivery fee will be included in the cost of your flowers (minimum \$70.), or you can pick up deliver the flowers yourself. In that case, they **MUST** be at the church between 9 –9:30 AM Saturday morning.

**CONTACT US**

☎ (519)-426-0501  
✉ 80 Colborne St. S, Simcoe, N3Y4H5  
📧 [reception@trinitysimcoe.ca](mailto:reception@trinitysimcoe.ca)  
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[www.Facebook.com/Trinitysimcoe](https://www.facebook.com/Trinitysimcoe)  
📱 [Trinitysimcoe](https://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](http://www.diohuron.org)





Blessed are those who wear name tags, for they shall be called by their proper names and not 'Hey, you!'

Let's help Rick, new

members, and visitors out by wearing our Trinity name tags! Consider it a grace-filled memory booster and a warm 'hello' to our newest members. If you've misplaced yours, or don't have one let the office know.



## Calling on all Offertory Envelope users!

Now may be a good time to consider switching to Pre-Authorized Giving (PAG)

### Benefits of PAG

- Provides better information for Wardens & Parish Council for budgeting income & planning for project expenditures etc. (e.g. Ministry/Mission work or Building expenses)
- Less work for counters.
- Reduces the cost of envelopes for the church.
- Convenient for Parishioners; do not have to remember weekly envelope.
- You can change your offering at any time, more or less, or cancelled it at any time.
- You can still give special offering at Easter, Thanksgiving & Christmas via special envelopes.

### How to apply for PAG

- Contact the Church office at 519-426-0501, Tuesday to Friday 9 am to 12 noon to arrange pick up of a PAG form or arrange to have it mailed to you.
- Complete the Pre Authorized Giving Form Using a VOID cheque or credit card.
- If you use a credit card with points you still collect the points, however need to notify the Office when you get a new credit card, i.e. new expiry date.
- Plan you contributions – Direct Withdrawals are done on the 10th and 25th each month; Credit Card withdrawals on the 15th of each month.
- The process is in compliance with the Dioceses of Huron Privacy Standards Policy.



**Wednesday, February 11  
4:30–7pm**

**Fish & Chips  
Coleslaw, Rolls & Butter**

**1 piece—\$11**

**2 pieces—\$14**

**Chicken Fingers—\$15**

**In the Memorial Hall**

**EVERYONE WELCOME!!**



MAY THE DRUMBEAT OF YOUR HEART BE A CELEBRATION OF LIFE



*By Archbishop Chris Harper Published January 28, 2026*

FEATHER: Creator God, we give you thanks for this new day and all days. We ask that you forgive our failures to heed your word and call, grant us your spirit of peace and guide us to walk in humility and with an open heart. Walk with us this day and bless us to be a blessing to all in our shared journey of life and faith. This we pray in Jesus' name. Amen.

SAGE: Signs and symbols have always been relevant to our identity as children of creation. Flags, crosses, rings, regalia—these offer to all a mark of identity. I'd like to offer some reflections on an Indigenous symbol that likewise helps bring peoples and nations into unity.

The drum has been a common symbol and instrument through the ages and nations. It's a simple instrument, yet it conveys the voices of peoples in all their complexity in story and song. Indigenous circles of community have hand drums, the small drum of individuality. With these drums we sing our personal songs and join with others in circles of round dance songs, bringing the many together in voice and heartbeat. The great ground drum used in pow wows is the great voice of Mother Earth, creation's heartbeat, resounding and drawing everyone to sing and dance as one in the Creator's blessing—the blessing of a shared heartbeat. Whether with the hand drum or ground drum, our songs go out in celebration of and unity with peoples and nationhood. Our heartbeat, the gifted drum of the Creator, is our song of life and faith, the song and beat we build and write each new day to the glory of God. It will be our unifying song and beat that we will all sing before the Creator. So today, sing your song, add to the great circle

of creation and celebration. May the drumbeat of your heart be one of peace, faith and unity and a celebration of life this day. Go in peace.

[Archbishop Chris Harper](#)

Archbishop Chris Harper is national Indigenous archbishop of the Anglican Church of Canada.



## Why the Kingdom of God?

We all know that the central message of Jesus was about the Kingdom or (Reign) of God. Why so political? He could have called it the Family of God or the Community of God. It would have been much less confrontational, a lot less political. This one choice by Jesus changed everything. Right from the start Jesus message was viewed as a direct challenge not only to the Roman occupation of Israel, but also the High Priest and the religious elites that basically worked with the Roman authorities. It was the pattern of Roman occupation to select wealthy and influential families to rule their home territories in compliance with Roman policy. The feeling was that as the richest people they would be motivated to keep their wealth and power. In the case of Israel these people were the ones who clustered around the magnificent Temple. The wealthy religious class who directly benefitted from the money that flowed into the Temple from the thousands of pilgrims visiting every year. Remember that only a Sacrifice at the Temple could provide forgiveness for certain sins. It was a requirement that all devout Jews make a pilgrimage to the Temple three time a year! There they would pay the Temple Tax, equivalent to two days wages for the average labourer. They would also need to buy doves, and lambs for particular kinds of sacrifice. This money flowed directly to the wealthy religious elite. They then used this money to buy up land from the peasant class and create large landholdings. The peasants who used to own the smaller farms now needed to work on these early agribusinesses. They could no longer grow food for their families but needed to buy everything. Poverty increased yearly under this system. It is estimated that the wealthiest 2% of the elite controlled over 50% of the wealth of Israel.

If this wasn't bad enough from the point of view of the masses, the High Priest and the Temple elite were also responsible for collecting the annual tribute that was paid to Imperial Rome.

Enter Jesus. He purposely put himself in the role of prophet, following in the footsteps of Jeremiah, Micah and Isaiah who all had protested the perversion of the Temple religion and the corruption of the High Priest and the elites. They knew the Hebrew Scriptures that called for justice, righteousness, kindness to the outcast and stranger in the land. They knew the laws of economic Sabbath that ensured that no family could ever lose their land and livelihood forever. They knew that in the time of David these laws were respected and people lived in a greater security and harmony. Jesus knew this too, and he chose to stand with these prophets and proclaim the Kingdom of God for his time. He taught from a mountain, the new

Moses, with a new version of the Law and the Prophets. A new and also very old Vision of God's will for humanity.

This choice put him on an inevitable collision course with the Roman Authorities and their puppet collaborators, the Temple Elite. This conflict between the Reign of God and the Reign of Caesar has continued on through the centuries. Whenever a political power oppresses the poor, the powerless, the stranger; whenever a few amass wealth at the expense of the majority; whenever religious groups benefit by aligning themselves with this domination system or turn a blind eye saying, "Well that's just the way things are"; Whenever good people are persecuted for standing up for right; we remember Jesus' invitation to join him in the Kingdom of God and not in the Kingdom of Caesar.

Rick+

## Communion

There's no bread.  
The bakers have gone into hiding.  
The seats at the table are empty.  
The Twelve are out marching with the thousands.  
The streets are filled with a new song.  
Only Judas sits at Target Plaza, counting his silver,  
while Pontius Pilate issues a carefully-worded statement.  
Meanwhile, the centurions have quotas to fill.  
But out on the streets there's a Communion.  
Jesus takes the city in his hands and says,  
"This is my body, broken for you."

Rob Hardy Feb 2/26

This year marks the 30th anniversary of the first national declaration of Black History Month in Canada, following a motion introduced by the Honourable Jean Augustine in 1995. The 2026 theme is "30 Years of Black History Month: Honouring Black Brilliance Across Generations — From Nation Builders to Tomorrow's Visionaries"

