



WELCOME TO WORSHIP

SUNDAY 22nd MARCH

Fifth Sunday in Lent

8:00am Holy Eucharist

Traditional (BCP). Said service

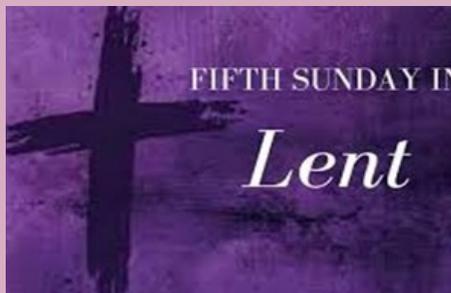
10:30am Holy Eucharist

Contemporary (BAS) with Music, Choir, & Sunday School
Refreshments & fellowship follow in the Parish Hall

WEDNESDAY 25th MARCH (Chapel)

10:30 am Holy Eucharist

Traditional (BCP). Said service.



UPCOMING EVENTS

MON 23 rd MAR	Celtic Morning Prayer	11:30am
	Followed by light lunch	
MON 23 rd MAR	Prayer Shawl Ministry	7:00 pm
TUE 24 th MAR	Tai Chi Foundations	9:00am
TUE 24 th MAR	SVDP Lunch	11:30am
WED 25 th MAR	SVDP Lunch	11:30am
WED 25 th MAR	Prayer & Personality Study	12:00pm
WED 25 th MAR	Lynn Valley Voices	4:00pm
WED 25 th MAR	Parish Council Meeting	4:00pm
THU 16 th MAR	SVDP Lunch	11:30am
THU 26 th MAR	Choir Practice	4:00pm
FRI 26 th MAR	Tai Chi Foundations	9:00am

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 3rd)** 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+



Palm Sunday 29th March

Holy Eucharist at 8:00am and 10:30am

Monday Morning Prayer 30th Feb. - 2nd March

8:45am Mon-Thurs. In the Sanctuary

Monday Evening Prayer 30th March

4:00 pm in the Chapel

Tuesday Evening Prayer 31st March

4:00pm in the Chapel

Wednesday Holy Eucharist 1st April

10:30am in the Chapel

Wednesday Evening Prayer 1st April

4:00pm in the Sanctuary

Maundy Thursday 2nd April

5:30pm Eucharist and Potluck Supper (Parish Hall) followed by the Stripping of the Altar (church)

Good Friday 3rd April

12:00pm. Passion Narrative, Meditation, Taize and lighting of candles and Veneration of the Cross.

Good Friday 3rd April

The Great Vigil of Easter at **St. James Cathedral, London**. 8pm. Primate Shane Parker will be officiating.

Easter Sunday 5th April

Holy Eucharist at 8:00am and 10:30am

All are invited to the Waterford United Church (135 Main St.)

LABYRINTH WALK

led by Rev. Kellie on

Maundy Thursday, April 2 at 4:30 p.m. and 6:30 p.m.

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. Please bring slippers for the walk.



BE A STAR & BRING A JAR

During the month of **March** there will be a box at the back of the church for donations of Jars. Perhaps during lent, if you have large collection you might want to “give up” a Jar or two? Or maybe your Lenten practice is to just to give? What exactly are we are looking for? Jar



Specifications: ◆ Jam jar size or smaller ◆ Clean and with it's original lid ◆ Jars I would like- is to be decorative- by that I mean- it might be - oddly shaped, have beveled sides, or it may have glass embellishments.

Thanks. **Marlene Robinson.**

For more information:

☎ 519-428-2487 robinsma@HHSC.CA



Camp Huron
Welcome to wonder!



- * Weeklong overnight camps
- * Leader-in-Training
- * Day Trippers (Breakfast - dinner, Mon - Fri)

Be humble for you are made of earth
Be noble for you are made of stars

For more information or to register visit our website at: <https://camphuron.ca/>.



Bursaries and payment plans available.
For more information, please contact
gerryadam@diohuron.org or
call 519-434-6893, ext 217

Easter Memorial Flowers



If you would like to help with the cost of purchasing flowers for our Easter displays, you can make donations at the parish office or on the plate in one of the specially marked flower offering envelopes.

If you would like your donation to be a memorial donation, in honour of a departed loved one, please clearly print the name(s) of those you wish remembered on the envelope or insert a list, along with your own details. Donations and names for Memorial Easter flowers should be received by the parish office by **Sunday 29th March** in order for us to collate the information. Many thanks.

Prayer for the Life of the World

Our heart is comforted
in the awareness of You
Soul within our soul
Life within all life.
Our heart is comforted
in remembering You
Giver of this day
Gift of every moment.
May we be bearers of comfort.
May we be strong in our soul
to cry at the wrongs of nations
to weep with the bleeding earth
to mourn with those who mourn this night
in the loss of life and lands
in the loss of dreams and hopes.
May we be strong in our soul this night.

Calling all children and grandchildren of Trinity Simcoe ages 6-14 (Grades 1 to 8) for a fun filled Summer Camp week experience to enjoy fun activities, share good food and make lifelong friendships.

Camp Huron is operated by the Anglican Diocese of Huron and is celebrating 80 years of Summer Camp. Huron Camp is located in beautiful Bayfield, ON on the shores of Lake Huron.

In recognition of Camp Huron's 80 years of Summer Camp, Trinity Anglican Church, Simcoe is inviting children and grandchildren of members of Trinity, Simcoe to register. The Wardens have decided in order to make this available to all children and grandchildren of Trinity to offer reimbursement to all who register. All you have to do is register your child or grandchild and provide Trinity with the Receipt for reimbursement.

The program is \$750/week per child starting July 5 to August 9, 2026, Sunday to Saturday.

You can contact Camp Huron at <https://camphuron.ca> or Rev. Gerry Adam, Camp Director at 519-434-6893 ext. 217 or 1-800-919-1115 ext. 217. **Registration is NOW OPEN!**

A Special Holy Week at Trinity

In much of the world Holy Week is celebrated with great pageantry. Believers gather in the streets and town squares, passion plays are performed, and processions are joined. The Passion Play of Sordevolo is a notable example performed by over 400 local resident actors in Italy's Piedmont region. Easter in some Orthodox Churches is accompanied by liturgical fireworks that light up the sky. The Great Vigil of Easter is often celebrated by a large bonfire in the village square with residents lighting torches from the "Easter Fire" and then carrying them back to their respective churches to light their own Paschal or Christ Candles. Holy Week and Easter is truly a story for the ages that, for a believer, is also a sacred journey. This Holy Week we will, in our own way, enter into this remembrance of the last days of Jesus the Christ. We will begin on Palm Sunday, focussing solely on Jesus procession and entry into Jerusalem. There will be services every day:

Palm Sunday 8:00 and 10:30 am

Monday Evening Prayer 4 pm Chapel

Tuesday Evening Prayer 4 pm Chapel

Wednesday 10:30 Eucharist in the Chapel

Maundy Thursday 5:30 Communal Potluck Meal with Eucharist in the parish hall followed by the Stripping of the Altar in the Sanctuary.

Good Friday 12 noon, Reading of the Passion, Taize music and meditation, lighting of candles.

The Great Vigil of Easter at **St. James Cathedral, London**. 8pm. Primate Shane Parker will be officiating.

Easter Sunday 8:00 and 10:30 Celebration of the Resurrection.

If you are looking for a Spiritual Boost, in a world that seems very dark at the moment, consider entering into this journey with Jesus, and with us, this Easter.



A Gentle Reminder

As we all do our part to recycle, please, be sure to put CANS in the "blue bag" in the BLACK recycling box and NOT into the big blue bins outside.

Note: Why a Potluck for Maundy Thursday?

There are several significant actions that occurred on that fateful night. Jesus gathered with his disciples for a final meal, he transformed the Jewish Paschal Meal into a Remembrance of his life and death, he demonstrated servant leadership with washing, and he gave us a supreme commandment, "To Love one another". We will enact in our own way these events in the midst of a meal, as Jesus once did. If you would like to attend, but are worried about bringing food, please come anyway, there is always enough food for everyone and we will provide servings of roasted lamb as well as tea and coffee. No one ever goes away hungry from a Trinity potluck and hopefully we will also be spiritually filled as well!



Legion 
Branch 79
Simcoe

Wednesday, Mar. 25
4:30—7 pm
\$16/person
EVERYONE WELCOME



FRIED CHICKEN DINNER—2 pieces

**Macaroni Salad
French Fries
Gravy
Coleslaw
Rolls & Butter
Apple Crisp OR Peach Cobbler**

CONTACT US

 (519)-426-0501

 80 Colborne St. S, Simcoe,
N3Y4H5

 reception@trinitysimcoe.ca

 www.trinitysimcoe.ca

 www.facebook.com/Trinitysimcoe

**Parish Office Hours: Tuesday - Friday
9:00am-12:00 noon**



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



When the Heart Sees

Halos surrounded each of the oncoming headlights. The mass of streetlights and neon signs on either side of the road was just a multicolored blur in my peripheral vision. My wife Joy was in the passenger seat to my right. Our son Patrick and our daughter Meredith were in the rear. Tightening my grip on the steering wheel, I said, "You know, I don't see as well as I used to at night." Patrick piped up, "Well, you've picked a great time to tell us."

That was my first inkling that cataracts had begun forming in my eyes. At a recent eye exam, the doctor told me, "We can do the surgery whenever you're ready." When I talked to my spiritual director about it, he was uncharacteristically—well—directive. "Don't wait on this. Go ahead and do it. You'll be amazed at what you'll be able to see."

Cataracts develop slowly, gradually clouding your vision. Nighttime depth perception diminishes. Reading requires brighter light. Because the change is incremental, you adapt without realizing what you're losing. There is nothing I can do on my own to restore sharpness and clarity to my eyesight. In fact, I can't even perceive for myself that colors have grown duller. I need some sort of intervention from the outside.

In a similar way, faulty assumptions about God and about the good life can distort how we perceive ourselves and other people. We inherit these assumptions from the world around us. We look through them without noticing them. We live within a story and see the world—ourselves and others—through it, often without realizing it. And when that story distorts reality, our relationships with God, with one another, and even with ourselves begin to suffer.

That is precisely what is at stake in the passage about the man born blind in the ninth chapter of John's Gospel. Jesus does heal the man. But the deeper problem in the story is not the man's blindness. It is the disciples' way of seeing.

As they encounter the blind man, the disciples ask a question that, for them, seems perfectly reasonable, even devoutly religious: "Rabbi, who sinned, this man or his parents, that he was born blind?" The disciples perceive suffering as part of the fabric of a moral universe. Suffering is the just result of someone's sin. So naturally they want to know who to blame for the man's sightlessness. Either this man sinned or one of his ancestors did.

This perception of suffering is itself the result of the story of God that the disciples are living within. God is a sort of cosmic bean counter. God keeps and balances accounts. Virtue is rewarded. Moral failure is punished. Our relationship with God and our relationships with one another are essentially transactional.

Jesus doesn't answer their question. That's because he rejects this story about God and the whole framework that comes along with it. "Neither this man nor his parents sinned," he says. In other words, this is not how God operates. Suffering is not a moral accounting problem to be solved. God does not respond to human brokenness with blame, but with compassion. God heals. God restores. God

mends what is broken.

Seen in this light, the real miracle in John 9 is not simply that a blind man receives his sight. It is that the disciples are invited to see differently—to be freed from judgment and blame, and to be released instead to "work the works of him who sent me": to respond with mercy, and to devote themselves to the healing of the world.

What the disciples would eventually see is that their question did not arise from cruelty, but from formation. They had learned—slowly, imperceptibly—to see God as an accountant and suffering as evidence. Their vision had been shaped long before they ever met the blind man. And because the change was gradual, how they perceived things felt obvious.

Our own age has its cataracts too. One of the spiritual challenges we face today is what might be called functional atheism. By that I don't mean that most people have stopped believing in God. Many still say they do. But belief alone does not tell us what actually governs a life. What shapes us most deeply are the practices that organize our days and quietly train our desires. These habitual practices teach us what should claim our attention, what we should fear losing, and what will make life worthwhile. No matter what we may say with our lips, those practices are our genuine religion.

The author Derek Thompson argues that the most common and most rapidly growing religion is workism. The God of Abraham, Jacob, Moses, and Jesus does not take center stage in this religion. Still, workism does have its god, or its idol. The god of workism is the successful self. The self we achieve through our own agency.

Please understand me. Work is a good gift. Meaningful labor, done well, can be a way of loving our neighbors and participating in God's care for the world. But when work becomes the primary source of identity and purpose, it begins to ask more of us than it can give.

Under workism's way of seeing, worth is measured by productivity. Success signals virtue. Struggle is treated as failure. Wealth confers status. Poverty becomes a mark of shame.

Once this framework settles in, we begin to read lives the way we read résumés. Outcomes are taken as evidence. Circumstances are moralized. And without ever meaning to, we find ourselves asking the same question the disciples asked: Who is to blame? This is why workism is idolatrous. Not because work as such is evil, but because workism centers on a false god. A god that judges ruthlessly.

Jesus' response to the man born blind exposes this way of seeing for what it is. Suffering is not a moral accounting problem. Brokenness is not proof of failure. God is not a scorekeeper.

In a secular age, much of Christian ministry consists in helping people see again—not by correcting beliefs first, but by gently unmasking the frameworks that have shaped our common life.

Jesus frees us from false gods that measure worth by productivity and success, and he calls us instead to trust a God who does not keep accounts, but heals what is broken and sends us into the world to participate in that healing.

The Right Reverend Bishop Jake Owensby - from *The Woodlands*