



## WELCOME TO WORSHIP

### SUNDAY 14<sup>th</sup> JUNE

Pentecost III

#### 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 17<sup>th</sup> JUNE (Chapel)

#### 10:30 am Holy Eucharist

Traditional (BCP). Said service.



TUE 16 <sup>th</sup> JUNE	Tai Chi Foundations	9:00am
TUE 16 <sup>th</sup> JUNE	Counters	9:00-10:00am
THU 18 <sup>th</sup> JUNE	Caring for the Core	11:30am
THU 18 <sup>th</sup> JUNE	Migrant Farm Workers Ministry	2:00-8:00 pm
FRI 19 <sup>th</sup> JUNE	Tai Chi Foundations	9:00am
FRI 19 <sup>th</sup> JUNE	Migrant Farm Workers Ministry	2:00-8:00 pm

### Why do the darn clergy and others keep changing my Worship? Part 2

Last week we explored the biggest change in Anglican Worship since 1662, the introduction of the Book of Alternate Services (BAS) in 1985. Anglicans throughout the world had essentially been using the same Prayer Book, and styles of worship, since Thomas Cranmer wrote his English Language Book of Common Prayer. This was the Prayer Book that many of us grew up with. We soaked up the Elizabethan language, the piety and the theology without questioning. This was the Spirituality that we loved and that shaped, unconsciously, our attitudes towards God, the Church and others. Along came the BAS and with it came different language, piety and theology. No wonder people struggled, and, even today 41 years later, there are parts of our Anglican Communion in Canada that have not embraced the changes. In addition, many clergy, without really knowing it, use the BAS form of worship, but treat it as if it were the essentially same as the Prayer Book. I would argue that it is essentially different. Let's look at what happened after the BAS was introduced. Prior to the 80's most of our churches had "Eastward facing Altars", they were right up against the wall and the clergy, with the people all faced forward for most of the worship. Suddenly, it became very important that the clergy face the people during the Eucharistic Celebration, altars were moved away from walls to enable the clergy to get behind them, or "portable altars" were brought in and placed in the sanctuary, or in some places in the middle of the Nave. Why was this necessary? It was necessary, I believe, because the essential difference between these two books is theological, it is about what we think about God. To put it very simply, the Prayer Book God resides "out there" above and beyond us. The BAS assumes a God who is "right here", in our midst. Our worship went from being a triangle in shape, to a circle. In the former, we are in a hierarchy, with God at the top and front (high altar), the Clergy next, (Sanctuary), a Choir (Chancel), and the people in rows at the lowest level of the church (Nave). What is interesting is that when Constantine made Christianity the official religion he also gave over public buildings, often courtrooms, for worship. Prior to this Christians worshipped more informally around meals. When lawyers are "called to the bar" that bar remains as our "communion rail" in most churches. Our churches, for better or worse, represent in architecture, the thinking of Empire, be it Roman or British. Architecture is only one aspect of a theology that sees God as Almighty, beyond and above. In classical theology this is theism, God is Creator but remains apart or beyond the creation.

So what happens when we begin to think of God as beyond but also right here in our midst? We change our architecture for one. If we think we are worshipping a God who is in our midst, then the altar needs to be in our midst and we gather around. Perhaps you remember when you "pulled the altar out" here at Trinity. Perhaps you have been at a modern Anglican Church where the altar was more central, with the choir and clergy behind and chairs were arranged in a semi circle around and in front of it. Our Cathedral in London as recently been renovated, chairs now replace the pews and a portable altar is located in the front of the nave over an amazing First Nations mosaic on the floor. I attended General Synod there recently, and while the choir remained in the Chancel, everyone else was seated around the altar and font which was also prominent in the midst of the congregation. Hymns like "Draw the Circle Wide" with the line, "God the still point of the circle, 'round whom all creation turns", were written to reflect our new thinking about God and ourselves. We have moved from a triangle to a circle, from hierarchy, to the "royal priesthood of all believers". Many of us are still living in two theological realities, using books that reflect and mix up both views, worshipping in churches that try, often unsuccessfully, to embody both theological approaches. No wonder we sometimes feel frustrated with worship or the practices of clergy who, often unconsciously, bring their theological biases with them into worship. I have touched on some of the architectural challenges we are under going, next time I will talk about the spiritual challenges these changes create for us in worship.

Rick+



## Prayer for the Life of the World

To the home of peace  
to the field of love  
to the land where forgiveness and right relationship  
meet we look, O God,  
with longing for earth's children  
with compassion for the creatures  
with hearts breaking for the nations and people  
we love.

Open us to visions we have never known  
strengthen us for self-givings we have never made  
delight us with a oneness we could never have  
imagined that we may truly be born of You  
makers of peace.

"Praying with the Earth: A Prayerbook for Peace"  
J. Philip Newell



### ***A Prayer for Patience***

*Patient Father, there are many things I do that would justify an impatient response. Thank you for choosing to show me grace. Help me notice when I have the opportunity to do the same to others. Remind me of your love for the person I'm interacting with and how my words reflect you. Give me the wisdom to have conversations with others about my frustrations, and help me grow in my ability to be patient, knowing I would want the same in return. Amen. ([reclaimtoday.org](http://reclaimtoday.org))*

### ***A Short Prayer for Patience***

*Lord, grant me patience for today to navigate any challenges I encounter. With You by my side, nothing is impossible. I pray for Your Holy Spirit to fill me with grace and patience, so I may end the day with my head held high. I entrust all to*

## **Check your Closets and Purge.**

It is once again, time for our Migrant Workers to come back to Ontario to work in our fields and greenhouses to plant, prune and prepare our crops for the season. Most come back unprepared and need help with work clothes. Huron Farmworkers Ministry offer the workers a free warm dinner on Thurs & Fri nights plus a table of good used clothing. If you could donate any clothing that you no longer need, we would be very grateful. We need MEN'S CLOTHING, SIZES SMALL – LARGE. Coats, shoes, boots, hats, socks, rain protection, whatever you have they will use. If you can't help with clothing, we sure could use some help serving the dinners and setting up and down the tables and chairs. If you can't help by volunteering, a cash donation would also be gratefully accepted. Check your closets and purge. It is such a good feeling to clear out unused stuff and it goes to such a good cause. **THANK YOU!** Donations can be dropped off at the church, TUESDAY-FRIDAY mornings or THURSDAY & FRIDAY afternoons FROM 3-7 P.M.

Judy Bannister.



## ***Contemplative Prayer Gathering – Wednesdays, starting July 1, 2026, at 9:15-10:15 in the Mixer Room***

*In the midst of busy schedules, constant demands, and the stresses of daily life, it can be difficult to find time to nurture our spiritual lives. Yet it is often during these very seasons that we most need to pause, be still, and rest in the presence of God.*

*Please join us to come and discover the gift of simply being with God. We will learn about and practice Contemplative Prayer, a gentle practice rooted in the rich tradition of Christian spirituality. Often known as Centering Prayer, the prayer of silence, the prayer of stillness, or the practice of the presence of God, this form of prayer invites us beyond words and thoughts into a deeper awareness of God's loving presence.*

*In contemplative prayer, we are not asking God for anything, nor are we listing our concerns, joys, or shortcomings. Instead, we simply rest in the presence of the One who loves us. As we learn to be still before God, that awareness of God's presence gradually begins to shape and sustain the rest of our lives.*

*This tradition has been embraced by generations of Christians, including John Cassian, Teresa of Avila, John of the Cross, Thérèse of Lisieux, Thomas Merton, and many others. It remains a profound way of opening ourselves to God's transforming grace.*

*Why practice contemplative prayer? Contemplative prayer helps us to create space for God amid the busyness of life; to cultivate inner peace and spiritual renewal; to deepen our relationship with Christ and to develop a greater awareness of God's presence in our lives.*

*Whether you are new to contemplative prayer or have practiced it for years, we hope to see you there.*

## CHURCH PICNIC

Our church picnic will be held on Sunday **June 28th** after the **10:30** service.

The service will be **outdoors** on the lawn followed by a **potluck** picnic.

We are inviting our neighbours from St. Paul's Presbyterian church to attend so when you are preparing your potluck dish please make a bit more. We will also have **barbecued hotdogs**.

Please bring a **lawn chair** for seating. If it rains, we will move into the Parish Hall.



### BAC Coffee Time

Starting at 9:00am on Sunday,  
**JUNE 14th** in the Parish Hall

**ALL WELCOME**

### Guest Speaker

**Michael Capper**

Michael will talk about things of the earth that move up, down and sideways and how we know they actually do!

Coffee, Tea, Juice plus tasty items will be available



The Cappers have what would appear to be a bumper crop of gooseberries this year. They are happy to pick but YOU get to clean them should you want some. The crop likely gets picked about mid-June. Please see Mike either at the June BAC meeting, after the 10:30am Service or at 226-440-2592.

Mike's only request is that you make a donation to a charity of your choosing, in gratitude for his labours.

**NORFOLK HOSPITAL NURSING HOME**

# YARD SALE!

**GREAT FINDS. BIG IMPACT.**

Browse tables full of **affordable finds**, household items, décor, toys, games, kitchen items, and unexpected treasures.

If you love searching for a **great deal**, this sale is worth the trip.

Every purchase helps **support the residents** who call NHH home.

**YARD SALE SEASON IS HERE!**

TREASURES YOU'LL LOVE, SUPPORT THE ONES WE LOVE.

COME EARLY FOR THE BEST SELECTION!

**RAIN OR SHINE!**

**SATURDAY JUNE 13** **8:00 AM TO 11:00 AM** **NORFOLK HOSPITAL NURSING HOME**

SHOP. ♥ SUPPORT. ♥ MAKE A DIFFERENCE. THANK YOU! ♥

ALL PROCEEDS GO TOWARDS NHH RESIDENTS COUNCIL! ♥

**Simcoe & District Humane Society**

# Yard & Plant Sale

Your donation is welcomed.

Drop off June 11<sup>th</sup> and 12<sup>th</sup> ~ **NO books/Clothing**

**24 Grigg Dr**

**June 13th - 14th 8am - 2pm**

**Charity BBQ** **HotDogs, Hamburgers, Pop, Chips 11am - 2pm**

Follow us on Social Media:  
**SimcoeDHumane**

## 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)



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

