



# BENEFICE BULLETIN

Church News for  
Bedale, Burrill, Leeming and Thornton Watlass

13th February 2022

## Third Sunday before Lent

### OUR PRAYERS ARE ASKED FOR

Bel Newman; Marge Craddock; Lucy; Geordie; Lesley Hall; David & Delma Bode; John Hall; Fr Simon Gurd; Lynne Riddlestone; Olive Robinson & Barbara Jaques.

#### RIP

Sid Blanchard, Kathleen Marshall and Kevin Hamilton Sturdy  
*May they rest in peace and rise in glory*

We remember the residents and workers in care homes throughout the Benefice: those individuals we know and those residing or working at Leeming Bar Grange;

Leeming Garth; The Millings; Bedale Grange and Greenwell House,  
Leeming Bar Grange, Bedale Grange, Oaklands and Benkhill Lodge.

### COLLECT AND READINGS FOR THE THIRD SUNDAY BEFORE LENT

#### Collect

**Almighty God, who alone can bring order to the unruly wills and passions of sinful humanity: give your people grace so to love what you command and to desire what you promise, that, among the many changes of this world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.**

#### First reading - Jeremiah 17: 5–10

Thus says the Lord: Cursed are those who trust in mere mortals and make mere flesh their strength, whose hearts turn away from the Lord. They shall be like a shrub in the desert, and shall not see when relief comes. They shall live in the parched places of the wilderness, in an uninhabited salt land. Blessed are those who trust in the Lord, whose trust is the Lord. They shall be like a tree planted by water, sending out its roots by the stream. It shall not fear when heat comes, and its leaves shall stay green; in the year of drought it is not anxious, and it does not cease to bear fruit. The heart is devious above all else; it is perverse - who can understand it? I the Lord test the mind and search the heart, to give to all according to their ways, according to the fruit of their doings.

#### Second reading - 1 Corinthians 15: 12–20

Now if Christ is proclaimed as raised from the dead, how can some of you say there is no

resurrection of the dead? If there is no resurrection of the dead, then Christ has not been raised; and if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain. We are even found to be misrepresenting God, because we testified of God that he raised Christ—whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, then Christ has not been raised. If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have died in Christ have perished. If for this life only we have hoped in Christ, we are of all people most to be pitied. But in fact Christ has been raised from the dead, the first fruits of those who have died.

### **Gospel Reading - Luke 6: 17–26**

He came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon. They had come to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. And all in the crowd were trying to touch him, for power came out from him and healed all of them. Then he looked up at his disciples and said:

‘Blessed are you who are poor, for yours is the kingdom of God. ‘Blessed are you who are hungry now, for you will be filled.’

‘Blessed are you who weep now, for you will laugh.’

‘Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice on that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.

‘But woe to you who are rich, for you have received your consolation.’

‘Woe to you who are full now, for you will be hungry.’

‘Woe to you who are laughing now, for you will mourn and weep.’

‘Woe to you when all speak well of you, for that is what their ancestors did to the false prophets.’

### **Post Communion Prayer**

**Merciful Father, who gave Jesus Christ to be for us the bread of life, that those who come to him should never hunger: draw us to the Lord in faith and love, that we may eat and drink with him at his table in the kingdom, where he is alive and reigns, now and for ever. Amen.**

## **COMMENTARY ON THE GOSPEL**

### **Luke 6:17-26**

The passage begins with, “He came down with them and stood on a level place.” What follows are sayings paralleled in Matthew’s account of the “Sermon on the Mount” in Matthew 5-7. So the “Sermon on the Mount” becomes the “Sermon on the Plain” in Luke. Matthew probably wished to use the word “Mount” to compare Jesus to Moses who taught the Law from Mount Sinai.

In this section we find the Beatitudes according to Luke. He shortened the list found in Matthew by omitting the specific beatitudes: “blessed are those who mourn”; “blessed are the meek”; “blessed are those who hunger and thirst for righteousness”; “blessed are the merciful”; “blessed are the pure in heart” and “blessed are the peacemakers”. Luke left out much of what Matthew had included. It is probable that Jesus taught these sayings many times, and Luke simply recalled a different oral tradition; maybe he just shortened the list.

Luke changed some of the sayings. Matthew’s “poor in spirit” became simply the “poor” in Luke, which included those who are economically poor. Matthew spoke of the virtue of humility, probably a meaningful statement to Jewish Christians living in community. Luke wished to inspire Christians in his Greek audience to actually do things for poor people; a theme found elsewhere in Luke. Perhaps the actual word used by Jesus in Aramaic was “ebion” which means poor, humble, peasant, who seeks to keep God’s law. In that case, both Matthew and Luke have provided a correct translation.

Matthew said, “kingdom of heaven,” while Luke said, “kingdom of God.” Matthew showed good Jewish piety, which often liked to replace the word “God” with the circumlocution “heaven.”

Matthew said, “blessed are those who hunger and thirst for righteousness”, while Luke said, “blessed are you who are hungry now, for you will be filled”. Again, Luke wished to stress the need for social mission which actually inspires Christians to go forth and feed hungry people; Matthew’s image is much more a psychological attitude.

Both have the long beatitudes on blessedness for persecuted Christians, because this was a concern for both Matthew’s Jewish Christians and Luke’s Greek Christians. Both alluded to the persecuted prophets of the past.

Luke added something not found in Matthew: the woes. Luke said, “woe to the rich”, “woe to you who are full now”, and “woe to you who are laughing now”. This again shows Luke’s concern with actual economic poverty and the need for Christians to do something about the needs of the poor.

Thus, the Beatitudes may have been recalled by Christians in different ways. The gospel writers may have shaped the sayings of Jesus for the needs of their respective audiences. In so doing, they captured the spirit of what Jesus intended when he tried to teach his disciples: he did not want them to be literalists, but rather to capture the meaning of what he was teaching. Indeed, Matthew and Luke captured the message of Jesus in a meaningful way for their respective audiences.

It is the gospel of Luke that we need to hear in our wonderful first world country with our needs provided. Well, that is, except for the poor in our own country which we seem to try to ignore. When I read the Beatitudes of Luke, it is the “woes” that make me most uncomfortable. By the world’s standards I am “rich”, by the world’s standards I am “full”, and by the world’s standards I lead a very happy life. When I complain, I remind myself that I do not live in Somalia, Libya, Syria, Eastern Ukraine, Tonga, or a host of other places. I like to read the Beatitudes, but maybe I need to remind myself of the woes, maybe we need to remind ourselves of the woes. When God entered into the process of world history, he chose a country as bad as any of those just listed above. We need to identify more with the poor of the world.

# Notices

## Service Times and Venues

**Thursdays 10am BCP communion at St Gregory's**

	<i>Morning Services - St Gregory's, Bedale</i>	<i>Morning Services - St Mary's, St John's and Burrill</i>	<i>16.00—Evensong conference call</i>
13th Feb	9:15am St Gregory's #*F	10:45 St Mary's Thornton Watlass #*	Burrill Church *
20th Feb	9:15am St Gregory's #*F	10:45 St Mary's Thornton Watlass #*	St Mary's Thornton Watlass *
		11am St John's, Leeming	
27th Feb	9:15am St Gregory's #*F	9 am Burrill Church #	St John's, Leeming *
		10:45 St Mary's Thornton Watlass #*	

# Communion \* conference call F Facebook

### Coffee Morning

St John's Church, Leeming

Thursday 17th February - 10:00 - 11:30



## Wellbeing & Togetherness

**TUESDAY Coffees, cakes etc in the morning in Chantry Hall and at 2pm our film will be 'Supernova' starring Colin Firth and Stanley Tucci**



**Hambleton foodshare**  
working together to feed the need

### Current shortages

- Washing up liquid
- Washing powder
- Tinned meatballs
- Tinned meals
- Tinned veg
- Sponge puddings
- UHT milk
- Coffee

**SHORTAGE**

**CAN YOU HELP?**

All donations are gratefully received  
if you need a food parcel email:

[info@hambletonfoodshare.org.uk](mailto:info@hambletonfoodshare.org.uk) or ring **07514 244158**

**We are here to help**

## PRAYER AND PRAISE

Sunday 20th February—Preparing for Lent