



# BENEFICE BULLETIN

Church News for  
Bedale, Burrill, Leeming and Thornton Watlass

23rd October 2022

## Last Sunday after Trinity

### OUR PRAYERS ARE ASKED FOR

Bel Newman, Marge Craddock, Lesley Hall, Delma Bode, John Hall, Jenny, Chris, Elise, Lynne Riddlestone, Olive Robinson, Barbara Jaques, Harry Scorer and David Disney.

### RIP

Hugh Burch, Margaret Exelby, Marcus Littler, Malcolm Stokoe, Roy Hyde, & Sandra Lowe

*May they rest in peace and rise in glory*

### THE RECTOR WRITES:



This is an invitation to come and support those members of our community who are to be confirmed today - 23 October, 6pm at St John's Church, Leeming .

Bishop Helen-Ann will welcome eight candidates in total, three from St Mary's, Thornton Watlass, two from St Gregory's, Bedale and three from St John's, Leeming. It would be good to have a full church and raise a joyful noise.

Please pray for Ian, Gary, Eain, Sam, Emily, Claire, Emily and Deborah as they make this significant step in their own faith journeys.

*Simon*

### COLLECT AND READINGS

#### Collect

**Blessed Lord, who caused all holy Scriptures to be written for our learning: help us so to hear them, to read, mark, learn and inwardly digest them that, through patience, and the comfort of your holy word, we may embrace and for ever hold fast the hope of everlasting life, which you have given us in our Saviour Jesus Christ, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.**

#### First reading - Joel 2.23-32

O children of Zion, be glad and rejoice in the Lord your God; for he has given the early rain for your vindication, he has poured down for you abundant rain, the early and the later rain, as before. The threshing-floors shall be full of grain, the vats shall overflow

with wine and oil. I will repay you for the years that the swarming locust has eaten, the hopper, the destroyer, and the cutter, my great army, which I sent against you. You shall eat in plenty and be satisfied, and praise the name of the Lord your God, who has dealt wondrously with you. And my people shall never again be put to shame. You shall know that I am in the midst of Israel, and that I, the Lord, am your God and there is no other.

And my people shall never again be put to shame. Then afterwards I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female slaves, in those days, I will pour out my spirit. I will show portents in the heavens and on the earth, blood and fire and columns of smoke. The sun shall be turned to darkness, and the moon to blood, before the great and terrible day of the Lord comes. Then everyone who calls on the name of the Lord shall be saved; for in Mount Zion and in Jerusalem there shall be those who escape, as the Lord has said, and among the survivors shall be those whom the Lord calls.

### **Second reading - 2 Timothy 4.6–8,16–18**

As for me, I am already being poured out as a libation, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give to me on that day, and not only to me but also to all who have longed for his appearing. At my first defence no one came to my support, but all deserted me. May it not be counted against them! But the Lord stood by me and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the lion's mouth. The Lord will rescue me from every evil attack and save me for his heavenly kingdom. To him be the glory for ever and ever. Amen.

### **Gospel reading - Luke 18.9–14**

He also told this parable to some who trusted in themselves that they were righteous and regarded others with contempt: 'Two men went up to the temple to pray, one a Pharisee and the other a tax-collector. The Pharisee, standing by himself, was praying thus, "God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax-collector. I fast twice a week; I give a tenth of all my income." But the tax-collector, standing far off, would not even look up to heaven, but was beating his breast and saying, "God, be merciful to me, a sinner!" I tell you, this man went down to his home justified rather than the other; for all who exalt themselves will be humbled, but all who humble themselves will be exalted.'

### **Post Communion Prayer**

**God of all grace, your Son Jesus Christ fed the hungry with the bread of his life and the word of his kingdom: renew your people with your heavenly grace, and in all our weakness sustain us by your true and living bread; who is alive and reigns, now and for ever. Amen.**

## COMMENTARY ON THE READINGS

Various attitudes taken in prayer are portrayed for us today: a lowly outsider is preferable to a proud performer; turn from idolatry and know that God alone is reliable.

### The Gospel Luke 18.9-14

The Gospel makes more sense when the root meaning of the word 'Pharisee' is clear – it suggests 'set apart' and can particularly mean 'one who sets apart the minutiae of the Law'. Originally, this was a well-meaning lay movement that upheld the uniqueness of Judaism in the face of encroaching Greek idolatry. But at the time of Jesus, many Pharisees had set themselves apart and imagined themselves miles above ordinary Jewish people. They knew they surpassed others in piety and exact interpretation of God's laws. Their disdain for the ordinary Jew was exceeded by their contempt for the toll collectors. This distancing of themselves is apparent in the setting for today's parable.

While the tax collector humbly distances himself, standing 'far off' in the Temple, probably feeling greatly out of place there, the Pharisee is very comfortable with his situation up front. His attitude towards God seems to be based on contractual thinking. Standing by himself he thinks, 'I do more than I need to in God's sight, therefore God owes me my place of honour here before the people.' The phrase 'he prayed to himself' probably does not imply silent prayer since this was not the custom (c.f. Hannah in 1 Samuel 1.13). It can be translated 'he prayed about himself', and this is exactly what he does. It was the custom to stand at prayer while raising the palms of the hands. The taxman does not raise his hands but engages in an extraordinary gesture – he beats his breast, like the mourning crowds after the crucifixion (Luke 23.48). This is an extreme sign of distress, most unusual for men in Jewish society. His prayer is for mercy, or more exactly for atonement. (The Greek *hilastheti moi* means 'atone for me'.) His attitude reflects the Psalmist's cry, 'The sacrifice acceptable to God is a broken spirit; a broken and contrite heart' (Psalm 51.17). While the institutional set-up surrounding the Temple would approve of the Pharisee's values and way of life, it would not be keen on those who collected taxes for the privileged elite! Yet Jesus says God would relate more closely to the attitude of the one outside the system, even before that person has promised a reformed way of living. The teasing nature of Jesus' parables emerges when the hearer says, 'I thank God I am not like that church-going hypocritical establishment-supporter, that Pharisee!'

### The Epistle 2 Timothy 4.6-8,16-18

Paul knows he is coming to the end of his life. He feels he is being poured out like the drink that was sprinkled on the sacrificial lamb before it was burned up in the old ritual spoken of in Numbers 28.24. Paul's thought then moves to the field of athletics for his metaphors. He has boxed or wrestled well, and he has completed his marathon race. The word for 'crown' which the adjudicator will give him is not the word that is used for a royal crown. It is the laurel-leaved crown awarded as a prize to the marathon winner. Paul forgives all who failed to support him (in the Roman court perhaps) and praises the Lord who has always supported him and delivered him from being fed to the lions, if we are to take 'the lion's mouth' literally. If the phrase is symbolic, it may refer to the emperor Nero, or simply to the prison where Paul has been able to preach to the Gentiles around him. His release from prison may be in accord with the Roman custom of releasing a prisoner after two years without trial. Paul ends by praising the Lord who has been his constant support in the past and who will continue to do so until Paul enters the heavenly kingdom. Paul's success is based entirely on the support of his Lord.

# Service Times and Venues

**Thursdays 10:30am BCP communion at St Gregory's**

	<i>Morning Services</i> <i>St Gregory's, Bedale</i>	<i>Morning Services</i> <i>St Mary's, St John's and Burrill</i>	<i>18.30—Evensong</i> <i>conference call</i>
<b>23rd Oct</b>	9:15am St Gregory's #*F	9 am Burrill Church # 10:45 St Mary's Thornton Watlass #*	St John's, Leeming *
<b>30th Oct</b>	10:30am - Joint Benefice Service - St John's Leeming		4:30pm All Souls Service - Bedale
<b>6th Nov</b>	8am St Gregory's # 9.15am St Gregory's #*F	10:45 St Mary's Thornton Watlass #* 11am St John's, Leeming #*	St Gregory's, Bedale *

# Communion \* conference call F Facebook



## St Gregory's Church - Sunday 30th October at 4pm

A quiet service of remembrance, when names are read out and candles lit in memory. Names can be added by contacting  
[admin@bedale.church](mailto:admin@bedale.church)  
or to the list available on the evening.

### BELL RINGING



On Tuesday 25th October we shall be welcoming a large group of ringers from the Wimbledon area on their autumn ringing tour. They will be ringing at Bedale between 10.00 and 11.00am. We hope they will enjoy their visit and that you will enjoy their ringing.

### OPERATION CHRISTMAS CHILD



It's that time of year again, Samaritan's Purse are collecting shoeboxes for operation Christmas child. If you would like to contribute as shoebox leaflets are available in church or Chantry Hall please place your shoebox in the boxes located at the back of church near the font between 14th & 21st November.

## *St Gregory's Clock Festival*

Next year, the clock of St Gregory's Church will be 150 years old. We are going to have a three-day festival over the August Bank Holiday, for which we need volunteers. Can you spare some time to help with either a craft fair, a flower festival, or showing people around the church? Please speak to the churchwardens if you are able to help, no matter how much or little time you can offer - many hands make light work. We will be meeting to

