



BENEFICE BULLETIN

Church News for

Bedale, Burrill, Leeming and Thornton Watlass

11th June 2023

The First Sunday after Trinity

OUR PRAYERS ARE ASKED FOR

Gaynor, Bel Newman, Mark Newman, Lesley Hall, Delma Bode, John Hall, Chris, Lynne Riddlestone, Olive Robinson, Harry Scorer, Kath Finkill, Barbara Cooper, Harry Lillystone, Anne Jardin, Adrian Grayson, and Maureen Graham

RIP

Keith Brooks, Richard Lamming.
May they rest in peace and rise in glory

Praying for Edwin in Bolivia

Please pray for Edwin and his family as they are going into winter in Bolivia and have already had snow, pray that they can keep warm and healthy.

Collect

O God, the strength of all those who put their trust in you, mercifully accept our prayers and, because through the weakness of our mortal nature we can do no good thing without you, grant us the help of your grace, that in the keeping of your commandments we may please you both in will and deed; 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 - Hosea 5.15 – 6.6

I will return again to my place until they acknowledge their guilt and seek my face. In their distress they will beg my favour: 'Come, let us return to the Lord; for it is he who has torn, and he will heal us; he has struck down, and he will bind us up. After two days he will revive us; on the third day he will raise us up, that we may live before him. Let us know, let us press on to know the Lord; his appearing is as sure as the dawn; he will come to us like the showers, like the spring rains that water the earth.' What shall I do with you, O Ephraim? What shall I do with you, O Judah? Your love is like a morning cloud, like the dew that goes away early. Therefore I have hewn them by the prophets, I have killed them by the words of my mouth, and my judgement goes forth as the light. For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt-offerings.

Second Reading - Romans 4.13–25

For the promise that he would inherit the world did not come to Abraham or to his

descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation. For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, 'I have made you the father of many nations')—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become 'the father of many nations', according to what was said, 'So numerous shall your descendants be.' He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith 'was reckoned to him as righteousness.' Now the words, 'it was reckoned to him', were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

Gospel - Matthew 9.9–13,18–26

As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, 'Follow me.' And he got up and followed him. And as he sat at dinner in the house, many tax-collectors and sinners came and were sitting with him and his disciples. When the Pharisees saw this, they said to his disciples, 'Why does your teacher eat with tax-collectors and sinners?' But when he heard this, he said, 'Those who are well have no need of a physician, but those who are sick. Go and learn what this means, "I desire mercy, not sacrifice." For I have come to call not the righteous but sinners.' While he was saying these things to them, suddenly a leader of the synagogue came in and knelt before him, saying, 'My daughter has just died; but come and lay your hand on her, and she will live.' And Jesus got up and followed him, with his disciples. Then suddenly a woman who had been suffering from haemorrhages for twelve years came up behind him and touched the fringe of his cloak, for she said to herself, 'If I only touch his cloak, I will be made well.' Jesus turned, and seeing her he said, 'Take heart, daughter; your faith has made you well.' And instantly the woman was made well. When Jesus came to the leader's house and saw the flute-players and the crowd making a commotion, he said, 'Go away; for the girl is not dead but sleeping.' And they laughed at him. But when the crowd had been put outside, he went in and took her by the hand, and the girl got up. And the report of this spread throughout that district.

Post Communion Prayer

Eternal Father, we thank you for nourishing us with these heavenly gifts: may our communion strengthen us in faith, build us up in hope, and make us grow in love; for the sake of Jesus Christ our Lord. Amen.

COMMENTARY ON THE READINGS

Hosea 5.15–6.6

This passage begins with an image of God as a lion who, having attacked Israel and Judah, now returns to his lair (v.15). It is a picture of God's displeasure with his people, and his threat of judgement. So, like a lion, God has torn his people into pieces (Hosea 6.1). However, by withdrawing, God gives them an opportunity to 'return to the Lord' (6.1, 3). This leads into a dialogue between the people and God. In Hosea 6.1-3 the people recognise that God will return to them, as surely as night gives way to day, but will return now to bring new life, healing, mercy and salvation, rather than destruction. The language used in 6.2 becomes important in later Christian reflection on the resurrection of Jesus. In 6.4-6 God addresses the people and reminds them that they have been judged because they do not reflect the priorities they see in God. God's love for them is like the rain that gives life to the earth (6.3). Their love for God has been like some morning mist that is soon burned off by the sun (6.4). The final verse gives a clear indication of what is really important to God, and what God therefore desires from those who offer worship. This is summed up in the Hebrew word 'hesed' here translated 'mercy'. This is a crucial word in the Old Testament, characterising God's steadfast and unfailing love (see, for example, Psalm 136) and it must therefore shape the belief and behaviour of God's people (see, for example, Micah 6.6-8 and especially verse 8 where the word is translated 'kindness'). Failure to live by the values of 'hesed' will mean that the people will not find God in worship (see Hosea 5.6-7; Amos 5.21-25; 1 Samuel 15.22-23).

Romans 4.13-25

In Romans Paul is seeking to demonstrate that God's salvation in Jesus Christ, and the inclusion of Gentiles into the people of God, do not constitute a change of mind on God's part. God is faithful to the promises made to Abraham. This is because God's promise and Abraham's faithful response (described in Genesis 15) take place before Abraham is circumcised as the ritual sign of that promise and response (Genesis 17). Therefore faith is, first and foremost, about believing in a God who brings new life (from Sarah's barren womb, or in raising Jesus from the dead). God's promise to give life, and our response to that promise, have priority over anything else.

Matthew 9.9-13, 18-26

These two episodes in Matthew pick up the two themes of the God who is merciful and so desires mercy, and the God who brings life from death. The first story begins (v. 9) with the call of a disciple: the account is highly abbreviated and follows the pattern from earlier in the Gospel (see Matthew 4.18-22). The scene then moves into a house, probably Jesus' own home, where a party seems to be in full swing. The guests are described as 'reclining' (though 'sitting' is used in the NRSV) which would usually suggest a special, festive occasion. But the Pharisees who are there do not regard the other guests as 'polite company' (v. 11). Tax collectors (including Matthew) were largely despised because of their unjust practices and collaboration with the Roman occupying government. The term 'sinners' refers not to people who do wrong, but to the 'wicked', Jews who had abandoned the law and were outside of the covenant, equivalent to Gentiles. In response to the Pharisees' understandable protest, Jesus quotes Hosea 6.6 and thus provides biblical support for his welcome and inclusion of those who were on the margins of society.

The second episode (v. 18-26) is, in fact, two interwoven stories. The leader of the synagogue interrupts the banquet to inform Jesus of his daughter's death. On the way he meets a woman whose medical condition would usually exclude her from much of society (see Leviticus 15.19-25). She has faith, and finds healing through Jesus' touch. This is in contrast to the crowd who laugh at Jesus in verse 24. They do not believe that Jesus can bring life from death. In both cases, healing and resuscitation, Jesus demonstrates God's life-giving power.

Service Times and Venues

Thursdays 10:30am 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>18.30—Evensong conference call</i>
11th June	9:15am St Gregory's #*F	10:45 St Mary's Thornton Watlass #*	Burrill Church *
18th June	9:15am St Gregory's #*F	10:45 St Mary's Thornton Watlass #*	St Mary's Thornton Watlass *
		11am St John's, Leeming	
25th June	9:15am St Gregory's #*F	9 am Burrill Church #	18:30 pm - St John's, Leeming *
		10:45 St Mary's Thornton Watlass #*	

Communion * conference call F Facebook

Coffee Morning

**St John's Church Leeming - in Church
on Thursday 15th June - 10:00 to 12:00**



Prayer and Praise

This Sunday - 11th June 2023

At 5pm online



Christian Aid Week



We collected £1092 from the envelopes, of which £172 was gift aided. Many thanks to all who donated or distributed envelopes. John Critchlow.

Edwin

The latest letter from Edwin is now on the notice board at the back of St Gregory's. Would anyone like to write him a letter? There are letter sheets and envelopes on the notice board, please take one and write to him, or speak to Sarah for a link to write to him online.

Bedale and Beyond

The latest edition of Bedale and Beyond is now out, find your copies in each Church or pop into the office for a copy.