



BENEFACT BULLETIN

Church News for

Bedale, Burrill, Leeming and Thornton Watlass

9th July 2023

Fifth 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, Amanda, Maureen Graham, and Gordon.

RIP

Ian Morris, Margaret Hartley and Mavis Priestley
May they rest in peace and rise in glory

The passing bell was rung on Thursday 29th. June in memory of Margaret Hartley, aged 77.

Remember in your prayers our schools, the staff, pupils and head teachers, particularly as the school year draws to a close.

Leeming and Londonderry - Nikki Rayner; Aiskew and Leeming Bar - Bethany Stanley;
Thornton Watlass - Jane Wood; Bedale Primary School - Liz Turnbull;
Bedale High School - Tom Kelly and Mowbray School - Rachel Hargreaves

Collect

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: hear our prayer which we offer for all your faithful people, that in their vocation and ministry they may serve you in holiness and truth to the glory of your name; through our Lord and 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 - Zechariah 9. 9-12

Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey. He will cut off the chariot from Ephraim and the warhorse from Jerusalem; and the battle-bow shall be cut off, and he shall command peace to the nations; his dominion shall be from sea to sea, and from the River to the ends of the earth. As for you also, because of the blood of my covenant with you, I will set your prisoners free from the waterless pit. Return to your stronghold, O prisoners of hope; today I declare that I will restore to you double.

Second Reading - Romans 7. 15-25a

I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the law is good. But in fact it is no longer I that do it, but sin that dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me. So I find it to be a law that when I want to do what is good, evil lies close at hand. For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will rescue me from this body of death? Thanks be to God through Jesus Christ our Lord! So then, with my mind I am a slave to the law of God, but with my flesh I am a slave to the law of sin.

Gospel Reading - Matthew 11.16–19,25–30

‘But to what will I compare this generation? It is like children sitting in the market-places and calling to one another, “We played the flute for you, and you did not dance; we wailed, and you did not mourn.” For John came neither eating nor drinking, and they say, “He has a demon”; the Son of Man came eating and drinking, and they say, “Look, a glutton and a drunkard, a friend of tax-collectors and sinners!” Yet wisdom is vindicated by her deeds.’ At that time Jesus said, ‘I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. ‘Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.’

Post Communion Prayer

Grant, O Lord, we beseech you, that the course of this world may be so peaceably ordered by your governance, that your Church may joyfully serve you in all godly quietness; through Jesus Christ our Lord. Amen.

COMMENTARY ON THE READINGS

Zechariah 9.9-12

Zechariah prophesied in Jerusalem in the sixth century BC, after some of the Jews were permitted to return from exile in Babylon. Zechariah 1-8 records 'the words of the Lord' that came to him. Chapters 9-14 seem to have been spoken by another prophet or prophets, however, since their style and content are very different. We know nothing of the author of 9.9-12, but these verses are addressed to the nation in exile, and express the confident hope that the Davidic monarchy will be restored and the nation reunited. The returning king is pictured riding into Jerusalem. He is described as 'triumphant' (literally 'righteous'), 'victorious' (or perhaps 'saved'), and as 'humble' (literally

'afflicted'). Israel's rightful king is recognised and restored to the throne. He rides on a donkey. Only one animal is meant, (see Matthew 21.5-7): the parallel lines are typical of Hebrew poetry. The fact that the king rides on a donkey rather than a horse is a sign that he comes in peace, not war. The donkey was seen as an appropriate mount for the kings of Judah (Genesis 49.9-13; 1 Kings 1.32-5). Under the king, Judah and Israel (Ephraim) will be reunited, and all nations will be at peace. Both Matthew and John (12.15) quote verse 9 in their accounts of Jesus' entry into Jerusalem.

The last two verses begin another oracle (vv. 11-17) which assures God's people that he has not forgotten the covenant he made with them on Sinai, and that he will save them from exile.

Romans 7.15-25a

In Romans 7, Paul explains why the law has been unable to deal with the human predicament. The law itself is holy (v. 12) and spiritual (v. 14), but men and women are weak, and have fallen under the power of sin, which has been able to use the law itself to tempt them to disobedience. In the final verses of the chapter Paul sums up the situation. He uses the first person singular, not because this is his experience alone, but because this is the experience of us all, when we try to resist sin on our own. Paul describes sin as an alien power which has invaded human nature and enslaved us, preventing us doing what we know to be right. The result is that we are denied the life promised to those who obey the law, and are condemned to death (v. 24). The heartrending cry of verse 24 is answered by the triumphant response of verse 25a: through Christ, God has rescued us from the grasp of sin and death.

Matthew 11.16-19, 25-30

Jesus' comparison of 'this generation' to wayward children demonstrates that 'there's no pleasing some folk'. John the Baptist was condemned for being too ascetic, and Jesus himself for being too lax. Jesus' words conclude a passage in which he has commented on the role of John (vv. 2-15). The final comment in verse 19, referring to the 'deeds' of wisdom, echoes the statement in verse 2 that John, in prison, heard about 'the deeds of the Messiah'. What Jesus is now doing, and what John had done before him in preparing the way, are both seen as 'the deeds' of wisdom. In the Wisdom literature (for example, the books of Wisdom and Ecclesiasties), wisdom is identified with God's word or purpose. John and Jesus are very different, yet God's wisdom is at work in them both – and both are rejected.

Jesus' thanksgiving in verses 25-6 continues the theme of Jesus as the one in whom wisdom is seen to be at work. God has chosen to reveal to the unlearned things that are hidden from the wise. The comment in verse 27 explains that what is revealed is the identity of Jesus as the Son, who alone is able fully to reveal the Father. This saying is quite unlike any other in the Synoptic Gospels, and is often called 'the Johannine thunderbolt' because it reminds us of Jesus' way of speaking about himself in the Fourth Gospel.

The final saying echoes what is said about wisdom in Ecclesiasties 6.24-31 (cf. also Jeremiah 6.16). The yoke enabled oxen to carry burdens with ease. For the author of Ecclesiasties, wisdom was embodied in the law; now it is revealed in Jesus: in contrast to what had become a heavy burden, his way brings rest.

Service Times and Venues

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

	<i>Morning Services - St Gregory's,</i>	<i>Morning Services - St Mary's, St John's and Burrill</i>	<i>18.30—Evensong</i>
9th July	9:15am St Gregory's #*F	10:45 St Mary's Thornton Watlass #*	Burrill Church *
16th July	9:15am St Gregory's #*F	10:45 St Mary's Thornton Watlass #*	St Mary's Thornton Watlass *
		11am St John's, Leeming #	
23rd July	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			



St Gregory's Church "Spring Clean" will be on the afternoon of Thursday 13th of July from 1:30pm onwards.

Volunteers required with suitable cleaning accessories etc.
Thank you. Phillip Witty

St Mary's, Thornton Watlass



Dates for your Monday 10th July There will be a Gardening Club trip to RHS Bridgewater, departing from Thornton Watlass at 9am and returning at 6pm. There are seats available at a cost of £15, which includes the coach and entry. For more details please contact Chris Carruthers on 07495 587645.

Rambling Rector Returns



This years ramble was a blister free walk! Thank you to everyone who sponsored me, the proceeds will be split between the Benefice and the local Scouts.
Simon

Wensleydale Filling Station



These are monthly meetings where we can celebrate our Christian faith in an informal manner and provide an opportunity to hear more about the love of God for our lives

Thorborough Hall, Moor Road, Leyburn DL8 5AB

Friday 14th July 2023 7.00 – 9.00pm

Speaker : Sebastian Rab from the Jonas Centre

Office Closure



The office will be closed from 27th July to 5th September. Emails and phone calls will be monitored by the churchwardens, but not responded to. If you have any bookings, items for the bulletin or questions please contact me by the 22nd July. Thank you. Sarah