



BENEFICE BULLETIN

Church News for

Bedale, Burrill, Leeming and Thornton Watlass

3rd November 2024

All Saints Sunday

Service Times and Venues

Daily Morning and Evening Prayer conference calls at 8:30am and 4:30pm

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

	Morning Services - St Gregory's, Bedale	Morning Services - St Mary's, St John's and Burrill	16.00—Evensong conference call
3rd Nov	8:00am St Gregory's #	10:45 St Mary's Thornton Watlass #	St Gregory's, Bedale
	9:15am St Gregory's #F	11am St John's, Leeming #	
10th Nov	9:15am St Gregory's #F	10:45 St Mary's Thornton Watlass #	Burrill Mission Church
	10:45am St Gregory's #F	10:45am St John's, Leeming #	
17th Nov	9:15am St Gregory's #F	10:45 St Mary's Thornton Watlass #	Thornton Watlass
		11am St John's, Leeming #	

Communion F Facebook

Conference Call Tel 03330110945 and enter when prompted Room No.66307496# PIN 9498

NOTICES

Benefice All Souls Service and Remembrance List

St Gregory's Church - Sunday 3rd November at 4:00pm

Tonight is the annual quiet service of remembrance is when names are read out and candles lit in memory. Names can be added to the list at the service, if they have not already been given in.



Remembrance Services



The following Remembrance services are being held in our benefice.

Bedale - 10:30am Starting at the Riverside Club and processing up to St Gregory's Church for 10:45am start at the war memorial.

Thornton Watlass - 10:45am, starting in St Mary's.

Leeming—10:45am, starting at the War Memorial.

PRAYERS AND READINGS

OUR PRAYERS ARE ASKED FOR

Bel Newman, Mark Newman, Lesley Hall, Delma Bode, John Hall, David, Chris, Donna Bradley, George, Olive Robinson, Harry Scorer, Justin, Amanda, Tracey, Sue, Alison, Tim, Dan, Jeff Betts, John Pickard, George Carling, and Doris Pearson.

RIP

Ivy Davies, Katrina Morris, Steve Raines, and Jo Harris.

May they rest in peace and rise in glory

Collect

Almighty God, you have knit together your elect in one communion and fellowship in the mystical body of your Son Christ our Lord: grant us grace so to follow your blessed saints in all virtuous and godly living that we may come to those inexpressible joys that you have prepared for those who truly love you; 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 - Isaiah 25.6-9

On this mountain the LORD of hosts will make for all peoples a feast of rich food, a feast of well-matured wines, of rich food filled with marrow, of well-matured wines strained clear. And he will destroy on this mountain the shroud that is cast over all peoples, the sheet that is spread over all nations; he will swallow up death for ever. Then the Lord GOD will wipe away the tears from all faces, and the disgrace of his people he will take away from all the earth, for the LORD has spoken. It will be said on that day, Lo, this is our God; we have waited for him, so that he might save us. This is the LORD for whom we have waited; let us be glad and rejoice in his salvation.

Second Reading - Revelation 21.1-6a

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, 'See, the home of God is among mortals. He will dwell with them; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away.' And the one who was seated on the throne said, 'See, I am making all things new.' Also he said, 'Write this, for these words are trustworthy and true.' Then he said to me, 'It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water as a gift from the spring of the water of life

Gospel Reading - John 11.32-44

When Mary came where Jesus was and saw him, she knelt at his feet and said to him, 'Lord, if you had been here, my brother would not have died.' When Jesus saw her

weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, 'Where have you laid him?' They said to him, 'Lord, come and see.' Jesus began to weep. So the Jews said, 'See how he loved him!' But some of them said, 'Could not he who opened the eyes of the blind man have kept this man from dying?' Jesus Raises Lazarus to Life. Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, 'Take away the stone.' Martha, the sister of the dead man, said to him, 'Lord, already there is a stench because he has been dead for four days.' Jesus said to her, 'Did I not tell you that if you believed, you would see the glory of God?' So they took away the stone. And Jesus looked upwards and said, 'Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.' When he had said this, he cried with a loud voice, 'Lazarus, come out!' The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, 'Unbind him, and let him go.'

Post Communion Prayer

God, the source of all holiness and giver of all good things: may we who have shared at this table as strangers and pilgrims here on earth be welcomed with all your saints to the heavenly feast on the day of your kingdom; through Jesus Christ our Lord. Amen.

COMMENTARY ON THE READINGS

ACCORDING to James Bond, we only live twice: once when we are born, and once when we look death in the face. Today's Gospel shows that it is also possible to die twice. Lazarus's ontological essence — what kind of a thing he was — after his first death is unique. How he felt about being revived from death is not recorded; nor is how he felt about dying the second time around.

The ontology remains mysterious, not so the exemplary quality of Lazarus's first death. The story shows the power Jesus holds over life and death, and that is important because it suggests that he could have chosen not to die. But there is also a deeper message about the nature of the resurrection life. If we want to understand that message properly, we have to turn — despite All Saints being the lightest and brightest of festivals — to darker matters. When Paul writes about what is corruptible or perishable (1 Corinthians 15), he is talking not of moral decay, but of decomposition, the disintegration of the physical body. In Bible times, this was a process apparent to everyone. They might not have had modern science to explain the biology or chemistry or physics of the process, but they knew what it looked like. Thus, it is not a random embarrassing detail of the scene which makes Martha (like a disinhibited elderly relative) say aloud, at her brother's tomb, what everyone present must have been thinking. The Greek is exactly translated by the AV as saying "already he stinketh."

NRSV faces this courageously by having Martha speak of a “stench”. NIV is more euphemistic, offering “bad odour”.

The historical point of her frankness may be partly to put the fact of Lazarus’s death beyond doubt, anticipating likely doubts about the event from sceptical critics of the faith. But the theological point is different. John is trying to teach us (here, negatively; in chapter 20, positively) about the resurrection life. The physical unity of Lazarus’s earthly body — what Paul calls “the flesh” — is crumbling. Jesus has the power to call that physical stuff back into the unity that it had formerly been. Lazarus’s resurrection body — like Christ’s, like everyone else’s — would not be like that. John has no more interest in the physics of human stuff than this. Only speculation and revelation can take us further.

Providentially, Revelation is exactly what we get today, to reinforce the gospel message. It is a perfect pairing of a text appointed for the epistle with its Gospel for the day. At the end of time and history, chapter 21 envisages the end of death. A similar vision had once inspired Isaiah (25.7), as it still does us. In the prophet’s mind, food and drink were not pointers to moral indulgence. Instead, they were (like the resurrection body) transformed into icons of divine generosity, of the life that is promised to those who keep the faith.

This can be only because human physical disintegration has come to an end. Instead, in those words of wonderful promise to which we cleave amid trauma and bereavement, Christ will “make all things new”, in the new Jerusalem where — as John Donne wrote in 1627 — there will be “no ends nor beginnings, but one equal eternity”.

Reflecting on the resurrection of the body is out of fashion. Before the visible processes of dying were kept at a distance by hospitals, care homes, hospices, and undertakers, people used art and poetry to explore death (think of “Gather ye rosebuds”, or Holbein’s Ambassadors). Church monuments drove home the message that death is all around us, and that there is never a bad time to remember that in the midst of life we are in death. But on All Saints’ Sunday we remember, too, that in the midst of death we are in life.

Christians have only one way to obtain “the victor’s crown of gold”, together with that great cloud of witnesses who Christ “by faith before the world confest”. The light withers, and yet Christian hope burgeons, preparing us for life eternal, when we shall “carry up our affections to the mansions prepared for us above, where eternity is the measure, felicity is the state, angels are the company, the Lamb is the light, and God is the portion and inheritance” (Jeremy Taylor).