



BENEFICE BULLETIN

Church News for

Bedale, Burrill, Leeming and Thornton Watlass

9th February 2025

Fourth Sunday Before Lent

Service Times and Venues

Daily Morning and Evening Prayer conference calls at 8:30am and 4:00pm

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>16:00/18.30—Evensong conference call</i>
9th Feb	9:15am St Gregory's #F	10:45 St Mary's Thornton Watlass #	Burrill Church
16th Feb	9:15am St Gregory's #F	10:45 St Mary's Thornton Watlass #	St Mary's Thornton Watlass
		11am St John's, Leeming #	
23rd Feb	9:15am St Gregory's #F	9 am Burrill Church #	St John's, Leeming
		10:45 St Mary's Thornton Watlass #	

Communion F Facebook

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

NOTICES

This week's floodlighting is in memory of

Harold and Betty Mountain



To sponsor the floodlighting in memory of someone then please get in touch with Sarah in the office on 07949 006681 or admin@bedale.church

St. Gregory's Bellringers



We have seen some changes recently within St. Gregory's bellringers. Following many years of loyal service as both the Tower Captain and the Secretary to our Band (the collective noun for bellringers) Robin Brown has stepped back this year and we now have new joint tower captains, with Val Dobson and Jan Allen taking over the responsibilities, and a new secretary in Matt Bell. Val and Jan are very experienced ringers, having been part of St Gregory's Band for many years.

Robin will of course remain ringing with us, and continue to be an integral part of developing our growing number of new ringers. We would like to take this opportunity to acknowledge the incredible commitment and enthusiasm Robin has shown to us all and to the advancement of ringing at St. Gregory's, and thank him for his supportive leadership for so many years.

PRAYERS AND READINGS

OUR PRAYERS ARE ASKED FOR

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

RIP

Heather Abbott, Prudence Southall, Ann Weatherill, and David Pratt.
May they rest in peace and rise in glory

Praying for Edwin in Bolivia

Father God, I thank you that you made us to be in relationship with others. We pray for Edwin to know great care and support from those around him. May he be encouraged by his friends at school, and may he show your love and care to his friendship circle. Amen

Collect

Almighty God, by whose grace alone we are accepted and called to your service: strengthen us by your Holy Spirit and make us worthy of our calling; 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 6.1–8

In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple. Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. And one called to another and said: 'Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.' The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. And I said: 'Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts!' Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The seraph touched my mouth with it and said: 'Now that this has touched your lips, your guilt has departed and your sin is blotted out.' Then I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' And I said, 'Here am I; send me!'

Second Reading - 1 Corinthians 15.1–11

I should remind you, brothers and sisters, of the good news that I proclaimed to you, which you in turn received, in which also you stand, through which also you are being saved, if you hold firmly to the message that I proclaimed to you—unless you have come to believe in vain. For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures, and

that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. Then he appeared to James, then to all the apostles. Last of all, as to someone untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace towards me has not been in vain. On the contrary, I worked harder than any of them—though it was not I, but the grace of God that is with me. Whether then it was I or they, so we proclaim and so you have come to believe.

Gospel Reading - Luke 5.1–11

While Jesus was standing beside the lake of Gennesaret, and the crowd was pressing in on him to hear the word of God, he saw two boats there at the shore of the lake; the fishermen had gone out of them and were washing their nets. He got into one of the boats, the one belonging to Simon, and asked him to put out a little way from the shore. Then he sat down and taught the crowds from the boat. When he had finished speaking, he said to Simon, 'Put out into the deep water and let down your nets for a catch.' Simon answered, 'Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets.' When they had done this, they caught so many fish that their nets were beginning to break. So they signalled to their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, 'Go away from me, Lord, for I am a sinful man!' For he and all who were with him were amazed at the catch of fish that they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. Then Jesus said to Simon, 'Do not be afraid; from now on you will be catching people.' When they had brought their boats to shore, they left everything and followed him.

Post Communion Prayer

God of truth, we have seen with our eyes and touched with our hands the bread of life: strengthen our faith that we may grow in love for you and for each other; through Jesus Christ our Lord. Amen.

COMMENTARY ON THE READINGS

Through Jesus in a boat, the fishermen encounter holiness similar to Isaiah in the Temple; both issue in a new vocation as God's servants. Paul reminds the Corinthians of the basis of their Christianity, especially of Jesus' death which they are in danger of forgetting.

The Old Testament - Isaiah 6.1-8 (9-13)

Isaiah's experience of God's call involved an overwhelming sense of God as king (vv. 1, 5) whose glory filled the earth (v. 3). Whether Isaiah was actually in the Temple at the time, looking at its carved figures (seraphim, v. 2), smelling the incense (v. 4), glimpsing

the coals for the sacrifices (v. 6), perhaps feeling an earthquake (v. 4) – or there in a vision, does not matter. In either case, these things came to life in a startling way. Isaiah's response is of utter lostness. The contrast between this holy God and the unclean people – among whom Isaiah numbers himself – is too great (v. 5).

But Isaiah is assured of God's forgiveness. The reality of which the sacrificial system always spoke is applied to him personally as the seraph takes a burning coal to his mouth. Isaiah can then respond to God's call (v. 8). Isaiah's senses have been awakened, but his paradoxical calling now is to 'dull' those of others (vv. 9-10). This is a striking figure of speech: God surely had no wish to harden the people, but saw that the more Isaiah called them to return to God, the more they would continue in their self-destructive ways (vv. 11-13). Yet a 'holy seed' would remain (v. 13; cf. Romans 9 – 11).

The Epistle 1 Corinthians 15.1-11

In most of his letters, Paul returns to the fundamentals of the good news because the main problems in the churches come from forgetting this. While the Church remains rooted in the gospel, it will survive all kinds of buffeting. Here Paul really rams it home (vv. 1-2): this good news which he announced to them and they welcomed, through which they are being saved – are they really holding on to it? Or was it all for nothing, their faith – a firework that fizzled out?

The content of the gospel outlined by Paul in verses 3-11 (thought to be one of the earliest gospel summaries) revolves around historical events, interpreted as fulfilment of scripture (vv. 3, 4; cf. the sin-bearing servant in Isaiah 53). As apparent later in the chapter (from another angle in chapters 12 – 14), some of the Corinthians had become so focused on present experience that (quite contentedly, it seems!) they had lost sight of future hope. To correct this and restore their hope, Paul must remind them of the strange past events on which it is based. Since the gospel entails the death of Christ, they should expect present labour: Paul certainly knew that (v. 10). Christ's resurrection was attested by many witnesses (vv. 6-8), but remains mysterious, a sign pointing to the glorious resurrection to come (vv. 20-23) rather than the inauguration of spiritual euphoria and physical licence which some took it to be.

The Gospel Luke 5.1-11

This story, like many in Luke, provides a glimpse of Jesus' way of relating to those around him. As the crowd jostle to hear, he asks a fisherman for his boat to speak from (vv. 1-3). Already he enlists help with his mission, showing he had no wish to operate alone. But he is not content just to 'use' Simon's help: he wants to befriend him and transform his world. In what follows, Jesus is not so much performing a 'miracle' as displaying the wisdom of the creator who inspired him. In the contrast between Peter's 'Master, we have worked ... yet if you say so ...' (v. 5) and 'Go away for me, Lord, for I am a sinful man' (v. 8) Luke surely means us to see the moment when Simon turned from sceptical respect to the overwhelming sense of being in the presence of holiness.

Such holiness evokes deep awe and calls forth from Jesus the classic biblical response: 'Do not be afraid' (v. 10). Jesus calls them to stay in the presence of that holiness and share its power. 'Catching people' is not something Jesus commands; he promises it will happen. In this account (unlike Mark 1.17 and Matthew 4.19), there is no order to 'follow'. It is the natural outworking of the fishermen's encounter with Jesus (v. 11).