

BENEFICE BULLETIN

Church News for

Bedale, Burrill, Leeming and Thornton Watlass

2nd March 2025

The Sunday Next Before Lent

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

	<i>Morning Services - St Gregory's, Bedale</i>	<i>Morning Services - St Mary's, St John's and Burrill</i>	<i>16:00—Evensong conference call</i>
2nd Mar	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
9th Mar	9:15am St Gregory's #F	10:45 St Mary's Thornton Watlass #	Burrill Church
16th Mar	9:15am St Gregory's #F	10:45 St Mary's Thornton Watlass # 11am St John's, Leeming #	St Mary's Thornton Watlass

Communion F Facebook

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

NOTICES



**ST. MARY'S
CHURCH,
THORNTON
WATLASS**

Lent Lunches

Soups and puds, will be held on Saturday 8th March and Saturday 5th April from 12noon until 1.30pm in the Village Hall. All are welcome.

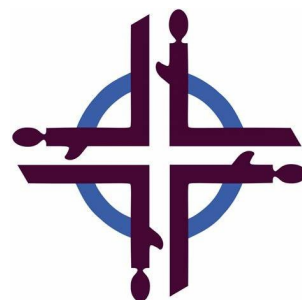
World Day of Prayer

Friday 7th March 2025

Join us in Chantry Hall,

from 2-4pm,

for the annual World Day of Prayer service with refreshments.



PRAYERS AND READINGS

OUR PRAYERS ARE ASKED FOR

Bel Newman, Mark Newman, Lesley Hall, Delma Bode, John Hall, Chris, George, Olive Robinson, Chris, Justin, Amanda, Alison, Tim, Dan, George Carling, John, Rachel Oysten, Doris Pearson, and Rev'd Ann Fraser.

RIP

Carolyn Searle, Sue Ward, Edna Surtees, Caroline Middleton.
May they rest in peace and rise in glory

Praying for Edwin in Bolivia

We pray you would bless Edwin as he grows. Keep him safe and strong in the weeks, months, and years ahead. Give his family grace and strength through the highs and lows of caring for a child. In Jesus' name. Amen

Collect

Almighty Father, whose Son was revealed in majesty before he suffered death upon the cross: give us grace to perceive his glory, that we may be strengthened to suffer with him and be changed into his likeness, from glory to glory; who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

First Reading - Exodus 34.29-end

Moses came down from Mount Sinai. As he came down from the mountain with the two tablets of the covenant in his hand, Moses did not know that the skin of his face shone because he had been talking with God. When Aaron and all the Israelites saw Moses, the skin of his face was shining, and they were afraid to come near him. But Moses called to them; and Aaron and all the leaders of the congregation returned to him, and Moses spoke with them. Afterwards all the Israelites came near, and he gave them in commandment all that the Lord had spoken with him on Mount Sinai. When Moses had finished speaking with them, he put a veil on his face; but whenever Moses went in before the Lord to speak with him, he would take the veil off, until he came out; and when he came out, and told the Israelites what he had been commanded, the Israelites would see the face of Moses, that the skin of his face was shining; and Moses would put the veil on his face again, until he went in to speak with him.

Second Reading - 2 Corinthians 3.12-4.2

Since, then, we have such a hope, we act with great boldness, not like Moses, who put a veil over his face to keep the people of Israel from gazing at the end of the glory that was being set aside. But their minds were hardened. Indeed, to this very day, when they hear the reading of the old covenant, that same veil is still there, since only in Christ is it set aside. Indeed, to this very day whenever Moses is read, a veil lies over their minds; but when one turns to the Lord, the veil is removed. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And all of us, with unveiled faces, seeing the glory

of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit. Therefore, since it is by God's mercy that we are engaged in this ministry, we do not lose heart. We have renounced the shameful things that one hides; we refuse to practise cunning or to falsify God's word; but by the open statement of the truth we commend ourselves to the conscience of everyone in the sight of God.

Gospel Reading - Luke 9.28-36 and 37-43a

Jesus took with him Peter and John and James, and went up on the mountain to pray. And while he was praying, the appearance of his face changed, and his clothes became dazzling white. Suddenly they saw two men, Moses and Elijah, talking to him. They appeared in glory and were speaking of his departure, which he was about to accomplish at Jerusalem. Now Peter and his companions were weighed down with sleep; but since they had stayed awake, they saw his glory and the two men who stood with him. Just as they were leaving him, Peter said to Jesus, 'Master, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah'—not knowing what he said. While he was saying this, a cloud came and overshadowed them; and they were terrified as they entered the cloud. Then from the cloud came a voice that said, 'This is my Son, my Chosen; listen to him!' When the voice had spoken, Jesus was found alone. And they kept silent and in those days told no one any of the things they had seen.

On the next day, when they had come down from the mountain, a great crowd met him. Just then a man from the crowd shouted, 'Teacher, I beg you to look at my son; he is my only child. Suddenly a spirit seizes him, and all at once he shrieks. It throws him into convulsions until he foams at the mouth; it mauls him and will scarcely leave him. I begged your disciples to cast it out, but they could not.' Jesus answered, 'You faithless and perverse generation, how much longer must I be with you and bear with you? Bring your son here.' While he was coming, the demon dashed him to the ground in convulsions. But Jesus rebuked the unclean spirit, healed the boy, and gave him back to his father. And all were astounded at the greatness of God.

Post Communion Prayer

Holy God, we see your glory in the face of Jesus Christ: may we who are partakers at his table reflect his life in word and deed, that all the world may know his power to change and save. This we ask through Jesus Christ our Lord. Amen.

COMMENTARY ON THE READINGS

God's self-revelation was awesome in the time of Moses and throughout Israel's history, but it is in Jesus that God's definitive word is spoken. All that God said in the past must be heard as pointing ahead to that unique revelation of glory.

Exodus 34.29-35

The law-giving at Sinai was crucial for Israel. Moses met God and reflected God's glory in a way that no other had done before. Moses was unaware that his face shone (v. 29). Perhaps this reflects the

tradition of his 'meekness' (Numbers 12.3). The fear of the people must have told him (v. 30). In the Exodus narrative this is Moses' second descent from the mountain. The first ended in hot anger at the people's idolatry in his absence (33.15-20). This time the story suggests that the people's fellowship with God will continue, as Moses 'goes in before the LORD' on a regular basis (v. 34) – pointing forward to the existence of the tabernacle described in the following chapters. But there is the constant reminder on Moses' face that their God is holy, not to be trifled with.

Why did Moses put a veil on his face (vv. 33,35)? Paul has his particular interpretation (2 Corinthians 3.13), but the natural reading of the story seems to be that those around Moses cannot take too much exposure to God's glory. God graciously reveals himself to people, but must also be hidden lest they be consumed.

2 Corinthians 3.12 – 4.2

This passage forms part of Paul's defence of his ministry. In the face of rival leaders who painted the hardworking, suffering Paul in a derogatory light, Paul points his readers to the glory of being a true minister of Christ. In particular, he contrasts himself with Moses. Although Moses' ministry had reflected God's glory, it was far outshone by the ministry inaugurated by Christ (v. 9). Paul sees the veil in Exodus 34.29-35 as representing Israel's lack of recognition of the temporary nature of the old covenant. Christ not only reveals God with new immediacy; he also reveals that God's earlier revelation was temporary (vv. 12-14).

Paul is here reflecting on his own experience. He saw some of his fellow Jews being prevented from coming to Christ by an overattachment to the law, as if it were God's ultimate word (v. 15). Yet he also knew that God's Spirit was at work, enabling people truly to turn to Yahweh (vv. 16-17). Now, not only select ministers – like Moses, or even Paul – could see God's glory, but 'we all' (v. 18) can not only see it, but be changed by it into the image of God we were meant to be (Genesis 1.27, 28). Paul is therefore encouraged to remain bold and open in what he is doing (3.12; 4.1,2).

Luke 9.28-36 (37-43)

Jesus' transfiguration (in the context of prayer – a typical touch of Luke) is reminiscent of Moses' reflection of God's glory in Exodus 34.29-35. It certified that Jesus was a greater figure even than Moses, the giver of the Law, and Elijah, the archetypal prophet. Elijah, like Moses, had met with God on a mountain (1 Kings 19.8-18) and it is appropriate that here they both appear 'in glory' talking to the radiant Jesus. The subject of conversation is the departure ('exodus') which Jesus is to 'accomplish' at Jerusalem. Jesus is to be a new Moses, leading his people to freedom, but in a very different kind of 'exodus'. We should not read too much into the words of Peter which came out in the amazement of the moment (v. 33). Nevertheless, his reference to dwellings' (booths) reflects the atmosphere of liberation; the feast of booths reminded the Israelites of their wanderings after being set free from slavery in Egypt. At this point the glory of God becomes overwhelming (v. 34), and the disciples hear an affirmation of Jesus' identity like that given to Jesus himself at his baptism (v. 35; cf. 3.22). The command 'listen to him' should be read with the emphasis on him: not meaning that they should forget about Moses and the prophets, but that they should heed Jesus as their authoritative interpreter. Meanwhile at the foot of the mountain the battle still rages (vv. 37-43); the failure of the disciples to deal with the possessed boy points to the loneliness of Jesus' path as Israel's new deliverer.