



BENEFICE BULLETIN

Church News for
Bedale, Burrill, Leeming and Thornton Watlass

9th March 2025

The First Sunday of 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>
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 #	St Mary's Thornton Watlass
		11am St John's, Leeming #	
23rd Mar	9:15am St Gregory's #F	9:00 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

LENT COURSES

Monday's at 7pm in Bedale and District Methodist Church, Wycar,
and Tuesday's at 2:00pm in Chantry Hall.



This Year we will be using a booklet from the Diocese of Edinburgh entitled 'The Emotions of Jesus'. Everyone is welcome to join in.

ST. MARY'S CHURCH, THORNTON WATLASS—Lent Lunches

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

SAVOY CINEMAS (in Catterick near Tesco).

'Boenhoffer' - Friday 7th - Thurs. 13th March: Daily at 6pm*,

**except Thursday when it will be 4:40pm.*

'The Chosen: Last Supper' - Thurs. 10th April - time: tbc, and Sun. 13th April at 2.45pm

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, Kevin, and Rev'd Ann Fraser.

RIP

Sue Ward, Edna Surtees, Emma Singleton, Fred Webster, George Sinclair.
May they rest in peace and rise in glory

Praying for Edwin in Bolivia

Lord God, we pray for Edwin to know your goodness and provision. We pray that he would place his identity in you. We ask that in the pressures of life, he would know you are his rock on which he can stand. We pray that through the challenges of school life, exams, and future decisions, you would lead him, guide him and bring him comfort. In Jesus' name, Amen

Collect

Almighty God, whose Son Jesus Christ fasted forty days in the wilderness, and was tempted as we are, yet without sin: give us grace to discipline ourselves in obedience to your Spirit; and, as you know our weakness, so may we know your power to save; 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 - Deuteronomy 26.1–11

Moses said to all Israel: When you have come into the land that the Lord your God is giving you as an inheritance to possess, and you possess it, and settle in it, you shall take some of the first of all the fruit of the ground, which you harvest from the land that the Lord your God is giving you, and you shall put it in a basket and go to the place that the Lord your God will choose as a dwelling for his name. You shall go to the priest who is in office at that time, and say to him, 'Today I declare to the Lord your God that I have come into the land that the Lord swore to our ancestors to give us.' When the priest takes the basket from your hand and sets it down before the altar of the Lord your God, you shall make this response before the Lord your God: 'A wandering Aramean was my ancestor; he went down into Egypt and lived there as an alien, few in number, and there he became a great nation, mighty and populous. When the Egyptians treated us harshly and afflicted us, by imposing hard labour on us, we cried to the Lord, the God of our ancestors; the Lord heard our voice and saw our affliction, our toil, and our oppression. The Lord brought us out of Egypt with a mighty hand and an outstretched arm, with a terrifying display of power, and with signs and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey. So now I bring the first of the fruit of the ground that you, O Lord, have given me.' You shall set it down before the Lord your God and bow down before the Lord your God. Then you, together with the Levites and the aliens who reside among you, shall celebrate with all the bounty that the Lord your God has given to you and to your house.

Second Reading - Romans 10.8b–13

But what does it say? 'The word is near you, on your lips and in your heart' (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, 'No one who believes in him will be put to shame.' For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, 'Everyone who calls on the name of the Lord shall be saved.'

Gospel Reading - Luke 4.1–13

Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, where for forty days he was tempted by the devil. He ate nothing at all during those days, and when they were over, he was famished. The devil said to him, 'If you are the Son of God, command this stone to become a loaf of bread.' Jesus answered him, 'It is written, "One does not live by bread alone."' Then the devil led him up and showed him in an instant all the kingdoms of the world. And the devil said to him, 'To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please. If you, then, will worship me, it will all be yours.' Jesus answered him, 'It is written, "Worship the Lord your God, and serve only him."' Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, 'If you are the Son of God, throw yourself down from here, for it is written, "He will command his angels concerning you, to protect you", and "On their hands they will bear you up, so that you will not dash your foot against a stone."' Jesus answered him, 'It is said, "Do not put the Lord your God to the test."' When the devil had finished every test, he departed from him until an opportune time.

Post Communion Prayer

Lord God, you have renewed us with the living bread from heaven; by it you nourish our faith, increase our hope, and strengthen our love: teach us always to hunger for him who is the true and living bread, and enable us to live by every word that proceeds from out of your mouth; through Jesus Christ our Lord. Amen.

COMMENTARY ON THE READINGS

Jesus fulfils the calling of Israel, and of humanity itself, to live in humble trust and obedience towards God, and so becomes the one who himself is to be trusted as the means of salvation.

Deuteronomy 26.1-11

The 'promised land' was central to Israel's hopes and identity – an inheritance from God (v. 1). But they were always to remember that this was God's gift: five times this is mentioned here (vv. 1, 2, 3, 10, 11). The danger of presumption would always be there. At the outset of their tenure of the land they were therefore to take part in this solemn ritual of offering, declaring before God their dependence on him. That dependence went back long before they entered Canaan. Yahweh had promised the land to their ancestors (v. 3). When they had been oppressed in Egypt, they

had cried to Yahweh and he had rescued them

(vv. 7-8). The ritual was not for 'pure-blooded Israelites' only. The foreigners who lived among them were also to share in it (v. 11). Though the settlement of the land was to involve destruction of its prior inhabitants (Deuteronomy 20.16-18), this was not from some doctrine of racial purity but lest they lead the people into their detestable practices (20.18). There was always a place for the 'other' in Israel's midst, sharing with Abraham's family in their God-given inheritance, and publicly acknowledging the same dependence on him.

Romans 10.8b-13

These verses form part of Paul's answer to the question of how God remains faithful to his promises when many in Israel have not yet accepted the promised Messiah (Romans 9 – 11). He is adamant that God has not rejected his ancient people (11.1); he wants to show that the good news of Jesus is consistent with all that God has done for them, and shown to them, in the past. Paul uses scripture (Deuteronomy 30.14, 'the word is near you') to show that the simple faith response to God, for which the gospel calls, is essentially the same response that God has always looked for (v. 8). It was the attitude of some Jews in elevating the law into a complex and exclusive way of achieving righteousness (v. 3) that prevented them from trusting Christ as God's own provision for their salvation (vv. 8-10). Trusting in Christ was precisely the simple act of trusting in God for which the prophets looked (v. 11; cf. Isaiah 28.16). Again, there should be no surprise that Gentiles were now finding Yahweh, for Yahweh himself had promised this (vv. 12-13; cf. Joel 2.32).

Luke 4.1-13

The 'wilderness' near the Jordan symbolically recalls the desert wanderings of the Israelites, during which they had been tested by the God who had drawn them into a covenant relationship. Here Jesus takes on the same tests, and passes. Israel's calling is fulfilled at last. The 'temptations' are far more subtle than our often rather trivial notion of 'temptation' suggests. We miss the force of the scene if we picture an obviously 'nasty' devil easily rebuffed by a few 'proof texts' from Jesus. The devil's proposals would have seemed eminently reasonable: logical deductions from the assurance of identity Jesus has just received (3.22). This was a profound test of Jesus' understanding of his calling. Jesus' responses show not just knowledge of scripture, but discernment of God's will as revealed in the whole story. Jesus realised that to fulfil God's purpose, he must tread the path that Israel – and humanity – as a whole had failed to tread, of humble dependence upon the creator. It would be no good taking the obvious route of overriding his humanity in presumption upon God's provision and protection (vv. 3, 9). God has sought to teach Israel lessons of dependence through hunger and thirst (Deuteronomy 8.3; 6.16) and for Jesus there could be no short cut to fulfilling his destiny. To attempt such a short cut would be to depart from allegiance to God altogether (vv. 5-8). This was not a one-off time of temptation (v. 13). We may infer that Jesus went through such inner struggles throughout his ministry. They reached a pitch of intensity as his death approached (22.39-46).