



BENEFICE BULLETIN

Church News for

Bedale, Burrill, Leeming and Thornton Watlass

6th July 2025

THIRD SUNDAY AFTER TRINITY

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>
6th July	8am 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 #	
13th July	9:15am St Gregory's #F	10:45 St Mary's Thornton Watlass #	Burrill Church
20th July	9:15am St Gregory's #F	10:45 St Mary's Thornton Watlass #	St Mary's Thornton Watlass
		11am St John's, Leeming #	

Communion F Facebook

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

NOTICES

Churches Together

Praise in the Park

Bedale Park Bandstand

Sunday 6th July at 4pm



Coffee Morning
St John's Church Leeming

Thursday 10th July -
10:00 - 12:00



Thank you to Diane and Chris at St John's for welcoming everyone last Sunday, and organising the lunch afterwards which was a great success.

It was a lovely way to welcome Lee into his assistant curacy. Thank you to all who baked, brought food, and in all the other little ways people served, it was all thoroughly enjoyed.

Car Boot Sale - The next car boot sale is Saturday 12th July

Help is needed to take a 1-2 hour stint either in the park or the Chantry Hall.

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, Michelle Hammond, Bailey Cuthbert, and Kevin.

RIP

Pam Conway, George Rigg, Jim McCumiskey, Irene Graham, Toni Kent, and Carole Brewster.

May they rest in peace and rise in glory

Collect

Almighty God, you have broken the tyranny of sin and have sent the Spirit of your Son into our hearts whereby we call you Father: give us grace to dedicate our freedom to your service, that we and all creation may be brought to the glorious liberty of the children of God; 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 66.10-14

Rejoice with Jerusalem, and be glad for her, all you who love her; rejoice with her in joy, all you who mourn over her - that you may nurse and be satisfied from her consoling breast; that you may drink deeply with delight from her glorious bosom. For thus says the LORD: I will extend prosperity to her like a river, and the wealth of the nations like an overflowing stream; and you shall nurse and be carried on her arm, and dangled on her knees. As a mother comforts her child, so I will comfort you; you shall be comforted in Jerusalem. You shall see, and your heart shall rejoice; your bodies shall flourish like the grass; and it shall be known that the hand of the LORD is with his servants, and his indignation is against his enemies.

Second Reading - Galatians 6.(1-6), 7-16

[My friends, if anyone is detected in a transgression, you who have received the Spirit should restore such a one in a spirit of gentleness. Take care that you yourselves are not tempted. Bear one another's burdens, and in this way you will fulfil the law of Christ. For if those who are nothing think they are something, they deceive themselves. All must test their own work; then that work, rather than their neighbour's work, will become a cause for pride. For all must carry their own loads. Those who are taught the word must share in all good things with their teacher.] Do not be deceived; God is not mocked, for you reap whatever you sow. If you sow to your own flesh, you will reap corruption from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit. So let us not grow weary in doing what is right, for we will reap at harvest time, if we do not give up. So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith. See what large letters I make when I am writing in my own hand! It is those who want to make a good showing in the flesh that try to compel you to be circumcised—only that they may not be persecuted for the cross of Christ. Even the circumcised do not themselves obey the law, but they want you to be

circumcised so that they may boast about your flesh. May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision nor uncircumcision is anything; but a new creation is everything! As for those who will follow this rule—peace be upon them, and mercy, and upon the Israel of God.

Gospel Reading - Luke 10.1-11, 16-20

After this the Lord appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go. He said to them, ‘The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest. Go on your way. See, I am sending you out like lambs into the midst of wolves. Carry no purse, no bag, no sandals; and greet no one on the road. Whatever house you enter, first say, “Peace to this house!” And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. Remain in the same house, eating and drinking whatever they provide, for the labourer deserves to be paid. Do not move about from house to house. Whenever you enter a town and its people welcome you, eat what is set before you; cure the sick who are there, and say to them, “The kingdom of God has come near to you.” But whenever you enter a town and they do not welcome you, go out into its streets and say, “Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near.” ‘Whoever listens to you listens to me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me.’

The seventy returned with joy, saying, ‘Lord, in your name even the demons submit to us!’ He said to them, ‘I watched Satan fall from heaven like a flash of lightning. See, I have given you authority to tread on snakes and scorpions, and over all the power of the enemy; and nothing will hurt you. Nevertheless, do not rejoice at this, that the spirits submit to you, but rejoice that your names are written in heaven.

Post Communion Prayer

O God, whose beauty is beyond our imagining and whose power we cannot comprehend: show us your glory as far as we can grasp it, and shield us from knowing more than we can bear until we may look upon you without fear; through Jesus Christ our Saviour. Amen.

COMMENTARY ON THE READINGS

In demanding times God's people are to be resolute, have a firm grasp of their priorities and be sustained by nurturing images of God.

Isaiah 66.10-14

The exiled children of Israel have returned. In a land of ruin and neglect what can they focus upon to give their faith a sense of direction and guidance? It is Jerusalem. The longing for return has been replaced by reverence for Jerusalem. The place is more than a city. The city is more than its shape or size. It is the centre of God's attention. To bless Jerusalem with goodwill and

concern is to receive a blessing from God. Jerusalem is pictured as a mother nursing her citizens with an unending supply of milk. Jerusalem's people are on the receiving end of the Lord's motherly attention and comfort. These intimate comparisons reveal the contemporary experience of God. As the city went through various stages of redevelopment it was more than a human endeavour. This is about the nurturing presence of God giving life.

Galatians 6.(1-6), 7-16

In verses 1-6 Paul continues his advice on how Christians are to live. The last verse of chapter 5 really should be read as part of this text. Conceit, harsh criticism, and envy can burden a fellow Christian. Paul encourages a more understanding stance because even the most responsible person will slip up (v. 1). This is consistent with Christ-centred obedience (v. 2), in which conceit is self-deceiving (v. 3) and each person must take responsibility for their own actions (v. 4). Christians who live like this will bear each other's burdens like a soldier who carries his comrade's pack whilst they regain strength. Paul continues this series of warnings by placing this lifestyle in the context of the ongoing judgement of God (v. 7). This is no future event – rather the consequences for living in certain ways will judge us in this life. 'Harvest' is a common image for judgement. Paul returns to the flesh/Spirit comparison. Each produces a harvest that will be obvious, especially in the 'family of faith'. Whilst Christians are not called to pass judgement on each other, Paul expects that they will know each other well enough to know how Spirit-led an individual's life is and act accordingly. This is mutual pastoral care. In verses 11-16 Paul writes his own summary of the themes of the letter. He thinks it necessary to challenge his opponents again for advocating circumcision. He believes them to be wrong because circumcision is a means of avoiding persecution and is born of a desire to show off. In sharp contrast Paul describes his own type of boasting. He boasts only of the cross of Christ (v. 14). By that cross he himself has been crucified to the world, to that sphere in which sin, law and death reign. Circumcision is unimportant to God because what matters to God is a new creation (v. 15). Being crucified to the world and becoming a new creation in Christ are the negative and positive sides of the reorientation that develops through faith and baptism.

Luke 10.1-11, 16-20

Jesus sends out seventy people to prepare for his arrival. Although they are expected to cure the unwell (v. 9), their prime task is to announce that he comes in peace to proclaim the proximity of the kingdom. Jesus had not given up hope that his movement would change the heart of his people. There is a harvest to be gathered. A response can be expected. So the 70 act as they speak. They are not burdened by anything more than bare essentials (v. 4) and they are to be wary of the context (v. 3). To proclaim Christ is to accept the response of others to him. Rejection is inevitable. On their return Jesus suggests that there was more happening than they realised. They were living in times when the order of things was changing. Satan, God's supernatural adversary, was being brought down to earth by the humble peace mission of the 70. Snakes and scorpions are the images of evil and disorder (Numbers 21.6-9, 1 Kings 12.11). To tread them down was to proclaim who was really to be worshipped and was thus a cause for joy not pride (v. 20).