



BENEFICE BULLETIN

Church News for

Bedale, Burrill, Leeming and Thornton Watlass

20th July 2025

Fifth 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

	Morning Services - St Gregory's, Bedale	Morning Services - St Mary's, St John's and Burrill	18.30—Evensong conference call
20th July	9:15am St Gregory's #F	10:45 St Mary's Thornton Watlass # 11am St John's, Leeming #	St Mary's Thornton Watlass
27th July	9:15am St Gregory's #F	9 am Burrill Church # 10:45 St Mary's Thornton Watlass #	St John's, Leeming
3rd Aug	8:00am 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

Communion F Facebook

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

NOTICES

Office Summer Hours



The office will be open 4 days over the summer holidays, with some working from home on other days. It will be open on the following Tuesdays 22nd July, 5th August, 19th August, and 26th August. Due to holidays I will be unavailable from 26th July to 4th August, and 11th to 18th August. Normal hours will resume on Tuesday 2nd September. With blessings, Sarah Ryder

Prayer & Praise Live!

Treasure
IN JARS of Clay

Friday 25th July @ 7pm
Chantry Hall, Bedale
Refreshments from 6.45pm
Everyone welcome!



Children's Club

Crafts, quizzes, games
Refreshments
Take home gift bag (while stocks last)



FREE

* Children must be accompanied by an adult *

Friday 1st August - 11am-3pm



The Benefice
of Bedale



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

Carole Brewster, Stuart Tipton, Grace Calvert, and Tim Wheeler
May they rest in peace and rise in glory

Praying for Edwin in Bolivia

Dear Lord Jesus. Thank you so much for all the precious children in this world. We know they mean so much to you. We pray you would help us do all we can to protect and give them the start in life they deserve. Lord, we bring to you all of the wonderful work being done to release children from poverty, and we pray that you would bless every pair of hands that works for you. Increase and bless their efforts in Jesus' name, Amen.

Collect

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: hear our prayer which we offer for all your faithful people, that in their vocation and ministry they may serve you in holiness and truth to the glory of your name; through our Lord and Saviour Jesus Christ, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

First Reading - Genesis 18.1–10a

The Lord appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground. He said, 'My lord, if I find favour with you, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree. Let me bring a little bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant.' So they said, 'Do as you have said.' And Abraham hastened into the tent to Sarah, and said, 'Make ready quickly three measures of choice flour, knead it, and make cakes.' Abraham ran to the herd, and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. Then he took curds and milk and the calf that he had prepared, and set it before them; and he stood by them under the tree while they ate. They said to him, 'Where is your wife Sarah?' And he said, 'There, in the tent.' Then one said, 'I will surely return to you in due season, and your wife Sarah shall have a son.'

Second Reading - Colossians 1. 15–28

He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. He

himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross. And you who were once estranged and hostile in mind, doing evil deeds, he has now reconciled in his fleshly body through death, so as to present you holy and blameless and irreproachable before him— provided that you continue securely established and steadfast in the faith, without shifting from the hope promised by the gospel that you heard, which has been proclaimed to every creature under heaven. I, Paul, became a servant of this gospel.

I am now rejoicing in my sufferings for your sake, and in my flesh I am completing what is lacking in Christ's afflictions for the sake of his body, that is, the church. I became its servant according to God's commission that was given to me for you, to make the word of God fully known, the mystery that has been hidden throughout the ages and generations but has now been revealed to his saints. To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. It is he whom we proclaim, warning everyone and teaching everyone in all wisdom, so that we may present everyone mature in Christ.

Gospel Reading - Luke 10. 38–end

Jesus entered a certain village, where a woman named Martha welcomed him into her home. She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. But Martha was distracted by her many tasks; so she came to him and asked, 'Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me.' But the Lord answered her, 'Martha, Martha, you are worried and distracted by many things; there is need of only one thing. Mary has chosen the better part, which will not be taken away from her.'

Post Communion Prayer

Grant, O Lord, we beseech you, that the course of this world may be so peaceably ordered by your governance, that your Church may joyfully serve you in all godly quietness; through Jesus Christ our Lord. Amen.

COMMENTARY ON THE READINGS

We see in today's readings how faith subverts worldly expectations and ideologies. Sarah and Abraham are promised a child despite their old age. Paul produces a paean to the sovereignty of Christ, subverting the claims of the self-styled Lord, Caesar. And Luke witnesses to a church in which women are valued and – as here – play a significant part in the story of Jesus.

Genesis 18.1-10a

This passage has to be read in the context of the complex interplay of relationships described in these chapters between Abraham, Sarah, Hagar, and God. As in Genesis 3, God becomes a character in the story: perhaps rather like a modern sheikh, arriving with shades-wearing

bodyguards with suspicious bulges under their jackets. Abraham's proffered snack is soon replaced with an elaborate meal – prepared by Sarah – and he is shown as a model of middle-eastern hospitality. Christian readers will see in this narrative a pre-echo of other biblical annunciation stories, including those to Elizabeth and to Mary in the opening chapters of Luke (see, too, the birth of Samson in Judges 13.2-7). In each case we read of the promise of a son, delivered by an angel or holy man to a woman who is 'barren' or a virgin, and its fulfilment in conception and birth. In this story much is made of Sarah's and Abraham's advanced age, and of their lack of sexual attraction or power. How could they possibly have a child? It seems laughable (v. 12). But nothing is too wonderful for God (v. 14); and his action here is finally placed in the context of Israel's history (v. 18).

Colossians 1.15-28

Verses 1-20 have been described as 'among the most important Christological passages in the New Testament' (NT Wright). They suggest the rhythm and form of a poem or hymn – perhaps an earlier one that Paul has adapted. It is steeped in the language of creation and of people as created in God's image (c.f. Genesis 1.26), taking up the earlier theme of 'fruitfulness' (Genesis 1.28). Thus the promise of God's Kingdom (the new creation) is earthed in God's primeval act of creation. Images of the Emperor were inescapable in the Roman Empire – in the markets, on coins, in the gymnasium ... everywhere. They defined a social and political system totally dominated by the semi-divine Emperor, just as corporate logos today define our dependency on global capitalism. A rigid patron/client system meant that everyone knew their place, and any defiance of the system was dealt with swiftly and brutally. Pax Romana came at a high price in terms of personal freedom. A brutal tax system that paid for the military might on which the Empire depended terrorised peasants and small landowners, who could be sold into slavery if they couldn't pay. Against this background, Paul contrasts the image of Jesus with that of Caesar. It is hard not to think that Paul's first readers wouldn't have failed to have identified the 'thrones and dominions and rulers and powers' (v. 16) with Caesar and his vast empire, as well as with the cults which reinforced it. Political power doesn't rest on military or economic might, on men or their gods, but on the true God who created all things (v. 16). He is the only true Lord and object of worship. This perspective relativises political power and prevents it toppling into totalitarianism; it was this insight that lay at the heart of Dietrich Bonhoeffer's opposition to Hitler in the 1930s.

Luke 10.38-42

One obvious feature of Luke's Gospel is its sympathetic portrayals of women, who, as we know from both Acts and Paul's letters, were prominent members of the first churches. Luke is reflecting a religious context in which 'there is neither male nor female'. The story presents two conventional images of woman. We have Martha, the 'housewife', bustling around with her chores; and Mary, the submissive woman, meekly kneeling and listening to her Master's voice. But stereotypes apart, there is a link with the Good Samaritan story. Martha parallels the priest and Levite, who are too busy, too preoccupied, to stop and attend to the mugged man. Mary, however, attends to Jesus despite the opprobrium of her sister. Are there those in our churches who are so preoccupied with rules, committees and agendas that they cannot stop to wait on God – or the world?