



# BENEFICE BULLETIN

Church News for

Bedale, Burrill, Leeming and Thornton Watlass

17th August 2025

## Ninth 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>18:30 —Evensong</i>
<b>17th Aug</b>	9.15am St Gregory's #F	10:45 St Mary's Thornton Watlass # 11:00 St John's, Leeming #	St Mary's Thornton Watlass
<b>24th Aug</b>	9.15am St Gregory's #F	9:00 Burrill # 10:45 St Mary's Thornton Watlass #	St John's, Leeming
<b>31st Aug</b>	10:30 Benefice Service, Burrill Mission Church #		

# Communion F Facebook

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

## NOTICES

**Coffee Morning St John's Church Leeming  
Thursday 21st August - 10:00 - 12:00**



## PRAYERS

### OUR PRAYERS ARE ASKED FOR

Bel Newman, Mark Newman, Lesley Hall, Delma Bode, John Hall, Olive Robinson, Chris, Justin, Alison, Dan, John, Rachel Oysten, Doris Pearson, Adrian, Michelle Hammond, Terry and Marion, Bailey Cuthbert, and Brenda.

### RIP

Mary Dawson, Kevin Gatrill, and Elizabeth 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*

## PRAYERS AND READINGS

### Collect

**Almighty God, who sent your Holy Spirit to be the life and light of your Church: open our hearts to the riches of your grace, that we may bring forth the fruit of the Spirit in love and joy and peace; 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 - Jeremiah 23.23-29

Am I a God near by, says the Lord, and not a God far off? Who can hide in secret places so that I cannot see them? says the Lord. Do I not fill heaven and earth? says the Lord. I have heard what the prophets have said who prophesy lies in my name, saying, 'I have dreamed, I have dreamed!' How long? Will the hearts of the prophets ever turn back—those who prophesy lies, and who prophesy the deceit of their own heart? They plan to make my people forget my name by their dreams that they tell one another, just as their ancestors forgot my name for Baal. Let the prophet who has a dream tell the dream, but let the one who has my word speak my word faithfully. What has straw in common with wheat? says the Lord. Is not my word like fire, says the Lord, and like a hammer that breaks a rock in pieces

### Second Reading - Hebrews 11.29 – 12.2

By faith the people passed through the Red Sea as if it were dry land, but when the Egyptians attempted to do so they were drowned. By faith the walls of Jericho fell after they had been encircled for seven days. By faith Rahab the prostitute did not perish with those who were disobedient, because she had received the spies in peace.

And what more should I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets— who through faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Others were tortured, refusing to accept release, in order to obtain a better resurrection. Others suffered mocking and flogging, and even chains and imprisonment. They were stoned to death, they were sawn in two, they were killed by the sword; they went about in skins of sheep and goats, destitute, persecuted, tormented— of whom the world was not worthy. They wandered in deserts and mountains, and in caves and holes in the ground.

Yet all these, though they were commended for their faith, did not receive what was promised, since God had provided something better so that they would not, without us, be made perfect.

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who

for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.

### Gospel - Luke 12.49–56

‘I came to bring fire to the earth, and how I wish it were already kindled! I have a baptism with which to be baptized, and what stress I am under until it is completed! Do you think that I have come to bring peace to the earth? No, I tell you, but rather division! From now on, five in one household will be divided, three against two and two against three; they will be divided:

father against son

and son against father,

mother against daughter

and daughter against mother,

mother-in-law against her daughter-in-law

and daughter-in-law against mother-in-law.’

He also said to the crowds, ‘When you see a cloud rising in the west, you immediately say, “It is going to rain”; and so it happens. And when you see the south wind blowing, you say, “There will be scorching heat”; and it happens. You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?’

### Post Communion Prayer

**Holy Father, who gathered us here around the table of your Son to share this meal with the whole household of God: in that new world where you reveal the fullness of your peace, gather people of every race and language to share in the eternal banquet of Jesus Christ our Lord . Amen.**

## COMMENTARY ON THE READINGS

### Jeremiah 23.23-29

Jeremiah challenges the Temple prophets who do not mention God (v. 27) and weaken the power of God’s word by recourse to an uncorroborated fantasy (vv. 25-27). The fundamental issue is the freedom of God to be God. God is in all places but not at our beck and call (vv. 23-24). Jeremiah is concerned that what God is presumed to be saying to the nation of Judah is what the status quo and establishment wish to hear. The God who ‘fills heaven and earth’ transcends religious politics. Jeremiah wants a debate on how the character of God shapes the belief and action of the State and the criteria by which God’s voice is known.

### Hebrews 11.29 – 12.2

At different times and places faith creates action. The list here includes mass movements of people, a prostitute, judges, kings, prophets, people in exile (vv. 33-34), Daniel and his companions, poor widows, the rebels of inter-testament times in Maccabean revolt (v. 37). What

sustained them was a capacity to see the struggles of the present as signs of a different order in action and a future on its way (vv. 39-40). They act as witnesses through the inspiration of either their story or spiritual presence. They, with Christians, now look to Jesus. He leads but also creates the opportunity to follow (pioneer). He starts faith and completes its purpose (perfecter). Two visions of Christ need to be untangled here. Jesus pioneered and lived the faith (4.4). Now in his ascended glory he prays for and encourages the life of faith in his followers. His human experience models what living faith is. It is a path of endurance to a shameful cross for the sake of the (yet unseen) joy of completion. The comparison with the stripped-down athlete works for those who do not see 'faith' as an escape from reality like the examples from history and Jesus himself. The author advocates one enduring value: persistent belief that is not put off by difficulty even when that means suffering.

A determined faith is always ready to question and challenge the stress and strain of what is happening at the present moment.

The future fulfilment keeps the head of the athlete up. There can be too much self-referencing and introspection. This is what weighs us down and impedes our forward progress.

The race – the journey – is everything. This does not mean that we can treat the present as a place that 'we are just a passin' thru'. It is always more than that. For it is in this world that faith in the greater reality of God's purpose can be discerned and revealed. This is an intensely incarnational view of faith. We are not escaping to another world following in the footsteps of Jesus rather, by faith we explore the patterns and rhythms of that 'other world' in the experience of this present world.

### **Luke 12.49-56**

Jesus is speaking to the disciples but the crowds are nearby (v. 54). Themes from the previous conversation continue: watchfulness, faithful discipleship, readiness for testing times. We can work with this text as both a description of Jesus' sense of the end-time atmosphere, which he created and experienced, and Luke's own attempt to respond to the post-Easter era of waiting for the return of Christ. The question that both interpretations raise is how a Christian is to live in a world that is provisional and finite. Jesus practises and lives with the consequences of the judgement of compassion (v. 53 ff). His language is fierce and uncompromising. John the Baptist saw the Coming One as a bringer of fire (3.16). It is a metaphor for judgement (3.9, 17.29). Such fire is not so much a punishment but a way of removing impurities and leaving what is needed. The fire may hurt but it heals. This uncomfortable image of the activity of Jesus paves the way for what he says of the divisiveness of his activity (v. 51). The purpose of God in God's kingdom will create opposition from those who serve other interests. Jesus appeals to the crowds to abandon their foolish indifference to what is happening. It's as easy as reading the weather and as essential. His teaching here illustrates how to lose an audience and test a disciple. It is divisive compassion in action.