



BENEFICE BULLETIN

Church News for

Bedale, Burrill, Leeming and Thornton Watlass

24th August 2025

Tenth 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>
24th Aug	9.15am St Gregory's #F	9:00 Burrill # 10:45 St Mary's Thornton Watlass #	St John's, Leeming
31st Aug	10:30 Benefice Service, Burrill Mission Church #		
7th Sept	8:00am St Gregory's # 9.15am St Gregory's #F	10:45 St Mary's Thornton Watlass # 11:00 St John's, Leeming #	St Gregory's, Bedale

Communion F Facebook

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

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

Elizabeth Pratt.

May she 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

READINGS

Collect

Let your merciful ears, O Lord, be open to the prayers of your humble servants; and that they may obtain their petitions make them to ask such things as shall please you; 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 58.9-14

If you remove the yoke from among you,
the pointing of the finger, the speaking of evil,
if you offer your food to the hungry
and satisfy the needs of the afflicted,
then your light shall rise in the darkness
and your gloom be like the noonday.
The LORD will guide you continually,
and satisfy your needs in parched places,
and make your bones strong;
and you shall be like a watered garden,
like a spring of water,
whose waters never fail.
Your ancient ruins shall be rebuilt;
you shall raise up the foundations of many generations;
you shall be called the repairer of the breach,
the restorer of streets to live in.

If you refrain from trampling the sabbath,
from pursuing your own interests on my holy day;
if you call the sabbath a delight
and the holy day of the LORD honourable;
if you honour it, not going your own ways,
serving your own interests, or pursuing your own affairs;
then you shall take delight in the LORD,
and I will make you ride upon the heights of the earth;
I will feed you with the heritage of your ancestor Jacob,
for the mouth of the LORD has spoken.

Second Reading - Hebrews 12.18–29

You have not come to something that can be touched, a blazing fire, and darkness, and gloom, and a tempest, and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them. (For they could not endure the order that was given, 'If even an animal touches the mountain, it shall be stoned to death.' Indeed, so terrifying was the sight that Moses said, 'I tremble with fear.') But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

See that you do not refuse the one who is speaking; for if they did not escape when they refused the one who warned them on earth, how much less will we escape if we reject the one who warns from heaven! At that time his voice shook the earth; but now he has promised, ‘Yet once more I will shake not only the earth but also the heaven.’ This phrase ‘Yet once more’ indicates the removal of what is shaken—that is, created things—so that what cannot be shaken may remain. Therefore, since we are receiving a kingdom that cannot be shaken, let us give thanks, by which we offer to God an acceptable worship with reverence and awe; for indeed our God is a consuming fire.

Gospel - Luke 13.10–17

Jesus was teaching in one of the synagogues on the sabbath. And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. When Jesus saw her, he called her over and said, ‘Woman, you are set free from your ailment.’ When he laid his hands on her, immediately she stood up straight and began praising God.

But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, ‘There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day.’ But the Lord answered him and said, ‘You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?’ When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.

Post Communion Prayer

God of our pilgrimage, you have willed that the gate of mercy should stand open for those who trust in you: look upon us with your favour that we who follow the path of your will may never wander from the way of life; through Jesus Christ our Lord. Amen.

COMMENTARY ON THE READINGS

There are different ways to a healthy spirituality: social justice and Sabbath living (Isaiah); awareness of the bigger picture (Hebrews); and readiness to challenge convention (Jesus).

Isaiah 58.9-14

The return from exile has problems. There is disappointment and gloom, social oppression, division, and religious tokenism. Jerusalem and the Temple have not been rebuilt and the hopeful longings of earlier days have not been fulfilled. There needs to be a return to core values: social justice, reverence for the Sabbath as a day of non-work, and respect for God. The result will be fulfilment, reconstruction of the material and social fabric and a prosperous land fed once again with the heritage of Jacob (Israel).

Hebrews 12.18-29

These verses examine the significance of being called into the community of faith. The author contrasts the gathering of the Israelites at the foot of Mount Sinai when the Old Covenant was given with the arrival of the New Covenant in the person of its mediator, Jesus. The former was a terrifying sentient experience which provoked resistance. Even its human mediator, Moses, struggled to cope with what happened. By contrast the New Covenant is not limited to time and space. The names and experiences that have a place in the old story carried a meaning beyond their day and place. Through Christ's shed blood what Mount Zion represented has now been taken into the presence of God to be eternally present for the Christian community whenever and wherever it gathers. The sacrifice of Christ is acceptable because, through the resurrection, it is both once and for all and eternally present. The past, present and future meet in Jesus. So this was no time for prevarication or timidity. The process was on-going (v. 28). The coming of God's kingdom was building up a firestorm of judgement that would test the faithful to their depths.

They, unlike the people of past times could not claim ignorance as an excuse. In demanding times, when the Church was being persecuted and marginalized, the author offered 'tough love'. God does not neglect the ones he has called. The limitations of the former ways are not useless. They reveal the significance of what Christ has done. The present troubles are to be endured with the all-sufficient Christ.

Luke 13.10-17

This is Luke's final description of Jesus in a synagogue. This farewell appearance would have spoken strongly in the ongoing debate within the Church at the time of Luke, a debate that focused on the relationship between Jewish faith and practice and the emerging Christian churches. The plight of the woman is emphasised. No one speaks up for her. She has been unwell for half a lifetime and it is attributed to the work of an evil spirit. She is ignored – as is Jesus. The leader of the synagogue does not speak directly to him but appeals to the crowd. The presence of them both is a challenge to the purity of that synagogue. Jesus had done enough to cause ill-feeling before he heals the woman by noticing her, touching her and taking the focus of the occasion away from what was deemed important – the discernment of the voice of God. Luke includes two other such stories in his Gospel (6.6-11 and 14.1-6). In the former Jesus defends his actions on the lawfulness of doing good on the Sabbath. In the latter he makes a similar point as in this encounter with the woman. The untying of the animals was not universally disapproved of by Jews. The leader might have known that this was a debatable point. Jesus increases the tension by pointing out that what some would do when untying an animal he had done in setting free this woman tied to Satan. Uniquely – and therefore importantly – in the Gospel she, a woman, released from the adversary of God, cured and therefore in a renewed relationship with God, has this confirmed by being called a child of Abraham. The crowd joins in the rejoicing, for rigid interpretation of the Law has been challenged and God's 'voice' heard in her healing.