



BENEFICE BULLETIN

Church News for

Bedale, Burrill, Leeming and Thornton Watlass

31st August 2025

Eleventh 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>
31st Aug	10:30am Benefice Communion at Burrill Mission Church		
7th Sept	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 #	
14th Sept	9:15am St Gregory's #F	10:45 St Mary's Thornton Watlass #	Burrill Church
21st Sept	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

From 1st October, David and Jenny Paton-Williams's new address will be:
16, Orchard Close, Sharow, North Yorkshire, HG4 5BE.

David will be licensed as House for Duty priest at St John's, Sharow, on Tuesday 14th October at 7pm. If you would like to join them for it, you would be most welcome and they would love to see you, but please don't feel under any obligation at all.

If you would like to come along to the service, please email Mrs Rosemary Triffit:
cwpstjohns@outlook.com

Tuesday Togetherness

We will reopen on Tuesday 9th September and look forward to seeing everyone then.



From 2nd September 2025 the Church Office will be open again as usual - Tuesdays and Thursdays from 9:30am—12:00 noon.

Thank you for your patience over the summer holidays.

With blessings, Sarah Ryder, Parish Administrator

PRAYERS AND READINGS

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

Collect

O God, you declare your almighty power most chiefly in showing mercy and pity: mercifully grant to us such a measure of your grace, that we, running the way of your commandments, may receive your gracious promises, and be made partakers of your heavenly treasure; 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 - Proverbs 25.6-7

Do not put yourself forward in the king's presence
or stand in the place of the great;
for it is better to be told, 'Come up here',
than to be put lower in the presence of a noble.

Second Reading - Hebrews 13.1–8, 15, 16

Let mutual love continue. Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it. Remember those who are in prison, as though you were in prison with them; those who are being tortured, as though you yourselves were being tortured. Let marriage be held in honour by all, and let the marriage bed be kept undefiled; for God will judge fornicators and adulterers. Keep your lives free from the love of money, and be content with what you have; for he has said, 'I will never leave you or forsake you.' So we can say with confidence, 'The Lord is my helper;

I will not be afraid.

What can anyone do to me?'

Remember your leaders, those who spoke the word of God to you; consider the outcome of their way of life, and imitate their faith. Jesus Christ is the same yesterday and today and for ever. Through him, then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

Gospel - Luke 14.1, 7–14

On one occasion when Jesus was going to the house of a leader of the Pharisees to eat a meal on the sabbath, they were watching him closely.

When he noticed how the guests chose the places of honour, he told them a parable. 'When you are invited by someone to a wedding banquet, do not sit down at the place of honour, in case someone more distinguished than you has been invited by your host; and the host who invited both of you may come and say to you, "Give this person your place", and then in disgrace you would start to take the lowest place. But when you are invited, go and sit down at the lowest place, so that when your host comes, he may say to you, "Friend, move up higher"; then you will be honoured in the presence of all who sit at the table with you. For all who exalt themselves will be humbled, and those who humble themselves will be exalted.'

He said also to the one who had invited him, 'When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbours, in case they may invite you in return, and you would be repaid. But when you give a banquet, invite the poor, the crippled, the lame, and the blind. And you will be blessed, because they cannot repay you, for you will be repaid at the resurrection of the righteous.'

Post Communion Prayer

Lord of all mercy, we your faithful people have celebrated that one true sacrifice which takes away our sins and brings pardon and peace: by our communion keep us firm on the foundation of the gospel and preserve us from all sin; through Jesus Christ our Lord. Amen.

COMMENTARY ON THE READINGS

The Old Testament - Proverbs 25.6-7

Proverbs is a collection of sayings to guide people to live well under God. Jesus would have been familiar with the verses in this reading as Proverbs was used in the religious education of children. Jesus may well have had these verses in mind when he told the parable which we read this week in Luke's Gospel.

The Epistle - Hebrews 13.1-8, 15-16

The reading forms part of a chapter that deals with the common life of the Christian community, particularly ways of behaving and relating. It is probably in the desire to use inclusive language that the NRSV uses 'mutual love' instead of the more literal 'brotherly love' in verse 1. Unfortunately, this does not bring out the deep sense of connectedness that the love between close family members implies. The relationship between members of the Christian community is not based on mutual attraction or even a common purpose but on being given to one another by God.

However, the local Christian community was not to be a closed group. Strangers were to be welcomed (v. 2) thereby meeting the needs of those on the move, perhaps because of suspicion

and persecution, who had the potential of enriching the hospitable community. This verse has a sharp question to ask us about our hospitality to strangers and our willingness to welcome angels. A mark of Christian community is standing in solidarity with those who suffer (v. 3). As the well-being of the community depends on openness and faithfulness, any form of unfaithfulness to God in personal relations or greed will undermine it. Leaders in the community (v. 7) were those who first brought the good news of Jesus Christ and then supported the life of the community. They were an example because they held on to their faith to the end. We should not read verses 15 and 16 as being first about worship and then about practical Christianity. The sacrifice of praise and of service is one and should be continuous rather than occasional.

The Gospel - Luke 14. 1, 7-14

In this chapter Luke uses the setting of a meal to link some incidents and stories. This is more than a mere literary device, for the meal table was a place of conversation and storytelling. The meal table was important for Jesus and the community of the Early Church and it remains so for us – though sometimes we so stylise and ritualise our meeting around the table of the Lord that we forget this aspect. The first verse of the chapter gives a context for the meal of which we read. The opening of the reading (vv. 7–11) gives a warning to guests. Jesus was a sharp observer of people's behaviour. The raw material of Jesus' teaching was everyday life. However, he offered much more than a social commentary. He began with people's own behaviour and experience and so helped them to see both themselves and God more clearly. As we have noted, Jesus would have been aware of the proverb in this week's readings and of our human tendency to avoid social embarrassment. What Jesus suggests is not a way of self-promotion by a form of false humility. The consequences of wanting to be first, however it is expressed, are humbling if not humiliating.

The second part (vv. 12–14) gives a warning to hosts. Hospitality can be a means of putting people in our debt, having power over them – and the greater the generosity the greater the sense of obligation created. Hospitality can also be a means of exclusion if we only invite those we think can respond at the same level. Elsewhere, Jesus likens the kingdom of God to a banquet (see, for example, Matthew 22.2). When God is the host, who can repay?

Jesus was not simply calling his followers to meet the needs of the poor but actually to sit at table with them. This challenges our desire to reserve the privilege of sitting around the table to those we think are deserving. It challenges us not just to send food to the hungry but to sit down together.

It would be nice to think that we had learned Jesus' lessons for guests and hosts. However, the desire for personal pre-eminence and honour is still present in the church and we still find it difficult to be hosts with no strings attached.