

# BENEFICE BULLETIN

Church News for

*Bedale, Burrill, Leeming and Thornton Watlass*

**14th September 2025**

## Thirteenth 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>
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 # 11am St John's, Leeming #	St Mary's Thornton Watlass

# Communion F Facebook

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

## NOTICES

### Harvest Festivals

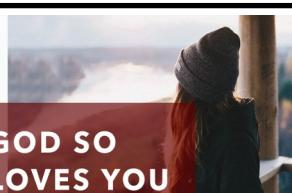
Burrill – Friday 26th September at 7pm; St Mary's, Thornton Watlass – Sunday 5th October at 4pm; St Gregory's, Bedale – Sunday 12th October at 9:15am; St John's, Leeming – Sunday 19th October at 11am, followed by a harvest lunch.

### Floodlighting

Floodlighting of St Gregory's tower will recommence at the end of September. To sponsor the floodlighting in memory of someone please get in touch with Sarah in the office on 07949 006681 or [admin@bedale.church](mailto:admin@bedale.church)

**Coffee Morning St John's Church Leeming  
Thursday 18th September - 10:00 - 12:00**

**On Tuesday 23rd September TT will be supporting the national Macmillan Coffee Morning.  
All proceeds will go to Macmillan.**



Join us in Chantry Hall on Friday 26th Sept at 7pm for Prayer & Praise Live! Our speaker will be Phil Stone, Director of Scargill Movement in Kettlewell. Refreshments available from 6.45pm.

**Everyone welcome!**

## 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, Brenda, and Claire Bell.

### RIP

John Murray, Margaret Richardson.

*May they rest in peace and rise in glory*

### Collect

**Almighty God, who in the passion of your blessed Son made an instrument of painful death to be for us the means of life and peace: grant us so to glory in the cross of Christ that we may gladly suffer for his sake; who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen**

### First Reading - Exodus 32.7-14

The LORD said to Moses, 'Go down at once! Your people, whom you brought up out of the land of Egypt, have acted perversely; they have been quick to turn aside from the way that I commanded them; they have cast for themselves an image of a calf, and have worshipped it and sacrificed to it, and said, "These are your gods, O Israel, who brought you up out of the land of Egypt!"' The LORD said to Moses, 'I have seen this people, how stiff-necked they are. Now let me alone, so that my wrath may burn hot against them and I may consume them; and of you I will make a great nation.'

But Moses implored the LORD his God, and said, 'O LORD, why does your wrath burn hot against your people, whom you brought out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians say, "It was with evil intent that he brought them out to kill them in the mountains, and to consume them from the face of the earth"? Turn from your fierce wrath; change your mind and do not bring disaster on your people. Remember Abraham, Isaac, and Israel, your servants, how you swore to them by your own self, saying to them, "I will multiply your descendants like the stars of heaven, and all this land that I have promised I will give to your descendants, and they shall inherit it for ever." And the LORD changed his mind about the disaster that he planned to bring on his people.

### Second Reading - 1 Timothy 1.12-17

I am grateful to Christ Jesus our Lord, who has strengthened me, because he judged me faithful and appointed me to his service, even though I was formerly a blasphemer, a persecutor, and a man of violence. But I received mercy because I had acted ignorantly in unbelief, and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners—of whom I am the foremost. But for that very reason I received mercy, so that in me, as the foremost, Jesus Christ might display the utmost patience, making me an example to those who would come to believe in him for eternal

life. To the King of the ages, immortal, invisible, the only God, be honour and glory for ever and ever. Amen

## Gospel - Luke 15.1-10

All the tax-collectors and sinners were coming near Jesus to listen to him. And the Pharisees and the scribes were grumbling and saying, 'This fellow welcomes sinners and eats with them.'

So he told them this parable: 'Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? When he has found it, he lays it on his shoulders and rejoices. And when he comes home, he calls together his friends and neighbours, saying to them, "Rejoice with me, for I have found my sheep that was lost." Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who need no repentance.'

'Or what woman having ten silver coins, if she loses one of them, does not light a lamp, sweep the house, and search carefully until she finds it? When she has found it, she calls together her friends and neighbours, saying, "Rejoice with me, for I have found the coin that I had lost." Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents.'

## Post Communion Prayer

**Faithful God, whose Son bore our sins in his body on the tree and gave us this sacrament to show forth his death until he comes: give us grace to glory in the cross of our Lord Jesus Christ, for he is our salvation, our life and our hope, who reigns as Lord, now and for ever. Amen.**

## COMMENTARY ON THE READINGS

The Bible wrestles with the problem of sinfulness throughout. These passages should be seen as complementary, each adding a further facet to our understanding and God's response to sin. In Exodus 32 Moses has to draw on memories of times past in order to temper God's fury and protect the people. Psalm 51 also acknowledges the inescapable reality of God's wrath and judgement, but offers a different way out: to allow God to reshape the inner being through his truth and wisdom. 1 Timothy 1 recognises that this reshaping happens through the man Christ Jesus, God's truth and wisdom incarnate, so that Paul is wholly renewed for God's service. Luke 15 offers an even stronger emphasis on God's gracious initiative in forgiving sin; it is God who takes a brush and actively looks for the lost coin, and restores it to its rightful place.

## Old Testament - Exodus 32.7-14

God's anger against the people is unsurprising. Despite all he had done for them since they left Egypt and crossed the Red Sea, they quickly panicked and turned away from him when Moses left them (v. 1), because of their natural sinfulness (v. 9). The story seems to flow from verse 6 to verse 15, raising the possibility that these verses are a reflection on the story inserted later. In any case, they offer a profound meditation on the relationship between God and the people and the possibility of reshaping it when it has gone wrong.

God's original plan is to destroy the people and start again (cf. Genesis 6.7f). He distances himself from them: 'your people, whom you brought up from Egypt' (v.7), breaks the link between God and the people. Moses subtly reminds God that the people do belong to him, echoing back the use of 'your people' and addressing it to God. He warns God of the damage to his reputation if the Egyptians hear of this (cf. Psalm 79.9), and he recalls the promises made earlier, implying that God should not be unfaithful. God therefore does change his mind (cf. Genesis 18.22-33, though Abraham's intercession does not save Sodom).

### **Psalm 51.1-10**

Of the seven psalms of individual penitence, this is the most intense and earnest in its quest for God's salvation. There is no suggestion of physical suffering or the hostility of enemies which marks other penitential psalms. Here, we read only of an overwhelming sense of personal sin in the presence of the holiness of God (cf. Isaiah 6.5). Sin runs so deep that it saturates the world into which children will be born; there is no escape. Healing comes only through inner renewal, reorientation towards God's attributes of truth and wisdom. Similarly, Jesus focuses on inner morality (Matthew 5.27ff.) This renewal of heart and spirit creates the conditions in which the psalmist can move on and even rejoice.

### **New Testament - 1 Timothy 1.12-17**

It is unlikely that this letter comes from Paul himself; most scholars agree that it was written some time after his death, by one of his disciples, at a time when the Church had become more formally organised. In these verses, the author identifies himself with Paul, describing his sinful past in terms borrowed from Paul (1 Corinthians 15.9, Galatians 1.13, Philippians 3.6) but using this almost as an object lesson to demonstrate God's mercy and patience. This understanding of God's forgiveness has its place but is less dynamic than Paul's focus on a changed life and its renewed vigour, and is not Pauline in its suggestion (v. 13) that God chose Paul for forgiveness because he had acted in unbelief. This implies that the Lord does not choose to save those who sin deliberately, in contradiction to John 3.16 with its affirmation that God sent Jesus for the world, the whole created order. However, in strongly affirming God's intention to defeat sin by sending Jesus, the writer echoes the emphasis of the Gospels (cf. Luke 19.10).

### **Gospel - Luke 15.1-10**

This parable is one of a parallel pair, but also the central one of three dealing with the joy of finding something which has been lost. The woman is poor and largely confined to the house; the shepherd is rich, owning one hundred sheep, and lives in the public sphere. Although Matthew also includes the parable of the lost sheep (Matthew 18.12-14), there is no parallel for the lost coin; Luke offers male/female pairings elsewhere too, linked with his concern to give space to women throughout his Gospel. Jesus does not identify himself with either, though if one image is used to describe him, then so should the other be. Both parables emphasise that God spares no effort in seeking to bring sinners back where they should be (cf. Ezekiel 34.11), and is overjoyed when he succeeds. At the heart of these parables lies the good news of God's grace, brought out even more clearly in the following parable of the lost son. The angels' joy can be seen as a reaction to divine grace and human acceptance of it.