



BENEFICE BULLETIN

Church News for

Bedale, Burrill, Leeming and Thornton Watlass

23rd November 2025

Christ the King

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	16:00/18.30—Evensong conference call
23rd Nov	9.15am St Gregory's #F	9 am Burrill Church # 10:45 St Mary's Thornton Watlass #	St John's, Leeming
30th Nov	10:30am Advent Service - St Gregory's, Bedale.		
4th Dec	8am 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

**This week's floodlighting is in memory of
Tom Attwood**



To sponsor the floodlighting in memory of someone then please get in touch with Sarah in the office on 07949 006681 or admin@bedale.church

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, Mal Rowland, Michelle Hammond, Terry and Marion, Caleb, Bailey Cuthbert, Brenda, Adrian, Pam and Mike Ryder, Ann and Steve Madsen, and Claire Bell.

RIP

Alexander Nicholson, James Milligan, Ken Springate, Napha Gray, and Kirsty Pain.
May they rest in peace and rise in glory

Collect

Eternal Father, whose Son Jesus Christ ascended to the throne of heaven .that he might rule over all things as Lord and King: keep the Church in the unity of the Spirit and in the bond of peace, and bring the whole created order to worship at his feet; who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

First Reading - Jeremiah 23.1–6

Woe to the shepherds who destroy and scatter the sheep of my pasture! says the Lord. Therefore, thus says the Lord, the God of Israel, concerning the shepherds who shepherd my people: It is you who have scattered my flock, and have driven them away, and you have not attended to them. So I will attend to you for your evil doings, says the Lord. Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing, says the Lord.

The days are surely coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: 'The Lord is our righteousness.'

Second Reading - Colossians 1.11–20

May you be made strong with all the strength that comes from his glorious power, and may you be prepared to endure everything with patience, while joyfully giving thanks to the Father, who has enabled you to share in the inheritance of the saints in the light. He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.

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.

Gospel Reading - Luke 23.33–43

When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. [[Then Jesus said, 'Father, forgive them; for they do not know what they are doing.']] And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying, 'He saved others;

let him save himself if he is the Messiah of God, his chosen one!' The soldiers also mocked him, coming up and offering him sour wine, and saying, 'If you are the King of the Jews, save yourself!' There was also an inscription over him, 'This is the King of the Jews.'

One of the criminals who were hanged there kept deriding him and saying, 'Are you not the Messiah? Save yourself and us!' But the other rebuked him, saying, 'Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.' Then he said, 'Jesus, remember me when you come into your kingdom.' He replied, 'Truly I tell you, today you will be with me in Paradise.'

Post Communion Prayer

Stir up, O Lord, the wills of your faithful people; that they, plenteously bringing forth the fruit of good works, may by you be plenteously rewarded; through Jesus Christ our Lord. Amen.

COMMENTARY ON THE READINGS

The Christian Year comes to an end with the Feast of Christ the King. All the purposes of God come to completion in Christ.

Jeremiah 23.1-6

Jehoiakim (22.13-17) was a failure as king. During his reign economic injustice and social oppression increased. It is this mismanagement of the power invested in royalty that has brought the people to the grief of exile. As one of the shepherd kings of Israel, Jehoiakim is to blame for the scattering of God's flock over the face of the earth. God holds such poor 'shepherds' accountable. Because of their failure God himself will come and be the shepherd of the people. (See the similar thought in Ezekiel 34.)

So the passage contains two affirmations. First, God will bring about the homecoming, gathering, instead of scattering, the people (vv. 2b-4). Then God promises he has not finally given up on David's line which has proved so disappointing. God will raise up a king who will practise righteousness. Unusually in Jeremiah, the royal obedience that will make public corporate life for Israel possible again is affirmed. With this new king, both Judah and Israel will live in safety.

The new king will be called 'The LORD is our righteousness'. The last of the pre-exilic kings was Zedekiah whose name means 'my righteousness is Yahweh'. But Zedekiah was no incarnation of righteousness. He bore a good name but did not express its reality. But now a new king, for a new era, will embody the covenant reality necessary for true leadership among the people. 'The Lord is our righteousness' includes the idea that God will vindicate and secure justice. So the ideal king's reign will mean that the blessings of the covenant will be restored. It is on these grounds that Jeremiah looks to the restoring of David's line.

Notice the heavy relational language used in the passage of God: my people, my flock. God's faithfulness to the covenant is not in doubt, in spite of appearances. He will do what the leaders have failed to do. So the God of hope brings about a new future and the people can look forward. The story of history is not only about human leaders or misleaders. Fundamentally, it has to do with God who is known because of faithful, saving work.

Psalm 46

The people sing of confidence in God, though the dangers of natural disaster and political instability are always there. But any disasters of history can always be taken up into God's rule. So the word is 'we will not be afraid'. The call to 'be still' is not about personal inward quiet but a word to the nations and their leaders. Stop the fighting! It will never be the last word in history. That is with God, the God who is with us.

Colossians 1.11-20

Very little is known about the precise settings of this letter which contains one of the greatest of all statements about the cosmic Lord of life. The apostle calls to mind early Christian experience, of the sharing in the inheritance of the saints, of release from the powers of darkness in the realm of evil, of the present experience of forgiveness and redemption, the moral transformation they know in Christ.

Verses 15-20 may well be an early confessional hymn. It has as its theme the cosmic reconciling work of God in Christ. He is the ground of Christian experience. He makes possible the new life. The invisible God makes himself visible in Christ. Christ is what God is like. The hymn celebrates Christ's existence before all other creatures, especially the elemental forces and spiritual beings. Christ is superior to all powers. Not only is Christ the agent of creation, he is the one who holds it all together, in whom everything coinheres. In fact, Christ is everything God is. 'Fullness' was a word used by the Apostle's gnostic opponents but here it is used specifically of Christ. God chose Christ in his death to be the means of bringing all creation back into God's shalom.

Luke 23.33-43

Christ the King reigns from the tree because his royal status is confirmed, not denied, by the cross. Ironically, those who mock Jesus, the religious leaders, the Romans, another candidate for crucifixion, only bear witness to his true identity. We notice that the people who recently were with the leaders shouting for Jesus' death now stand at a distance and say nothing. It is the criminal alongside Jesus, the one on the margin who, as so often in Luke, recognises the truth of Jesus' innocence. These two criminals, at Jesus' left and right, have the place of honour sought by the disciples (22.24). Again, Jesus hears temptation's voice, but refuses to test God. He withstands the temptation of Satan that was part of Adam's failure. But because of this love Jesus now guards the gates of paradise, that image of the restored new creation, which he opens to those who trust in him. Here is the Saviour of the world, speaking forgiveness even of his enemies.