



BENEFICE BULLETIN

Church News for

Bedale, Burrill, Leeming and Thornton Watlass

25th January 2026

Third Sunday of Epiphany

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—Evensong conference call</i>
25th Jan	9:15am St Gregory's #F	9am Burrill 10:45 St Mary's Thornton Watlass #	Leeming
1st Feb	8:00am St Gregory's #	10:45 St Mary's Thornton Watlass #	Bedale
	9:15am St Gregory's #F	11am St John's, Leeming #	
8th Feb	9:15am St Gregory's #F	10:45 St Mary's Thornton Watlass #	Burrill

Communion F Facebook

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

NOTICES

ST. MARY'S CHURCH THORNTON WATLASS

As you may know St. Mary's Church Thornton Watlass runs a 100 Club draw each year. The time has come to renew memberships of the 100 Club for another year or for new members to join for 2026. Subscriptions of £12, £1 per month, are now due. There are two prizes drawn each month. The first draw for this year will take place on Sunday 15th February when prizes for January and February will be awarded. If you would like to join for 2026 then please let Chris Carruthers (01677423519) have your cheque (payable to "P.C.C. of St. Mary's Church Thornton Watlass"), or cash. at your earliest convenience. Thanks.



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

**Eric, Elsie and
Mandy Billings.**

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

Tuesday Togetherness

Due to members of the team wishing to attend the funeral of Bishop Bill on Tuesday 3rd February, Tuesday Togetherness will be a coffee morning only between 10am and 12 noon. Sorry, there will be no lunch on this day.

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, Mal Rowland, Michelle Hammond, Terry and Marion, Caleb, Bailey Cuthbert, Brenda, Ann Madsen, Claire Bell, and Christina.

We continue to pray for our local schools and care homes.

RIP

Bill Fox, Bishop Bill Godfrey, Malcolm Bramham, Alan Firth, and David Rayner.

May they rest in peace and rise in glory

Praying for Edwin in Bolivia

Dear Lord Jesus. Thank you so much for all the precious children in this world. We know they mean so much to you. We pray you would help us do all we can to protect and give them the start in life they deserve. Lord, we bring to you all of the wonderful work being done to release children from poverty, and we pray that you would bless every pair of hands that works for you. Increase and bless their efforts in Jesus' name, Amen.

READINGS

Collect

Almighty God, whose Son revealed in signs and miracles the wonder of your saving presence: renew your people with your heavenly grace, and in all our weakness sustain us by your mighty power; 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 9.1–4

But there will be no gloom for those who were in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. The people who walked in darkness have seen a great light; those who lived in a land of deep darkness—on them light has shined. You have multiplied the nation, you have increased its joy; they rejoice before you as with joy at the harvest, as people exult when dividing plunder. For the yoke of their burden, and the bar across their shoulders, the rod of their oppressor, you have broken as on the day of Midian.

Second Reading - 1 Corinthians 1. 10–18

Now I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you should be in agreement and that there should be no divisions among you, but that

you should be united in the same mind and the same purpose. For it has been reported to me by Chloe's people that there are quarrels among you, my brothers and sisters. What I mean is that each of you says, 'I belong to Paul', or 'I belong to Apollos', or 'I belong to Cephas', or 'I belong to Christ.' Has Christ been divided? Was Paul crucified for you? Or were you baptised in the name of Paul? I thank God that I baptised none of you except Crispus and Gaius, so that no one can say that you were baptised in my name. (I did baptise also the household of Stephanas; beyond that, I do not know whether I baptised anyone else.) For Christ did not send me to baptise but to proclaim the gospel, and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power.

For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

Gospel Reading - Matthew 4.12–23

Now when Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and made his home in Capernaum by the lake, in the territory of Zebulun and Naphtali, so that what had been spoken through the prophet Isaiah might be fulfilled: 'Land of Zebulun, land of Naphtali, on the road by the sea, across the Jordan, Galilee of the Gentiles—the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned.' From that time Jesus began to proclaim, 'Repent, for the kingdom of heaven has come near.'

As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the lake—for they were fishermen. And he said to them, 'Follow me, and I will make you fish for people.' Immediately they left their nets and followed him. As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father, and followed him.

Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people.

Post Communion Prayer

Almighty Father, whose Son our Saviour Jesus Christ is the light of the world: may your people, illumined by your word and sacraments, shine with the radiance of his glory, that he may be known, worshipped, and obeyed to the ends of the earth; for he is alive and reigns, now and for ever. Amen.

COMMENTARY

Jesus called ordinary people to follow him and they left what they were doing behind. Their lives were changed for ever as they listened to his teaching and decided that what he said made sense. Today Jesus still calls people and they respond to his message. They too find that in the midst of a chaotic and confused world, Jesus gives to them peace and joy. Jesus offers timeless truth and as

we listen to his words we are drawn into the love of God. It really does make sense to take time in the midst of our busyness to listen afresh to Jesus. This is the one thing that really does deserve our attention as those first followers quickly realised.

The Old Testament reading from Isaiah is very similar to the Christmas reading from this chapter. The verses about the birth of the Davidic king are dropped at the end, but the reading starts with the reference to "the land of Zebulun and the land of Naphtali" and "Galilee of the Gentiles". This passage is echoed in the gospel reading, where Matthew introduces it to mark the beginning of the Galilean ministry. Read on Christmas night, it relates to the nativity of Christ; it was then that light dawned in the darkness. Read now, it refers to the beginning of Jesus' ministry. His nativity and His ministry are intertwined; both are aspects of the single Christ-event, the coming of light into the darkness of the world. It is with His coming to Galilee and the launching of His proclamation that people began to become aware of the light that was shining.

As He went throughout Galilee, that light touched every aspect of people's lives and every aspect of society. He went through the region, 'teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people'. One of the aspects of the Bishop's initiative, 'Living God's Love', is about making disciples. As Jesus starts out in His ministry, He calls His disciples. From what we can tell, it would appear that there was not a great flurry of activity or multiple signs or miracles to attract attention to Himself or prove His credentials before Jesus called His disciples to follow Him. They did not seem to choose to follow Jesus because they were 'wowed' by witnessing acts of His supernatural activity or power; they followed Jesus merely because He called them and there was something in that call which was deeply attractive, attractive enough for men who had regular jobs and employment to drop everything and follow Him. At the most, all the disciples would have experienced of Jesus would be to have heard Him preach a few times. And yet, they chose to follow Him and become a group of people who would be united with Him in spreading the good news. People such as Simon-Peter, Andrew, James and John. Fishermen, not individuals known as great speakers or charismatic leaders, but everyday people who heard the call of Jesus and responded.

At this early stage of ministry they were probably very unclear what following Jesus would mean, but they stepped out in faith, left their security behind and followed Him. And throughout his ministry we know that the disciples often talked to each other, trying to work out what a particular parable or action of Jesus signified. Frequently this is portrayed by commentators as a negative thing, as if the disciples were grumbling about what they had got themselves into, wondering why people didn't see things the way they did, and even questioning the concept of Jesus as the Messiah and His authority. But this isn't the case. Often they were more concerned with understanding the significance of something Jesus had said, trying to work out the implications of some of His actions and radical approach and access to His Father God.