



BENEFICE BULLETIN

Church News for

Bedale, Burrill, Leeming and Thornton Watlass

22nd February 2026

First Sunday of Lent

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>
22nd Feb	9:15am St Gregory's #F	9:00 Burrill 10:45 St Mary's Thornton Watlass #	Leeming
1st Mar	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 Mar	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

This week's floodlighting is in memory of

Eric Mosley and Alan Isbister



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

Prayer & Praise Live!
Friday 27th February @ 7pm
Chantry Hall, Bedale
Refreshments from 6.45pm.

Forgiveness

**Please join us for the Women's
World Day of Prayer**

On Friday 6th March from 2pm

at St Mary and St Joseph's Church,
Aiskew.

Everyone is
welcome.



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.

Praying for Edwin in Bolivia

Lord God, we pray for Edwin to know your goodness and provision. We pray that he would place his identity in you. We ask that in the pressures of life, he would know you are his rock on which he can stand. We pray that through the challenges of school life, exams, and future decisions, you would lead him, guide him and bring him comfort. In Jesus' name, Amen

READINGS

Collect

Almighty God, whose Son Jesus Christ fasted forty days in the wilderness, and was tempted as we are, yet without sin: give us grace to discipline ourselves in obedience to your Spirit; and, as you know our weakness, so may we know your power to save; 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 - Genesis 2.15–17; 3.1–7

The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, 'You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.'

Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, 'Did God say, "You shall not eat from any tree in the garden"?' The woman said to the serpent, 'We may eat of the fruit of the trees in the garden; but God said, "You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die."' But the serpent said to the woman, 'You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.' So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

Second Reading - Romans 5.12–19

Therefore, just as sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned— sin was indeed in the world before the law, but sin is not reckoned when there is no law. Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a

type of the one who was to come.

But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. And the free gift is not like the effect of the one man's sin. For the judgement following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.

Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

Gospel Reading - Matthew 4.1–11

Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted for forty days and forty nights, and afterwards he was famished. The tempter came and said to him, 'If you are the Son of God, command these stones to become loaves of bread.' But he answered, 'It is written,

"One does not live by bread alone, but by every word that comes from the mouth of God." '

Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, 'If you are the Son of God, throw yourself down; for it is written,

"He will command his angels concerning you", and "On their hands they will bear you up, so that you will not dash your foot against a stone." '

Jesus said to him, 'Again it is written, "Do not put the Lord your God to the test." '

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendour; and he said to him, 'All these I will give you, if you will fall down and worship me.' Jesus said to him, 'Away with you, Satan! for it is written,

"Worship the Lord your God, and serve only him." '

Then the devil left him, and suddenly angels came and waited on him.

Post Communion Prayer

Lord God, you have renewed us with the living bread from heaven; by it you nourish our faith, increase our hope, and strengthen our love: teach us always to hunger for him who is the true and living bread, and enable us to live by every word that proceeds from out of your mouth; through Jesus Christ our Lord. Amen.

COMMENTARY

Today's readings examine sin and its consequences, salvation and the place of Christ in the process.

Old Testament - Genesis 2.15-17, 3.1-7

In reading this section, it is important to read the whole account and to read it as much as possible with what one writer calls 'a second naïveté, reading it as it is written and not through the interpretations rooted in Augustine, Calvin and Milton. The story is about God and people. The serpent is nowhere in

this story identified with Satan, but is stated to be one of God's creations. Nakedness is nowhere associated with sex. The story has no interest in the origins of evil but rather deals with the consequences. The philosophical questions are not considered here. What matters is the experience in life.

At the beginning of the story Adam is given a place of function and responsibility under the authority of God. The tree of good and evil may be a way of speaking about trying to know everything: to be in the position of God in relation to the rest of the creation rather than taking a proper place in the created order. The threatened punishment is not in fact what happens. Adam and Eve do not die 'on that day'. The temptation that the serpent presents is 'to be like God' – to usurp God's prerogative. The conversation between Eve and the serpent shows a tendency to move towards legalism. The prohibition that Eve reports is more detailed than that given in 2.17: here is another example of trying to act like God and define what is allowed and not allowed. It is important to see that the text does not assign reasons for Eve's response but is interested only in the fact of it. The guilt that the couple feel is the sign of hope in the story. It is the recognition of what has happened and therefore the first move towards reconciliation.

New Testament - Romans 5.12-19

Paul is dealing with the question of how one life can affect everybody else. He demonstrates the way in which there are two processes at work in humanity: one leading to death and the other to life. He contrasts Adam and Christ, as principles of the two processes, and as archetypes of two types of existence. He does not discuss the process nor show how sin is passed on, for the proof of its transmission is in the universality of its consequence: death. The coming of life is equally visible. Verses 13-14 should be read in parenthesis. Paul is answering a presumed question about the relationship between law and sin, demonstrating that the Law does not answer the deeper issue. The significant difference about the life made possible in Christ is that it comes from grace.

The Gospel - Matthew 4.1-11

This parallels Mark 1.12-13 and Luke 4.1- 13. The experience described follows the baptism of Jesus and is explicitly presented as the Spirit's leading. Matthew's account highlights three themes: Jesus the model disciple, the Christology that dominates the gospel and a recapitulation of salvation history. As an individual, Jesus is shown as obedient to the will of God. He faces temptations to meet his own need, to prove his own worth, and to exploit his own power. Against these possibilities, he asserts dependence and obedience to God's call in Scripture. In these confrontations, Jesus protests against and resists the common assumptions of the lifestyles that were valued at the time.

A political and domineering messiah-ship is rejected for Jesus refuses to use his power to impress others so that they will follow: he rejects the invitation to impress with signs and wonders or to choose a path of glorification rather than suffering. Here, Luke lays out the 'programme' that Jesus will follow as Messiah.

The 40 days echo the people of Israel's 40 years in the wilderness which shaped them as God's people. In that wandering, there was failure and faithlessness. Jesus shows obedience and faithfulness – living out successfully what has failed in the past.

The devil, as the personification of evil, appears at various points in the gospel, but always in the context of defeat. Evil is never an equal and opposite power to God, but always a defeated power whose destruction is being completed.