



BENEFICE BULLETIN

Church News for

Bedale, Burrill, Leeming and Thornton Watlass

12th April 2026

The Second Sunday of Easter

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>
12th April	9:15am St Gregory's #F	10:45 St Mary's Thornton Watlass #	Burrill
19th April	9:15am St Gregory's #F	10:45 St Mary's Thornton Watlass #	Thornton Watlass
		11am St John's, Leeming #	
26th April	9:15am St Gregory's #F	9:00am Burrill	Leeming
		10:45 St Mary's Thornton Watlass #	

Communion F Facebook

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



This week's floodlighting is in memory of

Jim McCormack

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

APCM Announcement

The benefice annual parochial church meetings will be held on the following dates and times:

Bedale with Burrill - Monday 27th April at 6:30pm in Chantry Hall

Leeming - Sunday 3rd May at 12 noon in the church

Thornton Watlass - Tuesday 19th May at 7pm



Coffee Morning

St John's Church Leeming

Thursday 16th April 10:00 - 12:00

PRAYERS

OUR PRAYERS ARE ASKED FOR

Bel Newman, Mark Newman, Delma Bode, Olive Robinson,
Chris, Justin, Alison, Dan, John, Rachel Oysten, Doris Pearson, Mal Rowland,
Bailey Cuthbert, Claire Bell, Christina and Christine.

RIP

Georgiana Kew, Neville Webster, and Malcolm Williamson.
May they rest in peace and rise in glory

Praying for Edwin in Bolivia

Lord God, we praise you that you are fully in control of all things. We pray you would protect Edwin, his family and those at the project. Keep them healthy and help them to thrive. We thank you that you know every hair on Edwin's head. You know exactly when he rises and when he falls. Watch over Edwin in every area of his life and keep him safe we pray, Amen.

READINGS

Collect

Almighty Father, you have given your only Son to die for our sins and to rise again for our justification: grant us so to put away the leaven of malice and wickedness that we may always serve you in pureness of living and truth; through the merits of your Son Jesus Christ 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 - Acts 2.14a, 22–32

Peter, standing with the eleven, raised his voice and addressed the crowd in Jerusalem: 'You that are Israelites, listen to what I have to say: Jesus of Nazareth, a man attested to you by God with deeds of power, wonders, and signs that God did through him among you, as you yourselves know— this man, handed over to you according to the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law. But God raised him up, having freed him from death, because it was impossible for him to be held in its power. For David says concerning him, "I saw the Lord always before me, for he is at my right hand so that I will not be shaken; therefore my heart was glad, and my tongue rejoiced; moreover, my flesh will live in hope. For you will not abandon my soul to Hades, or let your Holy One experience corruption. You have made known to me the ways of life; you will make me full of gladness with your presence."

'Fellow Israelites, I may say to you confidently of our ancestor David that he both died and was buried, and his tomb is with us to this day. Since he was a prophet, he knew that God had sworn with an oath to him that he would put one of his descendants on his throne. Foreseeing this, David spoke of the resurrection of the Messiah, saying, "He was not abandoned to Hades, nor did his flesh experience corruption." This Jesus God raised up, and of that all of us are witnesses.'

Second Reading - 1 Peter 1.3–9

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who are being protected by the power of God through faith for a salvation ready to be revealed in the last time. In this you rejoice, even if now for a little while you have had to suffer various trials, so that the genuineness of your faith—being more precious than gold that, though perishable, is tested by fire—may be found to result in praise and glory and honour when Jesus Christ is revealed. Although you have not seen him, you love him; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy, for you are receiving the outcome of your faith, the salvation of your souls.

Gospel Reading - John 20. 19–end

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, 'Peace be with you.' After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, 'Peace be with you. As the Father has sent me, so I send you.' When he had said this, he breathed on them and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.'

But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, 'We have seen the Lord.' But he said to them, 'Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe.'

A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, 'Peace be with you.' Then he said to Thomas, 'Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.' Thomas answered him, 'My Lord and my God!' Jesus said to him, 'Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.'

Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

Post Communion Prayer

Lord God our Father, through our Saviour Jesus Christ you have assured your children of eternal life and in baptism have made us one with him: deliver us from the death of sin and raise us to new life in your love, in the fellowship of the Holy Spirit, by the grace of our Lord Jesus Christ. Amen.

COMMENTARY

Today's readings show that, in the life of disciples, the resurrection of Jesus leads to joy, hope and witness.

Acts 2.14a, 22-32

This is a section of Peter's speech on the day of Pentecost, according to Luke as author of Acts. Verse 14a is included to remind us of that setting. In this section, Peter briefly sums up the good news of the life, death and resurrection of Jesus and then uses a psalm from the Hebrew Scriptures to explain how the resurrection of Jesus fits with what has gone before in Jewish tradition. Peter's speech is one example of how early Christian preaching could be summarised. It is, though, one of only two passages in Acts which say anything specific about Jesus' ministry. Fitting with the prophecy of Joel (vv. 17-21), which immediately precedes today's lectionary passage, what is said about Jesus' ministry stresses signs and wonders. Following that, the chief focus of Peter's speech is on the resurrection of Jesus, interpreted as a fulfilment of prophecy. The words of the psalmist are taken, as in Jewish exegesis of the time, to be words of David prophesying about the Messianic king to come. For the narrator of Acts, in the words of Peter, the statement in the psalm about escaping the grave was obviously not true of David and must, therefore, foretell what was to come in Jesus Christ. One of the early interpretations of Jesus was as the Son of David, the Messiah who would succeed David. Peter's speech, therefore, is an example of witness appropriate to a particular religious and cultural context. The whole of Peter's speech is a demonstration of the Spirit's power to make the disciples witnesses to Jesus. This is what follows from the resurrection of Jesus and from the pouring out of the Spirit. In one sense, the speech appears to put the responsibility for Jesus' death firmly on the hearers who are referred to, twice in this passage and once earlier in the story, gender-specifically as 'men' and Jews, Israelites or brothers in the variations in the text - 'fellows' with Peter, but somewhat exclusive of others. Yet it also takes ultimate responsibility away from them and puts it in the hands of God. While this passage can be misread as putting most of the blame on the Jews for the crucifixion of Jesus, it also models a way of putting together both human responsibility and God's possibilities in one single event.

1 Peter 1.3-9

The assurance of John 20 (see below) that those who have not seen are blessed, is echoed in 1 Peter 1.8. The set passage occurs immediately after the letter's initial greeting and is a standard thanksgiving customary in a Hellenistic letter, though given in Jewish form (Blessed be...) with clearly Christian content. The thanksgiving and the statements of faith which follow, focus on resurrection and hope. The new birth which has happened and all that is still hoped for are held together, as they so often are in the New Testament. The inheritance that follows on the new birth cannot be touched by death, evil or time. It is presented to the readers as a hope to keep them going, especially through the sufferings of persecution.

John 20.19-31

The set Gospel reading is John's second story of a resurrection appearance of Jesus. The theme of witness in Acts 2 is echoed in the summary statement of verses 30-31 which form a probable original ending to the Gospel - that this Gospel is designed as a witness. The story of Jesus' appearance on the evening of the first Easter Day to a group of frightened disciples ends with the consequences of the resurrection: they are given the promised gift of the Spirit and are then commissioned to continue Christ's ministry, focused in the call to repentance and the forgiveness of sins. In this passage, the disciples (not specified as just the remnants of the twelve) represent the whole Church. The following story of Thomas' incredulity at the news of Jesus' resurrection and the answering of his demand for proof with another appearance of Jesus (though there is no hint that Thomas takes up the invitation to touch Jesus) assures those who have not seen - all those Christians in the centuries since the resurrection of Christ - that they are as blessed as the original.