



BENEFICE BULLETIN

Church News for

Bedale, Burrill, Leeming and Thornton Watlass

19th April 2026

The Third 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>18:30—Evensong conference call</i>
19th April	9:15am St Gregory's #F	10:45 St Mary's Thornton Watlass # 11am St John's, Leeming #	Thornton Watlass
26th April	9:15am St Gregory's #F	9:00am Burrill 10:45 St Mary's Thornton Watlass #	Leeming
3rd May	8:00am St Gregory's # 9:15am St Gregory's #F	10:45 St Mary's Thornton Watlass # 11am St John's, Leeming #	Bedale

Communion F Facebook

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

APCM Announcements

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

Every Food Parcel includes the following items :-

Bread, spread, eggs, cheese, cereals, jam, biscuits, small sugar, instant or tinned potatoes, tinned vegetables, tinned tomatoes, tins of spam/ham/corned beef/tuna, tins of meals in a tin such as stew/meatballs/pasta/hot dogs/pies, packs of dried pasta/noodles/ rice, jars of pasta sauce, toiletries such as deodorant/ toothpaste/shower gel/ shampoo, toilet roll.

Cleaning materials – washing powder, bleach spray, cloths, washing up liquid, tea, coffee, juice (for children), UHT milk.



We are in need of all these items at the moment.

PRAYERS

OUR PRAYERS ARE ASKED FOR

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

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

RIP

Neville Webster, Malcolm Williamson, John Hignet, Lorna Tennet, Chris Gilbertson,
Carol Grayson, and Rachel Parkinson.

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 Father, who in your great mercy gladdened the disciples with the sight of the risen Lord: give us such knowledge of his presence with us, that we may be strengthened and sustained by his risen life and serve you continually in righteousness and truth; 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 - Acts 2.14a, 36–41

Peter, standing with the eleven, raised his voice and addressed the crowd in Jerusalem: 'Let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified.'

Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, 'Brothers, what should we do?' Peter said to them, 'Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him.' And he testified with many other arguments and exhorted them, saying, 'Save yourselves from this corrupt generation.' So those who welcomed his message were baptized, and that day about three thousand persons were added.

Second Reading - 1 Peter 1. 17–23

If you invoke as Father the one who judges all people impartially according to their deeds, live in reverent fear during the time of your exile. You know that you were

ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish. He was destined before the foundation of the world, but was revealed at the end of the ages for your sake. Through him you have come to trust in God, who raised him from the dead and gave him glory, so that your faith and hope are set on God.

Now that you have purified your souls by your obedience to the truth so that you have genuine mutual love, love one another deeply from the heart. You have been born anew, not of perishable but of imperishable seed, through the living and enduring word of God.

Gospel Reading - Luke 24.13–35

Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. And he said to them, 'What are you discussing with each other while you walk along?' They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, 'Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?' He asked them, 'What things?' They replied, 'The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him.' Then he said to them, 'Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?' Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, 'Stay with us, because it is almost evening and the day is now nearly over.' So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, 'Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?' That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, 'The Lord has risen indeed, and he has appeared to Simon!' Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

Post Communion Prayer

Living God, your Son made himself known to his disciples in the breaking of bread: open the eyes of our faith, that we may see him in all his redeeming work; who is alive and reigns, now and for ever. Amen.

COMMENTARY

The good news of Jesus' resurrection calls for a response: joyful, loving, and challenging as it may be in varying circumstances.

Acts 2.14a, 36-41

In this reading from Acts, the emphasis is on the crowd's response to Peter's speech on the day of Pentecost. An introductory phrase reminds us of the context, then verse 36 is a summary sentence, affirming the work of God in Jesus. The response from the crowd is immediate. Those in Western mainstream churches, more used to dealing with apathy, may find this the most difficult part of the story, but the fervent response of huge numbers to gospel preaching will be recognisable for many in other parts of the world today. When the hearers want to know what they are to do, Peter calls on them to repent and be baptised and promises them forgiveness and the gift of the Spirit. We are not told of signs and wonders accompanying the receiving of the Spirit by 3000 people, but it is clear that the narrator sees baptism and the Spirit fitting together. There are no limitations on the offering of these promises: all can receive them. The story of the first Christian Pentecost functions as a summary of the early teaching of the Church and the way in which people responded.

1 Peter 1.17-23

In this passage, proclamation of the gospel is interspersed with exhortation to a certain kind of conduct. The believers are reminded that their intimate relationship with God, modelled on Jesus' relationship with 'the Father', is no excuse for careless conduct. The passage shows how meaning is made of Christ's death. What was achieved by his death and resurrection is the reason given for believers being urged to constant, genuine love for one another. The passage is packed with images to be explored: God as judge as well as Father, ransom and deliverance, the Passover lamb and, later, images of birth and seed to symbolise the new life into which Christians enter. A key idea is imperishability - twice here in this passage and already repeated from earlier in the letter.

Luke 24.13-35

The walk to Emmaus is one of the best-loved stories of Jesus' resurrection. The passage has layers to it: the narrative itself and what is said through the details of the story about the Early Church's experience of the risen Christ. The episode is told only in Luke, and in a distinctive Lucan style. The narrative depends on the classic device of irony: that the reader/hearer of the story knows what the characters do not when they fail to recognise Jesus. This prepares both the characters and the readers for revelation. The difficulty of recognising Jesus is echoed in other stories of resurrection appearances. The story points to the importance in the Early Church of making meaning of the suffering of Jesus, through reinterpretation of the Hebrew Scriptures. This is what the stranger explains to the two disciples after they have told the story of Jesus from a pre-resurrection perspective. For Luke, in the experience of the Christian community, it is always Jesus who reveals himself and makes sense of his death.

The importance to the Early Church of meals, hospitality and Eucharist can also be drawn from this story. The fact that Jesus is recognised by the disciples in the action of breaking bread is highlighted. It is a parallel form of revelation to the interpreting of the Scriptures earlier in the story. But the disciples only realise the significance of the interpretations they have heard through recognising Jesus at the table. Once they have recognised his presence, he disappears from their sight. That too is significant for the experience of the Early Church as well as for us. Jesus at table, sharing meals with all sorts of people, has been a key motif in Luke's Gospel, so the story of what happens in Emmaus recalls those meals. The action of blessing God and breaking bread also recalls specifically, for the reader, the feeding of the multitude and the Last Supper. Thus Jesus' ministry, his death and his resurrection are all remembered and held together in this story.

The disciples have to do something about this experience. They hurry back to Jerusalem, despite the day drawing to an end, in order to share the news with others. Thus they become representatives of what disciples always have to do. If these two can be read as a man and a woman, as they have been by some from the early centuries, that may increase the sense of representation.