



BENEFICE BULLETIN

Church News for

Bedale, Burrill, Leeming and Thornton Watlass

24th May 2026

Pentecost

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> |
|----------------------|--|---|---------------------------------------|
| 24 th May | 9:15am St Gregory's #F | 9 am Burrill Church # 10:45 St Mary's Thornton Watlass # | St John's, Leeming |
| 31 st May | 10:30 Benefice Service – St John's, Leeming # | | No evensong |
| 7 th June | 8:00am St Gregory's #F | 10:45 St Mary's Thornton Watlass # | St Gregory's, Bedale |
| | 9:15am St Gregory's #F | 11am St John's, Leeming # | |

Communion F Facebook

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

NOTICES

May - Office Opening Hours

Tuesday 26th May and Thursday 28th May - Closed for school holidays

The office will re-open with normal opening times on Tuesday 2nd June at 9:30am.

For non-urgent enquiries please contact the administrator on admin@bedale.church or 07949 006681. For anything urgent please contact the Rector directly.



Burrill Church Open Day

Saturday 13th June from 10.00 am to 1.00pm

Join us for a cake stall, plant stall, Bric-a-Brac stall, teas & coffees

Everyone is welcome.

Tuesday Togetherness

26th May – closed

2nd and 16th June – coffee and biscuits only

9th June, 23rd, and 30th June - Coffee, cake, and lunches.

PRAYERS

OUR PRAYERS ARE ASKED FOR

Bel Newman, Mark Newman, Olive Robinson,
Justin, Alison, Dan, John, Doris Pearson, Mal Rowland,
Bailey Cuthbert, Claire Bell, Christina, Elizabeth, and Christine.
We continue to pray for our local schools and care homes.

RIP

Delma Bode, Rachel Oysten, and Clara Hobbs.
May they rest in peace and rise in glory

READINGS

Collect

God, who as at this time taught the hearts of your faithful people by sending to them the light of your Holy Spirit: grant us by the same Spirit to have a right judgement in all things and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

First Reading - Acts 2.1–21

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, 'Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power.' All were amazed and perplexed, saying to one another, 'What does this mean?' But others sneered and said, 'They are filled with new wine.' But Peter, standing with the eleven, raised his voice and addressed them: 'Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. No, this is what was spoken through the prophet Joel:

“In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. The sun shall be turned to darkness and the moon to blood, before the coming of the Lord’s great and glorious day. Then everyone who calls on the name of the Lord shall be saved.”

Second Reading - 1 Corinthians 12.3b–13

No one can say ‘Jesus is Lord’ except by the Holy Spirit. Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.

Gospel Reading - John 20.19–23

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.’

Post Communion Prayer

Faithful God, who fulfilled the promises of Easter by sending us your Holy Spirit and opening to every race and nation the way of life eternal: open our lips by your Spirit, that every tongue may tell of your glory; through Jesus Christ our Lord. Amen.

COMMENTARY

Acts 2.1-21

Luke's account of the Pentecost event naturally falls into two sections: a description of the event itself (Acts 2.1- 13) and Peter's explanation of it (Acts 2.14-21). While the passage alludes to a number of important themes (such as the importance of the Holy Spirit in conversion), and while Luke is the only person to describe the beginning of the Church's story in this way, the theme that binds the two sections is the idea that the Holy Spirit enables a new kind of human society and new possibilities for human communication. This theme can be traced through the following sections of the text.

In Acts 2.1-4 Luke is concerned to emphasise that the Spirit is not only given in general terms, but is given to individuals (the Greek of verse 3 makes this explicit and connects to the following section – a 'tongue' of fire rests upon each one of them). These individuals then speak in 'other languages' (v. 4). The repeated mention of 'tongue' suggests that each person spoke a different 'language'; the twelve disciples did not all speak in the same way. Incidentally there is still disagreement about whether Luke understands these 'tongues' to be real languages, or some form of inspired speech, more akin to that described by Paul in 1 Corinthians 14; certainty will probably never be reached.

1 Corinthians 12.3b-13

It is easy to see how Paul's vision of the Church as the body of Christ takes this vision of a new humanity and connects it to the reality of life in the local church. The unity given to Christian believers through confession, faith and baptism (1 Corinthians 12.3, 13) does not remove diversity. The God who is one in three and three in one (note the implicit triune structure of verses 4-6) gives a diversity of gifts, ministries and activities. Paul writes these words to a church where some are claiming to be more 'spiritual' than others (see the commentaries on the translation of Acts 12.1), a claim which seeks to overcome diversity by getting everyone to have the same kind of experience. Paul has no patience with this kind of thing. In words that seem to take the ecstatic experiences of Pentecost and turn them into key ideas about the Church, Paul insists that each individual is the object of the Spirit's work (v. 11) but will nonetheless play a different role in the life of the Church. The metaphor of the 'body', familiar to some of Paul's readers as a way of describing how people live together in societies and cities, develops this theme (it is important to read on at least to verse 27) and places it at the centre of Christian faith. Christian baptism is into this new community (v. 13). By learning how to handle diversity in such a way that it serves the 'common good' (v. 7), the church fulfils the Pentecost vision and begins to live out God's intention for the whole world.