



BENEFICE BULLETIN

Church News for

Bedale, Burrill, Leeming and Thornton Watlass

19th July 2026

Seventh Sunday after Trinity

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

	Morning Services - St Gregory's, Bedale	Morning Services - St Mary's, St John's and Burrill	18.30—Evensong conference call
19 th July	9:15am St Gregory's #F	10:45am St Mary's TW # 11:00am St John's, L #	Thornton Watlass
26 th July	9:15am St Gregory's #F	9:00am Burrill 10:45am St Mary's TW #	Leeming
2 nd Aug	8:00am St Gregory's #	10:45am St Mary's TW #	Bedale
	9:15am St Gregory's #F	11:00am St John's, L #	

Communion F Facebook

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

NOTICES

Office Summer Opening Hours.

From Sunday 19th July until Tuesday 8th September Sarah will be working from home sporadically. Please email her on admin@bedale.church or ring on 07949-006681 and she will get back to you within a week.

Sing Praise to the Lord



Friday July 24th @ 7pm
Chantry Hall, Bedale
Refreshments from 6.45pm
Everyone welcome!

PRAYERS

OUR PRAYERS ARE ASKED FOR

Bel Newman, Olive Robinson, Justin, Alison, Dan, John, Doris Pearson, Bailey Cuthbert, Claire Bell, Christina, Elizabeth, Jean, and Christine.

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

RIP

Peter Dutezac, Thomas Graham, and Margaret Horner.

May they rest in peace and rise in glory.

READINGS

Collect

Lord of all power and might, the author and giver of all good things: graft in our hearts the love of your name, increase in us true religion, nourish us with all goodness, and of your great mercy keep us in the same; 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 44.6–8

Thus says the Lord, the King of Israel and his Redeemer, the Lord of hosts: I am the first and I am the last; besides me there is no god. Who is like me? Let them proclaim it, let them declare and set it forth before me. Who has announced from of old the things to come? Let them tell us what is yet to be. Do not fear, or be afraid; have I not told you from of old and declared it? You are my witnesses! Is there any god besides me? There is no other rock; I know not one.

Second Reading - Romans 8.12–25

So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh—for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, ‘Abba! Father!’ it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labour pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

Gospel Reading - Matthew 13.24–30, 36–43

Jesus put before his disciples another parable: 'The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat and then went away. So, when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, "Master, did you not sow good seed in your field? Where, then, did these weeds come from?" He answered, "An enemy has done this." The slaves said to him, "Then do you want us to go and gather them?" But he replied, "No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn."

Then he left the crowds and went into the house. And his disciples approached him, saying, 'Explain to us the parable of the weeds of the field.' He answered, 'The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!'

Post Communion Prayer

Lord God, whose Son is the true vine and the source of life, ever giving himself that the world may live: may we so receive within ourselves the power of his death and passion that, in his saving cup, we may share his glory and be made perfect in his love; for he is alive and reigns, now and for ever. Amen.

COMMENTARY

Isaiah 44.6-8

This uncompromising declaration of monotheism is remarkable. Jerusalem had been sacked, and the Jews had been in exile for years. One might have expected them to conclude that their God was powerless, and to turn to other gods. Instead, the prophet declares not only that the Lord was their 'Redeemer' or saviour, but that he was 'the only god'. He is the first and the last, the one who declared at the beginning of time what is to be, and who brings it to pass. Israel has been chosen to witness to this fact, and so need not fear.

Romans 8.12-25

Christians now live 'according to the Spirit' instead of 'according to the flesh'. They have exchanged slavery to sin and death for freedom – the freedom of God's children. The word Paul uses means literally 'sons' – a reminder that in the ancient world it was sons (not daughters) who enjoyed the privileges of status and inheritance. Paul claims that all Christians are 'sons of God', however, women as well as men (cf. Galatians. 3.28), and so heirs, with Christ, of everything that God has to give us. For Paul, it is axiomatic that all Christians have received the Spirit of God, and this Spirit is the Spirit of sonship – the Greek word denotes the status that follows adoption rather than the adoption itself. Those who are 'in Christ' thus share in his sonship, and call God 'Abba, Father', as he did (cf. Mark 14.36). That means that we shall share his glory – but only if we are prepared to share his suffering. Paul's words are a reminder that sons were expected to obey their fathers; Christ was obedient to his Father (Romans 5.19), and this obedience led to suffering. The goal is not just our glory, however, but the restoration of the universe to what God intended for it before the Fall. When redeemed men and women are finally revealed as God's children, then creation itself will be set free from the futility to which it has been subjected. We see here the tension between the 'now' and 'not yet' found also in Jesus' teaching about the kingdom of God. We are already God's children, living in the power of the Spirit, but what we enjoy is only a foretaste of the glory still to come.

Matthew 13.24-30, 36-43

Jesus tells the crowds another parable (v. 34), and once again Matthew records an explanation, given to the disciples in private (v. 36). This parable, too, is about a farmer sowing seed, and about the dangers threatening it, but this time the problem is more insidious. An enemy deliberately sows weeds in the field, in an attempt to ruin the harvest. Tares (darnel) are often found growing in crops and look very similar to wheat; if their grains are mixed in with those from the wheat, they poison the meal. The obvious solution might seem to be that suggested by the labourers – to weed the field – but pulling out the tough roots of the tares might disturb the wheat. The climax of the parable is once again the harvest, when the tares can be separated from the wheat and be destroyed. This time, the explanation clearly identifies the sower as Jesus – referred to here as 'the Son of man', because the emphasis is on future judgement. The details are again allegorised. At the end of the age the righteous will be gathered into God's kingdom, and the wicked will be destroyed. Judgement can be safely left to God.

Our lectionary again omits the verses that separate the parable from its explanation, and which record two brief parables (vv. 31-3), together with another comment about Jesus' use of parables (vv. 34-5, cf. vv. 10-16). By doing so, our attention (as in the sower) is concentrated on the many dangers threatening the Christian community, and on the assurance that some will be saved.