



BENEFICE BULLETIN

Church News for

Bedale, Burrill, Leeming and Thornton Watlass

26th July 2026

Eighth 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
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 # 9:15am St Gregory's #F	10:45am St Mary's TW # 11:00am St John's, L #	Bedale

Communion F Facebook

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

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.

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

Christine Butterworth and Jonnie Mitchell
May they rest in peace and rise in glory.

READINGS

Collect: Almighty Lord and everlasting God, we beseech you to direct, sanctify and govern both our hearts and bodies in the ways of your laws and the works of your commandments; that through your most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

First Reading - 1 Kings 3.5–12

At Gibeon the Lord appeared to Solomon in a dream by night; and God said, 'Ask what I should give you.' And Solomon said, 'You have shown great and steadfast love to your servant my father David, because he walked before you in faithfulness, in righteousness, and in uprightness of heart towards you; and you have kept for him this great and steadfast love, and have given him a son to sit on his throne today. And now, O Lord my God, you have made your servant king in place of my father David, although I am only a little child; I do not know how to go out or come in. And your servant is in the midst of the people whom you have chosen, a great people, so numerous they cannot be numbered or counted. Give your servant therefore an understanding mind to govern your people, able to discern between good and evil; for who can govern this your great people?'

It pleased the Lord that Solomon had asked this. God said to him, 'Because you have asked this, and have not asked for yourself long life or riches, or for the life of your enemies, but have asked for yourself understanding to discern what is right, I now do according to your word. Indeed I give you a wise and discerning mind; no one like you has been before you and no one like you shall arise after you.'

Second Reading - Romans 8. 26–end

Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

We know that all things work together for good for those who love God, who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

What then are we to say about these things? If God is for us, who is against us? He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? Who will bring any charge against God's elect? It is God who justifies. Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us. Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, 'For your sake we are being killed all day long; we are accounted as sheep to be slaughtered.'

No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

Gospel Reading - Matthew 13. 31–33, 44–52

He put before them another parable: 'The kingdom of heaven is like a mustard seed that someone took and sowed in his field; it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and

make nests in its branches.'

He told them another parable: 'The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened.'

'The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field.

'Again, the kingdom of heaven is like a merchant in search of fine pearls; on finding one pearl of great value, he went and sold all that he had and bought it.

'Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.

'Have you understood all this?' They answered, 'Yes.' And he said to them, 'Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.

Post Communion Prayer

Strengthen for service, Lord, the hands that have taken holy things; may the ears which have heard your word be deaf to clamour and dispute; may the tongues which have sung your praise be free from deceit; may the eyes which have seen the tokens of your love shine with the light of hope; and may the bodies which have been fed with your body be refreshed with the fullness of your life; glory to you for ever. Amen.

COMMENTARY

Old Testament 1 Kings 3.5-12

In the books of Kings, kings prosper or fail according to how far they 'did what was right' or 'did what was evil' in the sight of the Lord. This is propaganda for a particular view of history – a view that enabled people to account for disaster without undermining confidence in God. Solomon's choice highlights discernment between what is right and what is evil as, in the writer's view, the key role of all kings. Such discernment is the essence of all wisdom, so because of his choice Solomon became the 'patron saint' of wisdom literature, much of which was dedicated to him.

New Testament - Romans 8.26-39

Paul outlines the hope with which he expects the believers to wait for the fulfilment of God's purpose. It is that God will not abandon them, no matter what might befall. The poetry of this section is deeply moving, with its reassurance that, even when we don't know what to pray, the

Spirit is praying for us. Later generations would see that prayer as part of the communion within the life of the Triune God, a communion into which God draws the believer.

Paul's comments on 'election' tell the Christians in Rome that they are special. God has always loved them, chosen them and ordered their lives to bring them to this point when they have become children of God. This is no measured analysis of the theology of predestination but a preacher's rhetoric, aiming to evoke a response in the hearer. Remember that this letter was written to be heard, not read.

Gospel Matthew - 13.31-33,44-52

The narrative suggests that the two parables in 31-33 are told to the crowds, while those in 44-50 and the teachings in 51-52 are in private discourse with the disciples. In broad terms, the message to the crowds is about how a small thing like Jesus' movement can become overwhelmingly significant. For Matthew's community, that says to their neighbours: 'don't write us off, you ain't seen nothing yet'. The message to the disciples is that they have something so valuable it is worth sacrificing everything for it. And, of course, that's precisely what many of Matthew's community have done.

In the parable of the leaven the woman represents God, gradually changing the world through the presence of God's reign. Three measures of flour would make an awful lot of bread. One interesting point is that 'leaven' was often used to symbolise how corruption spreads. Just as Quakers and Methodists adopted names originally meant as taunts, so the parable takes pride in the way the gospel affects all around it, for what opponents see as corruption, believers see as change for the good.

The parables of the treasure and the pearl, which are unique to Matthew, are stories of obsession. Buying a field from some unsuspecting soul who has no idea it contains buried treasure is hardly ethical (though if he is a poor day labourer discovering a way out of poverty it might be understandable). Selling all that you have to buy one magnificent pearl is hardly prudent. It is the level of excitement that is the key to understanding these exuberant stories. God's hidden reign is so precious that it is worth doing crazy things for, and turning your whole life round.

The parable of the fishing net, also unique to Matthew, uses an everyday scene as an analogy for the final judgement. Prudent fisherfolk would, of course, throw away as little as possible, so this is a fairly optimistic view of judgement. Like the parable of the mustard seed and the parable of the leaven, it presumes that God's reign will include the many and exclude the few; though Matthew's depiction of the fate of the few probably reflects the glee with which his community envisage their opponents' downfall.