



BENEFICE BULLETIN

Church News for
Bedale, Burrill, Leeming and Thornton Watlass

2nd August 2026

Ninth 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
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 #	
9 th Aug	9:15am St Gregory's #F	10:45am St Mary's TW #	Burrill
16 th Aug	9:15am St Gregory's #F	10:45am St Mary's TW #	Thornton Watlass
		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.



Chantry Hall Coffee Mornings

Burrill – Saturday 1st August – 10am until 12 noon

Leeming – Saturday 15th August – 10am until 12 noon

PRAYERS AND READINGS

OUR PRAYERS ARE ASKED FOR

Bel Newman, Olive Robinson, Justin, Alison, Dan, John, Doris Pearson,
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.

Collect

Almighty God, who sent your Holy Spirit to be the life and light of your church: open our hearts to the riches of your grace, that we may bring forth the fruit of the Spirit in love and joy and peace; 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 55.1–5

Ho, everyone who thirsts, come to the waters; and you that have no money, come, buy and eat! Come, buy wine and milk without money and without price. Why do you spend your money for that which is not bread, and your labour for that which does not satisfy?

Listen carefully to me, and eat what is good, and delight yourselves in rich food.

Incline your ear and come to me; listen, so that you may live.

I will make with you an everlasting covenant, my steadfast, sure love for David.

See, I made him a witness to the peoples, a leader and commander for the peoples.

See, you shall call nations that you do not know, and nations that do not know you shall run to you, because of the Lord your God, the Holy One of Israel, for he has glorified you.

Second Reading - Romans 9.1–5

I am speaking the truth in Christ—I am not lying; my conscience confirms it by the Holy Spirit—I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my own people, my kindred according to the flesh. They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and from them, according to the flesh, comes the Messiah, who is over all, God blessed for ever. Amen.

Gospel Reading - Matthew 14.13–21

Now when Jesus heard this, he withdrew from there in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. When it was evening, the disciples came to him and said, 'This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves.' Jesus said to them, 'They need not go away; you give them something to eat.' They replied, 'We have nothing here but five loaves and two fish.' And he said, 'Bring them here to me.' Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. And those who ate were about five thousand men, besides women and children.

Post Communion Prayer

Holy Father, who gathered us here around the table of your Son to share this meal with the whole household of God: in that new world where you reveal the fullness of your peace, gather people of every race and language to share in the eternal banquet of Jesus Christ our Lord. Amen

COMMENTARY

Isaiah 55.1-5

The opening words of this oracle echo the cry of the watercarrier, who sold water on the streets. Now, however, water and corn, wine and milk are available free! Such is God's generosity. The food and drink on offer are not physical. What is offered is a renewal of the covenant made with David, a covenant that brings benefits to the whole nation. Just as he was a witness to the nations, so their mission is to bear witness to the nations about the God who has glorified them. There are obvious links with the Gospel reading, while the themes of 'covenant', the promise to David (through his descendant, the 'Messiah'), and the reference to Israel's glory are reflected in Romans 9.1-5.

Romans 9.1-5

In the first eight chapters of Romans, Paul explained the plight of humanity and God's solution in the death and resurrection of Christ. Now he turns to a problem which concerns him deeply. His own commission as an apostle of Christ was to the Gentiles (1.1-6) – but what of the people whom God had called, namely Israel? Few Jews had responded to the Gospel: so, what of God's promises to them? Paul lists their enormous privileges. The word translated 'adoption' also means 'sonship' and reminds us that the relationship Christians

now enjoy with God had originally been promised to Israel. God had revealed his glory to his people at Sinai, made covenants with them, and given them the law; they had been privileged to worship him, and to receive his promises. They were descended from the patriarchs, and the Messiah was by birth a Jew. The use of the phrase 'according to the flesh' in verse 5 is, however, a reminder that what is being described is only part of the story, which has now moved on to the new era of life 'according to the Spirit'.

Paul expresses his anguish in language which echoes Moses' prayer after Israel sinned (Exodus 32.32). If only it could help his people, he himself would be willing to be cut off from Christ. Following Romans 8.39, where he declared that nothing could separate him from God's love, his words have enormous power.

This brief section ends with a doxology, whose punctuation is uncertain. According to the NRSV, the Messiah is over all and is blessed by God. Alternative ways of reading it put a stop after 'Messiah', understanding the final words as a separate doxology, or understand the Messiah to be 'God over all, blessed forever'. If the last interpretation is correct, this has important implications for Paul's Christology, since nowhere else does he call Christ 'God'. In the present context, however, this idea seems inappropriate, and it is more likely that, having listed Israel's privileges, Paul blesses the God who lavished these gifts on his people.

Matthew 14.13-21

Following a chapter of parables, we have a series of miracles in which the remarkable power of God described in the parables of the mustard seed and yeast is seen at work. Jesus shows his compassion for the people, first by healing the sick, then by feeding the crowd. The setting is 'a deserted place' – the wilderness – and reminds us of Moses, through whom God supplied food to Israel. The details emphasise the extraordinary nature of what happened: it was a large crowd – 5,000 men, plus women and children, whom no one bothered to count; the only food available consisted of five loaves and two fish. In contrast to Jesus, the disciples are powerless to help (v. 16). Jesus takes the loaves, blesses them, breaks them and gives them to his disciples. The actions remind us of the Last Supper, and it is likely that early celebrations of the Eucharist have shaped the story; this may explain why, after Jesus takes the fish, they are not mentioned again. Matthew insists that the meal is not a mere token one, however: 'all... were filled', and there were 12 baskets full of scraps. There is food to spare!

Inevitably we are concerned to know what really happened. If seed grows into shrubs, and yeast transforms dough, that is in accordance with nature, but what is described here is not. Attempts to rationalise the story are only guesses, and miss the point that Matthew is making. Whatever may or may not have happened, the people experienced God's care for them, just as their ancestors had done in the wilderness. In Jesus, they are confronted by one who reminds them of Moses: soon, he will be revealed as greater than Moses.