



BENEFICE BULLETIN

Church News for
Bedale, Burrill, Leeming and Thornton Watlass
16th August 2026

Eleventh 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
16 th Aug	9:15am St Gregory's #F	10:45am St Mary's TW # 11:00am St John's, L #	Thornton Watlass
23 rd Aug	9:15am St Gregory's #F	9:00 Burrill # 10:45am St Mary's TW #	Leeming
30 th Aug	10:30am Benefice Service - Burrill		None

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.



Coffee Morning St John's Church Leeming
Thursday 20th August 10:00 - 12:00

PRAYERS

OUR PRAYERS ARE ASKED FOR

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

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

READINGS

Collect

O God, you declare your almighty power most chiefly in showing mercy and pity: mercifully grant to us such a measure of your grace, that we, running the way of your commandments, may receive your gracious promises, and be made partakers of your heavenly treasure; 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 56.1, 6–8

Thus says the Lord: Maintain justice, and do what is right, for soon my salvation will come, and my deliverance be revealed. And the foreigners who join themselves to the Lord, to minister to him, to love the name of the Lord, and to be his servants, all who keep the sabbath, and do not profane it, and hold fast my covenant - these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples. Thus says the Lord God, who gathers the outcasts of Israel, I will gather others to them besides those already gathered.

Second Reading - Romans 11.1–2a, 29–32

I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew. For the gifts and the calling of God are irrevocable. Just as you were once disobedient to God but have now received mercy because of their disobedience, so they have now been disobedient in order that, by the mercy shown to you, they too may now receive mercy. For God has imprisoned all in disobedience so that he may be merciful to all.

Gospel Reading - Matthew 15.[10–20] 21–28

[Then he called the crowd to him and said to them, 'Listen and understand: it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles.' Then the disciples approached and said to him, 'Do you know that the Pharisees took offence when they heard what you said?' He answered, 'Every plant that my heavenly Father has not planted will be uprooted. Let them alone; they are blind guides of the blind. And if one blind person guides another, both will fall into a pit.' But Peter said to him, 'Explain this parable to us.' Then he said, 'Are you also still without understanding? Do you not see that whatever goes into the mouth enters the stomach, and goes out into the sewer? But what comes out of the mouth proceeds from the heart, and this is what defiles. For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. These are what defile a person, but to eat with unwashed hands does not defile.']

Jesus left that place and went away to the district of Tyre and Sidon. Just then a Canaanite woman from that region came out and started shouting, 'Have mercy on me, Lord, Son of David; my daughter is tormented by a demon.' But he did not answer her at all. And his disciples came and urged him, saying, 'Send her away, for she keeps shouting after us.' He answered, 'I was sent only to the lost sheep of the house of Israel.' But she came and knelt before him, saying, 'Lord, help me.' He answered, 'It is not fair to take the children's food and throw it to the dogs.' She said, 'Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table.' Then Jesus answered her, 'Woman, great is your faith! Let it be done for you as you wish.' And her daughter was healed instantly.

Post Communion Prayer

Lord of all mercy, we your faithful people have celebrated that one true sacrifice which takes away our sins and brings pardon and peace: by our communion keep us firm on the foundation of the gospel and preserve us from all sin; through Jesus Christ our Lord. Amen.

COMMENTARY ON THE FEAST OF ST MARY

The earliest New Testament scriptures make it clear: Christ was born of a woman, born under the law, as the passage from Galatians puts it, rooting Christ's humanity firmly in Mary, his human DNA if you like as something real not imaginary. Son of God, but son of Mary also. The Creeds that we recite – here at the Holy Communion and also daily at Evensong – mention only three human individuals: Jesus, Mary and Pontius Pilate. Rowan Williams, in his little book on the creeds *Tokens of Trust* puts it like this:

'Jesus, Mary, Pilate: that is Jesus, the one who says "yes" to him and the one who says "no" to him. You could say that those three names map out the territory in which we all live. Throughout our lives, we swing towards one pole of the other, towards a deeper "yes" or a deeper "no". And in the middle of it all stands the one who makes sense of it all. Jesus – the one into whose life we must all try to grow; who can work with our "yes" and can even overcome our "no".'

Mary's Magnificat which is said daily at Evensong is a wonderful canticle that expresses this 'yes' to God. It echoes several passages from the Old Testament, like Hannah's song at the birth of Samuel and the portion of Isaiah that we heard as our first reading: rejoicing and exulting in God and the wonderful things God makes possible; clothing mortals with garments of salvation and covering them with the robe of righteousness.

Mary gives us a model of how, as creatures, we can hope for resurrection and transformation and the glory of God's eternal kingdom. We declare, every time we say the Apostle's Creed, that we believe in 'the resurrection of the body' – this way of understanding resurrection is about being shaped and clothed and transformed into what we are meant to be. Like the seed becoming the plant or the foetus being born as the child, we will find ourselves in a new environment, the mortal clothed with immortality. So much of what makes us individual and unique is due to the physical, bodily experiences we have had. The sensations, sights and sounds which shape us - and scar us - still make us who we are. Our uniqueness is precious to God and will be transformed and perfected after death. We will be transformed not into something unrecognisable but into something for which the seed has been sown in this life.

The feast of Mary, recalling the eternal destiny in heaven in which we will share, comes always at the height of the summer, when the harvest is taking place. This is a traditional association of Mary with the harvest of souls, of which she is depicted as being among the first fruits to be gathered in to the glory that awaits us all. In the end, the whole of physical creation, of which our bodies are a part, will be taken up and will have a share in redemption. God is united with our whole humanity, body and soul, and ultimately that whole humanity, including its scars is destined to be with him in glory.

So, Mary gives us a model of the glorious hope to which we are called. She also shows how we can live towards that hope in this life. The words of the Magnificat attributed to her present a wonderful example of trust, hope and joy. God's power and presence can be for each of us a source of song and a reason to rejoice each day.

We are reminded that God can overturn our expectations but can also exceed our longings. Our hunger will be satisfied with good things, but our empty imaginings will dissolve in the reality of God's mercy. The Magnificat is a daily antidote to pretence and pretension, and a promise in the midst of daily uncertainty and insecurity. God can do the impossible: for us, for others and for the world, the Magnificat reminds us – and goodness knows we need this reminder daily sometimes to support and sustain us in faith.

God promises to fill us with good things, and it is in the Eucharist that we know God's presence most directly. In the Sacrament that we celebrate together, we receive Christ into our bodies, and like Mary we become God-bearers as we go out from here into the world. We are changed and transformed, body and soul, as God dwells with us; as the seed is sown for the transformation that continues to work in us beyond this life; as we are prepared for the glorious, corporate life of heaven itself – that we may be made worthy of the promises of Christ.