



BENEFICE BULLETIN

Church News for
Bedale, Burrill, Leeming and Thornton Watlass
23rd August 2026

Twelfth 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

	<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>
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
6 th Sept	8am St Gregory # 9:15am St Gregory's #F	10:45am St Mary's TW # 11:00am St John's, Leeming	Bedale

Communion F Facebook

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

OFFICE CLOSURE

The office is now closed until Tuesday 8th September due to staff holiday.
For urgent matters please contact the Rector or Curate. Thank you.

The new Methodist Minister Rev'd Claire Cawthan is to be installed on Sunday 30th August at 6:30pm in Wycar Methodist Church. Everyone is invited to join in this celebration.

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

Almighty and everlasting God, you are always more ready to hear than we to pray and to give more than either we desire or deserve: pour down upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid and giving us those good things which we are not worthy to ask but through the merits and mediation of 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 – Exodus 1.8 – 2.10

Now a new king arose over Egypt, who did not know Joseph. He said to his people, 'Look, the Israelite people are more numerous and more powerful than we. Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land.' Therefore they set taskmasters over them to oppress them with forced labour. They built supply cities, Pithom and Rameses, for Pharaoh. But the more they were oppressed, the more they multiplied and spread, so that the Egyptians came to dread the Israelites. The Egyptians became ruthless in imposing tasks on the Israelites, and made their lives bitter with hard service in mortar and brick and in every kind of field labour. They were ruthless in all the tasks that they imposed on them.

The king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, 'When you act as midwives to the Hebrew women, and see them on the birthstool, if it is a boy, kill him; but if it is a girl, she shall live.' But the midwives feared God; they did not do as the king of Egypt commanded them, but they let the boys live. So the king of Egypt summoned the midwives and said to them, 'Why have you done this, and allowed the boys to live?' The midwives said to Pharaoh, 'Because the Hebrew women are not like the Egyptian women; for they are vigorous and give birth before the midwife comes to them.' So God dealt well with the midwives; and the people multiplied and became very strong. And because the midwives feared God, he gave them families. Then Pharaoh commanded all his people, 'Every boy that is born to the Hebrews you shall throw into the Nile, but you shall let every girl live.'

Now a man from the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw that he was a fine baby, she hid him for three months. When she could hide him no longer she got a papyrus basket for him, and plastered it with bitumen and pitch; she put the child in it and placed it among the reeds on the bank of the river. His sister stood at a distance, to see what would happen to him. The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. When she opened it, she saw the child. He was crying, and she took pity on him. 'This must be one of the Hebrews' children,' she said. Then his sister said to Pharaoh's daughter, 'Shall I go and get you a nurse

from the Hebrew women to nurse the child for you?' Pharaoh's daughter said to her, 'Yes.' So the girl went and called the child's mother. Pharaoh's daughter said to her, 'Take this child and nurse it for me, and I will give you your wages.' So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh's daughter, and she took him as her son. She named him Moses, 'because', she said, 'I drew him out of the water.'

Second Reading - Romans 12.1–8

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.

For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgement, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

Gospel Reading – Matthew 16.13–20

Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, 'Who do people say that the Son of Man is?' And they said, 'Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets.' He said to them, 'But who do you say that I am?' Simon Peter answered, 'You are the Messiah, the Son of the living God.' And Jesus answered him, 'Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.' Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

Post Communion Prayer

God of all mercy, in this eucharist you have set aside our sins and given us your healing: grant that we who are made whole in Christ may bring that healing to this broken world, in the name of Jesus Christ our Lord. Amen.

COMMENTARY

New Testament Romans 12.1-8

This passage follows a brief poetic section (11.33-36) that dwells on the otherness of God. God's judgements and ways are not like ours, so discerning what God wants means thinking differently. Paul argues that such discernment comes only when God has renewed our minds. It therefore begins with offering ourselves to God. In Temple worship, sacrifices die. Paul looks for the opposite: sacrifices that live. This is worship not to appease God for what we have done wrong in the past, but to enable us to do right in the future.

Verses 4-8 go on to outline how in God's economy each has a role in enabling the other person in discernment. If each contributes the gifts they have been given, together all will be able to discern God's will and live as God requires.

Such mutual support needs mutual respect (verse 3). Roman society was based on honour. Pride of family and status was at the heart of the culture. Paul's message is strongly countercultural.

Gospel Matthew 16.13-20

Peter's exclamation is presented as a piece of divinely inspired wisdom. He has not engaged in a careful argument, ruling out all alternatives until left with 'Son of God' as the only remaining option. He has understood in a flash of insight.

What he has understood is not a sudden awareness of the virgin birth. That's not what 'Son of God' in this context means. It means 'the one who acts as God's agent', who is on intimate terms with God. Roman emperors used similar terms of themselves, as did many kings in the Ancient World. Peter is acknowledging Jesus as the emperor of an alternative empire – God's empire.

Matthew uses this story to discuss the role of Peter and the 'binding and loosing' power of the Church. This latter is clearly for the assembly of citizens of a self-governing city within the Roman empire. Churches, he implies, are cities in the kingdom of heaven.