



BENEFICE BULLETIN

Church News for
Bedale, Burrill, Leeming and Thornton Watlass
30th August 2026

Thirteenth 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>
30 th Aug	10:30am Benefice Service - Burrill		None
6 th Sept	8am St Gregory #	10:45am St Mary's TW #	Bedale
	9:15am St Gregory's #F	11:00am St John's, Leeming	
13 th Sept	9:15am St Gregory's #F	10:45am St Mary's TW #	Burrill

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.

Collect

Almighty God, who called your Church to bear witness that you were in Christ reconciling the world to yourself: help us to proclaim the good news of your love, that all who hear it may be drawn to you; through him who was lifted up on the cross, and reigns with you in the unity of the Holy Spirit, one God, now and for ever. Amen

First Reading – Jeremiah 15.15 – 21

O Lord, you know; remember me and visit me, and bring down retribution for me on my persecutors. In your forbearance do not take me away; know that on your account I suffer insult. Your words were found, and I ate them, and your words became to me a joy and the delight of my heart; for I am called by your name, O Lord, God of hosts. I did not sit in the company of merrymakers, nor did I rejoice; under the weight of your hand I sat alone, for you had filled me with indignation. Why is my pain unceasing, my wound incurable, refusing to be healed? Truly, you are to me like a deceitful brook, like waters that fail.

Therefore, thus says the Lord: If you turn back, I will take you back, and you shall stand before me. If you utter what is precious, and not what is worthless, you shall serve as my mouth. It is they who will turn to you, not you who will turn to them.

And I will make you to this people a fortified wall of bronze; they will fight against you, but they shall not prevail over you, for I am with you to save you and deliver you, says the Lord. I will deliver you out of the hand of the wicked, and redeem you from the grasp of the ruthless.

Second Reading – Romans 12.9 – end

Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honour. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers.

Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, 'Vengeance is mine, I will repay, says the Lord.' No, 'if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads.' Do not be overcome by evil but overcome evil with good.

Gospel Reading - Matthew 16. 21–end

From that time on, Jesus began to show his disciples that he must go to Jerusalem and

undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, 'God forbid it, Lord! This must never happen to you.' But he turned and said to Peter, 'Get behind me, Satan! You are a stumbling-block to me; for you are setting your mind not on divine things but on human things.'

Then Jesus told his disciples, 'If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it. For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life?

'For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom.'

Post Communion Prayer

God our creator, you feed your children with the true manna, the living bread from heaven: let this holy food sustain us through our earthly pilgrimage until we come to that place where hunger and thirst are no more; through Jesus Christ our Lord. Amen.

COMMENTARY

Jeremiah 15.15-21

In this lament, Jeremiah describes the suffering he endures because of his loyalty to God and asks God to punish those who persecute him. He has delighted in the word that God entrusted to him, but because of his prophetic calling he finds himself isolated from his fellows. Why, then, has God deserted him?

In verse 19, God responds with a play on the verb 'to turn', used four times (line 2 reads literally 'if you turn back, I will turn you', i.e. restore you). If Jeremiah speaks God's word, the people will respond. The oracle ends with a promise of deliverance.

Like Jesus after him, Jeremiah suffered because he was faithful in carrying out the mission entrusted to him, though – unlike him – he wanted vengeance on his enemies. We see Jeremiah struggling with the theological problems his suffering raised. Was God unfaithful – unreliable, like a wadi ('brook') that runs dry (v. 18)? The final lines, however, express his confidence that God will finally save him.

Romans 12.9-21

Paul turns from the particular gifts bestowed on some for the well-being of the community (vv. 6-8) to gifts which should characterise every Christian. The first of these is love. A literal translation

of verse 9 would be: 'let love be genuine, hating the evil, holding fast to the good'. The remainder of the chapter spells out what this means.

The commands may well be traditional, for they have parallels in Jewish tradition and the Sermon on the Mount. This is hardly surprising. Paul's understanding of what love for others means was shaped by his Jewish upbringing, and he understands the Christian life to be the true fulfilment of the law's commands (Romans 8.4). The commands are not just about attitudes but are practical: members of the body are to contribute to the needs of their fellow-Christians (v. 13).

But what of those outside the Christian community? Here Christians must avoid evil by refusing to curse (v. 14), to repay evil with evil (v. 17), or to take vengeance (v. 20). They must hold fast to the good by sympathising with those in need and by caring for enemies (v. 20). The final words of verse 20 are worrying: they are a quotation from Proverbs 25.21f, and suggest that the motive for ministering to one's enemies is to increase their guilt and make their final punishment worse! This seems incompatible, not only with verse 9, but with verse 21. It is better to assume that the coals are intended to purge rather than punish. By showing love to one's enemies, one may lead them to repentance, and so to salvation. If this is Paul's meaning, then evil would indeed be overcome with good.

Matthew 16.21-8

Peter's confession at Caesarea Philippi is firmly linked to what follows: it was 'from that time on' that Jesus taught his disciples about his coming passion and resurrection. His Messiahship and Sonship are bound up with his suffering: he 'must' suffer because that is what being Messiah involves, and because his Sonship means obedience to the divine will.

Peter's impulsive reaction is typical of him – and seems to belie his description as the rock on whom Jesus could confidently build. But Matthew has already related a story demonstrating Peter's hesitant faith (14.28-32), and has nevertheless assured us that Jesus can use him as the rock on which to build his Church. Clearly Peter has no real understanding of what it means for Jesus to be Messiah, however Jesus addresses him as 'Satan' – the very one against whom he promised the Church would prevail! The 'rock' has become a 'stumbling-block'. Peter is judging from a human perspective, instead of the divine.

Since 'the Messiah' was the representative of his people, what is true of him is inevitably true of them. If Jesus 'must' suffer, so too must his followers. No wonder Peter objects! The disciples must follow Jesus' path of self-denial for the sake of a much greater reward. The promise that the Son of Man will come before all Jesus' hearers die reflects the hope of the first generation of believers, but was not fulfilled. If these are Jesus' own words, then he was mistaken: that should not surprise us, if we take the incarnation seriously. Matthew 24.36 reminds that it is not the precise timing that is important, but the hope itself.