



BENEFICE BULLETIN

Church News for
Bedale, Burrill, Leeming and Thornton Watlass

6th September 2026

Fourteenth 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
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
20 th Sept	9:15am St Gregory's #F	10:45am St Mary's TW #	Thornton Watlass
		11:00am St John's, Leeming	

Communion F Facebook

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

OFFICE CLOSURE

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

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

Holy and eternal God, you are the Maker of heaven and earth, you are the Word through whom all things were made, and you are the Spirit, the giver of life: draw us into the mystery of your love, that with all creation we may proclaim your praise, through Jesus Christ our Lord. Amen.

First Reading - Isaiah 55.12–end

For you shall go out in joy,
and be led back in peace;
the mountains and the hills before you
shall burst into song,
and all the trees of the field shall clap their hands.
Instead of the thorn shall come up the cypress;
instead of the brier shall come up the myrtle;
and it shall be to the Lord for a memorial,
for an everlasting sign that shall not be cut off.

Second Reading - Colossians 1.15–20

He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.

Gospel Reading – Matthew 8.23–27

And when he got into the boat, his disciples followed him. A gale arose on the lake, so great that the boat was being swamped by the waves; but he was asleep. And they went and woke him up, saying, 'Lord, save us! We are perishing!' And he said to them, 'Why are you afraid, you of little faith?' Then he got up and rebuked the winds and the sea; and there was a dead calm. They were amazed, saying, 'What sort of man is this, that even the winds and the sea obey him?'

Post Communion Prayer

God our Creator, by your gift the tree of life was set at the heart of the earthly paradise, and the bread of life at the heart of your Church: may we who have been nourished at your table on earth be transformed by the glory of the Saviour's cross and enjoy the delights of eternity; through Jesus Christ our Lord. Amen.

COMMENTARY

We are beginning nine-week of lessons with four strong passages on the law and how we ought to live our lives:

- We must turn away from wicked behaviour.
- We need to learn and understand the law in order to keep it.
- Love is the fulfilling of the law.
- Wherever two or three are gathered God is there, even when settling disputes.

The Gospel Matthew 18.15-20

Jesus is asked what to do if a member of the church sins against another member. He replies with a three-step process. First, that member should approach the guilty person alone to explain the wrong committed. Second, if there is no repentance, approach the person again bringing other members of the church as witnesses. Third, if the person still does not repent of their ways even when the transgression is exposed to the whole church, he or she is to be excommunicated.

This passage seems unduly harsh, coming as it does immediately after the parable of the lost sheep. However, church discipline is to be taken seriously. The Early Church needed to establish distinctions between Jewish law and the Christian gospel message. The early communities were small and not well established. Disputes amongst the members weakened the group as a whole. Unity was, and is, vital.

We see in the last two verses of the passage God's promise to answer prayer. Matthew may have placed these verses here to show the need for everything, including discipline, to be done in prayer.

The Epistle Romans 13.8-14

Here we find the substance of the will of God – that behaving in love will bring right behaviour towards our fellow human beings. While we will see in a few weeks the root of this law in Leviticus, Paul does not immediately associate loving our neighbour with loving God. However, Paul sees love as the proper response to how much God loves us and all that God has done for us. For Paul, this love cannot be fulfilled. We don't 'finish' the task of loving, but are required to act lovingly forever.

In verses 11-14 we have a number of different images that Paul utilises to impart the urgency of his message. That salvation is near and this means light – not darkness. Light and dark were popular images in the ancient world, sobriety versus drunkenness. Living in a particular way meant that God would welcome you into salvation. At the end of the passage Paul uses a metaphor for baptism when he says 'put on the Lord Jesus Christ'. It is the will of God that each person should behave in the pattern of Jesus Christ, and to be baptised means to assume Jesus in our hearts and desire the heavenly prize rather than the flesh.