



BENEFICE BULLETIN

Church News for

Bedale, Burrill, Leeming and Thornton Watlass

13th September 2026

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

Communion F Facebook

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



Coffee Morning - St John's Church Leeming

Thursday 17th September from 10:00am until 12:00 noon

Church Office Hours – Tuesday and Thursday mornings from 9:30am until 12:30pm

The church office is now open again after the summer holidays, thank you all for your patience whilst I spend time with the family.

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.

RIP

Doris Pearson, John Brewster, Granville Fairburn, Miriam Towler, and Ian Porter
May they rest in peace and rise in glory

PRAYERS FOR EDWIN

We pray you would bless Edwin as he grows. Keep him safe and strong in the weeks, months and years ahead. Give his family grace and strength through the highs and lows of caring for a child. In Jesus' name. Amen

READINGS

Collect

God, who in generous mercy sent the Holy Spirit upon your Church in the burning fire of your love: grant that your people may be fervent in the fellowship of the gospel that, always abiding in you, they may be found steadfast in faith and active in service; 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 - Genesis 50.15–21

Realizing that their father was dead, Joseph's brothers said, 'What if Joseph still bears a grudge against us and pays us back in full for all the wrong that we did to him?' So they approached Joseph, saying, 'Your father gave this instruction before he died, "Say to Joseph: I beg you, forgive the crime of your brothers and the wrong they did in harming you." Now therefore please forgive the crime of the servants of the God of your father.' Joseph wept when they spoke to him. Then his brothers also wept, fell down before him, and said, 'We are here as your slaves.' But Joseph said to them, 'Do not be afraid! Am I in the place of God? Even though you intended to do harm to me, God intended it for good, in order to preserve a numerous people, as he is doing today. So have no fear; I myself will provide for you and your little ones.' In this way he reassured them, speaking kindly to them.

Second Reading - Romans 14.1–12

Welcome those who are weak in faith, but not for the purpose of quarrelling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgement on those who eat; for God has welcomed them. Who are you to pass judgement on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.

Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honour of the Lord. Also those who eat, eat in honour of the Lord, since they give thanks to God; while those who abstain, abstain in honour of the Lord and give thanks to God.

We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living.

Why do you pass judgement on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgement seat of God. For it is written, 'As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God.' So then, each of us will be accountable to God.

Gospel Reading - Matthew 18.21–35

Then Peter came and said to him, 'Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?' Jesus said to him, 'Not seven times, but, I tell you, seventy-seven times.'

'For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, "Have patience with me, and I will pay you everything." And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow-slaves who owed him a hundred denarii; and seizing him by the throat, he said, "Pay what you owe." Then his fellow-slave fell down and pleaded with him, "Have patience with me, and I will pay you." But he refused; then he went and threw him into prison until he should pay the debt. When his fellow-slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, "You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow-slave, as I had mercy on you?" And in anger his lord handed him over to be tortured until he should pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.'

Post Communion Prayer

Keep, O Lord, your Church, with your perpetual mercy; and, because without you our human frailty cannot but fall, keep us ever by your help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. Amen.

Forgiveness is a divine attribute that we are required to model: An individual act of forgiveness can represent God's forgiveness of humanity. Forgiveness brings justice and peace. Be forgiving in your attitude towards others' differences. Forgiveness is a loving action.

The Gospel - Matthew 18.21-35

The parable of the unforgiving servant is preceded by a fundamental theme in Matthew – that of forgiveness. Forgiveness is nothing less than godly and Matthew wants to illustrate its importance. In verses 21-22 Peter asks Jesus how often he should forgive a fellow church member who offends him. To his surprise Jesus gives him an answer that is limitless. This sets the scene for the parable that follows. While the parable is discussing degrees of forgiveness as regards debt, verses 21-22 simply accentuate forgiveness.

In a rather extraordinary story, the kingdom of heaven is compared to two exaggerated figures – a king and a slave. Leaving aside the violence inherent in the story, which indicates the significance of the theme, the figures represent God and humanity. Matthew is setting the scene for the last judgement. The ultimate expression of God's love for humanity is Jesus' saving and forgiving action on the cross. Each of our sins measured up against the limitless forgiveness of God is a debt we can never repay nor match. Matthew's answer is to model our behaviour after the king in the way he forgave the slave. This is the loving response and one that is limitless.

The Epistle - Romans 14.1-12

In this passage in Romans we find an eloquent discussion of the argument about eating rituals. It is aimed primarily at the different practices of the Jewish people and Gentiles. Paul reprimands the Jewish observers for passing judgement on what they would perceive as being non-religious eating habits. It is the Lord who judges and in a lovely image of personal responsibility before God, Paul gives hope. Verse 4 tells us that we stand before the Lord because the Lord enables us, thereby giving us the strength to do so.

Verses 5-6 tell us not to spend our time in petty judgement over the differences each of us has, but to do everything in honour of God in thanksgiving. Paul goes on to say in verses 7-9 that it isn't just our actions that we observe for God, but our very living and dying is the Lord's. Christ did not die in order to affirm one way of acting over another, but in his living, dying and rising to live again, confirmed his dominion over life and death. The passage ends by stating that for this reason we are accountable to God and we should give praise and thanksgiving to God because it is God who upholds us.