

BENEFICE BULLETIN

Church News for

Bedale, Burrill, Leeming and Thornton Watlass

20th September 2026

Sixteenth Sunday after Trinity

Service Times and Venues

Daily Morning and Evening Prayer conference calls at 8:30am and 4:00pm

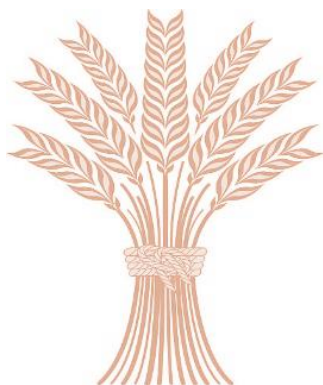
Thursdays 10:30am BCP communion at St Gregory's

	Morning Services - St Gregory's, Bedale	Morning Services - St Mary's, St John's and Burrill	18.30—Evensong conference call
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
4 th Oct	8:00am St Gregory's #F 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

Harvest Festivals



Burrill – Friday 25th September at 7pm

St Mary's, Thornton Watlass – Sunday 4th October at 4pm followed by a harvest tea.

St Gregory's, Bedale – Sunday 11th October at 9:15am

St John's, Leeming – Sunday 18th October at 11am, followed by a harvest lunch.

Floodlighting

Floodlighting of St Gregory's tower will recommence at the start of October. To sponsor the floodlighting in memory of someone please get in touch with Sarah in the office on 07949 006681 or admin@bedale.church

PRAYERS

OUR PRAYERS ARE ASKED FOR

Bel Newman, Olive Robinson, Justin, Alison, Dan, Claire Bell, Christina, Elizabeth, Jean, Christine, Richard, Arthur Lightfoot, and Ann Madsen.

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

RIP

Doris Pearson, John Brewster, Granville Fairburn, Miriam Towler, Ian Porter, Mary Harker, George Carling, and Lady Javanka Beresford-Pierce

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

O Lord, we beseech you mercifully to hear the prayers of your people who call upon you; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil them; 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 - Jonah 3.10 – end of 4

When God saw what they did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it.

But this was very displeasing to Jonah, and he became angry. He prayed to the Lord and said, 'O Lord! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing. And now, O Lord, please take my life from me, for it is better for me to die than to live.' And the Lord said, 'Is it right for you to be angry?' Then Jonah went out of the city and sat down east of the city and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city.

The Lord God appointed a bush, and made it come up over Jonah, to give shade over his head, to save him from his discomfort; so, Jonah was very happy about the bush. But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. When the sun rose, God prepared a sultry east wind, and the sun

beat down on the head of Jonah so that he was faint and asked that he might die. He said, 'It is better for me to die than to live.'

But God said to Jonah, 'Is it right for you to be angry about the bush?' And he said, 'Yes, angry enough to die.' Then the Lord said, 'You are concerned about the bush, for which you did not labour and which you did not grow; it came into being in a night and perished in a night. And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand people who do not know their right hand from their left, and also many animals?'

Second Reading - Philippians 1.21–end

For to me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labour for me; and I do not know which I prefer. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; but to remain in the flesh is more necessary for you. Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, so that I may share abundantly in your boasting in Christ Jesus when I come to you again.

Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well— since you are having the same struggle that you saw I had and now hear that I still have.

Gospel Reading - Matthew 20.1–16

Jesus said to his disciples, 'For the kingdom of heaven is like a landowner who went out early in the morning to hire labourers for his vineyard. After agreeing with the labourers for the usual daily wage, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the marketplace; and he said to them, "You also go into the vineyard, and I will pay you whatever is right." So they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found others standing around; and he said to them, "Why are you standing here idle all day?" They said to him, "Because no one has hired us." He said to them, "You also go into the vineyard."

'When evening came, the owner of the vineyard said to his manager, "Call the labourers and give them their pay, beginning with the last and then going to the first." When those hired about five o'clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, "These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat." But he replied to one of them, "Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?" So the last will be first, and the first will be last.'

Post Communion Prayer

Almighty God, you have taught us through your Son that love is the fulfilling of the law: grant that we may love you with our whole heart and our neighbours as ourselves; through Jesus Christ our Lord. Amen.

COMMENTARY

Jesus tells the parable of the workers in the vineyard in this passage. This story is rich with meaning and has multiple layers that can resonate deeply with us today. Let's explore how we can apply the underlying messages in our lives.

The parable describes a landowner who hires workers at different times of the day to work in his vineyard but pays them all the same wage. This can seem unfair at first glance, but as we analyse it, the story reveals profound truths about God's kingdom.

The phrase "the kingdom of heaven is like" sets the stage for understanding that this parable is meant to illustrate spiritual truths rather than offer a literal lesson in economics. The landowner's actions symbolize God's grace and generosity. The landowner demonstrates that God's grace is not earned by our efforts or the time we spend labouring but is given freely to all by hiring workers at different times but paying them equally. The parable of the Prodigal Son in Luke 15:11-32 is worth considering. Just as the father welcomes his wayward son with open arms and celebrates his return, the landowner in today's parable extends generosity to all workers, regardless of when they were hired. Both parables emphasize God's boundless grace and mercy.

This parable challenges our notions of fairness and justice. This story reminds us that God's kingdom operates on principles of grace rather than merit in a world where we often feel entitled to rewards based on our efforts. It can be a comforting message for those who feel they haven't done enough or started too late in their spiritual journey.

Think about a time when you felt unfairly treated or overlooked. Reflect on how this parable speaks to that experience. An anecdote that comes to mind is a friend who started volunteering later in life. Despite feeling like she had missed many opportunities, she found that her contributions were valued just as much as those of long-time volunteers. This mirrors the landowner's treatment of the workers—everyone's efforts are valuable in God's eyes.

The parable of the workers in the vineyard is a powerful reminder of God's unconditional love and grace. It encourages us to look beyond human standards of fairness and embrace the divine principles of generosity and mercy. Reflect on this passage and consider how you can extend grace to others in your own life, recognizing that, ultimately, we are all recipients of God's boundless love.