

BENEFICE BULLETIN

Church News for

Bedale, Burrill, Leeming and Thornton Watlass

27th September 2026

Seventeenth Sunday after Trinity

Service Times and Venues

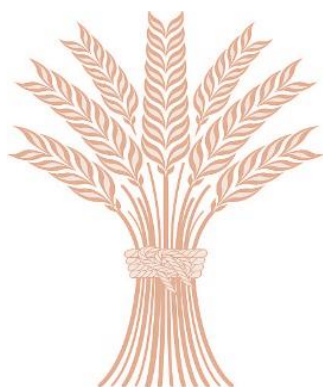
Daily Morning and Evening Prayer conference calls at 8:30am and 4:00pm

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
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
11 th Oct	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



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.

WORLD'S BIGGEST
COFFEE MORNING
MACMILLAN
CANCER SUPPORT



On Tuesday 29th September Tuesday
Togetherness will be supporting the national
Macmillan Coffee Morning.

There will be a raffle, coffee, and cake

All proceeds will go to Macmillan Cancer Care.

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 Jadranka Beresford-Pierse

May they rest in peace and rise in glory

READINGS

Collect

Almighty God, you have made us for yourself, and our hearts are restless till they find their rest in you: pour your love into our hearts and draw us to yourself, and so bring us at last to your heavenly city where we shall see you face to face; 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.

First Reading - Ezekiel 18.1–4, 25–end

The word of the Lord came to me: What do you mean by repeating this proverb concerning the land of Israel, 'The parents have eaten sour grapes, and the children's teeth are set on edge'? As I live, says the Lord God, this proverb shall no more be used by you in Israel. Know that all lives are mine; the life of the parent as well as the life of the child is mine: it is only the person who sins that shall die.

Yet you say, 'The way of the Lord is unfair.' Hear now, O house of Israel: Is my way unfair? Is it not your ways that are unfair? When the righteous turn away from their righteousness and commit iniquity, they shall die for it; for the iniquity that they have committed they shall die. Again, when the wicked turn away from the wickedness they have committed and do what is lawful and right, they shall save their life. Because they considered and turned away from all the transgressions that they had committed, they shall surely live; they shall not die. Yet the house of Israel says, 'The way of the Lord is unfair.' O house of Israel, are my ways unfair? Is it not your ways that are unfair?

Therefore I will judge you, O house of Israel, all of you according to your ways, says the Lord God. Repent and turn from all your transgressions; otherwise iniquity will be your ruin. Cast away from you all the transgressions that you have committed against me, and get yourselves a new heart and a new spirit! Why will you die, O house of Israel? For I have no pleasure in the death of anyone, says the Lord God. Turn, then, and live.

Second Reading - Philippians 2.1–13

If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Therefore, my beloved, just as you have always obeyed me, not only in my presence, but much more now in my absence, work out your own salvation with fear and trembling; for it is God who is at work in you, enabling you both to will and to work for his good pleasure.

Gospel Reading - Matthew 21.23–32

When he entered the temple, the chief priests and the elders of the people came to him as he was teaching, and said, ‘By what authority are you doing these things, and who gave you this authority?’ Jesus said to them, ‘I will also ask you one question; if you tell me the answer, then I will also tell you by what authority I do these things. Did the baptism of John come from heaven, or was it of human origin?’ And they argued with one another, ‘If we say, “From heaven”, he will say to us, “Why then did you not believe him?” But if we say, “Of human origin”, we are afraid of the crowd; for all regard John as a prophet.’ So they answered Jesus, ‘We do not know.’ And he said to them, ‘Neither will I tell you by what authority I am doing these things.

‘What do you think? A man had two sons; he went to the first and said, “Son, go and work in the vineyard today.” He answered, “I will not”; but later he changed his mind and went. The father went to the second and said the same; and he answered, “I go, sir”; but he did not go. Which of the two did the will of his father?’ They said, ‘The first.’ Jesus said to them, ‘Truly I tell you, the tax-collectors and the prostitutes are going into the kingdom of God ahead of you. For John came to you in the way of righteousness and you did not believe him, but the tax-collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him.

Post Communion Prayer

Lord, we pray that your grace may always precede and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

COMMENTARY

We are responsible for our own actions.

Prayer and listening will help us to know God's will.

Humility and unity with each other bring us closer to the mind of Christ.

Belief in the source of Jesus' authority brings unity, even to the outcast.

The Gospel - Matthew 21.23-32

The reading is in two sections. The first is a direct question of authority by the elders to Jesus. Verses 23-27 shows how Jesus' 'hidden' divine authority is challenged by those in human authority. Jesus asks them about John the Baptist and who gave John authority. The elders are confused as to how to answer him. They know that if they admit to a divine source Jesus will query why they don't believe him. But they also know that many people regard John as a prophet so if they say his authority was simply human, they will be in trouble with the crowd. Thinking themselves clever, they answer that they don't know (v. 27). Jesus chooses not to reveal the source of his authority. Verses 28-32 give us a glimpse of how Jesus perceived the religious authorities and the outcast. In the parable of the two sons, one is asked by his father to work in the vineyard, says he will go, but does not. The second says he won't go but then changes his mind and goes. While both are sinful in their response to their father, the one who eventually works and conforms to his father's wishes is the obedient one. When we look at the bigger picture, we see a religious community that appears to be righteous, but it is the outcasts who finally follow the way of righteousness (v. 31).

The Old Testament - Ezekiel 18.1-4, 25-32

Ezekiel often uses a popular form of argument called a disputation oracle. This takes the form of presenting a popular statement or proverb and then arguing against it. The proverb used here would have been commonly understood. The people of the exile believed that it was their ancestors who were responsible for their suffering, not they themselves. God emphatically disputes this claim by denying the continued use of the proverb. God places responsibility firmly on the individual. Actions do matter.

Verses 25-32 reiterate God's justice. The exiles can no longer blame their ancestors for their circumstances or use them to hide behind and be sinful. God plainly states that if a man sins then he will suffer the consequences, or if a woman repents then she will be saved. However, God does not delight in punishing the wicked. God desires the death of no one (v. 32). However, it is not simply a matter of turning away from sin, but persisting in right behaviour, in 'doing what is lawful and right' (v. 27b).

The Epistle - Philippians 2.1-13

The passage begins with Paul's theme of unity. In verse one he makes a rhetorical statement about encouragement from Christ and consolation from love in order to persuade the Philippians to have unity. He eloquently encourages the Philippians to be of one mind (v. 2). Interestingly, Paul is not advocating individuals to unite their minds to Christ and then unite with each other, but to share collectively, and in partnership and humility be in unity with Christ (vv. 3-5).

The hymn that follows is an early reflection on Christology – the nature and mission of Jesus. Paul's purpose in placing it at this point is most probably to emphasise Jesus' humility. A theological foundation for the hymn was the suffering servant of Isaiah. Being divine, Christ Jesus emptied himself to be a slave. 'He humbled himself and became obedient to the point of death – even death on a cross' (v. 8). In presenting this to the Philippians, Paul in effect humbles them into obedience. If Christ Jesus was willing to be a slave and to die on a cross, then the Philippians should get their act together and act in unity. Our reading does not end there. Hope abounds. Verses 12-13 tell us that we don't have to 'work out our own salvation' without help, but that God is at work and enables us to 'will and to work for his good pleasure'.