BENEFICE BULLETIN

Church News for

Bedale, Burrill, Leeming and Thornton Watlass

8th November 2026

3rd Sunday Before Advent

8th Third Sunday before Advent/ Remembrance Sunday	9:15	Bedale Parish Communion
	10:45	Acts of Remembrance at Bedale, Thornton Watlass and Leeming
	16.00	Burrill Evensong
11th Wednesday	11.00	Act of Remembrance at Bedale War Memorial
12th Thursday	10:30	Bedale Holy Communion BCP
15th Second Sunday before Advent	9:15	Bedale Parish Communion
	10:45	Thornton Watlass Parish Communion
	11:00	Leeming Parish Communion
	16.00	Thornton Watlass Evensong
19th Thursday	10:30	Bedale Holy Communion BCP
22nd Christ the King	9.00	Burrill Church Communion
	9:15	Bedale Parish Communion
	10:45	Thornton Watlass Parish Communion
	18.30	Leeming Evensong

Operation Christmas Child

The annual shoebox collection for Operation Christmas Child is upon us, there are leaflets at the back of church. Collection Point – St Gregory's Church – From 9-16 November

Christmas Tree Festival

During the Town Festival Weekend 28th and 29th November, Chantry Hall will be open serving coffee and other refreshments. Any help offered with serving would be gratefully received. Bedale Church members are setting up Chantry and looking after Saturday morning with Burrill Church undertaking the afternoon, then Leeming and Thornton Watlass churches are to be responsible for Sunday morning and afternoon respectively. Promise of cakes and buns are required for this Benefice Fundraiser.
Speak with your church wardens if you can help or contribute.

Also required are items of bric-a-brac for a stall and any Christmas Tree that you might have which is surplus to requirement to decorate as part of the Christmas Tree Festival display in St Gregory's over that weekend.

PRAYERS

Our Prayers Are Asked For

Bel Newman, Olive Robinson, Justin, Alison, Dan, Claire Bell, Christina, Elizabeth, Jean, Christine, Richard, Ann and Arthur Lightfoot, James, Laura and Shirley Woods

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

RIP

Chris Huffington, Irene Kassell, Sue Beer, James Wells Cowpe and Deborah Dunn.

May they rest in peace and rise in glory

READINGS

Collect

Almighty Father, whose will is to restore all things in your beloved Son, the King of all: govern the hearts and minds of those in authority, and bring the families of the nations, divided and torn apart by the ravages of sin, to be subject to his just and gentle rule; who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

First Reading – Wisdom of Solomon 6.12–16

Wisdom is radiant and unfading, and she is easily discerned by those who love her, and is found by those who seek her. She hastens to make herself known to those who desire her. One who rises early to seek her will have no difficulty, for she will be found sitting at the gate. To fix one's thought on her is perfect understanding, and one who is vigilant on her account will soon be free from care, because she goes about seeking those worthy of her, and she graciously appears to them in their paths, and meets them in every thought.

Second Reading - 1 Thessalonians 4.13–end

But we do not want you to be uninformed, brothers and sisters, about those who have died, so that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died. For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died. For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord for ever. Therefore encourage one another with these words.

Gospel Reading - Matthew 25.1-13

Jesus said to his disciples, ‘The kingdom of heaven will be like this. Ten bridesmaids took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. When the foolish took their lamps, they took no oil with them; but the wise took flasks of oil with their lamps. As the bridegroom was delayed, all of them became drowsy and slept. But at midnight there was a shout, “Look! Here is the bridegroom! Come out to meet him.” Then all those bridesmaids got up and trimmed their lamps. The foolish said to the wise, “Give us some of your oil, for our lamps are going out.” But the wise replied, “No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves.” And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet; and the door was shut. Later the other bridesmaids came also, saying, “Lord, lord, open to us.” But he replied, “Truly I tell you, I do not know you.” Keep awake therefore, for you know neither the day nor the hour.’

Post Communion Prayer

God of peace, whose Son Jesus Christ proclaimed the kingdom and restored the broken to wholeness of life: look with compassion on the anguish of the world, and by your healing power make whole both people and nations; through our Lord and Saviour Jesus Christ.

COMMENTARY

1 Thessalonians 4.13-18

1 Thessalonians is the oldest preserved Christian document and so has particular significance, although it may not examine some of the big Pauline themes such as justification by faith. It is an affectionate letter in which Paul repeats teaching that the Thessalonians already know. But chapters 4 and 5 introduce new material and exhortation.

Clearly, some of Paul's intended audience are still living in the belief that Jesus' life, death and resurrection has changed nothing. Human death is the end of existence and a cause for grief. While he does not say that Christians should not mourn for their dead, Paul sets that grief in the context of the hope that Jesus enacts and which places all of us in the end times. This sense of living in the shadow of the end of the created order as he experiences it is strongly expressed in Paul, but is also present in the teaching of Jesus and other New Testament writers. In verses 16-17, Paul describes what he expects to happen at the parousia, the second coming of Christ. In this, he reflects both the language of the Jewish apocalyptic and that

which we find in the teaching of Jesus. Is it a literal description of what Paul thought would really happen? Whatever we may think, we should not let go of the fact that Paul believes this will be an extraordinary conflagration. But, while there is a real sense of closure of all that we experience and of human authority over creation, there is a much stronger sense of our passing into the ways of God. That hope, the basis for a life lived in and for God, renders it possible for us to live through the judgement and the sense of an ending.

The Gospel Matthew 25.1-13

This parable is only found in Matthew, and there is some debate as to whether it originates from Jesus or reflects the concerns of the early Christian community. Here is one of those scenes that would have been immediately recognised by Jesus' hearers. Weddings are important in our own time as family celebrations but here we need to think in terms of an important community celebration.

These young women wait to greet the arrival of the bridegroom with a dance involving torches, but some are unable to wait. It is self-evident that this applies to us when we are unable to seek the wisdom that both comes from God and is one of his essential attributes. We may well not know the exact hour when our world will converge with the kingdom of God and Christ's second coming, but not knowing does not allow for careless foolishness. The challenge is to live in expectancy of the coming kingdom and, at the same time, to proclaim in our lives and by our faith that wisdom that helps transform the world.