



St Francis High Heaton

Worship - Community – Service

Notices, Readings & Prayers

13th September 2026 15th Sunday after Trinity (proper 19)

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In an article in The Church Times last week The Reverend Dr Stephen Cherry, former Dean of Kings College Cambridge, reflected on the grace of saying “sorry”. Earlier this year, the Church of Scotland issued a formal apology for its historical role in the slave trade, followed shortly by a similar statement from the Pope on behalf of the Roman Catholic Church. Closer to home, both the Church of England and the Government have offered apologies to mothers and children affected by forced adoptions in historic mother-and-baby homes. Whilst these high-profile, carefully structured declarations are becoming increasingly common, Stephen observes that they prompt an important question for us to ponder in our own community life: what do these public apologies actually mean, and whose interests do they ultimately serve? To find an answer, he suggests that we must explore the deep spiritual and psychological differences between an individual asking for forgiveness and an institution doing the same. At its heart, he argues, a genuine personal apology is an expression of true Christian remorse. It is intimate, unshowy, and deeply humbling. For the person offering it, there is always a very real cost involved - whether that is a loss of face, a bruised self-image, or a lowering of social status. It does not require dramatic self-abasement, but it does require a willing vulnerability before the person who has been harmed. In our everyday relationships, this "costliness" is exactly what makes an apology meaningful. When we see someone step out in faith and risk their own pride to say sorry, we recognise it as a sign of repentance and good faith. It becomes a

foundation upon which we can begin to heal, make amends, and move forward together. Crucially, a real personal apology never demands or controls the response it receives: it is offered in total trust. Because of this inherent vulnerability, personal apologies carry the risk of being misunderstood or even weaponised by others. Cherry cited a recent example when Green Party leader Zack Polanski refused to apologize to Reform UK leader Nigel Farage over a controversial social media post. Polanski admitted he withheld his apology because he expected it to be politically exploited - a fear that often causes people to hedge or "fudge" their expressions of regret.

Whereas Stephen tells us that a true public or institutional apology operates on an entirely different set of mechanics. It is usually a carefully crafted statement overseen by legal advisors and public relations experts, delivered by leaders who have personally "moved on" from the events in question. When modern organizations apologize for historic, systemic wrongs, they use the familiar language of personal regret, but they do so from a safe distance. The current leadership faces no personal vulnerability, no loss of status, and no immediate social cost. Stephen's article concludes that the danger is that these institutional gestures can easily become a performance of moral absolution. They risk serving the needs of the institution rather than the victims, allowing an organization to look accountable on a public stage while safely bypassing the costly, uncomfortable work of genuine repentance. He concludes: *Meanwhile, those of us who have reason to make a non-trivial personal apology will do so in the hope that painfully acknowledging our responsibility and articulating our remorse may somehow ease the pain of those we have harmed, and effect some healing and reconciliation between us.* As we strive to live as a community of grace, these distinctions remind us that true reconciliation cannot be managed by a committee or settled with a press release. Whether within our families, our workplaces, or our own congregation, the apologies that truly heal are those that cost us something - demanding the humble vulnerability that lies at the very centre of our faith.

People's Emergency Briefing

On the climate and nature crisis

**Newcastle upon Tyne
Hosted by Heaton
Churches Together**



The People's Theatre, Stephenson Road
NE6 5QA

Sunday 4th October 6pm-8pm

**Come along watch the film
and join the discussion**

16

www.nebriefing.org

Harvest Festival

Sunday 20th September @ 10am



This year we are supporting The People's Kitchen Harvest Appeal and you are invited to bring non-perishable food to church which will go to help stock their larders to ensure they will be able to continue feeding the most vulnerable people in our city. We will also support The Fair-Trade Foundation with Fair Trade refreshments and a petition that demands that business is fair to people and the planet.

ANNUAL ST. FRANCIS-TIDE SUPPER and CEILIDH

dancing to

THE WHISTLING



SHEEP



Saturday October 3rd 2026

Music from 6.00pm in the Church hall

Food at 6.30pm, bring your own drinks

Adults £12

Children £5

Families £30 (2 adults with 2+ children)



For tickets email stfrancisnewcastle@gmail.com or see J. Germain

Worship & Prayers for The Fifteenth Sunday after Trinity

Opening Rite

If you're at home you might wish to light a candle, make sure you are sitting comfortably and take a few deep breaths to still yourself.

The Lord is here
His spirit is with us

Prayers of Penitence

Come, Holy Spirit of God,
and search our hearts with the light of Christ.

Our Lord Jesus Christ said:
The first commandment is this:
'Hear, O Israel, the Lord our God is the only Lord.
You shall love the Lord your God with all your heart,
with all your soul, with all your mind,
and with all your strength.'

The second is this: 'Love your neighbour as yourself.'
There is no other commandment greater than these.
On these two commandments hang all the law
and the prophets.

Amen. Lord, have mercy.

After a period of reflection

Come, let us return to the Lord and say:
Lord our God,

in our sin we have avoided your call.
Our love for you is like a morning cloud,
like the dew that goes away early.
Have mercy on us;
deliver us from judgement;
bind up our wounds and revive us;
in Jesus Christ our Lord. Amen

cf Hosea 6

May almighty God,
who sent his Son into the world to save sinners,
bring us his pardon and peace,
now and for ever. **Amen**

The Collect

You might like to keep a few moments of silence.

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**

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.

Psalm 103.8-13



The Lord is full of compassion and mercy,
slow to anger and of great kindness.
He will not always accuse us,
neither will he keep his anger for ever. /R:

He has not dealt with us according to our sins,
nor rewarded us according to our wickedness.
For as the heav'ns are high above the earth,
so great is his mercy upon those who fear him. /R:

As far as the east is from the west,
so far has he set our sins from us.
As a father has compassion on his children,
so is the Lord merciful towards those who fear him /R:

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 judgment on those who eat; for God has welcomed them. Who are you to pass judgment 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 judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment 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.

The Gospel According to Matthew

chapter 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 would 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 would 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.”

This is the gospel of the Lord
Praise to you O Christ

Reflection

Before this parable, Jesus urges Peter to forgive ‘seventy-seven times’, as he had advised turning the other cheek ‘*so that you may be children of your Father in heaven*’ (5:38-45). But after the parable, Jesus warns that God will follow the example of unforgiving humanity: ‘So my heavenly Father will also do to every one of you, if you do not forgive’. The parable, set in the context of this tension between mercy and judgement, invites us to consider the true meaning of forgiveness. The one who owed ‘ten thousand talents’ was offered forgiveness but was unwilling to receive it. He failed to be transformed, refusing to acknowledge the graciousness of the king by being generous to his fellow slave, whose debt was only a tiny fraction of his own. He could not join being forgiven and offering forgiveness, as it says in the Lord’s Prayer: ‘Forgive us our debts, as we also have forgiven our debtors’ (6:12).

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Prayers

Spend a few moments praying for the people you know and love, for the world, for peace and for the relief of refugees everywhere

On the Fifteenth Sunday after Trinity

Lord God, defend your Church from all false teaching
and give to your people knowledge of your truth,
that we may enjoy eternal life
in Jesus Christ our Lord. **Amen**

Praying for the Earth

The built environment

We pray for your blessing on the environment of our own making, for town and countryside, buildings and fields. We give thanks for the ingenuity and artistry of engineers and architects. We give thanks for those who maintain the fabric of our green and pleasant land. **Amen**

From the Diocesan Cycle of Prayer for the Church

Porvoo Communion: Diocese of Ribe (Evangelical Lutheran Church in Denmark) and Diocese of Bath and Wells

Anglican Communion: Anglican Church in Aotearoa, New Zealand and Polynesia Primates: The Most Reverend Don Tamihere, the Most Reverend Sione Ulu'ilkepa and the Most Reverend Justin Duckworth

Diocese of Møre: Northern Sunnmøre Deanery Parishes of Ålesund and Volsdalen

Tynemouth Deanery: Benefice: Marden with Preston Grange
Priest in Charge: Stephanie Keates Reader (PTO): Gill Cunliffe

From our Parish Prayer Cycle this week

Pray for all St Francis' worshippers living outside the parish

For the sick and those being cared for in hospital or at home

Sheila Sidney-Wilmot, Maureen Webster, Pat Park, Neil Walker, Sam Cole, Shirley Collingwood, Lynne Dryden, Corinne Harris, Jo Whittam, Veronica Brown, Alastair Day, Jenny Freeman, baby Gianna Skye and Daniel Hassan

For those in residential care

Doreen Richardson, Ida Smart, Irene Gibson, Tony Bartlett, Jacqueline Pearson, Pat Bell and Pat Hindmarsh

For those whose year's minds are this coming week

John Chalmers (priest), Harold Percy Lumsdon, Edna May Thompson, Ronald Bennett, Grace Robinson and Katie Watson

You might like to end your prayers with The Lord's Prayer

**Our Father, who art in heaven,
hallowed be thy name; thy kingdom come;
thy will be done on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation;
but deliver us from evil.

For thine is the kingdom, the power and the glory,
for ever and ever. Amen.**

The Conclusion

The grace of our Lord Jesus Christ,
and the love of God,
and the fellowship of the Holy Spirit,
be with us all evermore. **Amen**

Let us bless the Lord!
Thanks be to God!

High Heaton Weather and Air Quality – August 2026

Weather

August was another very warm month, with the second week being exceptionally hot. The month's maximum temperature was 33.2°C at 2.15pm on Thursday 13th. This is the hottest August day I have ever recorded and exceeded the previous record, set in 2022, by an astonishing 3.7°C. We met the criteria for a heatwave (three consecutive days above 25°C) over the period August 12th - 14th. The average temperature for the month was 16.4°C compared to the 30-year average of 15.7°C, and it was the seventh month in succession with a well-above-average temperature. On the night of 12th/13th the minimum temperature was 18.3°, the warmest night of the year so far. The month's minimum temperature was 8.2°C at 3.30am on Sunday 23rd. The rainfall total was 39mm, which is 60% of the average for August. The wettest day was Tuesday 4th when 12mm of rain fell, all of it overnight or during the early morning. There was a brief thunderstorm in the late afternoon of Sunday 30th.

We have now reached the end of meteorological summer. It has been an extraordinary summer, and so next week I will look at the season in some detail, and we will find out whether any records were broken in High Heaton.

Air Quality

The average PM2.5 particle concentration was 5.1 µg/m³, so we were well within the WHO target of 10 µg. This target was exceeded on two days, but only by a small amount. On those two days the Air Quality Index was at level 2, and it was at level 1 on the other 29 days. Levels 1, 2 & 3 are classed as 'good'.

John Telfer

Eco Tip

Don't waste a single berry

At this time of year people are often kind enough to give away produce from their garden or allotment so, to make the most of donated fruit, utilise the freezer so as not to waste a single berry. Berries such as raspberries, blueberries, strawberries and blackberries freeze well. Clean them then lay on a tray lined with baking paper and open freeze. When frozen, store in a box or freezer bag. Apples and plums also freeze but chop them up and sprinkle with lemon juice to stop them from going brown.

Jenny Germain

If you have a green tip to share contact jenny_germain@talk21.com

Monthly Litter Pick

YOU ARE WARMLY INVITED TO JOIN ST FRANCIS ECO-CHURCH LITTER PICKERS on the first Saturday of each month. The next one will be Saturday 3rd October 10 - 11.30am, meet at church. All equipment provided, everyone welcome! *(children under 18 must be accompanied by an adult).*



Lent soup lunches!

The next soup lunch will be on Tuesday 6th October 12.30pm - 1.30pm, supporting *Practical Compassion for Destitute Children* working in the Holy Land.



The next Taizé worship will be... Monday 14th September at 6.30pm in the Baptistry



Are you grieving
the death of a loved
one or struggling with
the long-term effects
of loss?

**A six-session course
will soon be running
in your area.**

**Venue: Heaton Baptist Church,
Heaton Road, Newcastle, NE6 5HN**

Mondays 7.30 – 9.30pm

First session 28th September, then

5th, 12th, 19th, 26th October

2nd, 9th (optional) November

Cost - £30 in total or £5 per session

for more information and to

book contact either Helen

Helen.swann@blueyonder.co.uk

Or Marion 079 40 811 352

Topics include:

Attachment, separation and loss • The impact and pain of bereavement
Adjusting to change • Anger and guilt • Coping with others' reactions
Moving on healthily • And an optional 6th session on Faith questions

thebereavementjourney.org

Parish Directory

Vicar: Robert Lawrance 07888 693850

robert.lawrance@newcastle.anglican.org

Honorary Associate Priest: Richard Bryant 07765 835 075,

rkbryant28@gmail.com

Reader with Permission to Officiate: Gloria Bryant 07425 134 494,

gcadman054@gmail.com

Churchwardens: Sue Flood 07792 830026

Dorothy Frankland 07530 813191

PCC Secretary & Jennifer Germain 0191 266 5144

Electoral Roll Officer jenny_germain@talk21.com

Parish Safeguarding Officer: Helen Swann 07487 842820

helen.swann@blueyonder.co.uk

Bulletin editors: Peter & Elaine Anderson 0191 281 8744

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We're open every Wednesday from 2 – 4pm for visitors of all ages, some from the congregation, others from further afield. Whether you're regular or it's your first time you'll be welcomed with friendly conversation and free refreshments!

We are also very grateful to our team of volunteers who run the sessions and would welcome anyone who would like to offer help, whether that be in the form of helping to set up the hall, making and serving drinks, welcoming new people or just being there to engage and interact with people – whatever your strengths might

be, they will be highly valued! Contact Helen Swann

placesofwelcomhighheaton@gmail.com or 07487 842 820