

St. John's Anglican Church, 31 Avenue Carnot, 06500 Menton, France

Website: <http://www.anglicanchurchmenton.com>

Sunday Service – Eucharist – 10.30

In the Chapelle St. Roch, Place Saint Roch, Menton

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The Anglican Community, Bordighera, Italy

The English Cemetery Chapel, Via del Campo, Bordighera, Italy

Eucharist Service: usually 2nd Wednesday of each month – 10.30
Telephone for confirmation

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The Church of the Holy Ghost,

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Eucharist Service - Sundays 10.30
Holy Communion or Shared Prayers – Wednesdays 12.30
Website: www.anglicanchurchgenoa.org

The English Library, St. John's Church, Menton – Closed at present

Books available on loan in The Louvre on Saturday mornings from 9.30-11.30
Refreshments also available

The British Association Chair: Birgitt Nordbrink Tel. 04 93 28 10 02
A representative of the Association is present in the Louvre, Saturdays 9.30-11.30

T H E

CROSS BORDER

JULY and AUGUST 2015

St. John's Anglican Church
31 Avenue Carnot
06500 Menton
France

The Anglican Community
The English Cemetery Chapel
Bordighera
Italy

Cost to produce 60 cents per copy. Your donation welcome.

St. John's At present services are held in the chapel of St. Roch, Menton

Website: anglicanchurchmenton.com

JULY - EUCHARIST EVERY SUNDAY at 10.30

AUGUST - EUCHARIST EVERY SUNDAY at 10.30

The Chapel, the English Cemetery, Bordighera

EUCHARIST 10.30 - WEDNESDAY 8 JULY

Please check date and time of service with Barbara Corry
(join us at lunch after the service in a Restaurant in Bordighera Alta)

NO SERVICE IN AUGUST

The Church of the Holy Ghost, Genova

SUNDAYS - EUCHARIST - 10.30

WEDNESDAYS - Holy Communion or Shared Prayers – 12.30

See the website for more information: www.anglicanchurchgenoa

Baptized persons who are communicant members of other Churches which subscribe to the doctrine of the Holy Trinity, and are in good standing in their own Church shall be admitted to Communion in accordance with Canon B 15A.

Those who are prevented by conscience or the rules of their own Churches from receiving the Blessed Sacrament are invited to receive a blessing.

READINGS IN JULY and AUGUST

JULY

5 th	5 th Sunday after Trinity	First Reading	Ezekiel 2. 1-5
		Psalm	123
		Second Reading	2 Corinthians 12. 2-10
		Gospel	Mark 6. 1-13
12 th	6 th Sunday after Trinity	First Reading	Amos 7. 7-15
		Psalm	85. 8-13
		Second Reading	Ephesians 1. 3-14
		Gospel	Mark 6. 14-29
19 th	7 th Sunday after Trinity	First Reading	Jeremiah 23. 1-6
		Psalm	23
		Second Reading	Ephesians 2. 11-22
		Gospel	Mark 6. 30-34, 53-56
26 th	8 th Sunday after Trinity	First Reading	2 Kings 4. 42-44
		Psalm	145. 10-19
		Second Reading	Ephesians 3. 14-21
		Gospel	John 6. 1-21

AUGUST

2 nd	9 th Sunday after Trinity	First Reading	Exodus 16. 2-4, 9-15
		Psalm	78. 23-29
		Second Reading	Ephesians 4. 1-16
		Gospel	John 6. 24-35
9 th	10 th Sunday after Trinity	First Reading	1 Kings 19. 4-8
		Psalm	34. 1-8
		Second Reading	Ephesians 4. 25 – 5.2
		Gospel	John 6.35, 41-51
16 th	11 th Sunday after Trinity	First Reading	Proverbs 9. 1-6
		Psalm	34. 9-14
		Second Reading	Ephesians 5. 15-20
		Gospel	John 6. 51-58
23 rd	12 th Sunday after Trinity	First Reading	Joshua 24. 1-2a, 14-18
		Psalm	34. 15-22
		Second Reading	Ephesians 6. 10-20
		Gospel	John 6. 56-69
30 th	13 th Sunday after Trinity	First Reading	Deuteronomy 4. 1-2, 6-9
		Psalm	15
		Second Reading	James 1. 17-27
		Gospel	Mark 7. 1-8, 14-15, 21-23

asked to clear it of his stock. I fully realize that the nearest your urban colleagues will have got to a sheep will have been in a supermarket among the lamb chops wrapped in cling film, but the panic that spread through them when the flock ambled over to see if they might be treated to the odd sandwich was something to behold. Sheep are perfectly amiable, they are most unlikely to trample you underfoot and I have never known anyone torn limb from limb by a crazed ewe. That sort of behaviour is only to be found at church jumble sales.

But it was your loss; it allowed me to finish off the picnic, with my own Chardonnay which was rather more elegantly clad in green glass - and your killer sheep thoroughly enjoyed the chocolate cake.

Your loving uncle,

Eustace



DISABILITY SUNDAY - 5 JULY

Of the 35 miracles recorded in the Gospels, three are about raising the dead, nine defy the natural laws of physics and a staggering 23 concern disabled people – 17 of them with a physical condition such as blindness, deafness or mobility impairment.

Jesus was obviously interested in all kinds of people – so, we might ask, why don't we see more disabled people in our churches? Could it be that we view disabled people as 'having a problem' rather than our society 'having a problem' in not having considered and provided for disabled people to take part in all its activities on equal terms?

A recent survey by SCOPE revealed that 67% of people admit to avoiding disabled people. Often, this stems from anxiety about unwittingly offending or encountering needs one cannot meet.

When Through the Roof surveyed disabled people about their experience of church, their greatest heart-cry was a longing for real, deep, reciprocal friendships between disabled Christians and their fellow church members.

In response to these findings the theme of Disability Sunday this year will be friendship. We are encouraged to explore what the Bible says about friendship and demonstrate how building deep friendships with disabled people will transform not only their lives but the whole church and ultimately the world.

NEWS NEWS NEWS NEWS

email received from Flora Capostagno, churchwarden the Church of the Holy Ghost, Genova, after the visit of St. John's Prayer Group on 3rd June

Lovely photos which I am sending on to fellow warden Mary who is still in Ghana just to make her jealous (you had coffee on the outside deck where Mary and I often go to catch up after our midweek service).

I received two phone calls today one from Malta, and one from Hamburg, both from former worshippers in our congregation – our economic migrants I talked about, and both from Nigeria. Michael, in Malta, was back to visit a couple of months ago and Kingsley called from Germany to say that his “travelling” has led him to Germany and work and accommodation, so he is back this weekend to pick up his possessions and hopefully we will see him in church on Sunday.

I am so sad to lose these boys, our photos show the good side of life here and reflect our closeness, care and fellowship in our Anglican communities that I felt with you yesterday, something these young men gave and felt as part of our congregation too. Michael hasn't found this in Malta and our younger folk move on but always because they need to earn enough money to live on and to send home. These two would come in and clean the church and tackle the garden during the week and both have a really strong faith in front of which I always feel humble – so another reason why we are sad to see them go. David knows Michael, in particular, and we really hoped he would stay with us and perhaps in future take our church forward. However, life is always full of surprises and the ways of the Lord mysterious. I hope they make good futures for themselves.

Thank you all so much for coming – I feel much more cheerful after your visit and really hope you can come down again. With love to you all, Flora. (4 June 2015)

some more good news from the Church in Genova:-

Church of the Holy Ghost, Genova

Sunday 14 June 2015 – Baptism of baby Kysha Chukwu

Celebrant Revd. Vickie Sims, Chaplain, Milan

Another meeting took place between the churches on 19th June when Fr. Maurice Clarke and his wife Carolyn visited Alassio. Fr. Maurice served as locum for several years in Sanremo, Genova and Bordighera and many happy memories were shared.

God in Music

The Rev. Michael Burgess looks at great works of music

The Protecting Veil

Pablo Casals, one of the great cellists of all time, wrote in 1957 about his relationship with that instrument. He described the cello as 'a beautiful woman who has not grown older, but younger with time, more slender, more supple, more graceful.' It is certainly an instrument that can express the whole gamut of human emotions – from joy to longing, from beauty to darkness, from dance to lament. That is the grace and suppleness of the cello, which we can find just as much in Bach's suites as we can in the concertos of Dvorak and Elgar.

But in 1989 a work was first performed at the Proms in which the cello was not just the beautiful woman of Pablo Casals' experience: it was the Mother of God. The work was 'The Protecting Veil' by John Tavener. He had shot to fame with a cantata called 'The Whale' in 1968, and his early music was even recorded on the Beatles' Apple label. Then in 1977 he joined the Russian Orthodox Church, and from then on all his compositions have been infused and inspired by the theology and spirituality of that church.

The feast of the Protecting Veil of the Mother of God celebrates her appearance at Constantinople in the 10th century. The Greeks were under threat from pagan invaders, and during an all-night vigil, two Christians saw Mary, Mother of God, towering above them in the dark sky and spreading her veil as a shelter for the church. In 'The Protecting Veil' John Tavener seems to express that universal grace of Mary, who is represented by the cello. It virtually never stops playing throughout the 45 minutes of the work, weaving a song without words that seems to stretch into infinity.

The music opens with the cello playing a very high melody that yearns ever outwards and upwards. It is a moment of great beauty and grace. From that almost hypnotic beginning, the work explores the life of Mary; her birth, the annunciation, at the foot of the cross, the resurrection, and her final days on earth. But that is not the end; that opening melody reappears – the cello singing out the love and care of a mother for the church and world.

The BBC broadcast on the radio the first performance of this work. At the end there was a hushed silence, and then tumultuous applause broke out in the Albert Hall. The commentator said that for many listening to this remarkable work, it will have been not just a musical experience, but a religious experience. It is the mystery and wonder of how things of this world, like the cello, like composers and musicians, can raise our hearts and minds to things heavenly. (3)

Life at St. James-the-Least

*The Rectory,
St James-the-Least*

On the hazards of the Summer Picnic

My dear Nephew Darren

It was lovely to see you and your curate friends last week when you came for your Summer picnic in the countryside. I was delighted when you said you were bringing Chardonnay, but somewhat disconcerted to discover that what I assumed would be coming in bottles, arrived in a pink track suit. I had the white wine glasses all ready. I presume your baptismal register is full of Claret Smiths, Burgundy Jones and Beaujolais Browns.

I was saddened to see that almost all of the group were wearing hearing aids, and assumed it must be a consequence of spending so much time with your noisy "music groups" in church. It was only when one of your friends asked me why I was bellowing at them all, that I discovered their hearing was perfect and that they were listening to music. How you manage to fit sets of records into one of those little machines, let alone squeeze in a turntable, is beyond me. And why call them eye-pods when they fit into your ear?

On another occasion, do remind your friends that a farmer's field differs from an inner city park. Fields do not have benches, let alone picnic tables; power points for electric kettles and mobile phone chargers are not in every field corner; you sit on the grass and accommodate yourself around the sheep droppings. I know it will come as a surprise to some of your group, but farm animals are not trained to visit lavatories.

Neither are fields centrally heated; we have what are called hats, coats and scarves when enjoying the open air – anyway, it was not cold, it was bracing. And do remember that barbed wire has that name for a reason. Brandon's left jacket pocket can be retrieved from the fence next time he visits. In our villages, we tend to think of the dangers lurking in inner city streets, but apparently they are nothing compared with the endless hazards you encounter in the countryside.

I was sorry that the day ended so suddenly. When I got one of our local farmers to let you use his field, it never occurred to me that he should be

Summer! Hooray? Oh No?

Summer has arrived. No need to tell you that: the wonderful weather we've had with clear sunny days, the intermittent thunder storms, the sleepless nights because (a) it's too hot; (b) there are too many mosquitoes – all this lets us know we're into July and August.

Hooray? Summer joy? For some, it's time for the annual holiday, visits to the beaches, coffees or something cooler in a crowded pavement cafe, cash-registers ringing in the Euros. Good news all round!

Oh no? Summer fear? For others, it's the frustration of businesses closed for an entire month or more, no space to walk the dog, town centres filled with visitors crowding out the locals, no place to park the car. Roll on September!

So what are *we* going to do with July and August? Paul, in his letter to the Church at Philippi, provides a wonderful thought to use during these summer months:

*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 explored,
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*

Philippians 2, 5-11 - New Revised Standard Version

Paul calls us to experience a summer vacate-ion, a summer holy-day. In the midst of all the joy and fear that July and August can bring, the Church – that means you and me! - is called to imitate our Lord, to have “the same mind” that is in him.

(5)

Jesus knew all too well the joy and fear of the “summer crowds”. They were there to greet him loudly with “*Hosanna to the Son of David*”, and they were there to cry out “*Crucify him! Crucify him!*” Yet, he managed to remain faithful to his Father: by emptying himself, taking the form of a slave.

Vacation takes on a new meaning

Jesus had to do this in the midst of all the bustle of life on the move: not just in those rare moments when he could secure a quiet place for himself and call out to his “Abba, Father”. So must we, if we're going to “let the same mind be in you that was in Christ Jesus”.

Here are a few, simple suggestions (adapted to modern life) that the Mothers and Fathers of the early Church offered to those who had begun to feel “done in” by the metaphorical July and August, by the “summer crowds”.

01) Take time with the Psalms. Each day, turn to a favourite Psalm and stay with just one verse, one thought. Allow it to sink deep within. Repeat it to yourself, as a kind of mantra. There's no need to try and analyse it, or figure out what clever meaning it might have. Just enjoy it as poetry, allowing it to flow through you, and within you.

02) You may want to try the same with a line from the Gospel reading for the day. If you have a Lectionary (the book that provides all the readings for every day of the year), use that to find the text. If you don't, go back to the Sunday Gospel. The reference is given in the Notices. If you don't have that, then return to some favourite passages that you know from the Gospel, and sit with just one line, one thought. Allow it to sink deep within.

03) If you have access to the Internet, there are many helpful meditation websites. Two that I particularly enjoy are : Society of Saint John the Evangelist has a daily meditation, “*Brother, Give us a Word*” that is brief and penetrating; *Richard Rohr's Daily Meditation* is another wonderful resource. Both drop a few words, a few thoughts into our heart, and ask us to sit with them.

04) Take yourself out into an open space and sit there, alert to all that is around you. Don't do it while you have your shopping list in your hand: make a special time, even ten minutes, to sit and do nothing except pay attention. If you're in a natural environment, enjoy all that it has to show you. If you're in an urban context, simply observe, without judgement, all those around you, and what they're doing. The key here is to pay attention. It is to try and do only one thing, and one thing only: observe. There is something wonderfully refreshing about doing just one thing and when that's done, offer it all back to God. No long prayers, just a simple, “All belongs to You”.

(6)

