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

Sunday Service – Eucharist – 10.30

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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, Menton Chair: Birgitt Nordbrink Tel. 04 93 28 10 02

A representative of the Association is present in the Louvre, Saturdays 9.30-11.30

The Anglican Community, Bordighera

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

Eucharist Service: usually 2nd Wednesday of each month – 10.30am

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The Church of the Holy Ghost, Genova

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Eucharist Service - Sundays 10.30

Holy Communion or Shared Prayers – Wednesdays 12.30

Website: www.anglicanchurchgenoa.org

THE CROSS BORDER

Newsletter

NOVEMBER 2016

ST. JOHN'S ANGLICAN CHURCH

**EUCCHARIST EVERY SUNDAY - 10.30am
in the Chapelle St. Roch, Place Saint Roch, Menton**

**BRITISH & COMMONWEALTH WAR GRAVES CEMETERY
BORDIGHERA**

REMEMBRANCE SERVICE

WEDNESDAY 9 November 2016 - 10.45am

THE CHURCH OF THE HOLY GHOST, GENOVA

EUCCHARIST EVERY SUNDAY - 10.30am

HOLY COMMUNION or SHARED PRAYERS every Wednesday 12.30

WE WILL

REMEMBER

THEM

READINGS FOR SUNDAYS IN NOVEMBER 2016 - YEAR C

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|------------------------------|-----------------------|--|---|
| 6 th | 3 before Advent | First Reading Psalm Second Reading Gospel | Job 19. 23-27a 17. 1-9 2 Thessalonians 2.1-5, 13-17 Luke 20. 27-38 |
| 13 th | REMEMBRANCE SUNDAY | First Reading Psalm Second Reading Gospel | Malachi 4. 1-2a 98 2 Thessalonians 3. 6-13 Luke 21. 5-19 |
| 20 th | CHRIST THE KING | First Reading Psalm Second Reading Gospel | Jeremiah 23. 1-6 46 Colossians 1. 11-20 Luke 23. 33-43 |
| <u>YEAR A BEGINS</u> | | | |
| 27 th | ADVENT 1 | First Reading Psalm Second Reading Gospel | Isaiah 2. 1-5 122 Romans 13. 11-14 Matthew 24. 36-44 |

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BAPTISMS, CONFIRMATIONS, MARRIAGES, FUNERALS

arrangements may be made by contacting David
or the churchwardens

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The Church of England invites to Holy Communion all baptized persons who are communicant members of other Churches which subscribe to the doctrine of the Holy Trinity, and who are in good standing in their own church. Those who are prevented by conscience or the rules of their own Churches from receiving the Blessed Sacrament are invited to receive a blessing.

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STERLING - NEW POLYMER NOTE

The polymer note was introduced in September with a £5 note depicting Winston Churchill on the back.

The use of polymer means it can better withstand being repeatedly folded into wallets/purses or scrunched up inside pockets. It can also withstand a spin in the washing machine. However, the notes are not indestructible. New security features – such as a transparent window – will make the note harder to counterfeit.

The £10 note with Jane Austen depicted will be issued in the summer of 2017 and the £20 note with J M W Turner shown will be introduced by 2020.

The polymer notes are expected to last an average of five years – compared to the current notes' two years. So, all those travelling to and from the UK – look at your £5 notes and use the old ones before 5 May 2017!



The biggest room in the world is the room for improvement - anon



A FUND RAISING EVENT

St. Alban's Anglican church in Copenhagen, Denmark voted for their favourite hymns and sang seven of them in a recent fund raising event. Their favourites were:

1. Be thou my vision
2. Thine be the glory
3. dear Lord and Father of mankind
4. Love divine, all loves excelling
5. we have a gospel to proclaim
6. Father, Lord of all creation
7. Ye that know the Lord is gracious

what would our favourites be?

Clergymen are not there to make us feel comfortable (Francis Pym MP (1984))

from BISHOP DAVID'S BLOG

Fr. Amos's refugee ministry is back on the road again!

Fr. Amos is himself a refugee from South Sudan. He is the priest-in-charge of what we call the White Nile congregations in Finland. This is a remarkable ministry among the many refugees who have been resettled in Finland from Sudan and South Sudan. This pastoral work requires extensive travel across this vast country to where the refugees have been resettled. A vehicle is an absolutely essential tool for this work.

According to Fr. Amos in recent months several hundred new families have arrived and are now settled around mainly six Northern Finnish cities with a small number in Helsinki and environs itself.

Fr. Amos holds services (in Juba Arabic!) in many centres and also has camps for refugee youth, to assist with their cultural integration. Many adults in the White Nile congregations are also engaged in English language classes, preparing for the day when they might be able to return to South Sudan, where English is now an official working language.

Many thanks are given to the USPG and the Diocesan Board of Finance for their generous support which makes this vital ministry possible.

Posted 22 October 2016
(see the complete article - and more - on Bishop David's Blog, Diocesan website)

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In the recent **Diocesan Conference on Migration** fruitful discussion was had around four varieties of engagement that Christians can be engaged in:-

- Hands - practical help and skills
- Hearts - spiritual gifts, prayer and wisdom
- Heads - legal, linguistic, communications, project management skills and expertise
- Human - networking, relationship building, providing space for discussion, linking to local NGOs and government services.

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Dates for your diaries

9 November - Remembrance Service in the British & Commonwealth War Graves Cemetery, Bordighera at 10.45am.

13 November - Remembrance Sunday – St. John's (Chapelle S. Roch)

27 November – Advent Sunday

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Our Remembrance Service - by the Rev Dr Gary Bowness

.....whatever title they are given all remembrance services are peace services – although that begs the question of what we mean by 'peace'. It won't be too many weeks before we are singing about “peace on earth, goodwill towards men”. And yet those words are sung to describe a country living under foreign occupation, where guerrilla warfare was a part of daily life. It seems an odd sort of peace.

In his play 'Murder in the Cathedral', T.S. Eliot writes of Becket wrestling with this theme: “Did Jesus mean peace as we think of it: the kingdom of England at peace with its neighbours, the barons at peace with the king, the householder counting over his peaceful gains?”

There's the paradox. We can have Jesus' peace, but it doesn't mean that we'll never have to face conflict. Not all peace is good peace. Nations – and each of us individually - can make peace by giving in to what is wrong, by letting evil win.

Of course, there's always the temptation to take the easy way out when it comes to resolving conflict, to accept what's wrong and to excuse ourselves by saying that we're doing it for the sake of keeping the peace. But that sort of peace isn't worth having and is unlikely to last anyway.

Building true peace can be costly. It will mean that we have to admit our own part in the mess, that we have sinned, and that we have to be prepared to forgive other people their sins too. It's a peace based on suffering and sacrifice – based on the cross.

So whatever form our remembrance services take, they are all peace services. We remember those who have died, and who are still dying as a result of conflict. We confess our part in it, even if it has only been a passive involvement. And we commit ourselves to playing our part in building true peace; not cheap peace, not peace at any price, not peace through compromise with evil. We promise to try to do God's will for his world, so that lasting peace, honourable peace may be built. (2)

Renewal & Reform - My chains fell off

In **Renewal & Reform** we are constantly challenged by this question: How do all God's people discover their vocation; how do all God's people confidently live out God's call on their lives? This is often presented as a question of empowerment – how do we empower 'the laity' or 'parishes'; or even how do we empower 'bishops'?

I have a bit of an issue with the word 'empowerment'. I find it a bit (well, more than a bit) patronising. I may well be in a minority of one on this; I just don't like the word. I don't like it for two main reasons. Firstly, it implies that I can't do something unless someone else shows me or lets me. I kind of resent that. I don't think this is a pride thing; I hope it isn't - I'm well up for learning from other people, I just think relationships should be based on mutuality rather than one person generously allowing (empowering) another to do something which they are clearly capable of doing.

Also, conversely, it potentially lets me off the hook. If it's up to someone else to empower me then until they have done that then I'm OK. It's not my responsibility. I am unempowered.

In the church we talk a lot about empowerment. I don't have an issue with the hopes expressed through this vision of empowerment, that as an 'empowered' person I am better able to use the gifts I have in Christ's service. And I certainly don't want to get all un-biblically Invictus about me being the 'master of my own fate'. But I do want to challenge the notion that in some way as a layperson in the Church of England it's up to other people to empower me, that in some way it's my vicar's fault that I am being held back, that I'd be able to change the world if only 'they' would let me.

I much prefer to talk in terms of release, about what we can do to take away barriers or constraints so that people are free to use the gifts and talents God has given them in God's service. Often the primary barrier is the one in the person's head – whether this is a lack of confidence, or an assumption that they won't be able to do it or that they won't be able to do it well enough. And I absolutely accept that sometimes the constraint may be the person who is not prepared to recognise, to value, to enjoy the gifts in others.

If each of us can see God at work in our lives in the 5,000 waking hours we have a year, Monday to Saturday, as much as we can in the 150 hours a year in church on a Sunday; if each of us could see that the transformation of our communities is inextricably linked with the choices that we make – we could each make a real difference. And if we can release all God's people to be fulfilled and active in his

(5)

service then who knows what we will be able to do.

So within Renewal & Reform we want to address this central question – how do we release all God's people into their vocation, into his call on their lives?

For some this is about a ministry of presence, for others it's about whole life discipleship; for all of us it's about how we understand what makes for joyful service, for fruitful and faithful ministry.

Some churches regularly have This Time Tomorrow slots within their services where members of the congregation speak briefly about where they will be and what they will be doing 24 hours later. It's about seeking to understand, celebrate and pray for the many and diverse things that members of the congregation have to offer beyond the walls of the church. It's about trying to release the saints into ministry and service.

Sam Wells, in his brilliant piece on A Future that's Bigger than the Past, points out that the word 'saint' appears 64 times in the New Testament, always in the plural. He says: “The word 'hero' doesn't appear. Leaders don't need to be heroes, who make decisive interventions and are the subject of the story; leaders need to be saints – peripheral figures who ensure the story is always about God”.

Sam Wells goes on to talk about realising and releasing gifts. 'Here is the central, prophetic conviction: God gives the church everything it needs, and if the church experiences its existence as scarcity, that's largely because it has neglected the gifts God has sent it. (John 6:9). Some of that neglect has been culpable perpetration of or participation in oppression But much more has been idle or wilful inattention to where the kingdom is growing. (Luke 9:49-50)'

In many ways this is the single most radical idea within Renewal & Reform. If every member of the body of Christ is confident in the gifts that God has given each of us, is confident of the richness of God's grace, is confident that in our weakness God's strength is made perfect, then we can collectively be a transforming presence in our homes, our communities, our workplaces, our social spaces and way, way beyond.

To quote once again from Sam Wells: 'For Christians, even ones prone to lament, in God, the future is always bigger than the past'.

Amen to that.

**Mike Eastwood,
Director of Renewal & Reform**

(6)

From the Registers

Funerals 19 October 2016 Patricia GARNER LORETO RIP

Want to be happy? Switch on the radio

If you want to feel positive and far more energetic, listen to the radio. A recent survey has found that our mood and energy levels soar when we tune in. By contrast, watching TV and browsing the internet, while raising happiness and energy levels, come nowhere near what radio can do for you. It seems that simply listening to media, as opposed to also watching it, stimulates very positive brain engagement levels. The study was 'Media and the Mood of the Nation'.

AUTUM

The rain has come, the warm temperatures remain and the mushrooms are bursting through the undergrowth, so if you like them and know where to find them, go out and pick them. However, if you are not sure of the edible varieties please have your mushrooms checked by an expert.

A walk in the woods amongst the falling leaves, a basket on your arm – it's also time to go chestnut hunting! Here is a recipe to use when the basket is full

Chestnut Jam

Ingredients: 1 kg. Chestnuts (after peeling)
 600g. Sugar
 1 packet of vanilla powder or drops of vanilla essence
 The peel of one lemon
 rum

Cook the chestnuts in boiling water.

Boil 400g water with the sugar and lemon peel for 10 minutes. Let the liquid and chestnuts cool, then put them together into a saucepan (removing the lemon peel) and add the vanilla powder (or drops of vanilla essence). Bring to the boil and cook slowly until the jam is at the consistency you like. Put it through a sieve or use an electrical appliance to make it smooth and without lumps. Add rum to taste and bottle the jam. (3)

From BISHOP ROBERT'S BLOG.....

The Refugee Crisis in Europe

..... Against a discouraging political background, our Diocese's recent conference on migration shed rays of hope and light. We heard many accounts of individuals from different parts of Europe who had personally helped refugees or welcomed refugee families into their homes. We learnt about the Sant Egidio programme which, in partnership with the Italian Government, provides a humanitarian corridor from Lebanon to Italy. We listened to stories about food programmes in Athens and milk programmes in Istanbul. In many cases, people had proved in their own experience how it was 'more blessed to give than to receive'.

We shared good practice. We received encouragement from a senior Advisor at the UNHCR and we left feeling there were things we could do to show compassion, to help and to influence.

There is no silver bullet that will solve the refugee crisis. And there is no blueprint for action. The crisis is multi-faceted, hot spots come and go, their needs are constantly changing. But the Christian community has more assets to call on than it sometimes thinks. The Diocese in Europe has particular resources. Most of our people do not live in their home country. We know what it takes to settle successfully outside our home country, to learn a language and to adapt to the laws and customs of a foreign land. These are skills we can pass on to others whose journeys have been less comfortable and less freely chosen than our own.

The cross is a symbol of suffering. On the cross Jesus demonstrates compassion for all who suffer across the ages. The cross is also a symbol of judgement on sin and of triumph over death.

The stories of individual refugees are humbling and inspiring. Many of them have survived the most terrible and death-defying journeys to get to Europe. But to repel those fleeing conflict zones is a scandal. The refugee crisis is one of the great moral issues of our time. And we will be judged by God and by future generations on how we respond.

Posted 17 October 2016.

(For the complete report see the Diocesan website)

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Peace is not the absence of trouble
Peace is the presence of God

Life at St. James-the-Least

The Rectory
St. James the Least

My dear Nephew Darren,

No, I do not think it would be a good idea for us to correspond by your wretched 'e-mail' in future – as I am sure you know I do not possess an e-mail apparatus.

Pen and ink has been the medium of choice for generations of clergy, as they should be for you too. St. Paul, may I remind you, did not send a Fax to the Corinthians – and was even proud to mention that part of his letter was written by his own hand. And while I am on the subject, it would greatly please me if you stopped using ball-point pens; they may be suitable for tradesmen, but not for a Clerk in Holy Orders. Do get yourself a good fountain pen and some permanent blue-black ink. Beware of parishioners who write to you in green ink; it is a sure sign they are unbalanced.

Modern technology may well have a place in the commercial world, but it should not impinge on the life of the Church. Your photocopied monthly magazine admittedly looks rather grand, but it needs a smudged cyclostyled edition to reassure readers that this is a truly Anglican production. The sight of Miss Pemberton thumping out those stencils on her grandfather's typewriter, which he used during the Crimean campaign, running off the copies and emerging hours later liberally covered in black ink gives a re-assuring sense of continuity with the past. Seeing her days later at church, still stained with printers' ink, makes those parishioners who don't know the real reason, speculate on whether she is moonlighting as a chimney sweep.

In a similar vein, I despair of calls from commercial travellers trying to get me to change my photocopier to a more modern version, one that can mix me a gin and tonic, and make lunch while simultaneously running off endless copies of irrelevant material at frightening speed. We do not possess a photocopier and never will while I am Rector of this parish. What is wrong with carbon paper, may I ask?

When Jesus taught his disciples, did he have to wait until they all got their recorders switched on? When he told them where they were to go, did they get out their electronic diaries to see if they had a 'window' that day? When St. Paul wanted to check on the well-being of the Thessalonians, did he think of texting them? I rest my case.

Your loving uncle,

Eustace

(from The Beacon) (7)

PRAYERS FOR NOVEMBER

Heavenly Father,

We praise and worship you in our prayers:

1. give thanks for those who have helped you in your walk with God....
2. ...and pray for those you have loved who have died
3. pray for those who work tirelessly for charitable causes
4. pray that we may all strive for the well-being of creation
5. give thanks for the weekend and time to relax
6. "I worship at your altar, while gratefully singing about your wonders"
7. This week we use a prayer of St. Anselm of Canterbury (1033-1109)
We bring before you, O Lord, the troubles and perils of peoples and nations...
8. *the sighing of prisoners and captives....*
9. *the sorrows of the bereaved...*
10. *the needs of strangers...*
11. *the helplessness of the weak...*
12. *the failing powers of the aged. O Lord be near all those we have prayed for*
13. "You, Lord, are the light that keeps me safe. I am not afraid of anyone."
14. pray for those who will sleep 'rough' tonight
15. and for those who work to shelter and house them
16. pray for those who care for a sick loved one at home
17. ... for those whose job takes them away from home and family for long periods
18. give thanks for parents and grandparents for the love and care they show
19. for your next door neighbours
20. "I praise you, Lord, for answering my prayers. You are my strong shield and I trust you completely."
21. Lord, open our eyes to your presence in everyone we meet today
22. ... open our lips to your praises so that our words are full of your kindness
23. ... open our hearts to your love so that we may reflect your love to all whom we meet today
24. ... open our lives to your healing so that we may be channels of your wholeness to others ...
25. ...open our minds to your grace that others may come to know your forgiveness
26. for greater understanding and tolerance of those of other faiths living beside us
27. "Honour the wonderful name of the Lord, and worship the Lord most holy and glorious."
28. during Advent may we prepare our hearts afresh for the coming of Christ
29. pray for all who profess no faith at all
30. pray for those who bring others to Jesus.

Thank You for listening, Lord,
May we, too, listen and act according to Your will, Amen