



**READINGS FOR SUNDAYS IN SEPTEMBER 2016 - YEAR C**

4 <sup>th</sup>	15 <sup>th</sup> after Trinity HARVEST THANKSGIVING	First Reading Psalm Second Reading Gospel	Deuteronomy 30. 15-20 1 Philemon 1-21 Luke 14. 25-33
11 <sup>th</sup>	16 <sup>th</sup> after Trinity	First Reading Psalm Second Reading Gospel	Exodus 32. 7-14 51. 1-10 1 Timothy 1. 12-17 Luke 15. 1-10
18 <sup>th</sup>	17 <sup>th</sup> after Trinity	First Reading Psalm Second Reading Gospel	Amos 8. 4-7 113 1 Timothy 2. 1-7 Luke 16. 1-13
25 <sup>th</sup>	18 <sup>th</sup> after Trinity MORNING PRAYER	First Reading Psalm Second Reading Gospel	Amos 6. 1a, 4-7 146 1 Timothy 6. 6-19 Luke 16. 19-31

- Regular giving by the Congregation
- Donations by other well-wishers
- fund-raising initiatives

We all know how much the foreign coins raise when collected in Barbara's Bottle at the back of the church on a Sunday morning, and in bottles in our own homes. It takes time to sort and count them before putting them in the Bank, but it's worth the effort.

Fortunately for St. John's, although the membership is small, there are regular visitors who make themselves available whenever in Menton. There are many examples of people doing things with enthusiasm and dedication, like getting up early on a Sunday morning to make bread for our communion, like preparing the hymns on the tricky digital player, like getting the prayer books out and the weekly sheet prepared and handed out, and like visiting the housebound or those in hospital or generally just making themselves useful.

Other aspects of Stewardship could be looked in to. Perhaps you have some thoughts on Stewardship in its wider context and would like to write about them. If you have, the Editor of the Cross Border would be pleased to receive them.

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**Don't chop down your ivy this autumn!**

Ivy is good for walls. It protects them from cold, shields them from heat, and overall protects them from cracking. So says a study by researchers at Oxford University, who analysed the effect of ivy on walls for three years.

Ivy is a great blanket – it warms up your walls by an average of 15 per cent in cold weather. In hot weather it cools the surface by an average of 36 per cent. It even protects from pollution and salts.

The study, commissioned by English Heritage, dismissed long-held beliefs that ivy roots weaken mortar, and break up walls. Instead, ivy is praised as providing colourful foliage, weatherproofing and protection from pollution.

*(also the bees like the ivy flowers, Editor)*

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**Pray more - worry less**

(Matthew 6. 34)

(10)

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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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**Prayer isn't just a solitary thing;  
when you pray with others, you become a community  
filled with God's spirit.**

Justin Welby (1)

There are often articles about stewardship. In a general sense it is 'the looking after of things'. In a church context, however, we hear of Christian Stewardship. So what is that? It was defined at the Lambeth Conference as long ago as 1958 as:

“There can be no forward steps without a full acceptance of Christian Stewardship. By Stewardship, we mean the regarding of **ourselves**, our **time**, our **talents**, and our **money** – as a trust from God – to be utilised in his service. This teaching is an urgent need in every congregation; a parish without a sense of Stewardship has within it the seeds of decay”

Strong words and not just talking about money which comes last in the list given in the Lambeth Conference definition, which are:

**OURSELVES:** This is about living our lives according to God's commandments, about giving ourselves to help others, both practically and prayer-fully. In short, it is attempting to give, in God's name, as he gave to us through the Crucifixion of His Son, Jesus Christ.

**TIME:** We can all give time to further God's work in the parish/chaplaincy. The amount we can give may vary from person to person, according to our commitments to work and family. But almost all of us can give some time to the church and many do. For example, so much was done to clear the church after the damage done to it over five years ago and then to prepare it for Margaret Turner's funeral. Since then the church has been closed to us again but there is a band of people keeping the garden in order.

Just imagine if nobody had done and continue to do these things. And there are many more examples that could be named.

**TALENTS:** Likewise with talents. Perhaps the prime example of this is our Chaplaincy Council who together with others with the relevant skills, have had to face all manner of problems concerning the church building – reclaiming insurance, proving ownership, consulting architects and French law, deciding what to do, all this in two languages. In an average year they must have saved our church several thousand pounds by their willingness to offer their talents for the use of the church.

**MONEY:** Of course, wherever it comes in the list, money is unfortunately important. As most people are aware in the Diocese of Europe most chaplaincies are completely self-supporting. The income needed to pay all the bills at St. John's comes from a variety of sources:

**Holiday time** David will be away from Monday 19<sup>th</sup> September to Saturday 8<sup>th</sup> October. Morning Prayer will be said at 10.30am on the two Sundays during his absence. We hope David has a relaxing, enjoyable holiday and returns refreshed and invigorated.

**Dates for your diaries**

- 4 September - Harvest Thanksgiving
- 2 October - Animal Welfare Sunday
- 23 October - Dedication Festival
- 30 October - All Saints' Day

**Earthquake in East Lazio, Central Italy**

The Anglican Archdeacon of Italy and Malta, the Ven. Vickie Sims, spoke to church officials in Assisi after the earthquake in Italy early Wednesday morning 24 August. The small congregation of Nigerians which meet in Pescara have assured people they are safe.

Canon Jonathan Boardman, Chaplain in Rome, wrote that an Anglican Choir visiting from St. Mary's, Maldon, Essex, were in the area near the devastation. On the day of the quake itself they sang Choral Even song at the Sanctuary of Santa Rita in Cascia and remembered the casualties and injured in prayer.

Canon Jonathan commented on how resilient Italians are in the face of such circumstances and how rapidly the emergency services and Civil Protection structures move into action. He added there would be time for our churches to make financial contributions to the disaster fund, but for now all are praying for the survivors and those desperately seeking them. (from the Diocesan website)

**Thank you for Recycling**

Thank you to all who continue to give me hard plastic bottle tops. At present they are being given to the Italian Red Cross to help them raise money towards their expenses in helping in local situations and the migrants at the new shelter in Ventimiglia. (Elizabeth Cordone)

**The Church needs clowns and fools** The Revd. Roly Bain died on 11 August 2016 after a lifetime of clowning. His friend Revd. Patrick Forbes wrote *'In a world driven by targets Roly had a few of his own. He disliked pomposity, too much tidiness. His clown character was Auguste, who despite everything that happens, always rises again. He once said – if at first you don't succeed, try, try and try again. God loves a cheerful failure.'* His funeral overflowed with people, with laughter, with tears; the congregation heard that he had been banned from prisons because his act included the use of a ladder.

May he rest in peace and rise in glory!

(For full report – see website: [churchofengland.org](http://churchofengland.org))

## *Life at St. James-the-Least*

*The Rectory,  
St. James-the-Least*

### *On the perils of taking a wedding*

*My dear Nephew Darren*

*As with so many of your ideas, your intentions are admirable; it is just that they never work.*

*So it was with the recent wedding in your church, where you allowed the happy but quite mad young couple to try and imitate the marriage of the Duke and Duchess of Cambridge. It did not seem to occur to anybody that your church, converted from a 1960s warehouse, is fractionally less impressive than Westminster Abbey. Also, sadly, the backdrop of a car park and canal make a poor substitute for the Houses of Parliament and the Thames. Finally, even 43 very enthusiastic young people can hardly pretend they are a congregation of several thousand.*

*I applaud your decision to invite me to take it, in order to impart a degree of gravitas to the proceedings; though, of course, I would not presume to upstage the Archbishop of Canterbury. (Although, were he to ask my advice on how to run the Anglican Church, I have several helpful suggestions to hand.) But even I struggled to keep things on what I feel is a proper course, when the bride, lacking a horse-drawn carriage, simply walked up the lane, leading her ancient pony. (For one thing, the pony tried to bite me at the church door!)*

*Her arrival was greeted with music. I will pass no comment on this, as when the Bible says we are to make a joyful noise unto the Lord, it does not specify that it has to be a harmonious noise. I am sure that drums and kazoos and guitars all have their place – somewhere or other.*

*It was a pity that the groom, unlike Prince William, had not thought to get to the church on time – or indeed, at all. It was fortunate that the bride's mother found him in that pub nearby, or really, we could not have completed the wedding. I wonder why the groom saw fit to display the word “help” on the soles of his shoes when he knelt at the altar.*

*If I may give one final word of advice: a row of trees in a massive, ancient building looks fine; a line of plastic Christmas trees, even with lights, simply does not give the same effect.*

*Your loving uncle,*

*Eustace.*

(3)

## 13<sup>th</sup> September – a day to remember John Chrysostom 347-407

John Chrysostom is the saint for anyone who applies their Christianity to public life, and also for anyone who hates travelling in bad weather. Chrysostom did both, and had trouble both times.

Born in Antioch, he was named from the Greek meaning 'golden-mouthed', due to his eloquence. He studied both oratory and law and in 373 became a monk and spent six years in the mountains. Illness forced his return in AD 381 to Antioch, where he was ordained and gained his reputation as a great religious orator and for his care of the poor.

In 398 he was made Archbishop of Constantinople, where he carried out many reforms, but his reproof of vices caused the Empress Eudocia to have him deposed and banished (404) after his enemies had claimed that he had called her a 'jezebel'. An earthquake scared everyone into recalling this strict Archbishop, but a few years later Chrysostom was exiled again and travelled many miles in appalling weather.

He died in the month of September on the road to Pontus.

His body was later brought back to Constantinople, and over the ensuing centuries, the Church came to see him as having been a great church leader, in fact, one of the Four Greek Doctors (with Athanasius, Basil and Gregory of Nazianzus).

His works are *Homilies*, *Commentaries* on the whole Bible, part of which have perished, *Epistles*, *Treatises*, on *Providence*, *the Priesthood*, etc. and *Liturgies*.

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### *As the US presidential election draws closer:*

An American teacher to students:

“Be diligent and steadfast, and you will succeed. Take the cvase of George Washington, our first ever president. Do you remember my telling you of the great difficulty that George Washington had to face? The big problem that could have been the end of his political career?”

“sure,” said a student. “He couldn't tell a lie.”

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**Mother to young daughter** after first day at school: “Well, dear, what did they teach you today?” Daughter, “Not much. I've got to go back again tomorrow.”

(8)

PRAYERS FOR SEPTEMBER

Heavenly Father,

We praise and worship you in our prayers and:

1. give thanks for the joy we have in praying together in the Chapel S. Roch
2. pray for the people visiting Cote d'azur and Riviera dei Fiori
3. give thanks for the mountain reservoirs and the River Roya which provide water for our homes and plants during this long dry summer
4. **'Happy is the person who honours the Lord' - HARVEST THANKSGIVING**
5. pray for children and teachers at the start of this new academic year
6. for all places of learning – may they be places of discovery, adventure, instruction where all feel accepted and secure
7. those seeking employment – especially the poor and young people
8. give thanks for all the people in your life who have taught you and helped you to take steps forward in your journey with God
9. pray for the Military and Police Forces who protect our countries in difficult situations
10. pray for those who 'drop-in' at the meeting in the Louvre this morning
11. **'You servants of the Lord, praise his name'**
12. pray for greater understanding and tolerance in our society of those who are 'different'
13. pray for those whose lives are dominated by fear of war or attack
14. for the congregation worshipping in the Bordighera chapel this morning
15. for wisdom to be given to the governments of Europe and the UK as they tackle BREXIT – help them build a future where all may flourish
16. for married couples that they may stand firm together
17. give thanks for all the services in our towns that look after our well-being
18. **'Tremble earth, at the Lord's coming'**
19. for David that he may find relaxation, rest and spiritual strengthening during his holiday
20. give thanks and praise for families and time shared together
21. pray for God's healing power to touch those on our sick list
22. give thanks for all who work to relieve the plight of migrants
23. pray for leaders of all the churches where we live
24. give thanks for kind friends and meditate on their needs
25. **'To You alone, O Lord, to You alone, must glory be given'**
26. give thanks for the media which keeps us informed and in touch
27. give thanks for all those who risk their lives in the cause of peace
28. pray for yourself and your own walk with the Lord
29. for our Chaplaincy Council, the decisions they make, the help they need
30. give thanks for all the blessings this month has brought.

Thank You for listening, Lord,

May we, too, listen and act according to Your will, Amen

As another Autumn gets underway .....

It's September already, and the nights are beginning to draw in. 2016 is speeding by .... and soon retailers will begin their annoying Christmas countdown ("September 16 ... only 100 shopping days left!")

September heralds the return to the 'rat-race'. Many of us expect work to be very busy over the coming months. Some of us dread even returning to work. Others of us struggle to cope with on-going problems, or with mounting debt.

Whatever lies ahead of you this autumn, here is what the Bible says about trusting in God:

“Trust in the Lord, and do good; so shall you dwell in the land, and you shall be fed. Delight yourself in the Lord and he shall give you the desires of your heart. Commit your way to the Lord; trust also in him, and he shall bring it to pass.”  
*(Psalm 37 : 3-5)*

“The fear of man brings a snare, but whoever puts his trust in the Lord shall be safe.”  
*(Proverbs 29.25)*

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HARVEST HYMN by Fred Pratt Green

For the fruits of His creation  
thanks be to God!  
for his gifts to every nation,  
thanks be to God!  
For the plowing, sowing, reaping,  
silent growth while we are sleeping;  
future needs in earth's safe keeping,  
thanks be to God!

In the just reward of labour,  
God's will is done;  
in the help we give our neighbour,  
God's will is done;  
in our world-wide task of caring  
for the hungry and despairing;  
in the harvests we are sharing,  
God's will is done.

For the harvests of the Spirit  
thanks be to God!  
For the good we all inherit,  
thanks be to God!  
For the wonders that astound us,  
for the truths that still confound us;  
most of all, that love has found us,  
thanks be to God!

## EMPATHY and SIMILARITY FROM DOWN-UNDER

While memories of terrorist atrocities in Nice, Ankara and Istanbul are still fresh in the memory thoughtful and prayerful links have been forged in Australia, as instanced by this sermon preached by the Canon Kenneth Letts, formerly the Archdeacon of France and Anglican Chaplain of Nice, at a commemorative evensong in St. Paul's Cathedral, Melbourne.

Che dire? What can be said? In the fact of such mindless violence, whenever and wherever it happens, one can only say No; this is not right. Even in the face of our pervasive moral relativism, we should say No; this is not right. People of good-will are appalled at such events no matter where or when they happen, yet if one can visualise the place, or if one has actually experienced the place, then there is a further dimension.

But for us, in this continent which is the Antipodes to these events, there is a particular difficulty. I could tell you that it all happened not 150 yards from where I lived for 20 years; I could tell you that, had it happened three years ago, I would have been in that place, at that time; but it is still at one remove from your experience. I shall give you a more concrete picture. As Melbourne is, so Nice lies around a bay, La Baie des Anges, which has a long promenade running around its perimeter. What you may not know is that Beaconsfield Parade, that lovely boulevard which runs between Port Melbourne and St Kilda (pictured above), Beaconsfield Parade was designed as a replica of the Promenade des Anglais in Nice; the same broad carriageways, the same broad footpath between the road and the beach. And if you can imagine the section between Kerford Road in Albert Park and Fitzroy Street in St Kilda crowded with thousands of people, then you will begin to have an idea of what it might have been like should a huge truck cut a deadly swathe along those two kilometres of footpath.

It is more poignant still. The Promenade was born, in the 1820s, not because of a municipal road-building project, but out of a compassionate response by the Anglican Christians of Nice to the plight of neighbours. The parish priest of the time, Fr Way, convinced his parishioners that they had a responsibility to those around them who were unemployed and in need. And so they created a subscription fund which enabled employment for the unemployed of Nice at that time. It was an act of solidarity, and so the Promenade des Anglais, which would be written about and painted by every subsequent generation, was begun.

That memory of generosity and Christian vocation speaks louder of good-will, redemption and reconciliation than the insanity of one sad, deluded troubled young man who sought personal redemption through a soi-disant hallowing of death, murder and self-immolation. There is a further difficulty, not one determined by

(5)

geographic distance. In this country, it seems to me, we live in an age of but moderate virtue and scarcely moderate vice, and we are desirous to keep excesses of passion or madness at a distance. In the light of the events of last Thursday, the danger is that, seeing that we are not the ones dead, we shall return unchanged to our affairs. This surely is folly. There must be change, not simply of mind, nor of methodology, nor of policy, but a change of heart. We must learn what there is to be learned by heart, or else the meaning will slip away as easily as the water flows from the pebbles around the Baie des Anges. Without a change of heart, our tribal choices will simply continue to alternate between futile speculation and unconsidered action.

Is all this too fanciful? Too theoretical? too romantic? I think not. I can only speak as a Christian priest whose understanding has been shaped, not simply by the affairs of men, but by the affairs of God.

At the close of this calendar year, as of every calendar year, this building will be packed to overflowing, several times in one day. The day is called Christmass Day; and on that day, the Christain Church celebrates an event that has changed our understanding of the world. At Christmass-tide, when we celebrate the incarnation of God, we hear how an ordinary woman, one like us, became, through love and faith, the Theotokos, the God-Bearer, the channel through whom the Love of God was made visible; and we also hear of how her child was received with joy by those of good will; for the Child of God who, in an overflowing act of love and solidarity, takes our humanity with all its pain and all its joy, to himself for all eternity

The Son of Mary, when grown up, once looked with love and tears upon the holy city of Jerusalem and commented that if only she had known the things that belonged to her peace. It is those things that we must seek, the things that belong to our peace, and like Ulysees of old, we must not be turned away from our purpose either by length of years, or difficulty of passage, or by the sirens' call to ephemeral and transitory comfort.

400 years ago, a young French philosopher called Blaise Pascal set out a challenge for us based on his Christian understanding that in Christ, God and Man are one. 'Christ is in agony until the end of time', he said, 'and what right have we to sleep?' How we answer that question, both personally and communally, may well determine the future of this world. Agneau de Dieu, qui enlèves le péché du monde, donne-nous la paix. (Lamb of God, who takes away the sin of the world, grant us peace.)

The photograph of Beaconsfield Parade mentioned above can be found on the front cover of the printed version of this newsletter or on the Diocesan web-site posted on 22 August 2016: [www.europe.anglican.org](http://www.europe.anglican.org)

(6)