

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

Website: www.anglicanchurchmenton.com

Sunday Service – Eucharist – 10.30am

Priest-in-charge: Vacant

Locum: Revd. Revd. Mika K. T. Pajunen Tel. #33 (0)4 93 57 20 25

Wardens: Valerie Aucouturier Tel. #33 (0)4 93 57 36 53

email: anglicanchurch.menton@gmail.com

Carolyn Hanbury hanbury.carolyn@gmail.com

Communicationas: SuzannePrince prince.suzanne06@gmail.com

Finance: Robert Edwards bob.edwards@premiertapeconverters.co.uk

Council Members: Ennis Cardew ennis.cardew@wanadoo.fr

Barbara Corry #39 0184 38 450 nichol.barbara31@gmail.com

George Owen george.owen@omnibus-clapham.org

John Wason johnandjillwason@aol.com

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 #33(0)4 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

Telephone for information

Contact: **Barbara Corry** Tel. #39 0184 38 450 nichol.jean31@gmail.com

Finance: **Barbara Caula** Tel. #39 339 66 89 122

The Church of the Holy Ghost, Genova

Piazza Marsala 3, 16122 Genova, Italy

Priest-in-charge: Revd. Canon Tony Dickinson Tel. #39 010 88 92 68

Eucharist - Sundays 10.30am

Holy Communion or Shared Prayers – Wednesdays 12.30

Website: www.anglicanchurchgenoa.org

T H E

CROSS BORDER

Newsletter

DECEMBER 2018

A D V E N T

C H R I S T M A S

ST. JOHN'S ANGLICAN CHURCH

**Services held in the Chapelle St. Roch,
Place Saint Roch, Menton**

(until restoration of St. John's Church is completed)

EUCCHARIST

EVERY SUNDAY & CHRISTMAS DAY - 10.30am

**THE ENGLISH CEMETERY CHAPEL
BORDIGHERA**

EUCCHARIST

WEDNESDAY 12th DECEMBER - 10.30am

THE ANGLICAN CHURCH OF THE HOLY GHOST, GENOVA

EUCCHARIST EVERY SUNDAY - 10.30am

HOLY COMMUNION or SHARED PRAYERS every Wednesday 12.30pm

With Christmas shopping in mind

Advertising: The science of arresting the human intelligence long enough to get money from it.

The Christmas season has come to mean the period when the public plays Santa Claus to the merchants.

The manager of a department store put this notice in the window: 'If you need it, we have it.' But in the window of a rival, a sign appeared, stating: 'If we don't have it, you don't need it.'

and from Christmas crackers

“What do you get if you cross a snowman with a man-eating shark?”
“Frostbite”

“What do you call a bunch of chess fanatics bragging about their game in a hotel reception area?”
“Chess nuts boasting in an open foyer!”

What do you call a country where everybody has a pink car?
A pink carnation!

What kind of umbrella does a Russian carry when it's raining?
A wet one!

What do you call a fish without an eye?
Fsh!

What did the duck say when he had finished shopping?
Put it on my bill, please!

How do you tell the weather with a piece of string?
Hang it up outside. If it moves, it's windy; if it gets wet, it's raining!

'In the beginning was the Word, and the Word was with God and the Word was God In Him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.'
(from John 1. 1-5)

“FEAR NOT”

As the Northern Hemisphere days draw in, blinds come down earlier and earlier in the darkening afternoons. Lamps are switched on and fires burn in the grate. Collars are turned up, hats, coats and scarves are donned at the bite of the late-December weather outside. Our thoughts turn towards carols and tree decorations, mince-pies and present wrapping, children's Nativity plays and family togetherness.

That is – if we have grates to burn fires in, houses to keep out the cold, warm clothes to put on, food to prepare, money for presents, families to love and be loved by. Thoughts turn towards celebrating the 'Season' in every corner of the globe. Happy Christmas, we love to say!

But the significance of the season is lost in the clang of cash-registers, the tinsel jangle of 'Jingle Bells' and 'I'm dreaming of a White Christmas' over endless Tannoy systems in countless stores worldwide. It is lost in crassness as people spill drunkenly out of bars in Father Christmas hats and into the streets and transport systems of our cities. Why, as that unique stillness falls upon the earth on Christmas Eve, 'Do they not know it's Christmas?' (as Bob Geldof put it). It's not as if the date of Christmas Day has anything to do with the real date of Christ's birth. More like a pagan festival with Yule logs, consummate consumption and all that .

Yet in spite of 'all of that', Christmas is Christmas whatever you believe and wherever you are. To the believer in Christ that unique stillness falls. It is as if the world holds its breath at what is about to happen. 'Emmanuel, God with us' is coming into our world, Credit Crunch and all. He's coming into the muck and mire of the stable, into the panic of the falling stock market, into sub-prime mortgage chaos, into home repossession, unemployment, bankrupt banks and horrible fear.

“Fear not”, said the Angel of the Lord as the glory of the Lord flashed and shone all about the shepherds watching over their flocks by night. “For behold, I bring you good news of a great joy which will come to all people. For to you is born this day in the town of David a Saviour, who is Christ the Messiah, the Lord.”

GLORY TO GOD IN THE HIGHEST!

Olive Snelling

* * * * *

**A Very Happy Christmas
and Every Good Wish for the New Year
to all our readers**

READINGS for SERVICES in DECEMBER 2018 - YEAR A

December 2 Advent 1	First Reading Psalm Second Reading Gospel	Isaiah 2. 1-5 122 Romans 13. 11-14 Matthew 24. 36-44
December 9 Advent 2	First Reading Psalm Second reading Gospel	Isaiah 11. 1-10 72. 1-7, 18-19 Romans 15. 4-13 Matthew 3. 1-12
December 16 Advent 3	First Reading Psalm SecondReading Gospel	Isaiah 35. 1-10 146. 4-9 James 5. 7-10 Matthew 11. 2-11
December 23 Advent 4 Eucharist with Carols	First Reading Psalm Second Reading Gospel	Isaiah 7. 10-16 80. 1-7, 16-18 Romans 1. 1-7 Matthew 1. 18-25
December 25 Christmas Day	First Reading Psalm Second Reading Gospel	Isaiah 52. 7-10 98 Hebrews 1. 1-4, (5-12) John 1. 1-14
December 30 Christmas 1	First Reading Psalm Second Reading Gospel	Isaiah 63. 7-9 148 Hebrews 2. 10-18 Matthew 2. 13-23

* * * * *

BAPTISMS, CONFIRMATIONS, MARRIAGES, FUNERALS

**arrangements may be made by contacting
the churchwardens**

* * * * *

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. (1)

Good King Wenceslas looked out.....'

So, who was good King Wenceslas?

Although he is only known to most people as the subject of a 19th century carol, Wenceslas was in fact a real king who reigned in Bohemia a thousand years earlier. He became (and still is) patron saint of what is now the Czech Republic.

Being a duke or king in the tenth century was a dangerous occupation, as people after power would go to any length to get it. And they might be your nearest and dearest. Wenceslas was raised as a Christian by his grandmother, Ludmilla, but his ambitious mother Dragomir, who was a pagan, had her murdered and acted as regent until the young Wenceslas came of age. Meanwhile, according to the records, the young duke was pious and gained a reputation for good works that is recalled in our carol.

When Wenceslas came to the throne (there were several successors with the same name), he sought to end the conflict between Christians and non-Christians in Bohemia and encouraged the work of German missionaries in his domain. In the year 929, when Wenceslas was only 22 years old, there was a German invasion of Bohemia and he came to an arrangement with the German king to end the war.

This angered some of the Bohemian nobles, who prompted Boleslav, the younger brother of Wenceslas, to get him killed. On his way to Mass, Wenceslas was murdered at the church door. The people were outraged and regarded the martyred king as a saint.

Later, his remains were moved to the Church of St. Vitus in Prague, which remains a site of pilgrimage to this day. *(from The Beacon)*

* * * * *

A Christmas Prayer

Loving Father, help us to remember the birth of Jesus, that we may share in the song of the angels, the gladness of the shepherds and wisdom of the wise men.

Close the door of hate and open the door of love all over the world.

Let kindness come with every gift and good desires with every greeting.

Deliver us from evil by the blessing which Christ brings and teach us to be merry with clean hearts.

May the Christmas morning make us happy to be your children and the Christmas evening bring us to our beds with grateful thoughts, forgiving and forgiven, for Jesus sake. Amen

(Robert Louis Stevenson (1850-1894)

(10)

CHRISTMAS MESSAGE 2018 from BISHOP ROBERT INNES

Travelling over to London on the Eurostar in mid-November, I saw my first Christmas tree of the season. It was a giant silver variety placed prominently on the concourse of St. Pancras Station. And I was reminded that 'the Christmas season' starts earlier in the UK than in most of mainland Europe. And to be sure, this year, the Christmas spirit is sorely needed to boost flagging High Street revenues and give some cheer to those depressed by a seemingly endless Brexit.

Thinking about Christmas, I wondered what would happen if, instead of starting with Matthew, Luke or John we began instead with St. Paul. Paul has no nativity story like Matthew and Luke – indeed he doesn't tell us much about Jesus life at all. However, like St. John, Paul does have his own way of portraying the incarnation. We hear St. John's account of the incarnation at every 9 lessons and carols service, and it is the way he introduces his gospel.

St. Paul's account of the incarnation isn't so easy to pin down. But the point at which Paul makes it clearest is, it seems to me, in his Second Letter to the Corinthians. This is one of Paul's later letters, written after Paul has thought very deeply about the Christian faith he proclaims. In a key chapter of this letter, Paul tells us: 'God was reconciling the world to himself in Christ, not counting people's sins against them. And he has committed to us the message of reconciliation.' (2 Corinthians 5:19)

Like St. John, St. Paul tells us that God became flesh in Jesus Christ. Christ became human. He centered human experience from within and dealt with the barrier that sin had erected between people and God. Where St. John in his prologue talks about people becoming 'children of God', St. Paul describes human beings as becoming a 'new creation'. But what Paul helps us to see particularly clearly is that the purpose of Christ's incarnation is reconciliation. And 'reconciliation' is a word that Paul repeats many times in this important chapter.

So let me be so bold as to suggest that the real, inner meaning of Christmas is reconciliation. Christmastime reminds us that God became human in Jesus to reconcile us to God. And at the same time, God commissioned those who follow Jesus to continue the ministry of reconciliation. In this way, says Paul, we act as ambassadors for God. Reconciliation is God's supreme Christmas gift to the world. And it is a gift meant for sharing.

Now we know that Christmastime does encourage a general sense of bonhomie and camaraderie amongst those of faith and those without. It may be the only time some of us get together with the neighbours or speak informally with those we don't much care for at work. Those small gestures are valuable in themselves. But they point to something much deeper.

(5)

'Reconciliation' is a deep and demanding idea. It is to do with bringing people back together again who have fallen out. It is concerned with restoring friendly relationships. Christ's incarnation first of all reminds a sinful and disobedient world that it has a problem with God, and that there is a relationship that needs to be repaired.

Then it challenges those of us who claim to follow Christ to be people of reconciliation ourselves. That is deeply uncomfortable. It means overcoming conflict, forgiving, accepting, welcoming and renewing broken relationships. Actually, this is so difficult that perhaps it is only with God's own help and inspiration that we can do it.

We might start with our families – those with whom most of us will spend most of our time at Christmas. It is in these closest of relationships that conflict is the most painful and reconciliation sometimes the most difficult. Then we might consider our church communities. Could Christmas 2018 be the opportunity to heal and redeem a broken relationship with a Christian brother or sister? And then there are national and international relationships...

At the outset I mentioned Brexit. This is something which within Britain has divided young and old, one region from another, those with strong local allegiances from cosmopolitan folk who have learnt to feel at home anywhere. It has also threatened to divide Britain from its European neighbours. There is a major task ahead to reconcile across these differences. Christmas could and should be at the heart of that task.

So this Christmas, I hope that the message of the birth of the Son of God, born to change hearts and minds, to bring people back to God and to empower people to be reconciled with each other is a message that will give us all comfort, encouragement and hope.

I wish each of you and your families a very happy Christmas.

+ Robert Gibraltar in Europe

God Has Come To Us

The angel told Joseph not to be afraid as God was in the situation. He spoke of a virgin birth, '*what is conceived in her is from the Holy Spirit*'. The eternal creator God entered time and space as a baby, uniquely divine and truly human. As the Holy Spirit was working in Mary so he continues to make the life of Jesus real in us today.

(6)

WE WILL REMEMBER THEM

Our minds are still filled with all the testimonies, of letters received, memories from friends and relations, photos and films of the war, and commemorations at war graves all over the world honouring the Centenary of the End of World War One – the war to end all wars. We give thanks to God for the peace and freedom we enjoy, for the reconciliation in action we experience day by day, and did experience in the Service of Remembrance in Bordighera on 12 November 2018.

Eighty-four members of the armed forces from both sides of the conflict are buried in the British & Commonwealth War Graves Cemetery in Bordighera.

They had died from wounds or from the Spanish flu' in hotels in Bordighera, where they had been hospitalized, between November 15, 1917 and March 7, 1919. Their names are recorded here without distinction of rank, nationality, race or creed:

W. Coughbrough, Ralph Tiplady Metcalfe, John Crossley, James Cyril Goodall, Frank Charles Gentleman, Francis Murray McKenzie, John Henry Noble, Alfred Housden, William Stevens, Samuel Sykes, J W Mellor, John Kilgour, Frank William Underhill, Christopher Steward Craighead, William Peatman, Frank Ball, B H Walker, John Manning Pryer. John Arthur Thompson, Walter Oxley, A Hedgecox, Harry Mileham, Samuel Urayah Thompson, Alexander Wood, F Walton, Sandos Hardea, D Bizilj, Vitch Stolona, Josef Vokaca, John William Bastock, Heinrich Rumpold, Alfred Fearnley, Charles William Leighton, Vosche Kounas, Ceasor Thomas James Hancock, Herman Koacie, J Svarc, Rachel Ferguson, Johann Barbu, David John Houghton, Blasius Klensbigl, Franz Monus, W Ross, Albert John Marshall, Gustave Remmos, Henry Arthur How, E Day, Abraham Peters, William Macdougall Woodward Scott, J V Walsh, A Reid, Thomas William Roles, J McKenna, Stanley Herbert Mayall, Alfred Ernest Mills, S Wood, James Milton, Robert Walsh, Ruplal, C W Connell, G Basson, Frank Brown, Benjamin Stephen Cooper, Daniel Driscoll, J T Douglas, George William Gould, Charles Henry Farnaby, Vernon Edgar Thomas Salmon, G Hill, Charles Skeete, Joseph Young, William Stuart Macpherson, A P O'Connell, Gilbert Maurice Parkinson, J T Coleman, Ernest Walter Riches, William George Huxted, William Edward Kenney, William Shirley Fagel, F F Chattaway, George Elphinstone Keith, John Colman, L Thomasson, Anton Stepanovic.

***They shall not grow old as we that are left grow old
Age shall not weary them, nor the years condemn
At the going down of the sun and in the morning***

WE WILL REMEMBER THEM

Life at St. James-the-Least

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

My dear Nephew Darren,

It really is time to get some new figures for the crib. After a series of accidents over the years, we are now down to two wise men and one three-legged sheep that only remains upright if it is leaning against a shepherd.

Joseph, having been obliged to stand outside the shelter of the stable for the last four decades, is now comprehensively veneered with bat droppings. In a rather desperate effort to enlarge this rather frugal cast, Miss Timmins hit on the idea of introducing characters from the children's Easter garden. This would have all been very well if both sets of figures had been to the same scale, but we now have the shepherds apparently being threatened by two ten feet rabbits.

One of our local farmers – I am sure very kindly meant – donated far more straw for the stable than was necessary. Our decorators, refusing to let his generosity go to waste, used the lot. The result is that Mary and Joseph stand up to their waists, looking as if they are being engulfed by a straw snow drift and the crib along with baby Jesus have disappeared entirely. The latter is not entirely to be regretted, since no one can now see that Jesus has no nose, the result of one of our children dropping him on the floor at last year's Crib Service.

I am sure your ecologically appropriate Christmas tree, made of re-cycled dustbin liners will be much appreciated by your congregation, knowing that they are saving the planet for future generations. We, however, remain traditional, with a tree always donated by the local squire from his estate, even if it is at the cost of adding another degree to global warming. Not only does it look more fitting, but it gives our verger something to do on twelfth night, as he sweeps up several hundredweight of pine needles.

I sometimes wonder if it is entire coincidence that the tree is always delivered by the estate staff on a day when there has been torrential rain in the area. Carrying it into church up the aisle makes it look as if the parting of the Red Sea has unsuccessfully taken place inside St. James'. The major problem every year is getting the wretched thing to stand upright in the sanctuary. It takes so long that I sometimes feel it would be quicker to re-align all the church pillars to the same angle as the tree itself.

Last year's decision to have tree lights which flashed in succession was not a success. Those members who stared at them for too long while singing carols tended to fall over – although I suspect that Major Crump's inability to remain upright at the midnight service was for rather different reasons. Not using flashing lights this year, the Major will have to find a different excuse.

*Your loving uncle,
Eustace*

A Potage of Roysonys

Take Roysonys, and do a-way the kyrnellyys, and take a part of Applys, and do a-way the corys, and pare, and bray hem in a mortere, and temper hem with Almande Mylke, and melle hem with flower of Rys, that it be clene chargeaunt, and straw uppe-on powder of Galygale and of Gyngere, and serue it forth.

From a 15th Century Cookery-Book

A Pudding of Raisins (Serves 4)

4 – 6 Apples, peeled, cored, and sliced

225g Raisins

340g **Almond Milk** (given below)

4 tbsp Rice flour

1 tspn Sugar

1 tspn Mixture of Galingal and Ginger (*Galingal can be obtained in paste form*)

(Optional – Add powdered coriander to give a mystery taste)

Boil the apples and raisins until the apples are very soft, drain well.
Mash the fruit and place in a saucepan with the Almond Milk, spices and sugar.
Cook over a medium heat.
Add the flour, and continue to cook until thickened. Sprinkle the top with ginger just before serving.

In the Middle Ages, milk would not stay fresh, especially in the summer. So this basic was used as it kept longer and was not prone to curdling. It is high in fats and can even be churned to produce a butter. There are a number of references for it throughout literature, which refer to the use of both almonds and walnuts.

Almond Milk (Produces 16 fl oz of milk)

225g Ground Almonds

450 ml Boiling water

Combine almonds and water. Steep for 5 to 10 minutes, stirring occasionally. Sieve the mixture or use a blender until all of the ground almonds are combined.

To make Walnut milk, simply substitute walnuts for the almonds. (9)

Locum We welcome Revd. Mika K. T. Pajunen and his wife Liina who will be with us for the months of December and January.

Advent Carol Service This service will take place in Holy Trinity Church, Cannes on Advent Sunday 2 December at 5.00pm. It is not a Carol Service but is a similar format with readings and hymns. An opportunity for our churches to get together!

Bishop's Advent Appeal Each Sunday during Advent (December 2, 9, 16, 23) there will be a retiring collection in favour of the Bishop's Advent Appeal. Please give generously.

Prayers to pray through Advent in preparation of Christmas

*As we rejoice in the gift of this new day
so may the light of your presence, O God,
set our hearts on fire with love for you:
now and for ever.*

Call to mind the places you will be and people you will be with today. God will be present with you wherever you are. Where and when do you need to know this most of all today?

*God, our light and our salvation,
as we seek your light in our everyday faith, illuminate our lives,
that we may see your goodness in the land of the living and,
looking on your beauty, may be changed
into the likeness of Jesus Christ our Lord.*

Offer to God the places of your day, the people you will meet (known and unknown) and the ways you will spend your time – that God would be glorified and Christ revealed in all you are and do.

*Christ be with me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me,
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friends and stranger
Amen.*

(From St. Patricks breastplate)

(2)