

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

Eucharist Every Sunday at 10.30am

Priest-in-charge: The Revd. Chris Parkman tel: #33 (0)6 51 52 50 49
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St. John's English Library President: Joanna Langhorne
Opening hours: Wednesday 14.30-17.30 Saturday 09.30-12.30
<https://facebook.com/menton>
<https://www.libib.com/u/stjohnsmenton>

The Anglican Chapel, Bordighera
The English Cemetery, Via del Camposanto, Bordighera

The British Association, Menton
Chair: Birgitt Nordbrink Tel #33 (0)4 93 28 10 02
The Association meets Wednesday mornings 10.00 to 12.00 in the Louvre
website <https://www.britishassociationmenton.org>

The Church of the Holy Ghost, Genova
Piazza Marsala 3, 16122 Genova, Italy
Chaplain: Revd. Canon Tony Dickinson
tel. #39 010 88 92 mobile: #39 324 559 4023
website: www.anglicanchurchgenoa.org

CROSS BORDER NEWSLETTER

MARCH 2024

ST. JOHN'S ANGLICAN CHURCH, MENTON

EUCCHARIST: - SATURDAY 2nd March - 5.00pm

EUCCHARIST then returns to its normal SUNDAY time of 10.30am

Celebrant: The Revd. Chris Parkman
Organist: Monsieur Benjamin Prischi

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THE ANGLICAN CHAPEL, BORDIGHERA

EUCCHARIST – 12 MARCH 2024 10.30am
Celebrant: The Revd. Chris Parkman

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LENT - EASTER

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THE ANGLICAN CHURCH OF THE HOLY GHOST, GENOVA

EUCCHARIST - EVERY SUNDAY - 10.30
HOLY COMMUNION or SHARED PRAYERS - WEDNESDAYS 12.30

Chaplain: Revd. Canon Tony Dickinson
email: chaplain@anglicanchurchgenoa.org

The Food Bank is open every Sunday and Wednesday after the Service

READINGS for SERVICES in MARCH 2024 - YEAR B

| | | |
|--------------------------------|-------------------------|------------------------|
| March 2 <u>Saturday 5.00pm</u> | 1 st Reading | Exodus 20.1-17 |
| Lent 3 | Psalm | 19 |
| Purple | 2 nd Reading | 1 Corinthians 1. 18-25 |
| <u>Fete du Citron 3</u> | Gospel | John 2.13-22 |
| March 10 | 1 st Reading | 1 Samuel 1. 20-end |
| Lent 4 | Psalm | 34. 11-20 |
| Purple | 2 nd Reading | Colosians 3. 12-17 |
| MOTHERING SUNDAY | Gospel | John 19. 25b-27 |
| March 17 | 1 st Reading | Jeremiah 31. 31-34 |
| Lent 5 | Psalm | 51. 1-12 |
| Purple | 2 nd Reading | Hebrews 5. 5-10 |
| | Gospel | John 12. 20-33 |
| March 24 | 1 st Reading | Mark 11. 1-11 |
| PALM SUNDAY | Psalm | |
| Red | 2 nd Reading | Isaiah 50. 4-9a |
| ALL AGE WORSHIP | Gospel | Mark 15. 1-39 |
| March 31 | 1 st Reading | Isaiah 25. 6-9 |
| EASTER SUNDAY | Psalm | 118. 1-2, 14-24 |
| Gold/White | 2 nd Reading | Acts 10. 34-43 |
| | Gospel | Mark 16. 1-8 |

**BAPTISMS, CONFIRMATIONS, MARRIAGES, FUNERALS
arrangements may be made by contacting the chaplain**

The Church of Englnd invites to Holy Communion all baptised persons who 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.

Reflections from our friend and former locum Revd. David Houghton.....

Daffodils are already giving glorious colour to our Kent garden. It's just in time to select a buttonhole for St. David's Day. 1st March is my 'saint's Day'. All of you used to the customs of Italy, Spain and France will be used to this tradition; those of us with a more Anglo-Saxon base might find it unfamiliar to celebrate our name in such a way. Yet, it is the name that gives me identity, substance, dignity. In order to crush any sense of the 'person' cruel tyrants and systems have substituted names for numbers.

I was given the name David by my parents and baptism sealed my name to be honoured for ever. I wish I had asked them why David was chosen. Maybe there was some unspoken connection or hint of what my parents desired in their child? I will never know. But I can trace the meaning and the associations of my name. It reminds me of King David and our Hebrew ancestors. It connects me with Wales and its culture. I am reminded that it is love that is the key to life. Each of us could make the same journey of discovery in the names we carry.

No one like us has ever previously existed and no one like us will ever exist again. I am unique.

So for me the month of March begins by honouring the name I bear. For all of us March closes on Easter Day. 31 days within the season of Lent and Easter. So, it is the perfect period for pondering the questions of 'why am I made?' 'what is God saying to me?', 'how is it with those I love?'. Maybe for you too?

David

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**“May the Lord make your love increase, and overflow for each other and for everyone else, just as ours does for you
(1 Thessalonians 3.12)**

CHURCH NEWS - PLEASE NOTE THE CHANGES

Fete du Citron/The Lemon Festival

St. John's Church will be closed on Sunday 3rd March during the Fete du Citron as the church is on the route where the Parade takes place. The Eucharist Service will therefore take place in Church on the Saturday - 2nd March at 5.00pm(17h00). Eucharist in March then returns to its normal Sunday time of 10.30am.

Eucharist – Bordighera English Cemetery Chapel Instead of the second Wednesday in the month the Eucharist will be celebrated on Tuesday 12th March at 10.30am by our Chaplain The Revd. Chris Parkman. Looking forward to seeing you.

Lent Course Chris is continuing a six-weekly Lent Course from 12.45pm to 2.15pm on Wednesdays. “ We use as a guide 'Saying yes to Life' by Ruth Valerio. It was the Bishop of Canterbury's Lent Book for 2020. 12 copies of the book have been bought which can be picked up in church for those who want to take part.”

Chris is also running the course by zoom on-line Tuesday evenings 6pm(18.00) to 7.15pm(19.15) for those who cannot make it all (or part) in person. “I hope this might mean some of our dispersed community might be able to join us – but they will need to source the book separately – and need to let me know their interest.” In the absence of Chris, Carolyn and Suzanne will guide the Lent Course.

Kermesse at St. John's - 16th March 2024 - 14.00-18.00

Come to an afternoon out at St. John's!

Delicious treats, upcycling workshops for kids, tombola and items for sale perhaps just the treasure you've been looking for.

At 4pm we'll host the first ever Great Menton Marmalade Contest submissions welcome!

To help make the event a success, we are looking for donations of quality items in a wide variety of categories – e.g. Bric à brac, toys, books, art, jams, jewellery etc. - and baked goods to sell.

All proceeds will go to support St. John's Church.

Thank you, everyone, we now have sufficient clothing donated!

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a day to remember. . . .

Thomas Cranmer - (1489-1556)

Born in Aslockton in Nottinghamshire in 1489, Cranmer was educated at Jesus College, Cambridge. He became a Fellow and was ordained in 1523, receiving his doctorate in divinity in 1526.

As a Cambridge Don, Cranmer came to the King's notice in 1529 when he was investigating ways forward in the matter of the proposed royal divorce. His rise was rapid. He was appointed Archdeacon of Taunton, made a royal chaplain, and given a post in the household of Sir Thomas Boleyn, father of Anne. In 1530 Cranmer accompanied Boleyn on an embassy to Rome and in 1532 he himself became ambassador to the court of Emperor Charles V. His divergence from traditional orthodoxy was already apparent by his marriage to a niece of the Lutheran theologian Osiander despite the rule of clerical celibacy.

Returning to England to become Archbishop of Canterbury, he was in a dangerous position. Henry VIII was fickle and capricious and Cranmer was fortunate to survive where many did not. Yet Henry seemed to have a genuine affection for his honest but hesitant archbishop even if he did (apparently in jest) describe him as the 'greatest heretic in Kent' in 1543. Four years later Henry died with Cranmer at his bedside and during the brief reign of Edward VI the archbishop now had an opportunity to put into practice his reform of the English Church.

He edited the *Homilies* (1547) and wrote those on salvation, good works, faith, and the reading of Scripture. He compiled the two Prayer Books of 1549 and 1552, and wrote the original 42 Articles of Religion (1552). But the young King's death after a reign of just six years brought Cranmer's phase of the English Reformation to a premature end. With the accession of Mary Tudor, a staunch Roman Catholic, to the throne in 1553, Cranmer knew that his life was in danger. He was imprisoned first in the Tower of London, then in the Bocardo prison in Oxford. Under great physical and mental pressure he several times recanted of his deviations from Roman doctrine. But at the last he re-found the courage and repudiated all his recantations before he was burned at the stake on 21 March 1556, first thrusting into the flames the hand that had signed his earlier recantations.

In later years it would become apparent that the seed Cranmer had sown had taken

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deep root and his 1552 Prayer Book (as amended in 1559 and 1662) clearly demonstrates his gift for both rhythmical fluency and memorable phrase. It was to become a lasting treasure of the English language and Cranmer's principle of liturgical worship in contemporary English has become a defining element of the Anglican Church.

. . . the day we remember Thomas Cranmer
is 21st March

CLOCKS GO FORWARD ONE HOUR

THE NIGHT OF EASTER SUNDAY . . .

. . . . 30-31 MARCH

WORLD DAY OF PRAYER
Prepared by the Christian Women of Palestine

The National Committee in Palestine works in conjunction with a wide variety of organisations that are connected to the Christian Church. Involvement with the movement since the 1950s has enabled Palestinian women to interact with over 100 countries, strengthening the Middle East presence and witness.

The invitation to write the service for 2024 was an opportunity to reflect on continuing challenging times, encouraging Palestinian Christian women to keep searching for a deeper understanding among all the people who share the land, trusting for and hoping in the humanity of one another.

As of 31 July 2019, 138 of the 193 United Nation member states have recognised Palestine as a state with observer status, allowing them to take part in general debates, and the Palestian flag now flies outside the United Nations.

Historic Palestine includes Bethlehem, Nazareth, the River Jordan and Jerusalem. The country is part of a large land mass connecting Asia, Europe and Africa known as the Fertile Crescent giving rise to its unique geography and geology. Palestine is 'The Land of Milk and Honey' and agriculture is a highly valued occupation with many Palestinians cultivating their own plots and gardens.

The theme of the World Day of Prayer Service this year is:

“I beg you, bear with one another in love”

Prayer for Peace

Dear Lord Jesus,

Today we pray for the women of Palestine whose ancestors walked with you in the desert, shared bread and fish with you in the hillside, waved palms for your entry into Jerusalem and touched the hem of your cloak to receive healing.

Palestinian women today face many difficulties which curtail their freedom as human beings and make living often dangerous and fearful.

We pray for peace
peace between beliefs
peace between heritages,
peace between political affiliations and peace between nations.

You have the power to open the eyes of those in authority and make them see that bombs and bullits only bring destruction and never harmony.

In the country of your birth, boyhood, ministry and death many are calling out for your intervention to bring your peace into their troubled lives and make all things new.

Amen

(by Maureen Colbert – Together in Prayer 2024)

THE SERVICE THIS YEAR TAKES PLACE
in the RUMENIAN ORTHODOX CHURCH, SANREMO
1 MARCH 16.00

WE LOOK FORWARD TO SEEING YOU

Life at St. James-the-Least

The Rectory, St. James-the-Least

On why pews are better than chairs

My dear Nephew Darren,

While it was good to see you when you visited us last Sunday, your casual suggestion to our churchwardens that chairs would be far more comfortable than our pews was not well received. You must remember that significant numbers in any congregation firmly believe that the more uncomfortable they are, the holier they must be. Pews, generally designed several centuries ago when legs were shorter and bottoms smaller, are conducive neither to comfort nor sleep – although Colonel Marchington achieves the latter unerringly every Sunday within minutes of arrival.

At least with pews, parishioners can make some pretence at kneeling, adopting that peculiar crouch only ever seen in church life. Attempt that with chairs and you are assured of sending the one in front sliding cross the floor with a shriek any banshee would be proud of. Chairs may be all very well in your own church, so you can create space for the delights of liturgical dance and baby clinics, but we prefer something more immovable. Little Miss Thrupp has, over the years, created something of a nest where she sits, quietly bringing in cushions, travelling rugs and her own supply of books and peppermints – although we did have to draw the line at the primus stove, since it encouraged Major Hoare to install a drinks cabinet in his pew.

Pews, unlike rows of chairs, also create territorial behaviour. If a visitor should sit in a pew where regulars have sat for the last 50 years, it is regarded as if it were the invasion of Poland. One innocent family once chose the pew where generations of the Psmith family have sat since dinosaurs roamed the land. The Psmiths had no intention of ceding territory peacefully and so for the whole of Mattins, one pew which should have held 6 people sat 9. When they stood to sing, the line exploded into the aisles on both sides, returning to their compressed state, necessitating staggered shallow breathing when re-seated.

I will concede, however, that we made one mistake some years ago when the pews were re-varnished without having been fully cleaned first. The result is that every time the congregation stands, the organ is drowned out by the sound of tearing, while coats and jackets reluctantly part company with wood.

No, your congregation may relax in the luxury of padded chairs, but we will stoutly maintain our holy discomfort.

Your loving uncle Eustace

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EASTER BISCUITS

| | |
|----------|-----------------------------|
| 4oz/100g | softened butter |
| 3oz/75g | caster sugar |
| 1 | egg, separated |
| 7oz/200g | plain flour |
| ½ tsp | mixed spice |
| ½ tsp | ground cinnamon |
| 2oz/50g | currants |
| 1oz/25g | mixed candied peel, chopped |
| 1-2 tbsp | milk |
| | caster sugar for sprinkling |

Pre-heat the oven to 200°C/400°F/Gas 6. Lightly grease 3 baking sheets. Put the butter and sugar into a bowl and cream together until light and fluffy. Beat in the egg yoke, sift in the flour and spices and mix well. Add the currants and mixed peel and enough milk to make a fairly soft dough. Knead the mixture lightly on a lightly floured surface and roll out to a thickness of ¼ inch (5mm). Cut into rounds using a 2 ½ inch fluted cutter. Place on the prepared baking trays. Bake in the pre-heated oven for about 8-10 minutes. Remove from the oven, brush the biscuits with the lightly beaten egg white, sprinkle with a little caster sugar and return to the oven for another 4-5 minutes or until pale golden brown. Lift on to a wire rack to cool. Store in an airtight container.

HAPPY EASTER
to
all our readers

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and God created laughter

If the house is immaculately clean and tidy,
the laundry is all washed.

The whole family are sitting round the table talking to one another,

Then definitely -

The internet is down, and nobody's phone is working!

Six reasons why English is weird:

- 1) The bandage was wound around the wound
- 2) The farm was used to produce produce
- 3) The dump was so full that it had to refuse more refuse
- 4) Since there is no time like the present, he thought it was time to present the present
- 5) When shot at, the dove dove into the bushes
- 6) I did not object to the object

^^

A clergyman who was given a flowery introduction began his reply by saying, 'May the Lord forgive this man for his excesses, and me for enjoying them so much'.
James Simpson, Holy Wit

^^

Children have an uncanny way of reducing the inesplicable to their own terms. A child explaining how God creates people: 'He draws us first, then cuts us out.'

^^

What did the north wind say to the east wind?

Let's play draughts.

JUST A MINUTE

WHAT DO YOU THINK of the crucifixion?

The Emperor Constantine made the cross his symbol for military conquest. The Koran says Jesus' crucifixion never took place. Jesus was too good a man to suffer such shame. Jesus himself said he came 'to give his life a ransom for many'.

Simon Peter, the first leader of the Jesus Movement, gave it to Christian slaves as an example of how to face suffering. 'When they hurled insults at Christ, he did not retaliate...He entrusted himself to him who judges justly'.

Jesus' closest friend, John (an eyewitness) says: 'If we walk in the light, the blood of Jesus, God's Son, purifies us from all sin'. Paul says the cross is a proof of God's love for us, in that 'whilst we were yet sinners, Christ died for us'. Isaac Watts found that a good look at the cross was a blow to pride. 'My richest gain I count but loss, and pour contempt on all my pride'.

To me, the cross is my only hope of heaven.

1 peter 2.22, 1 John 1.7, Romans 5.8, New International Version.

Gordon Harmon (1914-2002)

**If I ascend to heaven, You are there,
If I spread out my wings towards the morning
Or dwell in the uttermost parts of the sea,
Even there Your hand shall lead me,
and Your right hand shall hold me.**

(Psalm 139. 8a, 9, 10)