

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

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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 10.00-12.00 in the Louvre  
 website: <https://www.britishassociationmenton.org>

**CROSS BORDER NEWSLETTER**

**SEPTEMBER 2024**

**ST. JOHN'S ANGLICAN CHURCH, MENTON**

**EUCCHARIST - SUNDAYS 1<sup>st</sup>, 8<sup>th</sup>, 15<sup>th</sup>, September - 10.30am**

**Celebrant: The Revd. Chris Parkman**

**Organist: Monsieur Benjamin Prischi**

**MORNING PRAYER - SUNDAY 22<sup>nd</sup> September - 10.30 am**

**EUCCHARIST - SUNDAY 29<sup>th</sup> September - 5.00pm**

**Celebrant: Father Hugh Bearn**

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**THE ANGLICAN CHAPEL, BORDIGHERA**

**EUCCHARIST - WEDNESDAY 11 SEPTEMBER - 10.30am**

**Celebrant: The Revd. Chris Parkman**

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**SEASON of CREATION**

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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**  
 email: [chaplain@anglicanchurchgenoa.org](mailto:chaplain@anglicanchurchgenoa.org) – website: [anglicanchurchgenoa.org](http://anglicanchurchgenoa.org)

**READINGS for SUNDAYS in SEPTEMBER 2024**

1 <sup>st</sup> September	1 <sup>st</sup> Reading	Hosea 4.1-6
14 <sup>th</sup> after Trinity	Psalm	15
Green	2 <sup>nd</sup> Reading	Romans 8.19-25
Season of Creation 1	Gospel	Mark 7.1-8, 14-15, 21-23
8 <sup>th</sup> September	1 <sup>st</sup> Reading	Genesis 1.26-31
15 <sup>th</sup> after Trinity	Psalm	146
Green	2 <sup>nd</sup> Reading	Romans 8.19-25
Season of Creation 2	Gospel	Mark 7.24-end
15 <sup>th</sup> September	1 <sup>st</sup> Reading	Micah 7.1-7
16 <sup>th</sup> after Trinity	Psalm	116.1-8
Green	2 <sup>nd</sup> Reading	Romans 8.19-25
Season of Creation 3	Gospel	Mark 8.27 to end
22 <sup>nd</sup> September	1 <sup>st</sup> Reading	Jeremiah 11.18-20 - 4.3, 7-8a
17 <sup>th</sup> after Trinity	Psalm	54
Green	2 <sup>nd</sup> Reading	James 3.13-end
Season of Creation 4	Gospel	Mark 9.30-37
29 <sup>th</sup> September	1 <sup>st</sup> Reading	Numbers 11.4-6, 10-16, 24-29
18 <sup>th</sup> after Trinity	Psalm	19.7 to end
Green	2 <sup>nd</sup> Reading	James 5.13 to end
Season of Creation 5	Gospel	Mark 9.38 to end

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

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The Church of England invites to Holy Communion all baptised 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)

**NEWS NEWS NEWS NEWS NEWS NEWS**

**The Church** will be celebrating The Season of Creation this month and our chaplain Chris will be exploring Romans 8.19-25 in his sermons for three consecutive weeks, looking at different aspects: species loss, climate change and the people and organisations who work to care for creation and raise awareness. Not to be missed.

**Services in St. John's** Please note our chaplain Chris will be on holiday the last two weeks in September and that in his absence the service on **29<sup>th</sup> September** will be celebrated by **Father Hugh Bearn** - **at 5.00pm**

**The Chapel, Bordighera** The next service is on Wednesday 11<sup>th</sup> September at 10.30am - outside in the shade of the trees, weather permitting. Celebrant: chaplain Chris.

**St. John's on the Beach** The September meeting will be on Wednesday 4<sup>th</sup> September at 6pm. Come with your friends for a restful enjoyable evening together.

**Friday 6<sup>th</sup> September Jazz at St. John's** with MANU CARRÉ ET BEN PRISCHI 4TET around Duke Ellington - in church at 6.30pm.

**Annual General Meeting of St. John's English Library on Saturday 7<sup>th</sup>-September at 3.00pm in the Library.** As many members as possible are asked to come as a forum is needed for voting, otherwise the meeting will have to be repeated by the end of the month to meet the required statutes..

**St. John's Library** It continues to be open on Wednesdays 14.30-17.30 and Saturdays 09.30-12.30.

**Saturday 14<sup>th</sup> September** 'Forum des Associations' taking place in the Library all day. Volunteers needed.

**Children's English Reading Group with Arabella Isca** arabella.isca@gmail.com  
Classes recommence on Tuesday 10<sup>th</sup> September

**French Classes with Regine Dedonder** continue on request. Please contact Regine by leaving a whatsapp message on #33 744802141 or email r.deder@gmail.com

**Backgammon** Following the success of the Scrabble mornings join us for Backgammon on Saturday mornings or Wednesday afternoons in the Library. (Strictly no gambling!)

## **Reflection from our chaplain Chris . . . . .**

To hope and act with creation

September 1<sup>st</sup> to October 4<sup>th</sup> is becoming increasingly well known as the Season of Creation within the church calendar. Traditionally it is the time of harvest festivals, when we celebrate and give thanks for the yield of the land. Ending on 4<sup>th</sup> October when the church remembers St. Francis of Assisi, we are reminded of one of the greatest Christian advocates who knew and lived that God is God of all creation.

'To hope and act with creation' is the theme for this year's Season of Creation. The leaders of Christian churches have come together and written, 'Amid the triple planetary crisis of climate change, biodiversity loss, and pollution, many are beginning to despair and suffer from eco-anxiety. As people of faith we are called to live and hope inspired by our faith, the hope of the resurrection. This is not a hope without action but one embodied with concrete actions of prayer and preaching, service and solidarity.

Perhaps this anxiety is not something we feel strongly here in Menton. But maybe we have friends, children or grandchildren who do feel this sense of anxiety, either here or in other parts of the world. We are privileged if we are shielded from these fears. How will we support others with authentic hope?

We will be exploring what Christian hope looks like during the first three Sundays of September. I was struck of one image of hope I saw on the news just this week from the Pacific Islands Forum Leaders held in Tonga over these last few days. These islands are some of the most vulnerable places in the world to the effects of climate change and yet they have been amongst the smallest contributors to it!



Katy Watson/BBC

The image is of a street parade which took place near the meeting, with dancers representing the region, including Torres Strait islanders, Tomngans and Samoans. There were apparently various banners calling for action: 'We are not drowning, we are fighting'. Another said: 'Sea levels are rising – so are we.' I asked myself: but these dancers - they look joyful?

It turns out. this is their way of expressing hope in adversity. Joseph Sikulu, Pacific director of 350, a climate change advocacy group, said, 'A core part of Tongan culture is our ability to be able to continue to be joyful throughout our adversity. That's how we practice our resilience and to see and witness that, I think, is going to be important.

May we learn from these brothers and sisters to hold on to joy as we join in the hope of resurrection 'in concrete actions of prayer and preaching, service and solidarity.'

Blessing, Chris

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## **Season of Creation Prayer**

Creator God,

You entrusted our amazing world to us with its plentiful resources for all to share.

Forgive us that we have not taken better care of your creation and the times we have ignored the suffering of our global neighbours. We confess our selfishness, greed, neglect, and abuse have caused the climate crisis, loss of biodiversity, human suffering as well as the suffering of all our fellow creatures.

Forgive us when we have not tried to live in harmony with the world and have used more than our share of the earth's resources at the expense of others.

Help us each to live responsibly and to be mindful of the impact of our actions on others.

We ask that world leaders be filled with compassion and take measures to care for the whole of creation so that, together, we may become better stewards of this world and build a more just and sustainable future for all.

Amen

God in Music – Rev. Michael Burgess looks at great works of music

**'There is sweeter music here': The Bells**

When we hear church bells rung today, it is usually to announce Sunday worship or a wedding or a funeral. Had we lived in the Middle Ages, the whole of life would have been punctuated by the sound of bells. The movement of the sun across the sky would have told people when to wake and when to sleep, and the movement of bells in churches and monastery towers would have announced when to pray, when to worship, and to signal meetings, battles and warfare.

Bells have been called the internet of antiquity. The song 'Oranges and Lemons' is based on the bells of St. Clement that would ring when the ships arrived in harbour, and there was a special path from the docks through the churchyard of St Clement to the market to sell the cargo of fruit.

The bells punctuating the patterns of life like that have passed, but they still ring out to express moments of joy and moments of sadness. And not just in towers and belfries across the land. We can think of the special part bells play in lots of orchestral and solo compositions. There is the tremendous moment in Tchaikovsky's 1812 Overture when the bells of St Petersburg ring out to announce victory.

And at the other extremes, there are the muffled, distant, tolling bells of Debussy's piano piece, 'La cathédrale engloutie' – the sunken cathedral. In the 1970s many of us loved listening to Mike Oldfield's 'Tubular Bells', waiting for that magical moment when the bells finally rang out. And in our day and age, the popularity of the music of Arvo Part is due to its tintinabulation – the sound of bells permeating his compositions..

But as we celebrate the music of bells this month, let us focus on a work of Rachmaninov that is large in scale, but sadly neglected – his choral symphony, 'The Bells'. It is based on a poem of Edgar Allan Poe, translated by Balmont. Rachmaninov regarded it as the finest of his works, but it still has not found a regular place in concert programmes. That may be because of the forces involved – three soloists, a mixed chorus, and a very large orchestra.

Rachmaninov uses these forces with consummate skill. We hear the silver sleigh bells that herald life's beginning and the tenor voice rings out in high optimism as he sings of 'the promise that a dreamless peace foretells.' In the slow movement the soprano sings of the happiness and tender passion of wedding bells, mellow and gold in the air. Then follows an electrifying presto as the alarum bells sound out through the naked midnight sky. In the final movement the baritone sings of the end of dreaming that comes with the tolling bells of death. They lead to the quiet of the tomb, and the work ends in peace and tranquility..

From birth to death the bells mark out the passage of life. That is the message of Rachmaninov's wonderful symphony. It is the message of the bells we hear around us from church towers. In the concert hall and in the tower, they celebrate and mark out the events of this life. Wherever they ring, their sound will eventually die away, but not before reminding us that this world reaches out to a greater world and a worship which is all Amen and Alleluia.

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Organ Festival

Sacred Melodies from the land of Liguria

The 26<sup>th</sup> International Organ Festival closed with a concert in the Sanctuary of San Secondo, Ventimiglia on 25<sup>th</sup> August. A duet of young musicians – Luca Mariotti on trombone and Edoardo Mari on organ – performed music of composers in activity from the 18<sup>th</sup> century to the present day.

This concert was especially interesting as the organist played on the English 'Nicholson' organ (1868) which had originally been in our church of St. John's. When it was donated to the Sanctuary, which had the means and expertise to restore it, by mutual consent, the decorative frontage of the organ remained in the Chancel of St. John's as it bears a dedication plate dated 1927.

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**To a pupil from his school teacher . . . . .**

Your future lies before you  
like a path of driven snow,  
be careful how you tread it  
for every mark will show.

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It takes a village to raise a child.  
African proverb.

*Off to school . . .*

*or back to University . . . . .*

**... LET'S PRAY FOR THEM!**

Heavenly Father

We pray for our children

and young people.

Guide them and guard them

as they go off for the start of a new year.

For some it means a return to a familiar place,

For others it is a great adventure - a new beginning.

We pray that their school or university days

may be fulfilling and enjoyable,

with opportunities

for making friends

and broadening minds.

We pray that you will

be with them all;

keeping them safe;

encouraging them;

and filling them

with your Holy Spirit.

We pray these things

in the name of your Son,

our Saviour, Jesus Christ.

Amen

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

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

My dear Nephew Darren,

Your enthusiasm for attending training courses has until now baffled me. Why should you want to become a better preacher, when congregations only use the sermon for catching up on lost sleep? What more do you need to learn about time management than being able to recognise those fixed points of 12.30 for the pre-luncheon sherry and 6pm for a stiff gin? And what is the point of learning about how to lead Bible study groups when all you will end up discussing is who failed to provide flowers for the altar last Sunday?

But after this last week, dear boy, I take it all back. The bishop sent me on a week's pre-retirement course. Of course, he was dropping hints, but until I reach my century, I have little intention of relinquishing a vocation to annoying parishioners and frustrating the plans of bishops. What else, after all, is parish ministry about?

The first move is to arrive early, receive your room allocation and then discard it. Tour the whole establishment, find the best room and then unpack and make sure your dog is nicely settled in the centre of the bed, just in time for the arrival of the intended occupant. I naturally apologise effusively for my innocent mistake, begin to remove possessions and dog while hoping that he will excuse all the hairs in his bed. This ensures that he magnanimously offers to take your original room.

At the first session, you need to establish the ground rules – and with a course leader, who in my opinion, should still have been wearing short trousers, it was all too easy. You make it clear that you are extremely deaf and so all the lectures will, sadly, be wasted on you, you also add that you will need some time alone to prepare for a surfeit of funerals which inexplicably all came in the day before you left and that you also will need time out to exercise your dog.

By the end of that first session, you will have accounted for your absence for the rest of the week. In my case, it passed delightfully with gentle strolls in the grounds, visits to the local second-hand bookshops and much silent meditation in one's room. I attended the final session in order to congratulate the leader for his magnificent course, was effusive in my comments on those wretched evaluation forms and on my return wrote a letter of thanks to the bishop for having thought I was worthy of receiving pre-retirement training – while also noting that I was sure it would be of use when I begin to make plans for that happy event in a few decades time.

Your loving uncle,

Eustace.

A day to remember . . .

## John Chrysostom (347-407)

The literal translation of 'Chrysostom' is 'Golden Mouth'. Such was the power, eloquence and skill in John's preaching that during his time as priest in Antioch people began to call him by this nickname which was both descriptive and well deserved. His sermons were full of biblical exposition and practical application. He combined this with a flair for words and a fierce commitment to practical Christianity. His lifestyle matched his words. John's early ascetic life meant that he was as spiritually sensitive as he was linguistically eloquent.

Born in Syria, John started to live the ascetic life after his baptism. His desire for authentic Christianity led him into the desert, where he placed himself under the authority of an old Syrian monk for four years, before moving on to live in isolation in a cave for further two. Ill health finally forced him back into the city, and he was ordained priest in 386. During the twelve years he spent at Antioch he made great use of the skills of public speaking that he had learned as a youth, and was given special responsibility for preaching. His sermons were directed towards the instruction and moral reformation of a nominally Christian society. He was appointed a special assistant to the bishop, with responsibility for the poor of the city.

In 398 John was chosen to be Bishop of Constantinople. There was no reason to suppose that he did not welcome the move to a city which was the seat of power of the Eastern Emperor and which surpassed Rome in terms of authority and prestige. John was quietly whisked away from Antioch without he or his people being told of his election as Bishop of Constantinople to avoid popular demonstrations.

In Constantinople Chrysostom inherited an undisciplined clergy living in luxury. The disparity between the huge fortunes of the ruling class and the needs of the poor was often emphasized in his preaching. He instigated many practical works to redress the balance, which meant that in turn he was both loved and hated by the citizens of the city. The Emperor's wife, Eudoxia, took a particular dislike to his highlighting of the moral and practical aspects of Christianity.

The Empress incensed at John's preaching, erected a statue of herself outside the Church of Hagia Sophia to provoke Chrysostom. Charges were brought against him, alleging that he had called the Empress a 'Jezebel'. Other charges were concocted

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and brought against him but John refused to defend himself or tone down his preaching. The Empress had him exiled, but only to recall him a short time later when the city was hit by an earthquake. John never moderated his position, preaching against excess and continuing to rein in the worst excesses of the Church- He was made to walk the journey (of some 150-200 miles) and given no rest, and he died *en route*.

Chrysostom's flair for words is evident in his writing on prayer:

By prayer I understand not that which is found only in the mouth, but that which springs up from the bottom of the heart. Indeed, just as trees with the deepest roots are not broken or uprooted by a violent storm... so too, prayers that come from the depths of the heart, rooted there, ascend to heaven with confidence. They are not turned aside under attack from any distracting thought at all.

. . . the day we remember John Chrysostom is

13<sup>th</sup> September

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And God created laughter . . . . .

- what do you call a tiny mother? A minimum.
- what do you call fruit playing a guitar? A jam session.
- What do you call a priest who becomes an attorney? A Father-in-law.
- What do you call shoes that all spies wear? Sneakers.
- What do you call a pony with a sore throat? A little horse.
- What do you call a row of rabbits hopping away? A receding hare line.
- What do you call a camel with no humps? Humpfrey.
- What did the pirate say when he turned 80? Aye Matey.

(10)