

St. Barnabas' Church, Limassol
&
St Lazarus' Church, Pissouri
PARISH of LIMASSOL



Mazi Mas
February - May 2024

Lent

Lent may originally have followed Epiphany, just as Jesus' sojourn in the wilderness followed immediately on his baptism, but it soon became firmly attached to Easter, as the principal occasion for baptism and for the reconciliation of those who had been excluded from the Church's fellowship for apostasy or serious faults. This history explains the characteristic notes of Lent – self-examination, penitence, self-denial, study, and preparation for Easter, to which almsgiving has traditionally been added.

Now is the healing time decreed
for sins of heart and word and deed,
when we in humble fear record
the wrong that we have done the Lord.

(Latin, before 12th century)

As the candidates for baptism were instructed in Christian faith, and as penitents prepared themselves, through fasting and penance, to be readmitted to communion, the whole Christian community was invited to join them in the process of study and repentance, the extension of which over forty days would remind them of the forty days that Jesus spent in the wilderness, being tested by Satan.

Ashes are an ancient sign of penitence; from the middle ages it became the custom to begin Lent by being marked in ash with the sign of the cross. The calculation of the forty days has varied considerably in Christian history. It is now usual in the West to count them continuously to the end of Holy Week (not including Sundays), so beginning Lent on the sixth Wednesday before Easter, Ash Wednesday. Liturgical dress is the simplest possible. Churches are kept bare of flowers and decoration. Gloria in excelsis is not used. The Fourth Sunday of Lent (Laetareor Refreshment Sunday) was allowed as a day of relief from the rigour of Lent, and the Feast of the Annunciation almost always falls in Lent; these breaks from austerity are the background to the modern observance of Mothering Sunday on the Fourth Sunday of Lent.

As Holy Week approaches, the atmosphere of the season darkens; the readings begin to anticipate the story of Christ's suffering and death, and the reading of the Passion Narrative gave to the Fifth Sunday its name of Passion Sunday. There are many devotional exercises which may be used in Lent and Holy Week outside the set liturgy. The Stations of the Cross, made popular in the West by the Franciscans after they were granted custody of the Christian sites in the Holy Land, are the best known.

Contents

Message from the editor	4
New Priest	5
Services and Regular Meetings	6
Canon Theologian	8
Easter	11
Cyprus Public Holidays	12
MTS	13
Farewell to Bola	15
January fundraiser	16
New Altar Cloths	17
Images from 2023	19
Diocese of Cyprus & The Gulf	21
Thank You	28
Sad news	29
Visitors from Finland	30
Table Top sales	31
Regular events	32
Birthdays	33
Remembrance	34
Retreats	36
Vision Statement	39

A message from Christine Taylor



Our prayers have been answered and a new priest has been appointed for our Parish.

Make a note of the dates of services during Holy Week and also of the Cyprus Public Holidays in 2024.

Read all about our diocese, so much history and interesting facts also, a thought provoking article from John Holdsworth.

Rosemary is off on her travels once again but submitted an article on Remembrance before she left.

Dates and times of regular services and also of events that regularly take place in the church premises can be found in this magazine.

All this and so much more, I hope you enjoy this edition, I am sure we will be hearing from Rev Deborah next time.

Christine

The deadline for the next edition of Mazi Mas is **15th May 2024** please send information and articles to me as soon as you are ready. chrislen@cytanet.com.cy

A NEW PRIEST FOR LIMASSOL PARISH



Archbishop Hosam, acting Bishop of the Diocese of Cyprus and the Gulf, and the churchwardens of the parish of Limassol are pleased to announce the appointment of the Reverend Deborah Lee Moorgas, following the retirement of the Reverend Ian Nicholson in October 2023.

Currently priest-in-charge of two congregations in the Diocese of Natal in South Africa, Deborah also works as a marine insurance broker for an international company. She will take up her new post as parish priest of St Barnabas Limassol and St Lazarus Pissouri in April. A licensing service will be held at a date to be arranged.

Please pray for Deborah as she prepares for this new adventure in ministry, and for the people of the parish of Limassol.

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ST BARNABAS ANGLICAN
CHURCH LIMASSOL, CYPRUS



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CHILDREN
TEENAGERS
ADULTS



Contact us at
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Telephone +357 96 612 371



Dear God,

We praise you for your love and faithfulness. We thank you for your protection and care for our families. Thank you that you give us the power to love well; the wisdom to lead and teach our children. We know you're there for us; that you fight for our families today. You are Redeemer, Restorer, and Friend, we believe you have good in store. We confess, some days, parenting is tough. Many days we can feel anxious or overwhelmed. We ask that you would make us more like you, more aware of your constant Presence in our lives. Help us to release our children to You, so that You are free to fully accomplish all that You desire, in them, through them. Please fill our families with your truth and cover us with your favour.

To human view displayed:

from the Canon Theologian – John Holdsworth

I have been very struck by this unusual Christmas crib this year. It was assembled at the Lutheran Church in Bethlehem. Bethlehem is a largely Palestinian town situated in the occupied West Bank, and the crib is referencing the situation faced by fellow Palestinians in Gaza. The Pastor at the church writes: “In Gaza today, God is under the rubble. If Christ were to be born today, he would be born under the rubble. We see his image in every child killed and pulled from under the rubble.” I am reminded by this picture of how sanitised our Christmas cribs often appear. The original Christmas accounts in Matthew’s and Luke’s gospels are far from the sentimental representations we sometimes adopt.

But there have always been attempts to draw us back to those accounts and to attempt to relate them to present experience in our society. Some concentrate on the line in Luke (2:7) that there was no room at the inn, and so focus on today’s homeless and more widely on those who are excluded today from facilities that we might consider to be a human right, and necessities for human dignity. There are many people in our society for whom there is still no room at the inn: the poor who cannot afford it, those who are excluded because of their disabilities, and those whom we simply regard as too ‘other’ to be worth considering for a place at the inn. The implication is that most of us who attend churches are effectively the innkeepers, or perhaps the other guests who do not want our privilege disturbed. A carol written in the 1960s by Sydney Carter (who also wrote *When I needed a Neighbour*, and *Lord of the Dance*), *No Use Knocking on the Window*, was so savage in its accusation that it has been excluded from most modern hymnbooks.

No use knocking on the window/some are lucky some are not sir/We are Christian men and women/but we’re keeping what we’ve got sir.

Jesus Christ has gone to heaven/one day he’ll be coming back sir/in this house he will be welcome/but we hope he won’t be black sir.

Others concentrate on the squalor of giving birth in a stable amongst the straw and the manure and reflect on the irony that God chose to be present in our world in this way. Carols speak of a birth ‘away in a manger, with no crib for a bed’ or ‘in lowly cattle shed’. So often when we hear these sung by small children or accomplished choirs in College Chapels, we fail to be struck by the enormity of what they describe. The Welsh hymn sung at the traditional dawn service on Christmas

morning *O deued pob Cristion I Fethlem yr awrhon* (Let every Christian now come to Bethlehem) goes out of its way to describe the 'coldness' of the event. *Heb le yn y llety, heb aelwyd heb wely, Nadolig fel hynny gadd hwn.* (With no place at the inn, without a hearth and without a bed – that was the sort of Christmas birth he had). Hearth, in Welsh culture, summons up so much more than 'fireplace'. It describes the warm focus of family life, the place of friendly gathering, a place of belonging, the area around which a home is built. Indeed the expression 'hearth and home' is sometimes heard in English as well.

The Bethlehem Lutheran crib introduces a further element: the incredible contrasts that it suggests. We see the gentleness and vulnerability of a small child surrounded by violence and destruction. We imagine the great joy of bringing new life into the world contrasted with the danger that a small vulnerable child faces in the midst of a war zone. We see the world of adults contrasted with the simple and innocent world of children. Matthew's account references these kinds of ironies and contrasts in two ways: one intentional and one less so. The intentional one is the story of Herod who decrees that all children in Bethlehem should be killed lest anyone grow to be a threat to his power. The more inadvertent one is the reference back to Isaiah 7:14, "A virgin shall conceive and bear a son, and he shall be called Emmanuel which means God is with us," (1:23). Matthew's chief concern is with the status of the mother, who in the Greek version of the Old Testament that he quotes is described as a virgin. In the original Hebrew it would be truer to describe her simply as a young woman but that is not the point for Isaiah in any case. He is writing for people under siege in Jerusalem from foreign armies. There is little food, and disease is rife, people are dying and everything looks hopeless. The prophet's message is one of encouragement. He points to a new birth in the city and says this is evidence that God is present with his people, and so they should have hope. That bears an uncanny resemblance to the situation in Gaza.

We are used to the events of Holy Week being given contemporary reference. Bishop Timothy Rees's famous hymn, *O Crucified Redeemer*, is a good example.

Wherever love is outraged/wherever
hope is killed/where man still wrongs his brother man/thy Passion is
fulfilled. /We see thy tortured body/we see the wounds that bleed/where
brotherhood hangs crucified/nailed to the cross of greed.

The Iona Community founder George Macleod is often quoted in similar vein.

“I simply argue that the cross be raised again at the centre of the marketplace as well as on the steeple of the church. I am recovering the claim that Jesus was not crucified in a cathedral between two candles, but on a cross between two thieves; on the town garbage heap; at a crossroad so cosmopolitan that they had to write His title in Hebrew and in Latin and in Greek; at the kind of place where cynics talk smut, and thieves curse, and soldiers gamble. Because that is where He died. And that is what He died about.”

The Gaza crib reminds us that Jesus was not born in a church Christmas crib, but was born to helpless parents, in squalor and danger, to a world that from the outset was hostile and that forced him and his family to be refugees; and that offered little prospect of worthwhile life. Yet he was recognised by ordinary folk, tending their sheep as well as by astrologers who saw his destiny in the stars. And he changed our world. And the Gospel writer, Matthew, wrote to convince us, even us, that God is still with us, is still our source of hope and life, is still the standard by which we judge the affairs of humankind, and is with us till the end of time.



Photo credit: Munther Isaac

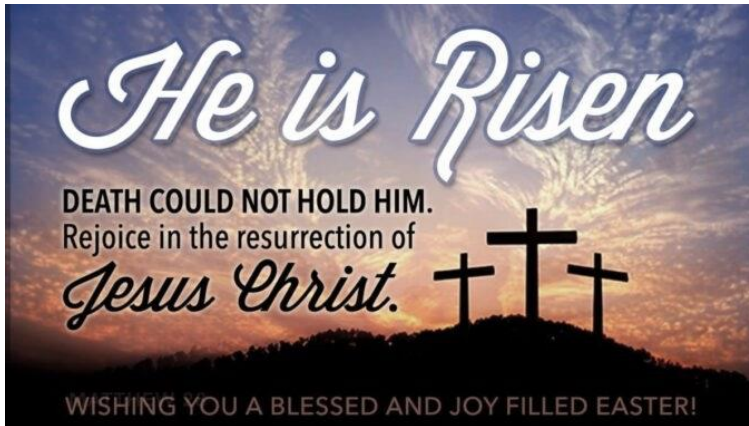
Special Services

In 2024 Easter Sunday is on **31 March**. The week leading up to Easter is called Holy Week. The date of Easter Sunday varies from year to year. It is celebrated on the first Sunday after the full moon, on or after 21 March.

Ash Wednesday	14 th February
Lent	14 th February – 30 th March
Mothering Sunday	10 th March

Clocks go forward 10th March (2.00am)

Palm Sunday	24 th March
Maundy Thursday	28 th March
Good Friday	29 th March
Easter Sunday	31 st March



Cyprus Public Holidays 2024

Date	Day	
18 Mar	Mon	<u>Green Monday</u>
25 Mar	Mon	<u>Greek Independence Day</u>
1 Apr	Mon	<u>National Day</u>
1 May	Wed	<u>Labour Day</u>
3 May	Fri	<u>Orthodox Good Friday</u>
5 May	Sun	<u>Orthodox Easter Sunday</u>
6 May	Mon	<u>Orthodox Easter Monday</u>
24 Jun	Mon	<u>Orthodox Whit Monday</u>
15 Aug	Thu	<u>Assumption Day</u>
1 Oct	Tue	<u>Cyprus Independence Day</u>
28 Oct	Mon	<u>Ochi Day</u>
24 Dec	Tue	<u>Christmas Eve</u>
25 Dec	Wed	<u>Christmas Day</u>
26 Dec	Thu	<u>2nd Day of Christmas</u>

Mission to Seafarers

Blessing shoe boxes on 3rd Dec

65 gifts in total were donated from
St Barnabas' Church



January 2024

Dear Friends,
I just wanted to say a Huge
Thank You for the wonderful
gifts that you have given to the
Mission to Seafarers here in
Limassol.

This year we collected 176
Christmas Shoe boxes during the
month of December. These have
been distributed to the

Seafarers that have come into the Ports of Limassol and Larnaca.

One seafarer that I handed a present too was deeply touched. He looked at me and said that he has been at sea for many years, and this was the first present he has received while at sea!

Volodymyr, another seafarer that was given a gift, even emailed me to give his heartfelt thanks to those who have donated! He was deeply appreciative of these kind and generous gifts.





From the smallest item that was put into a shoe box to the largest item. You have brought smiles and happiness to seafarers that often feel forgotten about.

Thank you for the love, support, and kindness that you have shown!

Revd John Attenborough
Regional Director, Middle East and South Asia & Chaplain to the Cyprus Ports
The Mission to Seafarers
PO Box 71151
Limassol – 3010
Mobile - 99 539144.

Dear Lord, I am praying for all the sailors who are facing the challenges of the sea. I pray that You would grant them emotional stability and resilience amidst the storms they encounter.

Lord, fill their hearts with peace and calm their minds in the midst of uncertainty. Strengthen them with Your Spirit, that they may face every trial with courage and faith. Guide them in their decisions and protect them from any harm or danger they may encounter. Lord, be their anchor in the midst of the waves, and may they experience Your presence and peace in abundance.

In Jesus Name I pray. Amen.

Farewell to Bola



Sunday 14th January we bid farewell to our friend Bola He is returning to Nigeria to be with his wife, Ruth and his three children after being away for almost six years. He was a true Christian and encouraged many other Nigerian friends to come and worship with us at church, he sent out daily prayers to many of us, he was one of our team who performed sacristan duties, he helped with other tasks whenever he could. He will be missed but we wish him well and hope that he has a safe passage back to his family.



Esther 5
Emmanuel 9
Philip 7



„O God, our heavenly Father, whose glory fills the whole creation, and whose presence we find wherever we go: preserve those who travel; surround them with your loving care; protect them from every danger; and bring them in safety to their journey's end; through Jesus Christ our Lord. Amen.“

January fundraiser

What a great morning we had on 23rd January with our coffee morning and sale. Almost 50 people turned



up to enjoy a morning of fun and fellowship, the sale went extremely well and the atmosphere in the church hall was amazing. Friends both old and new turned up, refreshments were enjoyed and

many of them went home with a raffle prize and a sales bargain. Thank you to everyone who helped and supported this event. The best news is that we raised €710 for church funds. When is the next event was hward several times!! Watch this space



New altar cloth



The new altar cloth was blessed by Rev John Attenborough on Sunday 3rd December, the beginning of Advent. We were delighted to receive this gift from Rev norma and she sent the following message- Thank you Nora for the photo of the Purple array at St. Barnabas which will please our Seamstress at St.

Columbas here in Anfield, Liverpool and Bob for measurements and delivery arrangements. It's been my pleasure in thanksgiving for all St. Barnabas has meant to me these last 27 Winters many of which I was able to bring Parishioners when I was an Incumbent. I look forward to this my next visit in January 2024.



Greetings for Christmas to you all. Rev. Norma.

It was such a delight to have Rev Norma back in Cyprus and worshipping with us on January 14th, we look forward to enjoying her company and occasionally having her lead our services over the next few months.



WEDDING IN CYPRUS?

Church Beach Hotel Mountains
*Would you like a Church Wedding or to Renew your vows
or have your beautiful location Wedding Presided over or
even just a blessing?*



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St Barnabas Anglican Church - Limassol - Cyprus
www.stbarnabas-cyprus.com

Images from 2023





The Anglican Diocese of Cyprus and the Gulf: a brief history

Established in 1976, the Anglican Diocese of Cyprus and the Gulf is one of the four dioceses that make up the Province of Jerusalem and the Middle East. In 1984 the diocese established companion links with the Diocese of Exeter in England and in 2005 with the Diocese of Thika in Kenya. In addition to its many parishes, the diocese is also host to a substantial and growing Mission to Seafarers presence as well as a thriving Retreats Ministry.

The history of the Diocese of Cyprus and the Gulf is a catalogue of the determined, from founder-Bishop Leonard Ashton (whose first office was a typewriter in the boot of his purple Morris Minor) to incumbent Bishop Michael Lewis, enthroned in 2007, whose focus on vocation has included the ordination of women (since 2010)—the only diocese in the Province to do so.

Originally conceived as a dual-structure diocese with parallel synods and boards of finance, Cyprus and the Gulf were properly unified in 1980 and soon gained new diocesan offices in Nicosia—and two cathedrals.

The church buildings that became St Paul’s Cathedral in Nicosia and St Christopher’s Cathedral in Bahrain predate the diocese. St Paul’s Church was completed in 1885 at a cost of some £1,200 (although the belfry remained without bell until the 1930s) and re-hallowed as diocesan cathedral on 15 May 1981 by Bishop Leonard Ashton. St Christopher’s Church was built in 1953 on land generously donated by Sheikh Salman bin Hamad al Khalifa, its Persian stained-glass windows a gift from the British Political Resident at Bushire, in present-day Iran. St Christopher’s became a pro-Cathedral in 1982, elevated to cathedral status by an Episcopal Mandate and Declaration, signed on 23 April 1986 by Bishop Harry Moore.

Cyprus...

When the British first arrived in Cyprus in 1878, responsibility for the Anglicans lay with the Bishop of Gibraltar, the Right Reverend Charles Sandford, for whom an important priority was advancing “mutual understanding between our Church and the Orthodox Churches of the East” (H. Knight, *The Diocese of Gibraltar*).

In Larnaca that December, Bishop Sandford celebrated “Divine Service in an iron building”—after which efforts were made to raise funds for the construction of a church (F. Christofides, *A Small but Suitable Church*). The small Byzantine-style church of St Helena, built by the Greenwood family in 1906 to a design by George Jeffrey (of St Barnabas Limassol and St George Jerusalem fame), was demolished in 1978. Replaced by a block of flats with a space for worship, the new structure contains part of the altar and a window depicting St Helena from Jeffrey’s original church. The promotion of interdenominational and interfaith relations has been a defining feature of the diocese from the outset. Ammochostos—one of currently six Anglican parishes in Cyprus—was for more than a few years home to the Middle East Council of Churches (MECC), which moved its office from Lebanon in 1974 to continue its work across the Churches on various issues including relations with Islam. Housed in a monastery leased from the Greek Orthodox Church, the MECC benefited from an Anglican-funded accommodation block next door that completed the infrastructure required to operate a Christian conference centre. The parish of Ammochostos now worships at Deryneia and Famagusta as well as Ayia Napa.

St Andrew’s in Kyrenia, built in 1913 on land donated by Scottish mine-owner George Houston, began as a two-room church. Twenty-four Greek Orthodox and nine Anglicans attended the inauguration. In 1949 funds for an extension were provided by Mr and Mrs B C Petrides, whose son, RAF Ft Lt Basil Petrides, died in the Second World War. The Hermitage, which serves as the parsonage, was built in 1945 by Father Ambrose Williams, a recluse who rarely attended St Andrew’s.

The much-extended church of St Barnabas in Limassol bears further testament to the welcoming of other denominations. The site, purchased by the Society for the Propagation of the Gospel in Foreign Parts in 1912, has undergone considerable work over the past century. The roof leaked from the outset and was replaced entirely in the 1990s, while stained-glass windows have gradually come to replace the plain originals. Other additions include the installation of a new organ (2004) and a south-side extension (2013). As well as English-speaking Anglicans, the church now hosts congregations worshipping in several other languages.

At 6,000 feet above sea level, inclement weather posed a challenge to the construction of St George-in-the-Forest at Troodos, built over three

summers from 1928-31. The majority of services held were military, with summer congregations bolstered by the arrival of government officers escaping the heat for “the season” of 13 Sundays. The church has recently undergone significant work, including the provision of disabled access.

Back at sea level in the coastal district of Paphos, St Antony’s—a beautiful Orthodox church with seating for just 25—was made available for Anglican worship by Bishop Chrysostomos in the 1970s. Subsequently outgrown, Anglicans joined Roman Catholic worshippers in also using the Orthodox church of Ayia Kyriaki Chrysopolitissa, sometimes referred to as the Church by St Paul’s Pillar. Two further congregations have been established in Paphos District, in more flexible, modern spaces: St Stephen Tala and St Luke Prodrumi near Polis.

Cyprus is also home to the Diocesan Retreats Ministry, which runs *Katafiyio*—the Diocesan retreats house in the village of Kapedes in Nicosia District. Established in 2004, the Retreats Ministry seeks to provide spiritual refreshment to people across the diocese and wider province, including individually guided retreats for 1-8 people.

...and the Gulf

In the aftermath of the 1990 invasion of Kuwait, St Christopher’s Cathedral in Bahrain was an important place of solace for lay people and military alike. A plain wooden cross that had been part of the RAF chaplain’s makeshift camp chapel during the conflict is housed there.

The cathedral has hosted guest fellowships since the 1960s, including congregations of the Coptic Orthodox Church, the Indian Pentecostal Church, the Church of South India, and the Mar Thoma Church, with still more joining since the addition of new facilities in the 1990s. The Ecumenical Conference of Charity, established in 1997, helps migrant workers in need and provides ministry in prisons and hospitals. Like many Gulf churches, St Christopher’s offers services on Fridays and Saturdays, in addition to those on Sunday. Worship also takes place at Awali. At St Christopher’s, Tamil Anglican liturgy is celebrated.

In the early days of the oil industry in Kuwait, Christian worship took place in a Nissen hut—until 1956, when the Kuwait Oil Company built a church in Ahmadi named St Paul’s, after the only apostle known to have visited Arabia. Stained-glass windows from the Church of St Peter Chesil

in Winchester, England were added in 1966. In line with the Church constitution, the council reflected the delicate balance of worshippers (66.5% with Church of England origins, 19% Church of Scotland, 9% Methodist, 2% Baptist, 1.5% Congregationalist and 2% Other, according to the 1955 electoral roll), alongside a committee representing the English-speaking, Assyrian, Malayali, Syrian Orthodox, and Telugu congregations.

The first Diocesan ordination was at Ahmadi—that of the Reverend Clive Windebank, priested in 1979.

During the Iraqi invasion of Kuwait in 1990, several members of St Paul's congregation were held hostage, including the Reverend Michael Jones and his wife, Jean. At the end of the war, work to repair the church and rebuild congregations went hand in hand. The first Mandarin-language services were held in 2007. On the interfaith scene, a Muslim-Christian council was established in the State of Kuwait in 2009.

Anglican worship in Baghdad, Iraq, began with the establishment of a British protectorate in 1920, in what had been an Ottoman guardhouse. After that building was demolished in the 1930s to make way for a bridge over the Tigris, its replacement was the Mesopotamian Memorial Church of St George, completed in 1936 and built in memory of the 41,115 British soldiers who died in the region during the First World War. Alongside regular Anglican worship in English it housed other denominations, including an Arabic-language group.

When St George's was closed and looted following Iraq's invasion of Kuwait, an Iraqi Christian looked after the church and its compound. In 2003, the Foundation for Relief and Reconciliation in the Middle East began to use St George's as a centre for food distribution and other relief work, and in due course established a medical clinic. Latterly a professional kindergarten was organised by the parish priest, and an extensive three-storey diocesan primary school has now been built.

The Anglican Centre in Qatar, opened in 2013 and home to the Anglican Church of the Epiphany, is an example of a different approach to the hosting of Christian congregations in the Gulf. Its compound sits within an extensive religious complex that has been described as "a village of

Christian communities and a remarkable expression of Pentecost faith in an Islamic state” (*M. Rhodes*). The Church of the Epiphany holds Anglican services in Tamil, Marathi and Igbo as well as English, while on a Friday, the principal day of worship, the Centre as a whole serves around 85 different Christian groups, totalling some 14,000 worshippers from 63 countries.

Holy Trinity in Dubai hosts an even greater number of Friday worshippers—around 16,000 from 120 denominations and fellowships. The boldly modern church was built by volunteers in 1969 on land gifted by His Highness Sheikh Rashid bin Saeed al Maktoum, who laid the foundation stone. Holy Trinity was expanded in the 1980s and 1990s and again in 2001.

Dubai is also home base for Mission to Seafarers (MtS) in the Gulf and South Asia. With 17 ports in the UAE alone, MtS offers practical, emotional and spiritual help to thousands of seafarers. Crew abandoned on ship by bankrupt or criminal owners are visited by chaplains, who can provide seafarers with home comforts and contacts for legal advice. The Mission also operates port-side clubs, offering seafarers a space to socialise and internet facilities to reconnect with family, as well as advising those attempting to secure unpaid wages. MtS also operates in Cypriot ports such as Limassol and in the port in Bahrain.

St Martin Sharjah, the local place of Anglican worship before the construction of Holy Trinity, was originally established as the British Garrison Church in 1926—and occasionally rendered inaccessible when a high tide submerged the tarmac access road. Demolished in the 1980s, the church was rebuilt in 1997 on land generously provided to the Christian community by His Highness Sultan bin Mohammad al Qasimi.

Christ Church Jebel Ali, consecrated in 2002, serves Christians living in the southern areas of the Emirate of Dubai. Its compound lies in a complex that houses churches of other denominations, as well as the UAE’s only Sikh gurdwara.

The present St Luke Ras al Khaimah was constructed on land kindly donated by the then Crown Prince of Ras al Khaimah, Sheikh Saud bin Saqr al Qasimi. The foundation stone was laid by Bishop Michael in 2009. St Nicholas Fujairah has yet to build a church of its own, following an

original offer of land for Christian worship by His Highness Sheikh Hamad bin Mohammed Al Sharqi.

The history of the Anglican Church in Abu Dhabi begins on 13 May 1962, when the Archdeacon of Eastern Arabia and the Gulf, the Venerable Alun Morris, was granted an audience with His Highness Sheikh Shakhbut bin Sultan al Nahyan. *“After a pleasant interview with the Sheikh in his desert fortress, he offered to us a plot of 40,000 square feet and left us free to choose the site. In the afternoon we selected a central position on the sea front...”* (Quoted in E. Henderson, *A History of St Andrew’s Church*)

Amidst the rapid building of Abu Dhabi, St Andrew’s Church emerged. Its formal dedication in 1968 was attended by His Highness Sheikh Zayed bin Sultan al Nahyan, who stood beside Archbishop Campbell McInnes as he knocked on the door of the church and stayed to hear the Archbishop’s address in Arabic. Although the church was well designed and beautifully furnished, the fast-expanding congregation of St Andrew’s soon outgrew its facilities. A request that the church should move to accommodate government development plans was therefore also an opportunity to scale up, including providing accommodation for churches and priests of certain other traditions. A St Andrew’s Centre foundation stone was laid in 1982 by the Archbishop of York, the Most Reverend Stuart Blanch, and contains a scroll signed by him and members of the congregation. The church was formally dedicated by the Right Reverend Harry Moore, Bishop of Cyprus and the Gulf, in 1984.

The Sultanate of Oman officially recognises the Roman Catholic and Orthodox Churches – and a joint enterprise, known locally as the Protestant Church in Oman, historically overseen and guaranteed by the Reformed Church of America (RCA) and the Anglican Diocese of Cyprus and the Gulf acting in partnership. Over the years, His Highness Sultan Qaboos has allocated land in the vicinity of Muscat at Ruwi and subsequently Ghala, as well as Salalah and Sohar in a more distant part of the country. The RCA and the Anglican Church are also intimately involved in the Al Amana Centre, which fosters dialogues and interchange between Christians and Muslims, in a Sultanate whose Ibadi tradition of Islam ideally suits it to offer a confident location for hospitality and encounter.

This brief history of the Diocese of Cyprus and the Gulf properly concludes in Yemen—whose people’s ongoing suffering mirrors that of so many in the region, while also providing hope for reconciliation, interfaith dialogue and understanding.

From long before the mid-nineteenth century, when Aden was a major staging post for the British merchant navy (complete with a scaled-down Big Ben), to the Second World War when it was the second-busiest port after New York, Yemen was home to a significant number of Christians, with four Anglican and a number of Roman Catholic churches. When North and South Yemen were united in 1990, the diocese redoubled its efforts to effect the restoration of church property and to enable Christian worship—efforts supported by a fatwa issued by the Grand Mufti of Yemen, Sheikh Ahmed Mohammed Zabarah, to Bishop John Brown:

In the name of Allah.

I hereby issue my formal religious rule stating that there is no objection for the church in the city of Tawahi, Aden, to continue conducting religious services, and to allow it to be renovated. It is our duty to allow members of the Christian community to exercise their religious rites, and to worship in their churches, as it is the case in our mosques and Islamic centres all over the United Kingdom and the rest of the Christian world.

The diocese decided not to renovate the church in Crater, which had been used as a police headquarters and acquired a negative reputation. Instead Christ Church near Steamer Point, built in 1864 and of which Queen Victoria was a benefactor, was retained and a medical clinic established.

The church was looted during the civil war beginning in 1994 but opened again in 1996 after restoration. The medical facilities became Ras Morbat Eye Clinic—an important resource that also provides training. It was formally opened, and the restored church was dedicated, by Bishop Clive Handford. The compound’s long-serving administrator is a devout Muslim who has worked tirelessly to keep the clinic functioning through the violence of civil war and the incursions of Al Qaeda and ISIS. Supporting the clinic’s work in Yemen is a major priority of the Diocese of Cyprus and the Gulf

German Church Donation



Christiane Sotiriou, Treasurer, and Helmut Schwalbe, Pastor of the German church that uses our church for their services.

A generous donation of 400 euros to put toward the upkeep and maintenance of our church

An email from Deb Graham:



Thank you all for your generosity and that of your congregations.

It was my pleasure to deliver 83 stockings/parcels to the children at Kofinou Camp on Friday.

May you all have a peaceful and blessed Christmas.

Best regards,

Deb

Sad News

From Nora

Some of you will remember Athena Cannock from days gone by. I remember getting to know her a little better when we spent time together at the Mission to Seafarers many years ago. A lovely lady indeed. After having suffered a stroke three weeks ago, she is now at peace, in the loving arms of our Heavenly Father. We offer our sincerest condolences to David and all those who mourn her loss. Athena will be laid to rest at the Erimi British Cemetery tomorrow, 15 December, at 12.30pm followed by refreshments at Theos opposite Kolossi Castle

A vertical rectangular graphic with a blue sky and white clouds background. At the top, the text "REST IN PEACE" is written in a light blue, serif font. Below this is a circular inset image of a stone church building with a cross on its facade. To the left and right of the circle are two white doves in flight. Below the circle, the text "ST BARNABAS CHURCH, LIMASSOL" is written in a dark blue, serif font. Underneath that, in a smaller, lighter blue font, is "Celebrate the life of your loved one". Further down, in a very light blue font, is "To find out more about Church Funerals or Graveside Funerals". At the bottom, in a dark blue font, is "Please contact us at", followed by the website "www.stbarnabas-cyprus.com", the email "chaplain@stbarnabas-cyprus.com", and the telephone number "+357 96 612 371".

REST IN PEACE

ST BARNABAS CHURCH, LIMASSOL

Celebrate the life of your loved one

To find out more about Church Funerals or Graveside Funerals

Please contact us at
www.stbarnabas-cyprus.com
chaplain@stbarnabas-cyprus.com
Telephone +357 96 612 371

Visitors from Finland

We were truly blessed in December to have visitors from Finland staying in our Chaplains House and using the church on Saturday afternoons to worship with members of their congregation living in and around Limassol.

One evening I was in church with just the three of them, we stood by the altar with just one light on and Jarkko started to sing, it was the most wonderful sound and a truly a memorable experience.



**Jarkko Lavaste – Cantor and Organist
with his wife Sirda Hakkarainen**

On 23rd December they held a Carol Service and although it was all in Finnish it was good to join in, some of the music was familiar, if not the words. Jarkko played the organ and led us in the singing.

Taru Savelius Latvus - Pastor



Table Top Sales



- Are you are struggling to make ends meet?
- Do you have unwanted items cluttering up your home?
- Are you raising funds for a charity or community group?

Cost is €12.50 for a pitch the length of one long table. A limited number of tables are available for hire at an additional cost of €5 per table. These have to be pre-booked.

Remember you are helping the environment by recycling things rather than consigning them to a landfill site.

Buyers you can pick up bargains. Previous items for sale have included art, baby items, books, bric-a-brac, DVDs, household goods, jewellery, small collectible antiques, good quality new and second-hand clothing, handmade crafts, pre-loved treasures, toys, yummy home baking and much more besides.

Free car parking in various locations around the church grounds. Hot and Cold Refreshments, Bacon/Egg/Haloumi Bread Rolls and Homemade Cakes will be on sale in the church hall where you can be assured of a warm welcome.

Call Nora 99356451 or email nora.ananiades@cytanet.com.cy if you would like to reserve a pitch.

St Lazarus, Pissouri

The Anglican congregation of St Lazarus meets at the Amphitheatre in Pissouri at 6.00pm on the second Sunday of each month until further notice. Please speak to Stanley Hooper, Church Warden, for further information or visit their website www.stlazaruspissouri.org

Tuesday Prayer Group

This group meet in St Barnabas Church at 9.30am each Tuesday for prayers followed by fellowship in the school room. A different member leads the prayers each week and everyone is welcome. Meeting lasts approximately 15 minutes.

Wednesday Morning Communion

The service is held midweek and serves a small, but regular congregation. Do come along and join us at 9.30am, the service lasts for approximately 30 minutes.

Craft Group

Every Wednesday from 10.00m until 12 noon in the school room. Come along for a couple of hours of crafts and friendship, conversation and cake, fun and laughter. For more information have a word with Sheila Day.

Sunday refreshments

We rely on volunteers to provide the refreshments on Sunday morning after the service and we are always glad to have new helpers, we need



people to serve the tea and coffee, perhaps some of you could occasionally bake a cake or provide some biscuits, please let us know if you can assist in any way

Birthday Sunday

We have had some lovely 'Birthday Sundays', each month we are able to share the celebrations with one another.

It doesn't matter what day of the month your birthday falls on we will share it together on the 3rd Sunday of each month.

If you want to join in with the celebrations, let Brian or Christine know what date your birthday is.



Roland and Anita

Peter & Jenny



On this special day of yours, I pray that God strengthens your faith and fills your heart with his divine light. Happy birthday!

Remembrance Sunday

Article from Rosemary

REMEMBRANCE 'LEST WE FORGET'

This brass plaque can be found on the inside walls of St Barnabas Anglican Church in Limassol. As the wording denotes, it is in remembrance of Arthur and Alexander Mackay, brothers killed in action near Arras, France, during World War I. I have always been very moved by this plaque, and although I have not been able to find out anything about the brothers, I frequently let my mind wander into how painful it must be for loved ones to lose not only one but two children in war, the subject so relevant in present times.



After my recent trip to foreign parts, I returned to Cyprus via London and then Bruges. I stayed a few days in that delightful city and took the opportunity to go on a tour of the World War I hot spots on Flanders fields and to the many cemeteries holding row upon row of young men who had willingly laid down their lives for King and Country.

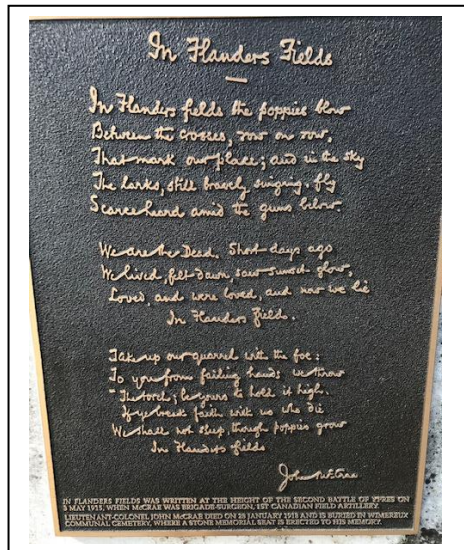


The last visit on the tour was to a memorial site with a bronze statue dedicated to two brothers, Jack and Jim Hunter, Jim 25, from Queensland, Australia. They arrived on French soil in August 1917, filled with adventure, fun and laughter, which abruptly turned to shock and fear. The Hunters were in the 4th Division. They fought beside fellow Australians and Kiwis in the Battle of Polygon Wood at Passchendaele where 43,300 Anzacs were killed and wounded. On 26

September 2017 Jack obediently followed orders and climbed a parapet and on the other side, was blown up by a mortar explosion, whilst Jim had to stand by and watch. Jim wanted to give his beloved brother a dignified burial and also had plans to return to the site at some point in time to take his brother's remains back to the homeland, so he placed Jack's arms across his chest and wrapped his body in a thick rubber groundsheet, set him tenderly a little apart from the other poor souls and placed his head pointing in the opposite direction.

World War I ended on Armistice Day, November 11 1918. Jim returned to his native Queensland five months later. He got on with his life and returned to Flanders but could not find his brother's remains. Jim continued to live a life of farming, marriage, six children - all the highs and lows of life as we all experience. He died aged 85, never ever forgetting his beautiful brother Jack. They were inseparable. In fact, although he survived the Great War, the War continued to live within him for the rest of his days.

In September 2006, a construction manager working in Flanders came across some human remains. In fact this is still happening today; workers are still finding human remains and the bones continue to be reverently exhumed, relatives found around the world, and church services or other forms of worship undergone in remembrance of the Fallen. As for Jack, he was one of five dead soldiers found by the construction manager in 2006. Through DNA, his daughter was found in Australia. Jack's descendants, supported by an Australian philanthropist, Bill Gibbins, raised funds for a Brothers In Arms statue set in a memorial park in Flanders fields. The statue shows Jim cradling his dying brother. Now, in 2023, we could easily fast forward this event 100 years ago and bring it into present day experiences for those fighting senseless wars in our fragile world:



Rosemary is off on her travels again, lets hope she has something good to write about on her return

Retreats Ministry

“Come with me, by yourselves, to a quiet place and get some rest”

The aim of the Retreats Ministry is to equip and resource Christians living in an increasingly busy world, by providing them with quiet and restful places, where they can take time out to listen to God. This is offered to individuals, churches of any denomination, and organisations, both at the Katafiyio Retreat on Cyprus and in other locations around the Diocese and Province. We can offer:

- Retreat space (*see below*) – a place to rest and pray.
- Day or Half Day Retreats – with group input and times for individual reflection.
- Retreats in Daily Life – an opportunity for a small group, over 4-5 days, to have individually guided retreats whilst carrying on with their regular activities.
- Spiritual Accompaniment (Spiritual Direction) – for individuals wishing someone to come alongside them in their Christian faith, meeting every 6-8 weeks.
- Seminars & Workshops on Spirituality
- Prayer Resources
- Church Service Input
-

Please get in touch with us – we look forward to serving you.

General Coordinator & Katafiyio Bookings: Sarel du Plessis

Email: retreatscypgulf@gmail.com

Tel: +357-22671220

If anyone wants to speak confidentially about your life-in-God please feel free to contact one of the Anglican Diocese of Cyprus and the Gulf's, Spiritual Directors Group:

Rev Roy Shaw, UK based for Cyprus - revroyshaw@protonmail.com

The Association of Friends of the Diocese of Cyprus and the Gulf

The Friends exist to support the work of the Diocese of Cyprus and the Gulf. Membership is available to anyone who wishes to support and keep in touch with the work of the Diocese of Cyprus and the Gulf, as well as maintain contact with others who have lived and served within the Diocese.

Membership of the Friends runs from July to July. Subscriptions are currently £22 for a couple and £15 for individual membership. To become a member or find out more information, visit the diocese website www.cypgulf.org

DIOCESE OF CYPRUS AND THE GULF

Ven Christopher Futcher - Archdeacon in Cyprus

The Diocese of Cyprus and the Gulf has a rich history in Cyprus with diverse and faithful congregations. With 11 different parish churches around the island, the beautiful historic St. Paul's Cathedral, located in the vibrant capital of Nicosia is the hub of Anglican life in Cyprus.

You can contact the Diocese by

Post:

PO Box 22017
Nicosia CY1517
Cyprus

Email: info@cypgulf.org

Telephone: +357 2267 1220

ST BARNABAS ANGLICAN CHURCH
LIMASSOL .

Upcoming Events for the Community.

Join us for worship, fellowship, and fun events.



Every Sunday - Morning Worship and coffee
catch up afterwards 10am

Every Tuesday - Prayer Group 9.30am

Every Wednesday - Morning Worship 9.30am

Every Wednesday morning Craft Group
10.30am -1200

First Saturday of each month - Table Top Sale
9am

All are welcome.

www.stbarnabas-cyprus.com

VISION STATEMENT

G O S P E L

*God our Father, send us Your Spirit as we,
the Parish of Limassol, commit ourselves.
to work together as one united family in Christ,
living and sharing the GOSPEL.....*

GLORIFY God in prayer and worship

OPEN doors to all ages and backgrounds

SHARE faith by study, fun and friendship

PROCLAIM Good News by witness and outreach

ENCOURAGE the gifting & potential of all

LOVE others as Jesus loves us, in care and support

Through Jesus Christ our Lord. AMEN

**St Barnabas' Anglican Church, Limassol
and**

St Lazarus Church, Pissouri

Serving English speaking people in Limassol District



**The Episcopal Church in Jerusalem and the Middle East
Diocese of Cyprus and the Gulf**

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www.facebook.com/StBarnabasAnglicanChurchLimassol