



## **Holy Ghost Orthodox Church**

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**ON THE MEND:** Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Metropolitan Constantine, Patriarch Pavle, Metropolitan Theodosius, Bishop Robert, Father Peter Natishan, Father Gerald Olszewski, Father Jakiw Norton, Father Dragan Filipović, Father Elias Katras, Father Stevo Rocknage, Father Paul Stoll, Father Igor Soroka, Father Michael Mihalick [MS], Ollie Pendylshok, Walt & Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike and Hilda Holupka, Eva Malesnick, Helen Likar, Stella Peanoske, Joe Nezolyk, Nick Behun, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Maria Balo, Linda Mechtly, Mary Mochnick, Mary Pekich, Mildred Manolovich, Evelyn Misko, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Sandy Gamble, Glen Lucas Burlack, Bernie Vangrin, Mary Alice Babcock, Dorie Kunkle, Andrea, & Melissa [Betty O'Masta's relatives], Mary Evelyn King, Stella Cherepko, Sam Wadrose, Cameron [a boy in Matt's class], Faith—a 6-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 2-year-old with a brain tumor, Dillon, Ethel Thomas, Donna, Nick Malec [Maxine's brother], Erin, Jimmy Fennel [7<sup>th</sup> Grader], Jim Markovich, Jeff Walewski [thyroid cancer], Carol [Lotinski] Rose, Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Margaret Mueller, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Rita Very & family, Sue Segeleon, Mike Gallagher, Mildred Walters, Michael Miller, Mike Pelchar [Liz's brother], Jim Logue—throat cancer, Liz Stumpf, Ester Tylavsky, Ed Jamison, Theodore Nixon, Charles Johnson, Amy Forbeck, Michelle Corba Kapeluck, Gloria Prymak [Liz's niece], Robert Hippert & family, Margaret Vladimir, Luke Emmerling, John Sheliga, Sabrina, George & Mika Rocknage, Elizabeth Mitchell, Amari Clark, Robert McKivitz, Cliff Dow, Marjorie Pershing, Robert Pauncic, Tim Monta, Amy Kemerer, Tom Marriott, Joe Farkas, and Daria Masur. **ARNOLD:** Stefania Lucci, Ann Ostaffy, Steve Sakal, Homer Paul Kline, and Steve Ostaffy. We pray that God will grant them all a speedy recovery.

**REMINDER: There will be NO SERVICE in Slickville on Sunday, June 22, due to the Hierarchical Divine Liturgy and Chapel consecration at All Saints Camp. Please plan to visit one of our neighboring Orthodox**

**Churches for Divine Liturgy. See Fr. Bob if you would like a list of close Orthodox Churches in communion with ours.**

Please remember David Weaver in Mosul, James John Logue assigned to Iraq, and ALL American servicemen and women in the Middle East in your prayers. May God watch over them and all American servicemen and women—and bring them all home safely!

PLEASE REMEMBER TO BRING YOUR “BOXTOPS FOR EDUCATION” AND CAMPBELL’S SOUP LABELS TO CHURCH. There is a shoebox in the basement for Alex’s Sixth Grade and Matt’s Fourth Grade collections. THANK YOU ALL FOR YOUR HELP!      **ALEX AND MATT**

**REMEMBER—PRAYERS ARE ALWAYS FREE!**

Communion Fasting: nothing to eat or drink after midnight, EXCEPT in cases where your doctor tells you to eat or drink something for medical reasons: medication, diabetes, etc. If you have a question, please call Father Bob.

**AT ANY TIME—if there is an emergency, if you have questions, or if you just need to talk, please CALL FATHER BOB at [412] 279-5640.**

**Schedule of Services**

**Sunday, June 8**

**Divine Liturgy**

**10:30 AM**

**HOLY FATHERS OF THE FIRST ECUMENICAL COUNCIL**

**APOSTLES CARPUS & ALPHAEUS OF THE 70, MARTYRS ABERCIUS & HELEN-CHILDREN OF APOSTLE ALPHAEUS, GREAT-MARTYR GEORGE THE NEW OF SOFIA, VENERABLE JOHN PSYCHIATA THE CONFESSOR OF CONSTANTINOPLE, VENERABLE BARLAAM OF KHUTYNSK, UNCOVERING OF THE RELICS OF SAINT MACARIUS-ABBOT OF KOLYAZIN, NEW-MARTYR ALEXANDER OF THESSALONICA AT SMYRNA**

*Tone 6*

Acts 20:16-18

John 27:1-13

**Sunday, June 15**

**Divine Liturgy**

**10:30 AM**

**PENTECOST—TRINITY SUNDAY—DESCENT OF THE HOLY SPIRIT**

**SAINT NICEPHORUS THE CONFESSOR-PATRIARCH OF CONSTANTINOPLE, GREAT-MARTYR JOHN THE NEW OF SOCHI IN BELGRADE, NEW-MARTYR DEMETRIUS OF PHILADELPHIA, HIEROMARTYR PHOTINUS-BISHOP OF LYON, NEW-MARTYR CONSTANTINE OF HAGARENES ON MOUNT ATHOS, THE KYIVAN BROTHERHOOD ICON OF THE THEOTOKOS**

*Tone 7*

Acts 2:1-11

John 7:37-52, 8:12

***Litany in Blessed Memory of All Deceased Fathers, Grandfathers, etc.—Fr. Bob  
Parastas in Blessed Memory of Catherine Yakim—Ollie Pendlyshok***

**Sunday, June 22**

**Hierarchical Divine Liturgy—ALL SAINTS CAMP 10:30 AM**

**NO SERVICE IN SLICKVILLE**

**SUNDAY OF ALL SAINTS—CAMP CHAPEL CONSECRATION**

**SAINT CYRIL-ARCHBISHOP OF ALEXANDRIA, 5 NUNS BEHEADED IN PERSIA, MARTYRS THEKLA, MARIAMNE, MARTHA, MARY, & EMNATHA, SAINT CYRIL-ABBOT OF BELOZERSK, VENERABLE ALEXANDER-ABBOT OF KUSHTA**

*Tone 8*

Hebrews 11:33-12:2

Matthew: 10:32-33, 37-38, 19:27-30

## **BULLETIN INSERT FOR 08 JUNE 2008**

**HOLY FATHERS OF THE FIRST ECUMENICAL COUNCIL  
APOSTLES CARPUS & ALPHAEUS OF THE 70, MARTYRS ABERCIUS &  
HELEN-CHILDREN OF APOSTLE ALPHAEUS, GREAT-MARTYR GEORGE  
THE NEW OF SOFIA, VENERABLE JOHN PSYCHIATA THE CONFESSOR  
OF CONSTANTINOPLE, VENERABLE BARLAAM OF KHUTYNSK,  
UNCOVERING OF THE RELICS OF SAINT MACARIUS-ABBOT OF  
KOLYAZIN, NEW-MARTYR ALEXANDER OF THESSALONICA AT  
SMYRNA**

### **TROPARION—TONE 6**

The angelic powers were at Thy tomb; the guards became as dead men.  
Mary stood by Thy grave, Seeking Thy most pure body.  
Thou didst capture hell, not being tempted by it.  
Thou didst come to the Virgin, granting life.  
O Lord who didst rise from the dead: glory to Thee!

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and  
unto ages of ages. Amen.

### **KONTAKION—TONE 6**

When Christ God, the Giver of Life,  
Raised all of the dead from the valleys of misery with His might hand,  
He bestowed resurrection on the human race.  
He is the Savior of all,  
The Resurrection, the Life, and the God of all!

### **PROKEIMENON—TONE 6**

**READER:** O Lord, save Thy people and bless Thine inheritance.

**PEOPLE:** **O Lord, save Thy people and bless Thine inheritance.**

**READER:** To Thee, O Lord, will I call. O my God, be not silent to me.

**PEOPLE: O Lord, save Thy people and bless Thine inheritance.**

**READER:** O Lord, save Thy people.

**PEOPLE: And bless Thine inheritance.**

### **ALLELUIA VERSES—TONE 6**

He who dwells in the shelter of the Most High will abide in the shadow of the heavenly God.

He will say to the Lord: My Protector and my Refuge; my God, in whom I trust.

### **INSIGHTFUL QUOTES FROM BISHOP BASIL OF WICHITA AND MID-AMERICA:**

"Demons are not omniscient; they are only good guessers. The first means of counter-attacking temptations is to work on the opposite virtues. The 'eye of the heart,' or the 'nous,' is that part of our being that allows us to see, know, and have a relationship with God. The faithful ought to be prepared every time the Chalice is offered, but when they are not, they ought not to go forward to receive. Be wary of any halt in your prayer, that it does not become a descent into abandonment of prayer."

### **The Barber**

A man was getting a haircut prior to a trip to Rome. He mentioned the trip to the barber who responded, "Rome? Why would anyone want to go there? It's crowded, dirty and full of Italians. You're crazy to go to Rome. So, how are you getting there?"

"We're taking TWA," was the reply. "We got a great rate!"

"TWA?" exclaimed the barber. "That's a terrible airline. Their planes are old, their flight attendants are rude, and they're always late. So, where are you staying in Rome?"

"We'll be at the downtown International Marriott."

"That dump! That's the worst hotel in the city. The rooms are small, the service is surly and they're overpriced. So, whatcha doing when you get there?"

"We're going to go to see the Vatican and we hope to see the Pope."

"That's rich," laughed the barber. "You and a million other people trying to see him. He'll look the size of an ant. Boy, good luck on this lousy trip of yours. You're going to need it."

A month later, the man again came in for his regular haircut. The barber asked him about his trip to Rome.

"It was wonderful," explained the man, "not only were we on time in one of TWA's brand new planes, but it was overbooked and they bumped us up to first class. The food and wine were wonderful, and I had a beautiful 28 year old stewardess who waited on me hand and foot. And the hotel - it was great! They'd just finished a \$25 million remodeling job and now it's the finest hotel in the city. They, too, were overbooked, so they apologized and gave us the presidential suite at no extra charge!"

"Well," muttered the barber, "I know you didn't get to see the Pope."

"Actually, we were quite lucky, for as we toured the Vatican, a Swiss Guard tapped me on the shoulder and explained that the Pope likes to personally meet some of the visitors, and if I'd be so kind as to step into his private room and wait, the pope would personally greet me. Sure enough, five minutes later the Pope walked through the door and shook my hand! I knelt down and he spoke to me."

"Really?" asked the Barber. "What'd he say?"

"He said, 'Where'd you get the lousy haircut?'"

*Bob Graham, Crafton H. S. '59, Winter Springs, FL*

**Ignorance is the mother of violence, fear is its father. Combined, they work together to undermine faith. Much of the world's religion, including much of Christianity, has become based in fear and ignorance, and this is one of the greatest promoters of atheism. But atheism, too, is based in fear and**

ignorance. One who has a genuine faith in Christ no longer subscribes to fear and ignorance, and no longer hates, wishes to persecute or resorts to violence, either physical, emotional or verbal. As the apostle so clearly tells us, "we have not been placed in bondage to a spirit of fear," and our beloved father John the Evangelist enjoins that "there is no fear in love; rather perfect love drives out fear," and "whoever still has fear has not been made perfect in love."

*~Archbishop Lazar Puhalo*

**From Ilias the Presbyter (The Philokalia Vol. III; Faber and Faber pg. 37):**

**"Some men through acts of charity acquire spiritual wealth by means of material wealth."**

### **On Love and Forgiveness towards the Brethren**

Compel yourself, my child, for the sake of your soul. Compel yourself to comfort the brethren, and the Lord will comfort you---He will give you His grace. Have patience, have patience. Let everyone treat you like dirt, and He will give you His grace.

Great is he who has more humility. God gives grace to the person who has fear of God and obeys everyone like a small child and constantly seeks God's holy will. Such a person never seeks that his own will be done, but the will of God and of the others. He always says, "As you wish, as you know best." He does not give his own opinion because he considers himself lower than everyone. When they tell him to do something, he eagerly says, "May it be blessed."

So, my child, this is what you should do, too. This makes the demons tremble, flee far away, and not approach anymore. They are very afraid when they see humility, obedience, and love towards all.

*Selected from "Counsels from the Holy Mountain" from the Letters and Homilies of Elder Ephraim*

A passenger jet was suffering through a severe thunderstorm. As the passengers were being bounced around by the turbulence a young woman turned to a minister sitting next to her and with a nervous laugh asks, "Reverend, you're a man of God, can't you do something about this storm?"

To which he replies, "Lady, I'm in sales, not management."

**REMINDERS:**

**NO KNEELING** until the Kneeling Prayers of Pentecost Sunday.

Also, we do not say the prayer to the Holy Spirit “O Heavenly King” until Pentecost Sunday.

From the Sermons of Saint John of San Francisco—*via Father Joshua*

**The Church as the Body of Christ.**

*"And He (Christ) is the of the body, the church (Col.1:18),  
"which is His body, the Fullness of Him the that Filleth all in all (Eph. 1:23)*

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IN THE HOLY SCRIPTURES the Church is repeatedly called the Body of Christ. "*Who (Paul) now rejoice in my sufferings for you... for His Body's sake, which is the Church*" (Col. 1:24), the Apostle Paul writes about himself.

Apostles, prophets, evangelists, pastors and teachers, says he, are given by Christ "*...for the work of the ministry, for the edifying of the Body of Christ*" (Eph. 4:11-12).

At the same time, bread and wine are made into the Body and Blood of Christ during the Divine Liturgy, and the faithful partake thereof. Christ Himself ordained it so, communicating His apostles at the Mystical Supper with the words, "*Take, eat; this is My Body; . . . Drink ye all of it; For this is My Blood of the New Testament*" (Mat. 26:26-28).

How is the Body of Christ at the same time both the Church and the Holy Mystery? Are the faithful both members of the Body of Christ, the Church, and also communicants of the Body of Christ in the Holy Mysteries?

In neither instance is this name "Body of Christ" used metaphorically, but rather in the most basic sense of the word. We believe that the Holy Mysteries which keep the form of bread and wine are the very Body and the very Blood of Christ. We likewise believe and confess that Christ is the Son of the Living God, came into the world to save sinners, and became true man, that His flesh, taken from the Virgin Mary, was true human flesh; body and soul. Christ was a true man, in all respects like man, except sin, and at the same time remaining true God. The Divine nature was neither diminished nor changed in the Son of God in this incarnation, likewise the human nature was not changed at this incarnation, but retained in full all human qualities.

Unchanged and unconfused forever, indivisibly and inseparably, Godhead and manhood were united in the One Person of the Lord Jesus Christ.

The Son of God became incarnate to make people partakers of the divine nature (2 Peter. 1:4), to free them from sin and death, and to make them immortals.

Uniting ourselves with Christ, we receive divine grace, which gives human nature strength for victory over sin and death, and the Lord Jesus Christ has shown people the way to victory over sin by His teaching, and he grants them eternal life, making them partakers of His eternal kingdom by His Resurrection. In order to receive that divine grace from Him, the closest possible contact with Him is necessary. Drawing all to Himself by His divine love, and uniting them unto Himself, the Lord has united to each other those who love Him and come unto Him, uniting them into one Church.

The Church is unity in Christ, the closest union with Christ of all who rightly believe on Him and love Him, and all their union is through Christ.

Now the Church consists of both her earthly and heavenly parts, for the Son of God came to earth and became man that He might lead man into heaven and make him once again a

citizen of paradise, returning to him his original condition of sinlessness and wholeness and uniting him unto Himself.

This is accomplished by the action of divine grace granted through the Church, but effort is also required from man himself. God saves His fallen creature by His own love for him, but man's love for his Creator is also necessary, and without it salvation is impossible for him. Striving toward God and cleaving unto the Lord by its own humble love, the human soul obtains power to cleanse itself from sin and to strengthen itself for the struggle toward full victory over sin.

And the body partakes in that struggle, being now the vehicle and instrument of sin, but fore-ordained to be the instrument of righteousness and the vessel of holiness. God created man, breathing divine breath into the animate body created earlier from the earth. The body was to have been an instrument of the spirit, subject to God, for through it the human spirit manifests itself in the material world. The spirit reveals its properties and qualities through the body and its separate members which God gave it, as to His own image, because the body, as a manifestation of the image of God, both is called and very truly is "our beauty created in the image of God" (sticheron from the Funeral Service).

When the first-created people fell away in spirit from their Creator, the body, hitherto subject to the spirit and obtaining its directions through the soul, ceased to be subordinate to it and began to strive to dominate it. In place of the law of God the law of the flesh began to rule man. Sin, having cut man off from God, the source of life, has rent man himself asunder, and violated the union of spirit, soul and body, and death has entered into him. The soul, not surrounded now by the streams of life, could no longer transmit them to the body, which in turn became corruptible; and languor became the lot of the soul.

Christ came to earth to restore anew the fallen image and return it to union with Him Whose image it is. Uniting man unto Himself, God thus restores him to his original goodness in all its fullness. Granting grace and sanctification to the spirit, Christ also purifies, strengthens, heals and sanctifies the spirit and the body.

*"But he that is joined unto the Lord is one Spirit (with him)"* (1 Cor. 6:17). The body, then, of the man who has been united unto the Lord must be an instrument of the Lord, must serve for the fulfillment of His will, and become a part of the Body of Christ.

For the full sanctification of man, the body of the servant of the Lord must be united with the Body of Christ, and this is accomplished in the mystery of Holy Communion. The true Body and the true Blood of Christ which we receive, becomes a part of the great Body of Christ.

Of course, for union with Christ, the mere conjoining of our body with the Body of Christ does not suffice. The consumption of the Body of Christ becomes beneficial when in spirit we strive toward Him and unite ourselves with Him. Reception of the Body of Christ, with aversion to Him in spirit, is like the approach to Christ of those who struck Him, mocked Him and crucified Him. Their approaching Him served not for their salvation and healing, but for their condemnation.

But those who partake with piety, love and readiness to bring themselves to serve Him, closely unite themselves with Him and become instruments of His divine will.

*"He that eateth My Flesh and drinketh My blood, dwelleth in Me, and I in him,"* said the Lord (John 6:56).



Uniting with the Risen Lord and through Him with the entire eternal Trinity, man draws from It power for eternal life and himself becomes immortal. "*As the living Father hath sent Me, and I live by the Father: so he that eateth Me even he shall live by Me*" (John 6:57).

All who believe in Christ and are united unto Him by giving themselves to Him, and by the reception of divine grace, conjointly constitute the Church of Christ, the Head of which is Christ Himself, and they who enter into her are her members.

Christ, invisible to the bodily eye, manifests Himself on earth clearly through His Church just as the unseen human spirit manifests itself through its body. The Church is the Body of Christ both because its parts are united to Christ through His divine Mysteries, and because through her Christ works in the world.

We partake of the Body and Blood of Christ, in the holy Mysteries, so that we ourselves may be members of Christ's Body, the Church.

This is not accomplished instantly. Fully abiding in the Church is already victory over sin and complete purification therefrom. To some degree everything sinful estranges us from the Church and keeps us out of the Church. This is why, in the prayer read at Confession over every penitent, we have the phrase: "reconcile, and unite unto Thy Holy Church." Through repentance a Christian is cleansed and united closely to Christ in partaking of the Holy Mysteries, but later the grime of sin again settles upon him and estranges him from Christ and the Church, and therefore repentance and Communion are again necessary. As long as the earthly life of a man endures, up to the very departure of the soul from the body, the struggle between sin and righteousness goes on within him. However high a spiritual and moral state one might achieve, a gradual, or even headlong and deep fall into the abyss of sin is always possible. Therefore, communion of the holy Body and Blood of Christ, which strengthens our contact with Him and refreshes us with the living streams of the grace of the Holy Spirit flowing through the Body of the Church, is necessary for everyone. How very important communion of the Holy Mysteries is we see from the life of St. Onuphrius the Great to whom, as well as to other hermits dwelling in the same desert, angels brought Holy Communion; and in the life of St. Mary of Egypt we read that her final wish, after many years of desert life, was the reception of the Holy Mysteries. The lives of St. Sabbatius of Solovki and a multitude of others tell us similar things. Not in vain did the Lord speak and say: "*Amen, amen, I say unto you, except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you*" (John 6:23).

To partake of the Body and Blood of Christ is to receive in oneself the Risen Christ, the Victor over death, granting to those with Him victory over sin and death. Preserving in ourselves the grace-filled gift of Communion, we have a guarantee and foretaste of the blessed, eternal life of the soul and body.

Up to the very "Day of Christ," His Second Coming and the Judgment of the whole world, the struggle of sin with righteousness will continue, individually in each person and collectively in all mankind.

The earthly Church unites all who are reborn through Baptism and who have taken up the Cross of the struggle against sin, and who follow after Christ the contest-master of this struggle. The Divine Eucharist, the offering of the bloodless sacrifice and partaking thereof, sanctifies and strengthens its partakers and makes those who receive of the Body and Blood of Christ true members of His Body, the Church. But only with death is it determined whether a man

remained a true member of the Body of Christ to his last breath, or whether sin triumphed in him and drove out the grace binding him to Christ and received by him in the Holy Mysteries.

He who, as a member of the earthly Church, has reposed in grace goes over from the earthly Church into the heavenly Church. But he who has fallen away from the earthly Church will not enter into the heavenly, for the Church in this world is the way into the heavenly. The more one is found to be under the influence of the grace of Communion and the more tightly one has united himself to Christ, the more one will find pleasure in communion with Christ and in His coming Kingdom.

Therefore, it is important to partake of the Mysteries of Christ just before death, when the lot of a man is determined forever. It is necessary to try to receive just before death, if there be even the smallest possibility of this, to beseech the Lord to find us worthy of this, and to take thought for others, so that they may not be deprived of Communion before the end. Inasmuch as sin continues to operate in the soul until death, so the body is liable to the consequences and bears in itself the seeds of disease and death, from which it is freed only when it decays after death, and then rises, at last free of them in the general resurrection. He who unites himself in spirit and in body with Christ in this life will be with him in spirit and in body in the life to come. The grace-filled streams of the life-creating Mysteries of the Body and Blood of Christ are the well-spring of our eternal joy in converse with the risen Christ and in the contemplation of His glory.

The same consequences of sin, not yet driven out finally from the human race, operate not only in individual people, but through them they are manifested in the earthly activity of entire sections of the Church. Heresies and disputes arise constantly, tearing away part of the faithful. Misunderstandings between local churches or parts of them have troubled the Church since antiquity, and prayers for their cessation are constantly heard in the divine services. "We pray for the unity of the churches," "unity to the churches" (Resurrection canon, Triadic, Tone 8), "dissentions of the Church set aright" (Service to the Archangels, 8 November, 26 March, 13 July) and similar prayers in the course of centuries have been offered by the Orthodox Church. Even on Holy and Great Saturday, before the Epitaphion of Christ, the Church pronounces: "O most blameless, pure Virgin who didst bring forth the Life, stop the scandals of the Church, and grant peace as thou art good" (last verse of the stasis of the Lamentations).

Only when Christ appears on the clouds will the tempter be trampled down, and all scandals and temptations disappear. At that time the struggle between good and evil, between life and death will cease, and the earthly Church will merge with the Church Triumphant in which God will be all in all (1 Cor. 15:28).

In the Kingdom of Christ to come, there will no longer be need for receiving the Body and Blood of Christ, for all who have been vouchsafed it will be in closest converse with Him and will enjoy the pre-eternal light of the Life originating Trinity, experiencing that blessedness which no tongue can express, and which is incomprehensible to our feeble mind. For this reason after partaking of the Holy Mysteries at Liturgy, in the altar is always pronounced the prayer which we sing on Paschal days: "O Christ, Thou great and most sacred Pascha! O Wisdom, Word and Power of God! Grant us to partake of Thee more fully in the unwaning day of Thy kingdom" (Paschal Canon, 9th Ode).

Wed May 28, 2008 8:58pm EDT  
By Will Rasmussen

AL ZAAFARANA, Egypt (Reuters) - A speck of green in a sea of sand, St. Anthony's Monastery in Egypt welcomes those seeking God in silence broken only by the whisper of the wind.

Monks at what is considered by many to be the world's oldest active Christian monastery still rise before dawn to chant and pray just as their predecessors did for more than 1,500 years.

Now, they also carry mobile phones, send e-mails and maintain a website (<http://www.stanthonymonastery.org>), embracing modernity that has helped sustain the ancient monastery, nestled beside a spring where Egypt's eastern desert meets the craggy Red Sea mountains.

But the changes have sent some monks fleeing to a more austere existence in nearby mountain caves. "There is nothing wrong with microwaves or mobile phones -- they save time," Egyptian monk Ruwais el-Anthony, who has lived at the monastery for more than 30 years, said through a bushy white beard. "But God will ask you what you have done with the time that was saved." The monastery, which was founded in 356 AD, has survived Bedouin raids, the Islamic conquest of Egypt, and wars between Egypt and Israel that turned the area into a combat zone. Almost all the monks here are Egyptian Coptic Christians, a minority faith in the most populous Arab country, which is about 90 percent Muslim. Most Christians in Egypt belong to the Coptic Orthodox church, which gives allegiance to its own Pope in Egypt, Shenouda III. Once closed off from marauding Bedouins behind towering white stone walls, the monks now open iron doors, engraved with Coptic writing, to busloads of tourists and pilgrims. The monks raise chickens, grow fruit, and lead tour groups through the compound's 15th century church, which is built above the oldest monk cells ever discovered, dating from the fourth century, the monks say. Monks believe a recently discovered grave under the church is that of St. Anthony himself.

"When I came here, it was very primitive and totally isolated," monk Athansious el-Anthony, 62, said. When he first arrived in the late 1960s, the only visitors were Egyptian soldiers demanding water during Egypt's war with Israel. The monastery was near the front-lines of fighting in the war, which began in 1967. Now, a new road through the desert brings busloads of visitors, most from Europe and Russia. Only the most gregarious of the 120 monks at St. Anthony's deal with visitors. The others isolate themselves in their rooms or spend their days praying in the caves.

One Australian monk is said to live in a cave above the monastery, only coming down for an hour or two a week.

#### FOLLOWING ANTHONY

Described as the earliest Christian monk, St. Anthony set off into the desert around the year 280 A.D. and settled in the mountain caves around this desert oasis. He is considered to be one of the first Christians to withdraw completely from society, living in the desert with only animals for company. His followers also find solace in the desert's solitude.

"I love the silence and I don't want to serve anything but God," says Domadios el-Anthony, a black-bearded Egyptian who has lived for the last five years in the monastery. "My life began when I came here." "We hear so much about the wars and awful things in the world ... People now just want a relationship with God."

The monastery, about 155 km (100 miles) southeast of Cairo, is now attracting so many prospective monks that it plans to turn everyone down for now, in part to ensure that only the most dedicated actually join. Only about five new monks a year are accepted, out of dozens who express interest, Ruwais says. "Not having a job, not finding a wife, escaping family problems -- these are not reasons we accept," he says. "We put our novices under the microscope for three years, to make sure they are obedient."

At the monastery, bearded monks in black robes lead visitors through narrow paths between stone churches, monk cells, an ancient refectory monks say was built by the Roman emperor, Justinian, and a library containing over 1,700 manuscripts. "It doesn't matter if we are modern monks or classic monks," says Ruwais, who coordinates tourist visits with a battered mobile phone. "What's important is the purity of your heart."

The "classic" monks only come down from the jagged mountains after the sun sets, the tourists leave, the chatter subsides, and only the howling of the wind across the sand can be heard.

(Writing by Will Rasmussen; editing by Clar Ni Chonghaile)

#### **EXPOSITION OF THE SHROUD OF TURIN IN 2010**

VATICAN CITY, 2 JUN 2008 (VIS) - At midday today in the Vatican's Paul VI Hall, the Pope received 7,000 faithful from the archdiocese of Turin, Italy. Prior to the audience, Cardinal Severino Poletto, archbishop of that city, had celebrated Mass for the pilgrims in St. Peter's Basilica.

The Holy Father opened his address to the group by assuring them of his "special prayers to the Lord" for the victims of recent flooding in Pinerolo and Cuneo near Turin, and he asked the Lord "so support those who are struggling to face the grave natural calamity".

Over the last ten years, he said, the archdiocesan community has undertaken "wide-ranging apostolic and missionary activities, based on intense spiritual movement which focuses above all on the Sunday Eucharist, on weekly Eucharistic adoration and on the rediscovery of the importance of the Sacrament of Penance".

Furthermore, the Pope told his audience, "you have sought to draw close to those who are 'furthest away'. ... This missionary commitment has become even more deeply shared in the current pastoral year, the year of 'Redditio fidei', and has its culmination in the solemn profession of faith you proclaimed together this morning at the tomb of the Prince of the Apostles".

The Holy Father noted how the next pastoral year will be dedicated to the Word of God, while the one after that "will see you oriented towards a more attentive contemplation of the Passion of Christ". In this context, he announced that he had accepted the wishes of the archbishop of Turin and that "in the spring of 2010 there will be another 'Solemn Exposition of the Shroud'". In an off-the-cuff addition to his prepared text he then added: "If the Lord gives me life and health, I too hope to come". The exposition, he went on, "will provide an appropriate moment to contemplate that mysterious Face which silently speaks to the hearts of men, inviting them to recognise therein the face of God".

"May no difficulty or obstacle hinder your love for the Gospel of Christ!" cried the Pope. "If Jesus is the centre of your families, of your parishes and of all communities, you will feel His living presence, and unity and communion will grow among the various elements of the diocese.

"Constantly nourish, then", he added, "your union with the Lord, in prayer and with the frequent practice of the Sacraments, especially the Eucharist and Confession. ... Ensure continuous Christian formation for young people and for adults", and distinguish yourselves "for works of charity and for your joint efforts to face the great 'educational challenge' of the new generations".

Benedict XVI concluded by asking the Virgin "to protect priests and pastoral care workers, to ensure your communities have numerous holy vocations to the priesthood and consecrated life, to arouse in young people the desire to follow the exalted ideal of

sanctity, and to be a comfort and support especially for the elderly, the sick, the suffering and for people alone and abandoned".

AC/.../TURIN PILGRIMS

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### Additional Information Required

Moses made a third pilgrimage to Mount Sanai. After much climbing he arrives at the burning bush and removes his sandals.

Kneeling down, he says a prayer of entreaty:

"Oh mighty God, your people have sent me back to ask you a question about the Ten Commandments."

"What question do they have?" roared the deity above.

"They want to know, are these listed by priority?"

A Sunday School teacher began her lesson with a question. "Boys and girls, what do we know about God?"

A hand shot up in the air. "He is an artist!" said the kindergarten boy.

"Really?! How do you know?" the teacher asked.

"You know - 'Our Father, who does art in Heaven. . ."

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A little girl became restless as the preacher's sermon dragged on and on. Finally she leaned over to her mother and whispered, "Mommy, if we give him the money now, will he let us go?"

A Sunday School teacher asked a little boy, "Bobby, do you believe in the devil?"

"No," said the little boy. "He's just like Santa Claus. I think it's my daddy."

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A six year old boy was overheard reciting the Lord's Prayer at church service: "And forgive us our trash passes as we forgive those who passed trash against us."

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A minister was forced to stop by a traffic cop to pull over for speeding. As the cop was about to write the ticket, the minister said to him, "Blessed are the merciful, for they shall obtain mercy."

The cop handed the minister the ticket and said, "Go thou and sin no more."