8. The Christian presence is maintained by a small community of religious sisters.

These women have a challenging life. Isolated, seldom visited, tolerated rather than welcomed. Definitely outsiders.

9. It is presumptuous to call these women saints - something they would not recognise about themselves. But their witness and service has something of the saintlike about it.

10. Application:
- No saint, let ourselves, considered/s themselves a ‘holy; or ‘good’ person.
- Yet we do recognise people who are examples to us of godly living. We should aspire in our lives to be/do as they.

Some notes for All Saints
A reflection on Turkey

1. Much of the New Testament was written in or refers to land that was Asia Minor and is now Turkey, making it a land of many saints. The churches of the Book of Revelation, for example, were in the south-west of the country.

2. Until 1922 it had a significant Christian community, which was considered Greek even though it was an indigenous population.
3. As a result of WW1 and the collapse of the Ottoman empire, the Christian population was either murdered (Armenian genocide) or expelled (those of Greek ethnicity). Towns and villages were depopulated. Churches and monasteries belonging to a centuries old culture were left to ruin.

4. Nowadays in regions of Turkey the remnants of this history can be found, particularly in Cappadocia.

5. In a few places Christianity clings on, notably in parts of old Istanbul and old Izmir (Smyrna in the Bk of Rev.). Elsewhere it is even more precarious.

6. One such place is the city of Tarsus, the home of St Paul.

7. This church has no local Christian population and is run as a state museum, with a small staff. Those Christians who remain have tended to relocate to nearby Mersin, where there are small Roman Catholic and Greek Orthodox communities.