

No. 716

Near East Mission
United Church Board for World
Ministries
P.K. 142, Istanbul, Turkey
31 January 1983

Dear Friends:

Frances Melling, the author of the following article, has been a teacher, journalist, owner of an alternative bookshop, director of a press, student and writer. At present she teaches English in Tarsus. She offers us a challenge of seeing

"... ourselves as others see us"

and, with work and meditation and study together, the possibility that this system

"... was frae mony a blunder free us,
And foolish notion."*

GROUP DYNAMICS
by Frances Melling

When we come to Turkey, as missionaries, or as Mission-connected contract teachers in these times, much of the undoubted job satisfaction of the old-time missionary is denied to us. We cannot declare our faith, or in any active way teach our beliefs. But most of us are not here merely as teachers. It seems to me that ~~no one~~ would join something called the Near East Mission unless he were actively interested in something that most would call a religion.

So we have a daily problem of self-motivation. We ask ourselves, "Why are the schools here? What am I doing here?"

Some answers are easy -- the country itself provides a millionfold; the people also. But recent suggestions that our foreign presence would be more valuable if it were split, for example, among the Anadolu Liseleri have caused me -- all of us indeed -- to consider very carefully the justification of our presence.

* R. Burns, To a Louse

That our schools are "testing grounds" for educational techniques is, I think, unquestioned, and, in its own way, a justification for the schools' presence. The justification for the presence of the Mission is more difficult. But one answer at least has occurred to me, one that I see as an active line for research and fulfillment. It is in the area of group dynamics.

Maybe we are here to show how we live. Not as saints or pussy-footers, but as real flesh and blood people fighting to make something work. Fighting ourselves, but not among ourselves. A very tall order, but a worthy aim.

How is it to be achieved?

I suggest that it is by a much deeper study of our own make-up and energy level, and a sensitive use of this knowledge. With this aim, I offer the bones of a system that I have been working with for some time. It is one of many, but could help us in our "enclosed" communities to find a source of energy with which to fuel ourselves, and also to create that Higher Energy which is the achievement of people working in harmony. May I outline briefly nine personality types to try to help us arrive at the motive force for each member?

ONE. The ONE likes things to be right. His drive is to have everything clean. His motto is, "If you want a job done correctly, do it yourself." He will drive himself into the ground in the frantic effort to order an unordered world, and has not time to collect himself or energy to spend on recuperation. He may collapse exhausted and spent, angrily pleading that he is "sick and tired." He is an apparently indefatigable member of any group, and has little time to stand and stare. He may burn himself out when married or related to the next type that, predictably, we will call TWO.

TWO. The TWO aims to serve you. He will open doors, clean, wash dishes, and work deep into the night on thankless tasks in order to be of use. This person can give and give, but has a high price. This service is, in the "raw" TWO, paid for by "love." If he is not

rewarded by expressions of love or gratitude he may turn into a bitter shrew, listing "all the things I have done for you." Often it is with a physical list in his hand!

The THREE is everyone: to a sportsman, sportive; to a familyman, interested in do-it-yourself; to a Christian, full of the words of Christianity, and a full explanation of the surface of its content. For the THREE is the natural maker of cartoons. Such a person soon picks up the surface of a language; within hours of meeting an enthusiast he has a command of all his new friend's jargon and can use it like an expert. He is able to condense the works of Kierkegaard into a slim volume, but seems incapable of feeling the reality behind the appearance of anything.

In all of us this man hides -- in fact to a greater or lesser extent all types hide in all of us. This system, and any others that are similar, merely picks up on the characteristics that are slightly off balance. But for the THREE the problem is more extreme. It is difficult for himself, or for those he meets, to find anyone in control of his being. Such a person may become very lost and unhappy, especially if there is no strong leader on whom to model himself.

FOUR is an elitist. Research shows him often with a gauntness of body, aloof, distant, suffering. When one tries to comfort and console such a type, his answer, from deep, real inner-pain, is often, "Don't try to help me. You can't know how I suffer." This man is creative, and often finely humorous and intellectual. He is often greatly admired by colleagues and friends who still wonder at his distance and fail to reach his deep anguish. His energy preserves tradition, explains and exalts in its reality, and also flies beyond the stars. This seeker often will forget his own body needs to investigate the vapour-trail of an idea. Those who run to wash his dishes, clean his room, remind him to sleep must be ready simply not to be seen.

Similar, but with a coldness in his fire is the one we label FIVE. He also values tradition and information.

His life is spent cataloguing, but these files are not for the love of ideas. They are for his own "inner collection." In fact this type has problems in letting go of anything; his close-fistedness in a group can drive his colleagues to distraction. His files are marked, "For my eyes only."

At a party he is in a corner, watching. In his corner no one can be behind him doing something he cannot see. But when he can be persuaded to release more than the minimum his fine mind fascinates others with its variety. When he is trapped into caring he is deeply loyal.

SIX is a man of parts. Full of fierce courage, he volunteers for any dangerous task. The fear of appearing fearful pitches the poor SIX headlong into the terror of life. His "I will"ness makes him a valuable group member; his courage will start many projects; his cheerfulness provides a fuel for others. However, his "I will" to yet another project can leave many jobs unfinished. He will join you with the phrase, "Let us..." and will be a loyal friend, and with many friends in any group.

SEVEN: This butterfly flits from idea to idea, alighting on one and swallowing it whole, drunkenly besotted with its glory, until another idea comes.

Tripping through the daisies, cheerful at all times, counting his blessings, encouraging smiles and hugs, the SEVEN is still a tough little cookie who knows what he wants and will go anywhere to get it. And cheerfully.

The SEVEN is a planner. One I know, at the age of eighty-three planned to die in India, and set out on a pilgrimage to walk around that country. Death, however, did not oblige. Another dear friend cheerfully overcame many difficulties to be in Turkey, and cheerfully talked us out of many times of self-doubt and worry. These vibrant people carry and give a high quality of energy that they wish you to tap. Colorful or noisy, their value is often submerged by the ungrateful

and thoughtless of us who see the color and miss the heart.

EIGHT is also colorful. But where the SEVEN is red, these people are deep purple. Powerful, sometimes brooding, often big-framed, they are the uncomfortable-to-be-with ones in a group. For they will not suffer fools gladly, and will attack fiercely where they find lies or deceit.

This intense criticism is also turned on themselves. Their own inner feeling of unworthiness causes them to criticise themselves fiercely. They cannot stand 'bullshit' and will shock others with the forceful language they use to say so.

They will steam-roller things into happening and will unnerve the frailer with their animal power. They can be extremely stubborn and insensitive, and then they will agonize because friends are frightened away. These people can be useful in a group as a motive power. The sentence, "I can do," is their watchword. But the toughness is a blind; they can be wounded at being undervalued, but they will still often treat friends with a brutal lack of sensitivity that causes resentment and fear.

Last in this system is the NINE. He is related to the EIGHT by largeness of body often. The NINE's body may be striking by its over-all bigness where the EIGHT is usually stocky and thick-bodied.

The NINE's cry is, "No big deal." He will declare this, maybe opening his eyes, maybe not, from the place where he is sitting or slouching or lying on the floor. For him the hardest action in the world is getting up and doing something. He feels that, left alone, the problem will go away. He is often unbearably untidy or scruffy in his dress or about the house; his "tomorrow" philosophy carries him from crisis to crisis with lazy regularity. On the other hand, you might find him doing some body sport -- football, judo, long-distance running. This latter is ideal, since, once started, this man has problems in stopping. He can do the most boring jobs or intricate embroidery for hour after hour, since to continue, is easier than to stop and re-motivate. His

quality of energy is different from that of his colleagues. He, like the EIGHT, is solid, but not with fire; he, like the SIX, is dependable, but at the end of the job, not the beginning.

And now maybe we can come to why I have outline , however briefly, the basis of some of my work with the institute for the Comparative Study of History, Philosophy and the Sciences Ltd. in England. The wise group-leader or member must have seen that even such crude notes as these outline the comparative offers of, say, the SIXES and NINES, which, in a group, used correctly, get the job done; used, without thought, can bring to still-birth many a promising embryo.

But I can hear the angry 'tuts' of disapproval:
"Why should we believe this system?" "Who says it has any validity?" "Are there only nine types of people?" "Is this not simply an unchristian manipulating of people, and not quite cricket?"

All of these complaints are valid, this is just a system. We have correlated many such systems, and noted great similarities. I do not offer this as "the" system, but rather it is the one that I have tried to work with honestly for some years. Like all systems it is merely a tool. For me it is a comfortable one; for you maybe one that needs refinement, or even discarding for another. The point is not the system per se, but the awareness it awakes, the acceptance that patterns of people exist, varied as snowflakes, but still basically the same. The way the pieces are fitted together creates in the community a mosaic or a pile of stones.

About the types, yes, we worked with nine types culled from European and American, largely white-skinned people. Time and money are needed to research further afield. And I have given the briefest, most basic outline. Many refinements answer the questions that are awoken in the newly-introduced. So this is not a plea to accept the system, which indeed must be transmitted in seminar or direct contact, and over some time. Then it must be worked on to be made one's own. I ask only that you accept that a system, however complicated, could exist.

About the charge of manipulation, the answer is, "Yes, it is possible." Used wrongly it is a powerful weapon, baring weaknesses and vulnerability to the unscrupulous. But this is no more so than the ordinary "personality tests" of big business which we have grown to accept.

I should also say that I have outlined only the "deadly-sins" side of the system. Each type quite obviously has its strengths and positive qualities, and these are where the personal work comes in. The right use of the system (again, any system) helps the individual to deeper self-worth and self-fulfillment.

The relief of recognition is one of the things which usually arrives when one identifies one's basic type. This excepts, of course, the FOURs who cannot believe anyone so elite could be a "type"!

Of course, this is not the end but merely a beginning, a "where-you-are" to begin from. These are the steps to a realization of "what could be."

Individually, the sources of energy are available from many directions and in many ways. Maybe they are in the visiting of holy places where the faithful have left their traces in the atmosphere; maybe they are in dancing; maybe in quiet worship or meditation; maybe in action or dynamism; maybe in helping others. Energy may come to us as an apparently random gift from God when the emptiness of hopelessness is filled by Him.

Energy comes too, from self-acceptance -- the Islamic idea of "self-love" which is not pride, but gratitude. It can come from men in the manner of Darshan or Sohbet, the temporary gift of a man of faith. Or it may come to us from the most ordinary of beings. And here is where the whole community will gain -- in a circular way if it is aware and careful -- or lose if it is selfish or unaware, by lopsidedly draining one of its members.

Each of us has an area of Holy Blessing as it were, where the quality of our energy is high and abundant when we are well and in good spirits.

Let's look at this system again. The ONE will get things done, but left to himself his overwork leads to anger and frustration. When he is aware that the world is, in fact, a perfect place, that there is a pattern, his energy to order and organize is a powerful fuel that he can share with others. The system can help the TWO to see that sacrifice, when truly given, does not need reward, that wishing love as payment is not sacrifice, but indulgence. When this person can value himself and his dreams more highly, his service, like that of Jesus's, is deep and total and real.

The THREE, seeking not to copy, but to find himself, releases theatrical fun-loving energy for his group; the FOUR, in his turn, saves his life and his dreams for their correct places, and creates for mankind new steps to the stars; the FIVE, letting go and being bolder, seeing his restrictive miserliness not as a benefit but a loss, and opens his files to his colleagues and himself to human warmth. The SIX, appreciating that he acts from fear, and that at times fear is a sensible reaction, may realize too that sometimes it is possible not simply to react, but, taking the time to pause, may make the real action of a conscious man. The SEVEN, pausing between plans to watch the faces of his listeners, may see the love and affection where he is, and preserve his planning energy to organize some real social-work. The saving of the EIGHT is in service, listening to another way, fighting to take advice and fighting too for the weaker with his bull-at-a-gate strength. The NINE, the powerful lazy-man, may stir himself into action and pull his colleagues to completion by his doggedness. Each, aware of the others, can inject the fuel that is starving the heart of a friend by a little more self-knowledge. By that self-knowledge each can reach an acceptance that a circle is not complete without all the points on its circumference, and that its incompleteness is destruction.

Within a group where the parts are working for harmony, with a knowledge of their own strengths and weaknesses and a loving acceptance of the "differences" of others, there is room for spiritual growth.

Anna G. Edmonds, editor

No. 717

Near East Mission
United Church Board for
World Ministries
Post Box 142
Istanbul, Turkey
18 February 1983

Dear Friends:

In Martha Millett's report to the Schools' Board of Governors meeting in November she touched on the use of the Uskudar school gymnasium by a group of spastic children training for an international competition. More information has appeared in an article in Milliyet on February 6. For the first time four spastic Turkish children are expected to participate in the Special International Olympic Games held once every four years, this year at the University of Louisiana between the 12th and the 18th of July. The sports events include swimming, high jump, pentathlon, frisbee, basketball, baseball and football. The four who will take part representing Turkey will be chosen February 27th. Their training here is supported by the Turkish Spastic Children's Society; the expenses of their trip and that of their trainer and their director are being met by a Turkish engineer, Nuri Sabuncu.

Alice Shepard Riggs died on February 1st. A daughter of Fred and Fanny Shepard, she was born in Gaziantep in 1885; in 1910 she married Ernest W. Riggs. Together they lived in Harpout, Beirut, Istanbul and Thessaloniki until his death in 1952. Then she taught at the Uskudar school for a year 1953-54. She is the author of Shepard of Aintab, a biography of her doctor-father.

Carl C. Compton, missionary to Turkey and Greece from 1917 to 1958, died in Clearwater, Florida on December 26, 1982. During their early years with the Board, Carl and his wife Ruth (died 28 Nov. 1979) were in Merzifon at Anatolia College. Through the First World War they were in Tiflis, Russia with the YMCA. When the Near East Relief was established, they returned to work in Turkey from 1920 to 1924. Anatolia College by then had been moved to Thessaloniki, and Carl Compton became Dean in 1925. He retired as its president in July 1958 and he then was a member of the Board of Trustees. The Comptons' special knowledge of the country was invaluable

when they worked for UNRRA during the Second World War. At the school commencement in 1958 the Greek government honored him with the Gold Cross of the Order of St. George, its highest award given to non-Greek citizens.

Lyle Konkell, teacher of English in Izmir, has had to return to the United States because of health problems. His home is Edina, MN. Two other Minnesotans have arrived to spend the spring term at Uskudar:

Martha and Sarah have joined their sister Betsy Anderson (phys. ed. teacher); they are studying with the Orta II and Lise II classes. Lalegül Ergün has returned to Uskudar to teach biology. Janet Tamborello, a staff member of the UCBWM personnel office in New York, is working as a volunteer librarian in Izmir for the next six months. Dotty Steward (Izmir 1978-1982) is teaching again in Izmir after her work in Kenya. Another recent traveller to Africa is Betty Avery who spent Christmas in Mali with her son David and his wife Irene.

Melvin Wittler went to Beirut for a Board of Managers' meeting of the Near East School of Theology on December 10th. He reports, "The Near East School of Theology building, which had been used throughout the summer as a hospital and emergency clinic by the Palestinian Red Crescent, fortunately had not suffered much damage. Classes began on October 25th; it is remarkable that the enrollment is only slightly less than last year. The slight drop in enrollment is a result of students from countries distant from Lebanon being uneasy about studying in Beirut when there are still so many uncertainties on the horizon."

The week-end of December 4-5 Melvin Wittler was in Gaziantep for a hospital Board of Governors' meeting about which he says, "On a cold, blustery Saturday night, December 5, over 350 people came out to attend what has become an annual dinner dance sponsored by the Gaziantep American Hospital. Prof. Can Akkoç, chairman of the hospital's Board of Governors, served as master of ceremonies for the occasion which was attended by doctors, government officials and other supporters of the hospital."

The Week of Prayer for Christian Unity was observed on January 22nd with a service at the Syrian Orthodox Church. This is one of the yearly ecumenical events in Istanbul. The theme was the same one chosen for the World Council of Churches meeting this coming June in Vancouver: "Jesus Christ, the Life of the World." Members of almost all the Christian groups in the city were present.

The Union Church of Istanbul is celebrating its 125th year of meeting in the Dutch Chapel. The church organization dates from 1840 when a group of English-speaking Protestants began meeting in private homes around the city. In 1857 the Ambassador of the Netherlands, Count de Zueland, allowed this group to use the embassy chapel. The Netherlands had a long history by then of helping Protestant communities. The anniversary was noted in a special service on November 21. Following the morning worship, the Honorable H. C. C. Carsten, Ambassador of the Netherlands, presented a bronze plaque commemorating the church's anniversary. He also recognized the 200th anniversary of Dutch-American relations and presented three framed documents appropriate to that occasion. The American Consul General Mr. Daniel Newberry received the presentations in the name of the church. Mr. A. M. Smits, the Dutch Consul represented the consulate. The church presented a bronze plaque; both plaques have been placed on the church walls. Greetings on the occasion were sent to the church by Her Majesty Queen Beatrix of the Netherlands. Bishop Pierre DeBois was present at the ceremony representing the Roman Catholic Church; Hayrsurp Şnork Kasparian represented the Armenian Orthodox Church. Other local church leaders sent their congratulations also.

Christmas visitors included Kent Wittler, and Christof, Markus and Helene Meyer.

The house in which Salih Acar, one of the editors of the Redhouse Press science series, was living burned to the ground the evening of December 30. He lost his paintings, books, rugs and personal possessions. The house belonged to the son of Nurettin Sevin, professor of English and a specialist on Karagoz (see "Dear Friends" #628).

Two books on flat-woven rugs by another of the science series editors, Belkıs Balpınar Acar, have just appeared. Kilim-Cicim-Zili-Sumak is available in Turkish from the Redhouse Press bookstore in Istanbul; the English edition is being printed. Flatweaves of the Vakıflar Museum Istanbul (co-author, Udo Hirsch) has been published by Uta Hülsey in Wesel, West Germany. It is in German and in English. William Edmonds prepared the English texts for both books.

According to the February 8 Gunaydin, Ayà Sophia will be used for performances of the Whirling Dervishes during the 1983 Istanbul Festival.

A concert with a discussion of the place of Turkish music in history was presented at the Yapi ve Kredi Bank's Sermet Çifter Conference Room on February 11. Examples of panatonic, classical and religious music were played. According to the Feb. 18 Gunaydin, Nancy Wright (teacher of biology at Uskudar) played a short solo of Mevlevi music on her ney; a picture of her appears with the article.

Anna G. Edmonds, editor

No.718

Near East Mission
United Church Board for
World Ministries
P.K. 142, Istanbul, Turkey
18 April 1983

Dear Friends :

Melvin Wittler, Mission Secretary of the Near East Mission, has prepared the following report on the Health and Education Foundation (Saglik ve Egitim Vakfi). (Copies of this have already been distributed through the Mission. An English translation of the original charter is appended at the end.)

Health and Education Foundation

The Health and Education Foundation was established in 1968 as a Turkish legal entity. It was established primarily to hold title to properties of the three Board Schools and the Gaziantep Hospital. Other property of the Mission in Turkey had been titled for many years in the name of Amerikan Bord Heyeti.

When the Foundation was established, there was a "gentlemen's agreement" that half of the eight trustees would be members of the Mission and the other half would be Turkish nationals. That pattern continued through December 1982. Gradually, over a period of several years, all the properties of the three schools and the hospital were transferred to the Foundation. This was a major accomplishment since the Mission had been trying for many decades to have the property transferred to a corporate legal entity rather than having it titled in the names of individual members of the Mission.

From its establishment until the present time the Foundation has not had any regular employed staff, utilizing the services of volunteers with accounting and secretarial work for the Foundation being done by staff of the Mission Office. Selahiddin Erentürk, a graduate of the Izmir International College and Robert College has served as the volunteer general secretary for the past fifteen years.

After the Foundation was established, it was realized that the Foundation as a Turkish legal personality is a good instrument for raising and holding funds for the Schools and Hospital. Several endowment funds were established through contributions to the Foundation. The question of a general tax exempt status

for the Foundation has been under consideration periodically a number of times. However, in 1982 when there were indications that the Foundation met the criteria for general tax exemption, application for it was made. After the application was made, all tax exempt foundations needed to make small changes in their charters. In order to reactivate the tax exemption request the Health and Education Foundation needed to make several changes in its charter. Those changes are now in process.

By the end of 1982, the assets of the Foundation, based upon the 1980 tax evaluation of real estate, totalled TL 94.525.000.-. The net income for calendar year 1982 was TL 6.171.768.-. This income resulted from dividends of corporation stocks and bonds, bank interests, and the sale of gold. The income is divided among three types of investment funds. The Helen Morgan Fund and the Blake Educational Fund were invested as separate funds with the income from those investments going directly to the Üsküdar School and the Izmir School. The second is a group of funds where the income goes automatically to the purpose for which the fund was created, such as one of the schools or the hospital. Finally, the Foundation has some unrestricted investments, the income of which is subject to decision by the Board of Trustees.

Because there are several changes in the charter of the Foundation resulting from the new Regulations for Foundations in Turkey, published July 30, 1982 the charter changes which are now in process are outlines below. In addition to the changes in the charter, the new regulations require that all bank deposits should be with state banks.

These charter changes have been approved by the civil authorities of Istanbul Province, the Istanbul Martial Law Headquarters, and now are being submitted for decision by a court. The charter changes are as follows :

Article 1 : The word "college" is replaced by "Lise" and the Talas Nute Health Clinic now closed, has been removed as an institution specifically named to receive support from the Foundation.

Article 2 : The text of an article required in all Foundations which are recognized as having a general tax exemption

is added. This article states that following expenses, all income of the Foundation will be used for purposes stated in the charter.

Article 3 : Names of the first members of the Board of Directors and their terms of service are omitted, but the same self perpetuating nature of the Board of Directors is still retained.

Article 6 : In order to avoid confusion, the paragraph relating to termination of the Foundation which slightly differed from Article 10 on the same subject has been deleted. Article 10 requires a larger majority decision in order to terminate the Foundation and that has been retained.

Article 8 : In addition to other areas of authority given to the Chairman of the Foundation, the following have been added :

"To accept movable and immovable properties, stocks, bonds and similar valuable papers, which may be given to the Foundation through inheritance, gift or grant."

Article 9 : Additions to this article give the Board of Directors authority to name honorary members, advisors, and central subcommittees to which would be delegated some of the functions ordinarily carried by the Board of Directors for functions within the aims of the Foundation. According to the new Regulations for Foundations, it is possible for non Turkish citizens to serve as members of these subcommittees, provided the foreign members do not constitute a majority.

Any other changes were simply grammatical or changes to give more clarity.

Members of the Board of Directors :

Since the advice of several lawyers consulted recommended that, especially since the Foundation has a request pending before the Government for a general tax exemption for the Foundation, all members of the Board of Directors should be Turkish citizens. This means that from the former Board of Directors only Yilmaz Poda, an original member of the Board of Directors and for several years the Chairman and Yalçın

Öner remained. The terms of four members of the Board expired at the end of 1982. Adnan Eşeniş submitted her resignation due to the press of her work and Anna Edmonds submitted her resignation in order that all members of the Board of Directors be Turkish nationals. She and Engin Ünsal remain as the two original founders.

New members of the Board of Directors are as follows :

Prof. Mustafa Aysan, Minister of Communications
Mr. Oktay Erkal, Financial Coordinator
for Amerikan Bord Heyeti
Mr. Hasan Güleşçi, General Manager of Kordsa Company
Mr. Halit İler, Owner of his own Financial
Advisory Organization
Dr. Canan Karatay, Cardiologist at Haseki Hospital
in Istanbul
Mrs. Müjde Tekil, Legal Counsel for Unilever Company

It is expected that the new Board of Directors will meet soon, that they will name subcommittees, and approve distribution of 1982 income amounting to more than 2 TL 6 million.

Anna G. Edmonds, editor

CONSTITUTION

The Health and Education Foundation

1. The name, location and aim of the Foundation :

A foundation called the Health and Education Foundation has been established with its headquarters in Istanbul. The aim of the foundation is to provide all forms of support for the American Girls' Lycee of Üsküdar, the American Girls' College in Izmir, the American College of Tarsus, the Talas-Hute Health Clinic, and the American Hospital of Gaziantep.

It may help in all ways other health, educational and cultural organizations and institutions in Turkey. It may found and administer organizations and institutions within its purpose. All of its affairs are carried out within its purpose and in conformity with the relevant laws and rulings.

2. The starting capital and properties of the Foundation :

The initial capital of the foundation consists of the 5.000.- TL which has been assigned by Anna Edmonds and the 5.000.- TL which has been assigned by Engin Ünsal totaling 10.000.- TL.

The income from the capital of the foundation and gifts, and donations made to the foundation, conditional gifts, and other goods and property hereafter to be assigned and given to the foundation, cash, and goods to be bought are to be added to the property of the foundation.

3. The Administrative Committee and its members :

The administration of the foundation is in the hands of an administrative committee with eight members. The administrative committee are : Nebahat Karaorman, Anna Edmonds, Engin Ünsal, Richard Maynard, Ekrem Okyay, Harold Schoup, Melvin Wittler and Yilmaz Poda.

Of these eight people, Anna Edmonds and Nebahat Karaorman are appointed for a one-year term, Richard Maynard, Melvin Wittler and Ekrem Okyay for a term of two years, Harold Schoup, Yilmaz Poda, Engin Ünsal for a term of three years.

As these terms of office end, new members will be chosen for terms of three years each. A member may be re-elected once or many times.

4. If a member withdraws from membership for any reason, the executive committee (the chairman, the vice-chairman, and the general secretary) by unanimous or majority vote nominates two candidates for the vacancy. The new member is elected from these candidates by the administrative committee. In cases such as the resignation, death or loss of civil rights of a member or of moving of residence officially or actually outside of Turkey, the Administrative Committee has the authority to decide whether the membership of such a person is to be annuled or whether he should be considered as resigned.

5. Meeting of the Administrative Committee :

The Administrative Committee meets at least once a year. The Committee may be convened at any time at the request of the Chairman or of three of the members.

6. Four members are a quorum for a Committee meeting. Decisions are made either unanimously or by a majority of votes. When the votes are equal, the side on which the Chairman votes wins. In order to liquidate or dissolve the Foundation, two consecutive meetings are called with an interval of one month. A decision to dissolve or liquidate the Foundation requires an affirmative vote by at least six members.

7. In order to sell any property of the Foundation, to mortgage property, or to limit Foundation property rights in any way, there must be five affirmative votes in the administrative committee.

8. Division of duties :

The administrative committee elects from amongs its members a chairman, a vice-chairman and a general secretary. At the close of the terms listed in the third paragraph, the terms of the chairman, vice-chairman and the general secretary are three years each.

The Executive Committee by unanimous vote or majority vote will choose two candidates for each position from whom the Administrative Committee are to elect the chairman, vice-chairman and general secretary.

The members of the Executive Committee may be re-elected once

or many times. The chairman of the Administrative Committee presides over its meetings and is the official representative of the Foundation. His chief duties are as follows :

In accordance with the decision of the Administrative Committee he buys one piece or many pieces of real estate or other property. He protects them, he assigns them for the purpose of the Foundation. If necessary, he sells or gives away real estate or other property belonging to the Foundation under conditions acceptable to the Administrative Committee. He enters into contracts or dissolves contracts, he represents the Foundation at all offices and courts, he appoints a legal representative or representatives for these purpose, he rescinds such appointments and carries out similar duties. The chairman may deposit in a bank or banks any cash, shares, or other valuable documents belonging to the Foundation. The chairman's signature is sufficient to withdraw from those deposits a part or the whole. The vice-chairman has the right and authority to act as the chairman's representative when the chairman is not present, or at the chairman's written request. The general secretary is responsible for keeping the records of the Administrative Committee, for keeping these in good order in a file and for carrying out correspondence. The Administrative Committee may choose an accountant. If an accountant is not chosen the financial and accounting matters are within the chairman's duties. If the Administrative Committee finds it necessary, it may employ a person or persons for pay permanently or for a period, for the purposes of facilitating the work of the Foundation.

9. The duties of the Administrative Committee :

The Administrative Committee is in general responsible for acting in a manner suitable to the aims and benefit of the foundation. Its chief duties are these :

- a) It assures that the real estate and other property of the Foundation are used in a manner consistent with the purpose of the Foundation. It may decide to lend or give property in a manner consistent with the purpose.
- b) It accepts movable goods or real estate coming as gifts or by legacy. It buys real estate or other goods, and if necessary it rents real estate for the Foundation. It supervises all of the real estate and other goods; it repairs or modifies real estate, if it is necessary and valuable for the purpose of the Foundation it accepts mortgages.

c. In order to serve the purpose of the Foundation it takes the necessary steps to increase the income of the Foundation in a manner suitable to the purposes, and with this aim it decides, when necessary, to turn real estate and other property into money; it buys other real estate or goods with the income from sale; it builds new buildings, it rents real estate, it makes decisions concerning gifts and bequests donated to the Foundation.

d. The Administrative Committee may take additions or amendments to this constitution of the Foundation by a 6/8 majority, providing they are within the purpose of the Foundation, and that they confirm to the Turkish civil law and to the law no.903.

e. In case of necessity it may dissolve and liquidate the Foundation.

10. The Dissolving and Liquidation of the Foundation :

a. If the Foundation should be dissolved or dispersed in any fashion or if the purpose and aim of the Foundation should cease to be valid, then at the time when the purpose becomes invalid or the Foundation is dispersed or dissolved, all real estate and other property, all rights and credits are turned over by 7/8 vote of the Administrative Committee in a fashion suitable to the purpose of the Foundation entirely and with all legal effects, to one or more persons or legal persons.

b. If the Administrative Committee is unable to reach a 7/8 majority vote in two consecutive meetings which are called with an interval of one month, as it is mentioned in (a), all rights and credits are turned over by a 5/8 vote of the Administrative Committee in a fashion suitable to the purpose of the Foundation entirely and with all legal effects, to one or more persons or legal persons.

c. If the Administrative Committee is unable to reach a decision by a 5/8 majority, then with the majority vote of the Executive Committee, consisting of the chairman of the Foundation, the vice-chairman and the general secretary, in a fashion suitable to the purpose of the Foundation turns over to a real or legal person or persons whom they select all real and personal property, all rights and credit accounts.

13 September 1968.

No.719

Near East Mission
United Church Board for
World Ministries
P.K. 142, Istanbul, Turkey
2 May 1983

Dear Friends :

Recent charges have been made against the World Council of Churches, the National Council of Churches and their member denominations in the press and on television in the United States. The gist of the criticisms involves the question of what the business of the Church is and reflects on the reasons for the Near East Mission's existence. An article entitled The UCC's Prophetic Witness by Roger L. Shinn in the March 1, 1983 Keeping You Posted speaks directly to this :

"In the UCC, we sometimes declare our faith that God promises us 'courage in the struggle for justice and peace.' Throughout our history, the UCC and the predecessor churches that formed it have believed that we are called to serve God in all reasons of life, that we cannot isolate personal from social ministries or spiritual from political witnesses. Christians cannot serve God in religious life and mammon in economic life. We cannot worship God in church and worship idols in political affairs.

"We are not an authoritarian church that tells its members what they must think and do. We expect diversity of opinions and beliefs among ourselves, and we learn from the diversity. But we believe that the church -- and specifically the UCC -- is a community of faith with a shared prophetic ministry. We seek through the representative processes of our church government to discern not simply what we prefer to do, but what God, whom we know crucially in Christ, calls us to do.

"We claim no infallibility for our judgments. Looking back through Christian history, we see times when churches have identified faith with particular political causes too readily, usually because they have bent their faith to accord with nationalist, imperialist or ideological biases. we see also times when churches have shamefully neglected political responsibility, ministering to souls and neglecting bodies, offering charity to individuals but

acquiescing in institutions that crush them. We are grateful that churches in our own time have sometimes spoken and acted for the liberation of the oppressed and the healing of the nations.

"Part of our mission is to participate responsibly in ecumenical ministries. We do this in neighborhoods, in city and state councils, in the National Council of Churches, in the World Council of Churches. Such participation is often exhilarating, often uncomfortable. We find ourselves challenged by brothers and sisters in Christ who have experiences and insights different from our own. We neither surrender nor absolutize our own convictions as we make our testimonies and listen to those of others. We recognize that in God's church, all denominations and all national churches are minorities. We find in wider fellowships of Christians some of the first fruits of that whole church that has yet to be."

According to the Ecumenical Press Service Bulletin, the Geneva-based Conference of European Churches and the Beirut-based Middle East Council of Churches began meeting together in Geneva in February to "facilitate contacts and communication between the churches of Europe and those of the Middle East, with a view to better mutual information in the present complex situation and to possible joint actions."

Our sympathy and condolences go to Arza Nicholson on the death of her husband, Thomas, who died in Istanbul on March 22. Tom came to Turkey first in 1941 when he was working on the steel mill in Karabuk. From 1965 to 1974 he was superintendent of buildings and grounds at Uskudar. For a short time in 1974 he was business manager of the Gaziantep Hospital. We also extend our sympathy to Wally, Ruth and Mary Heather Robeson on the death of Wally's father on February 24. Wally went to Wisconsin to attend the funeral and to be with his mother. Abdunnur Aydiner, a leading member of the Syrian Orthodox community in Istanbul and at one time active on both the Radio Voice of the Gospel and the Refugee Aid Committees, died in Istanbul in March. Our condolences go to his family, both here and in the United States.

Several visitors have come this spring : Helen and Alan Smith are visiting their son Peter in Tarsus. Dr. Bruce Kuniholm, nephew of Bill and Ann Edmonds, was here on a speaking-fact-finding tour of Europe and the Middle East. Sally Taylor and Ann Walko visited both Tarsus and Istanbul. Sally was here partly in connection with her research on the woody plants of Turkey. Dr. Howard Reed is planning a conference on "The University in a Free Economy : Improving Cooperation among Business, the Universities and Government in a Developing Society" scheduled for June 22-24 at Hacettepe University in Ankara. The conference is sponsored by USIA, TUSIAD, a number of Turkish universities, the Odalar Birliği, the University of Connecticut, Harvard University, Rockefeller Foundation and the World Bank. The keynote address will be given by Dr. Mehmet Yazar.

Frances Eddy (Istanbul 1970-1980) reports that she is editor of the monthly Mayflower Log, the newssheet of the home in Grinnell, Iowa where she is living. Other NEM former members also living there include Eva Pring (Izmir 1966-1970) who is the president of the Residents' Association and Gladyds Jensen (Istanbul 1957-1970) who is chairman of the Garden Committee. Frances speaks of hoping to go on a tour to Ireland in late July. She also says that Lillie Keen (Istanbul 1978-1981) is a volunteer in the office of Sheldon Jackson College, Sitka, Alaska and that Thelma Belair (Istanbul 1979-1980) is expecting to do the same shortly.

Sherry Lowe, principal-designate of the Üsküdar School, is currently in Cleveland undergoing medical treatment. We hope and pray for her speedy and full recovery.

The Easter concert by the Dutch Chapel Cantata Choir and Orchestra included the Mass in G by Schubert and selections from Bach's St. Matthew Passion. Soloists were Nancy Wittler, Yeşua Aroyo, Çiçek Kurra, Metin Mansur, Mine Dinçer and Levent Çolak.

The new clinic wing of the Admiral Bristol Hospital opened in Istanbul on April 15. It was built with a

TL 130 million gift from USAID, and was presented by the US Ambassador Mr. Robert Strausz-Hupe on behalf of the people of the United States.

On May 1st telephone code numbers changed for people calling to Istanbul from outside the city. This means that people dialling numbers on the Asian side of the Bosphorus need to add an additional 3 at the beginning of the local number. An additional 5 needs to be added to Stamboul numbers, and an additional 1 to the rest (If we understand correctly). Thus to call the Manse, the person in Izmir should dial 9-1-144-5212.

For people calling Turkey from the USA :

Bible House switchboard : 011-90-1-527-8100

Wittler residence : 011-90-1-142-1737

Uskudar School : 011-90-1-333-1057

It is expected that the seven number code will apply to calls made within Istanbul the middle of June. Another minor change should be recorded that the telex code which the Bible House is using now is 22274 dpas tr.

On April 27 a Romanian/Panamanian tanker ran aground in Bebek in a mid-day fog. The ship and the quay sustained some damage but no one was hurt. The ship sailed under the name of Brainpower.

Anna G. Edmonds, editor

No. 720

Near East Mission
United Church Board for
World Ministries
Post Box 142
Istanbul, Turkey

6 July 1983

Dear Friends:

As usual the spring and early summer months have seen a number of comings and goings in the Mission. At the end of the school year a number have left for other work: from Izmir David and Linda Buckle, Claus Cadorette, Sally Carson, Rebecca Çelikel, Louise Fricke and Barbara Ann Schur; from Üsküdar Patricia Blake and Eric Larson; from Tarsus Paul Andrews, Alan, Mary, Robert and Daniel Bartholomew, Kevin Morrin, Elnora and Ernest Nebola, Whitman Shepard and Laura Webber. Of these, Barbara Ann Schur and Whitman Shepard expect to be teaching at Robert College next year. The Bartholomews are on a two-year study furlough and will be in Lancaster, PA. We're sorry to see our friends leave; we wish them well in their new work and hope sometime they'll be back.

There's been some other moving around: Fernie Scovel is returning from Tarsus to Izmir for the fall. Frederick and Mary Alice Shepard have said good-by to Ayia Napa and Cyprus; their present address is United Church Board, 475 Riverside Dr., 16th Floor, NYC 10115. The new director of the Ayia Napa Conference Center is Riad Jarjour. Dr. Verne Fletcher is now president of Haigazian College; his new address is P.O. Box 11-1748, Beirut, Lebanon. The interim president of the Near East School of Theology, beginning in September will be Dr. Ray Kiely. Harald and Elizabeth (Biro) Unger (Üsküdar 1968-71) and children are moving to Austria where their address will be A 7412 Wolfau 41. Michael and Laura (Hill) Womersley (Üsküdar 1981-82) have arrived in Ankara with their three children as he begins his new tour of duty.

Carolyn Barlow and Todd Tischer announced their engagement in Tarsus the end of May. They expect to be

married in Todd's home in Wisconsin the middle of August and to return to Tarsus in time for the next school year.
Hayirli seneler!

Almost every day seems to bring new visitors among us: Those who have some past association with the Near East Mission include Marilee Wheeler (Üsküdar 1955-58), Marge (Kirkpatrick) Mahy (Üsküdar 1955-57), and Vinal (Overing) Binner (Üsküdar 1955-58) and her husband who were here at Easter-time. Martha and Henry Fairbank (sister and brother-in-law of the Edmondses) travelled around Turkey in May visiting the Izmir and Tarsus schools and seeing a number of archeological sites in between. Norman Horner, author of Rediscovering Christianity Where It Began, was in the Middle East on a fellowship from Maryknoll Fathers to research a new book on a similar subject. William and Jean Griswold (Talas 1953-57) and son David were part of the staff of a circumnavigating university that docked briefly in Istanbul. Richard and Alicia Bliss and their daughters Alicia, Laura, and Sarah visited the Bible House to see the building which Mr. Bliss's great-grandfather, Isaac Bliss, had built. (See Dear Friends No. 598). Don and Roxy (Scott) Barry (Tarsus 1973-76) and Ivan and Heather are presently travelling in Turkey. Betty Avery is enjoying a visit with her sister-in-law, Miriam (Avery) Voelm from Gallion, Ohio. Eric and Patricia Gass were here enroute from India to New York where Eric is now Regional Secretary of the Board for Southern Asia and Oceania replacing Telfer Mook who has retired. Mary Lou Albee visited Izmir, Tarsus, Ankara, Üsküdar and the Mission Office as Mission Interpreter. Lillian Berton (Üsküdar 1970-72, 1980-81) was here briefly in June, as was Loretta (Krieder) Andrews and her family. Loretta's parents were members of the Near East Mission from 1926 to 1940. We're always glad to see you -- all of you -- and wish we could have longer or more frequent visits.

Our congratulations go to Dr. Alford Carleton on the publication of his book, Vagaries of a Missionary Career. It is available for \$3.95 from the Interpretation Department, UCBWM, 475 Riverside Drive, New York, NY 10115.

The Mission Meeting was held in Izmir again this year from

June 17 to 19. Thirty-eight people attended the sessions which concentrated on a review of the resolutions passed during the October consultations. Some concern was also expressed for the United Church Synod resolutions that were to be discussed in Pittsburgh from June 24 to 28.

For the first time in their 79-year history the renowned Yale University Whiffenpoofs visited Turkey and sang at the dinner on July 3 sponsored by the Istanbul Turkish American University Association in connection with the United States Independence Day observance.

A mediumly strong earthquake shook the Marmara region of Turkey the afternoon of July 5. Registering 4.9 on the Richter scale, the center of the disturbance was near Biga in the Çanakkale province. Two people were killed when buildings collapsed there; another died of fright; many were taken to hospitals to be treated for broken bones and cuts. In Istanbul one partially finished apartment collapsed, but no one was hurt. Books and bookcases danced around in the Redhouse Press and Mission Offices and so did some of the sedate Mission members who longed for terra firma.

A wealth of cultural activities are available for people in Istanbul this summer. The 11th International Istanbul Festival began June 20 with the Presidential Symphony Orchestra and the Istanbul state Opera and Ballet Chorus directed by Gürer Aykal performing Adnan Saygun's Epic for Atatürk and Anatolia. The performances this year have been in the Atatürk Culture Center, Yıldız Park, the Open Air Theater, Rumelihisar, Gülhane Park and St. Antoine Church. From May 22 to October 30 the Turkish Ministry of Culture and Tourism is cooperating with the Council of Europe to present the 18th European Art Exhibition on Anatolian Civilizations. These exhibits are in St. Irene, Topkapi Palace, the İbrahim Paşa Palace, the Museum of Turkish and Islamic Art, the Mevlevihane and the Military Museum. The Islamic Arts Exhibition was opened in honor of the 15th centenary of the Hegira (according to the Islamic calendar). In addition to Topkapi Palace and the Museum of Islamic Arts, there are also displays at the Atatürk Cultural

Center, the Archeology Museum, the Vakıflar Rug and Carpet Museum and the Süleymaniye Library. This exhibition goes until September 20.

Dr. Howard Reed and Dr. Frank Stone (Tarsus 1953-1966) participated in the conference on the University in a Free Enterprise Economy which was held at Hacettepe University in Ankara June 22-24. The chairman of the advisory committee was Prof. Dr. Emel Dođramacı. Others involved included President Ergün Tođrol, Prof. Ahmet Koç and Prof. Turhan Ođuzkan from Bođaziçi University.

The government-sponsored entrance examinations for the Anadolu lycées and the private schools (including İzmir, Tarsus, and Üsküdar) was held in 11 centers in Turkey and in Nicosia on June 22. About 31,000 children took the test out of which 7,735 were chosen. Of these 244 qualified for the Board schools.

Anna G. Edmonds
Editor

No. 721

Near East Mission
United Church Board for
World Ministries
P.K. 142
Istanbul, Turkey

25 July 1983

Dear Friends:

The Anatolian Civilizations Exhibition

"The Anatolian Civilizations," the Council of Europe's XVIIIth European Art Exhibition currently being held in Istanbul, features art objects from Neolithic times to the present -- an impressive spread of ten thousand years. Statues of a Mother Goddess, stylized lions, graceful gold pitchers and cups from prehistoric times, a flying Cupid and marble busts from the Greek and Roman periods, Byzantine silver vessels, Ottoman court rugs and carpets, -- these and many more items have been collected for this unique display.

The Anatolian Civilizations Exhibition has been organized by the Turkish Ministry of Culture and Tourism under the auspices of the Council of Europe. Other exhibitions sponsored by the Council of Europe have included one currently being held in Portugal and one some years ago in Belgium on "Love and Marriage". Items were collected for it from museums both in Europe and throughout Turkey and from private collections. The British Museum, the Ashmolean Museum, the Louvre, and the Berlin Museum, to mention only some of the ten European contributors, joined with fifty-nine Turkish sources to make this occasion a once and only chance to see so much in one place.

The exhibit opened on May 22 and extends through October 30. The various places are open six days a week for varying times (see below). A few of the exhibits will continue to be open permanently, but much of the material has been borrowed and will be returned to the owners when the exhibit closes.

While there are many museums in Istanbul devoted to

various aspects of the art of the people who have lived in Anatolia, the major displays for this Exhibition are located in St. Irene and Ibrahim Pasha's palace. Individual subjects are shown both in Ibrahim Pasha's palace and in Topkapı. Four other museums, the Turkish and Islamic Arts Museum, St. Sophia, the Military Museum in Harbiye, and the Mevlevihane in Galata, have items chosen particularly for their location. Each has its special areas of interest.

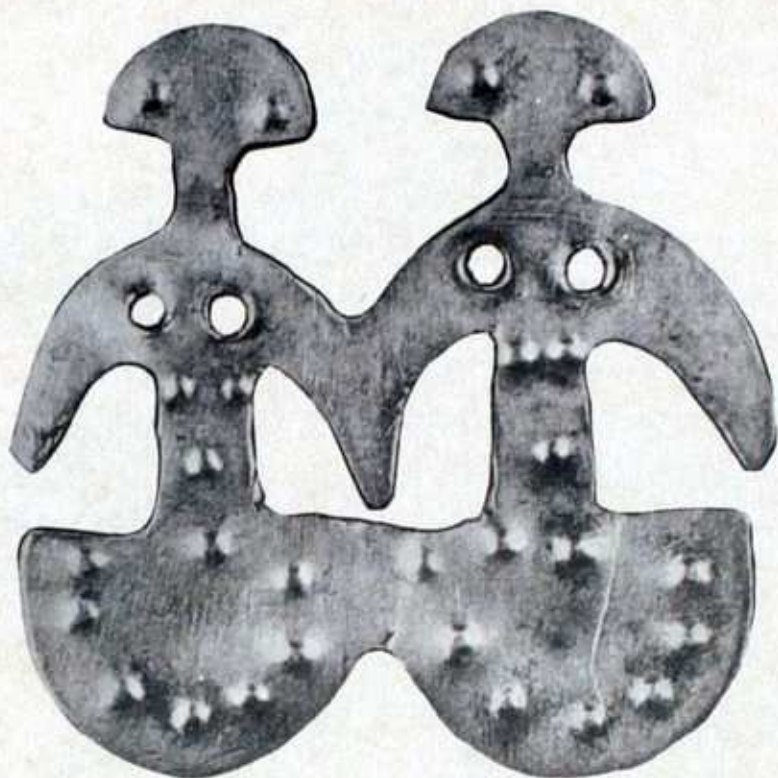
St. Irene (open every day except Wednesday from 9:30 to 16:30)

A breath-taking display of objects representing nine thousand years of artistic development is presented in the main building and the courtyard of St. Irene. Household items, cult objects, child's toys, worker's tools, funerary statues, and official decrees mark the changes in the ways people have lived and thought through the centuries.

A slide show presenting the range of works displayed there attracts one as one enters the building. The courtyard is the first area one sees; it has been covered over and in its corners are arranged a number of displays as if in situ of living quarters and worship centers of the earliest civilizations of Anatolia. In one of these may be found the Early Bronze Age twin goddesses made of gold that are the main identifying symbols of the Exhibition (see page 3).

Farther along, pottery and metalwork from Phrygian sites indicate the workmanship of the Early Iron Age. Statues and busts of Greeks and Romans are part of the representation of the six hundred years from Alexander the Great to Constantine: the solemn face of the Emperor Marcus Aurelius, the stony affection of an unknown couple, the blowing folds of cloth of the dancers (see page 3), the pottery with relief scenes that recall Keats's

Fair youth, beneath the trees, thou canst not leave
Thy song, nor ever can those trees be bare;
Bold Lover, never, never canst thou kiss,

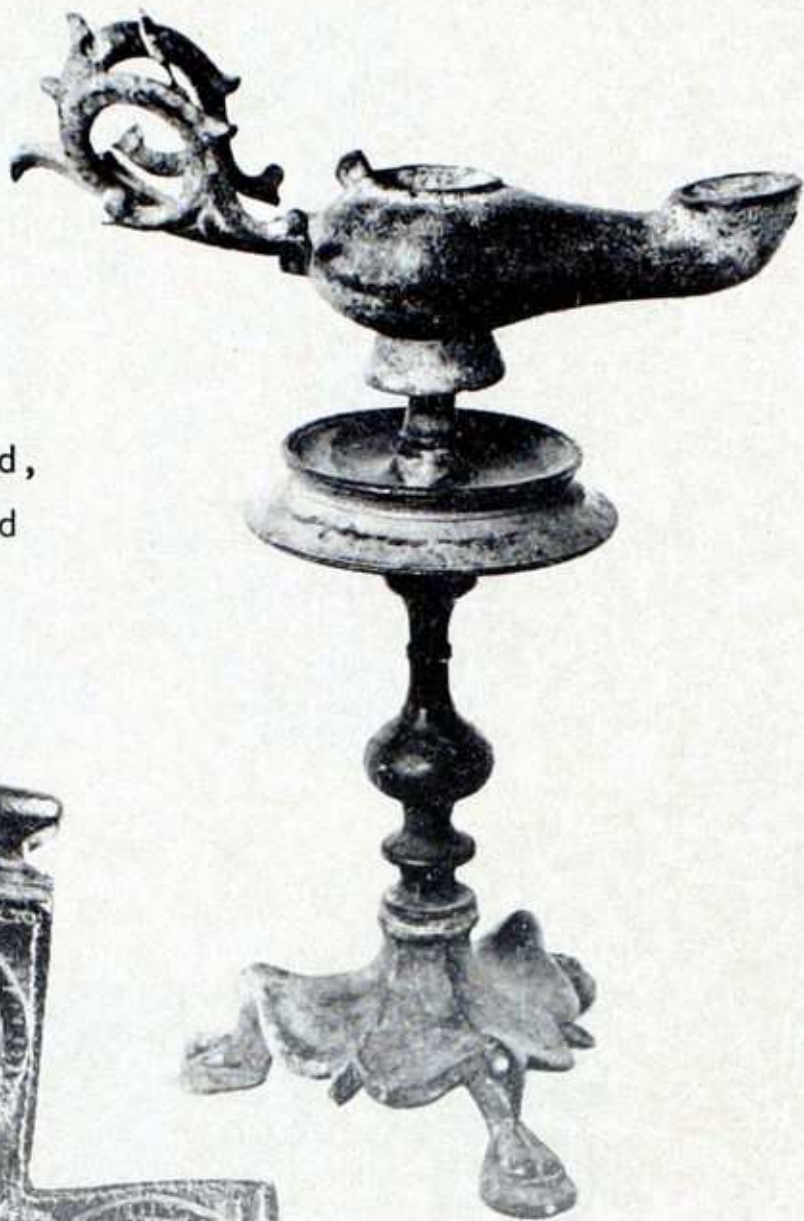


twin goddesses, gold, third millenium B.C.



dancing women, Hellenistic period

bronze lamp with stand,
early Byzantine period



bronze reliquary cross,
middle Byzantine period

Though winning near the goal - yet, do not grieve;
She cannot fade, though thou hast not thy bliss,
Forever wilt thou love, and she be fair!
(Ode on a Grecian Urn)

The Byzantine period is represented with a number of religious items (see page 4). Even the church itself is a part of the display: the building, its marble columns, the Maltese cross in the apse dome, the baptistry fountain, a bit of the floor of the Theodosian church which has been uncovered.

The Seljuk and Ottoman periods are shown in exhibits in the Ibrahim Pasha Palace and in Topkapi Palace. In addition to the items of particular interest to archeologists, there are also special subject displays for sociologists, handcraft artists, musicians, military historians, calligraphers, and horse enthusiasts.

Ibrahim Pasha Palace (open every day except Monday
from 10:00 to 17:00)

Besides housing part of the display, the Ibrahim Pasha Palace itself is a work of art. It is not known when the palace was first constructed, but its heyday was during the time of Suleyman the Magnificent. At that time it was the residence of Suleyman's brother-in-law, Ibrahim Pasha, who was also his grand vizier. Its location near the sultan's palace of Topkapi and its sumptuous style made it the scene of many colorful official activities. The grand reception room was the largest such in the city and thus it was used for festivals like Ibrahim Pasha's wedding to Süleyman's sister and for the circumcision ceremonies of four of Süleyman's sons. These occasions were the subjects of miniatures which also show the palace as it was in the sixteenth century.

After 1725 the building ceased to be used as a residence and gradually it fell into ruins. Pictures showing the rubble in 1965 and the steps in the building's restoration since then are displayed on the back wall of the entrance area. Now the courtyard is tastefully landscaped.

Also on the ground floor is a shop selling tourist items

made for this Exhibition such as scarves, necklaces, bags and pamphlets. Next to it is a candy store of the kind that would have been open a hundred years ago.

Among the displays in the Ibrahim Pasha Palace are several rooms composed to illustrate important Turkish customs. For instance, there are a coffee house, a circumcision party and various women's traditions during a wedding. (See page 13 for an example of embroidery on a towel.) In the courtyard of the palace a black Yoruk tent from near Antalya has been set up, complete to the details of a clutch of partridges in one corner. Tiles from the palace of Kubadabad date back to the twelfth century (see page 13).

World famous carpets and kilims are spread out in the upstairs reception hall; the oldest of them date from the thirteenth century. The size of many can best be described as palatial. The rugs in this display will remain here after the Exhibition is finished.

Special subject displays are also to be seen in other museums:

Topkapi Palace (open every day except Tuesday
from 9:00 to 16:30)

The customary rooms of Topkapi such as those of the jewels, the costumes, the harem and the Islamic religious relics are open as usual. Several new exhibits have been prepared specifically for the occasion of the Anatolian Civilizations Exhibition. Among them are those of jewellery, calligraphy, coins, armory, and the imperial stables.

Jewellery from graves in Çatal Höyük date from about the seventh millenium B.C. Shells, bones, and stones were used to make necklaces and images of plants and animals. The skill of the goldsmiths of the second millenium B.C. is evidenced in the exquisite necklaces, rings, and pins found in Troy, Sardis, and Alaca Höyük. Elaborately embellished brooches, necklaces and crowns

are surviving examples of the Greek, Roman, and Byzantine periods.

The coin department of the Istanbul Archeological Museum has prepared a room to delight a numismatist. The display begins with electrum coins found in Ephesus and dating about 640 B.C. The next are those minted by the Lydian, Croesus, about the middle of the sixth century B.C. They and those of Darius, the Persian who defeated Croesus, carry figures of animals and mythical creatures.

Portraiture on coins seems to have appeared about the time of Alexander the Great; previous to him the coins often carried religious motifs. The profile of Alexander appears on several coins as do those of his general Lysimachus, Mithradates VI Eupator, and Constantine the Great.

A bronze coin shows a full-face portrait of Justinian (527-565).

Portraiture was not common on the coins minted by the Muslim rulers. An Abbasid gold dinar was minted in Harran about 903 A.D.; on its obverse it bears the inscription "There is no God but Allah." The periods of the Seljuk sultans and the Emirates are represented, as is the first coin struck by the Ottomans. This last is a silver akçe minted by Orhan Gazi in 1327. Between his time and that of Mehmet the Conqueror no gold coins were minted by the Ottomans because the Venetian ducates were the currency of the land. Often they were countermarked with a square seal indicating their validity. In 1696 the foreign silver coinage was called in, filed down, and overminted with the Ottoman identification. Such coins were known as esedi's (Arabic for "lion") because a lion from the original thaler appeared on both faces. The first silver coin with inscriptions in Latin script of the Turkish Republic was minted in 1934.

The Turkish and Islamic Arts Museum (open every day
except Monday from 10:00 to 17:00)

One corner room of the former imarethane of the Süleymaniye complex is now the museum. It includes carved

wooden items such as caskets from the thirteenth century Seljuk period, several astrolabes, a large brass oil lamp, several jewelled containers for the hairs of the beard of the Prophet, a number of examples of Ottoman calligraphy, some beautifully illuminated Korans, and several huge cauldrons.

In the courtyard, the trunk of a venerable tree is still supported by a vine-covered post. In one corner an enormous millstone rests in its bed ready for use. A pussycat was sleeping quietly beneath it, unaware of the weight about to descend.

St. Sophia (open every day except Monday
from 9:30 to 16:30)

Visitors' attention has been called to the variety of tombstones in the garden of St. Sophia. People seem always to have wanted to perpetuate their lives by leaving a record of their deeds in stone. Some of these are works of art; many offer a fertile field for historians.

The building of St. Sophia is one of the masterpieces of Byzantine architecture with its soaring dome that arches fifty-six meters above the floor. The mosaics, the great columns, and their capitals, the marble facing of the walls, to say nothing of the history of the building and what it stands for, all make it a major interest in the city.

(It should be remarked here that other sites in the city are also significant in a survey of the art which has flourished here: the mosaics and frescoes in Kariye Camii, the sultan's caiques in the Naval Museum, the city walls and fortresses, the mosaic pavement of the Byzantine palace, the mosques, the museums displaying modern art. These are not included in the Anatolian Civilizations Exhibition mainly because they are not exhibits that have been prepared specifically for it.)

The Military Museum (open every day for the exhibition of the tents from 9:00 to 12:00 and 13:00 to 19:00)

The tents used by the Turkish army on campaign are among the art treasures of the Empire. Several of those captured during the siege of Vienna three hundred years ago (1683) are displayed in that city. This summer for the first time a detailed display of them can be seen in Istanbul in a new wing of the Harbiye museum. Their various decorative styles and their embroideries give another dimension to the richness and variety of Turkish art.

Most of the items on display are pieces of tents; their dates are seventeenth, eighteenth, and nineteenth century. They include side panels, skirts, and roofs. All are colorfully worked cloth, some embroidered, some appliqued, some jacquard, some a combination. Many but not all of the designs are similar to those used for faience; many seem to be influenced by rug patterns: arabesques, religious inscriptions, and stylized flowers.

In the last room of the museum one of the state pavilions has been set up. It is a circular tent; the circumference of its floor is twenty and a half meters. The tent is supported in the center by one sturdy pole. The inside height of the tent around its skirt is two meters thirty-five centimeters; the center rises conically to four meters thirty centimeters. The skirt is pierced by eight windows and a door. Stylized lilies, carnations, jasmine, tulips, and honeysuckle adorn the red walls. The ceiling decoration is of vases full of flowers.

The care with which the decorations were made reminds one that from the time that the Turks were nomads up until the end of the Ottoman Empire tents were an important feature of their lives.

The Mevlevihane (open every day except Monday from
9:30 to 17:00)

The monastery of the Mevlevi Order of Dervishes in Galata houses the display of musical instruments for the Anatolian Civilizations Exhibition. The site of the monastery was used first for a dervish center in about 1491. According to the historian, Evliya Çelebi, in the seventeenth century it had one hundred rooms for its members. The present buildings show the influence of the baroque nineteenth century style of architecture because they underwent a restoration then.

The instruments one can see in the Mevlevihane are a few of the approximately three hundred kinds of musical instruments which have been used by Turks throughout their history. They include various percussion, wind, and string instruments. Most of them in this display have been used for religious music. The oldest ones come from eighth century B.C. excavations in Central Asia and include small drums, flutes, harps, and lutes. The bell of one horn pipe (a nafir) is shaped like the mouth and face of a wolf.

Different sizes of cymbals and bells represent the instruments that make their own sound and are used largely to add to the rhythm of the music. One instrument called in Turkish a çagana is a rattle composed of metal disks that are mounted on a wire. The French word for it is "Chinese hat;" the English call it a "jingling johnny."

Drums made of skin stretched on a frame seem to have originated in Mesopotamia, but kettledrums (kös) were invented by the Turks. Two kös here are covered with red embroidered cloth.

The large family of neys (bamboo pipes) are represented as well as double and multiple pipes in the wind instrument section. There are single and double reed (zurna) and free reed (fırıldak and zirilti) instruments.

Among the string instruments there are a santur (something like a dulcimer) played with two padded hammers, a kanun (like a zither, see page 10) played by plucking, various uds (lutes), and a seven string (?) violin (nine pegs) with a beautiful inlaid mother-of-pearl decoration on the finger-board and tail-piece.

Many of these instruments inspired developments in Western European music; many of them are forerunners of instruments played today in Turkish music.

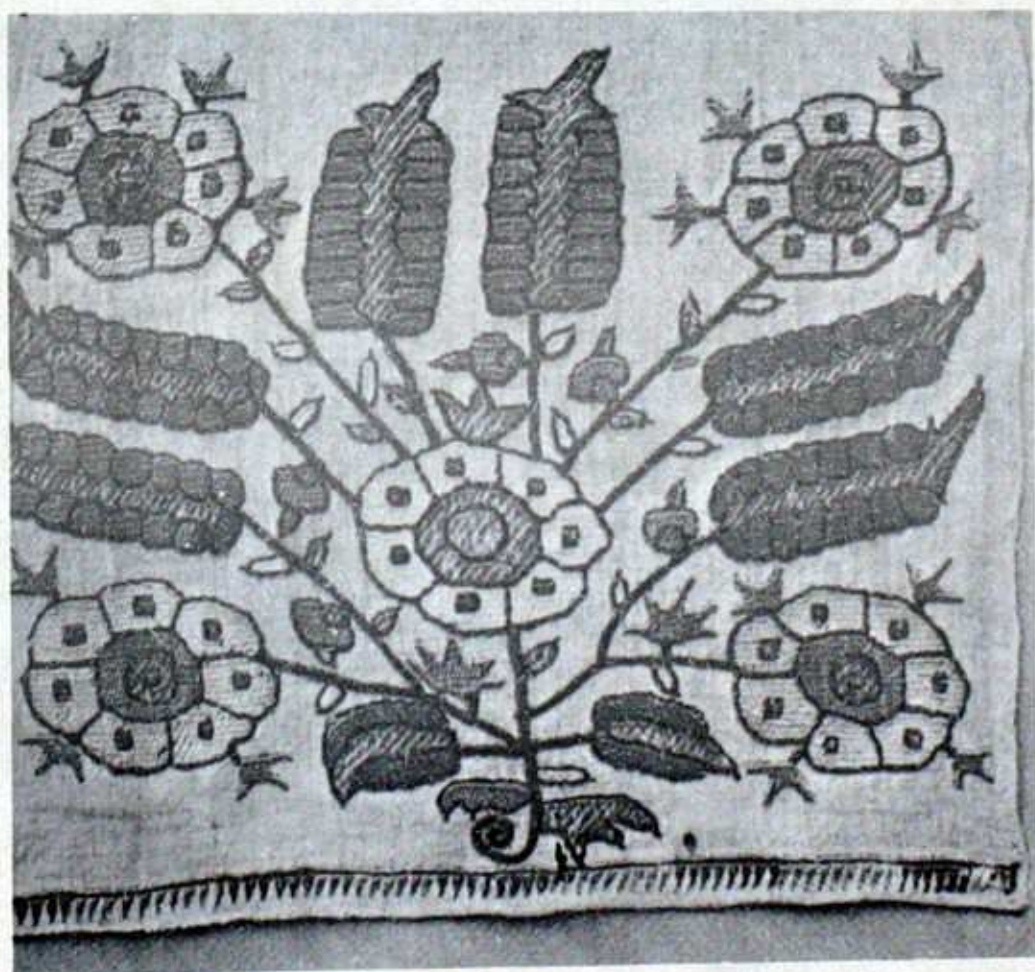
Each group of instruments is further illustrated by miniature paintings of people using them. One picture shows a mounted janissary band with twenty horsemen (see page 14). In the background are three camels carrying two large kös each. Their riders have their arms poised above the drums and the whole assembly appears about to break forth in a thunderous, head-rattling chord. (The phrase kos dinlenmiş -- one who has listened to the kös -- means insensitive!)

Other miniatures show parts of a musical performance in the Hippodrome with the bronze three-headed snake (now truncated) from the Temple to Apollo in Delphi visible in the corner. The entire Mevlevihane is filled with well-chosen music of neys, kanuns, rebabs, and other similar instruments played quietly from a tape recorder in the background.

In summary, the Anatolian Civilizations Exhibition includes things of interest to all, to specialists and casual tourists, to archeologists and weavers, to musicians and historians. It is a stimulating exhibit in which to study the developments in the arts from the earliest civilizations of Anatolia through their influences in modern times. Items which have been part of the world's artistic heritage since they were created are shown along with recent finds from excavations. Together they illustrate the richness and variety of the artistic expression of the people who have lived here. They also give examples of how each group has drawn on the inspiration of others and of how a harmony can be achieved between different cultures. These examples, of



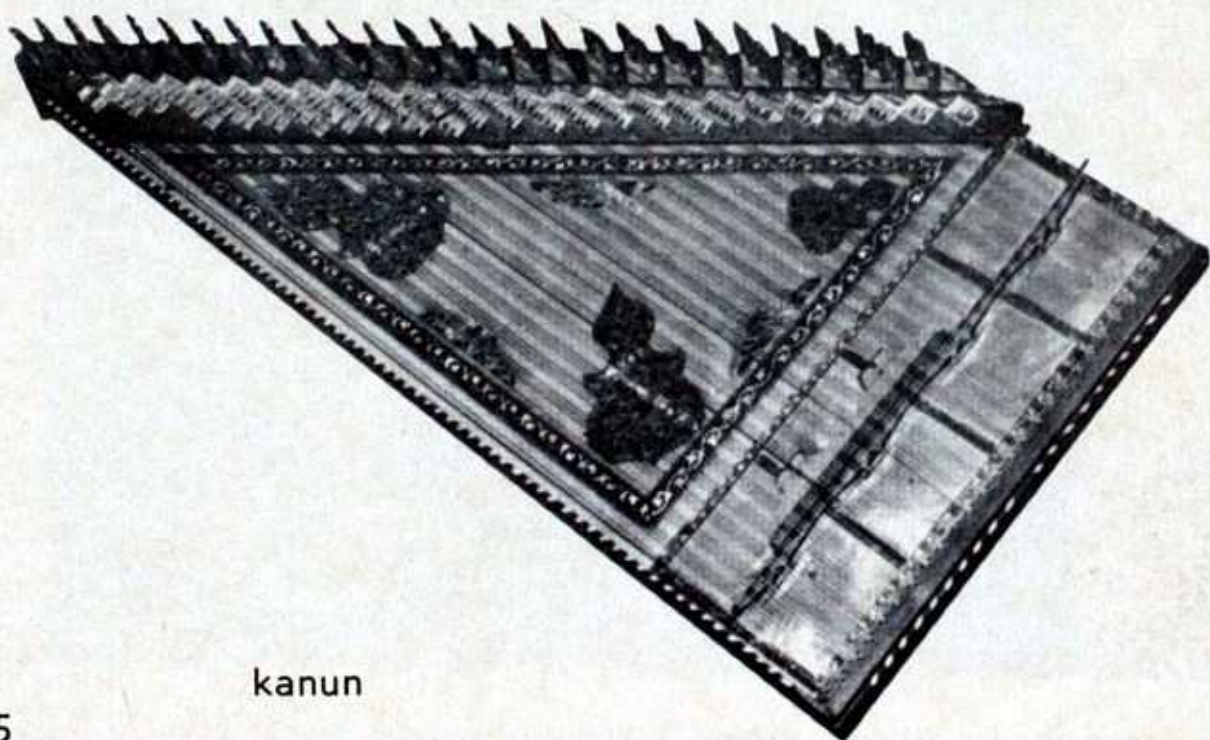
star tile, Seljuk period



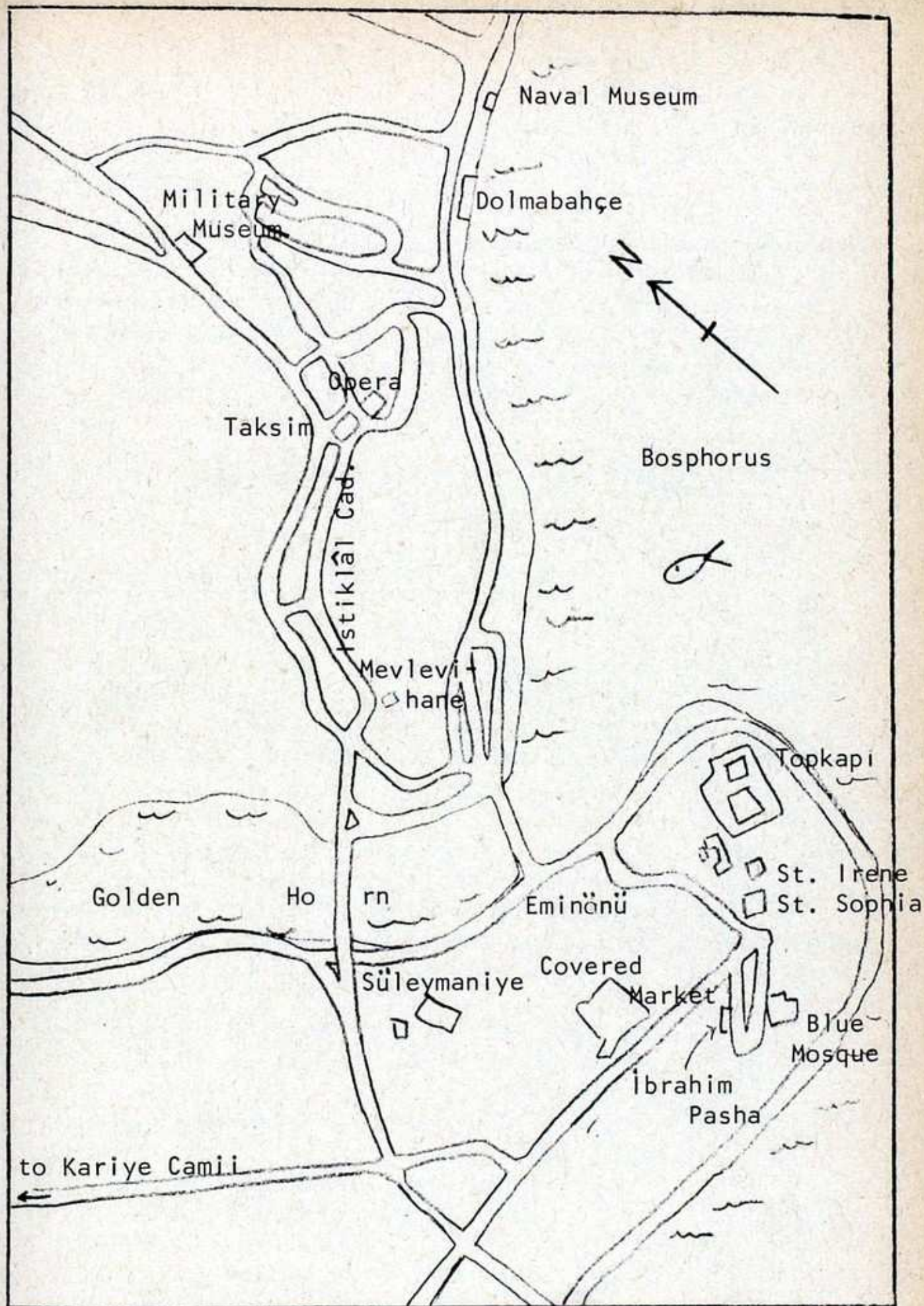
belt embroidery, Ottoman period



mounted Janissary band



kanun



No. 722

Near East Mission
United Church Board for
World Ministries
P.K. 142, Istanbul, Turkey
24 August 1983

Dear Friends:

One of the sessions of the Near East Mission meeting in Izmir this June concentrated on a discussion of some Islamic rituals and customs. On our request, Adil Özdemir of the Yüksek İslam Enstitüsü (Higher Islamic Institute) in Izmir has prepared and expanded some of his notes from that. A short vocabulary list is summarized at the end.

A BRIEF LOOK AT SOME ISLAMIC RITUALS
by Adil Özdemir

Prayer and the Call from the Minaret

The Ezan

The ezan, or the call from the minaret of a mosque, is a declaration of the exact time for the performance of the namaz or formal prayer. While a Muslim may perform the namaz at almost any time, it is most common for him or her to do so just after the ezan. The words of all the ezans, no matter what time of day, are the same. The only variation appears in the ezan for the morning namaz when the sentence, "The namaz is better than sleeping," is added before the last two phrases. The formula originated in the sunnat or habits and words of the prophet Muhammed himself. An English interpretation of the ezan is as follows:

Allah is most great (repeated four times),
I bear witness that there is no God but Allah (re-
peated two times),
I bear witness that Muhammed is Allah's Rasul
(apostle and prophet) (two times),
Come for the namaz (two times),
Come for salvation (two times),
Allah is most great (two times),
There is no God but Allah (said once).

It is preferable that the müezzin (the man who

declares the ezan) be a pious, dependable and respectable Muslim. Women are not allowed to declare the ezan from the minaret. People who have not performed their abdest or gusl (ritual ablution), those who are still children, and those who are mentally retarded are also not allowed to declare it. Muslims are advised to stop talking during the declaration of the ezan in order to listen to it with great respect and to repeat it after the müezzin in a low voice or silently. After the declaration ends, the listener offers his best wishes to Muhammed, remembers him with pleasant words and prays that Allah will honor Muhammed by sending him to the al-Makam al-Mahmud or place in paradise most highly praised by Allah, and to grant him the sefa'at or intercession.

The ezan must be given in a way which harmonizes with the musical quality of the words. It may be considered as one of the most frequently made and clearest Islamic invitations to faith. It is also an effective unifying factor among Muslims. The namaz is considered valid without the ezan but to perform it in conjunction with the ezan is better.

The namaz

The namaz has a special meaning in Islam. Although it literally means praying to Allah in the general sense, it has taken on a special form with the advent of Islam and has become a special way of worshipping Allah. The namaz has its own rules and regulations and the way it is performed is thought to come from the vahiy or revelations Muhammed received from God. It is based on Muhammed's own application of those revelations. Therefore, for Muslims the way it is performed may not be changed. The Koran and the hadis or traditions associated with Muhammed emphasize it so strongly that it has become the number one ritual. It is more important than the other three official rituals, namely the oruç, or fasting, the zekat or alms, and the hac or pilgrimage to Mekka. The reason why it has been given this priority in the Koran and in the Sunnat of the Prophet Muhammed is because, through it, the believer is called on to enter into a deeply spiritual atmosphere turning his face in order to speak directly to Allah. He also must leave all worldly thoughts behind in his petitions. The way the namaz is performed suggests that the servant obeys Allah only.

It is beyond doubt that among many other conditions necessary, sincerity and wholeheartedness are the basis and the most important prerequisites in judging whether the namaz is an acceptable one in the sight of Allah.

To prepare for the namaz, one must observe some basic rules. These rules are as follows:

1) One must cleanse oneself of all kinds of invisible dirt by making one's abdest or gusl with the intention of performing the namaz. The intangeable pollutions of şirk (polytheism) or küfr (blasphemy), inkâr (repudiation), and nifak (hypocrisy) come under these categories.

2) One must cleanse oneself of visible dirt, if there is any, by removing it from one's clothes or from the place that the mümin or believer's forehead touches in prayer.

3) One must cover certain parts of the body in order to face Allah in a decent and noble position. The parts that men are to cover differ from those for women: While men must cover the area between the navel and the knees, women must cover all their body with the exception of their face, hands and feet.

4) One must turn during the namaz to the Kaaba which is commonly called the Bayt-Allah or House of God and which is referred to in the Koran as the most important place of worship built on earth so far.

5) One must observe the exact time for each of the five daily namazes. Observing the time is also necessary for the obligatory Friday namaz and for the two festival namazes, namely the Kurban and the Ramazan Bayram namazes.

6) One must perform one's namaz intentionally and whole-heartedly. He who performs the namaz should know what he is doing.

These six rules are called the outer conditions in order for the namaz to be observed. There are other essential routines to be observed and without which the namaz is invalid. These are:

1) One must glorify Allah at the beginning of the namaz by saying either out loud or in a quiet voice "Allah is most great." (This statement is the takbir.)

2) One must recite the Fatiha and at least three short verses from the Koran during each time one stands up in the namaz. One keeps in mind that one is reciting the revelation of Allah and that one is in direct contact

with the Lord.

3) One must stand calmly and thoughtfully with one's hands folded on one's navel long enough to recite first the Fatiha and then at least these three verses.

4) One must bow down so that the palms of one's hands touch one's knees in humility and reverence, three times, saying "Praise be to you, Oh my Lord, the most great."

5) One must prostrate oneself in worship by putting one's hands, forehead and knees on the ground saying, "Praise be to you, Oh my Lord, most great, be glorified."

6) One must wait in the sitting posture, and in the awaiting, saying a special dua or spontaneous prayer of salutation to Allah and peaceful wishes for Muhammed, and praying for peace for oneself and for all the good servants of Allah including all of the descendents of Abraham who are believers.

One who observes these basics in one's namaz accomplishes one's duty. The namaz may be performed either individually or corporately, in the mosque or at home or somewhere else. However, it is thought to be better and more pleasing to Allah when it is performed together with other believers.

The Performance of the Namaz:

The five daily namazes are the morning namaz, the noon namaz, the afternoon namaz, the sunset namaz, and the evening namaz. The proper time for performing each of these is determined by the Department of Religious Affairs each year, and the namaz is declared by the müezzin from the minaret. Let's look at the morning namaz as an example and see how a two-rak'at (unit of worship) namaz is performed:

The morning namaz: One hour before sunrise the müezzin ascends the stairs of the minaret and calls to Muslims to perform the morning namaz. Muslims get up and prepare themselves for the namaz by performing their ablutions. Then they put on their cleanest and best clothes and go to the mosque. When they enter the mosque they take their places and begin performing the namaz by themselves. First, each individual stands with his hands to his ears with the palms cupped toward the Kaaba and says "Allah is most great." Then he clasps his hands on his navel and starts reciting

the Sübhanek or recitation of the glories of God, the meaning of which is as follows:

"Praise be to You, Oh my Lord; be glorified. May Your name be blessed. How superior are Your affairs!
How great is Your repute. There is no God beside You."

Then he makes two statements, the meaning of which is: "I seek refuge in the mercy of Allah from the evil of cursed Satan. I begin my namaz in the name of Allah, the Beneficent, the Merciful. Following this he says the Fatiha from the Koran, the meaning of which is as follows:

"Praise be to Allah, the Lord of the Worlds,
The Beneficent, the Merciful,
The King of the Day of Resurrection,
To You only I offer worship, and of You only I ask for help,
Lead me on the straight path, the path of those whom You have favoured,
Not on the path of those with whom You are angry and who have gone astray."

Then he recites some verses from the Koran which he knows by heart. He is free to recite any part of the Koran as long as the recitation is of at least three small verses or one long verse equal to three small ones. Then he repeats the statement "Allah is most great," and bows his head and body clasping his knees and repeats the statement "Be glorified and blessed, Oh my great Lord," three times. Then he returns to the first position.¹ He then prostrates himself on hands and knees with his forehead on the ground and recites the statement, "Be glorified and blessed, Oh my most superior Lord," three times. He repeats this action two times. Then he stands again and at once starts reciting the Fatiha without repeating the Sübhanek this time. Then he recites a portion of the Koran. Then he bows, straightens up, and again prostrates himself, repeating the same statements each time. This time he does not stand but sits back on his heels. During this sitting he recites the Tahiyyatu (or ascription of eternity and dominion to God) in Arabic, the meaning of which is as follows:

¹During the Ramazan and Kurban Bayram namazes, when he is standing he cups his hands around his ears.

"May the best salutations, and the prayers, and all goodness be ascribed to Allah. May the peace, and the mercy of Allah, and the bounty of Allah be with you, Oh prophet Muhammed. May the peace be also with us and with all the righteous servants of Allah. I bear witness that there is no God but Allah; I also bear witness that Muhammed is Allah's Rasul."

Then he offers another dua, the meaning of which is as follows:

"Oh my Lord, bless Muhammed and his people who follow him as You blessed Abraham and Abraham's people. You are the most praised, the most noble."

Then he turns his face to the right saying, "Peace and the mercy of Allah be on you," and to the left saying the same words.

To summarize, the namaz described above is composed of two kıyam's (the standing), two ruku's (the bending), two sagda's (the prostration), and one ka'de (the sitting). During each of these actions, as we have already seen, there are verses recited from the Koran, and quotations from the hadis of the Prophet Muhammed.

When the individual finishes performing this two-rek'at namaz, he sits still, silently whispering verses from the Koran, and concentrating on worship. He waits for the müezzin to call him again to the performance of another two-rek'at namaz which is exactly the same as this first. The only difference is that the imam (leader in prayer) undertakes all the recitations from the Koran, and the people behind only listen to him, and imitate his actions. The recitations which are not from the Koran are said by the individual himself in a lower voice. This two-rek'at namaz which is performed under the leadership of the imam is called a farz namaz (obligatory prayer) and the responsibility of any mistake or error in it is on the shoulders of the imam.

The Cuma (Friday) Namaz

On Friday noon, Muslims come to the mosque to perform the Friday namaz which is of ten rek'ats altogether. There

are two ezans for the Friday namaz. After the first ezan, Muslims perform four rek'ats of sunnat by themselves; then they sit and wait. The müezzin starts with praise to Allah, the prayer, "May Allah exalt Muhammed and preserve him in peace," and a prayer for all the other righteous servants of Allah from the beginning to the present time. After the müezzin finishes, the imam stands up and ascends the stairs of the mimber (pulpit) calmly and slowly. At the seventh step he sits down facing the congregation and waits for the müezzin who is inside the mosque now to declare the ezan a second time. All the people in the mosque repeat the ezan silently. Then the imam stands and begins his hutba or Friday sermon. He begins his hutba with praises to Allah and wishes of peace for Muhammed and for all the righteous servants of Allah. Then he recites some Koranic verses and gives their explanation. The subject matter of the Friday hutba may be religious, social, economic, or even political, and it is given partly in Arabic, partly in Turkish. After the imam finishes his hutba, he praises Allah and Muhammed and the righteous servants of Allah again, descends the stairs of the mimber, and leads the two rek'at of the farz namaz. It is exactly the same namaz as the farz rek'ats of the morning namaz. When the namaz has been performed, the individuals perform a four rek'at of sunnat by themselves. When they finish the Friday namaz they wait for litanies and prayers. Unlike other namazes, the Friday namaz has to be performed in the mosque. Every Muslim who is old enough, healthy and not on a journey is expected to attend the Friday namaz. Women are allowed to attend the Friday namaz if they want to, but they are not obliged to attend the mosque.

The Bayram (Religious Festival) Namaz

There are two bayram namazes. One is the Ramazan Bayram Namaz and is performed on the first day of the Ramazan Bayram in the morning just one hour after the usual morning namaz. The other is called Kurban Bayram Namaz which is performed at the same time on the first day of the Kurban Bayram. Both namazes are performed in the same way and each is composed of only two rek'ats. The bayram namaz is performed in essentially the same way that the ordinary

morning namaz is. It does include a vaz or sermon by either the imam or a vaiz (preacher) on the meaning of the bayram. Ramazan and Kurban Bayram namazes are a time for individuals to thank Allah for the favor and grace bestowed on them.

The Teravih (supererogatory) Namaz

During Ramazan qualified Muslims including men, women and children over the age of 12 go to the mosque every night and, as a congregation, perform twenty rek'at of the teravih namaz (or prayer beyond the demands of duty) just after the night prayer. The Prophet Muhammed used also to perform this namaz when he was alive. In the Ramazan month Muslims fast during the day and observe the teravih namaz during the night. The aim is to spend more time worshipping Allah, to cleanse oneself of sins and to purify one's heart. For this reason this month is also called the "sultan" of the other eleven months.

Basic Beliefs About Death

Death in Koranic terms is the beginning of a new eternal life. It is a phenomenon like the phenomenon of life and is created by Allah. When an individual dies, according to the Islamic teachings the dead person begins a long wait that lasts until the day of resurrection. The grave becomes for him, depending upon his deeds and beliefs, either a garden in a garden of paradise or a well in the well of hell. Death is never a curse from Allah nor a victory on the part of Satan. It is, on the contrary, a living phenomenon created by Allah and an inevitable stopping place for each creature on his journey to eternity. By keeping these points in mind, Muslims are called on to meet death as patiently and as calmly as possible. They are urged not to let the death of a loved one change the natural course of their lives. Sorrow and dignified crying are natural and permitted, but mourning and changing the normal course of life are not. Death must leave people to ponder more on their mission in this world, and it must be a means to help them do their duties better.

Duties When a Muslim Dies

When a Muslim dies, there are religious duties which must be performed. The body is given a gusl, it is covered with a white cotton cloth, taken to the nearby mosque, and the cenaze (funeral) namaz is performed. Then it is taken to the cemetery and put into the grave prepared. The body must be taken to its place as quickly as possible and people must abstain from exorbitant expenses. The funeral must be as austere and simple as possible. These are the basic Islamic duties and they are almost the same everywhere. It is not necessary for all the Muslim community to attend the funeral; some people are enough to represent the whole. Muslims are advised to remember the good deeds of the dead person and not to mention the bad qualities. A close relative or friend encourages the dying person to bear witness that there is no God but Allah and Mohammed is Allah's servant and rasul. But the one who does this must be a close friend and well-liked by the dead person so that the suggestion will not be refused. Muslims are also advised to recite verses from the Koran, especially from the Ya Sin chapter. According to Islamic tradition the name of Allah must be the first and the last word to be heard during the lifetime of a human being.

When a person dies, the jaw is tied with a bandage to the head and the following phrases are said: "Oh, my Lord, make things easy for him from now on and make him happy, allowing him to meet You in Your presence." The clothing is taken off and the body is put on a wooden table, covered with a piece of cloth, and a piece of iron is put on the navel. When a person dies, perfumes are sprinkled around the place. The relatives are informed of the death so that they may come and do their last duties. The person who takes the responsibility of washing the body must repeat throughout the ritual washing, "I ask Your forgiveness, Oh, my Lord." The washer gives the body both the abdest and the gusl. Then he dries the body with a towel and covers it with the kefen or cloth. A good smelling plant such as kāfur (camphor) is put on the beard, the hair and on the places of prostration: forehead, nose, hands, and knees. It is not lawful for anybody to see the body while it is being washed except the washer and the helper. The washer must be close to the dead person as well as dependable. No

charge is demanded for washing. A man can wash a man and a woman can wash a woman. A Christian or a Jew who are people of the Book can take part in all the duties mentioned above if there is no Muslim to perform them. It is better if the cloth is cotton for men and silk for women. Women need two extra cloths, one to cover their heads and the other their breasts. The expenses must be paid by the heirs. If this is impossible then they are paid by the government or by the Muslim community.

The Cenaze Namaz

It is a religious duty to perform the namaz for a dead person after the body has been washed. As for other namazes, the person performing the cenaze namaz must be ritually clean and must declare the intention of praying for the dead person. This prayer changes depending on whether the dead person is a man or a woman, but the prayer must have the person in mind. Muslims turn to the Kaaba after having their abdest and stand behind the imam. They stand in the line outside the mosque. When the imam says, "Allah is the most great," all fold their hands on their navels. The imam and the people behind him recite silently the following hadis, the meaning of which is as follows: "Praise be to You, Oh, my Lord. You deserve all glory. May Your name and repute be blessed. There is no God besides You." Then the imam repeats the tekbir and everyone recites the following dua: "Oh, my Lord, bless Mohammed and his people and give peace to them as you blessed and gave peace to Abraham and his people. You deserve most praise and honor."

Then the imam declares another tekbir and everyone asks Allah this time for the salvation of the dead person. Generally the following dua is said, "Oh, my Lord, forgive us our sins, forgive the living as well as the dead, the ones who are present and the ones who are absent, the males as well as the females, the adults as well as the children. Oh, my Lord, whoever You create, create him as a Muslim who surrenders to Your kingdom, Whoever you call to die, call him to die with a sound belief in You and give comfort especially to this servant of Yours and forgive him his sins and be pleased with him. Oh, my Lord, if he was a good person in his lifetime offer him goodness

bountifully. If he was not good in his lifetime, forgive him his sins. You are the most merciful, the most beneficent." Another prayer sometimes used is, "Oh, our Lord, give us goodness in this world and in the next world and protect us from the doom of the fire." When these duas are over the imam declares another tekbir and gives salutations to the right and the left and the namaz ends.

Then the imam asks the people, "Oh people, what do you think about your brother (sister)?" The congregation asks forgiveness for the person. If the dead person is in debt to anybody, the heirs must pay it before he is buried.

The actions done so far are religious and obligatory, but there are also some traditional customs that change from country to country, such as feeding the grieving family during the days of their sorrow, taking care of their work, comforting them and consoling them especially if the family is in need. People are urged to give their support to them as much as they can. The way the person behaves towards the survivors of the family is considered the mark of how strong and sincere his belief is. Women are also allowed to perform the cenaze namaz. They can stand side by side with the men, which is not the case in other namazes. No namaz is performed for a person who committed suicide without valid reason or for a person who killed his father or mother without lawful reason. No namaz is performed for robbers.

It is a mark of respect to the dead person as well as to the dead one's relatives to carry the coffin on one's shoulder for forty steps. The body must be carried to the cemetery on the shoulder of the believers, unless it is too far. The body must not be treated like an object. It is more suitable to the dignity of human beings to be carried on the shoulders. Islam does not allow people to create much noise, to tear their clothes or beat their breasts. People are enjoined to be dignified and strong. It is preferable for the body to be put into the grave with the coffin, so that the body will be safe in it. It is placed in the grave so that the face is toward the Kaaba. When the body is put into the grave, the people are advised to sit in the cemetery and listen to someone recite the Ya Sin or the

Tebareke chapter from the Koran. It is also traditional that one of the good people stands near the grave and gives the following advice, "Remember the following wise words that you used to say in your lifetime: 'Bear witness that paradise, hell, the resurrection, the raising of the dead and the final judgment are all true facts.' Confess that you believed in Allah as your Lord, Islam as your religion, Mohammed as your Rasul, the Koran as a guide, the Kaaba as your orientation, and the believers as Your friends. Say 'My Lord is Allah; there is no Lord beside Allah. Upon Allah I rely. Allah is the owner of the greatest throne.'"

Islam also advises us to sprinkle a handful of soil over the tomb three times saying, "We created you from this soil." This is said with the first handful of soil. "We return you to it," is said with the second handful of soil and, "We will raise you again from the soil," is said with the last handful of soil. Islam also permits us to sprinkle water over the grave after the burial and to plant things on it.

The guardian of the dead person must give alms to the poor during the first seven days after the death if he is able to do it. Or he must recite verses from the Koran. Friends are advised to say to the relatives of the dead, "May Allah give you patience and reward," or "We are coming from Allah and we all will return to Allah." It is a common belief that those who are dead have rights like those who are living, and those rights must be strictly observed.

The Mevlut (Birth Song of the Prophet)

The Mevlut is a social and traditional phenomenon springing from the religious spirit of the community. For this reason the Mevlut changes from region to region in the Islamic world. Mevlut literally means, "The one who is born, either male or female." It is an Arabic word in origin, but for Turks it has a different meaning and is used for a special religious celebration. The Mevlut is also the name given to a poem written by Suleyman Celebi. Muslims from very early times have celebrated Mohammed's birthday in many different forms, but the major

characteristics of these celebrations are recitations from the Koran and reading of poems written about Mohammed's life and mission.

Among Turks there have also been many people who have written such poems, but Suleyman Celebi is the one whose poetry is most commonly accepted and shared. The Mevlut is read on several occasions such as the birthday of Mohammed, Kadir Gecesi (the 27th night of Ramazan when the Koran was revealed), the night of Berat (the night of forgiveness), and the night of Mi'rac (the night that Mohammed ascended into the presence of Allah). The way the Mevlut is observed in Turkey is almost standard and on almost every occasion mentioned above it can be heard on Turkish radio and television. Individuals also hold it by themselves for the memory of the dead on the fortieth day after death, and on the occasions of marriage and of circumcision.

A skilled recitor or reciters of the Koran are called to the house or to the mosque. They recite one section from the poem and one chapter or some verses from the Koran. During the ceremony those who are attending listen thoughtfully and respectfully to the recitation. The relatives distribute cologne and sweets to those who are there at the ceremony. The Mevlut with all its connotations is a means of stimulating the Turkish Islamic spirit.

The Teaching of the Rituals

Until a child is aware of the meaning of religious responsibility he or she is not obliged to perform the namaz. Until one comes of age and understands religious responsibility one watches and learns by observing parents and other Muslims. Some parents themselves undertake the teaching, but the true knowledge about rituals is given in school. There are also some special Koranic courses which teach the Islamic rituals. One may find information about Islamic rituals in handbooks, too. Islam is very tolerant of those who are eager to learn. Such people are advised to go into the mosque and watch Muslims when they are making their namaz. Almost every individual is ready to teach how the rituals are observed.

Muslims are taught through the Koran and the hadis that they share similar beliefs with the people of the Book, in particular with Christians. They are also taught to show respect to those who observe their own religious duties. Muslims are likewise urged to do their best to live in peace with Christians and to start cooperation in every field of service. Muslims eat and share all food with Christians with the exception of pork. In fact there have been interrelationships throughout history by intermarriages between Muslims and Christians. With this in mind, Muslims expect others to show respect for their faith too. They are eager to see that others are interested in their problems.

Anna G. Edmonds, editor

VOCABULARY

Allah God, the one, supreme, sovereign creator
aptes, abdest ritual ablution
bayt-Allah house of God, Kaaba
Berat the night of forgiveness
cenaze funeral
dua spontaneous, intercessory prayer
ezan call to prayer
farz obligation, obligatory act
Fatiha opening chapter of the Koran
gusl, gusül ritual total ablution
hac pilgrimage to Mekka during the month of Zilhicce
for the Festival of Sacrifice
hadis traditions, records of the sayings and actions
of Muhammed
hutba, hutbe Friday sermon in the mosque
imam leader in the namaz
inkâr denial, repudiation of God, atheism
ka'de sitting posture during the performance of the
namaz
Kadir Gecesi the Night of Power, 27th of Ramazan
kâfur camphor
kefen shroud, winding sheet
kıyam standing posture during the performance of the
namaz
küfr denial of God, blasphemy
al-Makam al-Mahmud place assigned to Muhammed where he
will intercede at the Last Judgment for all
prophets and saints
Mevlut, Mevlûd birthsong of the Prophet
mihrap prayer niche in a mosque

mimber pulpit in a mosque

Mi'rac the night of Muhammed's ascention to God

müezzin one who gives the call to prayer

mümin true believer

namaz ritual worship, prayer, supplication with adoration

nifak hypocrisy

oruç fasting during Ramazan

rakat, rekat a unit of the namaz, a complete act of worship

Resûl, Rasul apostle, messenger

ruku posture of bowing the head in humility and reverence
during the performance of the namaz

sagda, secde posture of prostration during the performance
of the namaz

subhaneke, sübhanallah reciting the glories of God, litany

sunnat habits and words of Muhammad, supererogatory act,
Sunnah

şefaat intercession

şirk assigning of partners to God, polytheism

Tahiyyatu, tahiyet an ascribing eternity and dominion
to God

Takbir, tekbir the affirmation that God is most great

Tebareke God be blessed; 67th chapter of the Koran

teravih supererogatory night prayer during Ramazan

vahiy, vahy divine inspiration, God's revelation to
Muhammed

Ya Sin 36th chapter of the Koran

zekât one-fortieth of one's income devoted to alms

No. 723

Near East Mission
United Church Board for
World Ministries
P.K. 142
Istanbul, Turkey
31 August 1983

Dear Friends,

The annual summer Language School and Orientation program is well under way, with twenty-three people hard at work learning the difference between öğretmeniniz and öğretmensiniz. Discussions on Turkish history and culture and various sight-seeing trips around the city of Istanbul have enlivened their afternoons. Taking part in this program are a number of new teachers: for Izmir Ruth Chignell, Ian and Jean Gateley and Janet Power; for Tarsus Marion Billington, Anne Conway, Julia Inscoe (daughter of May Nilson Inscoe), Elizabeth Morris, Bruce Robson, and Charlotte and Paul Wellen; for Uskudar Ruth Gingrich and Margery and Robert Johnson. Elnora Walcott, former president of the UCBWM is here at Uskudar for six months as a volunteer and is also participating in the program. Elnora reports that she's hoping her daughter Susan will come to visit her at Christmas and see the school and the friends she knew when she was here from 1963 to 1966.

A rather large number of former teachers have been here this summer, most of them as tourists. In approximate order of the first dates we knew them, they included the following:

Edgar Sather (Talas 1948-51) was here with Greek and Turkish friends he'd met in the States.

William L. Nute, Jr. (Ankara, Talas, Adana, Gaziantep 1948-65) and Betty Nute spent some time in their summer home in Namrun. Dr. Nute was at Hacettepe University in Ankara July 6-9 at the Turkish Pediatric Congress and presented a paper entitled "A Hidden Problem in Social Pediatrics" on child abuse prevention. He himself was presented - but in absentia - an honorary doctorate by the university. According to Bill, Betty "stood in for me that afternoon as the rector put a doctoral robe and hood on

her (she much regretted having to give back the robe) and presented her with my diploma and medal, while the photographers, especially the ladies, had a field day." Tebriklerimiz to both!

Thomas Goodrich (Talas, Izmir 1953-59) and his two sons, Keith and Derek, have arrived to spend the year. Tom will be doing research in the Suleymaniye Library.

Virginia Herman Thelin (Izmir 1959-62), her husband Mark, and their two sons Carl and Eric, came through Turkey enroute back to their work in Tunghai University in Taichung, Taiwan.

Lawrence Manglitz (Talas, Tarsus 1961-65) is teaching English in Grand Rapids, Michigan Junior College.

Anthony and Anne Marie Burrows (Tarsus, Uskudar 1970-73) and their children Benjamin and Justin have been enjoying seeing friends and going to the Anatolian Civilizations Exhibitions.

Don and Roxy Barry (Tarsus 1973-76) and their children Ivan and Heather spent about a month in Turkey visiting friends.

Lillie Keen (Uskudar 1978-81) was here between her job at Sheldon Jackson Junior College in Sitka, Alaska and moving to Yankton College in Yankton, South Dakota.

Kathryn Hatt (Tarsus 1978-81) has settled in Bağlarbaşı and will be teaching English this winter at the Istanbul Turco-British Association.

Laura Hill Womersley (Uskudar 1981-82), her husband Michael and their three children are living in Ankara. Their marriage was blessed at a ceremony at the Anglican Church in Izmir on August 13.

Bruce and Güzide Remington (Tarsus, Izmir 1975-79) dropped past the Mission office briefly the last part of August. Bruce has his degree in nuclear physics at Ann Arbor.

Two weddings can be reported with our wishes for many happy years together to the brides and grooms:

Janet Tamburello, a volunteer this spring in Izmir and Jueles Donner were married in May and expect to continue living there this year. Todd Tischer and Carolyn Barlow were married in Todd's home in Eau Claire, Wisconsin on August 13th. They are starting housekeeping back in Tarsus.

Our congratulations and best wishes go to several families including Dale and Susan Bishop on the birth on August 8 of Andrew Laurence. Betty Avery proudly reports the birth of a new grandson: Thomas David was born to Robert and Margaret Avery on July 9 in Minneapolis. Also to bring light to Betty's eyes are the presence in Istanbul of David and Irene Avery. David is here as a US consular official. FLASH! David and Irene's son was born in Istanbul on August 31. Eli Blinn Avery and his parents are reported doing well. Hepsi analı babalı büyüünler!

Nöemi Mieruch from Magden, Switzerland, visited her cousin, Fay Linder, in July and together they toured Western Turkey.

Bryan and Jeffrey Norris were here all too briefly in August with their parents, Forrest and Blanche Norris.

In Tarsus Daisy Melling is with her mother, Frances Melling, and is hoping to help in the library this year.

Mr. and Mrs. Dionisio Logico are here from the Philippines visiting their daughter's family, the Blakneys. Also here for a shorter time were Cerina's brother and sister, David and Erlinda Logico.

We regret to report the deaths of two of the great members of the Near East Mission who gave their entire working years to the cause of Christian witness.

Dr. Lorrin A. Shepard was born in Gaziantep on March 24, 1890; he died following some years of poor health in Haverhill, Massachusetts on July 16. He was 93 years old. Dr. Shepard followed the profession of his parents, the Drs. Fred and Fanny Shepard, receiving his MD from Columbia University. His first position in the

Mission was his parent's hospital in Gaziantep in 1919. From there he and his family moved to Istanbul where he was the director of the Admiral Bristol Hospital from 1927 to 1957. In 1940 after the devastating earthquake in Erzincan (the World Almanac still lists it as one of the worst ever experienced), Dr. Shepard led a team of doctors and nurses to Suşehir where they set up a field hospital in the snow and treated the injured. Dr. Shepard was also a member of an Interfaith Group which met informally to explore Christian and Muslim beliefs. Dr. Shepard was highly respected for his medical skills; beyond this, his deep faith, his utter selflessness and his friendliness towards everyone are qualities his colleagues still speak of warmly. Dr. Shepard is survived by his wife, Virginia and their sons, Robert, Frederick and Barclay Shepard, daughters Alice Cary and Constance Jolly and their families.

Dr. Alford Carleton joined the Near East Mission as a teacher in Tarsus and playground director in Adana in 1924. From then until his death in Columbus, Ohio on August 22 at the age of 90, he gave his mind and heart and strength to the concerns of Christian world mission. In addition to Tarsus, the Carleton family lived and worked in Talas and Mardin. From 1937 to 1953 Dr. Carleton was president of Aleppo College. In 1954 he was elected executive vice president of the American Board of Commissioners for Foreign Missions, the forerunner of the present UCBWM. This position he continued in until his retirement in 1970. In its duties and as a member of the Central and Executive Committees of the World Council of Churches he travelled widely, meeting and exchanging insights with other world Christian leaders. Dr. Carleton kept a number of notebooks of quotations which expressed, sometimes humorously, sometimes vividly, often poignantly, the search we experience for meaning, for truth, for God. One of his favorites was St. Augustine's opening words in the Confessions: "Thou awakest us to delight in Thy praise; for Thou madest us for Thyself, and our hearts are restless, until they repose in Thee."

Dr. Carleton's wife, Mary, their three daughters Muriel, Anne and Carolyn and their families are his survivors.

We extend our sympathy to the Shepard and Carleton families along with our gratitude for the gracious lives of these men.

David S. Dodge 2nd, acting president of the American University in Beirut, who had been kidnapped during the Israeli siege of Palestine positions in Beirut a year ago was released in late July. According to the July 22nd International Herald Tribune, he was in good physical and mental condition and has now returned to the United States. In his absence Malcolm Kerr has become president of AUB.

Rose Jarjour, whose husband Riad is the new director of the Ayia Napa Conference Center, was elected to the Central Committee of the World Council of Churches at its recent meeting in Vancouver, British Columbia.

Among those seriously injured in the terrorist attack at the Turkish Air Lines desk at the Orly airport in Paris on July 15 was the Turkish photographer, Ergün Çağatay. His wife, Kari, is the author of several Redhouse Press books including Ben de Yaparım.

Suna Asımgil, secretary-editor for Redhouse Press, retired the end of July after working here four and a half years. We hope that when she returns from her tour around the world that she will continue to help the Press with a number of projects.

The news from Sherry Lowe continues to be troubling as she is still in the hospital in Cleveland. Our love and prayers go to her daily.

Two palaces in Istanbul are newly opened to the public, those of Beylerbeyi and Küçük Su. The Küçük Su Palace was built by Abdül Mecid in 1856-7, that of Beylerbeyi by his son Abdül Aziz in 1865.

People in the country of Turkey moved their clocks one hour ahead of time on August 1st as an energy-saving measure. This puts Turkey four hours earlier than Greenwich Mean Time. The change is expected to be in effect only until October 1st when the country will go back to being three hours earlier than GMT.

Copies of the Redhouse Çağdaş Türkçe-İngilizce dictionary have gone on sale in Turkey for TL 3,500. The new book contains over 60,000 words, phrases and proverbs that are fully defined. This reference work is intended to be useful to people trying to understand contemporary Turkish literature, particularly to those reading the daily press. The first copy was presented to Betty Avery in recognition of the dedication of the book to her husband, Bob. Copies are available in the States through the Blackintons, 7347 South Spruce Street, Englewood, CO 80112. The cost there is \$30.

Rev. Gregory Seeber, minister of the Dutch Chapel, is in the United States at present for a two-month home leave. He expects to be back October 7th in time for the church's fall bazaar on Oct. 15th.

Head of State and General of the Armed Forces Kenan Evren retired from his military position on July 1, 1983. Since then he has been active in speaking throughout the country about the general elections scheduled for November 6.

A successful biology field trip sponsored by the Tarsus School was held during July and August this year. Prof. Tegwyn Harris from England and Peter Smith led the trip which travelled around central Turkey.

Mrs. Elena Vergara and her family arrived in Istanbul early in August. Mrs. Vergara is the new director of the Girls' Service Center; she is busy learning the work of the Center and its active community.

Two Istanbul newspapers, Milliyet and Tercüman have been closed by the government for varying periods this summer. At present Milliyet is back on the news stands; Tercüman remains closed.

The fifty-second Izmir International Fair opened on August 20th with twenty-eight countries represented in exhibits in the Fair Grounds. The fair continues until September 20.

Sylvia Meyer has kindly agreed to be the editor of "Dear Friends" this coming school year during the absence of the Edmondses from Turkey. She expects to produce four news issues between September and next June and will continue to include articles appropriate to this newsheet when such articles are available.

We welcome material that concerns the Mission and the general community, but we reserve the right to reject an article; or, when accepting one, the right to edit it. Article length should be approximately 1,500 words for a four-page issue or 3,000 words for an eight-page issue. Because of postal restrictions the format is a semi-formal letter style.

Anna G. Edmonds, editor

No. 724

Near East Mission
United Church Board
for World Ministries
P.K. 142, Istanbul, Turkey
November 18, 1983

Dear Friends,

In the past month, Turkey was rocked by two eartshaking events that took place in close succession. The first was quite literally "earthshaking", a violent earth tremor that shook the Erzurum - Kars regions of Turkey on Sunday morning, October 30, wreaking terrible havoc - in villages destroyed, lives lost or rendered helpless, families torn asunder or left homeless, flocks decimated. All of Turkey sprang to the relief of the stricken area, and almost as quickly relief began coming in from abroad as well. The World Council of Churches sent \$ 10.000 immediately for the purchase of stoves - much needed since winter has already begun in that area. - and is appealing to the churches for contributions to help with reconstruction and rehabilitation once the immediate crisis is over. The Development Foundation of Turkey is also working on a long-range rehabilitation project of replenishing stocks of animals, poultry, or bees, on which the villages depend for their livelihood. To add to the general distress, a second tremor of moderate intensity occurred on November 19; fortunately it caused less damage and no loss of life.

The second event referred to above occurred just a week after the earthquake : on Sunday, November 6th, Turkish voters went to the ballot boxes in record numbers and unprecedented calm, undeterred by calls to boycott the elections or to cast invalid ballots. They discovered, after the counting was ended, that 92.27% of the 19.000.000 possible voters had cast ballots, bringing into being a new parliament in which the "Motherland Party" led by Turgut Özal had won a surprising majority of 212 seats; the Action Party and the National Democratic Party had won 117 and 71 seats respectively. President Kenan Evren, speaking after the results had been released, commended the Turkish people for the maturity they had shown in their conduct in the elections, and for giving a single party such a clear majority. Our schools each had some part in the elections. Izmir provided two of

its school-rooms for voting booths, and Üsküdar one, as well as two of its teachers as election officials. Tarsus now counts among the TAC family two new members of Parliament - one of them the father of a graduate, and the other the father of two present TAC students. An Üsküdar graduate also was elected to Parliament.

Though these "earth-shakers" have crowded other news off the front page, this does not mean that nothing has been happening. While the new teachers were still in Language School (see the August Dear Friends), Üsküdar was host to English teachers at a two-day English Workshop. It was well attended, not only by our own teachers, but also by teachers from Dar-ul-Şafaka, the Kuleli Military Academy and Robert College. Some of the new teachers also took time to attend, as some of the discussions provided good orientation in teaching English specifically to Turkish students.

The past months have brought their share of departures and arrivals. In September, Luke Daniel O'Dea arrived safely (in Pennsylvania, where Kathy had taken a leave of absence from her work in Beirut to wait for this first baby) to the joy of his parents, Jim and Kathy O'Dea. Anna and Bill Edmonds left Istanbul in time to reach Minnesota when their first grandchild arrived: Maari, a daughter born on October 18 to Kris (former Art teacher at Üsküdar) and Robert Edmonds. And on October 6, the whole Izmir School, and especially the parents, Ken and Betty Frank, were delighted at the arrival of Irene Elizabeth Frank.

In November, Izmir also welcomed Ruth White from Asheville, N.C., who is volunteering her help in the school library until March. In this month, too, the whole Mission is delighted to welcome Susan and Dale Bishop and family as almost-near neighbors; they will be living no farther away than Cyprus for some months, while Dale travels around the Middle East. Meanwhile, Betty Avery, having spent a wearying summer helping run the summer camp at Caddebostan, took a belated vacation and traveled in the other direction, to see her daughter Dorothy and her new son-in-law, Javier Trejo in Mexico, as well as other family members in the States.

One who departed, and now has happily returned, is Nuriye Erben, who taught Math at Üsküdar for many years. She went to Cleveland Clinic expecting to have heart surgery, but after a period of treatment to relieve her asthma, it was found that surgery was not necessary; she turned her trip into a vacation, and travelled to California to see many old friends; Helen Morgan, Lillian Berton, and Pauline Woolworth, amongst them.

Health reasons have taken Ruth Chignell, one of the new teachers in Izmir, back home to Australia to look after her mother. We wish Ruth's mother a heartfelt "Geçmiş olsun" and Ruth a speedy return to Izmir!

Carol Geren has not left the Near East, but only departed from Istanbul. During a lull in hostilities in Beirut, she flew there to begin teaching at Haigazian College, where another Mission member, Verne Fletcher, has become the new president. Carol's baggage followed her to Beirut during another lull. An encouraging letter has come saying that the unrest causes surprisingly little disruption of daily life in Beirut.

The concern expressed in the last Dear Friends about the health of Sherry Lowe proved to be well-founded. On September 18, her 6 month struggle with cancer ended; her death bringing release to her from her suffering, but bringing great loss to the many whose lives hers had touched. Dale Bishop was able to represent the Board family at the Memorial Service which was held at the First Presbyterian Church in Alliance, OH.

Shortly before, Edith Wiley died on September 16, at the age of 92.

At the Memorial service held for Edith Wiley at Claremont, Margaret Blemker (having in July made the move from New York to Pilgrim Place) was present and spoke representing the Board family.

Readers will be interested to know that at the graveside service for Alford Carleton (whose death was reported in the last Dear Friends), the Near East was strongly represented, with Fred and Mary Alice Shepard, Lynda Blake and the

Reverend Paul Clayton participating; Dr. Stowe also represented the Board.

When children we have known as youngsters grow up and prove themselves mature, we feel a sense of shock at the giddy pace of Time. We wonder how many of our readers who also read the Whole Earth Newsletter noticed in the Fall number the announcement that Amy Beth Tucker has been appointed to the Christian Peace Conference in Prague, Czechoslovakia, and realized that this is the same Amy Tucker whom we knew as a child in Talas and Tarsus, where her parents, Robert and Margaret Tucker were teaching in the '60's.

A memorable occasion for the Protestant churches of Istanbul was this year's celebration of World Wide Communion Sunday. For the first time in all the years it has been celebrated here, it was held during the regular morning hour of worship instead of in the afternoon. The German church was full, participation was hearty, the German brass choir made a joyful sound to the Lord for the postlude, and the reaction from everyone was completely enthusiastic.

If the holding of a World Wide Communion Service together reminds us of our oneness in the One God, the following paragraphs point up the worldwide range of that oneness. They are taken from a report to the UCBWM Annual Meeting describing the deliberations of the Sixth Assembly of the World Council of Churches held this summer at Vancouver. The report was presented by Dr. Martin J. Ludwig, who was a delegate to Vancouver; he is a minister of a church at Defiance, OH and a member of the Board of Directors of the UCBWM. We reprint these excerpts with his permission.

"The World Council of Churches chose the theme "Jesus Christ the Life of the World" because that theme makes two affirmations that are compatible and are reaffirmed by its member churches : That Jesus Christ, who is proclaimed the Life of the World, is none other than the One in whom all things were created and by whom all things subsist; and that the Son of God incarnate is the Savior of the World, and not just the Savior of a few human beings..."

In tracing the beginnings of the World Council, the World Mission Conference at Edinburg in 1910 is identified as an important step. Other meetings followed, and in 1948 the actual First Assembly had the theme : "Service Unites, Doctrine Divides." Dr. Ludwig lists other themes : "Many Disorder and God's design" ; "Behold I make all things new"; two other themes spoke of Christ as the Hope and as the Light of the World, and the meetings at Nairobi prior to this Sixth Assembly had as theme : "Jesus Christ Frees and Unites".

At Vancouver the WCC met as "a council of 301 member churches comprising a membership of over 400 million Christians, represented at this meeting by 835 delegates. Yes, 835 delegates and perhaps over 4.000 visitors from more than 300 churches and 100 different countries gathered... there."

"It was a human crossroads ... a step toward the prayer of Jesus, 'That they may all be one'. The first challenge for this diverse conglomerate of people was to strengthen and enhance what Pope John XXIII called 'The ecumenical sincerety and energy of the se²parate brethren.'

"These delegates represented the churches of our world : not just the USA and not just Europe. We were reminded again and again that most of the world's Christians today are not Christians that come out of the American/European interpretation of the Scriptures. Yes... the programs we continue to support through our missions... do continue to survive : Bible study, educational institutions, hospitals ... seminaries, evangelism - all of this still goes on."

But Dr. Ludwig explains that other concerns are pressing so that discussions went on in the framework of eight separate issues :

"Witnessing in a divided world..."

"Taking steps toward unity - especially with regard to baptism, the eucharist, and ministry."

"Healing and sharing life in community."

"Confronting threats to peace and survival."

"Struggling for justice and human dignity."

"Finding new ways of learning and listening."

"Communicating with conviction."

He continues: "At least three-fourths of the time was spent coping with documents on baptism, eucharist and ministry... This study gave assurance that, despite the diversity of traditions, the churches have much in common in their understanding of faith... Churches now are requested to take this body of issues, examine it, study it... The hope and prayer would be that we respond in the affirmative to the prayer of Jesus that They may all be one..."

"Yes, the focal point of the Assembly was church unity, expressed in the celebrations of 301 Christian Churches of Christ, the Life of the World..."

"For me, this event re-emphasized the importance of (recognizing)... that we are a part of a worldwide mix of political systems, cultures, languages, experiences, theologies and attitudes that are expressed with commonalty on the one hand and with diversity on the other. You see, it is no longer an issue of whether or not we can pull together, and live together and progress together... The issue today is, we must pull together,... The gaps that divide people and cultures from cultures, need to be diligently addressed so as to eliminate (all) gaps and bring about justice and world peace."

Sylvia Meyer