

No. 674

Near East Mission
United Church Board for
World Ministries
Posta Kutusu 142
Istanbul, Turkey
2 January 1979

Dear Friends:

Redhouse is moving. We think we've been moving for some years -- moving in exciting projects, moving in new techniques, moving in increased sales. But now we're moving for real! Up.

Up, up! Upstairs. New offices, new shelves. A new view. And a new outlook?

We keep our same address -- P.K. 142, Istanbul. We keep our same street entrance at Rizapaşa Yokuşu No. 50. The Redhouse bookstore keeps its same location. The Redhouse sales department stays in the same rooms. The editorial and administrative staff, with William Edmonds the director of the Press, keep the same desks -- but on the top floor of the Bible House.

With the move it seems appropriate to review the Redhouse Press activities. The Press, since its beginning in 1822, has always been the publishing branch of the Near East Mission, so this move to be closer to the Mission office is only a change in place. Its leaders have been missionaries first under the American Board and now under its successor, the United Church Board. The present direction of the Press began after the Second World War when most of the books published were designed for potential sale through commercial bookstores in Turkey. Beginning with the 1950 Redhouse English-Turkish Dictionary and a few attractive small books for children, this has developed today into a multi-million lira business.

The Redhouse dictionaries are the basis of the Redhouse Press business. From the first writer of them, Sir James Redhouse, the Press takes its name. Redhouse's

major work, the 1890 Turkish-English dictionary, remains the scholar's reference work for everything in Ottoman history and literature. More recently the Press has published new editions of it and of the Redhouse English-Turkish Dictionary. There is also a student's Portable English-Turkish, Turkish-English Dictionary. With changes always occurring in both languages there is constant pressure to update these books frequently. Consequently Robert Avery, Serap Bezmez and Mehlika Yaylalı are working on a revision of the Turkish-English Redhouse which will include the new words listed in the 1976 Türk Dil Kurumu Sözlüğü (Turkish Linguistics Association Dictionary) and exclude most of the words of Arabic and Persian origin. The new work will have other information in addition -- slang, proverbs, and some technical terms. This book should be printed within this year.

Dictionary work for the Press was originally an outcome of the missionaries' need for a reliable, versatile tool in translating the Bible. Until shortly before the Second World War, members of the Press spent at least half of their time translating, revising, and printing it in cooperation with members of the British and Foreign Bible Societies. About that time the Bible Society took over the major responsibility, and since then the Press staff has served mainly as advisors to them. While the dictionaries are not religious books, the Press staff believes strongly that clarity, accuracy, grace, and sensitivity are among the sine qua non in communication; as such the Redhouse dictionaries undergird all other Press and Mission activities.

The dictionaries not only lay the basis for bilingual exchange between Turkish-speaking and English-speaking people; they also are the basis of much of the high repute that Redhouse Press has for quality. Moreover they are the financial basis of the Press activities. Approximately 80 percent of the total income of the Press is attributable to the dictionaries. About 25,000 copies of the different editions of the dictionaries are sold yearly.

Children's literature has long been an important field for Redhouse Press. With 1979 being the UNICEF International Year of the Child, Redhouse is hoping to publish a number of specials this year including several pre-school and creative activity books. The Children of Turkey, a photographic essay, will soon be off the press. In addition to the ABC and 1,2,3 books already published, there are two others of a similar format projected, one on shapes and one on colors. Perhaps a second book in the "kamishiba" form of TV Oyunu by Can Goknil will be published, and one or two more story books.

In the creative activity series, one book, Sporda Başarıya Doğru (Towards Success in Sports) by Eşref K. Sakarya and Aurolee Haskins, is already on sale. The series of a dozen projected books include subjects such as rhythmic activities, music, and finger plays. Not all are only for children, but they will describe how to carry out or direct the activities for different ages and will list the materials needed. Consulting advisors for the series are Sema Ulcay and Zafer Sükan. The activities are designed to help people develop their skills and interests for creative use of their time.

Yabanî Bitkilerimiz (Our Wild Plants) is the eleventh book out of fifteen planned in the Life Around Us series. General editors of these books are Belkis and Salih Acar. Among the projected books are one on butterflies and one on life at the edge of the sea. This has been an unusually successful project, but not one which the Press intends to continue indefinitely. There is the possibility, however, of a condensed edition when all are published which will include material from each.

The small book, Çevre ve Sen (The Environment and You) by Robert and Alice Arndt, and Ağaçlar Kacamaz (a biography of John Muir) are also books for children. A progressive religiously oriented Turkish group has been interested in reprinting the Redhouse Press biography series. In 1976 TÜRDAV (Türkiye Kalkınma ve Dayanışma Vakfı - the

Turkish Development and Solidarity Foundation) reprinted with permission 'Kölèlikten Kurtuluş (Up from Slavery, the autobiography of Booker T. Washington). Their second printing of 10,000 is now off the press and reprints of other titles are being considered.

Among the books for parents and teachers are Zerrin Kehnemuyi's Çocuğunu Resim Eğitimi (Art Education for Children), Okulöncesi Eğitimi Elkitabı (Handbook for Pre-School Education) by Zafer Sükan, Şima Belik, Şema Ulcay, Tanyeri Ekman, İnce Keskinel, Şenay Mollaoglu, and Ayhan Gökart, and Siz ve Çocuğunuz (a translation of Haim Ginnott's Between Parent and Child). Siz ve Gençler (Ginnott's Between Parent and Teenager) is translated and ready for publication in the near future.

Most of the Redhouse Press books are in Turkish, but recently there has been a growing series for the foreign, English-speaking people in the country. The first of these was An American Cook in Turkey. That is now in its fourth edition, having sold more than 8,000 copies. A tiny offshoot of it is Taste of Turkey, recipes for stateside kitchens. Strolling Through Istanbul by John Freely and Hilary Sumner-Boyd is an excellent, readable guide to the city. It has been translated into German and published by Prestel Verlag. An edition printed by Faber and Faber in England is under discussion. Biblical Sites in Turkey, by E.C. Blake and Anna G. Edmonds also came out this fall in French. Mini Tours 1, Near Istanbul by Evelyn Lyle Kalças and Betsy Harrell, and Mini Tours 2, Thrace and Marmara Areas by Betsy Harrell are for the tourist who has more than a day or two to spend in Istanbul.

Redhouse Press administers the Redhouse Bookstore on the ground floor of the Bible House. All the Press's publications are available there, but the majority of its sales are paperbacks from British publishers. The Bible House is not in the most obvious area of the city for a foreign language bookstore, being surrounded by warehouses, wholesale outlets and looms. But it is close to

Istanbul University and offers the students and faculty books they have difficulty finding other places.

Besides this bookstore, Redhouse Press books are distributed throughout the city and the country to more than 500 commercial retailers. They are kept in touch with Redhouse publications through a catalog that is sent regularly with an order sheet. Periodically the Press sales manager, Sait Sermet, makes a round of bookstores in Ankara, Izmir, Konya and other intermediate areas gathering orders. Many of the Press books having been approved by the Ministry of Education for sale in government schools, an important percent of the distribution is through them. Recently the Ministry of Culture ordered TL 70,000 of children's books for free distribution to 485 libraries. Redhouse has experimented with wholesale booksellers this year, but because of a lack of cash on the Turkish market the outcome is uncertain. In the United States Jack Howe, former business manager of the Gaziantep Hospital, is now acting as a US distributor for the Press. All individual sales go through him. (His address is Route 7, Box 591, Golden, Colorado 80401.)

Another aspect of the work of the Near East Mission in communication was brought out by Mary Alice Shepard, the chairman of the Communications Committee. At its meeting in November she noted that there are a number of various interpretive materials sent from the Near East Mission to members and friends. Besides this "Dear Friends" (which is a Mission rather than a Redhouse Press publication), there is "Current Turkish Thought" edited by Ilter Turan and appearing four times a year. It is an in-depth survey of political, economic and cultural developments, available to all on a subscription basis. Committee meeting minutes, institutional annual reports, position papers, and newsheets from the schools and the Mission are among the other ways the Mission tries to keep people in touch.

Redhouse Press hopes to keep moving upward and onward. To dust our shelves, rearrange our books, and look for new directions. Happy New Year.

Anna G. Edmonds, editor

No. 675

Near East Mission
United Church Board for
World Ministries
Posta Kutusu 142
Istanbul, Turkey
8 January 1979

Dear Friends:

A retreat sponsored by the Spiritual Life Committee was held for members of the Near East Mission during the Kurban Bayramı holiday, November 11 - 14. The group met in the Babacan Hotel in Iznik, about two blocks from the ruins of the church of St. Sophia where the Seventh Ecumenical Council had been held some twelve centuries before. The religious discussion this time was not on icons and their place in worship but rather on ways of enriching one's own spiritual life. Leaders for the retreat included David, Betty and Sara Jamieson, Nancy Wittler, Betty Avery, Alan Bartholomew, Donn Kesselheim, and Telfer and Jane Mook.

World Wide Communion Sunday was celebrated in Istanbul on October first at the Aynalı Çeşme Armenian Protestant Church. Dr. David Jamieson, UCC conference minister from Nebraska, gave the sermon for the afternoon. As usual the service was in the major languages represented by church members in Istanbul.

New stained glass windows have been mounted in the Dutch Chapel in Istanbul. They replace the two front clear glass ones that had been covered with colored paper showing scenes from the life of Christ. They also replace all six on the sides of the building. The windows are a gift from the Dutch Ministry of Culture. Their designer, Mr. Mols, came from the Hague to install them himself. A dedication service for them was held in the church on November 5th. The windows are many different shades of green and blue, symbolizing among other things a possible harmony between earthly, human affairs and heavenly, spiritual hopes. The art style is non-representational, a mixture of simple and complex line and pattern. While people who are looking for conventional church art will not find it here, the windows do add

a dignity to the chapel and are appropriate to a place of worship that is used by people of many religious backgrounds.

The Dutch Chapel Cantata Choir and Orchestra, directed by William Edmonds, performed Part I of Handel's Messiah three times the week before Christmas: on December 17th at the church of St. Louis on the grounds of the former French Embassy; on December 19th at the German Protestant Church, and on December 22 in the library of the British Council. All three performances were to standing-room-only audiences. Soloists were Karin Yasemin Görgün, soprano; Perihan Pamukbezi, alto; Kevork Boyacı, tenor; and Hrant Küçüküzelyan, bass. Doğan Güvenç was the concert master.

Telfer and Jane Mook were in Turkey from October 21 to November 19. Telfer is the Southeast Asia and General Secretary for the Mission Division of the United Church Board for World Ministries; Jane is editor of the Whole World Newsletter. In addition to visiting the three schools, the hospital and the Mission office, they also spent some time in eastern Turkey seeing the work of the Development Foundation (see Dear Friends No. 656). The Jamiesons, Melvin and Nancy Wittler, and Robert Avery accompanied them on that trip.

Dr. and Mrs. Jack Kemp and their two children were visitors in Istanbul from November 14 to 21. Jack was a teacher in Tarsus for three years from 1957 to 1960. They had spent 5 months sabbatical at Ahmednagar College in India.

The Board of Managers meeting of the Near East School of Theology was held on November 24 in Beirut. Both Melvin Wittler from Istanbul and Kenneth Ziebell from Nicosia, Cyprus attended it. This was the first to be presided over by Rev. Verne Fletcher, the new president of NEST.

We report with regret that Douglas Hill has submitted his resignation as principal of the Izmir American Collegiate Institute, effective at the end of

this school year. The Hills feel that for family reasons they must return to the United States.

Christine McNish was married on December 22 to Erol Karacaoğlu. Christine has been teaching mathematics at the Uskudar American Academy for Girls for two years now. We wish the couple many years of happiness.

In the recent Christmas mail notes and greetings have come from a number of friends: from the Chester Deavers (Izmir 1965 - 1967) who are still in Cottonwood Arizona; from Gwen Wolsted Davis (Uskudar 1948-1951) from Wilmette, Illinois; from Anita Iceman (Uskudar 1973-1975) who is now a professional minister of music and travelling as such this spring "from Oregon to Ohio and back to Wyoming." Elvesta Leslie (1913-1917; Istanbul 1923-1953) reports that she attended her 70th class reunion at Olivet this fall. Saisie Hibbard Pratt (Gaziantep 1944-1949) sends the sad news of the death of their daughter, Becky, who had been suffering from aplastic anemia for many years. Başınız sağ olsun. The Pratts are in Palo Alto, California. There are greetings from several people who live at Pilgrim Place in Claremont, California: "Rip" Tracy (Uskudar and Tarsus, 1952-1953, 1965-1972) reports that Thanksgiving Day "we wheeled Jessie Martin (Uskudar 1920-1956) to the big dining hall, and then she walked to her place for the first time in about 2 1/2 years." Alice Reed (Uskudar 1951-1959), Dr. and Mrs. William Nute, Sr. (1914-1959; 1920-1962), Helen Morgan (Uskudar 1952-1977) Edith Wiley (1924-1963) and Dr. and Mrs. Albert Dewey (Gaziantep 1919-1958) also live at Pilgrim Place. Pat Rosenkranz Larsen (Izmir 1959-1962) writes that she has acquired a "lovely little 'landshus' (country home)... in the very northern part of Jutland, where the Rosenkranzes originated,... in one of the most well-known art centres in Denmark. Vendsyssel has always been an artists' paradise, and the styles of painting and grafics there is very typical of the North... clear, simple, cold colours with either a land motif or a sea-scape." Georgie Maynard (Tarsus, 1939-1977) speaks of her work as acting manager of the Suq at the Oriental Institute in Chicago. Mary Kutz (Izmir 1959-1964) sends

word of a "fantastic trip to India,... my most strenuous trip to date", and a move to a retirement home in Palo Alto, California.

Martial law for two months was announced by the Prime Minister, Bülent Ecevit, for thirteen provinces in Turkey on December 26 following sectarian rioting in the city of Kahramanmaraş in the southern part of the country. Eleven of the provinces were in eastern Turkey; the other two were Ankara and Istanbul. More than 100 people were killed in the fighting which was sparked by intra-Muslim antagonism between Sunnis and Alevi. This is the most serious of the crises in civil life that have plagued Turkey since the beginning of the overt terrorist activities in the late 1960's. External political problems and internal ones of swelling population, a race for economic development, and rampant inflation have exacerbated a situation that demands patience, skill, vision, cooperation, wisdom and dedication.

Our New Year's wish is for those civilizing qualities to be exercised by all of us, both here and abroad.

Anna G. Edmonds, editor

No. 676

Near East Mission
United Church Board
for World Ministries
P.K. 142
Istanbul, Turkey
20 February 1979

Dear Friends,

The International Year of the Child in Turkey
Suna Aşingil, Anna G. Edmonds

Nineteen seventy-nine has been proclaimed by UNICEF as the International Year of the Child. In recognition of this the annual "All-Day Conference" of the Amerikan Lisan ve Sanat Dersanesi (Girl's Service Center) Board of Directors this year took for its topic of consideration the subjects related to problems of children in Turkey. About a hundred people took part in the lively panel and discussion on December 6, 1978 at the school in Cihangir.

Members of the panel included Bn. Adnan Eseniş, Bn. Süheyla Kunt, Bn. İsmet Dokunter, Bn. Atina Yarasimo, and Dr. Özgür Polvan; the chairman of the conference was Bn. Nadya Sarraf. Others including the director of the school, Miss Betty Swayze, Bn. Süreyya Ağaoğlu, Bn. Sevin Emiroğlu, Bn. Sevim Saka and Bn. Talia Ağart contributed greatly to the interest.

In general the Conference emphasized the purposes of IYC. Particular problems of children in Turkey were pointed up, and in summary the following problem areas were identified.

a) Among the basic educational problems are the facts that the numbers of schools and the numbers of teachers are insufficient, the curriculum is overloaded, and too much emphasis is placed on memorization of the material instead of on experiment and practical application. Except in the few private and foreign schools, foreign languages are not well taught. Entrance examinations for the private and foreign schools and for the universities create many difficulties because there are not sufficient places for all the qualified applicants. It was noted that students tend to

study more for these examinations than for their regular courses.

b) There are practically no special schools for either the unusually bright youngsters or for the retarded ones. The only organization concerned specifically with mentally retarded children is the Türk Anneler Derneği (Turkish Mothers' Society) which has been operating a Çocuk Bakım Sitesi (Child Care Center) in Florya, a suburb of Istanbul, since 1974. About 100 children, half boys and half girls, are taken care of daily. Twenty-four hour care is provided for these children who are between the ages of 6 and 16. More than twenty-five staff members include, besides the director, a doctor, several nurses, a pediatrician, a neurologist, two psychologists, a teacher, and two cooks. The facilities include dormitories for the girls and boys, classroom, workshop, play areas, a clinic, a doctor's office and a dining room.

c) As the numbers of working mothers increase, the numbers of nurseries and child care centers become more and more insufficient. Businesses which employ more than a certain number of mothers are now required by law to have child care facilities at the place of work. (The numbers of mothers vary between 10-30 according to the place). This is a step in the direction of meeting the problem.

d) Forty-eight percent of the population of Turkey is under the age of 15. The number of children needing all kinds of special care is 180,000. Only ten thousand of these can be cared for in the eighty institutions specializing in such work.

e) There are not enough homes or reformatories for abandoned children or juvenile delinquents. Among the few such which have been operating in Istanbul for about twenty years are those in Ağaçlı, Yakacık and Bozhane.

f) The number of child psychologists, pediatricians and social workers does not meet the needs of the country.

g) Besides all of the above, the problems include all the underprivileged children: those living in the small villages, in the city slums, illegitimate children, those who because of family economic necessity are forced to begin work at a very young age, and very young girls who become evlâts (servants) in well-to-do families.

A few of the activities in Turkey in observance of IYC were greeted and commented on:

1) A coordinating committee for the IYC to oversee the activities of work groups, commissions, inter-governmental and volunteer organizations was set up on July 15, 1977. Dr. İhsan Doğramacı is National committee coordinator and Bn. Emel Korutürk, wife of President Fahri Korutürk, accepted the appointment of president of the founders of the committee. This committee has been publishing a monthly bulletin beginning in September of 1977.

2) The Türkiye Ulusal Gıda ve Beslenme Planlaması Semineri (Turkish National Food and Nutrition Planning Seminar) took place in Ankara in 1978.

3) The Türk Kadın Dernekleri Federasyonu (The Federation of Turkish Women's Societies) met on January 7, 1978 and voted to support the activities of the IYC. Various volunteer organizations associated with the Societies met and chose 9 commissions to work on this subject.

4) The Milli Kütüphane (The National Library) is preparing a bibliography of children's literature in Turkish.

5) The Türkiye Kadın Hukukçular Derneği (Turkish Women Lawyers' Society) is making a detailed, comparative study of needy children.

6) The UNESCO Turkish National Education Commission organized a seminar on preschool education on March 6, 1978 in Ankara.

7) The Turkish Post Office announced a competition in honor of IYC. Drawings by Turkish artists are being chosen for a stamp series.

- 8) 1970'lerin Sonunda Türkiye'de Çocuğun Durumun Saptanmasını Amaçlayan Konferans (A conference considering the place of children in Turkey at the end of the 1970's) was held in Ankara from January 4-8, 1979.
- 9) A number of different programs and notices are being aired on Turkish radio and television in connection with IYC. Banks and big businesses are also sponsoring appropriate activities. For example, Yapı ve Kredi Bankası (Building and Loan Bank) is sponsoring this May a week of activities for children on the theme "Children and Nature". Many other banks have publishing or theater programs.
- 10) A ballet called "Bulutlar Nereye Gider" (Where Do the Clouds Go?) was inspired by the 1959 Declaration of Children's Rights. It was performed in Ankara.
- 11) The Istanbul branch of the Türk Kütüphaneciler Derneği (Turkish Librarians' Society) has recommended an International Children's Book Fair. Work is underway on preparations.
- 12) The Türkiye Kadınlar Konseyi (Turkish Women's Council) organized a drawing competition among children aged 7 to 10. They have also sponsored a story and advertisement competition and a seminar in October on children and their problems today which was attended by 16 European women's groups. The Görsel Sanatçılar Derneği (The Visual Arts Society) is preparing a competition on the subject of "Çocuk ve Barış" (The Child and Peace). The Ankara Kadın Ressamlar Derneği (Ankara Women Artists' Society) is observing the IYC with a competition.
- 13) The Ankara Çocuk Tiyatrosu (The Ankara Children's Theater) has announced an international children's art fair on April 18, 1979.
- 14) The Çankaya Soroptimist Klübü Meslek Kadınları Derneği (The Çankaya Soroptimist Club) presented a panel discussion on the Effects of the Family and the Teacher on Children's

Mental Development and Psychological Health.

15) The Türk Pakistan Kadınlar Derneği (The Turkish Pakistani Women's Society) organized and presented an International Children's Folklore Show on May 3, 1978.

16) During the last part of April, 1978 the Istanbul Gönüllü Kuruluşları Topluluğu (Istanbul Volunteer Associations) organized a variety of activities including plays, a display of children's pictures and toys, a cartoon and picture exhibit, slide shows, pantomimes and movies. They also sponsored two panel discussions, one on children's programs on television, the other on the importance of the school and the family on children's education.

17) The Türkiye Çocuk Esirgeme Kurumu (The Association for the Care of Children in Turkey) is organizing in 1979 a Tahta At Çocuk Şenlikleri (a Children's Trojan Horse Festival) in Çanakkale. Two international symposiums will be held on the topics of children's health and on writing for children's theater. In addition, swimming races, international children's plays, movies, and caricature competition, and puppet and Karagöz shows will be held. Other sport and cultural activities will take place.

18) The Kızılay Şefkat Gönüllüleri Teşkilatı (The Red Crescent Volunteers for Kindness Organization) together with the Çocuk Sevenler Derneği (The Lovers of Children Society) organized a seminar concerning IYC purposes.

19) The Üniversiteliler Kültür ve Eğitim Vakfı (University Graduates Culture and Education Foundation) held a symposium on "1979 Uluslararası Çocuk Yılı'nın Getirdikleri" (Expectations of the 1979 International Year of the Child) on January 12, 1979.

In the words of Mrs. Süheyla Kunt at the close of the All-Day Conference, "A better world which we dream of being realized tomorrow may only come about as we insure the physical and mental health of our children today. The expectations of a country can be fulfilled only in the potentials which it gives its children." She quoted a great Turkish poet, Abdülhak Hamit, who once wrote:

"Kim demiş ki çocuk küçük şeydir
Bir çocuk belki en büyük şeydir."

(Who says children are little? A child may surpass us all.)

Anna G. Edmonds, editor

No. 677

Near East Mission
 United Church Board for
 World Ministries
 Posta Kutusu 142
 Istanbul, Turkey
 20 March 1979

Dear Friends:

Information is now available on enrollments and fees (as of November 1978) in the schools in Izmir, Uskudar, and Tarsus. In addition, Melvin Wittler has prepared a 10-year comparative study on fees and the yearly percentage increases for these schools.

NEAR EAST MISSION SCHOOLS IN TURKEY
 DATA FROM INFORMATION SHEETS, 1978-1979 SCHOOL YEAR

	<u>Izmir</u>	<u>Uskudar</u>	<u>Tarsus</u>	<u>Grand Total</u>
STUDENTS AND CLASS SECTIONS				
PREP				
Beginners	100 - 4	76 - 3	74 - 3	250 - 10
Repeaters	5	11	1	17
total	<u>105</u>	<u>87</u>	<u>75</u>	<u>267</u>
JUNIOR HIGH				
Orta I	110 - 3	81 - 2	79 - 3	270 - 8
Orta II	109 - 3	59 - 2	80 - 3	248 - 8
Orta III	103 - 3	87 - 2	70 - 2	260 - 7
total	<u>322</u>	<u>227</u>	<u>229</u>	<u>778 23</u>
SENIOR HIGH				
Lise I	106 - 3	73 - 2	95 - 3	274 - 8
Lise II	92 - 3	72 - 2	66 - 2	230 - 7
Lise III	67 - 2	78 - 2	64 - 2	209 - 6
total	<u>265</u>	<u>243</u>	<u>225</u>	<u>713 21</u>
TOTAL ENROLLMENT	692	537	529	1,758
Turkish citizens	689	537	528	1,754
Others	2 Dutch 1 U.S.		1 French	4

	<u>Izmir</u>	<u>Uskudar</u>	<u>Tarsus</u>	<u>Grand Total</u>
Day				
Students	692	385	289	1,366
Full-time boarders	0	77	72	149
Part-time boarders	0	75	168	243
CLASSES, FACILITIES				
Av. total periods/class	43	44	40	
av. total periods/week	900	655	720	
periods/week				
taught by administrators	38	106	48	
periods/week taught by part-time	159	84	61	
library volumes	15,850	12,462	13,700	
periodicals	60	48	39	
last year's acquisitions	70	910	500	
last year's expenditures for equipment	TL 35,000	TL 81,000	TL 38,000	

IzmirUskudarTarsus

FACULTY AND STAFF

Turkish faculty, full-time	16	14	15
part-time	14	7	9
administrators	(4)	(3)	(3)
Foreign full-time	21	16	20
part-time	1	2	0
administrators	(3)	(8)	(2)
Totals	<u>52</u>	<u>39</u>	<u>44</u>
Foreign staff appointments:			
UCBWM long-term	6	8	4
Mission Associate	4	1	0
Overseas contract	14	7	10
Locally employed	3	2	5
Other	0	1	1 UCBWM 1 yr.
Nationality			
US	17	15	8
British	3	1	10
Other	1	1	1 Canadian 1 German 1 Irish 1 Cypriot
Office personnel full-time	12	6	8
part-time	0	1	1
Maintenance total	<u>21</u> <u>33</u>	<u>24</u> <u>31</u>	<u>23</u> <u>32</u>

TUITION AND FEES -- Turkish liras

Tuition	23,000	20,280	17,000
Boarding full-time	0	8,090	18,000
part-time	0		12,000
book fee min.	650	330	550
max.	850	1,525	2,500

(continued on page 6)

COMPARATIVE FEES FOR IZMIR, TARSUS, AND USKUDAR FOR THE 10-YEAR

IZMIR	1968-69	1969-70	1971-72	1972-73
Tuition	2000.-	2400.-20%	3000.-25%	3300.-
Boarding Fee	2500.-	2600.-4%	-	-
Day Student Lunch	925.-	775.-	325.-	1050.-
Total Enrollment	611	626	614	620
Number of Scholarships	38	37	26	25

PERIOD 1968-1969 to 1978-1979 WITH YEARLY PERCENTAGE INCREASES

1973-74	1974-75	1975-76	1977-78	1978-79
4000.-21%	4625.-16%	6250.-33%	10000.-60%	22000.-130%
-	-	-	-	-
1250.-	1500.-	2000.-	3000.-	Cafeteria
628	586	617	673	692
28	29	29	35	41

TARSUS

Tuition	1600.-	1700.-6%	2400.-40%	3000.-5%
Boarding Fee	2500.-	2500.-	3800.-52%	4500.-8%
Day Student Lunch	530.-	660.-	-	1000.-
Total Enrollment	373	372	378	411
Number of Scholarships	35	25	27	33

3950.-31%	4125.-4%	6435.-56%	10000.-55%	17000.-70%
5000.-10%	5225.-5%	6565.-26%	10000.-52%	18000.-80%
1200.-	1875.-	1965.-	3000.-	5000.-
456	478	503	526	529
40	40	36	39	66

USKUDAR

Tuition	2100.-	2500.-20%	3500.-48%	4000.-5%
Boarding Fee	2625.-	2800.-6%	2500.-1%	3200.-8%
Day Student Lunch	355.-	1750.-	-	1575.-
Total Enrollment	527	536	532	547
Number of Scholarships	34	33	34	29

4500.-13%	5250.-17%	6600.-26%	9000.-37%	21000.-133%
2900.-9%	3250.-12%	4800.-47%	7750.-61%	8000.-3%
1800.-	2250.-	2500.-	3400.-	-
544	548	561	545	539
28	28	32	15	20

Istanbul Chamber of Commerce COL	100	104.6 4.6%	134.0 28%	152.0 13%
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	172.9 14%	213.4 23%	259.2 21%	396.1 53%	665.6 68%
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(continued from page 3)

	<u>Izmir</u>	<u>Uskudar</u>	<u>Tarsus</u>
day-student lunch cafeteria		5,000	5,000
registration	150	100	200
miscellaneous	200	1,000	250
total regular charge to full-paying			
day-min.	23,000	20,280	18,000
day-max.	21,200		24,950
full-board	0		
min.		650	35,950
max.		8,000	37,950
part-board			
min.			29,950
max.		8,000	31,950
estimated total cost/student			
day	24,000	25,280	23,000
full board		30,000	36,000
part board			31,000

FINANCIAL AID

full aid	9	10	16
partial	32	13	50
total	<u>41</u>	<u>23</u>	<u>66</u>

RESOURCES IN TURKISH LIRAS (1)

budgeted income from fees	13,860,000	11,277,000	13,000,000
Community support group gifts	200,000	540,000	1,000,000
UCBWM salaries, allowances (2)	700,000	1,460,000	575,000
other sources (3)	1,820,000	490,000	1,050,000
estimated deficit	700,000	balanced	balanced

- (1) All income is given liras; dollar income has been calculated at the rate of TL 25 = \$1.00.
- (2) There are 6 UCBWM salaries in the Izmir budget, 9 in the Uskudar budget, and 5 in the Tarsus budget.
- (3) Income from other sources in Izmir includes that from dividends and from the cafeteria. In Uskudar, it includes U.S. and local fund raising. In Tarsus it is partly endowment money, partly interest, and partly gifts.

ALEPPO COLLEGE

Statistics have just been received concerning the 1978-1979 academic year for Aleppo College.

	Boys' division	Girls' division
full-time teachers	23	30
part-time teachers	35	28
preparatory students	442	403
secondary students	306	325
1978 graduates		
preparatory	117	135
secondary	61	26
Nationality:		
Syrian	720	703
Lebanese	8	13
Palestinian	3	6
Egyptian	1	
Iraqi	1	2
Jordanian	3	
American	1	
Greek	5	3
Bulgarian	1	
Venezuelan	1	
Soviet	1	
Persian	2	
Sudanese	1	

Seventy-four students are on full scholarship.

Tuition for the preparatory department is L.S. 500, for the secondary department L.S. 600. Registration is L.S. 10, and other fees total L.S. 25.

Admission requirements for the school are a primary school certificate for the preparatory department and a preparatory school certificate for the secondary department. The school confers a government certificate upon completion of the preparatory department, and a government baccalaureate upon completion of the secondary department. Holders of the Syrian government baccalaureate are admitted to university.

Anna G. Edmonds, editor.

FINANCIAL AID		RESOURCES IN TURKISH LIRAS	
secondary	117	13,860,000	11,277,000
preparatory	117	200,000	940,000
1978 graduates	30,000	1,000,000	1,460,000
secondary students	25,252	700,000	575,000
preparatory students	24,000	1,820,000	1,000,000
part-time teachers	32		
full-time teachers	23		
total estimated	30		
total	232		
part	20		
full board	20		
day	322		
tuition	300		
cost	322		
total	300		
part	20		
full	20		
total	232		
part	20		
full	20		
total	232		

No.678

Near East Mission
United Church Board for
World Ministries
Posta Kutusu 142
Istanbul, Turkey
2 April 1979

Dear Friends:

FRESH INITIATIVES FOR THE NEAR EAST MISSION
by A. Donn Kesselheim

Coming back to Turkey after an absence of twenty-one years, one expects to be overwhelmed by evidence of change. So it was with me. Yet I find that I am equally impressed by what has not changed. The population of Tarsus--where with my wife I spent a five-year term in the 1950's, and where I am now standing in as principal for a year while the Robesons are on furlough--roughly doubled in this time, but it still conveys the atmosphere of an overgrown village. Because of the many new factories which have now sprung up on the Cukurova Plain, the air is less fresh than it used to be. Yet the nearby eucalyptus forest, with its jakals and wild boar, is much the same. To find the changes that have occurred in the curriculum of the Tarsus Amerikan Lisesi (formerly "Koleji"), I had to examine it very closely. Conditioned during my lifetime to expect much change, I find I am astonished where there is little.

Perhaps the topic for this article grows out of this surprise. I propose here to share some thinking I have done, during the scraps of unclaimed time that have been available during this rather active year, about the possibility that the Near East Mission might undertake some fresh initiatives in its work. Choice of this topic grows out of my perception that events may have outrun our adaptations to them. Particularly do I feel that new enterprises would release new energy, some of which is now bound up in routinized, institutional responses to old, too-familiar problems. I am convinced that such energy is potentially available not only to our younger personnel, fresh from their training and eager to assault the world's ills, but also to personnel within 10-15 years of retirement, upon whom the Mission depends so heavily for leadership.

In making the case for fresh initiatives, an analogy may be useful. In agriculture, it has been understood for a long time that one-crop farming is a mistake. The farmer who relies on a single crop for his livelihood is much too vulnerable to fluctuations in the weather and variations in the market. The remedy: diversification. Just so has the Near East Mission come to rely too heavily upon its three remaining schools, with their traditional forms of preparation for university entrance. To protect the Mission from fluctuations in the political weather in Turkey and variations in the market for Western ideas, what is needed is diversification in its activities. If one service is not in demand, others may be.

Rather than suggesting the specific form these new initiatives ought to take, however, I should prefer to describe here a process by means of which fresh directions might be identified. The emphasis shall be on how to diversify, instead of stipulating what outcome it is we might embrace.

Logically, as one begins to think about defining such a process, the place to begin might well be with the question: what is it the Mission seeks to accomplish? Answers to this question are readily at hand. (See, for example, the personnel recruitment materials currently in circulation.) Since others have worked hard to formulate these goals, I do not propose to repeat that work here. I should propose, however, that where there is disagreement about purpose, we not expend further time in trying to resolve such disagreement. Let us instead move ahead on the basis of those areas of agreement which do exist.

Secondly, as one considers the choice of new directions, one probably ought to ask: what are the criteria to be satisfied in making such choices? What are the factors that would increase the likelihood of success? My selection of such criteria is included in the items below. To be implemented, a proposal for a new initiative to be undertaken with Mission sponsorship:

1. . . . should have intrinsic merit, regardless of external factors;

2. . . . should piggyback on a pre-existing social trend;
3. . . . should be financially self-supporting, after an initial start-up period;
4. . . . should be consistent with the Mission's religious motivation;
5. . . . should draw upon existing institutional experience, knowledge, skills, human and physical resources, where possible;
6. . . . should, at the same time, bring in some fresh blood from outside the field of education;
7. . . . should be operated under indigenous control;
8. . . . should support creative endeavors already being undertaken by our alumni;
9. . . . should not exacerbate anti-foreign sentiment;
10. . . . should not be undertaken if some other agency could do it better;

Thirdly, it has struck me several times this year that, to be trite, what appears to be a problem may also be an opportunity. To illustrate this point, below I have drawn up in tabular form a laundry list of problems (--at least, these are the problems in Turkey I am sensitive to!--), each of which is paired with a plausible sample response. Obviously, the table is meant only to be illustrative of a style of thought, namely, one which construes a problem to be a stimulus to creativity rather than a test of one's tenacity. Other people will perceive different problems, and any given problem must have dozens of possible responses.

PROBLEM

SAMPLE RESPONSE

- | | |
|-------------------------|--|
| A. Population explosion | _ Assigning a volunteer to work in family planning at Admiral Bristol Hospital |
|-------------------------|--|

- B. Rural-to-urban migration ___ Join forces with the Turkey Development Foundation (e.g., by assigning a specialist in journalism or agriculture to work there)
- C. Village housing vulnerable to earthquakes ___ Design inexpensive, earthquake-proof housing
- D. Air pollution ___ Produce educational programs for radio
- E. Water pollution ___ Produce educational programs for television
- F. Overloaded and dangerous streets and highways ___ Offer consulting services on the design of public transport systems
- G. Exploitation of women ___ Publish low-key fiction with feminist themes
- H. De-forestation ___ Re-forestation
- I. Soil depletion ___ Village literacy programs, developed around the theme of soil conservation
- J. Low standards of craftsmanship ___ Turkish adaption of Bath, Maine's Apprenticeship (Lee)
- K. Terrorism/violence ___ Training in the concepts and techniques of non-violence
- L. Negative attitudes toward physical work ___ Re-instituting work camps
- M. Many useful and aesthetically valuable cultural adaptations in danger of being lost ___ Turkish adaptation of Fox-fire (Vigginton)

11. Energy shortage — Offer consulting services on solar energy

0. Related to education

1. Seriously defective university admissions system — Develop alternative system for university admission, through a consulting relationship
2. Students struggling with problems of identity and self-definition — Special summer programs (e.g., Outward Bound)
3. Lowering of the quality of educational services offered — International Baccalaureate Curriculum
4. High cost of education — Year-round scheduling
5. Politicization of students — Adapting the Valkabout concept (Gibbons) for use in Turkish lycees
6. Motivation toward social service uncommon — Moral education (Kohlberg)
7. 80-90% of university applicants are unsuccessful — Training in intermediate technology and appropriate skills (Schumacher)
8. Not enough jobs for university graduates — University level programs in understaffed fields of specialization, e.g., environmental services
9. Absence of guidance and counseling services — Expansion of university level programs in guidance and counseling
10. Decline in proficiency with English — Offer TEFL consulting services

Given some clarity of purpose, and a proposed response to one of Turkey's current problems that satisfies as many of our desiderata as possible, what next? How should a proposal be tested? The next step probably ought to be a needs assessment. Any proposal under consideration is going to be aimed at serving some target population. The more clearly this group can be defined the better. The general question then to be asked is: what does the target population perceive to be its needs? Does the target population--without prompting--include within its array of perceived needs the service to be provided by the proposal? If yes, move on to square #5. If no, the proposal is in difficulty, and perhaps should be discarded. In providing a service, if one first has to persuade the consumer that she/he needs it, the route to success is lengthened greatly.

Parenthetically, it should be added that carrying out a needs assessment requires a bit of skill and care. Plainly, it will not be possible to approach in advance every member in a proposed target population. The solution is to limit the survey to a sample. Doing so, in turn, requires some sophistication about sampling techniques, so that one may generalize with confidence from the sample. Questions need to be formulated so that they are free of ambiguity and bias. Perhaps the survey should be conducted by means of interviews; perhaps by means of questionnaires--perhaps by both. Data has to be collected in such a way that what is learned from one person queried can legitimately be compared with what is learned from another. As we see, then, conducting a needs assessment is an activity in which there are some inherent pitfalls. Ample resources (including time) should be allocated to it.

Lastly, assuming a favorable outcome from the needs assessment, there should be a phase in which field-testing is undertaken. The proposed service should actually be offered to a sub-set of the target population, before a firm go-no go decision is reached. In a sense, this becomes a pilot project which shifts the proposal from a hypothetical basis ("what if . . . ?") to a genuine offer ("will you involve yourself?") on a limited scale.

Thereby, with minimal risk, one is able to test the response of the target population under realistic conditions. If the response is positive, not only will one be encouraged to move ahead on a somewhat expanded scale, but one will also become aware of "bugs" in the proposal previously unnoticed. The difficulties encountered can then be ironed out with only marginal resulting damage. If the response to such field-testing is negative, one can back away without incurring too great a loss.

* * * * *

The process briefly described above is offered only as a possible springboard for discussion. Since it contains little that is original, neither in the steps of the process nor in the illustrative responses to Turkey's current problems, it is almost infinitely malleable. Material can be added or deleted at will. For persons who might wish to pursue some of the references, a short bibliography is appended. My only hope is that one with which I began, namely, that some fresh initiatives be undertaken by the Near East Mission.

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Anna G. Edmonds, editor

No. 679

Near East Mission
United Church Board for
World Ministries
Posta Kutusu 142
Istanbul, Turkey
16 April 1979

Dear Friends:

Mary Ingle, who has been a long-time member of the Mission community, left Turkey on April 7th to take up residence in Claremont, California in June. Mary retired from the Mission in 1975 after having been with the Board in Greece, Iraq and Turkey through the many periods of war and unrest since 1936. During this time she was principal of girls' schools in both Thessaloniki and Baghdad as well as a teacher of English. Upon her retirement she remained for four years in Istanbul to work with members of the indigenous churches. Between now and June she will be visiting friends and family in Greece, Italy and Switzerland. We wish Mary well as she settles in the United States.

Dr. Donald Byrd, consultant in teaching English as a foreign language, has been in Uskudar, Izmir, and Tarsus during March and April working with the teachers to improve standards in the schools.

Alan and Mary Bartholomew are the proud and happy parents of a son, Robert Alan, born in Mersin on February 22. Alan's parents, Rev. and Mrs. Al Bartholomew have been recent brief visitors in Tarsus, and Mary's mother, Mrs. Wesley Shope, was here for an extended visit when the grandson was born.

News of other children in the Mission includes the visit to Istanbul of Nathan, Bryan, and Heather Wittler during their schools' spring vacation. With them here, this was the first time the whole Wittler family had been together in Turkey since 1976. Bryan and Heather have now returned to the United States; Nathan is in Paris for the spring term French program of the College of Wooster.

Susan Edmonds is with her parents doing an independent study project on family planning in Turkey. Karen has been with her

parents Doug and Lois Hill, in Izmir this spring. Dan (Tarsus 1974-75) and Susan Kasten at Kobe College in Japan have a second daughter now, Jennifer, born November 16.

Six members of the Mission Office and Redhouse Press staff who have retired in the last year were honored at a party on January 12. Bercuhi Tuysuzyan had been secretary and receptionist with the Press since 1940. Astik Divan and Sirvart Kundakcioğlu worked with the Mission accounting from 1956 and 1957 respectively. Turhan Han was cashier and building manager beginning in 1963; Panayot Kademidis was in charge of maintenance beginning in 1962; and Artin Istanbulyan had been working in the Press stockroom since 1969, a total of 127 years of service.

The deaths of several former members of the Mission have occurred since the last newsletter. Mrs. Elvesta Leslie died January 24 in Northport, Michigan after a short illness. She had made her home with her daughter Elizabeth Seager for some years. "Vesta" Leslie came to Turkey first in 1913 with her husband, the Reverend Francis H. Leslie who was supervising an industrial school in Urfa and working with Protestant church leaders in the area. He was killed in 1915 in fighting in Urfa. Vesta and their small daughter, Elizabeth, were in the States during the First World War; they returned to Turkey in 1923 when she became the assistant in the treasury office, a post she held until her retirement. She was known for her meticulous accounting and for her always having at her finger-tips all the facts and figures required. Memorial contributions in her name may be made to the Azariah Smith Hospital in Gaziantep.

Dr. William Laubach Nute, Sr. (1890-1979) died in Claremont, California on February 10th. A graduate of Yale in 1914 and of the New York College of Physicians and Surgeons in 1921, he came to Turkey first in 1914 as a teacher at St. Paul's Academy in Tarsus. While there he met and married Mary Christie Rogers (died September 1975). Upon her death he married Mildred Isley, a long-time Mission colleague. From 1924 to 1932 he was variously a doctor, teacher and director of schools and a hospital in Çukurova. From then until his retirement in 1959, with only a two and a half year break to be at the hospital in Gaziantep, he was the doctor at the

clinic in Talas which was then named for him. Dr. Nute was a well-known and well-loved person among the people for miles around Talas. The memorial fund will be used for some appropriate gift in the new Pilgrim Place health facility.

Donald E. Meyering, teacher in Talas from 1958 to 1960 died in 1978. He was the son of the late Harry and Fern Meyering who were in Tarsus 1928-1932. He is survived by his wife Dorothy.

A science laboratory in Izmir was renamed the American Express Junior High School Science Laboratory following a gift of \$10,000 from the American Express Foundation. An assembly welcoming the gift was held at the school on March 1.

A program of Easter music including Christ lag in Todesbanden by J.S. Bach, Kyrie and Ave Verum Corpus by W. A. Mozart, and parts of Part III of the Messiah by G. F. Handel was presented by the Dutch Chapel Cantata Choir and Orchestra on April 10 and 14, William Edmonds conducting. Soloists Hrant Güzelyan, bass, and Nancy Wittler, soprano.

According to a recent Hürriyet newspaper report, William Edmonds has forgotten how to speak English. Perhaps that's because he's eaten so much "patlıcan".

Several visitors have been in Istanbul this spring including a tour group of eleven people from Wayzata, Minnesota led by the Reverend Seldon Dickinson. This is the home church of Mrs. Fern Smith of Uskudar. They came here after some time in the Holy Land. Mary Johnson, a teacher of math at the American College for Girls in Arnavutköy 1962-1965, was in Istanbul for a week following her winter term as exchange teacher in Tangier. E. Bazalgette was here briefly between an assignment in Kabul and her return to the regional office of the International Planned Parenthood Federation in Tunisia.

New systems in Ankara and Istanbul to relieve some of the traffic congestion have been started this spring. One is a preferential bus route in Istanbul between Taksim and Levent. This involves some new one-way streets and some lanes exclusively for buses between these points. There has been

discussion of allowing only those cars with even-numbered licence plates on the streets on even days and odd-numbered cars on odd days. Throughout the country there has been an increasing shortage and escalating price of all fuels this winter. Some taxi drivers are reported to have solved the problem of no gasoline by substituting butane gas; they report they get greater power and much greater mileage for much less cost.

Turkey is trembling on the verge of a devaluation. A year ago the lira was set at twenty-five to the dollar, and it has just been moved up to 26.50 as of April 10th. New provisions have been announced allowing tourists to get 37 liras to the dollar, and Turkish workers in Europe to get 47 liras. Meanwhile, the Chamber of Commerce has released figures that show that the cost of living in Istanbul for salaried workers rose 76.4 percent in the twelve months following March 1978.

The 1,500 gift tulips planted on the Uskudar campus last fall are heralding the coming of spring with their blooms. On the Izmir campus seven hundred trees have recently been planted. A successful earth day was observed in Tarsus on March 9th.

Redhouse Press new publications: Ağaçlar Yağamaz (Muir of the Mountains) by William O. Douglas in the biography series and Sporda Başarıya Doğru (On the Way to Winning) by Eşref Sakarya and Aurolee Haskins (Izmir 1974-75) the first in the Creative Activities Series.

Anna G. Edmonds, editor

No. 680 R

Near East Mission
United Church Board for
World Ministries
Posta Kutusu 142
Istanbul, Turkey
26 September 1979

Dear Friends:

The Near East Mission Medical Work in Gaziantep

The medical work in Gaziantep of the Near East Mission has a history of more than one hundred thirty years. Over these years, through a medical school, a hospital, and a nurses' training school, people around the world have been able to serve, heal, and be healed there. The work reflects something of the city: "Aintab" is the "fountain of healing" according to an Arabic meaning of the word, or, by government decree following the Turkish repossession of the city in December 1921, "Gaziantep", the "victorious fountain of healing".

While any healing that takes place in one's body is due in large part to natural causes, much of the specific quality of the Near East Mission medical work in Gaziantep has been influenced by the personalities and work of foreign missionaries and their local staff. Over these years more than a hundred known foreigners have given their skills and their love to minister to the people of the area.

The first American Board missionary to visit Aintab was the Rev. Henry J. VanLennep who arrived there on April 1, 1847. Among the people he saw then who interested him was a well-educated Armenian teacher known as the "blind sage" Kevork. Rev. VanLennep's association with this man foreshadowed by a hundred years the work of Rev. Merrill Isely in the school for the blind.

The hospital takes its name from Dr. Azariah Smith, a graduate of Yale, who was both a doctor and a minister who had been working in Mosul and Erzurum. He visited

Aintab early in December 1847 and was kindly received by a han keeper whose wife he healed. This promising reception counteracted the impression missionaries had of the people there because the previous visitor, Rev. Thomas P. Johnston, had been stoned out of the city by an Armenian rabble only a few days earlier. Before settling down, however, Dr. Smith returned to the United States to marry a girl from New York. He and his bride were back in Aintab in 1848.

Most of Dr. Smith's time during the next three years was spent in talking with the people about God's will for their lives, and very little in the practice of medicine. This was true for his successors through the following thirty-odd years until medical instruction was offered at Central Turkey College. A report in the Missionary Herald of September 1851 suggests one of the other kinds of work he and his colleagues were doing:

"It is a matter perfectly understood in Aintab, that as soon as a man becomes a Protestant, he abandons his cups. One of the first steps, indeed, towards Protestantism is entire abstinence from all that intoxicates. Temperance has become a kind of test of Protestantism; so that when an Armenian is suspected of leaning towards it, the inebriating bowl is presented to his lips; and according as he receives or rejects this, he is pronounced an Armenian or a Protestant." 1

In June of 1851 Dr. Smith died of typhoid and pneumonia which he contracted through his medical work and his wife returned to the United States.

Dr. Smith was followed in March of 1853 by Dr. Andrew T. Pratt and his wife. Dr. Pratt was a graduate of the College of Physicians and Surgeons in New York. A letter written by Dr. Pratt in July 1853 to friends in the United States describes his views of the standard of life he found in his new home:

"I presume you have very little idea of the poverty of this people... Not that they suffer for want of food; for that is very cheap; but the amount of money which they can raise for anything but necessities is very small..."

The wood work, doors, etc., in our new room would disgrace a barn at home. They have no money for conveniences or niceties..." 2

From the records it would appear that the Pratts made their home in Aleppo occasionally, but for sixteen years they were in and around Aintab. They moved to Istanbul in 1869 where Dr. Pratt then helped in translating the Bible.

Dr. and Mrs. David Nutting began work around Diyarbekir in the 1850's and then moved west to Aleppo and Antioch when the Pratts went to Istanbul. In 1874 they were in Aintab, but due to the doctor's feeble health they returned to the United States two years later. Aintab by that time included a sizeable Armenian Protestant group.

It was in 1879 that the Yale classmates of Dr. Azariah Smith donated in his memory most of the funds with which the first hospital of any kind was built in Aintab. This hospital, the central section of the present building, was completed about 1880 as the medical department of the Central Turkey College, but medical instruction had already begun as one of the academic departments of the College in 1876.

Several foreign doctors were connected with the College and the hospital in those early days including Drs. Davis, Henry S. Norris, Harris Graham, Cyrus L. Stevens, Levon K. Sewny, Carnie C. Thayer, Henry Marden and Oliver Crane. Not all of these were missionaries commissioned by the American Board. Most were accompanied by their wives: Ella T. Bray Graham, Netta K. Stevens, Mary Spencer Thayer, and Marion Dunn Trumbull Crane. Dr. Sewny later married Miss Lillian Cole who was a nurse in Kayseri. He died of typhus in Erzurum in 1914 and she went on to spend most of the time until her retirement in 1938 working for the Board in the Near East.

Through the interest of the Edinburgh Medical Society the first nurses for the hospital, Miss Riddell and Miss Gernoth, came from Great Britain. Later nurses included Annie Davis Graham, sister of Harris Graham, Charlotte F. Grant, Alice Bewer Daghlian (who was there from 1907 to 1927), Ruth Tavender, Louise M. Clark Bingham, Isabella Blake, Grisell McLaren and the sisters Ida and Ina

Verrill. The doctors' wives also must have helped in the hospital on occasion, but the available records give no proof of this.

Rev. Tillman C. Trowbridge, first president of Central Turkey College, wrote in the Missionary Herald in 1877 about the widespread influence of the medical department:

"Two men have just come from Diyarbekir to enter the medical department, one bringing his wife and three children.... Mr. Parmelee also writes...in regard to a young man at Ordo... Dr. Sewny tells me he will have at least fifteen in his class this year.... These fifteen students will pay us seventy-five Turkish liras this year as tuition without being any expense to us. I mention these points that you may see how important it is that we have at least one medical professor as soon as possible." 3

It wasn't until five years later, however, that the most famous person ever to be connected with the College appeared. Dr. Fred D. Shepard and his wife who was also a doctor arrived in 1882 to teach in the medical department. For more than thirty years they carried on very active clinics and house visits, along with their teaching and hospital service. Dr. Shepard's classmate and brother-in-law, Dr. Robert J. Neal was there a year later, but he died of diphtheria in 1884. His wife was Mrs. Shepard's sister; both were daughters of the Andrews family of Hawaii; she remained in Aintab until her own death the following August.

An anecdote about one of Dr. Shepard's ventures in efficiency and modernization is reported in the Missionary Herald of March 1895: Dr. Shepard had put up a telephone between the hospital building and his home. He "is so highly esteemed in Aintab that he can ordinarily do as he likes. But in this case as soon as the wire was stretched a complaint was lodged with the government against this unlawful thing. It has been found that a telephone is the 'petty abhorrence of the Sultan'." The phone was confiscated by the au-

thorities. 4

In 1886, through the gift of a London friend, the east wing of the present hospital was completed, and it was about this time that the first women patients were admitted. In 1891 Miss Elizabeth M. Trowbridge, daughter of Rev. T.C. Trowbridge, came as the first American nurse and remained until her retirement forty-two years later. The latter part of her service was devoted to calling in homes of patients, their relatives and friends in the city and surrounding villages.

The Missionary Herald for April 1888 has a note about the standing of the hospital in the community:

"The hospital connected with the medical department of Aintab College, Central Turkey, is greatly appreciated by the people of all races and religions in that region, as is shown by the fact that recently the sum of fifty-three liras (\$233) has been contributed for its maintenance by the citizens of Aintab, a good proportion coming from Moslems and Old Church Armenians ... it is doing much to allay existing antipathies against foreigners and the religion they bring. While it does not come strictly under the head of missionary enterprises, such as the American Board can maintain, this hospital needs, and should have, from philanthropic and Christian men an endowment of not less than \$25,000." 5

However, because of a lack of funds, the medical department of Central Turkey College was closed that year. Meanwhile it had graduated some twenty-one doctors from a four-year course, among whom was the illustrious late Dr. Altounyan who continued to carry on his surgical practice in his outstanding hospital in Aleppo, Syria, even after he had reached ninety years of age.

Closing the medical department did not mean closing the hospital. Under the heading "Hospital at Aintab" the report in the Missionary Herald for the year 1897 is given as follows:

"This hospital, bearing the name of the Azariah Smith Memorial Hospital, is connected with the Central

Turkey College, and has upon its staff Dr. F.D. Shepard, Dr. Caroline F. Hamilton, and Dr. Nazarian, who are not under appointment by the American Board, as is Miss Elizabeth M. Trowbridge, matron of the hospital.... In the clinic for women Dr. Hamilton has treated 861 cases [during the last year].... Of the 201 patients in the wards of the hospital, 123 have been Armenians, 60 Turks, five Arabs, five Koords, two Syrians, two Jews, and one Gregorian." 6

The Shepards and Dr. Hamilton were given Mission appointment in 1910; this is one of the indications of a change in attitude on the part of the Board to re-define mission work to include the ministry of healing. Dr. Shepard was decorated that year with the Mejidiye Order of third class, an official Ottoman appreciation for his service of relief and rehabilitation following the massacres in eastern Turkey.

In 1893 Mrs. Shepard had withdrawn from medical work to devote herself to her family and the extensive lace and handwork industry which had developed. It was in this year that Dr. Caroline Hamilton, a graduate of Smith College and the Women's Medical College, New York, joined the hospital staff. In those days a woman physician was unheard of in Turkey and no medical permit was granted to either Dr. Fanny Shepard or Dr. Hamilton, but they carried on very active practices in Dr. Fred Shepard's name. After Dr. Fred Shepard's death from typhus fever in 1915, Dr. Hamilton continued her extensive obstetrical service in the homes of Aintab and in the American hospital for another eighteen years, retiring in 1932 at the age of seventy.

Dr. Fred Shepard reported in 1900 that the hospital had thirty-two beds. In ten months he and Dr. Bezjian treated 3,112 new cases for a total of 20,512 calls. Dr. Hamilton treated 795 cases, 3,257 calls plus 2,002 calls in the city. The total number of treatments in the hospital were 43,331. 7

Speaking about the serious economic conditions of the country that year, Dr. Shepard wrote, "The principal business of Aintab is the weaving of cotton cloth. When business is brisk, a man, by

weaving fourteen to sixteen hours a day may earn 25 to 35 cents, according to his skill. The women and girls who wind the bobbins receive from 3 to 5 cents a day. At present many are out of work, and those who have work can earn only 15 to 20 cents a day for weaving, and bobbin-winders get but 2 to 2 1/2 cents a day. With wheat at \$1.00 and \$1.25 a bushel, you can readily see what this means." 8

The economic depression was only part of the general instability in the Ottoman Empire at the time, but it was part of the whole ferment of the time which resulted in the establishment of the Turkish Republic in 1923.

The names of several people who worked for brief periods at the hospital appear in the records at the turn of the century: Dr. Dray was elected an honorary member of the Central Turkey Mission Annual Meeting in Aintab in 1898. In 1899 Miss Harriet Ellen Wallis and Dr. Zücher were thanked by the meeting for their help in the hospital. Miss Wallis was a Mission nurse regularly located in Adana. A Miss Bury was a nurse working at the hospital temporarily in 1929, but nothing else appears about her. These notes remind us that many people, often volunteer, have contributed greatly both in the hospital routines and in times of emergencies.

In 1905 a spacious clinic building, the gift of Miss Anna Marsten of Great Britain, was erected adjoining the hospital. This had space for a waiting room, dressing rooms, consultation rooms, and a large drug supply closet.

It was not until many years after Dr. Shepard's arrival that the first Turkish doctor began to practice in Aintab, and when finally the government hospital was opened, Dr. Shepard's assistants were among its first doctors. Dr. Shepard was gratefully known for hundreds of miles in all directions. Not only did thousands of clinic and hospital patients come to him and his assistants, but in July and August when the hospital was closed Dr. Shepard made long trips to the

outlying regions including Aleppo where he held clinics and performed operations in village homes. It was these summer trips that helped to keep the hospital budget balanced and that contributed materially to the building of the west wing of the hospital. World War I and Dr. Shepard's death occurred before this wing was wholly completed, and the city government commandeered the hospital for two and a half years.

In 1909 and 1910, Dr. Shepard is reported as having ridden over 3,000 miles on horseback during a period of ten months, during which he was busy with relief and rehabilitation in the Hassan Beyli region. He administered about \$100,000 in feeding the starving, organizing industries and rebuilding the 900 burned houses, 5 churches and 13 school houses of the seven villages in that district. Of this money about \$63,000 was furnished by the Turkish Government, \$18,000 by the Armenians of Aintab and Urfa, and \$22,000 by the International Relief Committee of which Dr. W.W. Peet of Istanbul was treasurer.

At this time in Aintab there was, besides the outstanding Central Turkey College for men to which the hospital belonged, a strong Girls' Boarding School founded in 1862. There were in the city three Protestant churches with 1,500 members.

The annual reports of the hospital for 1909-1910 and 1912-1913 list the staff as Dr. Fred D. Shepard, Dr. Caroline Hamilton, three Armenian doctors, two American nurses (Alice C. Bewer from Philadelphia Hospital and Charlotte F. Grant from Boston City Hospital), and an Armenian graduate pharmacist. There were only thirty-two beds in the hospital, but some of the less serious cases after operation were removed at once to rooms in a section of the hospital compound known as "the Han", where a room was given to the patient and his numerous accompanying relatives who set up their simple housekeeping and cared for him. The reports show the remarkable increase in the hospital's service to the community. The hospital staff cared for 246 in-patients during the first period and 416 during the second; they performed

460 operations the first year and 489 the second. They saw 3,500 out-patients in 1909-1910 and 5,200 in 1912-1913 with four times that number of re-visits for treatments. The 1,300 visits per year to patients in their homes in 1909-1910 increased to 4,100 visits in 1912-1913. There was the closest cooperation between the hospital staff including some German doctors and other foreigners looking after non-medical needs of the patients.

Dr. and Mrs. Floyd O. Smith were in Aintab briefly in 1913-1914 just before the war broke out. For a longer period of time they were working in Diyarbekir until they were forced to leave by the government.

In 1919, the Near East Relief sent temporary doctors and nurses to a number of Mission Hospitals in Turkey of which the Azariah Smith Memorial Hospital was one. One of these doctors was Mark H. Ward who later became the medical officer of the American Board. It was in 1919 also that Dr. and Mrs. Lorrin A. Shepard came to Aintab, Dr. Shepard following in his father's footsteps. In 1921 Mr. and Mrs. Merrill N. Isely came as general missionaries. In 1924, due to difficulties arising out of the "Aintab War" during the French occupation and exodus of the Christian community, Dr. Shepard was no longer permitted to continue to practice medicine in Gaziantep. He and Mrs. Shepard therefore moved to Istanbul, where he became medical director of the Admiral Bristol Hospital until his retirement in January 1957.

When he left, Dr. Charles C. Piper, an English doctor from the Syria Mission, came to the rescue. He stayed until 1928. In his annual report for that year he says,

"We have obeyed most of the orders of the Inspectors of Hospitals who visit us from time to time, but one of the latest is beyond us. It is that we should institute a sterilizer large enough to hold our infected mattresses. The cost of the apparatus would be at least \$2,500 and freight. The expense of working would be so great, because of the high price of fuel, that it would be cheaper to burn each infected

mattress. We have found other ways of preventing infection; perhaps a compromise may be reached by taking each mattress to pieces, boiling it, and putting it together again."

Miss Theda Belle Phelps came in 1924 to act as interpreter for Dr. Piper (his second language had been Arabic) and to direct the nursing service of the hospital. She retired in 1947 after thirty-six years of work in Turkey.

Dr. Albert W. Dewey and family arrived in Gaziantep in 1929 after having spent ten years in Merzifon, Talas, Beirut and elsewhere in the Near East. Miss Jean Honiss, R.N. came shortly thereafter and stayed until she died in 1939. Thanks to a special provision in the Lausanne Treaty, four American Board doctors already in Turkey, Dr. Lorrin Shepard, Dr. William L. Nute, Sr., Dr. Wilson F. Dodd, and Dr. Dewey, in 1927 were granted permission to practice medicine in Turkey. This was an exception to the law permitting only Turkish citizens to hold permits.

At about this time a woman who had come to the hospital as a patient of Dr. Hamilton died. She had been in labor three days in a nearby town before seeking help at the hospital. Her death was used by a jealous medical colleague in the city to bring a suit of manslaughter against Dr. Dewey as the one legally responsible for all the hospital patients. This trial dragged on for two years. Enemies of the hospital as well as the hospital staff thought they would surely succeed in bringing about the closing of the hospital and the imprisonment of its American director. However, when the judge at long last told Dr. Dewey to stand and receive judgment, the verdict was "not guilty". The leading Turkish doctor of the city who had a small private hospital and who, as a lad, had been operated upon by Dr. Fred Shepard, had been called upon to operate upon the woman. Though not involved in the trial, he gave Dr. Dewey his strong support throughout the ordeal. He continued to respond for many years most willingly and helpfully to every call made on him for his service when the

hospital was without a regular surgeon.

In 1934, a new medical law regulating private hospitals in Turkey was passed, seriously threatening the whole medical missionary endeavor. According to it, as Charles T. Riggs reported in the November 4, 1933 "Dear Friends",

"... each hospital is to have a Turkish müdür, or director; also a Turkish bash hemshire, or head sister, or nurse, who must have a diploma from a Turkish nursing school. It is also stated that hospitals may not conduct pay clinics, but that all their clinics must be free.... A clause in the law states that its provisions shall take effect six months after the promulgation of the ... rules and regulations connected with it.... In some parts of the country, notably in Adana and in Talas, the officials have attempted to get our mission hospitals to conform to the above provisions without waiting the legal six months. If our hospitals are deprived of the income from clinics, it will be very difficult if not impossible for them to cover expenses."

This move on the part of the government came at the height of the depression in the United States. Mr. Riggs, writing on April 10, 1934, remarked further in "Dear Friends",

"The great problem before the [Annual] meeting was the retrenchment program demanded by the financial straits of the American Board. After much time had been spent on this difficult subject, it was decided to close up the Hospitals in Adana and Talas; also to close out the agricultural work in Aintab...."

About at this time, in accordance with the law, Dr. Abdulkadir Göksel was appointed as the Responsible Director of the hospital. He has continued to be a true friend and valuable colleague although he no longer has any official connection with the institution.

It was at this time also that Mr. and Mrs. Isely began to give much of their time to the hospital, he as

hospital manager and she as dietician and "sterile nurse" at operations. Upon the closing of the Talas hospital, Dr. Wilson F. Dodd and his family were assigned to Gaziantep. Under Dr. Dodd, the surgical service made most promising advances in quality, scope, and quantity of work done. However, when his wife died suddenly from pneumonia, it seemed best for him to return to the United States with their children in the spring of 1937. Then in January 1939, Miss Honiss died after five days' illness with septic laryngitis, this being before the days of the availability of antibiotics.

In the winter of 1939 Dr. and Mrs. Charles E. Clark, who had first come to Turkey thirty-three years before, stepped into the breach. It was the plan that Dr. Clark should carry on the surgical department until the young Turkish surgeon still training in Istanbul had completed his training and military service. Dr. Clark's infinite patience and kindly interest in all who called upon him for help endeared him to patients and fellow workers alike. It was also a source of strength for Dr. Dewey and other members of the station that the Clarks were present during the latter part of Mrs. Elsie Dewey's illness before she died in the fall of 1940. In 1942 Dr. Clark contracted pneumonia, and died in spite of the new sulfapyridin and three operations.

In the spring of 1942, shortly after Dr. Clark's death, Miss Dora F. Shank, head nurse of the Admiral Bristol Hospital in Istanbul, became Mrs. A.W. Dewey and came to the aid of the nursing service in the hospital at a time of dire need when there was an all-time low in available national nurses. Miss Saisie Hibbard arrived in 1944 as the replacement for Miss Honiss, and served faithfully for five years. In January 1947 Miss Clara Engle came, and stayed until July 1953 when she transferred to the American University of Beirut Hospital. She was back at the hospital again from 1960 to 1962 and helped with the well-baby clinic in addition to her other duties.

Miss Mary Rowden joined the staff in September 1950 but remained only fifteen months. In early 1952 Miss Ethel Lovatt, formerly working with the Board in China, began Turkish language study. Miss Isabel Hemingway also came from China at the same time and worked both in the Talas Clinic and at the Gaziantep hospital for twenty-one years. With a steady and experienced hand Miss Lovatt took over full-time duty as Head Nurse at the hospital the next spring. Miss Mary Bryant, who had had war service in India, came in October 1956 and took charge of the operating room. Miss Olive Chase was there in 1957 for a year. May

In the fall of 1942 Dr. Cemil Özbal became head of the surgical service and drew patients from afar. After the war he and other members of the hospital staff began attending meetings of various Near East medical committees in Beirut and Cairo. In 1957 he took a six-months' leave to study in the United States.

During the Deweys' furlough in the United States in 1944-1945 and again in 1953, Dr. and Mrs. William L. Nute, Sr., were transferred from the Talas Clinic to the hospital. Dr. and Mrs. Edwin St. John Ward were also in Gaziantep for the year 1947-1948. Dr. Ward was the brother of Dr. Mark Ward mentioned above.

In the summer of 1958 the Deweys retired to California, to be succeeded by Dr. and Mrs. Jack Brown who had studied Turkish in Izmir for a year. Dr. Brown served as medical director of the hospital for five years. The Browns returned to Gaziantep for a year in 1970-1971 while the Board looked for a medical family who could give longer service. During this year Dr. Brown made a study of the role and potential of the hospital.

In 1957 Dr. Dewey reported of the hospital:

"As to plant, the hospital's main building and clinic are spacious, light, and airy. The main building has central heat, running hot and cold water pumped from a deep well by wind and electricity; electric cooler room for milk, meat and perishable foods, a small medical library; also some special equipment as

ultra-violet and infrarouge lamps, basal metabolism and electrocardiograph machines, short-wave diathermy and small ancient X-ray apparatus. The former Girls' School Building houses the Nurses and provides living quarters for Mr. and Mrs. Isely, the American nurses and the family of the Turkish surgeon.

"... this 49-bed hospital had a bed occupancy [in 1956] of 98.4 %, the highest ever. There were 1500 hospital admissions with 200 major and 69 minor operations, 4,796 visits to the out-patient department, 252 X-ray examinations, and over 20,000 tests were made in the laboratory. Total expenses, exclusive of American personnel, new equipment and improvements were approximately \$112,000, while local income came to approximately \$107,000. One-third of the admissions were from the city of Gaziantep and another 1/11 from the towns of this province while over 4/10 came further afield including Malatya, Urfa, Diyarbakir, Mardin, Bitlis, Van, Trabzon, and Samsun. Besides the many new families applying there were not a few third- and fourth-generation patients."

During Rev. and Mrs. Merrill Isely's last term they gave most of their time to community relations, following up their long-standing friendships. Mr. Isely had several impressive projects, among them afforestation. In 1950 one had to travel some distance from the hospital to find even a clump of trees. Today the pine forest on the hills outside the city, which Mr. Isely started and which bears his name, is a living memorial to his concern for the community and its well-being. Another of the Iselys' interests was in helping blind people get an education and find their place in society. Rev. Isely started the first school for the blind in Turkey. Among those whose lives they influenced are Mithat Enç who has since become a leader in this field and Rasim Çitçi, the present hospital administrator.

The Iselys were able to do this work because the George Privratskys arrived in Gaziantep in 1959.

George Privratsky was the business manager of the hospital for ten years until 1968. His wife, Grace, had among her many talents that of painting. Her work appeared more than once in art exhibits in the area. Both of them also taught in a private school in Gaziantep, contributing those salaries to the hospital. While they were there the Istanbul newspaper, Yeni Sabah, had a feature article entitled, "American scientists have been working in this region for years as though they were real natives. With the article were pictures of the Privratskys and of "Ernest Hemingway's cousin, Isabel." These various activities were indicative of the increasing community involvement and recognition of the hospital. Another step in this integration was taken in 1970 when two Turkish members were elected to the Medical Council, the governing body of the hospital. Within a couple of years there were five foreign and six Turkish members of the hospital's Board of Managers.

For many years a distinctive service of the hospital has been its nursing care given by women of many nationalities. Turkish and Armenian women, American, British, Dutch, Philippine, Danish, Norwegian, and Finnish together have helped set the standards that gave the hospital its high reputation. Some of the nurses were trained at the Admiral Bristol Hospital in Istanbul, more were trained in the Gaziantep hospital itself. Among the latter, several can be mentioned: Bn. Meryem Kalaycan, Bn. Nivart Tuzun, Bn. Neclâ Donat Bagdas, Bn. Reyhani Şakingüi, Bn. Makruhi Armağan, Bn. Meliha Uygur, Bn. Elis Donat, and Bn. Leylâ Sevinçli. Since 1960 more than twenty foreign nurses and wives have helped there: Judy Brown, May Bryant Chrouch, Luelle Tenold Monsen, Grace Privratsky, "Ginger" Nute, Hilaria Alaam Brilliante Isabel Hemingway, Beth Miller Wilkins, Sandra Kamper, Clara Engle, Margaret Ann Burden, Darrell Gwinn, Gertrude Ulrich, Irmalyn Nunn Fowle, Magdalena Yap Sy, Kirsten Christensen, Esther Spafard, Emma Jean Graham Shannon, Ruth Veber, Carol Ann Greenfield Boal, Inga Sørensen, Mathilda C. Wolff,

Wil Verhoeven, Gertje Ufkes, "Sherm" Kalther, Paulien Elfferich, Hilmi Saarion, Isabel Rudolph and "Del" Howe.

During this period also several young doctors worked at the hospital including Dr. Phons Fels; Dr. Paul James, and Dr. Alice Maynard (niece of Richard and Georgie Maynard). *Stratigas*

The Drs. Richard and Virginia Updegraff arrived in Turkey in the summer of 1961 and, after a period for studying language, began work with Dr. and Mrs. William L. Nute, Jr. at the hospital. The Nutes had also only recently moved there having been engaged in medical work in Ankara, Talas and Adana previously, serving unselfishly wherever the Mission had seen fit to send them. While Dr. Richard was the one of the Updegraffs who held the permit to practice and was thus busy in the clinical and surgical work of the hospital, Dr. Virginia was equally active. Among her interests was the baby clinic held every Wednesday at the hospital.

Esther Spafard described in "Dear Friends" of December 28, 1968 a visit they made to the home of the one surviving twin who had been brought to the hospital weighing 2.300 kilos at five months of age:

"The first part of October, after Ayşe had been discharged from the hospital for a little over a week, Ginny Updegraff, Sennur Hanım [wife of the Turkish medical director of the hospital], Emma Jean Graham and I went to visit Ayşe. All of us are interested in making these visits and hope to do them on a regular basis. Upon finding the house we were welcomed and invited to sit down. All the neighbors and their children seemed to appear at once. Ayşe was brought to us and appeared to be gaining in strength. However her formula bottle was found sitting on the windowsill with no covering. Ginny again tried to teach the mother how to boil the bottle and put it into a clean bag when not in use. Together they prepared the formula and the cereal and the baby was fed. Sennur Hanım had made a new outfit for

the baby and she proudly dressed the baby in the pink dress. This visit seemed to please the mother and give her a feeling that someone was interested in her family."

Dr. Margaret Blemker, Near East Regional Secretary, recognized early the greatly increased competition the hospital was facing and its need for alternative resources. In January 1960 she wrote a summary of her discussions during a visit to Gaziantep:

"The environment in which this project operates has greatly changed since Dr. Dewey's arrival in the late 1920's. There were then ten doctors in town where now there are 80. Our hospital had two of the three nurses in the area, whereas now we have four nurses and there are seven others in four other medical institutions.... Meanwhile, although the hospital continues to lead the area in the standards of care, improved communications together with the high fees we are compelled to charge have placed us in competition not alone with other facilities but with those of Ankara and Istanbul.... To set a standard is an important part of our contribution, but it is expensive and becoming more so.... The possibility of organizing a private local society ("dernek") for the financial support of the hospital was discussed...."

Miss Blemker's report marks the beginning of the important development of an active cooperation between the foreign Mission group and the local community in hospital administration. The first step was the dernek, established in 1964. Its purpose was dual: to support the hospital financially and to help train nurses.

Three years later the hospital foreign staff drew up and presented to the Mission a five-year plan. At that time that staff included Dr. and Mrs. William L. Nute, Jr., the Drs. Richard and Virginia Updegraff, Mr. and Mrs. George Privratsky, Hilaria Alaán, Margaret Burden, Isabel Hemingway, Irmalynn Nunn (later Mrs. Richardson Fowle), and Gertrude Ulrich. The plan involved programs of advanced study for Turkish nurses and doctors on its staff, the continuance of the mother-baby and village clinics, and a major remodelling of the hospital to increase the bed capacity,

to enlarge the nursing school, and to upgrade its physical facilities. This action was supported by a survey report made in 1966 by Dr. James McGilvray, United Church Board for World Ministries Medical Secretary and Christian Medical Council Director, after he visited the hospital and talked with government officials and leaders of the medical profession in Turkey. In his report Dr. McGilvray spoke with deep respect about the total "healing community" of the hospital. The rising costs of supplies and services, however, became as urgent a problem as staffing, and it was not until 1970 that the actual work on remodelling was able to begin. Mr. Richardson Fowle as business manager then spearheaded the successful fund-raising campaign which saw the project through to its conclusion.

In March 1972 Mr. Fowle wrote for "Dear Friends":

"The sections completed and in use are making a great difference already and for the first time in the history of the hospital there is an elevator. A new Siemens X-Ray donated through the generous support of the German Bread for the World organization is expected soon.... Plans are well under way to secure permission to open a Sağlık Okul (Health School) hopefully during the fall of 1972. This would be for nursing training....

"The Health and Education Foundation [legal owner of the hospital property, directed by a board of four Turks and four foreigners] held its regular meeting last fall in Gaziantep, giving members of the Executive Committee an opportunity to familiarize themselves with the work of the hospital at close range.... The hospital's management is the responsibility of a 12-member Board of Managers (half of whom including the chairman are Turkish) which holds meetings at the hospital twice a year and which relies on a steering committee composed of the Board of Managers resident in Gaziantep to provide direction and guidance to the hospital staff Executive Committee as may be necessary. This fuller partnership has functioned well to date and holds the potential of strengthening the program of the hospital and making

it more fully responsive to the needs of the community it is serving."

The Biennial Meeting of the Near East Mission in June of 1968 detailed some assumptions about the medical work of the hospital as the Mission tried to project its activities for a number of years ahead. It looked as if shortages of nursing personnel and hospital beds throughout the country would continue for some time, as would "the staggering need for village preventive medicine in all forms." The nationalization of health services was scheduled to be complete in 1977, but it was not expected that it would directly affect private work such as the Gaziantep hospital. There was recognition, however, that

"The needs of the disadvantaged segments of society for medical services constitute the main *raison d'etre* of the Mission medical work which will continue to serve this 'inarticulate community'.

"However, the continuation of the work depends heavily on the cooperation and participation of the 'articulate community' (government, medical and other professions, and commerce) which is not often directly served by the Mission medical work. Thus local community and government relations are of great importance."

During this period Neşet Öğüt was the hospital attorney and chairman of the fund-raising society that found local support for the hospital to meet the generous matching gifts from the United Church Board for World Ministries. Mr. and Mrs. Roger Matteson (he was a teacher in Tarsus from 1923 to 1927) were at the hospital then; he planned the new landscaping of the property in 1973. At that time Charles Saarion was business manager and his wife Hilmi was a nurse.

(It was also at this time that the Talas Nute Clinic closed, leaving the Azariah Smith Memorial Hospital as the only medical work of the Near East Mission.)

The school for junior high school level nurses' aides (Sağlık Okulu) was opened in the fall of 1973 with Nurse Muzaffer Kürkçü as founder. While this school was not a Mission activity, it had Mission

encouragement and used the hospital property and facilities. Dr. Howard Kaliher was then medical director of the hospital (1973-1975); Dr. Cavit Çakırgöz was the Responsible Director, and Selahattin Erturer was chairman of the hospital Board of Managers. Mrs. Kaliher revived the well-baby clinic in the hospital building in 1974 and the demand kept expanding the hours and days when this service was offered.

For family and health reasons Mr. and Mrs. Saarion had to leave abruptly and they were replaced by Mr. and Mrs. Thomas Nicholson. Mr. Nicholson worked particularly with hospital maintenance; Mrs. Nicholson was skilled in bookkeeping. Both were invaluable because of their thorough knowledge of the Turkish language and culture.

After a short period of language study Mr. and Mrs. John Howe were at the hospital from January 1976 to June 1977. Mr. Howe was business manager and Mrs. Howe was in charge of medicines. Yilmaz Kale was certified as founder of the nurses' aides school after Bn. Muzaffer Kürkçü retired. At present that school is closed following a government order that all nursing schools must be of at least lycée level. The last class graduated in the summer of 1978.

With the departure of Dr. Cavit Çakırgöz, several physicians from the Gaziantep community who had long associations with the hospital carried important responsibilities. Included among these, Dr. Cemil Özbal (head of the surgical service in 1942) and Dr. Ahmet Hurşit Battal served in turn as Responsible Directors of the hospital. Dr. Mustafa Özgür was medical director. Many, many others have worked loyally for the hospital over the years. Since December 1978, Dr. Enver Taner has been serving as Responsible Director with Dr. Erdinç Keçik as chief of the internal medicine department and Mr. Rasim Çitçi as hospital administrator.

During the period of Dr. Kaliher's service, the American Pathfinder Fund provided significant

support for a clinical program of family planning related to the hospital's own well-baby clinic. This included immunizations, health examinations and treatment for children under the age of five. It is planned that this will be resumed again with the encouragement and support of the Gaziantep provincial Director of Health.

Since the departure of Mr. and Mrs. Howe in June 1977, the hospital has had no foreign staff member but has continued to function with the help of devoted Turkish medical personnel from the community of Gaziantep. The Mission continues to contribute some aid to the hospital. The Board of Managers is ably headed at present by Professor Can Akkoç, a Talas school graduate. The Board is composed of public-spirited citizens of the Gaziantep community and several Mission members. It has worked to identify the special non-partisan role of this hospital as a community institution whose services are open to the general public and also supported by the community at large. Leaders of the Gaziantep community encourage the belief that the hospital has a future, although changing conditions require changing patterns of relationships, support, and staffing.

In Mr. Fowle's words, "There is every reason to feel that the hospital can continue -- in forms appropriate to our time -- its fine tradition of helping Gaziantep to be a true 'spring of healing'."

(In addition to an unpublished manuscript of the history of American Board medical work in Gaziantep from its beginnings until 1957 written by Dr. A.W. Dewey, this article has drawn on Near East Mission records, material in the Missionary Heralds from 1842 onwards, Shepard of Aintab by Alice Shepard Riggs, "Doctors' Care: Medical Mission in Turkey" by Mary Alice Shepard, and help from Melvin A. Wittler, Robert Avery, Frances Eddy, Frederick and Mary Alice Shepard, and William Edmonds.)

Anna G. Edmonds, editor

FOOTNOTES

1. p. 289
2. Missionary Herald, November 1853, p. 365
3. December 1877. p.61
4. p. 89
5. p. 142
6. October, 1897, p. 398
7. Missionary Herald, October 1900, p. 406-7
8. *ibid.* January 1900, p. 25

No. 681

Near East Mission
United Church Board for
World Ministries
Posta Kutusu 142
Istanbul, Turkey

16 July 1979

Dear Friends:

Visitors: Frances Eddy's sister Mary, (Mrs. Wallace Gooch) was here visiting from April 26 to May 23. Together they visited a number of places in western Turkey including the three Mission schools.

Dr. Marion Van Horne, head of Print Media of Inter-media, was here briefly the end of May.

Fawz Schoup (her parents, Ann and Hal, were with the Mission 1960-73) visited in Istanbul for a week following her term of archeological digging in Pella, Jordan.

Markus Meyer was with his family in Istanbul during his spring term break. Markus is studying sound engineering at a technical university in West Berlin.

Mr. and Mrs. Wesley Shope were visitors in Tarsus in May with their daughter, Mary Bartholomew, her husband Alan, and their young son, Robert Alan.

Mrs. Carolyn Webber has been visiting her daughter, Laura, at Uskudar and traveling in Syria and Turkey in June and July.

Frances Avery Olsborg and her husband, Erik, are visiting her parents, Bob and Betty Avery, as they are travelling in Europe this summer.

Arrivals: Wally Robeson and Mary Heather have returned to Tarsus June 11 after a year in the United States. Ruth will follow in late July.

Mel Wittler is also back from a short business trip during which he attended meetings of the UCBWM Board of Directors in New York and the Development Foundation of Turkey consortium in Chislehurst, Kent, England. He also was present at Bryan's graduation at Vermont Academy.

Departures: Douglas and Lois Hill have returned to the United States after serving three years at the Izmir school where Doug was principal. Doug will be with the Board offices for the year ahead, working in the personnel office to help with recruiting.

A. Donn Kesselheim left Tarsus June 16 after his one year to cover the Robesons' furlough. He and his wife, Chel, expect to go in the fall to Woodstock School in India.

Hans, Sylvia, Helene and Armin Meyer and Bill and Ann Edmonds have left for short furloughs in Europe and the United States. Susan Edmonds has returned to the States also to continue her college work at Grinnell.

General News: The continuing shortage of critical supplies in Turkey continues. Fuel oils and gasoline are hard to find for everyone, and public transportation has been curtailed some because of this. Rationing of gasoline began in Istanbul July 1 with 80 liters per month for private cars.

Cocuklarimiz, Redhouse Press's newest book, is off the press. This is a 110 page book of photographs of the children of Turkey. The price is TL. 200.- or \$10.

The Mission Meeting was held in Gaziantep June 28-July 1 with the theme, "Rebirth-Redirection". Nearly fifty Mission members, contract teachers and guests attended both the Meeting and the Gaziantep Hospital Centennial celebration on the evening of July 1. Following the meeting 31 of the group joined an excursion to Nemrut Dag.

Mrs. Valentine Kouvlakis, daughter of the late Sofi Huri, reports her mother's death in Athens in late May. Mrs. Huri had fractured a hip in a fall. During hospitalization for the hip fracture, she suffered a heart attack and died "serenely in her sleep." Sofi Huri retired July 15, 1971 following 48 years on the staff of the Publication Department. She made significant contributions to the editorial work of the Redhouse dictionaries and as translator for many published books.

The Istanbul Festival just concluded a three week schedule of plays, concerts, opera, ballet, folk dancing and various exhibits. Programs were performed in the Ataturk Culture Center, Open Air Theater, Yedikule Theater, Rumeli Hisar Theater, St. Irine Church, and Gulhane Park. The Amherst College Glee Club which sang in St. Irene Church was the only American performing group. Other artists and groups were either Turkish or European with a large contribution from East European countries.

Turkey has just experienced suspense filled days as a group of four Palestinian guerillas occupied the Egyptian Embassy in Ankara for two days. With the intercession of Palestine Liberation Organization representatives, the four guerillas surrendered and are now held by Turkish authorities pending trial. Several deaths occurred from the incident, either by shooting as the guerillas entered the Embassy or by falling from a third story window as one of the Embassy staff tried to escape. The guerillas reported that the incident was intended to call attention to the Palestinian cause and to protest the Eyp-Israel peace treaty.

Melvin A. Wittler
Acting Editor

Melvin A. Wittler
Acting Editor

On Sunday, July 1, 1979, the Azariah Smith memorial hospital celebrated its Centennial year. This commemorated the anniversary of Azariah Smith's Yale University classmates' collecting the funds to construct the hospital building in honor of their late classmate who had earlier served in Gaziantep. Several hundred people attended the ceremony, held in the courtyard of the Residential Building opposite the hospital. Rasim Çitçi, present business manager of the hospital, served as master of ceremonies. Speaking briefly at the ceremony were the following:

Professor Can Akkoç, present Chairman of the Hospital Board of Managers

Melvin Wittler, Near East Mission Secretary

Frederick Shepard, whose grandparents had distinguished careers in Gaziantep, and whose parents also served at the Gaziantep Hospital prior to Dr. Lorrin Shepard's distinguished career at the Admiral Bristol Hospital in Istanbul.

Dr. Emjn Kiliç Kale, who, along with his father, wife, and sons has been intimately related to the Gaziantep Hospital through the years.

As a memento of the occasion, a specially designed ceramic oilburning lamp was presented to approximately 100 persons who had either served on the staff of the hospital or made a particular contribution through the years to the hospital.

Following the ceremony, there was a continuous showing of colored slides of the history of the hospital and contributions of Mission personnel to the community. As a buffet dinner was served, a folklore group from the Gaziantep Campus of Middle East Technical University performed in the garden.

Because the Near East Mission had its meeting in Gaziantep in the days immediately preceding the anniversary, approximately 45 Mission members and contract teachers in the 3 Board schools were also present for the anniversary occasion.

Melvin A. Wittler
Acting Editor

No. 682

Near East Mission
United Church Board
for World Ministries
Posta Kutusu 142
Istanbul, Turkey
10 September 1979

Dear Friends:

About noon on July 24 a group of armed Revolutionary-Left terrorists entered the Mission offices in Istanbul, hung up a banner damning imperialism, politely escorted everyone whom they encountered in the building to a lower floor, and set off a bomb under a desk. No one was hurt, for which we are all exceedingly thankful. The terrorists were gone in a quarter of an hour, and the damaged property is being repaired. This event was one of several which were engineered at the same time by the same group in Istanbul. It appears to have been a protest against the rightist labor confederation's attempt to establish July 24th as Labor Day in Turkey. Leftists have preferred May first. The unstable political situation in Turkey and a desire for publicity have been factors in this and other terrorist activities, both rightist and leftist.

The Shepards in reporting the attack comment, "The techniques and purposes of terrorism are diverse and they are not confined to our time or place. The message we must hear is that progress in human rights moves much slower than 'progress' in industrial and communications technology... The concluding verses of the tenth Psalm have taken on new meaning for us:

Oh Lord, Thou wilt hear the desire of the meek;
Thou wilt strengthen their heart,
Thou wilt incline thy ear
to do justice to the fatherless and the oppressed.
So that man who is of the earth
may strike terror no more."

The usual comings and goings of foreigners connected with the Mission institutions have continued this summer. The fall addresses, in so far as are known, of those who have left Turkey are as follows: Faith E. Adams (Izmir 1976-79) c/o Kit Adams, 807 62nd St. N.E., Seattle, WA 98115,

USA; Mary Bjork (Izmir 1977-79) 36 Southfield, Hendon, London NW 4, England; Alison Cadbury (Izmir 1977-79) c/o United Church Board, 475 Riverside Drive, 16th floor, New York, NY 10027 USA; Virginia Canfield (Uskudar 1965-79) c/o United Church Board, 16th floor, New York, NY 10027, USA; Kris Cope (Uskudar 1977-79) 703 Upper Johnson Circle, St. Peter, MN 56082, USA; Faye Edwards (Uskudar 1977-79) c/o United Church Board, 475 Riverside Drive, 16th floor, New York, NY 10027, USA; Susan Harding (Izmir 1977-79) Box 277, Brimfield, IL 61517, USA; Gerald (Tarsus 1975-79) and Gwyneth (Tarsus 1976-79) Hewitson, 30, Orme Rd., Banger, Gwynedd, Wales; Douglas and Lois Hill (Izmir 1976-79) 468 Riverside Drive, Apt. 43, New York, NY 10027, USA; Frank Hindle (Tarsus 1976-79) 13 The Crescent, Whitley Bay, Tyne and Wear, U.K. NE26 2JG; Barbara Kacena (Uskudar 1973-79) 2417 B Ave., N.E., Cedar Rapids, IA 52402, USA; A. Donn (Tarsus 1952-57, 1978-79) and Chel (Tarsus 1952-57) Kesselheim, The Woodstock School, Mussoorie, U.P. 248179, India; Stephen Mahoney (Tarsus 1975-76, Izmir 1976-79) 194, Bradford Road, Shipley, West Yorks, England; D. Harry Moules (Tarsus 1978-79) 30 Somers Road, Wesbech, Cambs, England PE 13 13F; Bruce (Tarsus 1975-78, Izmir 1978-79) and Güzide Remington, Physics Dept., College of Natural Science, Michigan State University, East Lansing, MI 48824, USA; Margaret Shepard (Izmir 1976-79) c/o R.A. Shepard, R.R. 4, Georgetown, MA 01830 (Margaret was recognized as a fourth generation Shepard in Turkey during the Gaziantep centennial celebration); Anne Sherve (Izmir 1978-79) 914 2nd Pl., N.E., Jamestown, ND 58401, USA; and Mary Theban (Uskudar 1972-79) 410 S. Fairfax St., Alexandria, VA 22314, USA.

New arrivals, most of whom have spent the last four weeks in the orientation and language study program in Istanbul include the following. An asterisk after the name indicates Mission Associate. Izmir: Mrs. Mabel Buckenmeyer* (math, previously on Fulbright appointment in Bornova, 1958-59), Ms. Nancy Downing (math), Miss Sally Henderson (library), Miss Nancy Hendrickson (art), Miss Susan Hosmer* (music), Ms. Faith Jones (English), Mr. Paul Lane (science/English),

Mrs. Elizabeth Lane (phys. ed.), Miss Florence Lerrigo* (office), Mrs. Margaret Brown Mason* (Uskudar 1948-51, science) and daughter Martha Mason, and Mrs. Kathleen Tansey (science); Tarsus: Mrs. Susan Akyürek (English, math), Mr. Gaylord Goehring* (math), Ms. Theresa Gorenz (arrived January 1979, English), Mrs. Clara Hampton* (library), Ms. Karen Kehoe* (English), Mr. Peter Smith (science/math), and Ms. Dee Anna Teel (art); Uskudar: Mr. George Jevremovic (English), Miss Lucy Johnson (art), and Miss Karen Leonard* (English).

For both those who went and those who have come we wish them well in their new work.

Alan and Mary Bartholomew (Tarsus), Angeline Doane (Izmir), Forrest Norris (Izmir), and Fern Smith (Uskudar) also studied Turkish with this group. Andrew and Kathleen Hatt (Tarsus) and Dorothy Steward joined the group for Turkish study part of the time.

Talks and panel discussions during the summer orientation program covered many topics: Robert Avery described Islam, Lalegül Ergun explained some Turkish customs and courtesies. Frances Eddy outlined the business arrangements while Mel Wittler led the explanation of the role of the Near East Mission. A panel of the three principals, Wallace Robeson, Judith Welles, and Martha Millett, introduced the schools and showed slides. Ahmet Koç, Mustafa Aysan, Fatma Torun, and Aydın Uzman interpreted Turkish opinion about the Mission; Mary Alice Shepard gave suggestions about the role of a foreigner; and Neclâ Öner talked about what Turkish students are like today. Dr. Warren Winkler advised the group about taking care of their health. DeWayne Loomis characterized the historically famous Turks, and İlter Turan analyzed the political institutions and changes in modern Turkey.

Three families have been on furlough this summer: Wallace and Mary Heather Robeson's return to Tarsus was reported in the last Dear Friends; Ruth Robeson joined her family the last of July after a seminar at Selley Oaks, England. William and Anna Edmonds spent three months in the States

visiting family and friends and speaking to a number of church groups. Hans and Sylvia Meyer and Helena and Armin divided their time between the States and Europe also seeing family and friends and interpreting Turkey and their work. They are expected back about September 14.

Jeffrey Norris and his brother Scott helped at the Yucel Camp near Tekirdağ for several weeks this summer. Jeffrey then worked at an English language camp at Bizim Köy. Scott is now back with his parents, Forrest and Blanche Norris in Izmir. Kent Vittler has left for the States where he will be entering high school at Williston-Northampton School this fall. Robert Edmonds finished his work with the Kenter Theater as a lighting and sound engineer and now is in the States hoping for similar work there. Colin Edmonds has come to Istanbul to teach English at Robert College. Markus Meyer is here for his summer holiday. The engagement of Mary Heather Robeson to Fahri Sungur was announced in August. The couple has no immediate wedding plans.

Among the recent visitors to the Mission are these good friends: Derek and Judy Chapman (Uskudar 1965-67) Kotze and children who were enroute from South Africa to the States, William and Sharyn Wiley Yeoman (granddaughter of Rev. and Mrs. Walter Wiley, [Merzifon, Marash, Gaziantep, Diyarbakir, Istanbul 1924-63]), Jay Cope, brother of Kris Cope (Uskudar 1977-79), Doris Stebbins of Miami, Florida, and Frances Eastman, a member of the staff of the United Church Board for Homeland Ministries.

Güler Johnson and John Hill were married on July 30 at the Uskudar Marriage Bureau. John had taught English at Tarsus (1972-76) before going to Uskudar in 1976. Güler taught there from 1976 to 1978. They are now in Iowa City, IA where John is studying at the Iowa Writers' Workshop. Best wishes for many years of happiness.

The deaths of four former members of the Mission occurred this summer: Laura M. Blakney (Mrs. Raymond) died on July 9 in Burlington, Vermont. With her husband

she had been in Foochow, China from 1919 to 1927, in Peiping and then in Dansalan, Philippines from 1946-1950. From 1957 to 1961 they were in Athens where Dr. Blakney was president of Pierce College. She is survived by two sons, Rev. Charles P. Blakney (a member of the UCBWM Board of Directors), Mr. Robert M. Blakney, and a daughter, Mrs. Jean B. Ankeney, and several grandchildren. Alex Pogirsky and his daughter Paige (Talas 1960-64, Izmir 1964-65) were killed in the crash of their small plane shortly after take off on July 21 in Michigan. Part of the money sent in tribute to them is being used towards the nature center for the Izmir school. We extend our condolences to Carol Pogirsky and Derek and Kristin who are at home at 3348 Bluett, Ann Arbor MI 48105. Rosalind MacLachlan Reed, widow of Dr. Cass Arthur Reed, died August 26th in Claremont, California at the age of 88. Her father, Dr. Alexander MacLachlan, an ABCFM missionary, was founder and president to International College in Izmir where she was born. Later her husband was president of the same from 1926 to 1935. During World War II both she and her husband worked with UIRRA helping Greek and Yugoslav refugees. Survivors include a brother, Ian MacLachlan, three children, Dr. A. Lachlan Reed, Prof. Howard A. Reed, and Mrs. Joan Reed Vestra, fourteen grandchildren and one great grandchild. A memorial service was held September 9 in Claremont. Memorial gifts may be sent to Health Services, Pilgrim Place, Claremont, CA 91711 or to the UCBWM.

Local Istanbul community news includes the gift on August first of both the English Boys' and the English Girls' High Schools to the Turkish government. The government expects to continue the orta and lycee sections as they were, but the primary school which was for the foreign community has been discontinued.

An American AID grant has gone to a feasibility study of a tunnel under the Bosphorus, probably between the Seraglio Point and Haydarpaşa. It's hoped the tunnel would be used by trains and commercial vehicles.

A number of interesting facts are to be found in a small pamphlet called "Economic Indicators of Turkey 1974-1978" which has been prepared by the Türkiye İş Bankası A.Ş. in Ankara:

	1974	1976	1978
Land use, cultivated area, sq. km.	246,600	242,430	245,520
Population	39,036,000	41,039,000	43,144,000
population density/sq. km.	50	53	55
GNP (in million TL)	387,124	605,739	1,143,927
<u>Agricultural production, 100 tons</u>			
wheat	11,000	16,500	16,700
barley	3,330	4,900	4,750
rice	150	158	190
chick peas	195	170	205
tobacco	203	314	297
sunflower seed	420	550	485
potatoes	2,275	2,850	2,750
olives	840	1,097	1,100
tea (fresh leaves)	202	301	449
hazelnuts	244	245	310
dried figs	43	60	50
oranges	500	545	656
grapes	3,347	3,080	3,496
<u>Livestock, 100 head</u>			
sheep	40,539	41,504	43,942
cattle	13,388	14,102	14,941

	1974	1976	1978
donkeys	1,522	1,465	1,371
goats	18,746	18,508	18,447

Industrial Production, 100 tons

Public Sector:

coke	1,396	1,821	1,837
paper	321	335	326

public & private sectors:

cement	8,939	12,342	15,344
sugar	767	982	1,135
petroleum products	12,385	11,894	11,238
electricity, million kwh	13,477	18,283	21,726

private sector:

margarine	152	225	252
radio sets	284,068	178,115	155,642
television sets	370,552	618,187	566,827
light bulbs	29,357	49,189	31,157

Foreign trade, million dollars

exports (fob)	1,532.2	1,960.2	2,288.2
imports (cif)	3,777.6	5,128.6	4,599.0

Percentage distribution of exports

USA	9.4	9.8	6.7
West Germany	22.4	19.2	22.1
United Kingdom	5.3	7.0	5.0
France	4.3	5.5	5.6
USSR	5.1	4.1	4.5

Percentage distribution of imports

USA	9.3	8.5	6.1
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	1974	1976	1978
West Germany	18.0	18.4	17.6
United Kingdom	7.1	8.0	4.5
France	6.5	6.0	7.8
USSR	2.6	1.7	1.5
Iraq	8.8	12.6	5.7
Japan	5.3	4.4	2.5

According to information in the Philadelphia telephone book, one may dial directly from the United States to Europe. The procedure is to dial 011 first, then the country code, then the city code, and finally the local number. The code for Turkey is 90; for Ankara it is 41, for Istanbul it is 11, and for Izmir it is 51. Thus to call the Red-house Press from New York one would dial 011 - 90 - 11 - 22-14-98. Although our information is limited, the report is that such calls go through more quickly than local Istanbul calls. We notice that the Turkish city code numbers are the same as those that we use within Turkey for inter-city direct dialling.

Postal rates for Turkey went up recently. Air mail to the United States now costs TL. 17.50 for the first 10 grams. Each additional gram costs TL. 7.50. All first class mail to the States goes by air. First-class mail to Europe costs TL. 10.00 for the first 20 grams. Within Turkey first-class mail remains at TL. 2.50.

The United States announced a new limit on size and weight for its letters and post cards this summer. All letters and postcards must be at least 3 1/2 inches by 5 inches or the post office won't accept them. Letters and postcards that weigh one ounce or less or that are larger than 6 1/8 inches by 11 1/2 inches are now charged extra.

There is a request for some letters that have already been mailed once: People having letters from Dorothy Blatter Ross are asked to share them with Mr. I.C.G. Campbell, Archivist, Nebraska Conference, U.C.C. R.R. Box 200 G.G., Weeping Water, Nebraska 68463. Mr. Campbell is hoping to prepare a summary of Mrs. Ross's life and work in Turkey.

The Joy of Service, the memoirs of Elizabeth Huntingdon Clark, has been published by the International Division of the National YWCA, New York.

Near East Mission
United Church Board for
World Ministries

No. 683

Posta Kutusu 142
Istanbul, Turkey
15 November 1979

Dear Friends:

Ken and Marian Ziebell are United Church Board for World Ministries associates working in Cyprus. They came first to the Near East in 1968 when they began living in Jerusalem. Since 1970, when Ken became Executive Secretary of the Near East Ecumenical Committee for Palestine Refugees, they have been in Cyprus. Until 1977 Ken continued his work with refugees. When the Middle East Council of Churches was established in 1974 this work became its Service Department. (See "Dear Friends" No. 638.)

While Ken continues his concern for refugees, in 1977 he became the first full-time director of the Ayia Napa Conference Center. Marian Ziebell teaches music and conducts an oratorio choir which last spring took part in a festival in which eight choirs participated. The information for this article was sent by them. They have three children: Martin (17) has been working this past summer with a turtle conservation project of the Cyprus Department of Fisheries; Joan (15) and Michael (11) waited tables at the Conference Center.

AYIA NAPA CONFERENCE CENTER
Ayia Napa, Cyprus

Ayia Napa is a village on the coast of Cyprus about a ten-minute walk from the sea. It is fifteen kilometers south of Famagusta. The conference center is located in an old monastery just off from the main center of the village. Until recently most of the residents were farmers; now the tourist industry is booming.

According to a local tradition, a Roman Catholic girl from a wealthy Venetian family of nobility who lived in near-by Famagusta founded the monastery early in the 16th

century. She resolved to be withdrawn from the world and to use her family wealth to establish the institution after an unhappy love affair. She chose this place because of a story that was current then that an ancient icon of Mary had recently and miraculously been found in a



Ayia Napa Monastery Church and Gate House

cave there. As a result of the discovery, the place was thought to be especially holy. The area was wooded at the time, so the icon was called Ayia Napa, "the holy lady of the forest". "Napa" is an old Greek word for forest.

For at least two centuries Ayia Napa served as an active Orthodox monastery. At one period it was a women's convent; later for some years it was used by monks. The church building has included from its beginning and under the same roof not only a place for the Orthodox church members to worship but also, side by side, a separate room which was used for Roman Catholic worship in deference to the tradition of the monastery's founder.

With the general decline in Europe in the numbers of monks and nuns, the monastery fell into neglect. Although it kept its interest as an historical monument, it stood

empty and in disrepair from 1758 on. In the early 1950's the government Antiquities Department renovated a number of its rooms, but they were not used regularly. Throughout all these years, however, the old church which dominates the courtyard of the monastery has continued to be the village parish church, and from time to time individual rooms of the old building have served some function for the village.

Now, however, the rooms and grounds of the monastery are no longer empty. It has come to life again as the Ayia Napa Conference Center, an ecumenical meeting place for conferences, seminars and retreats for the churches of Cyprus and the Middle East.

During the latter 1960's a number of important Middle Eastern church meetings were held in Cyprus. When the island's role as a suitable and convenient location for people to gather from many different places became established, it was obvious that a center especially adapted to accommodate church conferences was needed there. In conversations among Middle East church leaders and Archbishop Makarios, who was then head of the Orthodox Church of Cyprus, people quickly reached the conclusion that the unused buildings of Ayia Napa Monastery, situated in a beautiful part of Cyprus near the seacoast, would be the ideal location for such a center.

In early 1976, as a result of a generous pledge from the German Evangelical Church of Westphalia, it became possible to start the construction of a new building intended to provide modern sleeping accommodations for 32 people. The rooms of the historic monastery became meeting rooms, offices, a museum, a diningroom, dormitories, and a library. By the spring of 1978 the new building was completed and the Center was inaugurated in a ceremony at which His Beatitude Archbishop Chrysostomos of the Orthodox Church of Cyprus officiated.

Whatever elements of inter-church coexistence there may actually have been in the first years of the monastery, in any case today this Center is firmly dedicated to serving as a place where Christians from a variety of backgrounds can explore together the meaning of their faith for life in the world. It offers an atmosphere for the

deepening of every Christian's loyalty to his or her own tradition, as well as for becoming acquainted with others. Where once the function of the monastery was to serve the interests of just one church, now its goal is to enrich and strengthen the life of all of the churches of the region and to promote their cooperation. The very existence of the Center is already the product of the combined effort of many Christians in various parts of the world: the Orthodox Church of Cyprus, which provided the location; the insight of those who recognized the need and potential value of such a Center; and the financial contributions of churches in other parts of the world to make possible the needed facilities. All these elements have become a common ecumenical endeavor to transform the antique treasures of this place into a modern, usable establishment where work and faith can be revitalized and enhanced.

The Center has already provided accommodations for over 4,700 guest-nights, involving 33 conferences. These have included Middle East student groups, a three-week course for writers of Christian education material from the Third World, pastors and delegates from German Evangelical parishes in the Middle East, Mennonite workers in the Middle East, United States pastors and their wives, Cypriot youth workers, a retreat and holiday for a Beirut parish, and a meeting of church leaders of Cyprus.

The purpose of the Ayia Napa Conference Center is to serve and strengthen the work of all the churches of Cyprus and the Middle East in whatever ways are possible. It provides a place for Christians from different traditions to come together, and it gives active encouragement to the various churches in the Middle East -- Orthodox, Catholic, and Protestant -- to meet together and to plan jointly activities of work, study, and service. For people who live even beyond the Middle East area, Ayia Napa is also well located to serve as a center welcoming Christians from around the world who are interested in becoming acquainted with the life and work of the churches of Cyprus and the Middle East. In addition, the Center offers a place for private study and research, and for devotional retreats. It is a place for refreshment of body and spirit.

No. 634

Near East Mission
United Church Board for
World Ministries
P.K. 142
Istanbul, Turkey
21 November 1979
1 Muharrem 1400 (Hicri)

Dear Friends:

C. Robert Avery, senior editor of Redhouse Press, died suddenly in Istanbul on November 15th. Bob came to Turkey first as a teacher at Robert College in 1943; he and his wife Betty and their year-old son Robert returned in 1949 when he was a teacher for five years in Tarsus. Since 1955 he has been with the Mission press in Istanbul. Survivors include besides his mother, two brothers and two sisters, his wife, their five children and one grandson. Son Robert arrived in Istanbul in time for the funeral; David, Richard and Dorothy are expected shortly. In Betty's words to those at the Dutch Chapel:

Beloved community, small, tall, young, middle-aged old, new or visitor: God's peace be with you. Let us praise, sing, and laugh of thy creation through Bob. Hug a little more, smile a little more often to the friend or stranger, and praise thee in quiet and voice, for love is among us.

"Comfort ye, all my people. Sing for joy, O heavens, and exult, O earth. Break forth, O mountains, into singing! For the Lord has comforted his people."

John Mahy, husband of Marge Kirkpatrick Mahy (Uskudar 1955-57) died in Vienna, on September 20. Marge and the children hope to stay on in Vienna for the rest of the year. Their address is Bethlenegasse 7, 1120 Vienna, Austria. "Peace be on your head. Amen."

During the month of October Dr. Margaret R. Blemker, Dr. and Mrs. Emmett Floyd, Dr. and Mrs. Thomas Hamilton, Rev. Lamar Gible, and Mr. Richard Butler were here in connection with visits to churches related to the Middle East

Council of Churches and consultations with its officers and staff members in Beirut. Dr. Blenker is the Near East Regional Secretary of the UCBM; Dr. Floyd is the UCBM president; Dr. Hamilton is minister of the UCC church in Elon College, North Carolina; Mr. Gible is director of the Church of the Brethren's work in Peace and International Relations; Mr. Butler is director for the Middle East and Europe of the Division of Overseas Ministries of the National Council of Churches.

Dr. Lloyd VanVactor, president of Dansalan Junior College in the Philippines, visited in Istanbul, Ankara and Van while he was here the end of September. Miss Phoebe Clary, director of the Girls' Service Center in Istanbul from 1927 to 1957, returned to the city with her niece, Mrs. Sarah Bennett, for a three-week celebration of her 80th birthday. Mrs. David Brown was in Istanbul and Izmir visiting her daughter, Margaret Mason, and her granddaughter, Martha. Dr. and Mrs. Ralph Ley were leaders of a Lands of the Bible Tour and stopped in Istanbul briefly on October 19. The forty-three people with them were from UCC churches in Wisconsin. Dr. Ghassan Rubeiz, the Near East Secretary of the World Council of Churches, was here equally briefly the next day. Mr. and Mrs. Frank Feely visited the Averys the end of September. Mrs. Feely was a cousin of Bob Avery. Wil Verheeven, Paulien Elfferich and Tilly Wolff, nurses in Gaziantep (c. 1972-75) continue their interest in Turkey. Wil and Paulien have been working with guest workers in Holland as the government has money to finance such service. Paulien writes sadly that the present lack of such funds means that children of guest workers are neglected just at the age when help could be most effective.

A seminar on children's literature in developing countries, sponsored by the World Association for Christian Communication and led by Dr. Marion VanHorne, was held in Cyprus from September 17th to October 5th. A report on it, written by William Edmonds who was a member of the staff for the seminar is included in "Dear Friends" No. 685.

Dr. Margaret R. Blemker is expecting to retire this year as Near East Regional Secretary, the position she had held since 1949. Dr. Dale Bishop has been named her successor. In recognition of Dr. Blemker's work and her devotion to the causes of peace, the Near East Mission has decided to give a gift in her name to the library of Birzeit University. Those wishing to contribute to this fund may make their checks payable to the Near East Mission, UCDWM, and send them to the Mission office in Turkey. Additional information about Birzeit University may be received from this office.

We wish to call your attention to the Fall issue of the Whole Earth Newsletter which concentrates on articles about children around the world. It includes two articles on Turkey plus pictures. There is also an article on the Redhouse Press in the October 29th issue of the Christian Science Monitor.

The marriage of Eve Fletcher and Martin Loftus was celebrated in the chapel of the Near East School of Theology in Beirut on October 6th. Eve's father, the Rev. Verne Fletcher, conducted the ceremony. Eve is a senior in medical school at the American University of Beirut; Martin is a member of the Near East regional staff of the United Nations High Commissioner for Refugees in Beirut. Kristin Cope (Uskudar 1977-79) and Robert Edmonds have announced their engagement and plans for their wedding in Kris's home church in St. Peter, Minnesota on December 30. They expect to continue living there for the time being since both have jobs in the city. The wedding of Noel (Uskudar 1975-78) and Kathy Debbage took place in England this summer. Noel is now teaching mathematics in Coventry. We wish all the couples long life and much happiness.

Mrs. Thelma Belair arrived in Turkey on November 8 to work as a volunteer for both the Uskudar school and the Mission office. She and her husband, Maurice, were with the Board in Rhodesia from 1957 to 1962 when she taught English and scripture and he was the business manager of the Rhodesia Mission at Mt. Silinda. Following that they were for a time directors of the Walker Homes in Auburndale, Massachusetts.

Tarsus Amerikan Lisesi is now into its second month of coeducation. Following a government decision permitting the change from an all-boys' school, about forty girls have been admitted this year.

Bi-elections were held in Turkey on October 14 with the opposition Justice Party led by Süleyman Demirel winning a decisive victory. Since then Bülent Ecevit, the leader of the Republican People's Party and the prime minister at the time, has handed over the government to Mr. Demirel who has formed a cabinet composed entirely of members of his own party.

Almost everyone in both the city and the suburbs of Istanbul was rudely awakened about 5:30 last Thursday morning by deafening explosions which followed the collision of a Greek coaster and a Rumanian tanker. The tanker was riding at anchor off the Haydarpaşa harbor; the Greek ship had just discharged its Turkish pilot, having successfully navigated the Bosphorus, and was continuing into the Marmara when it ran broadside into the tanker. Four or five of the crew were blown free of the tanker and survived the fire which even today is still raging on it. Windows were broken in thousands of buildings around the city including the palaces at Topkapi and Dolmabahçe, and ferries between the Bridge and Haydarpaşa-Kadiköy were re-routed for almost a week to avoid both the ship and possible further explosions.

According to the Istanbul papers, today is the first day of the fifteenth century in the Islamic calendar. In other words, 1,400 years ago Muhammed made his pilgrimage from Mecca to Medina.

Anna G. Edmonds, editor

No. 635

Near East Mission
United Church Board for
World Ministries
Posta Kutusu 142
Istanbul, Turkey
26 November 1979

Dear Friends:

This present issue contains two separate articles. The first is about the home for retarded children in Istanbul. Florence Lerrigo, the writer, is a volunteer administrative assistant in Izmir. For many years she was the public relations director for Pilarim Place in Claremont, California, the residence of a number of former missionaries from Turkey.

The article on the international seminar on children's literature was written by William Edmonds, director of Redhouse Press. He attended it as a member of the teaching staff.

The New Center for Retarded Children
(Türk Anneler Derneği Çocuk Bakım Sitesi
Şenlikköy, Florya, İstanbul)

by Florence Lerrigo

About half an hour's drive from the center of Istanbul is a pioneer project that was started by one mother's need. Izmet Hanım's son is severely retarded. Had it only been a light affliction, a place might have been found for him in special classes in the public schools. Izmet Hanım, recognizing his problem as an illness, did not hide her son at home but spoke freely of his need. In time her story reached members of a society of women known as Mothers of Turkey (Türk Anneler Derneği). This group, which began in the early years of the Republic, is well known for its work for orphans, fund raising for children's hospitals and flood and earthquake relief. It now has over a thousand members in four districts.

Members of the Istanbul group were touched by the boy's special need, a familiar one for one family in every ten.

They were appalled to discover that two percent of school age children suffer from severe retardation. They decided to act.

Led by their strong-hearted president, Seza Türkkán, they planned the first center in Turkey for the care of retarded children. The municipal government gave a large plot of land in the village of Florya, and here three years and five million Turkish lira later (which the Mothers raised by many means and from many sources including a gift from the United Church Board for World Ministries) rose a large, well equipped building. The Mothers' group saw to its furnishing, equipment and staffing. Today 50 children, in the words of Seza Hanım, can "live happily, learning to care for themselves and relate to others, growing in independence as far as they are able." The Mothers' club still helps pay the way as many parents cannot afford the 3,000 TL monthly that each child's care costs.

Last September a group of American teachers from the American Board schools, guided by Lálegül Ergun, the teacher in charge of social service projects undertaken by the students of Uskudar American Academy for Girls, visited the Center. The sound of children's cheerful voices greeted them. Playing in a small courtyard a dozen youngsters of mixed ages looked up as the small group walked by. The children waved and called out happily. Lálegül said, "They feel we are their aunts and uncles" (the pleasant Turkish way of making the stranger one of the family.)

As the teachers entered the larger court, they saw that the building, a 3-story structure, has two major wings built in a U-shape. Class rooms and offices are on the first floor; the second floor has the boys' and girls' dormitories on either side, each room bright with gaily decorated bed covers. A teachers' lounge and guest room are between the dormitories. The basement or ground floor houses the dining room and kitchen, gym, shower room, class rooms and at the center, the furnace room.

Arriving in the early afternoon the visitors ate lunch with several members of the Mothers' Association, the director and the school psychologist. They learned that the staff/pupil ratio is one to five. For about 40 young people there are two teachers, aides, cooks and housekeepers in addition to the round-the-clock care of the staff psychologist and director.

Later in the director's office they listened to Seza Hanım's description of activities. Lalegül became so interested that she seemed to forget to translate. Instead, when the enthusiastic president paused for breath, she would ask a question in Turkish, later translating in digest form for the American teachers. With shining face she exclaimed to them, "Next fall, I'll bring girls from the Uskudar School to the Center to show them what kind of service projects are now possible in Turkey, and we'll bring with us color slides of animals, birds and flowers to show the children!"

Mary Alice Shepard was interested in the possibility of an American recruit learning while helping at the Center. To the question, "Is special training required to work here?" the director replied, "There is no course offered in our Turkish universities, but we are ready to take trainees here; one young man is already learning and helping. We need all the help we can get!"

"The problem is great and we do so little," he concluded modestly, adding "Even so, the smiles on the children's faces make us feel we are on the right track." The young American gym teacher, Elizabeth Lane, felt that way too as she remembered the loving face of the youngster who hugged her as the group left the basement room set aside for active rainy day games.

International Seminar on Children's Literature

by William A. Edmonds

Between 17 September and 5 October 1979 twenty-two delegates from twenty different countries spent a creative time together with a faculty of six in a seminar on "Developing a Children's Book Program in a Developing

Country." The site was the village of Ayia Napa on the southeastern coast of Cyprus, where a conference center has been set up by the Churches of Cyprus, with help from the World Council of Churches in a 16th century, restored monastery. It was a time of study, discussion and worship that was sponsored by the World Association for Christian Communication and organized and run under the excellent leadership of Dr. Marion Van Horne, the print media director of INTERMEDIA of the Division of Overseas Ministries of the National Council of Churches in New York.

As Dr. Van Horne put it, "We are here to experience together a growing understanding of what Christianity means personally to us today; to discover how children's religious literature is more than just religious literature; to find out what part books play in the total development of a child; to learn more about modern production/publishing processes and business practices; to find out how to motivate parents, teachers and children to buy and use books; and generally to survey the whole area of how books can creatively be used with children." This was a large order, and during our three weeks together more questions were asked than answers given. The seminar provided a fresh look for all of us at the process which had begun when, as children, we ourselves first discovered what books were and then later became involved in our own countries in the preparation of children's books. Now after the time together we go back with new ideas and a commitment to bring into being some of the realities which we discovered.

The group of participants was a good mix: three were teachers or school administrators, five were editors, five were writers, five were publishers, and four were related to literature programs for children in advisory positions. The staff was also varied and covered different aspects of children's literature. Mary Duckert, author/editor has served the former Board of Christian Education and the present Program Agency of the United Presbyterian Church, U.S.A., as a Publication Division Field Representative. She

focused in her presentations on the psychological aspects of childhood, on moral and religious values, and on the whole matter of understanding the needs and interests of children within their cultural context. Madeleine L'Engle is a well-known children's writer and winner of the John Newbery Award for her book, A Wrinkle in Time. During the seminar we celebrated the signing of the contract for a movie based on this book. Madeleine dealt with the overall subject of "Communicating the Christian Faith through Writing. Anne Pellowski is head of the Information Center on Children's Cultures of UNICEF and the author of the new Creating Children's Books in Developing Countries. She has traveled widely overseas and is familiar with most of the problems confronting children's publishers. The aspects which she presented were perhaps the most varied since they extended from storytelling to surveys of children's literature need, psychology of children, and even lay-outs and art work for children's books. Helen Mullen is Assistant Coordinator in the Office of Work with Children of the Free Library of Philadelphia. Her experience of working with all organizations--schools, community groups, and mostly with children -- gave a warm quality of anecdotal involvement in her discussion of children's book selection, reading aloud techniques, storytelling, materials and programs for pre-schoolers and library services. My personal contribution drawn from my years of experience with the Redhouse Press in Istanbul included a presentation of the very practical aspects of publishing from the organization of a publishing house to basic business practices and accounting procedures. It included ways to make creative effects in color and lay-out and production given the factors of today's developing country publishing world -- almost universal lack of good paper, high costs of production, untrained and inexperienced production and editorial/writer personnel and the desire for high quality but cheaply-priced books.

The context was generally that of Christian publishing, so some specific kinds of problems emerged. Many of the age old ones had to be put in focus. For example, one was the missionary and church involvement. How can

the present remnants of time-honored programs and facilities be converted to the present needs of the developing country using indigenous personnel? Where mission personnel still exist, how can they creatively serve as advisors and/or administrators of the local publishing houses? How do we get away from the sentimental, personally oriented, western missionary approach to publishing, particularly in children's literature? The list of questions was endless but all pointed to the need matched by the desire on the part of those present, to take fresh and daring looks at the problems at hand.

Very few of us had vested interests except our own personal commitment to get out more materials which meet the specific needs of real children in the real world of today. We agreed that the literature we produce must speak from a sound Christian stance, but the self-consciousness of this must not be apparent in the final expression. We are writing and publishing for children; they are worthy of the best writing possible; they demand professional standards; their needs are real and vary greatly, but all are practically oriented to their development and life.

"Some people have overlooked the importance of children's books in wiping out adult illiteracy," said Ellen Waungana. "When a child discovers the joy of books, he will continue to read throughout adult life. Thus, he is less likely to lapse into illiteracy." Ellen Waungana is involved in an adult literacy organization in Zimbabwe. She hopes to write folktales in local languages for newly-literate adults and children now that she has returned home.

During the seminar two workshops involved actual preparation of materials for two celebrations: Christmas in September, held traditionally on the 25th, and then a Library Book Fair which included besides the displays and posters, puppet shows, storytelling, games and refreshments. The local children of Ayia Napa -- a large number since the center is right in the village -- spent a great deal of time

watching the various activities of the seminar from the sidelines and one afternoon were included in the activities even though they had no common language of understanding except the smile and warmth of common love and interest.

This gathering which in part was a special effort to bring the International Year of the Child into a visible focus was in itself an expression of the Christian world working together. Men and women, both young and old from Egypt, Philippines, Lebanon, Ireland, Hong Kong, Papua New Guinea, Indonesia, Trinidad, Thailand, Korea, Tanzania, Kenya, Brazil, India, Jamaica, Chile, Zimbabwe, Burma, Malawi, Turkey and the United States now are working together though in their own countries in greater love and understanding to serve the cause of good children's literature.

Anna G. Edmonds, editor

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Dear Friends:

Pope John Paul II visited Turkey November 28 to 30, stopping first in Ankara where he had official meetings with President Koruturk and various foreign diplomatic representatives. He placed a wreath on Ataturk's tomb and spoke about the similarity between the Muslim "Allahuekber" (God is most high) and the Christian "Thou shalt have no other gods before Me". In Istanbul he visited the Topkapı and Yıldız Palaces and St. Sophia and met with His All Holiness Dimitrios at the Patriarchate in Fener. In the evening of the 29th he conducted mass at the cathedral of St. Esprit and prayed for world peace and Christian unity. (November 30 is St. Andrew's Day, the name day of the apostle whom tradition credits with establishing the Church in Byzantium.) Both the Greek and the Armenian Patriarchs were present at that service. Before Pope John Paul II left Turkey on the 30th he also visited Ephesus and the ~~tomb~~^{house} of Mary.

His is not the first visit of a Roman Catholic pope to Turkey in recent years. Pope John XXIII was here as a Vatican diplomat during World War II and before his election to the papacy. His successor, Pope Paul VI, visited Istanbul in 1967. Previously Pope Paul VI and the Greek Orthodox Patriarch, Athenagoras, in 1965 had declared null and void the mutual excommunications which their bodies had issued in 1054 and which had stood ever since.

These visits emphasize the desires of people for understanding and reconciliation. Issues which have caused so much anguish over the centuries appear to have acquired a different value than they had in the earlier centuries of Christianity. Some of the background to the meaning of these visits can be found in the history of the early ecumenical councils, some in the descriptions of the main church bodies of the Middle East which are outlined below.

But let us not be smug in our impression that religious differences are merely a matter of misunderstandings and that reconciliation is effortless. Even today the same difficulties which troubled early church leaders continue unresolved. Only this month the debate between the Reverends Edward Schillebeeckx and Hans Kung and members of the Sacred Congregation for the Doctrine of the Faith has been on such points of church dogma as the divinity of Jesus, the immaculate conception, the infallibility of the pope and the organizational foundation of the church -- points which were at issue in the ecumenical councils described below.

ECUMENICAL COUNCILS

Seven ecumenical councils are recognized by both the Roman Catholic and the Greek Orthodox churches. They are called ecumenical meaning that they represented the world-wide body of the church. Preceding the first of them the Roman Emperors Constantine and Licinius issued the Edict of Milan in 313 proclaiming the official toleration of Christianity. In 324 Constantine moved the capital of the Roman Empire to Byzantium. The next year he called for the first world-wide meeting of church leaders.

First Ecumenical Council, AD 325; in Nicaea

The purpose of the First Ecumenical Council was to spell out the content of the correct, doctrinally sound faith of the Christian Church. This was accomplished as the Council drew up a statement of belief, a creed. With a few later additions, this is now known as the Nicene Creed.

The reason why church leaders felt such a creed was important was largely because of a dispute that had developed over the question of the three persons in the holy trinity. Arius, a priest from Alexandria, and his followers said that God and creation were two separate entities and that Jesus in being created was inferior to God. The First Ecumenical Council condemned this view stating that Christ is truly God, one in essence (homoousios) with the Father.

Three organizational centers of the church were recognized at this meeting. In order of importance they were Rome, Alexandria, and Antioch. Jerusalem was also mentioned, but its place of honor after these three recognized the political struggles the city had gone through.

Two people related to this Council stand out: Constantine the Emperor, and the writer Eusebius whose *Ecclesiastical History* is a major reference for those seeking to understand the beginnings of the Christian Church.

Second Ecumenical Council, AD 381; in Constantinople

This Council expanded and refined the Nicene Creed through the previous work of the four great church theologians, Athanasius of Alexandria, Gregory of Nazianzus (Gregory the Theologian), Basil the Great, and his brother Gregory of Nyssa. Athanasius most fully defined the key word, "homo-ousios"; the other three (all of whom were from Cappadocia) stressed the doctrine of the Trinity: Father, Son and Holy Spirit are three persons in one essence (hypostasis).

Constantinople was acknowledged to be a major organizational center in importance next only to Rome. It had not been included in the previous list because it was not inaugurated as the capitol until AD 330. This caused a conflict particularly between Constantinople and Alexandria.

Third Ecumenical Council, AD 431; in Ephesus

Nestorius (originally from Antioch but at the time of the Third Council the Bishop of Constantinople) provoked the major controversy of this Council. The problem centered in the understanding of the person of Christ. Nestorius distinguished between his manhood and his divinity particularly in recognizing Mary as the Mother of Christ's humanity but not of his divinity. The term was Mother of God (theotokos) which was in question. Cyril of Alexandria upheld the orthodox view that Mary must be the Mother of God in order for Christ to be God incarnate. Cyril's belief was approved and Nestorianism condemned.

It was at this Council that the Church of Cyprus was given its autonomy which it maintains to the present.

A second Council was held in Ephesus in AD 449 to discuss monophysitism -- the belief that not only was Christ's personality one with God but also his nature was one. The objection to the belief was that Christ's divinity would overpower his manhood. This meeting was not generally accepted and is not considered an ecumenical council.

Fourth Ecumenical Council, AD 451; in Chalcedon (Kadiköy)

The bishops proclaimed that Christ is one person and in him are two natures, truly God and truly man. This statement confuted both the Nestorians and the Monophysites whose beliefs were considered heresies.

The five major sees were reconfirmed; the first four, Rome, Constantinople, Alexandria and Antioch, were the most important cities in the Empire; Jerusalem was included because it was where Christ was crucified. The churches in all five claimed to have been founded by one or more of the apostles whose direct successors, the bishops, were called patriarchs. These sees divided the jurisdiction of the known world (except for Cyprus) among them. While the bishops/patriarchs are essentially equal, there is a primacy of honor accorded by most to the Bishop of Rome who has the right to hear appeals from all of Christendom.

Up to this point the churches had managed to reconcile their differences. But from this time on not only doctrinal disagreements but also cultural and national rifts widened and multiplied. Without question the fact that not everyone spoke or even understood the same language caused misunderstandings and hard feelings to get worse.

Fifth Ecumenical Council, AD 553; in Constantinople

Justinian called the Fifth Council to meet in his new church, St. Sophia. The leaders discussed the decrees of the previous meeting in Chalcedon and refined the explanation of how the two natures of Christ unite in a single person.

Sixth Ecumenical Council, AD 680-681; in Constantinople

Between the Fifth and Sixth Ecumenical Councils the Near East saw the development of Islam. Muhammed died in 632; so great was the strength and so rapid the expansion of Islam that his general Eyup was storming even the walls of Constantinople by 668 -- less than forty years later. About the same time Alexandria, Antioch and Jerusalem, three of the five original sees, came under Muslim control.

The Sixth Council condemned the Monothelites who said that Christ has two natures but since he is a single person he can have only one will. The Council said that Christ must have both a human and a divine will.

Seventh Ecumenical Council, AD 787; in Nicaea

The issue which brought the church leaders together in Nicaea was the dispute over icons. Pictures of Jesus, of Mary, and of the saints were hung and venerated both in peoples' homes and in their churches. The puritanical attitude considered the presence of any religious images a form of idolatry. People holding this belief were called icon-smashers (iconoclasts), and they removed or defaced whatever religious art items they found. They may have been influenced somewhat by Islamic strictures against representational art, but their beliefs predated Muhammed and could be supported by the commandment against graven images. The position of the veneration of icons (iconodules) won. The Council's judgment was that icons were to be kept in churches and honored with the same kind of veneration that was shown to other material symbols. This decision not only upheld the place of art in religion but it also affected the Christian attitude towards matter. When the decision was reported to various churches there was some difficulty in the translation that caused unnecessary misunderstanding and increased the distances already existing. The iconoclastic controversy came up again later, but icons were permanently reinstated by the Empress Theodora in 843.

PAPAL BULL OF EXCOMMUNICATION, 1054

The differences between the churches were exacerbated by two issues, the first being the claims of the Pope's right to legislate for all the churches with or without consulting them, and the second the annoyance over the insertion of the word "filioque" in the Creed.

In the West the Pope was held to be infallible when he spoke *ex cathedra*; the Orthodox position was that he deserved a primacy of honor but not a supremacy. In matters of faith and doctrine the decision belonged, they said, to a council representing all the bishops of the Church.

In the Nicæan-Constantinopolitan Creed the sentence under dispute read, "I believe... in the Holy Spirit, the Lord, the Giver of Life, *who proceeds from the Father*, who with the Father and the Son together is worshipped and together glorified." Sometime before the third Council of Toledo in 589 the word "filioque" was inserted by some Western churches so that the sentence read, "... who proceeds from the Father *and the Son*..." The Orthodox church found the insertion without an ecumenical council discussion on it offensive, and refused to accept it.*

Other differences including politics and commerce interfered in the relations between the churches. In 1054 Pope Leo IX sent three men to the East to try to achieve an agreement with the Patriarch of Constantinople, Michael Cerularius. The head of the delegation was Humbert, bishop of Silva Candida. After an unfriendly exchange, Humbert lost his patience. On Sunday, July 16th, he laid a sentence of anathema against Cerularius on the altar of St. Sophia and stamped out of the church saying, "Let God look and judge." A deacon ran after him asking him to reconsider, but he refused and the paper was left on the altar of the church.

This excommunication was the decree annuled by Pope Paul VI in 1965 before he visited Istanbul.

CHRISTIAN TRADITIONS IN THE MIDDLE EAST

I. Eastern Orthodox Church (Chalcedonian)

The Eastern Orthodox Churches recognize the authority of the seven ecumenical councils, and insist on the belief in "one and the same Son, perfect in Godhead and perfect in manhood, truly God and truly man... acknowledged in two natures unconfusedly, unchangeable, indivisibly, inseparably; the difference between the two natures is in no way removed because of the union, but rather the peculiar property of each nature is preserved, and both combine in one person and one hypostasis."† They consider

* see Ware, *The Orthodox Church*, pp. 61-70

† *ibid*, p. 34

the Ecumenical Patriarch of Constantinople as "first among equals", but each group is independent and self-governing with no visible head over all. Their unity is in their patristic roots, their tradition, liturgy and their faith.

The *Constantinople Patriarchate* is variously considered to have been established either by the apostle Andrew or in the movement of the capital of the Roman Empire to Constantinople in 324. Its membership in the geographic area is small, but there are several million adherents scattered around the world. In addition to Istanbul, Crete, the Aegean Islands and the northern parts of Greece, there are significant numbers of members in Finland, middle and western Europe, on Mt. Athos, in Australia, New Zealand and the Americas. The language of the service is Greek. The Ecumenical Patriarch's primacy was given legal status when the Ottoman government recognized his position under the *millet* system; the extent of his authority has lessened since the time of the Turkish Republic.

The *Alexandria Patriarchate* was established by the apostle Mark. The title of its head is "Pope and Patriarch of the Great City of Alexandria and All Africa." He is responsible for the whole of Africa; some of his congregation is centered in Cairo and Alexandria.

The *Antioch Patriarchate* is responsible for Christians in Syria, Lebanon, Turkey, Iraq and the Arab Gulf. It was established by the apostles Peter and Paul. While it takes its name from the city where followers of Christ were first called Christians, the see has been in Damascus for centuries. In 1942 the Orthodox Youth Movement began among its university students; the movement's leaders -- lay people in the beginning rather than clergy -- have invigorated a great many people with a spiritual renewal.

The *Jerusalem Patriarchate* was established by the apostle James. It includes a membership of about 120,000 people in Jerusalem, the West Bank and Jordan whose languages are both Arabic and Greek. The church is responsible for some of the holy places in Jerusalem and for a number of schools. The head himself is a Greek.

The *Church of Cyprus* claims to have been established by the apostle Barnabas; it has been an independent church since the

Third Ecumenical Council in Ephesus in 431. Its head, the archbishop, was both the spiritual and the political leader of Cyprus.

The *Church of Greece* dates back to earliest church history and claims to have been established by the apostle Paul. More than ninety percent of the population of Greece belongs to this group.

The *Church of Sinai* was established as an autonomous church in 1575 and is specific to St. Catherine's Monastery on Mount Sinai. It had been founded by Justinian in the sixth century. Its membership today is less than twenty.

II. *The Oriental Orthodox Church (non-Chalcedonian)*

The Oriental Orthodox Churches split off from Eastern Orthodoxy after the Third Council in Ephesus. While they have been called "monophysite" (note the discussion under the Second Council meeting in Ephesus), their members believe that Christ has two natures, both human and divine. They all claim to have maintained their "national" characters since the beginning, resisting both cultural and linguistic pressures from Rome and Constantinople.

The *Armenian Orthodox (Apostolic) Church* was established according to tradition by the apostles Thaddeus and Bartholomew. It claims to be the first state church; its bishop, Gregory the Illuminator, led his people to nationhood early in the fourth century AD. From him the church also has the name, "Gregorian". Representatives from this church did not take part in the Fourth Ecumenical Council at Chalcedon, but they later joined the minority group in the issue on the nature of Christ. The head of the church is the Catholicos in Etchmiadzin (near Erevan in Soviet Armenia). There are three administrative divisions in the church. Two are under Etchmiadzin: the Jerusalem Patriarchate (dating from 622) and the Constantinople Patriarchate (from 1461). The third, the Catholicosate of Cilicia (now located in Lebanon, dating from 1441), has members in Syria, Lebanon, Cyprus, Iran, Europe and America.

The *Coptic Orthodox Church*, established by the apostle Mark, has between four and seven million adherents in Egypt,

the Armenian graduate pharmacist:

Mr. Balthazar Barsoumian

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The Coptic Orthodox Church, established by the apostle

the Sudan, Jerusalem, Libya, and Algeria. Its head is the "Pope of Alexandria and Patriarch of the See of St. Mark in Libya, in the Five Cities of the West and the Lands of Egypt, Abyssinia and Nubia". This is the largest church of any in the Middle East; its members through the years have worked closely with Muslims particularly in the Egyptian government.

The *Ethiopian Orthodox Church* and the Coptic Orthodox Church have been closely related for centuries, the bishops of Ethiopia being appointed by the Coptic Patriarch. In 1958, however, the Ethiopian church became independent and is now a patriarchate.

The *Syrian Orthodox Church* has its beginnings in the Antioch Patriarchate established by the apostles Peter and Paul. Its leaders followed the monophysite position at the Council of Chalcedon and thus separated from the main group then. Jacob Zanzala (or al-Baradi) was a Syrian Orthodox monk-priest who worked to promote the monophysite beliefs in Constantinople about 550. From his efforts the church has gotten the name "Jacobite". Since 878 all the Syrian Orthodox Patriarchs have been called Ignatius in honor of Ignatius of Antioch who was martyred in about 110. The see of the church is now in Damascus; most of the members are in Syria and Turkey, with some scattered in Iraq, Lebanon, Jordan, Europe and America.

III. Assyrian Church of the East

The Assyrian Church of the East has been known variously as the Church of the East, the East Syrian Church, the Church of Persia and the Nestorian Church of the East. Like the Syrian Orthodox Church, its origins are with the apostles Peter and Paul in Antioch, but it is a separate group from it.

Nestorius, the Patriarch of Constantinople from 428 to 431 who believed that the two natures (human and divine) in the one person of Christ were quite separate (diophysite), was defeated in his position at the Council in Ephesus in 431. He and his congregation were condemned as heretics and formed their own church. They were known by his name, but this nomenclature is not used now. In addition to being diophysite, they also refused to venerate icons.

In the sixth century many refugees from Rome fled to Persia and swelled the ranks of this church. At present there probably are

not more than 100,000 members, mostly in Iraq, Iran and Lebanon, with a few in Australia and America.

IV. *Eastern Rite Catholic Church*

The Eastern Rite Catholic Church represents members who have broken with the Ancient Churches, particularly in the last 400 years and have joined with Rome. Five of the groups are called "uniate" (united with Rome); the sixth, the Maronite Church, considers that it never interrupted its communion with Rome. All are related to Rome through the Sacred Congregation of the Oriental Churches. They each keep the basic liturgy of the original Orthodox heritage they come from and worship in their traditional languages. The formal legal recognition of these churches came from the Ottoman Sultan ^{Mahmut} ~~Mahmu~~ II in 1828 and 1831 through edicts which deprived the Greek Orthodox Patriarch of jurisdiction over them and established their own *millet*.

The five "uniate" churches are the Chaldean, Greek, Armenian, Syrian and Coptic Churches.

The *Chaldean Catholic Church's* beginnings are with the Assyrian Church of the East. The break with that church began during the time of the Crusades; later it was the first uniate church to have its own patriarch, Simeon VIII, who was confirmed in 1553. Its members live in Iraq (Chaldea is the southern end of the Tigris and Euphrates valleys); also in Iran, Syria, Lebanon and Turkey. The Syro-Malabar Catholic Church of south-western India also belongs to the Chaldean Church.

The *Greek Catholic (Melkite) Church* members are Orthodox Christians of the Byzantine rite who accepted membership in the Catholic Church. The name "melkite" meaning "the emperor's people" was given them in the fifth century by monophysites who were criticizing their support of the Byzantine emperor. The formal attempts at union of this church with Rome perhaps began in the late 16th century in Aleppo and Damascus. In 1819 the Catholic patriarchs were recognized by the Ottoman government as the political leaders of their communities. This helped strengthen the ties with Rome. The title of the head of the church is the "Greek Catholic Patriarch of Antioch and

All the East, Alexandria and Jerusalem'. Members live in Lebanon, Syria, Jordan, Egypt, Turkey, Iraq and the Sudan. Some have moved to the United States, Brazil and Argentina.

The *Armenian Catholic Church* was established on March 26, 1740 with the election of Abraham Ardzivean as Catholicos of Sis. The Patriarchal See is now in Beirut. There are fairly good relationships between Catholic, Orthodox and Evangelical Armenians. The music of the Armenian liturgy is particularly moving. Members of the church live in Beirut, Aleppo, Damascus, Istanbul, Cairo, Baghdad and Tehran. There are smaller groups in Amman, Jerusalem, Nicosia and in Soviet Armenia.

The *Syrian Catholic Church* was started by Catholics who rejoined Rome after the sixth century Jacobite schism. Jesuit and Capuchin missionary efforts around Aleppo in the seventeenth and eighteenth centuries established the permanent church. The see is now in Beirut; church members live in Syria, Lebanon and Iraq. There are also some in Jordan, Egypt and the Americas. The common language is Arabic.

The *Coptic Catholic Church* was established in 1824 under pressure from Muhammed Ali of Egypt. That patriarchate was short-lived, but it was reestablished in 1895 and has continued growing ever since. Its membership is mostly in Egypt, but the church is also growing in North Africa and the Gulf States.

The *Maronite Church* stems from the Church of Antioch and as such claims the apostles Peter and Paul as its founders. Its particular history began at the end of the fourth century in a monastery associated with the tomb of St. Maron located at the source of the Orontes River near Apamea. The monastery in the fifth century was known for its stand against monophysite heresies. Contact between the church and Rome was slight for several centuries, but its members claim that they alone of the Antiochene Christians have been faithful to Rome since the beginning. There has also been a tie between the Maronite community and France for many years. Most of the Maronites live in Lebanon where they are more than forty percent of the Christian population. Others are in Syria, Cyprus, Egypt, Turkey, Algeria and the Sudan. Those who are in Europe, America and Australia may equal the numbers living in Lebanon.

V. Latin (Roman) Catholic Church

Members of the Latin Catholic Church in the Near East come from four sources: some are descendents of the Crusaders; some are descended from early Italian sailors (the Catholics of Greece, the Aegean Islands and Istanbul); some are natives of the Eastern countries who have been converted to Catholicism by Roman Catholic missionaries within the last two hundred years; and some are Europeans or Americans living more or less permanently in the Middle East. The Church maintains a ministry to all these groups and carries on services of education, medicine and welfare through them and in cooperation with the Eastern Rite churches.

VI. Evangelical (Protestant and Anglican) Churches

The Evangelical Churches presently in the Middle East are almost all a result of the Great Awakening, the Evangelical Revival in the West at the beginning of the 19th century. At first the missionary societies ignored confessional differences; the very name American Board of Commissioners for Foreign Missions was chosen in this inclusive spirit. Some of this spirit is still present in the many and varied contacts among the groups.

However, the first Protestant communities in the Middle East were perhaps groups of European merchants and refugees. For instance, there was a French-speaking Protestant church in Constantinople from about 1625 composed of refugees from France, Hungary and Transylvania and meeting under the protection of the Dutch Embassy. This kind of foreign colony still exists in most of the commercial centers -- Istanbul, Izmir, Beirut, Cairo and Alexandria. It has sometimes been the ministers of these churches who were the first missionaries to the indigenous peoples.*

The significant work of the Protestant and Anglican Churches has been through educational, medical and social welfare services. They have pioneered in many institutions and then often turned them over to independent management.

The Anglican missionary work began when the London Missionary Society sent its first representatives to Malta in 1808. The Archdiocese of Jerusalem was not organized until 1956.

* Arberry, *Religion in the Middle East*, p. 536

Most of its members are in Israel, Jordan, Iran, the Sudan and Egypt.

Protestant work began in 1820 with the arrival in the Near East of the American Board missionaries Pliny Fisk and Levi Parsons. While they had been commissioned to strengthen the Christian community by finding what good could be done and to whom, whether Christian, Jew or Muslim, they and their successors soon concentrated their efforts on members of the existing Orthodox and Catholic churches. The result was the creation of a reformation in those bodies, led from the outside and dividing the membership. Relief from persecution caused by that division and formal recognition of Protestantism was given by Sultan Abdul Mejid in 1847 when he proclaimed a Protestant *millet*.

The work of the American Board, now the United Church of Christ organ known as the United Church Board for World Ministries, is concentrated in secular Turkey with three schools, a hospital and a Mission Press. It also continues its interest in the Near East School of Theology in Beirut and in refugee work in Cyprus.

The Presbyterian and Reformed Churches, originally in partnership with the ABCFM, concentrate their efforts in the Arabic speaking nations.

These two groups plus the United Presbyterians, the German Evangelicals and the Church Missionary Society have had their part in forming the following churches: the Union of Armenian Evangelical Churches in the Near East, the Coptic Evangelical (Synod of the Nile) Church, the Evangelical Church of Iran, the Evangelical Church of Sudan, the National Evangelical Synod of Syria and Lebanon, the Arab Evangelical Church, the Assyrian Evangelical Church, the Reformed Church in Cyprus and the Greek Evangelical Church in Istanbul.

The Lutheran Church has been active in Jordan, Iraq and Aden; the various Baptist churches in Lebanon and Jordan; and the Methodist in Algeria. Other foreign, Protestant churches have included the Seventh Day Adventists, the Assemblies of God, the Mennonites, the Christian and Missionary Alliance, the Church of God, the Church of Christ and several Pentacostal groups.

Judged by the small numbers of recent converts to Protestantism in the area, this proliferation of effort seems wasteful. But the dialogue that has continued both among the churches (and helped create the Middle East Council of Churches), among Christianity, Islam and Judaism, and between East and West has been stimulated by the foreign element, which Protestantism represents in many cases.

The pure traditions which the Orthodox churches believe they have maintained, the unbroken continuity with the original church which both the Orthodox and the Catholic churches have preserved, and the vigor of the Protestant questioning are all elements which in union could enrich the total community and deepen a truly ecumenical communion that is sought by Pope, Patriarch and commoner alike.

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Anna G. Edmonds, editor