

No. 781

Near East Mission
Posta Kutusu 142, 34432 Sirkeci
Istanbul, Turkey
4 April 1990

Dear Friends:

T.C. Resmî Gazete

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Yönetim ve yazı işleri için Başbakanlık Mevzuatı Geliştirme ve Yayın Genel Müdürlüğüne başvurulur.	6 Mart 1990 SALI	Sayı : 20453
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YÜRÜTME VE İDARE BÖLÜMÜ

Bakanlar Kurulu Kararları

Karar Sayısı : 90/84

Istanbul Trafik Kazaları Yardım Vakfı ile Sağlık ve Eğitim Vakfı'na 903 sayılı Kanun ve vakıf resmi senedine uygun faaliyetinde bulundukları dönemlere münhasır olmak üzere vergi muafiyeti tanınması; Maliye ve Gümrük Bakanlığı'nın 12/1/1990 tarihli ve 22101-659/002979, 22101-687/003000 sayılı yazıları üzerine, Kurumlar Vergisi Kanununun 7 nci maddesinin 15 numaralı bendi ile 903 sayılı Kanunun 4 üncü maddesine göre, Bakanlar Kurulu'nca 16/1/1990 tarihinde kararlaştırılmıştır.

Turgut ÜZAL
Cumhurbaşkanı

Y. AKDULUT Başbakan	M. KEÇECİLER Devlet Bak. ve Başbakan Yrd. V.	A. M. YILMAZ Devlet Bakanı V.	M. YAZAR Devlet Bakanı	M. TAŞAR Devlet Bakanı	I. S. GİRAY Millî Savunma Bakanı	A. AKYOL Millî Eğitim Bakanı	L. KAYALAR Tarım Orman ve Köyleri Bakanı	F. KURT Enerji ve Tabii Kaynaklar Bakanı
M. KEÇECİLER Devlet Bakanı	C. ÇİÇEK Devlet Bakanı	I. ÖZARSLAN Devlet Bakanı	K. AKKAYA Devlet Bakanı	A. AKSU İçişleri Bakanı	C. ALTINKAYA Bazımlılık ve İskân Bakanı	I. AYKUT Çalışma ve Sosyal Güvenlik Bakanı	N. K. ZEYBEK Kültür Bakanı	
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H. DOĞAN Devlet Bakanı	V. DİNÇERLER Devlet Bakanı	I. GÜDEMİR Devlet Bakanı	M. O. SENGÜRLÜ Askerî Bakanı	E. FAKDEMİRLİ Maliye ve Gümrük Bakanı	C. TUNÇER Ulaştırma Bakanı	Ş. YURUĞ Sanayi ve Ticaret Bakanı	I. AKUZUM Turizm Bakanı	

Yürütme ve İdare Bölümü Sayfa : 1

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Resmî Gazete Fihristi 64. Sayfadadır.

The decision No. 90/84 of the Council of Ministers taken on January 16, 1990 and reported in the official Turkish Government journal of March 6, 1990 grants tax

exemption to the Sağlık ve Eğitim Vakfı (Health and Education Foundation), the owner of the properties of the American Board schools in İzmir, Tarsus and Üsküdar and of the hospital in Gaziantep.

Most other news palls before the tax exemption which has been desired for so long!

Elizabeth Owens, Middle East Program Assistant, and the *Reverend Daniel Romero*, General Secretary for Mission Program of the United Church Board for World Ministries, visited the UCBWM institutions in Turkey from March 22 to 31. While they were here Beth was honored at the evening meeting of the Mission Executive Committee (March 29-30) for her fifteen years in the Middle East office and in (sad) anticipation of her retirement this coming October.

Dr. Dale Bishop, Middle East Secretary of the UCBWM, spent two months in Cyprus in liaison with the Middle East Council of Churches. During his time there, the Fifth General Assembly of the Middle East Council of Churches was held in Nicosia, Cyprus from January 22 to 29.

For this meeting, the Eastern and Oriental Orthodox, Roman Catholic and Protestant/Episcopal churches in the Middle East sent representatives. The delegates totaled about two hundred people. It was the first time in fifteen centuries that all churches of the Middle East have gotten together, and it marks another move forward towards a reconciliation following the schism within the Churches. The Roman Catholic churches joined the MECC last March. Previously they had been present as observers and consultants.

The theme of the Assembly was, "Keep the Unity of the Spirit in the Bonds of Peace," taken from Paul's Letter to the Ephesians (4:3). It was chosen both to reflect a charge to the churches and to express a concern for the troubled area.

The MECC General Assembly meets every four years. The last meeting was in 1985 in Cyprus. Four new presidents were elected to represent the four church communions of the MECC.

Among the topics of discussion this year were interfaith dialogue, justice and peace in the Lebanon, Palestine and Cyprus, church renewal, and steps towards increasing the unity among the churches.

Emilio Castro, General Secretary of the World Council of Churches, addressed the Assembly, as did also *José Chipenda*, General Secretary of the All Africa Conference of Churches.

Douglas Hill (Izmir, FABSIT 1976-1989) sends his new address: Apartment 1206, 2285 Stewart Avenue, St. Paul, MN 55116 (phone 612-699-5332). He adds that *Lois* is now settled in a "warm, friendly and caring" home not far away: Room 321 G, Walker Methodist Home, 3737 Bryant Avenue So., Minneapolis, MN 55409. They would appreciate letters and visits from friends.

A new publication has been started by Redhouse Press with the first issue out the end of March. *Kırmızıfare*, a Turkish children's magazine, includes games, puzzles, illustrations and stories for children. It is a colored, 18x23 cm magazine of 30 pages. Subscriptions for the magazine are open to members of the *Kırmızıfare Çocuk Kitapları Kulübü* (Red Mouse Children's Book Club). They may be secured by becoming a member of the club. The address to write to is *Fatih Erdoğan*, Redhouse Press, P.K.142, 34432 Sirkeci, Istanbul.

Frederick and Mary Alice Shepard (Aleppo, Talas, Üsküdar, Izmir, Aya Napa 1954-1983) are currently leading a tour of the Bible Lands in Turkey with a group of 15 people. Among the members of their group this year was *Mary (Nute) Craighill*, daughter of *Dr. William L.* (Tarsus, Adana, Talas, Gaziantep 1915-1959) and *Mary nute* (Adana, Tarsus, Talas; Gaziantep 1908-1959).

The accidental death of *His Beatitude, Şnork Kalustian*, the Patriarch of the Armenian Orthodox church in Turkey, occurred on March 7 in Etchmiadzin where he was visiting and inspecting the relief work undertaken following the devastating earthquake there last year.

We extend our deep-felt condolences to the *Amidon* family on the death of *Gregory* on March 18.

Recovering well: *Melvin Wittler* from an operation for ureter blockage on February 8; *Sylvia Meyer* from a splinter fracture while skiing in Austria during the winter vacation; *Ian Frank* from a (possible) broken arm. Geçmiş olsun to all.

A single bald ibis has returned to the nesting site in Birecik this year. The captive breeding project for these birds in Birecik has not been successful, but it is not known if there are more individual birds still maturing in Egypt. A colony of bald ibis, similar but not identical to these, still exists in Morocco.

An Iraqi tanker, *Jambur*, collided with a Chinese freighter, *Daton Gshan*, in the Bosphorus near *Sarıyer* on March 29. Almost two thousand tons of gas oil spilled into the water, creating the worst environmental pollution of the Bosphorus in its history. While the municipality has tried to clean up some of the spillage by siphoning off the top level of gas and water, there is still no effective control of the 35,000 ships which pass up and down the Bosphorus every year. Of those ships, about 80% are fully laden tankers.

Anna G. Edmonds
editor

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142, 34432 Sirkeci
Istanbul, Turkey

No. 782

Dear Friends,

9 April, 1990

THE ECUMENICAL PATRIARCHATE
by Professor Vasil T. Istavridis

The Orthodox world consists of the patriarchates and the autocephalous or national churches united by the same faith to the Ecumenical Patriarchate in Istanbul. These Churches are also called Greek, Greek Orthodox, Eastern Orthodox, and Catholic Orthodox.

All independent Orthodox Churches make up the one Orthodox Church which, according to them, is the One, Holy, Catholic, and Apostolic Church based on the symbol of faith. Orthodoxy bases her claims upon the existing continuation of the same faith and life through the centuries, and this is characterized as Orthodox tradition. This tradition should be regarded not as a static factor or as a merely historical element, but as a dynamic force and as a constant abiding of the Holy Spirit in the life of the Church.

When we speak of the current status of the Ecumenical Patriarchate, beginning with State and Church relations, we have to go back to the fall of the Ottoman Empire and the founding of the Turkish Republic in the year 1923.

After the Treaty of Lausanne (1923), the Ecumenical Patriarchate has continued to function within the said Republic as a religious and spiritual institution only, as was the case within the Byzantine Empire. External rights, such as those affecting family, social customs and the education of the members of the Church accorded to it by the Ottoman emperors after the fall of Constantinople (1453), ceased to exist. After the exchange of populations between Greece and Turkey, the Greek Orthodox populations remained only in Istanbul and the islands, Gökçe Ada (Imbros) and Bozca Ada (Tenedos), with some special rights to run their religious, educational and philanthropic institutions, analogous to those of the Muslim Turks living in Western Thrace, Greece.

Today, the patriarchate has the status of a free Church within a secular state, the Muslim members of which are in an absolute majority.

On the other hand, its dioceses in the continents of Europe, Asia, Australia, and the Americas usually have the status of free Churches within secular states, with some exceptions, whose citizens are in the majority Christians, or whose state religion is Christian.

One of the prerogatives of the honorary preeminence of the Ecumenical Patriarch within Orthodoxy is his right to take initiatives, deal directly, and occasionally represent Orthodoxy in her relations with other Christian Churches. The activities of the patriarchate in this domain are very rich.

The Ecumenical Patriarchate maintains friendly relations with the Ancient Oriental Churches.

In their Istanbul centers a rapprochement is in sight between the Greek Orthodox Patriarchate and the Armenian Patriarchate (the latter having been established in 1461 by Mehmet the Conqueror), through the exchange of visits of the Patriarch and other persons, the exchange of churches, and other hopeful signs. The Catholicos of Etchmiadzin Vasken I paid a visit to the patriarchate in 1961.

There is correspondence between the Ecumenical Patriarchate and the Syrian Church in Malabar. Several members of this Church have been to Phanar. In 1956 the then bishop of Melita (now archbishop) Iakovos visited that Church on behalf of the patriarchate. In 1961, after the New Delhi Assembly of the World Council of Churches, delegates of the patriarchate, along with other Orthodox members, were official guests of the Church of Malabar in South India.

The late Patriarch Athenagoras, during his visit to the Middle East in 1959, had personal contacts with the Syrian Patriarch in Damascus, who in the years 1963 and 1973 visited the patriarchate in Phanar. Athenagoras at this time visited the patriarch of the Copts in Egypt. The present Patriarch of the Copts, Shenouda III, came to Istanbul in 1972, the first Patriarch to initiate the exchange of visits with the new Patriarch Demetrios (1972).

In 1965, after Malabar, the Bishop of Melita Iakovos paid a visit to the Church of Ethiopia. The Theological School of Halki was the host to several students from this Church. Finally the patriarchate was visited by the Ethiopian Patriarch Theophilos in 1971.

On the pan-Orthodox and pan-Oriental level the First Conference of Rhodes, in 1961, and the First Conference of the Oriental Churches held in Addis Ababa, 1965, discussed in a favorable way the relations between the two branches of Eastern Christendom, urging the establishment of brotherly attitudes in order to reestablish the unity between them. The theologians of both traditions held, under the auspices of the WCC, four unofficial but significant meetings : at a) Aarhus, Denmark, 1968, b) Bristol, England, 1967, c) Geneva, Switzerland, 1970, and d) Addis Ababa, 1971. The Ecumenical Patriarchate proposed to the Eastern Orthodox Churches in 1965 the establishment of an inter-Orthodox and Inter-Oriental Theological Commission to prepare for the eventual dogmatic union. That commission has been since 1971 a reality.

The reestablishment of the Roman Catholic and Orthodox relations and their rapid growth is a present-day historical phenomenon. Popes John XXIII and Paul VI and the Ecumenical Patriarch Athenagoras played a vital role in the changing climate. Thus, we may find two periods in the twentieth century : 1) previous to Pope John XXIII (1958-1963) and Patriarch Athenagoras (1948-1972), and 2) after. The present change has started slowly taking place after the exchange of positive messages between the two Christian leaders during the Christmas of 1958 and the New Year 1959 seasons.

The four pan-Orthodox Conferences, the three in Rhodes (1961, 1963, 1964) and the fourth in Geneva (1968), have touched, always in a constructive way, on the question of mutual relations. The patriarchate started sending observers to the Second Vatican Council beginning with the third session of its work (1964).

Pope Paul VI continued the efforts of his predecessor. Of historical importance will remain the meeting of Pope Paul VI and the Ecumenical Patriarch Athenagoras in the Holy Places (1964). This was followed by the mutual lifting in 1965 of the anathemas between Rome

and Constantinople which had stood since 1054. Greatest of all was the exchange of visits on the highest level: the visit of Pope Paul VI to the Ecumenical Patriarchate (1967) and the return visit of Athenagoras to Rome the same year. One should note that the first to come was the Bishop of Rome. Similarly, Pope Paul VI was first to correspond directly with Athenagoras on Sept. 20, 1963. He answered the Pope on Nov. 22, 1963.

Numerous are the other expressions of mutual understanding and cooperation. In this stage of events, it seems that the Roman Catholic Church is ready to start a theological discussion and dialogue with the Orthodox Church at any time.

But what is the assessment of these new relations? The answer could be that the developments of the last two decades are extraordinary and of great value; nevertheless, it is too early for any critical assessment of the new tendencies and the ecumenical movement as a whole. Two Churches must proceed with care in their further endeavors.

The Ecumenical Patriarchate, is a true of all Orthodox Churches, has had friendly relations with the Old Catholics since their formation as an independent Church after 1870. At the time when Andreas Rinkel, the then Archbishop of Utrecht, visited the Ecumenical Patriarchate in 1962, it was decided to recreate the Joint Doctrinal Commission of Orthodox and Old Catholics, which is now a reality.

The patriarchate has friendly relations with the different Protestant denominations, but these could be seen mostly within the framework of the Ecumenical movement. The patriarchate has had some contacts with the Lutheran World Federation, and also bilateral relations with the Evangelical Church in Germany. Theologians of both Churches have met already three times: once in Phanar (1969), once in Arnoldshein, Germany (1971), and once in Chambesy, near Geneva, Switzerland (1973).

Another very important phase in the life of the Ecumenical Patriarchate is in the field of inter-Orthodox relations.

The Ecumenical Patriarch keeps, since the eleventh century, his preeminence of honor among the sister Orthodox Churches. This in practice consists of certain rights and duties accorded to him by the Ecumenical Councils, the holy canons and the long life of the Church. In general, his right of initiative is recognized by the leaders of all Orthodox Churches. In particular, he has the right of appeal, the right to start a correspondence on one or more important problems, to call pan-Orthodox synods, councils or conferences and preside over them, to confer autonomy, autocephalicity and the patriarchal status to Churches formerly remaining under him, to bless the holy myron and distribute it to the sister Orthodox Churches, and to be the first in the joint celebrations with other Orthodox prelates. At present, the patriarchate recognizes as sister Orthodox Churches the patriarchates of Alexandria, Antioch, Jerusalem, Russia, Serbia, Rumania and Bulgaria, and the autocephalous Churches of Cyprus, Greece, Poland and Albania.

The internal unity of Orthodoxy is externally manifested through correspondence, calling synods and conferences, regularizing (as much as possible) anomalies in the field of organization, festivities, and the exchange of visits.

The state of schism existing in the Church of Bulgaria since 1872 was healed in the year 1945, an act hailed as a happy achievement for the unity of Orthodoxy.

In recent years, the manifestation of Orthodox unity has been greatly helped, through the calling by the Ecumenical Patriarchate in cooperation with the sister Orthodox Churches, by the pan-Orthodox Conferences, which started with the first in Rhodes in the year 1961. The goal of these has been to prepare for the Holy and Great Council of the Orthodox Church.

In the stage we have reached today there are some Orthodox theologians who are opposed to the calling of such a council, while others, feeling the need for such a council, criticize constructively its methods of work, its agenda, etc. There are those who find the preparations going slowly, while others say that we move too rapidly. Happily, in addition to the official Churches, the theological schools, individual theologians, laymen, members of the youth movements and others are actively involved in this conciliar process.

The director of the Orthodox Center of the Ecumenical Patriarchate at Chambesy, Switzerland, acts as the General Secretary of the inter-Orthodox Preparatory commission of the Great Council.

The patriarchate organized the festivities on the millenium of Mount Athos (1963), and was represented in all Orthodox celebrations.

The late Patriarch Athenagoras (1948-1972) was happy to accept all Orthodox leaders or the representatives of the sister Orthodox Churches in his see. He himself, for the first time in the history of an ecumenical patriarch, left his see seven times in order to visit Orthodox and other Christian centers as well. He fervently wished to go once again to the United States, where he served as an archbishop for 18 years, and also to visit the Holy Church of Russia, but these dreams did not come true. Finally, the inter-Orthodox Youth Organization called "Syndesmos" works under the blessings of the Ecumenical Patriarchate. Three institutions, at the service of Orthodox unity and wider Christian and academic ideals, founded in the time of the late Patriarch Athenagoras, are : 1. the Orthodox Center of the Ecumenical Patriarchate at Chambesy, 2. the Patriarchal Institute for Patristic Studies at Thessalonike, Greece, and 3. the Orthodox Academy of Crete, Greece.

Of special concern for the Ecumenical Patriarchate is the problem of the Orthodox Diaspora, which includes Orthodox believers living outside the geographical limits of any particular Orthodox Church and having migrated to the continents of Europe, the Americas and Australia.

The Ecumenical Patriarchate, on the basis of the 28th canon of the Fourth Ecumenical Council at Chalcedon (451) and the long tradition of the Church, claims canonical jurisdiction over all Orthodox members living in the diaspora. On the other hand, that claim has not been acknowledged in practice by several independent Orthodox Churches. Thus in some given particular areas there is more than one Orthodox bishop, according to the national or linguistic origin, a thing absolutely contrary to Orthodox ecclesiology. This is a new phenomenon, which the Orthodox Churches were not expecting and not prepared for. It is still in a state of evolution. I am sure it will be gradually

solved, according to the needs of canon law through the cooperation of ecclesiastical leaders and such inter-Orthodox bodies as the Standing Conference of Canonical Orthodox Bishops in America (SCOBA), 1960, and a similar grouping in France, 1967.

Church organization in the patriarchate has not undergone any great changes in the last 50 years, but has made some readjustments to meet the new needs.

At the head of the Church is the patriarch. His full title since the 13th century is, "by the Grace of God Archbishop of Constantinople, New Rome, and Ecumenical Patriarch." Since 1923 his election has been carried out by the endemousa synod, without the presence of any lay person. The patriarch is elected among the metropolitans who are Turkish subjects, the one exception being the late Patriarch Athenagoras.

The synodical regime acts in the form of the permanent synod of 12 members, with the Patriarch as the chairman. Several synodical committees, consisting of clergy and laymen, are at the service of the Holy Synod.

The interchange of populations between Turkey and Greece in 1922 left the patriarchate with hardly any members in Asia Minor. But with the continuous immigration of Greek Orthodox to the Americas, to Australia and to Europe, and with the establishment there of dioceses, exarchies, and communities dependant on the patriarchate, its jurisdiction presently extends all over the world, thus geographically giving to the patriarchate a real ecumenical status.

Today, the patriarchate has under its jurisdiction four metropoleis and some others without any flock within Turkey. In Greece, those of "New Chorai" left in the year 1928 temporarily to the Church of Greece, the dioceses in Crete and the Dodecanese, the monastic state of Mount Athos, and the island of Patmos. In Europe, the autonomous Church of Finland (1918, 1923), the Russian Exarchate in Western Europe (1931-1965, 1971), the archbishopric of Thyateira and Great Britain (1922), the metropoleis of France, Germany and Austria (1962), of Sweden and Belgium (1969), and the Permanent Liaison Office in the WCC headquarters in Geneva, Switzerland (1955); in Australia, the archbishopric of

Australia (1924), and the metropolis of New Zealand (1970); and in the Americas, the Greek Orthodox Archdiocese of North and South America (1922).

The number of the faithful under the patriarchate all over the world totals between two and a half to three million persons.

I would like to close my lecture with a note on Orthodox theology. Today, Orthodox theology within the confines of the Ecumenical Patriarchate, as with the whole of Orthodoxy, is going through a period of renewal, which appears as an effort to clear this field from all external influences of the past, as a trend to revive in a dynamic way the patristic tradition, to take into consideration the progress made and the methods used in Western theology, to accept the challenge of the Ecumenical Movement, and to promote the unity of Orthodoxy in all spheres of life. Clergy, monks and laymen, that is, all members of the Church, serve, using different means, the science of theology.

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We wish to thank Dr. Istavridis for his second contribution to this newsletter. Author of many articles and books (in particular *The Ecumenical Patriarchs : 1860-Present*), he is Professor of Ecclesiastical History at the Theological School of Halki, and a member of the Program on Theological Education at the World Council of Churches in Geneva.

Anna G. Edmonds, Editor

No. 783

Near East Mission,
United Church Board for World Ministries,
P.K. 142, 34432 Sirkeci
Istanbul, Turkey,
28 May 1990

Dear Friends,

Two hundred people -- delegates, guests, observers, staff -- participated in the Fifth General Assembly of the Middle East Council of Churches this past January. The presence of representatives from all the church bodies of the area made it an historic occasion. The majority of the delegations were led by heads of churches, another evidence of the weight which they gave to the discussions.

The closing message of the Assembly affirmed that "As we gather ecumenically in this Council we do not question the distinct identity of churches nor deprecate their uniqueness." The Council spoke about "the Christian responsibility in making peace based in justice and leading to reconciliation."

We are grateful for permission to reprint Dr. Bishop's essay on the Assembly (which also appeared in the April *Global Advocates Bulletin*).

Fifth General Assembly:
Middle East Council of Churches

Dr. Dale L. Bishop

The Fifth General Assembly of the Middle East Council of Churches (MECC), held in Nicosia, Cyprus, January 22-28, was one of those rare ecumenical gatherings that actually lived up to its advance billing. It was, first of all, an historic meeting. For the first time in fifteen centuries all the churches in the region where Christianity's first schisms occurred met together as equals under the same roof. The last time such a meeting took place, at the fifth-century Council of Chalcedon, the church began its inexorable process of division and subdivision. In Nicosia, however, a different dynamic was at work, expressed by the Assembly's theme, "Keep the spirit of unity in the bond of peace" (Eph. 4:3).

The Assembly was a church historian's dream; it was, in fact, a slice of history. There were delegates from the most ancient churches -- the Eastern Orthodox patriarchates of Jerusalem, Antioch, and Alexandria; the Syrian, Armenian, and Coptic Orthodox Churches, constituting the Oriental Orthodox family -- as well as those from subsequent eras in

the history of Christendom, with the Protestant churches representing the most recent tradition to take root in the area. This Assembly was notable for the addition of a fourth "family," the Catholic and Uniate Churches, to the original three. With the Catholics now part of the larger family, the MECC can justifiably claim to represent virtually all the Middle East's 12-14 million Christians.

The broad historical and ecclesiological scope of the MECC's constituent churches was vividly illustrated in the worship services that began and ended each day of meetings. On one day the Syrian Orthodox liturgy was intoned in the ancient Syriac language, a close relative of the language Jesus spoke; on the next the Protestants led a hearty rendition, in Arabic, of "O God, Our Help in Ages Past."

This is not to suggest that all was sweetness and light, however. Old grievances are remembered and have been joined by some new ones. The entry into membership of the Catholic churches, for example, has brought into the conciliar forum a long-standing dispute between the Orthodox churches and the Catholics over the practice of proselytism, or, translated into another idiom, "sheep-stealing." The same issue had been a staple of Protestant-Orthodox discussions within the Council -- and this concern has been revived by an influx of missionaries associated with the many evangelical parachurch organizations which have headquarters in Cyprus -- but the question of Catholic proselytism is an old and deep wound. At a luncheon for the Assembly's international guests, however, Bishop Nikandor, representative in Damascus of the Moscow Patriarchate, urged the MECC to provide a model of Orthodox-Catholic relations that could be emulated in the Ukraine, where Catholics and Orthodox are similarly embroiled in bitter conflict.

The Political Nightmare

If the Assembly was a church historian's dream, moreover, it could not but reflect the political nightmare of the contemporary Middle East. On the opening day, the *Jerusalem Post*, citing unnamed "western Christian sources in Israel," warned that the MECC would adopt a series of resolutions attacking Christian-Jewish dialogue conducted between Jews and Christians from the West. In fact, no such resolutions were planned or presented, much less adopted.

To the contrary, the Assembly's Closing Message calls for the "promotion of dialogue between the people of the three monotheistic faiths." Further, it "salutes all Jews who work for peace and support the human and national rights of the Palestinians." A letter from the MECC's Jerusalem liaison, protesting the *Post*'s distortions, was never printed.

This attempted pre-emptive strike was but one manifestation of the nervousness felt by some governments in the region about a gathering of Christians that transcends manageable national boundaries. The ecumenical movement at its best will always be a threat to the forces of this world whose power derives from their ability to instill fear and to promote division. If the *Jerusalem Post* made an effort in its none-too-subtle way to drive a wedge between Middle Eastern and Western Christians with the West, others in the region attempt to link Middle Eastern Christians with the West, thus trying to discredit them as an authentic part of Middle Eastern society. Such is the dilemma of the Christians of the Holy Land.

While the *intifada* continues to be a source of hope for Palestinian Christians, a hope that has been maintained despite the shedding of blood and the breaking of bones, the Lebanese participants in the Assembly seemed to be as divided in their political views as is their benighted country. They came to Cyprus from both sides of the misnamed Green Line, a zone of destruction that now separates two larger zones of destruction. They brought with them their all-too-vivid memories of the horrendous shelling of the spring and summer, shelling that imposed an equality of misery on all of Beirut's inhabitants. Some were unabashed supporters of Gen. Michel Aoun, others of the Taif Agreement that led to the election of the late Pres. Moawad and then of Pres. Elias Hrawi. Even as the Lebanese delegates were returning to their country by their separate ways -- some by boat to Junieh, the port for the Christian zone, others by air to West Beirut -- the latest and the most absurd round of Lebanese violence erupted within the Christian enclave between the warriors of Gen. Aoun and those of the principal Christian militia, the Lebanese Forces. All this led one Lebanese to say, "I don't care who wins, as long as someone wins."

A Vocation of Reconciliation

The Christians of the Middle East are in many respects unrepresentative of the general populace of the region: they are a small and diminishing minority; they are better off economically and better educated than most of their neighbors; they are unable to exercise political power in most Middle Eastern countries. Yet Christians share with their neighbors a common burden of history -- a history of internal division and external manipulation. This common burden of history, as well as a shared cultural heritage, binds Middle Eastern Christians to the societies in which they live.

The MECC General Assembly, however, gave its participants a glimpse of an alternative way of being, a way of transcending that historical burden. People of diverse traditions, languages, and political backgrounds met in an environment of openness and love. Only the island of Cyprus, itself still tragically divided following the 1974 Turkish occupation of the northern sector, could provide an appropriately free venue for such a gathering in the Middle East.

But in the end of delegates had to return to their homes -- the West Bank Palestinians to the nightmare of occupation and the hope engendered by the *intifada*; Lebanese to a country that seems bent on self-destruction; Syrians and Iraqis to their harshly repressive societies; Armenians to their homes that are not really home. What unites them is a common vocation that derives from their common faith and from the challenges of this particular juncture in Middle Eastern history.

Middle Eastern Christians confront simultaneously an existential anomaly and a theological dilemma. They are, first of all, torn between their Christian identity and their Middle Eastern identities. Arab Christians are Christians to their suspicious Muslim neighbors, who have suffered at the hands of the "Christian" West; they are Arabs to their western coreligionists who have all too often been indelibly influenced by the anti-Arab racism that is endemic in western society. They have the worst of both worlds.

At the same time, as General Secretary Gabriel Habib pointed out in his report to the General Assembly, Middle Eastern Christians are caught between particularism and universalism. The particularism, in its most destructive form, is expressed in the kind of survival mentality of the Christian militias in Lebanon and has its counterpart in the particularism of the state of Israel when it is at its most insecure and ethnocentric. The universalism is of two kinds: the secular humanism of the West, which has marginalized God while centering on the human being, and the theocratic universalism of Islam, which in its most extreme form enthrones God while enslaving human beings.

The vocation of Middle Eastern Christians, then, is the living out of the Incarnation, partaking of the divine while recognizing the divine in every human being, in the particularity of every community's suffering. Such a vocation leads inevitably to the Cross, but it also points beyond the Cross to the hope of a new heaven and a new earth.

Anna G. Edmonds, Editor

Near East Mission
United Church Board for World Ministries
P.K. 142, 34432 Sirkeci

Istanbul, Turkey
29 May 1990

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Dear Friends :

School Statistics 1989-1990

The properties of the three schools are owned by the Sağlık ve Eğitim Vakfı (Health and Education Foundation).

AMERICAN COLLEGIATE IN İZMİR

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35290 Göztepe, İzmir; Tel. 15 86 08; Fax 46 16 74

Founded in 1878

Nine buildings with classrooms, offices, cafeteria, kitchen, faculty living quarters and lounges, six science laboratories, a computer room, a video room, an infirmary, library, an auditorium, a gymnasium, two art rooms, and an audio/visual room.

	1988-89	1989-90
Students :		
Preparatory	217	146
Middle School	592	693
Lise	338	349
Total	1147	1188
Scholarships	77	120
Faculty :		
Turkish	47	56
Foreign	34	38

Staff :

Principal : Chris J. Bridge; Fernie Scovel

Turkish First Vice Principal : Alpaslan Özbay

Lise VP : Bercis Toğulga

Orta VP : Betsy Çakır; Ünsal Alpagut; Linda Aytan

Hazırlık VP : Elizabeth Orbaşlı

Local Executive Council :

Ali Nail Kubalı (Ch.), Zeren Güven, Öner Akgerman,
Barış Göçer, Sezen Zeytinoğlu, Aziz Refiğ, Umur
Denizci (Koruma Rep.), Çiğdem Köstepen (Alumnae
Rep.), Gönül Peker (PTA Rep.), Çiğdem Yorgancıoğlu
(Faculty Rep.), Ken Frank (Foreign Faculty Rep.).

Support Groups :

Alumnae : Efser Kayral, President

Koruma Derneği : Ejide Tanık, President

PTA : Doç. Dr. Gönül Peker, President

Academic :

In Orta 3 there were 16 girls and NO boys on the Honor Roll, on indication that we still have much to learn about growing boys!

Tübitak awards were received for Chemistry and Biology projects and by the Orta Math Team.

Activities :

Extra-curricular activities continue to be a most important part of the ACI experience. This year there are 93 clubs and committees. The Student Council had a winter Bazaar and the annual Spring Bazaar. These are the major money making functions which enable the Student Council to support the Social Service activities.

The Student Council, in addition to paying for the transportation and other needs of eight social service clubs, helps to pay the pension fee for one of our scholarship students. It also bought a new sound system for the auditorium.

The first week in November the Student Council sponsored a CALL TO HAPPINESS campaign with the theme "Cherish the Love We Share." Fifty large bags of clothing, books, shoes, toys, etc. were collected, sorted according to age levels and needs, and sent to the Children's Hospital, the Karşıyaka Orphanage, three Bookmobile villages, the Old Peoples' Home, and the Limontepe İlk Okulu. Thirteen large bags plus three large boxes of books were also sent to Hakkari Yüksek Ova.

Another November campaign was "Care for Our Mother Nature and Keep Our Environment Clean." Two weeks later the Melih Özakat Primary School PTA invited our students to start the same campaign on their campus.

Over 800 of our students signed a letter protesting the proposed 'Aliğa Termik Santrali' (Aliğa thermal central), which was sent to the Çevre Bakanlığı (Ministry of the Environment).

In early December our school hosted the Student Council Social Service Seminar for students and teachers from our

three ABH schools. In January seven Izmir schools took part in a Science Fair at ACI. The April Arts Festival lasted two weeks; twelve schools (including Tarsus and Üsküdar) participated. Some 22 plays were given on our stage; there were art, photography, and caricature exhibitions plus competitions in poetry reading, public speaking, etc.

ACI students and teachers also participated in the Sports and Science Festivals in Üsküdar and the Debate Week-end in Tarsus.

Faculty and Staff

We were able to find teachers in mid-year to cover the vacancies created by the resignation of three foreign teachers and the retirement of a Turkish teacher and the Registrar. At the end of the year, four foreign teachers are breaking contract and six are leaving after completing their contracts. Two more foreign teachers who have served the school for several years are leaving and one is asking for a one-year leave of absence without pay. Four foreign teachers who are completing their two-year contracts this year are extending.

FABSIT and SEV

FABSIT has given our faculty and staff a great morale boost, first, by finding Richard Curtis to become the new Principal, and second, by the very fine recruiting work William Amidon, Alan McCain, and Richard Curtis have done.

The approval of the application to USAID for a grant to build a new library is eagerly awaited.

SEV has given our LEC, PTA, Alumnae Association, and Koruma Derneği an equally great morale boost in obtaining its tax-free status. These support groups are working closely with each other and are eager to work with the new administration for the development of the school.

Finally, there are many areas including Development and Curriculum which have not received the attention they need and deserve. We hope to have a full faculty and staff in place to work with and help Richard Curtis as he takes up his responsibilities as Principal this summer.

TARSUS AMERICAN SCHOOL

(Özel Tarsus Amerikan Lisesi)

P.K. 6

Tarsus, İçel; Tel. 111 98; Fax 163 47

Founded in 1888

Ten academic and administrative buildings with dormitories, faculty apartments, a cafeteria and kitchen, a student snack bar, a large playing field, three outdoor basketball courts, a tennis court, a library, three science laboratories, an auditorium, a small outdoor amphitheater, a lounge for students, a workroom and lounge for faculty.

	1988-89	1989-90
<u>Students :</u>		
Preparatory	120	114
Middle School	305	298
Lise	<u>323</u>	<u>317</u>
Total	748	729
Day students	698	712
Boarders	50	17
Scholarships	52	72
<u>Faculty :</u>		
Turkish	30	26 (12 part time)
Foreign	25	20

Staff :

Principal : Alan McCain

Turkish First Vice Principal : İmadettin Oygen

Business Manager (Advisor) : Kemal Tarım

Local Executive Council :

Seha Sadıklar, Neval Ersan, İsmet Bakırlı, Akar Burdуроğlu, Tarık Bozbey, Tülin Keretli, Zeki Albulak, Bekir Kaya, Dr. Emin Erkoçak.

Support Groups :

Alumni : Güner Baykal, President

Koruma Derneği : Bekir Kaya, President

Okul Aile Birliği : Ruşen Yüzüak

Academic :

Six hundred twenty-five children have registered at Tarsus to take the entrance exam. In response to an advertisement placed in the newspaper which guarantees scholarship assistance, some fifteen or twenty children who cannot

afford our fees have registered. We anticipate no difficulties with the June 3rd exam, though there are still inquiries about registering for the test. We have applied to the Ministry of Education for a change in our regulations to insist on minimum scores for students wishing to transfer from other schools.

Students have distinguished themselves in a number of areas: TÜBİTAK, lise boys' basketball, orta girls' volleyball. So far seven members of the class of 1990 have been accepted to American Universities. A member of the class of 1992 has been accepted for the Experiment in International Living exchange for next year.

Joint activities with the other Board schools are important to our students; the Arts Festival at Izmir and the Science Fair at Üsküdar were particularly happy events for those of our number who could participate. Likewise the presence of students from Izmir at the Debate Tournament was a major plus for Tarsus.

There are areas of expectation, particularly with regard to the relationships between older and younger students and in student rights and responsibilities, that are continuously being tested and challenged.

Building, Property :

The reconstruction of Friendship Hall was completed slightly behind schedule, but with a number of construction problems. We have added supervisory engineers as consultants on the remaining work on Unity Hall and its extensions. The process is quite different from the construction of Maynard Hall, which was new from the foundation up.

We have purchased, from the Tarsus municipality, almost 4,000 square meters of land adjacent to the back (west) wall. This was made possible by a gift from an alumnus, whose generosity continues to benefit the school in many ways. This is the anticipated site of the physical education building. Another small strip of land belonging to the Public Treasury is in the process of being purchased.

We continue to be very concerned about the policy on student financial aid, and are eager for a reading of the new regulations. One of our very poor students was featured in a newspaper article, and while there was a good deal of

sympathy generated for his particular case, there are others. And there are still far too many who never get to us because they know they can't afford it.

USKÜDAR AMERICAN ACADEMY FOR GIRLS

(Özel Üsküdar Amerikan Kız Lisesi)

81130 Bağlarbaşı, İstanbul; Tel. 333 1057; Fax 333 1818

Founded in 1876

Seven buildings with offices, classrooms, auditorium, science, home economics, computer, typing and language laboratories, gymnasium, infirmary, faculty day room and apartments for those in residence.

	1988-89	1989-90
<u>Students :</u>		
Preparatory	84	108
Middle School	236	237
Lise	224	225
Total	544	570

Day Students	544	570
Boarders	-	-
Scholarships	51	57

<u>Faculty :</u>		
Turkish	20	22
Foreign	21	21

<u>Staff :</u>	
Principal : Mary McA. Smith	
Turkish First Vice Principal : Esin Hoyi	
Foreign Vice Principal : Fay Linder	
Business Manager : John Smith	

<u>Local Executive Committee :</u>	
Alp Bayülken (President), Mary Smith, John Smith, Fay Linder, Füsün Elioğlu, Uran Özsoy, İsmail Cenker, Bülent Savaş, Nilüfer Tükel, Betül Özkülahçı, Cem Ergün, Esin Hoyi.	

<u>Support Groups :</u>	
Alumnae : Betül Özkülahçı	
Yardımlaşma Derneği : Doğudan Bayülgen	
Okul Aile Birliği : Güven Öztaş	

The academic year 1989-1990 represents the closing of an era. After 114 years as a girls' school, Üsküdar will become coeducational. We look backward with pride on the successes of the past, but we look forward with excitement and enthusiasm toward the challenges of the future. No one is naive enough to think we will make this transition without problems, but we have formed a committee of teachers and administrators who are working this semester to plan for the entrance of boys into the school next September. Hopefully we are anticipating many of the potential problem areas and finding adequate solutions. Of course the building program is crucial. We anxiously await a response to our AID application submitted last August.

Summer Building and Renovation

The library will be enlarged to include the present cooking lab. Included in the expansion project for the library will be additional shelving for books, additional study tables and a computer for use by the librarian in keeping account of the books. The library will also be carpeted to reduce the sound levels in the room. This is a project of the Koruma Derneği.

The exterior of Bowker Hall will be renovated this summer by the Alumnae Association. The present rear entrance will be considerably improved and changed and the building will receive a long over-due coat of paint.

Fund Raising

We had a very successful fund raising dinner in the Ball Room of the Sheraton Hotel this spring thanks to the vision and determination of Alp Bayülken with important support and hard work from Nilüfer Tükel and Sema Altan. There were 395 tickets sold and we cleared over 30,000,000.- TL, but perhaps more importantly the people present demonstrated their interest and support of the school.

College Acceptance and Other Study Abroad

Students and parents have become more interested in applying to colleges and universities outside of Turkey. In competing for jobs the students feel they have a better chance if they have a degree from outside of Turkey. Fifteen of our current Lise III students applied and ten of them were accepted in at least one institution. The girls were accepted at the following institutions :

Dartmouth College	Macalester College
Massachusetts Institute of Technology	Indiana University
Brown University	University of Chicago
Wellesley College	Illinois Wesleyan University
Cornell University	Albright College
University of Massachusetts-Boston	Clemson University
University of Massachusetts-Amherst	Ithaca College
Babson College	Lafayette College
Northeastern University	American University of Paris

Five of the girls have received partial scholarships ranging from \$ 2,000 to \$ 20,150. We have two Lise students who have been accepted by the AFS program for 1990-91. Two Lise students have been accepted for a 1-year academic exchange program with Rotary International. One student will be attending a summer program in Art at Interlocken, Michigan.

Curriculum

We will again have a Lise III Edebiyat (literature) section and two Mathematics sections. This year went very smoothly with the Lise IIIs and we believe one factor was the reduced class size, which resulted from having 3 sections.

Next year we will begin German in Orta 2. This is a result of closing the Home Economics program and meeting the request of many of our parents. In Orta I we will have a health and social development course replacing the Home Economics elective. It will be taught by the Science Department.

Student Association

The Student Association reported that all of the organizations worked very successfully this year. The Science Branch started new clubs in ecology, physics, and astronomy. In addition, the Science Festival for the three schools was held at Üsküdar and was very well received.

The Sports Branch had the sports weekend for the three schools, using the gymnasium at Robert College.

This year the executive members of the three schools met in Izmir to talk about leadership development and to set the calendar of activities for this year. One of the good things that came out of that fall meeting was the housing of the students in the homes of the host school. Our families in Istanbul seemed pleased with their guests from Tarsus and Izmir when the students were here for the Sports and Science Festivals.

Anna G. Edmonds, Editor

No. 785

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142, 34432 Sirkeci
Istanbul, Turkey
15 August 1990

Dear Friends,

Uskudar : Coeducation/Renovation

Fifty-four boys and fifty-four girls will enter the preparatory class of Uskudar this fall. This marks the long-awaited change to coeducation for the school.

However, in checking the school's old records, it was found to a number of people's surprise that this change was a renewal to a previous status. Already many years ago a few boys had been enrolled in the school.

The 54 boys and 54 girls -a total of 108 students- represent merely a difference in coeducation in the school's registration policy over last year when 108 girls were enrolled. The agreement with the Ministry of Education is that an equal number of girls and boys will be accepted each year. That is, the scores on the entrance examinations will be recorded separately for boys and for girls, rather than combining the two in one general listing. This is to keep the equality in numbers of the two sexes because boys tend to score better on the exam than girls do. The same policy has been in effect for Izmir School as it has moved into coeducation.

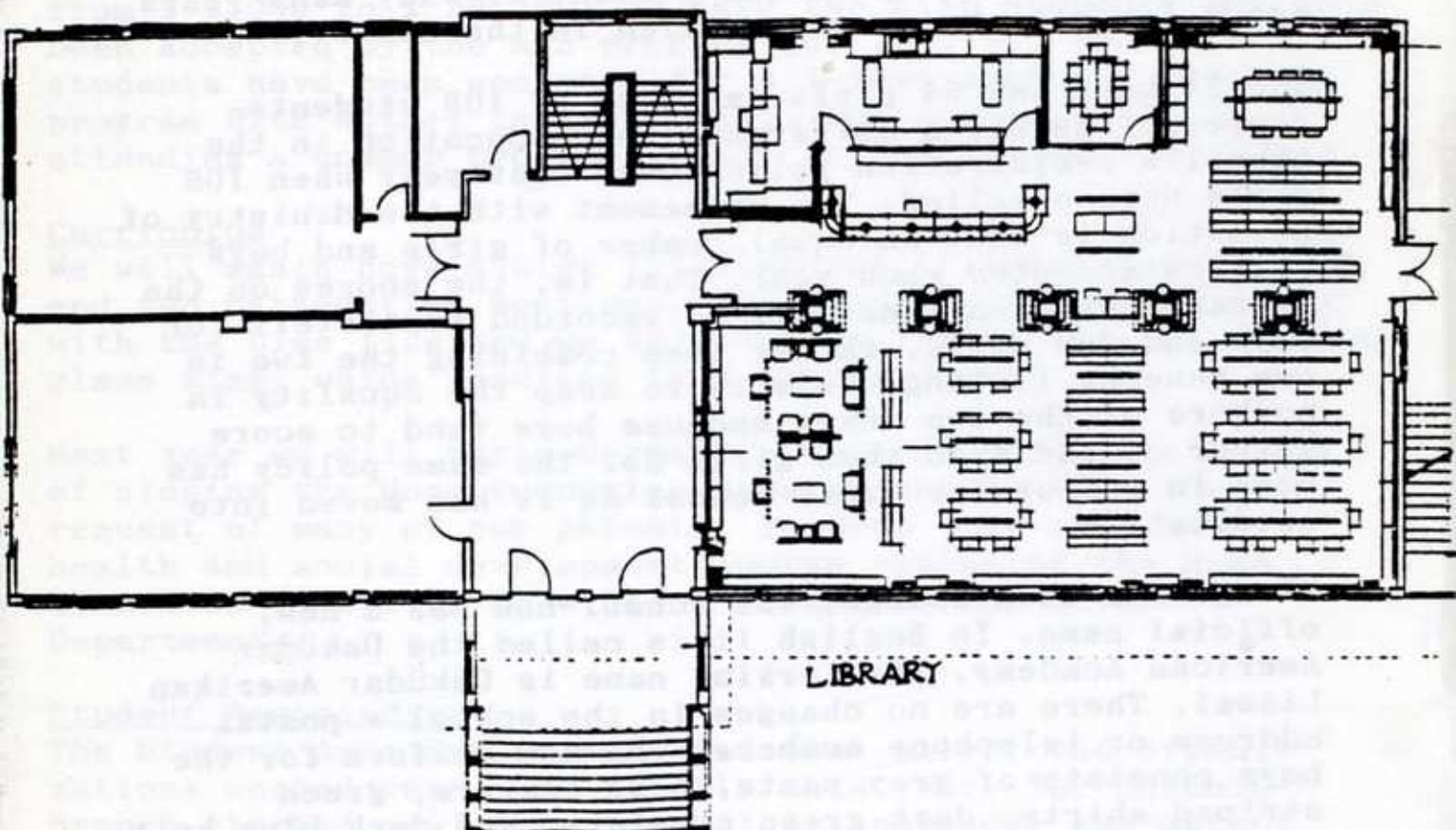
Along with this change, the school now has a new, official name. In English it is called the Uskudar American Academy. Its Turkish name is Uskudar Amerikan Lisesi. There are no changes in the school's postal address or telephone numbers. The new uniform for the boys consists of grey pants, blue blazers, green striped shirts, dark green sweaters, and dark blue knit ties. The girls' uniform stays the same.

In anticipation of the changes needed for the boys in the buildings, several repairs and renovations are in progress during the summer vacation.

Barton Hall has received a new coat of paint on the outside walls. The building has recently been declared a "second-degree" historical site by the Istanbul Antiquities Department: it can be repaired or renovated, modifications can be made inside, but its place on the campus and its outside appearance must be kept exactly as it was. The new paint, a combination of a medium brown earth tone with a lighter trim was paid for out of school funds as part of the general school maintenance program.

More substantial changes are in process for Martin Hall and for Bowker Hall. These are being financed by contributions from the alumnae and from the Koruma Derneği (Parents' Organization).

The Koruma Derneği's contribution of about 75 million TL is going into the expansion of the school library on the first floor of Martin Hall. In recent years the library has occupied the southeast quarter of that floor. Now the library will take up the entire east half of the floor, with the audio visual room (an important part of the library) moving into the northwest room. The former clinic room becomes a life classroom in the change.

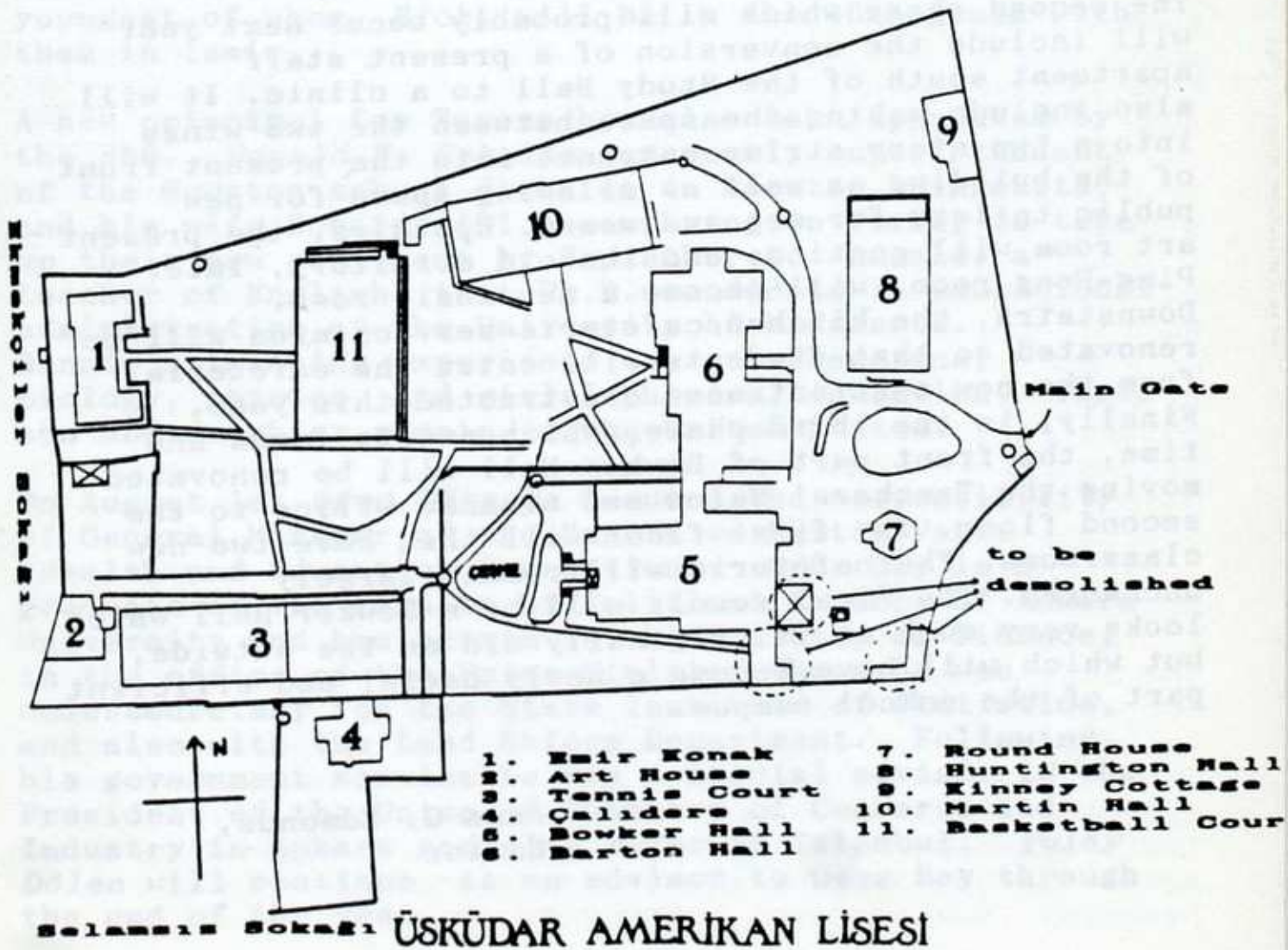


The Koruma Derneği is paying not only for the structural changes necessary in this, it is also adding a new circulation desk and tables, chairs and bookcases to augment the ones still usable from the previous room. From a library that had a crowded capacity for 16,000 books, the new facilities will permit a comfortable expansion to 20,000 books. At the same time the school librarian, Douglas Wallace, is busily engaged in computer indexing all the entries.

The job of removing the books from the shelves at the end of the school year in order for the walls to be torn down was accomplished with remarkable smoothness

and precision by Douglas Wallace and his helpers. Mrs. Smith, the principal, reported that even after the books had all been stacked on the floor of another classroom, Mr. Wallace was able to find without delay a particular reference which she needed. It is hoped that Mr. Wallace will be able to return the books and magazines to their new places with the same dispatch and accuracy in time for the opening of classes Sept. 17.

A more visible change is taking place concerning both the outside and inside appearances of Bowker Hall. This has been made possible in part by a 45 million TL contribution from the Alumnae Association. The entire three-phase plan for the renovation and restoration of the 112 year-old building has been drawn by an Üsküdar graduate, Nedret Butler, whose architectural firm includes her husband, Mark, a fellow graduate of the University of Minnesota and MIT Schools of Architecture



The first phase of the planned renovation and restoration of Bowker Hall, presently in process, includes clearing out the dilapidated sheds and garbage dump to the left of the entrance to the school behind the "Round House." The exterior of Bowker will receive a long over-due paint job including the repair of many badly weathered windows and doors. The former east entrance to the building will be modified to be similar to the west entrance. Facing this new entrance will be a parking area landscaped with trees and shrubs. Inside the building there will be doorways into the old Study Hall which will remain largely unchanged. (It still serves as the room for large classes and university exams.) A new clinic will be constructed left of the new entrance in the second phase next year. The old addition to Bowker Hall to the left of the building is being demolished. This has in recent years been for storage of infrequently used furnishings. This reorients Bowker Hall to face the present entrance oval as a symmetrical whole with a central entrance between its two wings.

The second phase which will probably occur next year will include the conversion of a present staff apartment south of the Study Hall to a clinic. It will also include making the space between the two wings into a two-story atrium entrance into the present front of the building as well as allowing space for new public toilets for men and women. Upstairs, the present art room will continue and the old dormitory, later Ping-Pong room, will become a new music room. Downstairs, the kitchen/cafeteria service area will be renovated so that students will enter the cafeteria from the new east entrance constructed this year. Finally, in the third phase, which awaits funds and time, the front part of Bowker Hall will be renovated moving the Teachers' Salon and Alumnae Office to the second floor. The first floor will then have two new classrooms. The cafeteria will remain largely unchanged. The final result will be a Bowker Hall which looks very much as it originally did on the outside, but which will have become a newly useful and efficient part of the school campus.

Anna G. Edmonds,
Editor

Near East Mission
United Church Board for World Ministries
No. 786 P. O. Box 142, 34432 Sirkeci
Istanbul, Turkey
15 August

1990

Dear Friends,

Richard H. Curtis has been appointed as the new principal of Izmir by the Schools Board of Governors. He took over the position from *Fernie Scovel* in July. In announcing his appointment, *Şima Sunder*, chair of the SBG, detailed his experience in administration in public and private schools in the United States. He comes to Turkey from having been superintendent of schools in Dover-Foxcraft, Maine and is a teacher of English. *Donna Curtis*, his wife, is a teacher of mathematics. The Curtises have three sons, the youngest of whom, *Rich*, will be in the 10th grade with them in Izmir.

A new principal for Tarsus has also been appointed by the SBG. *Ronald H. Schultz*, currently superintendent of the Houston school district in Houston, Minnesota, and his wife *Bonnie* will be arriving in Turkey to take up their new positions by September 1. Ronald, a teacher of English, is a Ph.D. candidate in educational administration at the University of Minnesota. *Bonnie's* teaching experience is in mathematics, biology, physics, and girls' physical education. Their son and daughter remain in the United States.

On August 1st *Oğuz Göktepe* assumed the responsibility of General Manager of the Sağlık ve Eğitim Vakfı (Health and Education Foundation). *Oğuz Bey* is a graduate of the Faculty of Political Science of Ankara University and has served in the Ministry of Finance, in the office of the Prime Ministry where he was undersecretary for the State Institute of Statistics, and also with the Land Reform Department. Following his government service he was a special advisor to the President of the Union of Chambers of Commerce and Industry in Ankara and also later in Istanbul. *Tulay Dölen* will continue as an advisor to *Oğuz Bey* through the end of the year.

The 1990 Mission Meeting took place in Gölcük on Boz Dağ above Üdemiş from June 21 to 23. The business of the meeting turned upon methods to strengthen the work of the Mission in view of the decrease in membership and in financial support from the United Church Board. In her opening remarks, the chair *Fernie Scovel* noted that this meeting was attended by about a fifth of the number of people present when she joined the Mission in 1949. The financial strains were highlighted by the announcement that the family residence in Istanbul known as "the red house" had been sold to a Turkish buyer in part to meet the Near East Mission debts. Other financial belt-tightening was seen in the closing of the Redhouse Press bookstore on the ground floor of the Bible House and the Press moves to become a legal entity separate from the Mission Office.

Of a more inspirational nature, *Dr. Elizabeth Nordbeck*, dean of Andover-Newton Theological Seminary, was the guest speaker at the Mission Meeting, interpreting the positions of the Church in the United States today and helping the Mission clarify its own program priorities. *Alan McCain* led the worship services which worked in the settings of both the Lake of Galilee and the Lake of Gölcük and repeated the hymn "Dear Lord and Father of Mankind."

Carol Garn has been in the United States this summer. Much of her time she spent in her home of Boulder, Colorado. *Fay Linder* is on furlough until the opening of school, dividing her time between Europe and the United States. *Richard, Raymond and Mindy Blakney* have returned to Istanbul from two years away while *Rick* has worked on his D.Min. at Andover-Newton Theological Seminary. *Cerina* remains in the United States only long enough to complete the requirements for her U.S. citizenship.

The list of teachers and foreign staff leaving at the end of the 1989-1990 school year includes the following: from Tarsus, *Drew Cover, Susan Guess, Eddie Hodges, Roger Houser, Linda Keen, Ruth Larsen, Sam Manickam, James Tarwood, Kimbalena Zeineddine*; from Izmir, *Cameron Sabo, Nancy Şengöz, Olive Buchanan, Bruce Clarke, Susanna Berman, Mark Dressler, Penny Dressler, Deelon Hoey, Keith Bell, Pamela McDowell*,

Douglas McLean, Evelyn Sebik, William Bowen, Andrew Fletcher; and from Üsküdar, Miriam Elliott, Ingrid Koch, Robert Edmonds, Kris Edmonds, Kathleen Sampson, Kathleen Farrell, William Murphy, Max Carlson, Natalie Konutgan and Claire Andrews.

As we have come to expect every summer, a number of visitors have come through whom we are acquainted with as previous colleagues and friends. Connie (Shepard) Jolly was in the Middle East as a representative of the American Friends Service Committee in Israel. Patricia (Saylor) Hickman (Üsküdar 1962-64) accompanied Connie; Pat is now professor of art history at the University of Hawaii. Robert and Dorothy Schinske (Bob: Tarsus 1950-53, Izmir 1953-54; Dorothy: Izmir 1951-54) came past the Mission Office in July. William and Anne Wright were here with a tour of the biblical lands in Turkey; Anne is the daughter of Mary and Alford Carleton and grew up in Syria and Lebanon when her parents were members of the Mission (1924-1953). Roxie and Don Barry (Tarsus 1973-76) were here the end of July having been in England on an exchange program with Phillips Academy in Andover for the school year. Lillian Berton (Üsküdar 1973-77, 1980-81) has been visiting friends in Turkey for the past three weeks. Lillian celebrated having received her Associate Degree in Art History from Monterey Peninsula College on June 13. She was honored as the oldest graduate at the college commencement, and was appropriately congratulated by her congressman not only for having completed what she started, but also for showing others what they could accomplish. Andreas Tietze, one-time colleague in the preparation of the Redhouse Turkish-English Dictionary, described his project of identifying the music used by a 16th century Jewish poet from Damascus by comparing it with the first lines of contemporary divan poetry which had been given as cues to the 16th century singers. Since the cues for the Ottoman poetry were written in Hebrew characters, the puzzle of determining what each word was doubly complicated! Another question in scholars' minds concerning this Hebrew poet (who in his time was roundly criticized for his unorthodox behavior) was how he had become acquainted with the divan literature.

A letter from *Wil Verhoefen* (Gaziantep 1971-74) gives news of the program she is involved in enforcing the quality of health education and the medical care for migrants in Holland. Among the publications which this office puts out are two entitled, *Anne-Baba Olacaklar İçin Gebelik İlgili Bilgiler*, *Zwangerschapsboek voor Aanstaande Ouders* and *Doğum kontrolü/Geboortenregeling*.

In the January-February 1990 issue of the *United Church News* is a short item about the 13-member committee that is developing a new UCC hymnal. One of the members on that body is *Margaret Tucker* who taught music and who with her husband *Robert* and their children were in Talas and Tarsus from 1965 to 1969. In a later edition of the same paper Bob brought up the issue of both the peaceful meaning and the political connotations of the greeting, *shalom*.

William and Anna Edmonds were recognized at the Üsküdar graduation in June for their years of varied service to the school. Anna was the main commencement speaker at the event.

The *Cumhuriyet Kitap* magazine for the first week of August carries on its center pages an illustrated article about *Kırmızıfare*, the Redhouse Press magazine for children. In an interview *Fatih Erdoğan*, the editor of the magazine, makes the point that this is a literary magazine for children. "Before all else, literature carries the understanding of the world," he says.

Tourists interested in the archeological sites of Turkey are encouraged to visit the museum in Antalya which has a particularly rich collection of items from the surrounding area. This year excavations are being carried out in that region in Demre, Kaş, Finike, and Kumluca, in Phaselis, Aspendos, Olimpos, Perge, Letoon, Semahöyük, Patara, Termasos, Karain, and Side, among many others.

Anna G. Edmonds,
editor

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142, 34432 Sirkeci
Istanbul, Turkey
5 December 1990

No. 787

Dear Friends,

The Armenian Patriarch and the Patriarchate

On October 13, 1990 His Beatitude Karekin II (Kazancıyan) was enthroned as the 83rd Archbishop and Armenian Patriarch of Istanbul and All Turkey. The solemn, traditional service took place in the Cathedral of the Holy Mother of God in Kumkapı in Istanbul. Having received the ancient patriarchal staff of his predecessors from Bishop Shahan Sivajian, His Beatitude Karekin II pledged himself to "walk guided by the Spirit."

His Eminence Archbishop Kiud of Paris was present at the ceremony, representing His Holiness Catholicos Vazgen I of Etchmiadzin, and he addressed the congregation pointing to the significance of the occasion. His Eminence Metropolitan Bartholomew of Chalcedon spoke on behalf of His All Holiness the Ecumenical Patriarch Dimitrios I and reminded the people of the Joint Commission of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches which had just completed its meeting in September in Switzerland and had approved a statement recommending that the churches transcend their theological differences of the centuries. His Excellency Bishop Ablondi of Livorno was the third speaker, representing His Holiness Pope John Paul II.

Most prominent were two bishops from the Coptic Orthodox community of Egypt which is held in communion with the Armenian church. They were present for the laying on of hands as His Beatitude Karekin II was enthroned on the patriarchal see.

In addition to the above and to the bishops and deacons of the Armenian church of Istanbul and All Turkey, there were a number of others participating in the service, reflecting the importance and respect which church groups around the world attach to the position and the person. These groups included representatives from the Jerusalem Armenian Patriarchate, the Syrian Orthodox Patriarchate, the Finnish Orthodox Church, the Archbishop of Canterbury, the

Evangelical Church in Germany, the Armenian Catholic Church in Turkey, the Conference of German Catholic Bishops, and the Istanbul Protestant community.

His Beatitude Karekin II was born in Istanbul on May 18, 1927. He attended high school at the Patriarchal Academy in Jerusalem and then went on to graduate from the Patriarchal Seminary (also in Jerusalem) in 1949. From then until 1951 he worked in Jerusalem as a deacon and then as an ordained priest in the chancery of the Jerusalem Armenian Patriarchate.

He was transferred to the Istanbul Patriarchate and was here until 1957 teaching religion, Christian education and Armenian literature in two parish high schools. (His specialities are Armenian church history and Armenian literature. These interests are reflected in the articles which he has contributed to various patriarchal journals, and in his weekly sermons.) In 1957 he became the first director of the Holy Cross Armenian high school and seminary in Üsküdar. This was the first Armenian seminary to be opened in Turkey since World War I.

Military service in the Turkish army interrupted his career in education, and following that he was appointed pastor of the Armenian Church of St. Mary in Washington DC in 1959. This position he held until 1966.

Ordained a bishop that year by His Holiness Catholicos Vazgen I of Etchmiadzin, he was appointed the patriarchal delegate for the Far East and Archbishop of Australia. Thus he was resident in Sydney, Australia for 15 years until 1981.

In March of 1981 he was elected by the Brotherhood of St. James in Jerusalem to be the Armenian Sacristan of the Holy Places of Jerusalem and Bethlehem. (This responsibility has been shared with the Roman Catholics -- Franciscans-- and the Greek Orthodox communities since the 15th century; it is a life tenure.)

His Beatitude Karekin II resigned his position as Armenian Sacristan of the Holy Places on September 5, 1990 when he was elected by the National Association of Turkish Armenians to become the Archbishop and Patriarch of Istanbul and All

Turkey. (Note that the governing of the church -- and in this the election of the patriarch -- is shared among the people, the priests, and the deacons.)

His Beatitude Karekin II is the successor to His Beatitude Shnork (Kalustyan) who, like him was born in Turkey (in Yozgat), and like him received much of his education in Jerusalem (with the encouragement and sponsorship of members of the American Board and the Near East Relief). Having also spent some time as a pastor of churches in the United States, and having also been Sacristan of the Holy Places, he was elected 82nd Patriarch of Istanbul and All Turkey in 1961, the position which he held until his death in Etchmiadzin on March 7, 1990. During his pastorate in London (1945-48) he was the Armenian delegate to the conference in Amsterdam in which the charter for the World Council of Churches was signed. (The Armenian church has been a full member of the WCC since its inception; the Patriarchates of Etchmiadzin, Jerusalem and Istanbul are represented with one member; the Patriarchate of Cilicia has a second representative on the Council.) His residence in Jerusalem which began in 1956 was terminated by King Hussein of Jordan because of a disagreement over the election of a new patriarch, and he was expelled from the country in June 1961. Four months later he himself became the Patriarch in Turkey.

The Armenian church claims to have been the first state church in Christendom. The "first illuminators" of the Armenian people were the apostles Saint Thaddeus and Saint Bartholomew, according to tradition. The "second illuminator," Saint Gregory Perthev, inspired the masses to convert, and established the first official acceptance of Christianity. (It is from him that the church is sometimes called "Gregorian.") The date of this was 301, twelve years before Constantine's conversion and the Edict of Milan, twenty-four years before the First Ecumenical Council in Nicaea, and seventy-nine years before Theodosius the Great proclaimed Christianity to be the required faith and the state religion of the Roman Empire.

Education in the Armenian community and the spread of Christianity were greatly influenced by Saint Mesrob Mashtots who invented the Armenian alphabet in 401 and thereby enabled the Scriptures to be translated into Armenian.

Up through the Third Ecumenical Council in Ephesus in 431 the Eastern and Western churches were united in organization and in doctrine. The Armenian (apostolic) church representatives did not attend the Fourth Ecumenical Council (451) in Chalcedon. Later in 506 at the Synod of Dvin its bishops repudiated the decisions of that Council, particularly those which had to do with the nature of Christ. (Their emphasis on the one nature of Christ has caused this church to be known as "monophysite.") The church's separate identity dates from this time. (See Dear Friends No. 686.)

At present the Armenian church government is organized under four sees, of which the Patriarchate and Catholicate of All Armenia in Etchmiadzin is the supreme head. The others are the Catholicate of the Eminent House of Cilicia (whose catholikos is located in Beirut), the Armenian Patriarchate of Jerusalem, and the Armenian Patriarchate of Istanbul.

The Patriarchate of Istanbul and All Turkey oversees forty-three churches, five chapels and fifteen ecclesiastical communities. There is one Armenian hospital, three clinics, two orphanages, four junior and four senior high schools. There are also a summer camp, eleven cultural societies, two sports clubs, one dance ensemble, two daily newspapers and two periodicals. The Armenian population of Istanbul is estimated to be about 40,000 people; of all Turkey the number increases to about 50,000 people.

The first action of His Beatitude Karekin II was to establish a new ecumenical office, underlining his desire to work towards church unity. Thus the Vicariate for Ecumenical Affairs takes its place along with the Vicariate for Local Armenian Affairs and the Patriarchal Chancery.

In his address on October 13, His Beatitude Karekin II said, "...let us hold to the deep conviction that this divine covenant of salvation can be realized through the dedication of faithful people, because it is man himself who is the instrument of God's plans, the co-worker of His will."

Anna G. Edmonds, editor

We wish to thank Bishop Mesrob Mutafyan for his help in supplying much of the material for this article.

Near East Mission
United Church Board for World Ministries
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No. 788

Dear Friends,

Since the last issue of this news sheet, Fay Linder, Carol Garn and Cerina Blakney have returned from their home assignments in the United States. Among the people also welcomed in the Mission family this fall, Betty Avery comes as a friend familiar to a number of us. From 1949 to 1954 she and her family were in Tarsus; in 1955 they moved to Istanbul where Betty became active in a number of social service projects until her retirement in 1986. Betty has come back for a few months as a volunteer in the library of the Üsküdar school.

The Rev. Lewis R. Scudder, III, his wife Nancy, and their daughter Beth have come to Istanbul with the background of a number of years in the Arab world. Lew Scudder was called to become the pastor of the Union Church in September. His previous experience includes work as associate director of the University Christian Center in Beirut, Lebanon, and as pastor of the National Evangelical Churches in Kuwait and Bahrain. He was also liaison officer in the Arab Gulf for the Middle East Council of Churches. Nancy's training is as a teacher of English as a secondary language. Beth is presently in 9th grade at the Istanbul International Community School. (She was elected student body treasurer.)

The new people for the three schools include the following: for Izmir Susan Armitage, Carolyn and Jim Boyd, Wanda Carpenter, Charles Ellery, Gwendolyn Kadrnka, Deborah Marehitiello, Kevin and Tara Myers, Beth Robinson, Victoria Rohrbach, Mary Ann and Noah Rothering, Eleanor Weekes, and Bruce Wilson. The new school principal, Richard Curtis, and his wife Donna arrived in July. For Tarsus, in addition to the new principal, Ronald Schultz, and his wife Bonnie, the new staff are Amy Callahan, Patricia Dougherty, Wanda Jo Etheridge, Michael Harris, David Lamb, John Scott Leight, Anna Noble, Lori Jean Runkle, Annaliese E. Sullivan, Francis Van Der Hoeven, William Weightman, Jr. and Catherine L. Zunigha. At Üsküdar, the new faculty are Catherine Begley, Sandra Çorbacıoğlu, Jeffrey Donaldson, Margaret Gürce,

Matthew Lawrence Keeley, Janet Kinsella, Linda Köseoglu, Jane O'Connell, Gabrielle Okyay, Francis Peter Panych, Donna Pitetti, and Dawn Seddon.

A number of friends have visited the Mission recently: Ed and Ruth Dudley (Izmir 1985-87) were here in the spring, as were Chel Kesselheim (Tarsus 1952-57; Üsküdar 1982-84), the Drs. Henry and Nancy Lennstrom (Üsküdar 1986-88), and Mary Lou Johnson (Talas 1956-61). John and Dorothy Maynard were in Tarsus in August visiting the school which his brother Richard was principal of from 1949 to 1964. The Rev. Robert and Margaret Tucker (Talas/Tarsus 1965/69) also visited Tarsus in September. The Rev. Myles Walburn, treasurer of the United Church Board for World Ministries, came for six days (Oct. 21 to 17) to discuss Mission finances. Mary Lou Winkler (Talas 1959-64) was feted by her students and members of the Book Club at The Club in September. Another Talasli, Edgar Sather (Talas 1948-51) was welcomed at a variety of class reunions during his visit (Nov. 7-12). Dr. Jack and Judy Brown (Gaziantep 1958-62, 1970-71) have been seeing friends in Istanbul and Gaziantep the last week of November. Geoffrey Tansey has been in Konya this fall working on a FAO-UN development program for livestock and their feed. We congratulate Kathy Tansey (Izmir 1978-81) on receiving her Royal Society of Arts TEFL certificate.

The Mission family has lost six good friends in the last few months. Hettie S. Kreider died on April 26, 1990 in Wooster, Ohio, age 92. Hettie Kreider and her husband Herman (who predeceased her in 1967) came to the Mission field in 1926. She worked for a while at the Admiral Bristol Hospital in Istanbul. At the outbreak of the Second World War in 1940 they resigned from the Mission and returned to the United States. She was back for a short period after the war, but she was not a member of the Mission at that time, and she and Herman were divorced when she left. Her four children, Maynard, Lorrin, Loretta and Irma were present at her memorial service in Wooster on April 29.

Mabel W. (Bobbi) Webster died in Claremont, CA on June 6 at the age of 88. An Oberlin graduate, Bobbi was skilled in teaching the deaf. She and her husband Donald taught at the Üsküdar school during the years 1961 to 1965.

Homer Kalças, a former teacher at the Men's Dersanesi (YMCA) in Istanbul died on June 22. For the last twenty years or so he and his wife Evelyn Lyle Kalças have been living in retirement in Izmir. (Evelyn has recently had a number of articles on points of touristic interest published in the Turkish Daily News.)

The Rev. Dr. Perry Dickinson Avery died in Claremont CA on September 6, aged 86. Perry got his AB degree from Pomona College and his BD from Chicago Theological Seminary. In the early 1930s he was a teacher of English and Journalism at International College in Izmir. He was awarded a DD (honoris causis) by Chicago Theological Seminary in 1948. From 1966 to 1970 he and his wife Mary were in Istanbul while Perry was the minister of the Union Church. His contribution to the welfare of people caught in illegal drug-related problems in Turkey during those years was recognized in a citation from the US government. Mary predeceased Perry on March 28 of this year. (Their daughter Marylin Haley was a teacher at Üsküdar from 1958 to 1961.)

Everett C. Blake died on October 25 in Richmond, Indiana. Jack, as he was known, was born in 1901. He got his BS from the University of California, his BD from Pacific School of Religion, and his MS from Columbia University. In 1928 he and his wife, Lynda (Goodsell) became career missionaries in Turkey where they served until their retirement in 1971. They were located at the Erenköy Boys' School, at the Merzifon School, at the Talas School for Boys, and -- for the longest period -- at the Izmir American Collegiate Institute. Jack and Lynda were effective both professionally and informally in education and in social service. Jack's sermons and guided tours of religious places in Turkey were the inspiration for Biblical Sites in Turkey which he co-authored (now in its 5th printing).

Roland Verniers has died very suddenly in Belgium. The husband of Lilie Sargent-Verniers (Development Foundation of Turkey 1981-87), he was with the Ford tractor company in Kayseri when they were married in 1986.

In all these losses we also feel ourselves diminished, and express our sympathy to their families and friends.

The new Friendship-Unity complex opened in Tarsus in time for the beginning of classes in September.

Alan McCain, formerly principal of the Tarsus school, has been elected General Coordinator for the Schools Board of Governors. "Mick's" new work began officially on September 1; this means that he travels a lot to Izmir and Üsküdar while maintaining his home with his family in Tarsus, dividing his time among the schools. (Their daughter Betsy has been with them this fall; she expects to be here until after the New Year.)

Also visiting in Tarsus this fall have been Armen, Helene, and Christof Meyer and his family.

The construction of the new gymnasium, which is being built by the Hacı Ömer Sabancı Foundation for the Üsküdar school, will be celebrated at the ceremony in which the foundation will be laid on December 9.

The Revs. Mark and Lois Ann Atkinson completed their work at the Union Church of Istanbul (1986-90) and returned to a new church in the United States with their children Benjamin and Rebecca the middle of June.

The annual Social Service seminar for the students of the Board schools was held in Üsküdar over the week-end of December 2 and 3. A month before (November 9-11) the annual Board schools' sports festival was observed in Tarsus. These events are rotated among the schools, with each one hosting two events each year. The other occasions on which there has come to be an annual sharing among the school student bodies and faculties are the drama, the debate, the science, the folklore, and the student council activities.

During a severe electrical storm in Istanbul in the early morning of November 29 lightning struck the southeast minaret of the Sultan Ahmet mosque causing a fire destroying the wooden cap of the minaret. It is thought that the accident occurred because someone forgot to connect the lightning rod while workmen have been repairing the building.

Anna G. Edmonds, editor