

Near East Mission
United Church Board
for World Ministries
Posta Kutusu 142
34432 Sirkeci
Istanbul, Turkey
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No. 760

Dear Friends,

DEVELOPMENT FOUNDATION OF TURKEY -1987

I. OBJECTIVES & OVERVIEW OF PROGRAMS

The Development Foundation of Turkey (Türkiye Kalkınma Vakfı) - DFT/TKV - was incorporated in 1969 under Turkish law as a private development organization. DFT develops and manages a wide range of agricultural, social and development projects in rural areas of Turkey.

The total DFT program is now working in seventeen regions, directly serving 7,900 families in 437 villages. In addition, the programs are providing indirect benefits to a larger number of families in many other villages and regions through interactions and through DFT's advocacy work.

Yet each and every program is very down-to-earth and works at the individual and family level, and aims at developing informal and/or formal community based local organizations for sustained growth. Major activities include :

1. Community organization,
2. Women's programs
3. Construction of communal facilities in rural areas,
4. Livestock development through introduction of fodder crops, animal health services, and cross-breeding for genetic improvements,

5. Milk collection, milk processing, and cheese production as a supplement to livestock improvement,
6. Small scale agricultural projects (cereal cultivation, vegetables, fruits, vineyards, sericulture, biogas units, and so on),
7. Beekeeping,
8. Poultry.

These diverse projects have a common framework:

- Participation of the target group (beneficiaries) in the planning and implementation of the activities.
- Establishment of local organizations,
- Training, extension, and technical and management assistance,
- Supply of inputs (credits and/or commodities).

Two programs started by DFT (poultry and beekeeping) have now become programs on a national scale. Furthermore, these two programs have started in a modest but significant way sharing DFT's experience and know-how with several other developing countries in Africa and Asia. A third activity, dairy improvement and milk processing, also has the growth potential for developing into a national scale.

Supervised agricultural credit for small farmers and for local/regional organizations set up by farmers is an important component. DFT also developed a model for a mechanism of providing interim or permanent equity participation in financing of farmers' organizations and companies.

The focus in all these programs is on the small farmer or the landless villager. For example, the livestock component worked in 1986 with 2550

families who all together had 4520 cows, less than two heads per family. They collected and processed close to 3000 tons of milk during the year, about 1.2 tons per family per year. As another example, the beekeeping component enables DFT to work with large numbers of very small and landless villagers throughout Turkey.

Many of the projects are located in southeastern Turkey. This section is one of the least developed regions in the Middle East. Annual income is less than US\$ 600 per family of 9.2 members. In this region one out of three babies die before the age of one. Most rural households have, prior to DFT's intervention, a subsistence living based on primitive agriculture and animal husbandry, relying on "dry" natural rainfall conditions. Yet the annual rainfall is less than 60 cm.

Even under such conditions, DFT has been able to transform large numbers of subsistence farmers into shareholders in local agrobusiness industries.

DFT now has a rich reservoir of experience, active programs throughout central and eastern Turkey, and a core of motivated and able staff in its headquarters and field offices. These three elements (experience, ongoing programs, and staff) together with the Turkish Government's confidence and support of DFT, are important assets and prerequisites for expanding DFT's approach to rural development.

At the same time, at the macro-national level, the Government of Turkey is investing considerable sums of foreign and its own capital for improving the nation's system of generating, transferring, and utilizing agricultural knowledge and is also investing in various irrigation systems. DFT

believes that the net result of both sets of activities will be rapid technology-propelled agricultural development in which resource-rich farmers will sharply increase their efficiency, thus raising total agricultural output which in the medium and long-term will lower the unit farm-gate prices for agricultural produce.

Even with lower unit prices, the total income of the resource-rich farmers will increase due to sharp increases in their volumes of production. Meanwhile, resource-poor farmers, unable to participate in the new "system" will have sharply reduced incomes having the same volume of output sold at lower unit prices.

That is, the Government sponsored improved (conventional) extension and irrigation will increase total agricultural output, will increase the incomes of larger farmers; but at the same time it will also accelerate the process of marginalization for the small and resource-poor farmer, who eventually will be squeezed out of the agricultural production system, joining the swelling ranks of urban ghettos.

DFT aims to make an intervention for and on behalf of the resource-poor subsistence farmer. It works with the farmer, so that he is not marginalized and is not pushed out of improved production process.

DFT believes that the villager is aspiring to improve life in the village itself, opening up both economic and social opportunities there. DFT recognizes, however, that for many of the rural poor the risks are too great to attempt a change. The range of their experience, deep but in a

confined environment, does not extend to a knowledge of possible alternatives and the way to achieve them.

A crucial part of DFT's purpose is to enable villagers to improve their own lives through their own efforts, and to promote changes at all levels in the structures which have led to inequality between the urban and rural sectors.

For this change to occur, DFT believes that villagers must participate in shaping their own environment and their society. DFT feels that the most appropriate way to develop this kind of participation is through improving agricultural productivity and developing human resources. More productivity means that people earn a higher income and have increased self-respect because of their improved skills and greater ability to provide for their families. As they are exposed to new ways of thinking, they can see the benefits of cooperative action, and gain an increased awareness of their ability to change their environment.

II. RAISON D'ETRE

Poverty, urban-rural inequality, the failure of industrially-gearred development to reach the rural poor, and the difficulty rural people have in making their voices heard all underlie the Foundation's raison d'etre and impetus.

The Foundation starts by working with individual farmers, leading gradually to the formation of local associations which can take over the management of each project. The Foundation has emphasized increasing production as an essential

prerequisite to any change in traditional economic patterns. Only by being able to undertake successful economic ventures -- supported by the provision of all necessary supplies and services (including loans and training) -- can the farmers escape the grip of the traditionally rigid patterns. Furthermore, the Foundation works with the poorest members of the community -- with those in fact who are often missed by the usual development process.

In capsule form, these are some of the highlights of the programs the Foundation initiated. The Foundation experimented, took risks where others would not, and was not embarrassed by its errors because it learned from such mistakes. Most crucial, the Foundation was able to translate its specific field experience into general policy approaches. Though much remains to be done, a great deal of ground has been covered indeed.

III. ORGANIZATION & MANAGEMENT

The Development Foundation of Turkey (DFT) is governed by a five member Board of Trustees elected by the charter membership. Prof. Necmi Sönmez is the Chairman and Altan Ünver is the Secretary General.

The headquarters office in Ankara has the administrative units and several directorates for development and coordination of different programs, for example the Village Level Program (VLW) and the sectorial programs like the poultry and the beekeeping.

Headquarters staff is about one hundred, two-thirds of whom are professionals in different fields of expertise.

The field offices are managed by regional directors and project supervisors. Over one thousand people work in the seventeen regions.

Program development work and basic community organization, training, and extension activities and small scale agricultural inputs are funded through the VLW Directorate.

Many VLW activities eventually take off into small scale community based agro-business activities -- dairy farmers collecting and processing milk, rug weavers producing and marketing carpets, and so on.

Under a separate budget category, the Revolving Fund which DFT established in 1973 as a non-profit business entity provides the seed capital for organizing small scale agro-business activities for provision of inputs and for processing and marketing agricultural produce (under the brand name of Köy-Tür).

Another financial mechanism through the Holding AS which DFT established in 1985 provides the interim or ongoing equity participation in farmers' companies for larger scale rural agro-business activities, for example feed production, poultry processing, milk processing, and so on.

Over the years DFT's programs have been financed through :

- The Turkish Government's budgetary allocations,
- Contributions from private institutions and individuals in Turkey, Europe, and the United States,

- Grants from the Governments of Switzerland, the Netherlands, the United Kingdom, and the Federal Republic of Germany,
- Loan financing from the Agricultural Bank of Turkey, FMO and EDCS in the Netherlands, and the World Bank,
- Income from consultancy work done under contract.

The American Board has contributed to DFT's work every year since DFT's incorporation.

IV. PROGRAMS & ACTIVITIES

1. Community Organization

These activities include :

- Community health and sanitation,
- Educational films,
- Meetings for discussing problems, for planning projects, for establishing village committees and for contacting local government agencies.

2. Communal Facilities

Another important component of DFT's work is assistance to rural communities in constructing communal facilities such as drinking and small irrigation water systems, toilets, schools, village common rooms, laundry-bath houses, and so on.

3. Women's Programs

3.1. Service Activities

Several specific activities are aimed at women:

- Literacy courses,
- Mother and child care and family planning,
- Home economics, food preservation and preparation, canning, and sewing courses,
- Community health and services.

3.2. Vocational : Rug Weaving Training

Improvements in rug and kilim weaving in rural communities have been an important activity from the very beginning of DFT's village level work.

- The Diyarbakır, Lije, and Van components are focusing on training young women and girls.
- The Kayseri component of the rug weaving program does not include formal training, because the area has a long and active tradition of weaving. The focus in Kayseri is on assisting individual families in their homes through provision of looms, wool, and marketing services in order to realize higher returns for the labor of the weavers by freeing them from the grip of the traditional middlemen.

4. Livestock Improvement

Livestock improvement (dairy cattle and sheep) is a major focus and covers :

- Introduction of fodder crops,
- Cross-breeding for genetic improvements,
- Combatting animal diseases,
- Improved feeding of pregnant cows and of cross-bred calves,
- Removal of indigenous bulls from the local herds in order to ensure mating with better quality bulls,

- Construction of troughs and paddoces and upgrading of animal shelters.

Introduction of fodder crops for improved feeding of cows and sheep in all five regions has been an important first step in the livestock program.

5. Milk Collection and Cheese Production

Organizing farmers for milk collection and milk processing for cheese production are significant complementary activities to support the livestock improvement program, and provide a crucial tangible vehicle for improving the incomes of the farmers.

Kayseri

The Kayseri component will continue with the sheep milk and will aim at reaching its previous target of collecting and processing one thousand tons of sheep milk per season with the participation of about 1,250 families. In addition, it is continuing the efforts started in 1985 for organizing the dairy cattle farmers for collection and processing of cow's milk. The project aims at collecting up to 1,500 tons of cow's milk through the participation of about 600 families by the end of 1987.

Diyarbakır

The project organized close to 500 sheep farmers in the area and processed about 700 tons of sheep milk in 1987 (up from 400 tons in 1985 and 550 tons in 1986) at the plant in the Diyarbakır farm.

Van

In Van, the project will continue working with 252 families in eleven villages. No major increase is envisioned due to the limited capacity of the existing equipment for cheese production. The project will process about 150 tons of sheep's milk during the lactation period.

Bingöl, Mardin, and Other Regions

Bingöl and Mardin have large populations of sheep. Organizing sheep farmers for milk collection and processing has a significant potential for increasing their incomes. It will also enable undertaking basic supplementary activities aimed at general improvements in sheep.

6. Small Scale Agricultural Projects

6.1. Cereal Cultivation

Improvement of cereal cultivation (mainly wheat and barley) under "dry" natural rainfall conditions is another important activity in the Kayseri, Diyarbakır, Lije, and Van regions. The farmers' yields doubled in many locations through better seeds, weed control, and some minimal use of fertilizers.

6.2. Fruits, Vegetables, and Others

Projects aimed at improvements in the cultivation of vegetables fruits, grapes, and tobacco worked with close to two thousand families in five regions (Çubuk, Kayseri, Diyarbakır, Lije, Van) during 1986:

After introducing "hot beds" for growing vegetable seedlings (farmers built 152 of these in 26 villages during the previous year), the 1986 activities focused on "diffusion" by training and extension and by distribution of improved varieties of vegetable seeds (thirty-six kilos). A parallel activity distributed and planted about 6700 fruit saplings in 1986 (in addition to the fourteen thousand distributed earlier).

Clearing stones from fields which otherwise cannot be used for agriculture is a small but significant activity with intense community participation in three villages in the Diyarbakır area. Eighty-six families cleared 2100 decares during the 1982-86 period. Another 6 villages are clearing about 1500 decares in 1987.

6.3. Sericulture

This project is working in a remote area where arable land is very limited. It started with mulberries and distributed about 61,000 saplings to all households (about 550 families) in three Lije villages during the 1980-87 period (five-thousand of these in 1987). When the trees started producing leaves, the project began distributing silkworm starter eggs to the same families. Initially the project's field staff brought in the eggs from the Bursa area for distribution to the participants. Since then, the village committees have been in charge of the procurement and distribution.

6.4. Family Based Egg Production

In 1986 DFT introduced village level, family based small scale egg production poultry flocks (about 100 to 200 layers per family) among the villagers in the Lije region around the Seren area. At the present about 100 families are participating.

The project used the small center in Seren for raising the pullets (from day-old to about fifteen weeks) for distribution to the participating families. The families receive the pullets and feed as supply credits from the Revolving Fund of the project, and repay over a six month period after their flock start laying eggs. Marketing of the eggs is organized again through the project's Revolving Fund.

The project involved no major physical investments on the part of the families as they used existing shelters with some renovation.

6.5. Experimental Work

Many activities which later became ongoing projects started as 'experimental work' initially. With a small number of pioneer farmers, DFT field staff explored the following activities during 1986:

- Investigation of local kilim motifs in Kayseri
- Tree planting, beekeeping, and intensive feeding of sheep in Van,
- Planting of corn for silage and kernels in Diyarbakır,
- Planting of high yield vegetable and wheat seed in Çubuk,

Some planned experiments and surveys for 1987 include :

- Fresh water fish raising in Kayseri and Van,
- Erosion control and tree planting in Lije and Van,
- Studies of the relation between concentrated feeding of cows and milk yield in Diyarbakır and Van,
- Feeding of crossbred calves to be used as stud bulls in Diyarbakır,
- Rehabilitation of traditional shal-shapik weaving in Mardin,
- Trials for improving natural pastures in Bingöl and Kayseri,

Additional work with introduction of biogas units for family use (started as an experimental activity four years ago) continued in 1986. The project developed several new designs and built twelve new units in Çubuk, two in Tarsus, and one in Bolu villages. Two more units will be added to Çubuk in 1987.

7. Beekeeping

One crucial highlight of DFT's beekeeping program during 1987 was the six-week international beekeeping course given at Kazan for 14 participants from 12 neighboring African and Middle Eastern countries -- an important step in DFT's outreach. The Turkish Government and FAO provided the funding.

Within Turkey DFT regards beekeeping as an activity which has a unique potential for working with many of very small farmers and landless villagers throughout Turkey. The program :

- Provides training and extension services,
- Processes loans to beekeepers through the Agricultural Bank,
- Produces critical inputs like queen bees, swarms, hives, and comb foundations,
- Provides marketing assistance to beekeepers and performs honey quality control tests,
- Sponsors research in instrumental insemination of queen bees, pollen identification, and bee diseases
- Conducts the national campaign against Varroa, a parasite which is lethal for bee colonies.

The program distributed over twelve million doses of medication against Varroa to about ten thousand beekeepers each year during the 1983-85 period. In 1986 an additional 2.5 million doses were distributed and the campaign continued with inclusion of other bee diseases as well. A vast majority of the bee colonies in Turkey, most of them owned by small beekeepers, would have been destroyed by Varroa (as happened in many other countries) if DFT had not intervened.

Production of queen bees continued in several regions, and 26,000 queen bees and 7500 starter colonies were distributed to beekeepers.

Queen bee breed and strain selection (purification) efforts continued with 80 stock colonies selected in previous years. 1500 improved strain queen bees were produced and placed in the stock (breeder) colonies.

A series of seven television programs, each ten minutes long, on different aspects of beekeeping were prepared by DFT and broadcast on the national TV network during 1987.

The project's bimonthly Technical Beekeeping Journal (which started publication in 1985) reached a circulation of 5,300 paid subscribers.

8. Poultry

The poultry program which started with five individual farmers in the Tarsus area during the early seventies is now working with close to 1200 farmers in twelve regions. In 1986, the poultry farmers as a group raised close to 15 million broilers -- about one out of every six broilers produced in the country.

The poultry program is directed to small farmers. It is completely integrated and covers all aspects of broiler production -- from breeding to marketing. At the same time, the investment model enables effective participation of the broiler producers as equal shareholders in regional poultry companies and provides a mechanism for profit sharing.

- Each region starts with about 20 farmers and their number increases to about 100 over four years.
- Each farmer receives a loan from the Agricultural Bank through DFT to build his poultry house. The family owns the poultry house (capacity 4,000 broilers or 1,500 parent stock per cycle.)
- At the same time farmers in each region establish a local poultry company with DFT's assistance. Each farmer owns an equal number of shares. (The number of farmers' companies was 16 at the end of 1986.)
- The farmers receive the production inputs (day-old chicks, feed, medication) and extension

services from their company. The growers deliver their live broilers (or the hatchery eggs) to their company's processing plant (or to the hatchery). The company's accounting office also keeps the books of the individual farmers, and handles the farmers' loan repayments to the Agricultural Bank through deductions on payments due to the farmers on the deliveries.

- Initially, with only 20 farmers as members, the company sets up a simple manual poultry processing plant. It buys the day-old chicks from Tarsus, and the feed from various suppliers on the market.
- When the number of farmers is over 50, then each company applies to the Agricultural Bank for a loan to establish a proper processing plant. The loan also enables the establishment of a feed plant and a hatchery.

Loan financing for the farmers and for the farmers' companies is arranged by DFT and comes from the Turkish Agriculture Bank and from the World Bank.

9. Field Surveys

Teams of field and Ankara staff are systematically carrying out village-level and household-level surveys both in the existing regions and also in the neighboring regions. These surveys have two objectives.

- Collecting data for evaluating the ongoing projects both in terms of physical parameters (inputs, yields, and so on) and in terms of the villagers' perceptions of the projects.
- Collecting and updating basic baseline data on the social and economic conditions in the existing regions and in new locations which will join the activities.

10. Regional Coverage

The 1987 programs are working in the following regions :

- | | | |
|-----------|---------------|---------------|
| 1. Çubuk | 6. Ankara | 12. Eskişehir |
| 2. Van | 7. Kayseri | 13. Erzurum |
| 3. Lije | 8. Diyarbakır | 14. Elazığ |
| 4. Bingöl | 9. Akşehir | 15. Samsun |
| 5. Mardin | 10. Tarsus | 16. Yozgat |
| | 11. Bolu | 17. Erzincan |

The beekeeping improvement program has its outreach not only in these regions but throughout most of Turkey.

V. SUMMARY & OUTLOOK

The programs for 1987 aim at strengthening and consolidating the ongoing activities and projects rather than introducing major new topics in accordance with the policy adopted at the end of 1985. The thrust is on extension, training, community organization, and less on direct provision of subsidized inputs.

DFT has a record of experimenting with several approaches rather than accepting or borrowing certain set models. At the same time DFT has made effective use of its experiences, successes, and failures through an ongoing process of "soul searching." DFT is aware that the rural context within which its VLW takes place is changing. Furthermore, DFT is aware of the trap where preoccupation with technical services alone leads to overlooking of basic concerns (participation and community organization) and as a consequence limits DFT's capacity to generate self-sustainable development.

Therefore during most of 1986 and 1987 DFT has been reanalysing the context within which it operates, as well as its own activities, thus reassessing its operations, slowly evolving towards new conceptualizations in order to be better equipped for carrying out its mission over the next decade.

This paper summarizes some of the highlights of the programs the DFT has initiated. Can it be said that they are unique? Considering the vast needs in rural development, DFT's contributions are small. But DFT does not propose to change everything. Its mission is to develop workable alternatives, to be a spokesman for the rural poor, and to draw attention to the need for improving the quality of aid. In selected regions and in selected fields DFT is doing precisely that.

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No. 761

Dear Friends,

The Tarsus American School is celebrating its centennial this year with a number of activities. It began October 10 with ceremonies opening two buildings. Centennial Hall is an orta school classroom given by the Sabancı Foundation. The Sadık Paşa Konak is a faculty residence located across the street from the school entrance. Plans are being made for a major campus development.

In October the new clinic of the Gaziantep Azariah Smith Hospital was opened by Minister of State Hasan Celal Güzel who has become Minister of Education following general elections December 1.

Since the last issue of Dear Friends in September Linda Jackson has joined the staff at Tarsus as a contract teacher and Charles Brown has become a UCBWM appointee working as an editor with Redhouse Press.

Douglas and Lois Hill left Izmir in September. Doug is currently the executive director of Friends of the American Board Schools in Turkey (FABSIT; see further information below).

Ken and Betty Frank and their children, Irene and Iain returned to Izmir in August after a year's study in the United States. Fernie Scovel is currently in the States on home assignment. Bill and Ann Edmonds returned to Istanbul January 5 after four months in the States. They, the Hills and Fernie Scovel shared the Pasadena "Shake and Bake" joint annual meeting of the UCBWM and the

UCBHM with several other Turkey-ites: Margaret Blemker (Izmir 1946-49, Near East Secretary 1949-1980), Dale Bishop (Middle East Secretary), David and Virginia Stowe (NEST 1962-63, UCBWM Executive Vice President 1970-1984), Helen Morgan (Üsküdar 1952-1977), Fred and Mary Alice Shepard (Aleppo, Talas, Üsküdar, Izmir, Aya Napa, 1954-1983), Betty Avery (Tarsus, Istanbul 1949-1986), Fern Smith (Üsküdar 1978-1986) and Doris Houser (Tarsus 1981-1982).

Among the visitors to the Mission have been Al and Joyce Bartholomew in Tarsus in December, and Margaret Thomas, Middle East Liaison person for the Presbyterian church. In September and October Telfer and Jane Mook and Hakan and Annagreta Cronsioe travelled around the country producing publicity films about the three Mission schools and about the Development Foundation of Turkey.

The Dutch Chapel Cantata Choir directed by Nancy Wittler presented its Christmas concert of carols in Istanbul on Dec. 18, 20 and January 3.

Dr. Dale R. Bishop is currently leading a tour of the work of the Middle East Council of Churches. His itinerary includes Cyprus, East Beirut, Damascus, Amman and Jerusalem.

"A Magnificent Evening" was the name of the first public fund-raising event sponsored by Friends of the American Board Schools in Turkey (FABSIT). The event took place at the Metropolitan Museum in New York City on October 13 under the chairmanship of Daniel Newberry. Those who attended were privileged to combine the reunion of Near East Mission colleagues with a tour of the Age of Süleyman Exhibition.

The Greek Orthodox Ecumenical Patriarch Demetrius visited Pope John Paul II in Rome on December 3; on December 10 he had a meeting with the Archbishop of Canterbury Robert Runcie in London, followed by a visit to the World Council of Churches in Geneva. Following the tradition of greater emphasis on ecumenicity begun by his predecessor, Athenagorus, since 1972 Demetrius I has also travelled to Jerusalem, Alexandria, Russia, Georgia, Romania, Serbia, Greece and Poland.

The death of Sophia Eldridge took place on December 14 in Pennsylvania. She had been a teacher of physics at Üsküdar from 1958 to 1961 and again during the school year of 1966-67. The previous year (1965-66) she taught at Talas. She was 87 years old. Edith Sanderson Adkins came to Turkey with the American Board of Commissioners for Foreign Missions in 1923 as a teacher of physical education. In 1928 she married Leslie John Adkins. Dr. Adkins, a native of Sulgrave, England, died in 1951. Together they had served in Aleppo, Antioch, and Beirut until 1934. The news has just come of Mrs. Adkins' death on August 3, 1987; she was almost 90 years old at the time. Two other people known to many in the Mission have also died recently. The funeral of Canon Peter Armstrong of St. Helena's Chapel in Istanbul was held on November 2. Mrs. Berjoughie Semizoğlu who was a secretary of the Bible Society for many years died January 9. We extend our sympathy for these losses to their family and friends.

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No. 762

Dear Friends,

THE ORTHODOX CHURCH OF RUSSIA. A MILLENIUM.

988 - 1988

by Professor Vasil T. Istavridis

Beginnings

So far we are not in a position to ascertain the exact date when Christianity first entered the Russian lands of today. Nevertheless, there are some traditions, according to which this seems to have happened even early in the apostolic age and continued up to the official entry of the Russian people by baptism into the Christian faith in the period of Prince Vladimir (987/988).

Historical evidence shows that in the 7th century Greeks started moving to the northern shores of the Black Sea, carrying Christianity with them.

According to an early tradition Clement of Rome, who spent some time late in the 1st century in Cherson, founded a Christian community there, consisting of 2,000 members. The Goths, who lived in the Crimea, became Christians and had their own bishop.

Another tradition relates the spread of Christianity to the eastern and northern parts of the Black Sea region to the efforts of St. Andrew, one of the twelve disciples of Christ.

All these and some other evidence show that Christianity became, in an early period, known at least in the above-mentioned areas.

Many races, such as the Goths, Sarmateans, Huns, Bulgarians, Khazars, Petzenegs, etc., passed through the vast areas north of the Black Sea, which in the present day comprise the lands known as Russia and are inhabited by the Russians. The relations of Christianity between Byzantium and those nations was a reality.

Scandinavian Varangians, the so-called Rhos, ruled over the Slavs, who lived around Kiev and gave their name to them (9th century). Those Varangians or Rhos and the Slavs were the races out of which the Russian nation was formed.

First Contacts with Byzantium

According to a description given by St. Photios, the Rhos came down to Constantinople with a fleet of 200 ships, but the city was miraculously saved from their assailment. They soon got into contact with the Christian faith, knowing also about this faith through the Byzantines in the Crimea and the Varangians who served as bodyguards to the emperors of Byzantium. On their return to Scandinavia the Rhos probably kept recollections of the Byzantine Church traditions. St. Photios became interested in the Russians and sent a bishop and clergy to them. We are also informed about a miracle performed by Christian priests before the heathen population of the city in Kiev.

On the other hand, Princess Olga, the widow of Igor, who came to Constantinople in 957, was baptized and named Eleni. Through her personal example Christianity officially entered Russia, but this event had no substantial effects. We have to wait until the time of Prince Vladimir, grandson of Olga, who by becoming Christian introduced Christianity into Russia and declared it to be the state religion.

Vladimir seems to have made a comparison of Christianity with other living religions. But the fact remains that he already had a knowledge of

Christianity. His entrance into the Christian faith is somehow related to his marriage with Anne Porphyrogenete, the sister of the Byzantine emperors.

In the years 988 and 989 Vladimir conquered Cherson and was baptized there. Then he married Anna, who was escorted by clergy and other officers from Constantinople. Vladimir proceeded from there to Kiev where he baptized his subjects in the river Dnieper.

From then on begins the first Kievan period of the Russian Orthodox Church (989-1240).

Byzantium offered Russia Christianity through this baptism. The Greek hierarchy followed, and thus the Russians felt the influence of Byzantine civilization. From the beginning the Russian Church was organized as a metropolis of the Ecumenical Patriarchate. The metropolitan bore the title of "the Metropolitan of Kiev and of All Russia." Almost all metropolitans of that period were Greeks, elected and ordained in Byzantium. They were among the best of the Byzantine hierarchy, and they took to Russia the best traditions of the Church of Constantinople.

Areas of Influence

The fruitful influence exerted by the Church of Constantinople covered other domains in the life of the Church of Russia as well.

Internal mission grew rapidly.

Monastic life, as it was practiced in the relative cities and on Mount Athos, was introduced and established in Russia.

Church literature, consisting in the beginning of translations of the Byzantine texts, appeared and rapidly flourished there.

Church worship followed the models of Byzantine

worship. Although they carried their own particular national trends, Byzantine liturgy, ecclesiastical texts, hymnology, Church music and preaching were to be found within the confines of the Orthodox tradition. The same could be said about the fine arts, architecture, painting, etc.

On the whole, Christian life in Russia, which had some dark spots, presented signs of a satisfactory improvement.

Six Periods

According to the Russian historians, the history of the Church of Russia can be divided into six quite large periods:

1. The First Kievan period, 989-1240.
2. From the Mongolian conquest to the division of the metropolis of Russia into the dioceses of Kiev and Moscow, 1240-1462.
3. From the division of the metropolis of Russia to the establishment of the patriarchate of Moscow, 1462-1589.
4. The patriarchate of Moscow, 1589-1700.
5. The abolition of the patriarchate and its replacement by the Holy Synod under Peter the Great, 1700-1917.
6. The reestablishment of the patriarchate under the Soviet regime (1917-).

In Byzantium, Church and state were accepted as two parallel and interrelated hierarchies, each having at the top the patriarch and the emperor, both belonging to a single unity, serving the one Lord for the establishment of His Kingdom on earth. The King, a layman himself, was the protector of the Church and had some priestly functions to perform.

The ideal of a Christian prince as the protector of the Church was put into practice in Russia where the Church followed Byzantine norms and traditions of ecclesiastical life.

This state-Church system was also copied in the 19th century by the newly-founded Balkan states of Greece, Serbia, Rumania, and Bulgaria. It was replaced (though not in Greece) in the 20th century by a free Church situation, with recurring pressures and attacks against the Church by the atheist states, beginning with the Russian Revolution in 1917/1918.

In the beginning of the 14th century the metropolitan see was moved from Kiev to Moscow. In 1448 the Church of Moscow started to elect its own metropolitans locally. In 1461 the Russian Church was divided between two metropolises centered in Moscow and Kiev, Kiev being still directly related to Constantinople.

During the reign of Theodore (1584-1598) the patriarchate of Moscow was created in 1589 by Jeremias II, patriarch of Constantinople. The first patriarch was Job (1589-1605).

Peter the Great (1676-1725), anxious to secure the subjugation of the Church to his authority, abolished the office of the patriarch and replaced it with the office of the Holy Synod, the members of which were nominated by the emperor and could be dismissed by him at any time.

In 1917/1918 a large Church council met in Moscow and initiated a thorough reorganization of all aspects of Church life, in particular restoring again the patriarchate. Since then the patriarchs and their years have been : Tikhon, 1917-1925; Sergius, 1925/1943-1944; Alexius, 1945-1971; Poimen, 1971-.

Evangelistic Work

After the fall of Constantinople (1453) the Church of Russia, which remained the only Orthodox Church in an Orthodox free state, continued her evangelistic work based on the principles formerly applied by the Mother Church of Constantinople.

This work was carried out by the clergy, monks and laymen, assisted by the state and the Church. Missionary zeal reached its zenith in the 19th century. This phenomenon could be explained if we take into consideration the personal efforts of some great missionaries who through their examples duly affected others and the official Church. Henceforth the Church would undertake the organization of this whole missionary work by establishing a special Missionary Council (1870).

Evangelistic activities were conducted in the vast areas of the North and the East, in Siberia China, Korea, Japan and Alaska. The Church of Russia was until the Communist Revolution actively engaged in evangelism in the areas towards the East. Subsequently, almost all communications between the Russian Church and the missionary fields ceased. Nevertheless, the newly-formed churches in China, Korea, and Japan stood on their own, assuming their national and indigenous character, and undertaking missionary work among the non-Christian populations.

Conditions Since 1917

When the Communist Revolution broke out (1917/1918) the Russian Orthodox Church found herself at a very critical stage in her existence.

In the beginning the atheistic state persecuted all religious groups, including the Orthodox. By a decree of the year 1918 the Church (of Russia) was separated from the state, and schools from the Church. The state-Church separation was also included in the constitutions of 1918, 1936 and 1977.

Property belonging to the Church and to religious societies became the property of the people, and consequently of the state. The Church had no legal status or juridical rights. The existence of religious societies, numbering not less than twenty

persons, was acknowledged by a decree of 1929 (1975). Religious groups of less than twenty persons were only allowed to worship locally.

After the separation of schools from the church, religious teaching was prohibited in all schools (1920, 1929). With the passing of time, instruction given in schools became more and more anti-religious. All religious teaching outside the Church was prohibited. And all schools for the preparation of the clergy were closed down (1918). The atheistic state was trying to fight religion on the ideological level through other means as well--through the Communist Youth Organizations, the Militant Atheist League and anti-religious publications of all sorts.

In the Church of Russia, apart from regular preaching during Church services, which was constantly threatened, the Orthodox family is the only place where any teaching concerning the faith can take place. One may be rather pessimistic about the future of the Church under such circumstances. The differing statements of the Russian Orthodox leaders and of several visitors, do not give the real picture of the actual situation of Orthodoxy. But the emergence of the Church and its survival in those areas, after almost seventy years of constant pressure is a hopeful sign for the future.

Another thorn in the flesh of the Orthodox Church was the schism of the Living or Renovated Church, which was recognized by the government (1922) but which degenerated spiritually in the later years.

Autonomy

In 1923 Patriarch Tikhon, immediately after his release from arrest, in a signed statement declared the acceptance of the Soviet regime by the Orthodox Church. Until his death in 1925 he tried to maintain the autonomy of the Church together with a policy of non-interference in politics.

In 1927, the Metropolitan Sergius as *vice-locum tenens* of the patriarchate was granted the right to register the Orthodox Church. During his lifetime the Church, although keeping her autonomy, was gradually brought into a relationship of coexistence with the state.

After war started in 1941 between Germany and the Soviet Union, the government inaugurated a new policy toward the Church. In 1943 permission to elect a patriarch was granted, and Metropolitan Sergius was elected to this post. In the same year the Council of People's Commissars established a Council of Affairs of the Orthodox church to handle matters relating to this church.

In 1944 Sergius died and in January 1945 the Metropolitan Alexis was elected patriarch. The Church Council of the same year adopted the new statutes of the Russian Orthodox Church. Without being a state law but having received approval from the council of Affairs of the Orthodox Church, in some ways it changed and improved the status of the Orthodox Church.

In 1942 the official monthly Journal of the Moscow Patriarchate started its publication. Under the title of "Publications of the Patriarchate" the publishing of liturgical and some other books became possible. In 1945 Alexis reopened the theological academies and seminaries.

Today at the head of the Russian Orthodox Church preside the patriarch (Poimen, 1971) and the holy synod. The diocesan bishops take part in administering the Church through the synod. There are, besides the patriarch, five permanent members and a number of bishops who assist for a period of six months. The holy synod elects new bishops.

Priests are educated at the theological schools. These are :

1. The Theological Academy and Seminary of Moscow/Zagorsk.
2. The Theological Academy and Seminary of Leningrad.
3. The Theological Seminary of Odessa.

The Orthodox Church consists of 50 million members. She has 76 dioceses, 20,000 parishes, 30,000 priests and several periodicals in different languages. She has Russian Orthodox Churches abroad as exarchates, deaneries, and groups of parishes. There are several monastic houses for monks and nuns.

The Moscow patriarchate is a member Church in inter-Christian organizations such as the WCC, CEC and CPC. It has had a permanent delegate at the WCC headquarters in Geneva since March 1962.

The approach of the Church of Moscow to the ecumenical question

The Orthodox Church of Moscow, because of conditions prevailing in the USSR, found herself unable to participate in the ecumenical movement from 1920 onward. The voice of this Church started once more to be heard in the international Christian world during the Second World War when the new relations between Church and state had taken shape.

The Orthodox Church of Russia, along with other Churches mainly behind the iron curtain, in a resolution of the Moscow conference (1948) in regard to the first General Assembly at Amsterdam (1948), expressed its decision: "to refuse to take any part in the ecumenical Movement in its present-day

shape." Reasons for the rejection were that the WCC was aiming to become an ecumenical Church, that it dealt with problems other than those of unity, and that faith in Jesus Christ as Lord as set forth by the Council was not adequate from the Orthodox point of view. But in the accompanying letter, August 1 1948, to the Council the patriarch of Moscow expressed his warm interest in the ecumenical movement and wished to receive regularly the reports and printed material connected with the council.

Many factors helped to bring about the remarkable change which took place in the relations of the Russian Orthodox Church and the WCC between 1948 and 1961.

One of those was the act of the WCC secretariat in sending to the Moscow patriarchate all of the publications relating to the second General Assembly of the WCC in Evanston, 1954. This opened a correspondence which had constructive results. At Utrecht, Holland in 1958 there was a meeting between the WCC and Russian Orthodox representatives at which many questions were asked and answered. Meetings of the Central Committee of the WCC were opened to observers of the Russian Orthodox Church (1959, Rhodes, Greece and on). Finally, an official WCC delegation went in December 1959 to visit the Moscow patriarchate.

A sign of the change of feelings and the improved relations is seen in the letter of Patriarch Alexius of Moscow to W.A. Visser't Hooft, the then general secretary of the WCC, dated April 1, 1961. He said in part :

"We declare our agreement with the basis of the WCC as expressed in paragraph one of the Constitution... The Russian Orthodox Church has always attached the utmost importance to the problems of mutual rapprochement between all Christians, the deepening

of mutual understanding among committed Christians and the strengthening of universal brotherhood, love and peace among the nations on the basis of the Gospel".

The letter said that the Russian Orthodox Church counted on the WCC to strengthen the spirit of ecumenical brotherhood and that that Church "... is fully determined to make her contribution to the great task of Christian unity on the lines of the previous movements of "Faith and Order," "Life and Work," and "International Friendship through the Churches" which now find their common expression in the different forms and aspects of the activities of the WCC."

When the Russian Orthodox Church entered into membership of the WCC at the third General Assembly in New Delhi in the same year (1961), the Orthodox Churches of Rumania, Bulgaria and Poland were also received into membership.

Final Words

Throughout the years, the new Soviet regime has shown an astonishing uniformity in matters of principle, but its tactics, again in an excellent way, varied increasingly. In the beginning, the state used force, then tried to divide the Church, later it presented an accommodation, accompanied with periods of occasional oppression. The atheistic state fights religion and the Orthodox Church mostly on the ideological level and uses the Church, as far as possible, for its own political interest.

The Church, from her own side, tries, as it seems, to profit from her delicate position, to care for her own existence and survival, and to promote relations with the Orthodox and the non-Orthodox Churches outside of Russia. She occasionally suffers from a sense of isolation from the Christian world.

The most serious limitation of the Church is that there is no freedom for religious education of the younger generations, with the exception of preaching within the Church, occasional pastoral visits to houses by priests, and the teaching given to children by their parents or grandparents. What constitutes the greatest menace of the survival of the Church is the fact that the entire scientific education given to youth is biased toward atheistic concepts, and the Church is unable to counter by teaching the children religious principles.

But the miracle of the existence of the Church and the vivifying presence of the Holy Spirit within her is a hopeful sign for the future.

- - - - -
Dr. Istavridis has been Professor of Ecclesiastical History at the Theological School of Halki since 1951; he is also currently Professor of the History of the Ecumenical Movement at the University of Thessaloniki. Among other appointments, he is a member of the Program on Theological Education at the World Council of Churches in Geneva. His publications include The Ecumenical Patriarchs : 1860 - Present (2 vols., Greek; recipient of first prize of the Academy of Athens, 1980); The History of the Ecumenical Patriarchate (Greek, French; 1987); Orthodoxy and Anglicanism, (English; 1966); The Synodical Regime at the Ecumenical Patriarchate (Greek; 1986); The History of the Theological School of Halki (3 vols., Greek), along with many articles and pamphlets.

Sunday 28 February 1988 was observed at the Ecumenical Patriarchate in Istanbul as the Sunday of Orthodoxy in recognition of the thousand years of the Orthodox Church in Russia.

Anna G. Edmonds
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Near East Mission
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1 March 1988

No. 763

Dear Friends,

SCHOOL STATISTICS, 1987-1988

AMERICAN COLLEGIATE IN IZMIR

Ozel Izmir Amerikan Lisesi
35290 Göztepe, Izmir, Tel. 15 86 08 or 15 34 01

Founded in 1878

Nine buildings with classrooms, offices, cafeteria, kitchen, faculty living quarters and lounges, four science laboratories, two home economics laboratories, library, an auditorium, a gymnasium an art studio, and an audio/visual room.

This property is owned by the Sağlık ve Eğitim Vakfı.

	1986-87	1987-88
Students:		
Preparatory	217	226
Middle School	357	472
Lycee	350	349
Total	924	1047
Scholarships	56	74
Faculty:		
Turkish	35	42
Foreign	26	32
Staff:		
Principal: Douglas M. Hill; Christopher Bridge,		
acting		
Turkish First Vice Principal: Alpaslan Ozbay		
Vice Principal for Student Affairs: Bercis		
Toğulga		

Local Executive Council:

İlter Gürel (Ch.), Attilahan Dönmez, Şevket Özçelik, Barış Göçer, Deniz Akçiçek (PTA rep.), Mizyal Toktay (koruma rep.), Çiğdem Köstepen (Alumnae rep.), Esin Erdim, Samim Sivri, Öner Akgerman (members at large), Douglas M. Hill, Bercis Toğulga, Ülkü İskit.

Support Groups:

Alumnae: Efser Kayral, President

Koruma Derneği: Dr. Nail Ceyhan, President

PTA: Deniz Akçiçek

TARSUS AMERICAN SCHOOL

Ozel Tarsus Amerikan Lisesi

P.K. 6

Tarsus, İçel, Tel. 111 98 or 126 74

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.

The property is owned by the Sağlık ve Eğitim Vakfı.

	1986-87	1987-88
Students:		
Preparatory	72	123
Middle School	336	285
Lise	299	340
TOTAL	707	748
Day Students	576	661
Boarders	131	87
Scholarships	55	52

Faculty:

Turkish	28	31
Foreign	16	19

Staff:

Principal: Wallace M. Robeson

Turkish First Vice Principal: İmadettin Oygen

Business Manager (Advisor): Kemal Tarım

Local Executive Council:

Seha Sadıklar, Josef Amado, Gökçen Burdуроğlu,
Wallace Robeson, Zehra Saraçoğlu, Francis
Melling, İbrahim Paksoy, Esen Yazgan, Zuhâl
Karamehmet, Kemal Tarım.

Support Groups:

Alumni: Güner Baykal, President

Koruma Derneği: Bakir Kaya, President

Okul Aile Birliği: Ali Erdem, President

ÜSKÜDAR AMERICAN ACADEMY FOR GIRLS

Özel Üsküdar Amerikan Kız Lisesi

81130 Bağlarbaşı, İstanbul, Tel.333 1057/333 1818

Founded in 1876

Seven buildings with offices, classrooms, auditorium, science, home economics, computer, typing and language laboratories, gymnasium, music and art studios, a dining room, canteen, three dormitories, library, infirmary, faculty day room and apartments for those in residence.

This property is owned by the Sağlık ve Eğitim Vakfı.

	1986-87	1987-88
Students:		
Preparatory	82	80
Middle School	231	234
Lise	<u>239</u>	<u>236</u>
Total	553	550

The gymnasium will provide a full-sized basketball court, three teaching centers, bleachers, dressing rooms, toilets, showers for students and teachers.

Tarsus

The Sadık Paşa Building was repaired, remodeled, and painted, and now includes four teachers' residences, a teachers' living room with TV and video player, a kitchen for group meals, and a guest room. There is space for three offices and a large meeting room, in addition to the main hall. SEV owns some shares of the Sadık Paşa Konağı which was donated by the Eliyeşil and Ramazanoğlu families.

The Centennial Hall, a generous donation of the Sabancı family was opened on October 10, 1987. Centennial Hall is the first step in the TAS Campus modernization project, planned for completion in 1992. Centennial Hall built as a temporary structure to house classes while other classrooms are being re-modeled, contains eight class-rooms, a testing room, and the Özdenir Sabancı Computer Center. The entire orta school is in Centennial Hall; the Orta Vice-Principal has an office there, and supervises the building.

An application was submitted to the USAID in August 1987 for funds for renovation of Friendship and Unity Halls and the replacement of Brewer Hall.

The campus modernization project consists of the following:

- A. Renovation of Friendship and Unity Halls.
- B. Building of a new Gymnasium.
- C. " " " canteen.
- D. Replacement of the Brewer Hall.
- E. Building of an Auditorium.
- F. Renovation of the Stickler Hall.

Üsküdar

During discussions on long range plans for the Üsküdar School two questions arose. The first question is whether or not Üsküdar should be a co-educational school. The second is whether or not the school should become larger in order to accomodate boys.

The Üsküdar School administration together with the LEC decided that a careful investigation of the buildings and grounds of the present campus to determine the optimum number of students who can be educated on the campus assuming that the program remains essentially the same. However, since there is some possibility that some additional land might be available to the school, it was decided to appoint a subcommittee on Planning and Development.

Aims and Purposes of Amerikan Board Schools (as voted in the spring 1986 meeting of the Schools of Governors)

The schools and the combined Turkish and foreign staffs and faculty of the ABH schools are dedicated to help their student acquire academic excellence in intellectual discovery through effective command of communications skills related to two languages. This means: competent language ability in both Turkish and English; successful preparation for higher education; a well-developed understanding of Turkey's national culture and values and the meaning of responsible citizenship and world perspective as a foundation for understanding of global issues.

Through classroom learning, excellent library and laboratory facilities group cooperation and student initiative in activities (sports, music,

drama, etc.) and student government; direct experience in community social service programs and social problems to provide the following broader intellectual and social assets:

- To help each student achieve the fullest possible realization of individual potential.
- To provide each student with the understanding and skills needed to meet the challenges of modern life, particularly in the face of the rapid social and technological changes taking place in Turkey and throughout the world;
- To help educate students to be good citizens, accepting responsibility in the family, nation, and in all human relations; and
- To help develop in students respect and active concern for all individuals everywhere.

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1 April 1988

No. 764

Dear Friends,

Feminists -- Christian and Muslim
by Betty Frank

I have had the privilege of participating in Christian-Muslim dialogue in Izmir for the past five years. I have done this for many reasons -- friendship, intellectual enjoyment and because it's what I think I should be doing as a UCBWM missionary. During the 1986-87 school year Ken and I were able to study at the Claremont Colleges in California. I felt a great need to learn more on at least three matters -- Christian Feminism, Religious Pluralism, and Islam. I knew I had strong inclinations toward the first two, and great interest in Islam because of the dialogue in Izmir.

Ken and I studied religious pluralism with John Hick and came to admire his ideas. He led us to the works of Wilfred Cantwell Smith. In Towards a World Theology Smith argues for applying the Golden Rule to the comparative study of religion.¹ I interpret this to mean that we should judge another religion only by the highest ideals of its believers, just as we would want Christianity to be judged by our highest ideals.

In my studies of Christian Feminism I found Christian women trying to develop alternatives to the patriarchal language that is in the Christian tradition. Even the United Church of Christ in Claremont was trying to use inclusive language. Instead of "Father, Son, and Holy Ghost" they actually sing

"Creator, Christ, and Holy Ghost". This was very exciting to me. I have trouble with the over-use of the metaphor of God as Father in the Christian tradition.² It is unbalanced from my point of view as a woman.

In the second semester Ken and I took a course in "Islamic Civilization." I wanted to rethink my understanding of the Islamic view of women in light of the Golden Rule as advocated by Wilfred Cantwell Smith. I knew I was both proud to be a woman and a Christian, while at the same time being critical of the patriarchy that is so prevalent in the Christian tradition. By "patriarchy" I mean the dictionary definition :

social organization marked by the supremacy of the father in the clan or family in both domestic and religious functions, the legal dependence of the wife or wives and children and the reckoning of the descent and inheritance in the male line.
(Websters 3rd New International Dictionary.)

I started searching for Muslim women who were in the same situation, i.e., Muslim feminists. When I told Americans what I was doing they were astonished. "A Muslim feminist! There cannot be such a person. That has to be a contradiction in terms!" At first I suspected they were correct, but I'm happy to say that I proved us all wrong and gained a lot of respect for Islam in the process! Muslim feminists are not easy to find! It required a lot of library research and correspondence. But at last it resulted in a paper entitled "Muslim Women and Their Struggle against Patriarchy."³ In the following I will introduce you to some of these Muslim feminists, as well as point out what in Islam inspires them to struggle against the patriarchal attitudes and interpretations that dominate their tradition.

Sartaz Aziz is one of the first Muslim feminists I encountered. She is from Bangladesh but currently lives in the USA and in 1986/87 taught English at the University of Massachusetts. She is writing a book on Muslim feminists and their stories. I corresponded with her, and she led me to another Muslim feminist, Riffat Hassan. Aziz wrote a very moving article about the recent Bangladeshi war of liberation from Pakistan. She described the horrors of male brutality vividly. During the war, Muslim Pakistani soldiers raped Bangladeshi women in the name of Islam. After the war Bangladeshi men rejected their wives, also in the name of Islam, because they had been raped. This led Aziz to re-examine her Islamic faith. She tried to see what was in it that led men to act so horribly. She rejected the patriarchal elements that made it easy for men to treat women as property rather than people. But she didn't reject everything. She was left with the "Muslim Allah or Unnameable One without sex or race." Of this she is proud. She describes her first concept of God as "a kind of force, an energy that reflected a bright light. This light energy was completely lacking in corporeal substance and as a result was neither male nor female."⁴ As a Christian feminist I can appreciate the way Muslims conceive of God and I appreciate how clearly Aziz has delineated it.

Another feminist, Azizah Al-Hibri, finds the predominant value of Islam to be a vision of a community in which everyone -- male and female, black and white, rich and poor -- is equal. Yet there is also within Islamic societies a patriarchal family structure. How does she handle this discrepancy? She has done research into Islamic prehistory and the history of Islam during the life of the Prophet Muhammad. She concluded that at the time of the Prophet in the area where he lived, patriarchy was prevalent and defined family and tribal relations. This patriarchy was far more

excessive than that found in the Koran. Families could sell their daughters for a large dowry or even into prostitution. Men could have as many as 100 wives. Women could not inherit at all. Into such a situation came the revelation of God with a vision of a community that replaced the paternal bond with a religious bond that made everyone equal. Needless to say, the Prophet had to propagate this religious vision in a hostile milieu. In order to do this he had to make compromises. So the family structure outlined in the Koran was a modified and restricted patriarchy, and, more important, was not intended to last forever. It was expected to pass away. Why didn't it? After the Prophet's death the tribal paternal bond did not die out but rather re-asserted itself! In the following centuries its proponents used the Koran and the life and sayings of the Prophet to buttress patriarchy. Islam was co-opted.⁵

In support of the above viewpoint is a piece of research by a Western scholar named Barbara F. Stowasser.⁶ She has looked at the Koranic passages on two issues argued for by patriarchal Muslims. The first is the difference of ranking between men and women and the second is the separation of the female world from the male world. Stowasser studies these passages in the Koran and then traces them through subsequent commentaries.

For example, the following Koranic passage (4:34) on the ranking of men and women is an important one for feminists. Al-Hibri translates it as follows :

Men are 'qawwamun' over women in matters where God gave some of them more than others and in what they spend of their money.

Al-Hibri insists that this is to be understood as saying that God gives some men the responsibility of caring for some women. Most Muslim translate this passage as follows :

Men are in charge of women's affairs first because men were created by God superior to women (in strength and reason) and because they provide for women. 7

Not only do these two translations show what a difference a feminist viewpoint can make in how one understands the Koran, but also Stowasser's studies of later commentaries on the passage show how in the 13th century the above passage was extended to the conclusion that women are incapable of and unfit for public duties. Later commentaries excluded women from participation in religious leadership and rites and called for their veiling.

Stowasser also shows how the Koranic passages on modesty become more and more restrictive in the commentaries. Thus there is evidence for Al-Hibri's assertion that patriarchy and its attitudes to women increased and multiplied within the Islamic tradition after the death of the Prophet Muhammad. Today women are questioning this process, just as Christian women are in their tradition.

This leads me to another introduction : meet Riffat Hassan of Pakistan. She is a Koranic scholar, a PhD from Britain, a professor of religion at the University of Louisville in the USA, a devout Muslim and a participant in religious dialogue. She was at Harvard University's Center for the Study of World Religions where Adil Özdemir studied. Hassan has written many interesting articles and plans one day to write a book on the Koran. Although she does not live in Pakistan she says she can visit there and lecture openly on her beliefs without fear for her safety.

As long as your arguments are based on the Koran they cannot accuse you of importing Western-style feminism. And if you speak better Arabic than the mullahs, they have to take you seriously.8

Hassan has done a fascinating study on the woman's creation question. She traces the idea that woman was created from Adam's rib. Of course this myth is important to Christian feminists because men have defended their superiority over women on the basis of the Genesis account that woman was created from and for man. Amazingly enough there is no such account in the Koran, yet ordinary Muslims believe that Eve was created out of Adam's rib and are quite unaware that this belief originates not in the Koran but in Genesis. The account is found in the Hadith, which is a record of actions and sayings of the Prophet and his companions. The Hadith is usually given equal authority with the Koran by Muslims. But Hassan does not give it such authority, and in her study she goes on to challenge the acceptability of these relevant Hadith.⁹

Working along the same line as Riffat Hassan are two non-Muslim professors in America -- Jane Smith and Yvonne Haddad. They have also studied the Koran and Hadith on the subject of the creation and fall. In the Koran Eve is not seen as tempting Adam to eat the forbidden fruit. Rather both are warned and tempted, but then eat the fruit and face the same consequences. But in later Koranic commentaries and Hadith, Eve is both blamed for the fall and made to bear extra burdens.¹⁰ It is amazing how much Judaeo-Christian sexism has crept into post-Koranic Islam.

Of course, all that I have discussed above was written in English. If I could read Arabic and other languages spoken by Muslim women I might uncover more Muslim feminists. I mentioned Yvonne Haddad's research above. She attended Aleppo College and was a student of Sylvia Meyer. Her knowledge of Arabic has enabled her to study the writings of what we might call Muslim fundamentalists (Haddad calls them Islamists) in Egypt from 1950 until today. She reports that a contemporary Egyptian Koranic scholar

Aisha Abd Al-Rahman, makes much of the fact that in the Koranic passages about the creation and fall, the blame for the first sin is not put on Eve. She even goes so far as to blame the fall on Adam.¹¹

Haddad's research also shows that even among Islamists there has been a profound change in attitude toward women from the 1950s until today. She quotes from writers who now hold women up as the transmitters of religious and social values. She compares this with writings in the 1950s which would not have handed women credit for the ability or integrity to play the role of passing on religious values to children.¹² This may not be sexual equality but it certainly is an enhanced status for women. I find that they do not sound too different from Christian fundamentalists in the USA!

After doing the research discussed above I will never be able to hold the stereotypes I held before I started. My thanks to all the women mentioned above! If you would like to read any of their articles, please contact me. And if you know of any Turkish women with similar interests I would like to know about them!

1. Smith, Wilfred Cantwell. Towards a World Theology. Philadelphia: Westminster, 1981, pp. 33-34.
2. McFague, Sally. Metaphorical Theology: Models of God in Religious Language. Philadelphia: Fortress, 1982.
3. I will happily photocopy this and send it to you for the price of photocopying and postage.
4. Aziz, Sartaz. "Recollections of a Muslim Woman," Women of Power, Issue 4, pp. 53-55.
5. Al-Hibri, Azizah. "A Study of Islamic History" in Women and Islam, Pergamon, 1982, p. 214.

6. Stowasser, Barbara Freyer. "The Status of Women in Early Islam" in Muslim Women. St. Martin's, 1984, pp. 12-13 and 25-28.
7. Al-Hibri, Azizah. op. cit., p. 218.
8. Hassan, Riffat. "Messianism and the Teachings of the Koran." Journal of Ecumenical Studies, 22:2, Spring 1985, p. 262.
9. Hassan, Riffat. "Made from Adam's Rib -- The Women's Creation Question" in Al-Mushir, vol. xxvii, no 3, Autumn, 1985, pp. 124-155. Published by The Christian Study Centre, Rawalpindi, Pakistan).
10. Smith, Jane I. and Haddad, Yvonne Y. "Eve: Islamic Image of Women" in Women and Islam, pp. 135-141.
11. Ibid., p. 142.
12. Haddad, Yvonne. "Islam, Women, and Revolution in 20th Century Arab Thought" in Women, Religion, and Social Change. Albany: State University of New York, 1985, p. 275 and p.297, n.1.

Betty Frank is a librarian at the Izmir American School. She, her husband and their two children are in their second term with the NEM.

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6 May 1988

No. 765

Dear Friends:

Six women deputies were elected to the 450-member Turkish Grand National Assembly in the last election in November 1987. Of those six, three are graduates of the Üsküdar American College for Girls. *Leyla Yeniay Köseoğlu* is one of the founding members of the Motherland Party (the party currently in power); she worked as an exporter before being elected to parliament. *Göksel Kalaycıoğlu* (also a member of the Motherland Party) was a research assistant at the Massachusetts Institute of Technology International Affairs Center. *Birgen Keleş* is a founding member of the Social Democrat Populist Party; she has a master's degree from UCLA and has worked with the State Planning Organization. In an interview with the *Turkish Daily News*, Köseoğlu stressed her interest in seeing to completion the Protocol Law which has been pending for the last 60 years. Kalaycıoğlu pledged to work for resolving the urgent problems of the *gecekondu* residents in the sub-province of Mamak which she represents; she also expressed her desire to improve international relations, a concern which she shares with Keleş.

The Tarsus Centennial celebrations are continuing with a number of activities scheduled for this month. Many visitors are expected from the United States to join in the festivities. In observation of the event, *Alan Bartholomew* has written a book entitled *A History of the Tarsus American School 1888-1988*. Profits from the sale of the book will go to the school projects.

Melvin Wittler and *Dale Bishop* were visitors to the Near East Mission in March. Their visit coincided with the semi-annual meeting of the Executive Committee of the World Council of Churches in Istanbul, March 5-13. They and several of the delegates to that meeting joined a tour of eastern Turkey following it.

The 60-member Executive Committee of the WCC was meeting for the first time in Istanbul at the invitation of the Greek Orthodox Patriarch, of Metropolitan Chrysostomos of Myra, and in cooperation with the Syrian Orthodox Church and the Armenian Patriarchate headed by Patriarch Shnork Kalustian. In a press conference at the time the moderator, *Dr. Heinz-Joachim Held*, said, "A person should be able to change his religious beliefs according to his own choice and accept another faith's beliefs. I am opposed to efforts to force people to change their religion." He also noted with regret that there are no schools in Turkey for training Christian leaders, mentioning specifically his hope that the Greek Orthodox seminary on Heybeliada might be reopened.

The Reverends *Lois Ann* and *Mark Atkinson* welcomed a daughter into their family: *Rebekah Ruth* was born in Istanbul on March 10; she joins her brother *Benjamin* who is going on three years old.

The Meyer family have enjoyed an eventful year, highlighted with the births of two new grandchildren: a daughter *Damaris* was born to *Christof* and *Bärbel Meyer* on July 24, 1987 in Karlsruhe. She and her parents have been visiting *Hans* and *Sylvia* in Istanbul during April and May. On April 15 a son, *Max Grützmann*, was born to *Markus Meyer* and *Antje Grützmann* in Berlin. *Marion* and *Julia* (*Inscoe* -- niece of the Meyers) *Billington* (*Tarsus* 1983-85) are the parents of *Jason Inscoe* born November 25, 1987 in Mussoorie, India.

For each and all of these little ones we say, *Analı babalı büyüünler*.

Also related to the Meyer family, the Rev. James Fyfe has been visiting the Meyers and other friends from his days here as a teacher in Tarsus (1951-54).

Other recent visitors to Turkey have included *Geoffrey Tansey* (wife *Kathy* Izmir 1980-81-) who is working briefly in Ankara, *Richard Butler* and eight CROP representatives inspecting the Development Foundation work in Çukurova, and *Merrillann (Glass) Hutchinson* (Izmir 1956-58).

Kay Meyer, administrative assistant in the Mission Office and editor of *NEM News* left in early February after a year of service. *Melvin* and *Nancy Wittler* are in the States for a short home leave.

The Dutch Chapel Cantata Choir and Orchestra spring concerts, directed by *William Edmonds*, were presented on April 15 and 17 at the Church of St. Louis. The music included the Kyrie and Gloria of the *Harmonie Mass* by Haydn, the *Tafel Music* No. 3 by Telemann, the *Cantique* and the *Requiem Mass* by Faure. Bill has also performed this spring with the Istanbul Baroque Ensemble at the Medrese of Kuyucu Murat Paşa under the sponsorship of Istanbul University.

Peter Smith (Tarsus 1979-86) has just published two books: *Understanding Science in English One* and *Understanding Science in English Workbook One*. The books have diagrams and illustrations with attention to the Turkish scene. The drawing of a bald ibis on the cover emphasizes the author's concern for ecology.

Boğaziçi University this spring is celebrating its 125th year along with its predecessor, Robert College. Concerts, symposiums, exhibits and sports events have been organized to mark the anniversary.

The Vehbi Koç Foundation English language private high school is expecting to open for the 1988-89 school year with a first class of 100 students. The completely new plant is located in Asia in Kurtköy north of Pendik on the new approach road to the Fatih Mehmet Bridge.

When finished the Koç school student population will be 750 Turkish boys and girls in grades 6 through 12. There will be about 60 teachers. Among the facilities are classrooms, laboratories, library, gymnasium, auditorium/theater, administration offices, boarding departments, infirmary, and dining hall.

According to an article in Dateline (12 March 1988), the principal, John Chalfont (Robert College 1965-77), says that they expect a student teacher ratio of 11-1. He is hoping that the school can offer regional scholarships that will encourage attendance by students coming from schools in less developed regions of Turkey.

Anna G. Edmonds,

Editor

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15 June 1988

No. 766

Dear Friends:

The following is an address that was delivered at the Symposium on Religious Instruction in Higher Education, 21-23 October 1987, at the Theological Faculty of the 19th of May University, Samsun, Turkey.

EDUCATION IN THE THEOLOGICAL FACULTIES
OF THE REPUBLIC OF TURKEY:
AN EVALUATION AND PROPOSALS

Dr. Adil Özdemir
Theological Faculty, 9th of September University
Izmir, Turkey

Mr. Chairman, distinguished scholars, and guests: I respectfully address you. I congratulate the symposium committee for our discussion of issues in Turkish theological education, and I wish the speakers success.

I declared my topic to be "Education in the Theological Faculties of the Republic of Turkey: An Evaluation and Proposals." From such a viewpoint, religious educational activities outside of our country or, if in our country, outside of our faculties, are not part of my topic. With the term "an evaluation," I wanted to make clear my wish to approach the topic as a whole, for it is basically an organic whole. From this viewpoint, the issues here touched on, which address the components of theological education one by one, are related overall to the philosophy and structure of theological instruction. In this way I show my gratitude to the accomplishments of our predecessors who have brought education in our faculties to today's level. But with the thought that it is necessary not to prevent those

of us with such feelings from putting forward ideas aimed at the future, I now go on to the points which form the basis of a general evaluation; and to the proposals concerning our theological faculties' education, purpose, character, content, and method.

II. What sort of theological education do we want? Do we want a theological education which is limited to a national level, turned inward, isolated from the world, closed to change and innovation, and statically constructed? Or do we want a dynamic theological education on an international level, turned toward the world, with the purpose of being integrated with the world, ready for rivalry with peers? As is known, under the influence of technological and scientific factors, societies in our day are experiencing radical alterations in structures and understandings, changing their outer shells, pressing against traditional boundaries, and striving to open doors to the rest of the world. We think this is the main direction lying at the very foundation of modern Turkey: namely, to break the chains of isolation and to integrate with the world. Turkish theological education must not be considered exempt from this general orientation. Indeed, many members of other world religions, especially many Christians, Buddhists, and Hindus, have already entered into such activities, and have put forth their views concerning world developments. Today, concepts of time and space have shrunk, and people of other religions, ideologies, and cultures have come among us. Before our theological faculties lose us too much time, there must occur changes in structures and ideas that wake us up to this international competition.

III. How shall a dialogue between religious and secular viewpoints be established? How can there be healthy relations between religion in general -- particularly Islam -- and humanism, capitalism, socialism, communism, feminism, nationalism, and the many other modern scientific, intellectual, political, and social concepts and systems? What will be the attitude of religion vis-a-vis our modern and future secular

world? -- religion which is entering a period of crisis and ever since the Renaissance is gradually losing its meaning and authority and influence in the face of intellectuals and the elite. Is it necessary to secularize Islam? Is it necessary to Islamicize the secularism? Or, as is claimed, in Islam is it impossible to separate sacred and secular? On this point, is it possible for Islam to propose a view which is different from other world religions? Why and how? What is the place of Islam in our society and in a world passing through the process of secularization? In a secular age, how shall we educate a person who can interpret life according to Islamic norms, solve problems with an Islamic approach, and distinguish Islamic thought, action, and behavior from the non-Islamic? How will Islam interpret secular phenomena?

IV. What is the place of Islam in rivalry between religions? We are faced with a situation in which religions of a missionary character, particularly Christianity, Buddhism, and Hinduism, are trying to spread their views through the mobilization of technological and scientific resources. What should be the attitude of Islam concerning these religions? A view that sees truth only in oneself, considering all else damned (an exclusivist position)? A selfish view that considers those not like oneself to be anonymous individual Muslims, even if their desires are to the contrary (an inclusivist position)? Or a view that assumes the possibility of truth outside of Islam (a pluralist position)? As is known, some Catholics, Protestants, and Hindus are adopting attitudes somewhere between the last two categories. We Muslims have yet to propose or establish a modern viewpoint in these matters.

V. Will our faculties train religious functionaries, religious teachers, religious academics, or religious administrators? As far as can be seen, our faculties are trying to do four separate tasks with one single curriculum. The religious functionary, the teacher,

the academic, and the administrator are in the situation of having to take more than forty common courses on an equal footing. But examining the curriculum closely, it is seen that of all courses, nine are concerned exclusively with teacher training. On the other hand, for those who will be religious functionaries, there are no practice-oriented courses. For those training to be an imam, preacher, or mufti, why should they be left to take nine courses concerned with teacher training? Is it necessary that students who will be working in separate areas take all lessons on an equal basis? We believe it is necessary for this matter to be scrutinized from the standpoint of time, energy, opportunity, and occupational influence.

VI. Historically, another duty assigned to our faculties is to provide leadership in Turkish religious life, to explore Islamic knowledge, and to foresee and analyze possible new developments. More than one hundred years of research on religion have suggested that religion is a living, developing organism. Religion is found moving from the past, through today, and into the future. Investigations into religion propose the necessity of considering the manifestations of religious phenomena in definite historical eras or definite geographical locations as not being the sole or absolute descriptions or manifestations of those religions. From this viewpoint, can we say that the content and methods of Koranic Commentary, Sayings and Practices of the Prophet, Law, Theology, Essentials of Islamic Religion, and other courses are in harmony with the results of modern scholarship? Most of those course materials accept Islam's definite historical manifestations as immutable and do not take notice of important changes and developments in the understanding of Islam and its institutions. Islam's historical manifestations are confused with the objective truths of scripture. The materials and manners of presentation in those courses, instead of developing in students a proficiency in understanding

scripture, arouse only admiration for learned commentators, traditionists, jurists, theologians, and other scholars of past ages; they make young people imagine an unsurpassability in the ancients, thereby making them feel inferior; they erect barriers between students and scripture. This is one of the important reasons why modern Islamic thought and modern Islamic structures are not in any way being formed. We face a sort of Islamic knowledge and understanding which we have been utterly unable to modernize. The material we continue to teach does not constitute modern expressions of Islamic knowledge, but only historical manifestations.

VII. One other topic forming the basis of my evaluation is the issue of method. Which method are we using in Islamic research and education? Is it normative-formative, historical-critical, or comparative? We can not yet say that we have used historical-critical or comparative methods. I wonder if without using these methods we could possibly have an understanding of scripture which is serious and impartial? Will we be able to translate Islam into modern formulas without examining it nakedly in its historical context, without learning it in its pure form? For those who will be appointed to religious service, it is more or less

VIII. The last topic I want to dwell on is that of divisional departments in the faculties. Because time is short, I want to show the outlines of an alternative division within our faculties, having determined that the current one is insufficient. Scientific religious educational activities are in the position of carrying out three basic functions, from the simplest to the most sophisticated :

1. a researched understanding of Islamic reality;
2. the explanation of results of such research; and
3. the investigation of Islam's relations with other religions.

The first of these functions can be realized with a Koran-Hadith Department; the second with an Islamic Culture and Civilization Department; and the third with a World Religions Department.

1. The Koran-Hadith Branch has as its essential goal the understanding of the heart of Koranic and Hadith texts. Being concerned with scripture texts, this branch acquires knowledge with a serious and critical eye; it seeks objective knowledge and considers environmental factors and relationships in the genesis of the texts. In this way it establishes an understanding of original Islam in its first age. It compares the ancients' views of scripture with ours. It shows the techniques of understanding scripture. In this section, language studies and textual criticism appear to have the greatest importance.

2. The Islamic Culture and Civilization Department includes theology, law, ethics, and Islamic historical and social knowledge. Naturally this includes the systematic and historical investigation of Islamic culture and history. The department makes clear the manner of approaching Islamic views of God, humanity, and the environment, as well as individual, social, and cultural problems. It examines the relationship between Islam and modern institutions and the modern life style. In this way students obtain skill in thinking seriously about contemporary problems and especially in considering Islamic decisions and manners of behavior with regard to these problems. This department examines conceptualizations in Islamic thought about life's origins, hypotheses, and developments, together with their political, cultural, and social factors. In order to find rational formulas and symbols to express Islamic experience, this department ceaselessly defines and interprets the legacy of religion. In this way, a sensitivity to the influence of the historical environment on Islamic thought and life is awakened in students. Learning the results and reasons for the successes and failures of

religious thought and structures, students will develop sounder criteria for the solution of our current and future problems. This department assists the development of students' feelings of confidence in their own religious opinions; and it determines views about other religions and secular phenomena. This department must also include theoretical and practical lessons aimed at developing the various abilities and skills necessary for student performance of religious services in society.

3. The World Religions Department, using historical and critical methods, looks to the placing of Islam as a whole within the field of all humankind's religious scene; to the researching of the alternative important religions followed by the four billion other people of the world; and to the recovery of Islamic thought from being closed on itself. The methods to be used in this department are as follows.

a) The historical approach: for those religions outside of Islam, to try to understand their life styles, worldviews, and basic communal religious ideas.

b) The comparative approach: to consider human religious phenomena as a whole. To this end:

- i. to research the relations between religious groups in their individual histories and in general world history;
- ii. to compare similar points found among the various religions, and to establish the important similarities and characteristic differences.

In this way, similarities and differences between Islam and other religions will be obtained, and our students will be able to adopt more knowledgeable and objective views both of Islam and of other religions. At present this subject is not found in any department.

c) The normative approach: to research with regard to

Islam what could be the normative theological and ethical views of our day in the face of the critical challenges presented by other serious religious alternatives to our traditional criteria of truths and values.

d) The dialogical approach: to prepare for and enter into dialogue with other religions with regard to the three aims mentioned above.

translated from the Turkish by Kenneth W. Frank

Anna G. Edmonds,
editor

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4 July 1988

No. 767

Dear Friends:

The Fatih Sultan Mehmet bridge was opened to traffic on July 3 by Prime Minister *Turgut Özal*. Completed several months before schedule, four of the eight lanes on the bridge are in use today connecting Levent in Europe with Kozyatağı (a short distance east of the connection to the first Bosphorus bridge) in Asia while more of the approach roads are still being built. The day-time ceremonies of speeches and ribbon-cutting were followed after dark by a spectacular fireworks display that lit the night sky with rockets of flashing stars, cascading colors and sparkling chrysanthemum-like flowers in honor of the bridge and the Japanese members -- Ishikawajima-Hariman Heavy Industries, Mitsubishi Heavy Industries and Nippon Kokan -- of the consortium which helped in its construction. To satisfy our curiosity we travelled this new route from Levent to Kadıköy early one morning and found that while it's longer to use it rather than the bridge from Ortaköy to Üsküdar, it doesn't take much more time to get from one end to the other. Clocked on our car, the length of the current road is about 22.5 km; on the Asiatic side it goes through several kilometers of pine forest before joining up with the Ankara highway. When finished, the entire peripheral highway is expected to be 217 km and to divert the heavy traffic (and trucking) from Europe into Asia away from local Istanbul traffic. A landscape architect from the States has been engaged to design the sides of this highway and is here beginning his work.

As is customary, a number of people have completed their work in Turkey at the end of the school year.

Among these from the Izmir school are: *Geraldine Fuller* (Route 10, Box 780, Hickory, NC 28601), *Mery Christensen* (R.R. 1, Box 23, Milroy, MN 56263), *David*

Tomkins (48 Richmond Park, Grappen Hall, Warrington, Ceshire, England), *Kathy Schuller* (281 Royal Ct., Westerville, Ohio 43081), *Bruce Clark* (Barnbank, 31, Berry Hill Crescent, Cirencester, Glos. GL7 2HF, England), *Anne Downie* (Allandoo, Leswall, Stranraer, Wigts, Scotland), *Brian Smith* (61, St. Marks Rd., Blackburn, Lancashire, England), *Rhona Chambers* (1106 Suite 11147-82 Ave., Edmonton, Alberta T6 G0T5, Canada), *Ann Topsever* (80 Sokak No. 24, Bornova, Izmir), *Sophie Treloar* (23 Dalnor Ave., Mitchan Victoria 31-32, Australia), and *Donna Bussey* (1381 Sok. No. 11-1 D. 12, Alsancak, Izmir); from the Tarsus school are *Frances Melling* (10 Silver Street, Cirencester, Glos., England), *Tim Weible* (825 Camp Gettysburg Rd., Gettysburg, PA 17325), *Jack Perrin* (25015 Mountain Rd., West Lynn, OR 97068) and *Wallace and Ruth Robeson* (who will be in the States for a year's home assignment); and from the Üsküdar school are: *Henry and Nancy Lennstrom* (13005 14th Place N.E., Seattle, WA 98125), *Lois Jeanne Miller* (3217 Vinson Ave., Sarasota, FL 34232), and *Linda Köseoğlu* (Bahariye Cad., İleri Sok. No. 14/3, Bahariye, İstanbul), *Carol Garn* (in the States on home assignment for summer school at the University of Colorado), and *Johannes and Sylvia Meyer* (who will be in the States also for a year's home assignment). Earlier *Kathy Ward* (who had been a volunteer at the Üsküdar school and the Redhouse Press for 18 months) returned to her home in Chicago (Wright Hall, 6364 Sheridan Rd., Chicago, IL 60660). Kathy had suffered multiple fractures and a dislocation in a fall in late December; we hope that the discomfort of those injuries has abated.

Fernie Scovel returned to Izmir from her year's home assignment on June 18. *Melvin and Nancy Wittler* returned to Turkey May 11 after their 3-months' home assignment. They were back briefly in the States to celebrate the wedding in Chicago on June 18 of their son *Nathan* to *Gardenia Hung*. Nathan continues his work with French insurance company, and Gardenia is a teacher of French and Spanish. Both are doing various free lance translation. *Tom Goodrich* (Talas 1953-56, 57-58; Izmir 1958-59) has sent the news of

his marriage June 19 to *Sarah Fisher*. Tom also noted that he hoped he and Sarah would be able to visit his Turkey haunts in the near future. Tom's exclamation of "Rejoice!" is included in our wishes of much happiness for both the couples in their married life.

The Tarsus Centennial was marked by two days of festivities at the school on May 17 and 18. Over 300 friends and former students were present to honor the school and its place in Turkey. The ceremonies began with the students, faculty and guests marching to place a wreath on the statue of Atatürk in the city center. Following this a number of speeches were made by *Güner Baykal*, President of the Alumni Association, *Dr. Muhittin Özbelli*, oldest graduate present (class of 1943); *Seha Sadıklar*, the School's Local Executive Council Chairperson, the principal *Wallace Robeson*, the NEM Secretary *Melvin Wittler*, the UCBWM Middle East Secretary *Dale Bishop*, the Minister of National Defence *Ercan Vuralhan* (a Tarsus graduate), and former General Secretary of the People's Republic Party *Kâsım Gülek*.

We have learned only recently the sad news of the death of *Clara Jane Douglas* on 8 January 1988. Miss Douglas taught science in İzmir from 1965 to 1971. She was eighty-two years old and had been living in retirement in Clarksville, TN.

Recent visitors to the NEM have included *Dale Bishop*, *Beth Owens* (Middle East Program Assistant), *Margaret Blemker* (former Near East Mission Regional Secretary), *Lynda and Everett Blake* (Erenköy, Merzifon, Talas and İzmir, 1928-1971), *Marilee Wheeler* (Üsküdar 1955-58), *Vinal (Overing) Binner* (Üsküdar 1955-58), *Clare (Dunlop) Cooper* (Üsküdar 1960-68) and her daughter *Emily*, *Frances Eddy* (NEM administrative assistant 1970-80), *Fran Dittes* (Talas 1950-52), *Helen Morgan* (Üsküdar 1952-77), and *Lincoln Wiley* and *Carol (Wiley) Kinghorn* and their spouses.

Betsy Anderson (Üsküdar 1981-84) reports that she is the Executive Director of the American Heart

Association in northwest Wisconsin, working in Community Health Promotion Programs.

Ken Pink, a volunteer with the International Cooperative Education in Turkey (a Turkish-American cultural exchange program), is sharing his time as a writer/copy editor with Redhouse Press and the weekly English-language newspaper *Dateline* this July and August. He's the second such student to come to Redhouse under this arrangement. The first was *Hans Chabra* who was here during the summer of 1984.

A number of Redhouse books have been published this spring. The second volume of *Dünya Masalları* (world fairytales) with ten formerly published stories has appeared. Four more separate printings of stories for the third volume are out: *Rapunzel*, *Külkedisi*, *Kaz Çobanı Prenses*, and *Gerçek Prenses*. Two entertaining books by the newspaper cartoonist *Mıstık* have come out: *Kırk Yılda Bir* and *Bacaksız Bir Gün*. *Aladağlar* by *H. Aydingün*, *Baharatın İzleri* by *M. İzer*, and *Turistlerle İngilizce Konuşalım* by *C. Blakney*, *M. Yaylalı*, *J. Sowerwine* and *G. Colegrove* are recent publications. The handsome new *Delights of Turkish Cooking* by *Neşet Eren* (edited by *Cerina Blakney*) is on sale in the States for \$20.00 (address: James and Lucia Blackinton, 7347 South Spruce Street, Englewood, CO 80112).

In addition to the Redhouse Press books, Mission members have been busy with several other books: *Melvin Wittler* and *William Edmonds* helped with *Photography in the Ottoman Empire* by *Engin Çizgen* (publisher Haşet Kitapevi); *William Edmonds* edited *Carpets, Vakıflar Museum Istanbul* by *Belkıs Balpınar* and *Udo Hirsch* (publ. Uta Hulsey) and *One Thousand Years of Turkish Carpets* by *Oktay Aslanapa* (publ. Eren); *Anna Edmonds* helped with *Sinan, the Grand Old Master of Ottoman Architecture* by *Aptullah Kuran* (publ. Institute of Turkish Studies, Inc. and Ada Press).

Anna G. Edmonds,
editor

No. 768

Dear Friends:

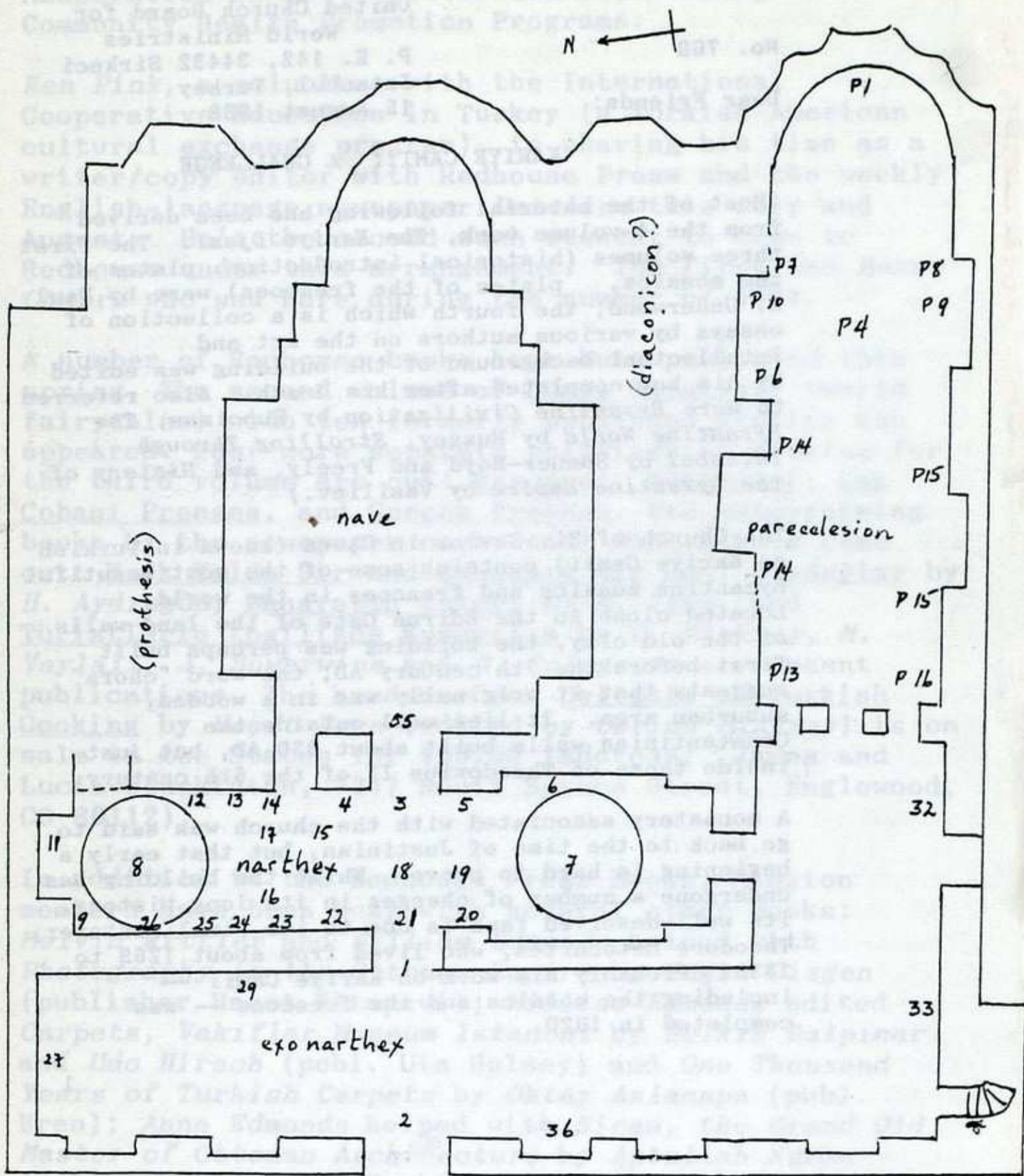
Near East Mission
United Church Board for
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15 August 1988

KARIYE CAMII: A CHALLENGE

(Most of the material following has been derived from the 4-volume work, *The Kariye Djami*. The first three volumes (historical introduction, plates of the mosaics, plates of the frescoes) were by Paul A. Underwood; the fourth which is a collection of essays by various authors on the art and intellectual background of the building was edited by him but completed after his death. Also referred to were *Byzantine Civilization* by Runciman, *The Byzantine World* by Hussey, *Strolling Through Istanbul* by Sumner-Boyd and Freely, and *History of the Byzantine Empire* by Vasiliev.)

The Church of St. Savior in Chora (known in Turkish as Kariye Camii) contains some of the most beautiful Byzantine mosaics and frescoes in the world. Located close to the Edirne Gate of the land walls of the old city, the building was perhaps built first before the 7th century AD; the word "chora" suggests that it originally was in a wooded, suburban area. It lies well outside the Constantinian walls built about 330 AD, but just inside those of Theodosius II of the 5th century.

A monastery associated with the church was said to go back to the time of Justinian, but that early a beginning is hard to prove. While the building has undergone a number of changes in its long history, its well-deserved fame is due to its final restorer, Theodore Metochites, who lived from about 1269 to 1332. Probably his work on Kariye Camii -- including the mosaics and the frescoes -- was completed in 1320.



To understand and enjoy the decorative panels in Kariye Camii, it helps to know the art techniques used, the general organization of the scenes, and the stories portrayed. The main church -- the nave and the narthexes -- contain mosaics which show events related to the birth of Christ and his ministry. The parecclesion (side chapel, thought to have been the mortuary chapel) emphasizes the themes of the resurrection in the frescoes. In many of the scenes there is a symbolical statement of the prefiguration of Christ and the Virgin Mary in the Old Testament.

However, both the subject matter and the manner of expressing it involve ideas and conventions with which most Western viewers are not familiar. In a way, they are part of the Orient to which we ascribe such words as "extravagant," "remote," "inscrutable," "romantic," and "mysterious." The "mystery" is intentional: while using art to interpret spiritual forces, in contrast to the contemporary Western artists who tried to communicate an understanding of humanity, the Byzantine artists desired to paint eternity.

Accepting the difference in purpose, still it should be possible for us to dispel some of the "inscrutableness" of the art in Kariye Camii. It is in the unfamiliar elements that I find the challenge of the Byzantine art. They keep drawing me back to comprehend more of what they meant to the people for whom the church was built and more of why the mosaics and frescoes together are an enduring masterpiece.

(The numbers in brackets refer to places indicated on the sketch of the church at the end of this article, and also to the diagrams in *Strolling Through Istanbul*, pp. 302 and 315.)

The Mosaics

Techniques

Somewhat like the highly disciplined 19th century pointillism technique, in the mosaics of Kariye

Camii the artists used chipped bits of color (tesserae) which they placed in a hardening plaster bedding. With these rigid points of color they were able to communicate depth and motion, story and religious fervor. The tesserae were rocks, glass, baked brick, and thin silver or gold sheets laminated between two glass shields.

In places the lines created were definite outlines (such as the halo around the head of Christ); in other places they were subtle fingers of color (the beard of Christ both in the Pantocrator [1] and in the Deesis [6]). Not all of the tesserae were arranged to make a flat surface. The intrinsic irregularities of the tesserae in the faces, for instance, enhance the intensity of expression. The gold tesserae in some of the halos have been tipped so that they reflect more light. This play of light and color also increases my interest in seeing the mosaics under a variety of lighting conditions. (As much as I am grateful for the incandescent bulb, I try to imagine candlelight playing across these tiny stones.

Of course these techniques are the same for all mosaicists who use tesserae to paint an picture. While mosaics are not as common as watercolors or oil paints, it is more the subject matter and the manner of expressing it in about half the paintings that challenge my understanding.

Many of the scenes appear almost superimposed one upon another, leaving me puzzled to know where the first stops and the next event begins. It helps to notice that the events may be arranged so that as one moves around looking up at them the center of one's focus moves with the story. Also Mary is accompanied by the dead stump of a tree which has new leaves -- in keeping with the symbol of Joseph's miraculous rod.

Christ the Pantocrator [1], St. Peter [4] and St. Paul [5] at the entrance to the nave, Metochites presenting his church to Christ [3] and Christ's infancy and ministry [most of the mosaics in the exonarthex] have echoes in the works of European Renaissance painters. The representations of Christ in the two domes of the narthex [7, 8] are impressive in supporting their thesis of Christ's royal ancestry and his prefiguration.

The Apocrypha: The Virgin Mary

It is the apocryphal stories of the life of the Virgin Mary and the events after the death of Christ that for most Westerners are the least familiar subjects.

While Mary appears first in the New Testament as a virgin betrothed to Joseph, several texts not in the New Testament supply the stories about her parents and her early life to prove her own worthiness to be "the Mother of God." These texts are the Gospel of James (Protevangelium), the Pseudo-Matthew, and the Nativity of Mary. They are part of a body of writings that were judged by the early Church fathers to be less accurate and less inspiring than the ones that were accepted as worthy to be included in the New Testament. Many of the details have been lost to the common or folk knowledge of Western Catholics and Protestants, but they are still a part of Eastern Orthodox popular belief.

The Story

The story of Mary as shown in the mosaics in Kariye Camii begins with her parents, Joachim and Anne and the occasion when Joachim approached the altar to present his gifts at the time of the Passover festival. There he was rebuked by a man named Reuben for never having sired any children. At that

time Zaccharias was the high priest. Greatly dejected, Joachim hunted through the records of the twelve tribes trying to learn if he was the only one who had never had any offspring. Still cast down, he went off weeping into the wilderness where he pitched his tent (in the artist's conception more like a prickly juniper bush) and fasted forty days and forty nights. He vowed that he would keep company only with his sheep and his shepherds, praying all the time that God would send some sign to him. While he was there an angel appeared to him bringing the news that he would be the father of a daughter. [9, 11]

In the meantime, Anne, Joachim's wife, wept over his departure and over her own barrenness. Her servant Judith added to her sense of guilt by scolding her for being sad on the Lord's Day. Anne, like Joachim, spent her time praying for a child. One day as she was so engaged she saw a bay tree with a bird's nest holding two fledglings and the mother bird flying to feed them. Seeing those simple things made her feel that she was even less than the birds or the animals, even less the seas or the earth itself all of which were fruitful. The Lord at last heard her and promised that she would have a child who would be known throughout the earth and beyond the seas. In return Anne pledged to dedicate her child to the service of the Lord. [12]

When Joachim returned, Anne greeted him at the Golden Gate, and they both rejoiced at the promises they had heard. Anne said, "I know that the Lord God has blessed me because I was childless but now I shall conceive." [13] In the painting a servant maid peers at their embrace from over the garden wall.

In due time the Virgin Mary was born, to the great joy of her parents. At the birth a servant tested the temperature of the bath as she poured water

into the baby's tub. Joseph hovered diffidently in the doorway. [14]

When Mary was six months old, Anne stood her up on the ground, and to her surprise Mary walked seven steps back to her. Anne caught her up, declaring that Mary wouldn't be allowed to touch anything dirty from then until she was taken to live in the temple. [16] While Anne and Mary have halos, the servant's head is encircled by a red scarf that billows above her.

(Although many of the people are dressed in conventional Roman clothing -- togas, for instance -- there are some details of contemporary costumes: Metochites' headpiece [3], varieties of helmets worn by Herod's soldiers [33], a girl with her cloak tied over her head. [18] Various draperies and baldequins are meant to suggest that the scenes take place indoors.)

So Anne had some other virgins come to take care of her and to carry her everywhere so that she was always clean.

On Mary's first birthday a feast was prepared to which Joachim invited the priests and the scribes and all of Israel. During it he took Mary to the priests asking for their blessing on her. Then he took her to the high priests who said, "O God of the high places, look with favor on this child and bless her with the last blessing, beyond which there is no other." This was a very unusual event because traditionally only 40-day old boys were blessed in the temple. [16]

One charming family scene shows Mary held by Joachim and caressing Anne's face. [17] On either side are peacocks.

When Mary reached her third birthday her father ordered the virgins who had been caring for her to take lamps that had been lit and lead Mary to the Temple. He cautioned them that they were not to let

Mary look backwards. Joseph alone approaches the priest barefoot, perhaps an indication of his respect.

At the temple the priest (who again was Zaccharias) welcomed her saying, "The Lord has magnified your name throughout all time. Through you the Lord will show His redemption for the children of Israel." Then he sat her down on the third step of the altar. "And the Lord put grace upon her and she danced with her feet and all the house of Israel loved her."
[18]

From that time on Mary stayed in the Holy of Holies being divinely nurtured. An angel brought her bread and came daily to teach and converse with her. She became well versed in the law of God. Mary stayed there until she was about 12 years old, attended by her virgin friends. [19, 20]

Upon her approaching puberty the priests became worried for fear that Mary would pollute the sanctuary. They called a council in which they decided that Zaccharias should pray to the Lord for help.

Zaccharias took a vestment with twelve bells on it and went in to the Holy of Holies. While he was praying there an angel appeared to him telling him to call together all the widowers and tell them each to bring a dead stick to the Temple because the Lord would choose one of them to be Mary's husband. [22]

Among the widowers was Joseph who, when he heard the trumpet calling him, threw down his carpenter's adze and ran with his rod to join the other widowers who were praying in the temple. In the picture Mary is hedged in by the rods while the priest is on his knees in front of them.

After the prayer the high priest took up the rods and gave them back one by one to the men. When he was returning the last one to Joseph a dove came out of it and settled on Joseph's head. The priest told

Joseph that this was a sign from the Lord, but Joseph protested that he was old and that he already had children. He said, "Mary is only a girl; don't make me a laughingstock." To which the priest replied, "You should be afraid of the Lord for refusing him." [23]

(In one version of the story, instead of the appearance of the holy dove, the rod sprouts leaves. This is the miraculous event shown in the mosaic in Kariye Camii.)

Perhaps the artist intended for Joseph to show his awe of the Lord by taking Mary in such haste that her skirts flapped around her feet; he looked back to be sure she followed him properly. [24] However, the artist has given him a permanent crick in the neck.

As soon as Joseph got Mary safely home, he told her he was leaving for six months on business. Taking his carpenter's tools he went off with one of his sons. [26]

About that time the council of the priests decided that they needed to make a new veil for the Temple. So they called the girls from the tribe of David, among whom one was Mary. (Only virgins were allowed to spin the wool for the Temple.) The virgins cast lots to decide what colors they were to be given, who would get the gold and the pure white, who the fine linen and silk, who the blue, the violet, the hyacinth or the scarlet.

Mary, who was the youngest of the girls, got the royal purple (some accounts say that the wool "blushed" when she picked it up) at which the others in annoyance began to call her "Queen of Virgins."

Upon that an angel appeared saying, "Your words have been changed into a prophecy." [21] The expressions on the six other girls' faces portray surprise, chagrin, and jealousy.

While Mary was busy spinning the wool she took her pitcher to the well to fill it. There she was surprised by an angel who greeted her saying, "Hail, you who are highly favored; the Lord is with you." In her surprise she turned around quickly looking to see who spoke. [25] One foot is lifted off the ground as though she were jumping.

Joseph returned after his six months' work to discover to his shame that Mary was pregnant. After accusing her bitterly, an angel appeared to him in a dream saying that Mary was blameless. [26]

Joseph and Mary were both called to the Temple in Nazareth to be tried by the priest on the charge of adultery. First Joseph was made to drink a potion that would kill him if he were guilty. Having drunk it he was sent off to the hill country to wait out the results. When he returned healthy Mary had to undergo the same trial. She, too, was vindicated. That is, neither of them had compromised the Holy Ghost.

The events of Joseph and Mary's journeys to Bethlehem to be enrolled on the tax register, the nativity scenes, the shepherds, the wise men, and the flight to Egypt are familiar enough scenes for Westerners. There is one unfamiliar event during the flight that is not reported in the Bible but that is represented in the mosaics. When Joseph, Mary and Jesus entered the city of Sotinen, all of the idols which people there worshipped fell down before Mary and Jesus and were broken. [32]

Another event not described in the Bible but represented in the Kariye mosaics is the flight of Elizabeth and her infant son John during which the mountains opened up to hide them just in time before Herod's murdering soldiers caught them. [36]

Various events during the life of Jesus are shown in the mosaics, all of which are familiar to Westerners because they are reported in the Bible. They are found in the exonarthex and often parallel the events portrayed in the narthex: the scene of Joseph dreaming [22] corresponds to Joachim dreaming [11], and the birth of Christ [29] to the birth of Mary [14].

The last event in the mosaics which is not found in the New Testament is the death of the Virgin Mary. Above the main door of the nave the mosaic shows the dormition of the Virgin Mary. The text for this part of the story says that on a Friday all of the apostles, living and dead, were summoned by the Holy Ghost to Bethlehem. There, when all of them except Thomas had gathered around Mary, the Holy Ghost transferred them to Jerusalem where, after three days of listening to their singing praises, Mary died and ascended into Heaven.

Thomas caught up with them in time to witness her assumption. The mosaic shows the apostles gathered around her bed. [55]

The Frescoes

The Technique:

The frescoes in the parecclesion were created by water-based paints being applied to the surface of smooth plaster on the walls and ceilings. The plaster seems to have been the same kind that was used for the bedding of the mosaics; it was made of lime mixed with straw. Where the straw has decomposed the paintings have been pitted.

Because the best results are obtained by painting on moist plaster, the artists were limited in the amount of surface they could cover before the plaster dried. Thus some joints can be seen indicating where a fresh coat of plaster was added to the old (between the choirs of the elect [P4], and beneath the feet of the saints [P1]).

While a number of artists and craftsmen must have been working together to complete the paintings, probably one man did the final, fine work of the heads, hands and feet. Probably also he was the master who completed these details in the mosaics.

There have been some changes in the paintings over time: the halos, stars, and cloth-of-gold draperies were originally gilded; the gilt has largely disappeared. (See the stars in the mandorla around Christ in the Anastasis. [P1]) Some of the surfaces of the heads have flaked off; there has been some damage because of leaks in the roof; faces were damaged by a coat of paint in the attempt to make the chapel inoffensive to Muslims. Perhaps more serious in the long run, today's air pollution has visibly dimmed the colors of the frescoes even in the few years we have known them.

The apparently flat expressions in both the mosaics and the frescoes have for a long time come between me and my enjoyment of them. The angels and the good women -- Mary included -- are so stereotyped that they have no character: is insipidity what the Byzantines expected of the heavenly transformation? There is some personality delineation in the men; to me this indicates that artists felt the men had struggled with the realities of life while the women were left "pure" and undeveloped. When the artist does convey some emotion he exaggerates the lines so that the faces become almost caricatures of people. In a way the same is true of the background buildings: like stage props they have no real depth.

The *Gospel of Nicodemus* is one of the main sources for the portraying of the resurrection. The *Book of Daniel* and the *Book of Revelation* are also sources.

The Story

Scenes of the resurrection, judgment, and the symbolism of the Virgin Mary as a divine element in salvation dominate the parecclesion (side chapel). Their medium is fresco painting rather than mosaic as in the main church. Underwood thinks that they probably were produced in 1320/21 almost immediately after the mosaics and probably also by the same artists.

As one enters the parecclesion one is struck by the scene in the dome of the apse at the far end which depicts Christ's triumph over death. [P1] A dramatic picture, it centers on the powerful figure of the Christ raising Adam and Eve from their sepulchres. The artists convey the triumph of the event through the strength with which Christ pulls on Adam's and Eve's hands and the contrast between the light radiating from him and the more somber colors in the rest of the composition. A faraway look in Christ's eyes suggests to me his knowledge of the future, his patient suffering and his care that includes the whole creation. The picture is not of a tender, familiar Christ offering a cheap salvation, but rather of one whose commands cannot be evaded, whatever the cost, even to him. Lest anyone mistake the meaning, the words IC XC (Jesus Christ) and HANATACIC (Anastasis: Resurrection) are written above the mandorla surrounding him.

Adam is the conventional patriarchal man with flowing white hair and white beard; Eve, both in facial characteristics and in posture, could be the mother or the Virgin Mary. Until the 13th century, in the Orthodox iconography Christ was shown raising only Adam. One doubts that it was merely the demands of artistic balance that made these artists include Eve as an equal of Adam. This doubt is supported by the many examples in Kariye Camii that stress the importance of Mary in the story. An

intentional parallel exists here between Eve who caused the Fall and Mary who mothered the Savior.

Underneath Christ, and bound with ropes, is the defeated Satan. His body is contorted and darkened in relation to the others in the picture. The ground around Satan is littered with bits and pieces of the locks from the gates of Hell which Christ has broken asunder.

To the right John the Baptist is guiding a number of men, David and Solomon with crowns among them, to Christ. Left of Christ the shepherd Abel, standing in his mother's sarcophagus, heads another group of men who lean forward toward Christ.

In perspective, as one views the ceiling frescoes from the entrance to the parecclesion, Christ enthroned in judgment appears above Christ the Redeemer. This judgment scene -- to be enacted on the second coming of Christ -- occupies the dome and pendentives of the east bay. The center of the dome holds the scroll of heaven including the sun, moon and stars being presented to Christ by an angel.
[P4]

Just below, Christ sits in judgment surrounded by a host of apostles and angels. Of the apostles, Peter and Paul sit on either side; they are distinguishable both by their nearness to him and by the stereotyped facial characteristics: Peter's short, curly hair covers his brow like bangs; his chin is projecting and pugnacious. Paul, to the right, has short dark hair and a black pointed beard. Each apostle holds an open book.

Hovering over Christ are the Virgin Mary and John the Baptist, creating the traditional scene called the Deesis. (Note that the Deesis at the entrance to the church is not traditional: it includes Christ as the central figure with the Virgin Mary in supplication on one side; on the other are Isaac Comnenus and an unknown nun. [6])

Directly beneath Christ and his throne is a balance on which the deeds of a naked soul are being weighed.

Although the devil on the right is pulling with all his weight on the dark deeds, the seemingly clean balance on the left is still tipped in the soul's favor.

Left of him and in clouds of glory are the choirs of the elect, both men and women. [P7] (Are they kneeling, or are they flying towards him?) Below, in a pendentive, is a pastoral scene of the beggar Lazarus sitting on the lap (in the bosom) of Abraham and surrounded by choir boys.

Opposite this peaceful scene is the fiery lake of hell consuming the bodies of the damned. [P8] A line of condemned souls is being pulled against their wills into the lake by a small black devil. Others stand huddled together, one looking regretfully back at the balance, one suggesting that his neighbor should go before him. Faces of some of those already in the fires peer out, one with his hand over his mouth perhaps to convey the idea of the unspeakable terror. In the pendentive is the rich man of the parable of Dives and Lazarus. His bulging money bags are at his feet spilling out his gold coins. His hand is raised to his mouth indicating his thirst. He is looking toward Lazarus whose attitude may be one as much of self-containment as of blessing, but there's no indication that his blessing is going to jump the wide gulf to help Dives.

Beyond Dives in the south lunette in almost rectangular panels of blue, tan and red are representations of the torments of the damned in the outer darkness, in the unquenchable fire, and with the sleepless (and almost infinite in number) worm. The head of one of the figures has been inverted to show the violence of his struggle. [P9]]

The north lunette contains the entry of the elect into heaven. [P10] An angel of the apocalypse, his wings folded in pairs above his head and over his feet, waits at the gate while the good thief, holding his cross, motions the people into the land strewn with flowers and cypress trees that must have been cropped by hungry goats.

The entire representation stretches above the viewer like the dome of heaven.

Most of the frescoes in the rest of the parecclesion are on the subject of the Old Testament events which are supposed to foretell the importance of the Virgin Mary as the Mother of God in the salvation of mankind. Angels and four prominent hymn writers also surround the Virgin.

Of the Old Testament scenes, four take up the most space: 1) Jacob's ladder and Jacob wrestling with the angel; 2) Moses hiding his face before the burning bush (with the vision of Mary and Jesus in the fire) and Moses removing his sandals among his flock of sheep (one stretches up to eat a tender twig); 3) the dedication of the temple with the Ark of the Covenant and the sacred vessels being carried in, the Ark being located while Solomon watches (earlier, before the inscriptions had been exposed, the Ark was thought to be a coffin, and Solomon to be the Emperor Andronicus II), and Aaron and his sons praying before it; and 4) one of the prophets prophesying while an angel smites the Syrian soldiers at the gate of Jerusalem.

The scenes represent passages from the Old Testament that are read on the special church occasions related to the Virgin Mary. Jacob was the father of the chosen people; [P13] thus Mary as one of his descendants was the means through which the hopes of a Messiah were fulfilled. The burning bush symbolized Mary because, while it burned but was not consumed, so she gave birth but remained a virgin. [P14] Solomon's temple with the Ark as the dwelling place of God is parallel to Mary, "the dwelling place of the uncontainable." [P15] The role of the

angel protecting Jerusalem is similar to the inviolate virgin, while Isaiah or Ezekiel proclaims that no man shall enter the city "for the Lord, the God of Israel has entered by it." [P16] [Ezek.44:2]

A number of martyr saints stand in military dress around the walls. [P1] Among them are St. George and St. Demetrius. There seems to have been an attempt to costume the men in the garb of earlier centuries. One curiosity is that two of the soldierly saints have one shoe off and one shoe on, possibly an unconscious reference to a very ancient pagan taboo against knots. Underwood points out a number of heroes of antiquity (Jason and Perseus among them) who also fought wearing only one shoe.

The Founder

In talking about Kariye Camii, a few words should be said about the man who was most responsible for it as we know it now. Theodore Metochites was born about 1270 in Constantinople. His parents were his first teachers. When he was 13 a reaction against the group which his father supported of union with Rome and the death of the Emperor Michael VIII caused his family to be sent into exile in Anatolia. Up to that point he probably had enjoyed the comforts and education of an upper-middle class family; with his parents in disgrace he was thrown onto his own resources. He turned to the studies of the classics and identified himself with orthodox theology. His diligence paid off when at the age of 20 he came to the attention of the Emperor Andronicus II. The Emperor involved him in a number of increasingly important services including arranging the marriages of members of the royal family.

In 1305/6 the Emperor made him his Prime Minister, the position Metochites held throughout the rest of his public life. After his death, his student, Nicephorus Gregoras, reported that, "From morning to evening he was wholly and most eagerly devoted to public affairs, as if scholarship were absolutely irrelevant to him; but late in the evening, after having left the palace, he became absorbed in science to as high a degree as if he were a scholar with absolutely no connection with any other affairs." Those government affairs included -- along with business -- granting favors, accepting tokens of gratitude, refusing access to the Emperor, and enjoying flattery.

Having accomplished himself in the classics, and having developed his own highly erudite literary style, he then turned to the study of astronomy, a subject which his Emperor considered so sublime that only a few should be admitted to its secrets.

In about 1316 Metochites began his work of restoring the church in the monastery of the Chora west of the city proper. Five years later he attended services in the newly decorated building. At about the same time he was given the title of Grand Logothete (Supreme Prime Minister). His pride at that moment was thoroughly justified in the mastery both of the details and of the total building that he had envisioned and produced.

Only a few years later his rival whom he had displaced as Prime Minister began an effective campaign against him, branding him as a pompous bore, a mediocre scholar, and a minister subject to flagrant bribery. In addition, he was caught in the political rivalries around the throne. When Andronicus II was deposed and the opposition took over Constantinople, Metochites lost his job and was sent into exile in Dimetoka in 1328. For two years he anguished over his fall from grace, over his poor health which suffered in the rough treatment he

received, and particularly over the probable fate of his treasured library in the Chora. Rioting mobs had razed his palatial home; visions of their destroying his books haunted him.

Probably it was his poor health and the unlikelihood of his having any further interest in government that caused the Emperor Andronicus III to rescind his exile and allow him to return for the last two years of his life to the monastery of the Chora. To his great relief he found his library intact. There he died in 1332.

Metochites gave the Chora the richness of his purse and his learning, intending the building to reflect both his personal wealth and that of the Empire. He gave it his library because of his own love of books and his pride in his possessions. He asked from the Chora a place where he could find refuge in old age and where his achievements could be preserved.

Some of his scholarship may have been faulty; his venality is indisputable; his egotism certainly would have made him an overwhelming bore. But in spite of those flaws, his church has stood the test of time as a masterpiece perpetuating his knowledge of Eastern Orthodox theology and his taste and the considerable skills of the artists commissioned by him.

Theodore Metochites did not draw the outlines of the pictures in the Chora, he did not put the tesserae in place in the mosaics or paint the features of the persons in the frescoes. However, because he envisioned these works before they existed, because he had the position and the wealth to make his vision reality, and -- in spite of the centuries and all the political and cultural conflicts that the church has been affected by -- because the building and its paintings continue to exist, I am challenged today to appreciate his contributions and the richness of the Byzantine Empire.

As I first approached the works in Kariye Camii I carried an attitude that because they were created so many years ago the artists were a bit "primitive" or "quaint." I excused what I saw as a lack of refinement in the mosaics on the grounds that the artists had difficulty working with clumsy bits of stone that might or might not be just the right shape and color for the particular spot. And I rather ignored the frescoes because, in part, I didn't like facing the Christian views on the future trials of my soul.

Having been privileged to visit Kariye Camii many times, my narrow-mindedness has been increasingly challenged by the artistry both of the art forms and of the subject matter. In proof of the lasting worth of these paintings, their values have grown on me whether I wanted them to or not.

Where I found a crudeness in execution, I now rejoice in the careful, skilled workmanship, the stately magnificence of the entire concept, and the complexities in the faith of the man who designed the building. Where originally I found a lack of depth, I can now see humor (the sheep), anguish (the massacre), jealousy (the disappointed girls), reverence (Mary), and power (the Christ). Where I found credulousness in the story of the Virgin Mary's birth, I can now accept the wonder that people felt in believing she could be the mother of Christ. And where I reacted against the scenes of the Last Judgment, now I am more willing to criticize my own Protestant interpretation of God which allows little room for mystery.

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No. 769

Dear Friends:

Water Brings Life to all Things
by Ken Pink

A very serious problem which Istanbul must confront is the city's lack of appropriate sewage collection and treatment facilities. All attempts to manage the city waste have been ineffectual since the 1950's when rural immigration to the city caused a drastic increase in population. As a result of inefficiently managing the waste of seven million people, the water within and surrounding Istanbul has been severely polluted and a serious health threat has been created.

But now the city is set on solving its waste management problem. The answer, it seems, is a large scale, multifaceted sewage project known in Turkish as the Kanalizasyon Sistemi. Construction of this project began in 1985 with the laying of collector pipes. The first of a series of sewage treatment plants has been recently completed and the whole of the system will move into operation around 1990.

There are presently only 3000 km of sewage collection pipes in Istanbul which are capable of serving a mere 25% of its people. This figure can be contrasted by the 10,000 km of roadway in the city. Presently, disposal of sewage consists for the most part of running it into the Bosphorus, the Sea of Marmara or the Golden Horn either directly or through one of the city's 42 creeks and streams. These waterways are also used for the disposal of industrial waste. In fact at least 20% of what goes into the water is from industrial sources; this includes hazardous by-products from Istanbul's many textile and pulp factories. Furthermore, these waterways run through some of the city's most populated areas.

The Golden Horn has suffered especially from this age-old method of waste disposal. The present condition of the inlet is that it consists of 60% water and 40% waste. Surveys have shown that incidents of lung cancer are three or four times higher for those who live along its shores than for the rest of the city.

Collection of the waste is the key to providing for the quality of Istanbul's environment - and the health of her people. The Kanalizasyon Sistemi project will lay a series of three meter diameter collector pipes. These pipes will act as collectors for sewage and at the same time will provide the city with a much-needed drainage system to prevent the frequent flooding of streets and buildings during rain storms.

The project is also going to concentrate on the treatment and disposal of the waste which is to be collected. To this purpose seven sewage treatment plants will be constructed along the Golden Horn and the Bosphorus. Sewage and run-off will be carried to these treatment plants by the collector pipes. After being treated in these plants the waste will be recirculated into the Bosphorus and carried into the Black Sea.

The extensive network of pipes will line the northern edge of the Marmara and connect with a treatment plant at Büyükçekmece and north along the west shore of Büyükçekmece Lake. The pipes will run east past the plant which is planned for Tuzla in Asia. Others will run along both shores of the Bosphorus linking up with plants there. As well they will run along the length of the Golden Horn carrying waste to the plants at its southern end.

Five of the seven plants are only going to be pre-treatment plants. The pre-treatment plants consists of two stages of screening which will remove the larger materials. A settling process will remove the sand and grit and another process will be used to remove the floating materials like grease. In effect

these plants will merely strain the water. The other two plants are termed biological treatment plants. These, we are told, will purify the water to a level of 90%. The biological plants are at locations on the Bosphorus where the currents are not strong enough to carry away what is put back into the water

After the water has been treated in one of the two ways it will be put into the Bosphorus. The Bosphorus has different levels of current flowing in both directions between the Black Sea and the Marmara. The treated water will be put into a current of the Bosphorus at a depth of 60 meters. This current will deliver the treated water to the Black Sea without its mixing with the water flowing to the Marmara. In effect it is the Black Sea and the life in it that will be doing the greater part of the purification.

Much credit for the cleaning of Istanbul must be given to Bedrettin Dalan the city's major. His efforts since coming to work in 1984 seem to show that he is genuinely concerned for the environment of the city. In fact Dalan has recently received the World Environment Award from the U.N. for his efforts to clean up Istanbul.

His main agency for this is the Istanbul Su ve Kanalizasyon İdaresi Genel Müdürlüğü - İSKİ (The Istanbul Water and Sewage Administration Association). Dalan co-opted İSKİ into the Municipality of Greater Istanbul in 1984 after new administrative laws were legislated in Turkey giving municipalities control over their own water and sewage management. The management which had previously been centralized in Ankara, was found to be inefficient. Dalan put İSKİ directly to work on the sewage project, plans for which had been first forwarded in 1966. The plan which is being used however is the combined effort of a large number of Turkish and international consultants.

So far only the construction of one plant - at Yenikapı - is completed. But while its christening

was held in late July, the plant is still not ready for operation. In fact the whole project is very far from commencing. The general manager of İSKİ, Atom Damalı, says that all construction will be finished by 1990. As much as the project is to be commended, there is a large degree of over-optimism from those in charge, evidenced in Damalı's comment that he fully expects everybody to be swimming in the Golden Horn by next summer. As well, there are some suggestions that even while trillions of dollars will eventually be spent on the project, the money is still inadequate to solve the problem.

One question is what will be done with the waste that is to be separated from the water? The word from İSKİ is that it will be used as land fill in "special areas that will not affect the environment." But whether this takes into consideration the problem that industrial waste is mixed with the human waste is uncertain.

The last and main point of contention is the placement of pre-treated sewage into the Bosphorus and the Black Sea. That more extensive treatment of the sewage is necessary where currents are not strong enough to carry it away makes it worth considering what the long-term effects will be of dumping waste which is only partially treated into the Black Sea.

While enthusiasm for the project is more than abundant, the truth is that we shall have to wait for a long time to know how effective the overall process is. That only one of the treatment plants is anywhere near the point of operation makes it very unlikely that the Golden Horn will be clean by next summer. In a process of this size there are certain to be unforeseen complications which would further delay the system from moving into full operation.

It is very much hoped that those involved are successful in providing Istanbul with a healthier environment. But while improvements will be made, critical analysis of the project is important to ensure that the system is thorough. It would be unacceptable to provide a partial solution which thereby would create a situation of further environmental damage.

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No. 770

Dear Friends,

After considerable confusion and distress on the part of many parents over the Ministry of Education's new system for determining which Orta school a child is eligible for, the 1988-89 school year began in Turkey on September 19. Foreign teachers and their families who have just arrived for the Board institutions include the following people: For Izmir *Susanna Berman* (granddaughter of *Ralph Harlow* who taught sociology at International College in Izmir 1912-16, 1919-22), *Mark and Penny Dressler*, *Karen Dubois*, *Dee Lon Hoey*, *Terry and Tom Just*, *Bonnie and Timothy Lutz* and their children *Rebecca*, *Bonnie Rachel* and *Jollah*, *Robin Monroe*, *Cameron Sabo*, and *Margaret Van Dyke*; for Tarsus *Max Carlson*, *Susan Guess*, *Dwight Hightower*, *Eddie and M.A. Hodges* and their son *Kelvin*, *Alan and Sally McCain* and their son *Andrew* (Alan is the principal of the school; they were previously in Tarsus from 1967 to 1973; "Mick" had also taught in Talas from 1961 to 1964), *Afsenah Mina*, *Jo Beth Taylor* and her son *Sam*, *June Tolbert*, and *Kimbalena Zeineddine*; for Üsküdar *Kristin* and *Robert Edmonds* and their daughters *Maari* and *Leslie* (Kris taught at Üsküdar in 1977-79; Robert is Administrative Assistant at the school), *Miriam Jo Elliot*, *Kathleen Farrell*, *William Murphy*, *Kathleen Sampson*, and *Natalie Jo Tenney*.

Among the visitors to the Mission this summer have been *Lynda and Jack Blake* (Erenköy 1929-31, Merzifon 1931-39, Izmir 1939-71). Lynda was the commencement speaker at the Izmir school graduation in June. They were guests of the Izmir alumnae association on the occasion of the school's 110th anniversary.

Many of their former students entertained them during their three weeks here. *Dr. Leslie Ziegler*, retired professor of Christian theology at Bangor Seminary, was in Turkey for the month of July. Most recently she had been librarian at the Ecumenical Center in Tantur, Israel. *Douglas and Keitha (Van Engen)* (Üsküdar 1961-63) *Herron* were here in August celebrating their 25th wedding anniversary with a visit to the place where they met and were married. *Bill Gilfillan* (Tarsus 1975-78) is still teaching in Singapor. He stopped over in Istanbul in July on his way to London.

Barth Winkler has returned to help his father, *Dr. Warren Winkler* (Talas 1959-65), as the director of the cardiac rehabilitation center at the Admiral Bristol Hospital. The hospital observed the opening of its new clinic building on July 6.

June Artunkal (Üsküdar 1974-81) was recognized by Mary Washington College for her unusual service as the year's outstanding alumna. The College honored her at a banquet at its homecoming festivities in May, and when her honor was presented she was greeted with a standing ovation.

Alan and Mary Bartholomew and their children *Robert, Daniel and Lydia* have returned to Tarsus after a summer furlough in the States. They reported seeing *Hans and Sylvia Meyer* settled briefly in Lancaster, PA before the Meyers started their rigorous speaking engagements. *Carol Garn* is back teaching math and being dean of the Orta section at the Üsküdar school following her summer classes in the States.

We report with sorrow the death of *Caroline Palmer* on June 13 in Watsonville, CA at the age of 81. Caroline was the librarian in Izmir from 1969 to 1971. From there she went to Beirut where she was librarian for the Near East School of Theology until 1975.

Tarsus has announced with pleasure its receipt of a \$500,000 grant from USAID. This money will be used

for the rebuilding of Brewer Hall and for the reconstruction of Friendship and Unity buildings. Work on these is expected to begin this fall. Besides this grant, several other major contributions have been made to the Tarsus American school: the *Karamehmet* family is building a new auditorium for the school, and the *Sabancı* family a new gymnasium. The present Centennial Hall is a gift of the *Sabancı* family.

According to *Nancy Wittler* who has been in charge of the summer orientation programs for two years, "A group of twenty-six enthusiastic new teachers arrived in Istanbul in time for language school to begin on August 17th.

"August 16th in the evening a get-acquainted picnic supper was held on the grounds of the *Üsküdar* school. Some new teachers arrived directly from the airport which was difficult for them. It is hoped that next year all participants will arrive at least two days before the program begins.

"The new teachers for *Üsküdar* were able to move into their apartments immediately, but the *Izmir* and *Tarsus* teachers were housed about a half hour by bus from the school in faculty housing owned by a local educational foundation whose general secretary was director of the teaching in our language school.

"All the teachers had daily experience using their Turkish as they shopped for food and used local transportation.

"Mehmet Gücük, a graduate of our Tarsus college and a fourth year medical student, was assistant coordinator for the whole program. His invaluable help with all the details concerned with lost luggage, air cargo, meeting of teachers on arrival, etc. made him indispensable to the program. His personality and background in Turkey was a great addition to the orientation of the new teachers."

Anna G. Edmonds,
editor

We report with sorrow the death of Caroline Meyer on June 13 in Watsonville, CA at the age of 81. Caroline was the librarian in Izmir from 1964 to 1971. From there she went to Beirut where she was librarian for the Near East School of Theology until 1975.

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