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# The 7 Most Endangered 2024

Programme run by **Europa Nostra**,  
the European Voice of Civil Society Committed to Cultural Heritage,  
with the support of the **European Investment Bank Institute**

## **St. Georgios Church** **Altınözü, Hatay province, Türkiye**

### **Technical Report**



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## 1. Summary

Dedicated to Saint Georgios, the church, also commonly referred to by locals as Kaddis Mar Circos, is a prime example of a building deeply integrated into the daily life of its community. Its relevance extends beyond its status as a monument, encompassing the dynamic community that surrounds it, with adjacent installations that offer essential spaces for communal gatherings, activity development, and educational pursuits. It is located in the center Sarılar Neighbourhood, in the village of Altınözü, Hatay province, Türkiye.

On February 6, 2023, the devastating earthquake in the Hatay province area caused the collapse of the church's central vault, the adjacent north and south masonry walls, and most parts of the wooden roof including the apse area. Additionally, several damages, particularly cracks and fallen pieces, are visible in other elements, such as the front portico, the bell tower, and the remaining vaults.

Shortly after the earthquakes, the Ministry of Environment and Urbanisation made the decision to demolish the Church. However, due to strong public opposition, the Ministry of Culture and Tourism intervened, registering the Church as a cultural asset and thereby revoking the demolition order.

This mission is significant not only for its tangible value but also for its intangible significance, as the heritage building is a cornerstone of community life. The Church is also important because it represents centuries of Christian presence in the region, recognised as heritage at risk by organisations such as Europa Nostra and today stands as an important symbol of the multi-religious history of Hatay.



*Fig. 1: South elevation with damaged wall*



*Fig. 2: Interior roof collapse*

## 2. Purpose and Location

- Name: Greek Orthodox Church of St. Georgios (also known as Kaddis Mar Circos)
- Location: Altınözü, Hatay province, Türkiye.
- GPS co-ordinates: 36.12009273976466, 36.25322748176946
- Ownership: Church Trust / Foundation
- Nominator: Europa Nostra Türkiye and Sarılar Neighbourhood Association.
- Supporting Organisations/People: Human Rights Association Hatay Branch; Sarılar Greek Orthodox Church Foundation; Dr. Zehra Güngördü.

The mission's objective is to assess the complex's risks, both tangible (structural integrity) and intangible (community impact), within a short-to-medium timeframe. As the community seeks alternatives to their daily life, currently moving liturgy to the adjacent service building and potentially to a distant church, the complex's full restoration within a medium-to-short term is crucial.

The primary goal is to evaluate the project's condition and analyse problems regarding restoration/conservation challenges. From the EIB-Institute/EN's perspective, demolition is not an option under current circumstances. The main approach of the project team is to preserve as much as possible what remains of the original structure of the Church and the later additions. However, this approach will be clearly evaluated only when the restoration project and studies, especially engineering works, are completely defined since there are parameters, mainly security issues, that must be carefully estimated and controlled.

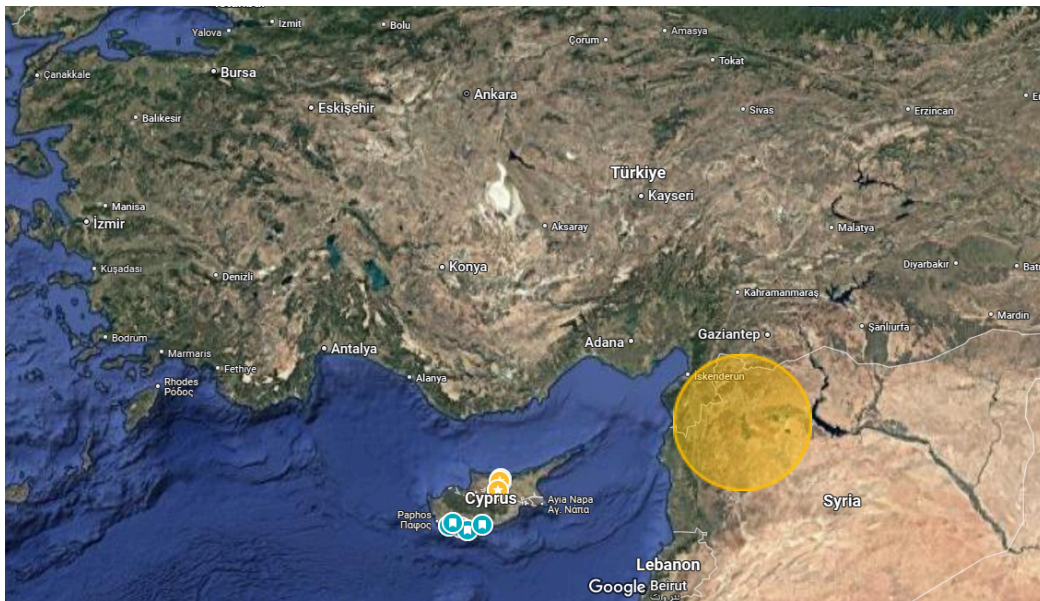


Fig. 3: Map showing the location of Hatay area.



*Fig. 4: External view of Saint Georgios Church,  
showing the destruction caused by the earthquake on the south wall and belltower*

### 3. Context

On February 6, 2023, a devastating Mw\* 7.8 earthquake, followed by a Mw 7.7 aftershock, struck southern Türkiye and northern Syria, causing widespread destruction and immense loss of life. The initial quake was one of the strongest ever recorded in the region, with significant aftershocks. The disaster affected millions, leaving many homeless, and resulted in tens of thousands of deaths. The earthquake is considered the deadliest natural disaster in modern Türkiye's history and one of the deadliest globally in recent times. The economic damage was massive, and rescue efforts were hampered by damaged infrastructure and harsh weather but were supported by a large international response.

Although Turkish authorities had rightly focused on assisting earthquake survivors, Hatay's revitalisation depends on drawing upon its accumulated community wisdom and cultural heritage. The restoration initiatives, anticipated to receive financial and cultural support from the national and international community, can provide significant benefits to the local population.

It is essential to recognise that tangible and intangible aspects of this mission are inherently intertwined. Interventions on the material structure (the church building) will have an immediate effect on the community's functioning (intangible) and vice versa. The building functions as a vital tool for daily community life, facilitating education, social gatherings, and meetings. Consequently, a holistic solution is required.

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\* "Mw" in relation to an earthquake, it stands for "moment magnitude. In our case, Mw 7.0 – 7.9: "Major" earthquake - can cause serious damage over larger areas.



*Fig. 5,6: Damaged buildings from the 2023 earthquake in Antioch city center*

## 4. Description

### 4.1 The building

The precise date of the church's construction is debated. While tradition suggests 1364, a period in which Antioch was dominated under the Egyptian and Mamluk occupation, some sources (community) point to the 12th century, Crusaders period, and others, particularly scholars, attribute its origins to the Ottoman era (1516-1918). Following damage from the significant 1872 Antioch earthquake, the church underwent a restoration completed in 1881. However, the precise scope of this restoration remains undocumented. The representatives of the community stated that the archives of the Church were previously moved to the Latakia Metropolitanus in Syria, but during the Syrian War the center was damaged and the archive was destroyed.

An initial visual assessment indicates architectural influences from the medieval period, notably evident in the use of cross or intersecting vaults without ribs, and transverse ribs resting on pillars. In this sense, a “Latin style” approach can be identified in the church, more than Greek-Orthodox influences.

The original structure appears to have been a single-nave building, east - west direction, divided into two vaulted spaces by arches spanning wall-piers along the north and south walls of the naos with buttresses on the outside, an east semicircular apse with a *bema* and *iconostasis* (probably a later addition). Subsequent additions such as a new western vault/pronaos with a mezzanine (gynaeceum) and baptismal space, a southern covered portico (stoa), and a bell tower were later incorporated. The plasters on the walls of the original building were also scraped off during the ‘restoration’ works and the stone surfaces were left exposed. The building is constructed using locally sourced stone.

The church's architectural design bears a striking resemblance to Meryem Ana Rum Kilisesi in the neighbouring village of Tokaçlı, situated 3 km away (location: 36.101794, 36.260644). This similarity can potentially provide clues of inaccessible areas of the church, and insights on seismic behavior, as they share a comparable morphological structure.



Fig. 7, 8: Tokaçlı church, before and after the earthquake (images: Google Maps)

In summary, the evidence suggests an initial, well-defined structure, resembling the Tokaçlı church, formed the original building. Subsequent alterations included modifications (particularly the south wall), the addition of buttresses, possible changes to the roof (the existing now is new), the insertion of a western vault (to create more space and to accommodate a gynaeceum), and the construction of a south stoa and bell tower. The later eastern building introduced further changes to the apse's exterior, potentially leading to misinterpretations. Comparative analysis with the sister church remains crucial for accurate documentation.

## 4.2 The Community

The Greek Orthodox Christian community of the Sarılar Neighborhood is situated in the Altınözü district of Hatay (Antakya/Antioch), a city celebrated for its rich cultural diversity and extensive historical heritage.

Established around 300 BC by Seleucus Nicator, a Macedonian Greek general, Antioch emerged as a crucial gateway for the dissemination of Christianity from the 1st century forward. As documented in the Bible, it was in Antioch that the followers of Christ were first designated as "Christians."

Antiochian Greek Christians, also referred to as Rūm, form an Eastern Christian ethnoreligious group indigenous to the Levant and the Turkish province of Hatay. They are adherents of either the Greek Orthodox Church of Antioch or the Melkite Greek Catholic Church. Their primary spoken language is Levantine Arabic, with the village of Maaloula, near Damascus, serving as a rare enclave where a Western Aramaic dialect remains in use. (Aramaic was a language of public life and administration in ancient kingdoms and empires, and of religious worship and study in Judaism, Christianity, and Gnosticism. One of its dialects was likely the language spoken by Jesus and his disciples.)

The Sarılar Neighbourhood stands as one of only three neighbourhoods in Türkiye where the entire population is composed of Greek Orthodox Christians, all native to Antioch. This community has remarkably preserved its cultural identity, faith, and traditions through centuries of regional change. Currently, the neighbourhood consists of 360 households, totalling approximately 1,500 residents. Furthermore, around 20,000 community members living abroad maintain strong connections to their ancestral home, returning for holidays each year.

Positioned centrally within the neighbourhood, the church functions not merely as a place of worship, but as the hub of communal life. The church courtyard hosts annual celebrations, including Easter, Christmas, Palm Sunday, and Holy Week, fostering deep connections among community members, in addition to the regular religious services held inside. Religious

weddings, baptisms, funerals, and memorial services further reinforce these vital connections. These cultural and religious activities are instrumental in preserving and transmitting the culture and traditions, emphasising the church building's indispensable role in cultural heritage. They are also sensitive to maintaining intangible heritage values. To maintain the diaspora's relationship with the settlement, they organise a Festival every year. The community continues carrying out important religious rituals among the church ruins. Apart from the church, the density of cultural assets within the settlement fabric is not very high, but there is a small museum established by the community to preserve the local memory of the place.

The limited size of the temporary service room restricts attendance, particularly for the elderly and children. This poses a significant challenge. Consequently, baptisms and religious weddings, which typically draw large crowds during the summer months, are often conducted at Saint Thecla Church in Samandağ. The event room in the adjacent building is inadequate for these larger ceremonies.

The St. Georgios Greek Orthodox Church holds immense significance for the minority Greek Orthodox community, in an area multicultural and religiously diverse, playing a vital role in preserving its culture and history.

For a wider understanding of the community and Church organization, see “Annex 2, Hierarchy and Organigram”.

### **4.3 Statement of significance & heritage assessment**

#### Communal value

The site holds profound significance for the local religious community, serving as a focal point for spiritual and social interaction. Historically, the area represents a unique coexistence of diverse local communities, including Muslim, Christian, and Jewish populations:

- Physical context: the complex comprises the church, an internal courtyard, and an adjacent building. Future interventions regarding these spaces require direct input from the current community to ensure their needs are met.
- Social cohesion & belonging: the site provides a critical sense of belonging and uniqueness for its residents.
- Current threats: there is a possible "decohesion" or breakdown of community relations. This is attributed to the lack of necessary infrastructure, which currently limits safe access to the site and prevents it from functioning as a communal gathering space.

### Evidential value

The site offers vital physical evidence regarding the evolution of religious groups in the region, specifically documenting the transition from Catholic and Byzantine influences to the Greek Orthodox tradition.

- Archaeological potential: the plan design and architectural typology serve as a record of these historical shifts.
- Loss of integrity: regrettably, previous poor construction methods and interventions have resulted in the erasure of significant physical evidence. This loss of archaeological integrity hinders our ability to fully understand the architectural and social changes that the community has undergone over time.

### Historical value

The building acts as a physical link between the present community and craftspeople of the past. It showcases distinct construction techniques and phases, most notably elements attributed to the Templar period (approx. 14th Century):

- Construction history: analysis of the building reveals different levels and phases of development, offering insight into historical construction types.
- Irreversible loss: like the evidential value, historical evidence has been compromised. Inappropriate construction methods used in the past have resulted in the loss of traditional fabric, obscuring the historical narrative and traditional techniques originally employed at the site.

## 5. Technical Aspects

### 5.1 Design team

After the earthquake, the community engaged Architect Buse Ceren Gül from Antioch to prepare a restoration project for the St Georgios Church. She worked at the site and completed the survey and the reconstitution phases of the project.

Recently she has transferred her responsibility as the project leader (author) to Conservation architect Gizem Demirci. At the moment conservation architect Gizem Demirci from Arkeoteknik Firm is leading the project. She is collaborating with conservation architects and her team is multidisciplinary, including an art historian-Prof. Dr. Evangelia Şarlak, a structural engineer- Koray Aydın and soil engineers from Zet – A firm.

The team comprising architects and an engineer has worked on the documentation and analysis of the structure: a 1/50 scale survey with plans, cross-sections and elevations has been completed. A partial reconstruction project has been developed as well. The structural engineer has examined the structure and has developed ideas for consolidation. He has guided some drillings around the site for acquiring data about the soil. Further research will be conducted after the rubble inside the church is removed.

### 5.2 Analysis

The documentation presented to the mission team during our visit is insufficient and fails to provide a thorough understanding of the building's construction phases or its chronological development. It lacks a detailed structural and morphological analysis necessary to understand the complex's functional evolution. While the additions of the pronaos, portico, and bell tower are readily apparent, numerous uncertainties persist regarding the walls, buttresses, and overall masonry. The discrepancy in stone eave pieces between the north and south sides, for example, indicates possible modifications to the wall structure, masonry composition or new interventions. In summary, the existing studies provided offer no clarity on the origin or dating of the building's diverse elements.

Historical data concerning the church is inherently limited. This scarcity of information stems from external factors beyond the project's scope, such as the location of primary archives in Syria and the obfuscation caused by past structural interventions. Therefore, the current documentation gap emerges not as a procedural shortcoming in historical analysis, but rather as a fundamental challenge arising from data loss.

The community needs were actively addressed following an established protocol between the project author and the church community; based on the discussions and recommendations made during the mission, these requirements have been formally integrated into the project.

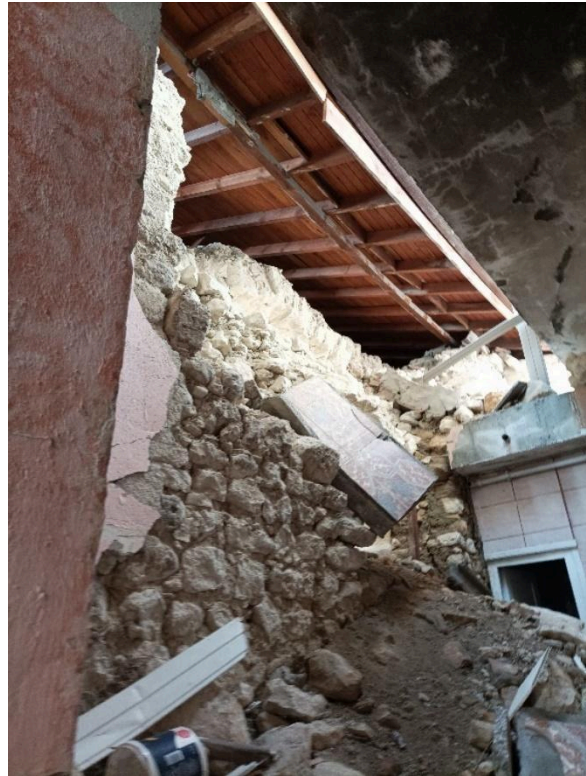
The building's structural analysis is further complicated by the fact that several of its sides are either attached or partially attached to other constructions, making it difficult to discern its original architectural features. (This obstacle can be partially overcome by examining the structural similarities with the nearby Meryem Ana Rum Kilisesi in Tokaçlı.) The eastern annex, which serves as a vital social building for the community, is a modern concrete structure. It consists of a ground floor and two additional levels, providing space for a range of community activities, including meetings, cooking, and educational programs. Currently, the second floor has been adapted as a temporary liturgical space, with the installation of a small iconostasis to facilitate religious services. Any intervention in this building (removal, repair) must be extremely carefully analysed.

### 5.3 Current condition

The 2023 earthquakes inflicted significant damage upon the church, causing a partial collapse and severely impacting its structural integrity. The seismic events resulted in the collapse of substantial portions of the building, damage to the vaults and roof, and the development of cracks throughout the walls. Continued neglect and exposure to the elements will likely accelerate the structure's deterioration. Furthermore, the proximity of neighbouring buildings and service installations, such as water pipes and sewage systems, poses a potential risk to the building's overall condition.

The surrounding buildings' close proximity to the church, while potentially offering a degree of structural reinforcement, conceals the precise nature of their interconnection, and impedes a clear understanding of the original structure's current state. This poses a challenge, as the separation of buildings is under consideration as a possible restoration strategy.

Comparable uncertainties are present on the north and west sides of the church. It is worth noting that these areas, likely stabilised by the additions, remained standing. However, this also implies a lack of certainty about the actual condition of these sections and the internal composition of the walls. In contrast, the sister church of Tokaçlı, which lacked any adjoining structures, suffered a complete collapse.



*Fig. 9, 10: Northern part of the church with attached constructions / houses.*



*Fig. 11: Belltower*



*Fig. 12: Cracks on the northern wall*

## 6. Implementation

### 6.1 The Owner

Private / Owned by the Church Trust.

### 6.2 The Nominator

Nominated by

- Europa Nostra Türkiye and Sarılar Neighbourhood Association.

Supporting Organisations/People:

- Human Rights Association Hatay Branch;
- Sarılar Greek Orthodox Church Foundation; Dr. Zehra Güngörd

Follow up work:

- Managed by Yiğit Ozar, current President of Europa Nostra Türkiye.

### 6.3 Other interested parties

- Hatay Regional Board for Protection of Cultural Properties: The local authority responsible for all decisions regarding implementation, and the identification and registration procedures for cultural properties.
- Altınözü Municipality.
- The Ministry of Culture and Tourism (MoCT) represents the State and works through the General Directorate of Cultural Heritage and Museums (GDCM) on practical matters.

Any intervention on projects on heritage monuments need to be approved by Hatay Regional Board for Protection of Cultural Properties, a provincial level public institution.

### 6.4 The Project coordination and management

Coordination and management are already described (see 5.1).

### 6.5 Contractors

In view of the nature of the works, competent contractors for the rehabilitation of the monument are essential and so suitable selection procedures to ensure this should be adopted.

Depending on the scale and nature of the works it may be that firms from outside Türkiye become involved to supplement the local resources but, if so, this may increase the costs significantly. Proper procedures of selection are recommended. Nevertheless, based on a first impression of the building's needs and financial resources, we can consider local capacity to be sufficient.

## 6.6 Programme

Clearly phasing of the various activities and actions will be necessary to allow these to proceed in a logical and optimised manner. The phasing will clearly need to be refined when more information becomes available and will have to match the available finance. Progress depends on gaining approval from the various entities responsible and this will need some encouragement and firm management.

A reasonable strategy could be oriented in the following initiatives:

### Short term: (already implemented at the day of publication of the report)

- Secure the place and locate possible immediate risks. Locate the areas accessible where work can be developed.
- Secure the place in case of possible looting (icons, ecclesiastical utensils) Remove artefacts for safe storage where possible.
- Inform stakeholders/community of situation and create communication between all parts to avoid conflicts and arrange collaborations.
- Locate problematic areas and inform/secure the rest of the stakeholders.
- Extent and shared documentation, so this can be quickly shared and easily compared with future analysis. This means to obtain fast documentation as available as possible (photos, videos, drawings) that can be easily shared by the professionals in order to monitor the condition of the building extended on time. For example: cracks growing, new movements, humidities rising, etc.

### Medium term: (already implemented at the day of publication of the report)

- Engage stakeholders, communication and sharing documentation and first evaluation.
- Once possible and safe, new photographic documentation, more strategic and located. Detailed recording and surveys, through annotations on photos for example.
- Start implementation, reinforcing security on building, cleaning and selecting debris, etc.

### Long term:

- Further and more detailed contact with stakeholders.
- Continue with the implementation of restoration. Continuous security measures.

- Study and prevent (protocols) in case of new seismic movements. Since anticipation is not possible, like in the case of risk of floods or fire, different actions can be implemented, for example:
  - Emergency exit indications
  - New opening of doors to provide more than one possible exit (if not possible on the church building, it is at least recommended to have this in mind for the new community center).
  - Meeting points.
  - Provisional refugees, both for people and objects, in adjacent building.
  - Information and education on how to act in case of emergency (protocols).

*Update September 2025:*

### ***Contracts and Protocols***

*Previously, there was no contract between the architectural office undertaking authorship of the project and the church community owning the building. Only a power of attorney/protocol had been issued to enable access to emergency support grants from the Ministry of Culture.*

*On 17 April 2025, at the request of the church community and with the facilitation of Europa Nostra Türkiye, a meeting was held with representatives of ArkeoTeknik and the church community foundation. During this meeting, the parties agreed to sign an additional protocol, thereby resolving the deficiencies and uncertainties regarding the contract.*

*- Following the preliminary agreement, the contract was officially signed between the architectural office and the church community foundation, formalizing the professional relationship and ensuring the legal continuity of the restoration project.*

### ***Technical Works***

- *Core samples were taken from the structure, and the report was submitted to Europa Nostra Türkiye on 30.08.2025. Inspection pits were opened, and the report was submitted to Europa Nostra Türkiye on 30.08.2025.*
- *A bid was received from one company for the propping of the building, and a second bid is awaited. Following receipt of bids, the implementation process will commence. (update: completed in October 2025)*
- *Installation of a protective covering of the structure*
- *Temporary roof and measures for the protection of the vault (Completed: a supporting scaffolding system was installed to protect the vault )\**
- *Controlled cleaning, research and emergency debris removal*
- *Borings for the investigation of the foundation system and inspection of the sections left under debris (Completed)\**

*Restoration project (Completed)*

*Budgeting (ongoing)*



Fig. 13: Interior looking north east towards the gynaeceum



Fig. 14: South view, courtyard



Fig. 15, 16, 17: EN - EIB experts inspecting the building.



*Fig. 18: EN - EIB experts meeting with the nominator at the auxiliary building next to the church, now also provisionally used as a liturgical space.*

## 7. Risks and Recommendations

### 7.1 Risks

#### Earthquake risk

Hatay Province is situated in a zone of high tectonic activity. The East Anatolian fault runs in a north-east direction across the area, separating the Anatolian plate from the Arabian plate and both are in steady movement. The Dead Sea Transform fault extends southwards, eventually linking up to the Great Rift Valley fault system. Overall, this is one of the most active seismic areas of the world with numerous strong earthquakes occurring on a regular basis.

The latest to strike Hatay Province and a very wide area of Southeast Türkiye and Syria was on 6th February 2023. That day the first earthquake had an estimated magnitude (Mw) of 7.8, with an epicenter near Gaziantep, 200 km north-east of Antakya, at a depth of about 10 km. This was followed later the same day by another earthquake of Mw 7.7, with an epicenter some 100 km further north-east from the first event, at a depth of about 7 km. In the following three months some 30 000 aftershocks occurred, some of significant strength.

The previous earthquake of this magnitude in Türkiye was in 1939 near Erzincan, situated in eastern Türkiye and not directly on the same fault system. This latest one has only been exceeded historically by the North Anatolia earthquake in 1668, which illustrates and underlines the massive and exceptional nature of the two earthquakes in February 2023. Major earthquakes have been noted over the centuries, for example in years AD 37, 115, 365, 458, 526, 528, 713, 860, ..., as well as many recent examples.

The damage sustained in Southeast Türkiye was enormous with an estimated 14 M people directly affected (16% of the total population of Türkiye); with 53 000 deaths and 107 000 injuries this was the worst natural disaster in recent Turkish history. Antakya, despite being some distance from the epicentre, was one of the worst affected with an estimated 25 000 deaths and some 30 000 injuries. It is estimated in Antakya that 70% of homes and 6 400 major buildings were destroyed and many damaged.

Further studies into the recent damage sustained during the February 2023 earthquake event and its relevance for the future sustainability of the structure are recommended and should be included in the proposed studies.

#### Geopolitical Position and General Risk Factors

The proximity to transborder instability introduces a set of challenges for the preservation of cultural assets. Rather than focusing on specific localised incidents, the risk assessment for Hatay must consider the general implications of being a transit and border zone. These include:

- **Regional Volatility:** The ongoing instability in neighboring territories creates a persistent backdrop of uncertainty that can affect the physical integrity of sites and the continuity of conservation efforts.
- **Universal Principles of Protection:** In alignment with the 1954 Hague Convention, the protection of cultural property in this region is treated as a priority that transcends local political agendas. Efforts are focused on disaster preparedness and the mitigation of indirect impacts arising from regional conflict.
- **Crisis Management Framework:** The provincial strategy relies on robust institutional protocols designed to safeguard heritage against a variety of man-made and natural threats, ensuring that conservation remains a technical and scientific endeavor, independent of shifting regional trends.

### Risk of fire

The risk of fire in Orthodox Churches is elevated, driven by specific worship practices and the nature of their architecture. Extensive use of candles and vigil lamps creates a constant ignition source. The interior is rich in combustible materials (wood, textiles, icons) that act as fuel.

Many churches feature old timber construction and may lack modern fire safety features. Aging electrical systems are a frequent, hidden cause of major fires in historic structures.

## 7.2 Recommendations

For all the previously identified hazards and vulnerabilities, the following protocols and preparations can be established to enhance resilience and mitigate the impact of future disasters:

### Technical

- **Reducing physical vulnerability** (structural mitigation): implement a long-term conservation approach focused on seismic strengthening of the structure to reduce the impact of the hazard (earthquake).
- **Site and material investigation** (diagnostic research): Conduct comprehensive material strength analysis and soil composition/bearing capacity tests to inform engineering decisions.
- **Advanced structural reinforcement:** utilise advanced conservation technologies for structure reinforcement (e.g., carbon-fiber materials, epoxy resins, grouting), ensuring all interventions strictly adhere to best practices for historical building conservation.

**Enhancing Preparedness and Emergency Capacity:** Develop robust preparedness and emergency capacities through the creation of detailed management plans and emergency protocols (including clear escape routes and

sheltering in place procedures). This must include the active involvement of all key stakeholders.

- **Structural health monitoring:** establish a periodic monitoring program to track any movement, deformation, or structural shifts within the walls and overall structure.
- **Mitigation of hydrogeological risks:** improve drainage capacity and implement water diversion strategies to manage water ingress and protect the foundation and site stability.
- **Blocking secondary hazards** (post-event control): implement specific protocols to mitigate risks that follow the primary event:
- **Isolate risk services:** immediately shut off and isolate critical utilities (gas, water, electricity) to prevent fire or flooding.
- **Establish security and buffer zones:** create controlled buffer zones to restrict unauthorised access to the damaged area and prevent further injury, looting, or vandalism.

### Operational and maintenance

- **Emergency response protocols:** establish comprehensive protocols for new emergencies, including designating clear assembly/meeting points, identifying the need for and creation of new emergency exits, installing emergency lighting, and defining safe refuge points within the structure.
- **Environmental and hazard monitoring:** while earthquake prediction is not feasible, install effective early warning and detection systems for controllable hazards, such as smoke detectors and heat sensors for fire situations. (Note: Continue structural monitoring as outlined in the previous section.)
- **Designated safe areas and temporary storage:** identify, establish, or reinforce basements, bunkers, or protected areas. These areas should serve a dual purpose: providing immediate safe refuge for occupants during a disaster and offering secure temporary storage for irreplaceable artifacts (e.g., icons, religious items) following an event.
- **Routine structural inspections** (non-monitored areas): implement a schedule for periodical visual inspections of existing structures. This is crucial for early identification of potential problems (e.g., cracks, dampness/humidity issues, structural faults) in areas where continuous electronic monitoring is not feasible due to economic or other constraints.
- **Community engagement and training:** organise periodical meetings and training sessions with the local community and stakeholders to review and practice emergency protocols. This ensures continuous information dissemination, prevention awareness, and preparedness.
- **Hazard source reduction and maintenance:** implement measures to reduce internal ignition risks, such as strict protocols for the use of open flames

(candles), potentially isolating or restricting their use to designated safe zones. Ensure continuous preventive maintenance of all structures and utilities.

### 7.3 Opportunities

The site's rehabilitation presents a significant opportunity to develop new structures and synergies through the following key initiatives:

- **Community engagement:** utilise the site rehabilitation process as a catalyst for community cohesion and engagement.
- **Safety & preparedness:** develop and implement emergency protocols to enhance community preparedness.
- **Iconic branding:** emphasise the landmark building within the complex.
- **Promote the building** both locally and internationally to boost recognition.
- **Sustainability & activation:** drive improvements in sustainability and activate the surrounding area (e.g., public square buildings) to provide enhanced community functions.
- **Complex optimisation:** re-evaluate the relationship with adjacent buildings, considering whether physical detachment could benefit the overall complex.

## 8. Tourism and Engagement

The site currently offers limited conventional tourism opportunities. This limitation is primarily attributed to its isolated location within a neighbourhood lacking other notable attractions; the church's architectural quality, while significant, generally does not generate broad public interest beyond academic or specialist circles.

However, there are alternative possibilities to attract visitors, particularly focusing on local engagement and specialised interests:

### + **Regional context and thematic routes.**

Rather than viewing the church as an isolated monument, its relationship with the Tokaçlı Church suggests a broader regional artistic and historical pattern. A detailed historical and artistic analysis, comparing stylistic and morphological elements within and beyond the immediate region (e.g., establishing thematic heritage routes), is essential to explore this pattern and generate local interest. With its wealth of Christian architectural sites, the region is well-positioned to foster new contacts and facilitate cooperation with neighbouring Levant countries.

### + **Cultural and social engagement.**

The church's social significance offers another powerful avenue for engagement: the study of an Orthodox community within a predominantly Islamic region. Cultural exchange can be fostered by promoting and inviting public participation in community traditions and festivities, such as Holy Week and Clean Monday, or by organising demonstrations of everyday practices like the baking of *prosfora*.

## 9. Investment and Financial

The Ministry of Culture and Tourism provided a grant of 1,472,000 TL (approximately €37,000) for the church's preservation and repair project ( there is no grant for implementation). To date, the project developer has received approximately 210,000 TL (approximately €5,300) from the grant. In this case, the process cannot be followed properly since the budget has not been transferred to the project author.

If the project decides on reconstruction, the estimated budget calculated by the project architect is 5.7 million dollars (approximately €5.2 million). This amount looks quite high for the estimated repairs. If calculated at approx. 450 m<sup>2</sup> for the whole church complex (main building, stoa, belltower), the estimation is around €11,500/m<sup>2</sup>, which looks out of line both for reconstruction or rehabilitation. For this reason, several times before the mission in the previous meetings and during the meetings on site, a rethinking of this number has been suggested to provide a more realistic number. The architects team suggested that they will need more information in order to provide a more reliable number.

### *Financial Framework Update September 2025*

- *Total project cost foreseen within the scope of the Ministry grant: 2.020.754 TL*
- *Amount promised to be covered by the Ministry grant: 1.435.527,80 TL*
- *Items initially paid by the church community/foundation:*
  - *585.000 TL for the project*
  - *75.000 TL for foundation inspection pits*
- *Amount paid to the project author by the Ministry under the grant: 316.831 TL*

*Note: As is known, the Ministry of Culture and Tourism reduces payments to the project author under the grant. This causes disruptions in the project, and to prevent delays, the Foundation has had to cover these deductions from its own budget.*

*- 45.000 Euro has been raised from communities abroad. Part of this resource has been used for project payments (585.000 TL) and for inspection pits (75.000 TL – not covered by the Ministry grant, therefore funded from the Foundation's budget).*

*- A budget of approximately 750.000 TL has been allocated for the propping of the structure.*

## 9.1 International financing possibilities

<b>FUNDING ORGANISATIONS</b>	<b>FOCUS OF THE ORGANISATION</b>	<b>HOW IT ALIGNS WITH OBJECTIVES</b>	<b>FOCAL ACTIVITIES FOR PROPOSAL WRITING</b>
BRITISH COUNCIL	Cultural protection, training, documentation	Capacity building in recovery, Documentation of materials and artifacts	- Documentation - Community Training
US EMBASSY (Ambassadors Fund for Cultural Preservation – AFCP)	Conservation of heritage sites at-risk	Fits our conservation + stabilisation needs	- Condition Assessment associated with stabilisation
ALIPH (Alliance for the Protection of Heritage in Conflict Areas)	Heritage protection in conflict/post-crisis areas	Supports emergency stabilisation + Safeguards damaged heritage	- Structural Stabilisation - Debris Clearing
WORLD MONUMENTS FUND (WMF)	Endangered heritage + crisis response	Supports stabilisation + long term preservation	- Stabilisation Plan - Community Involvement
AMERICAN ORTHODOX FOUNDATION	Preservation of Orthodox religious heritage	Direct connection to Greek Orthodox identity of the church	- Restoration of Religious elements/ artifacts (iconostasis)
INT. ORTHODOX CHRISTIAN CHARITIES (IOCC)	Supporting and Rebuilding Orthodox communities	Helps restore damaged spiritual and cultural space	- Structural stabilisation - Community rebuilding



TURKISH PHILANTHROPIC FUNDS (TPF)	Support education, disaster recovery, gender equality, or civil society	Helps restore damaged building	- Church restoration works
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## 10. EIB Grant

The grant provided to the program can be focused in several directions. Based on observations by the expert team, the following areas are identified as relevant for the future development and success of the project:

### + **Investment in urgent preventive and stabilisation measures:**

The current condition of the church presents a significant risk of further damage. Urgent actions are fundamental for stabilisation and risk reduction. This includes reinforcing existing structures, protecting the building envelope, and performing debris removal to clear the space and facilitate a precise structural evaluation. As part of immediate action, the installation of internal and external scaffolding is essential to support cracked walls and vaults, as the church's condition is worsening over time. The construction of a temporary roof to protect the interior from weather (e.g., rain) is also necessary.

### + **In-depth structural damage assessment:**

As previously described, a complete understanding of the exact condition of the remaining structures is complicated but essential. Further comprehensive studies into structural damage are key to determining the actual possibilities and scope of reconstruction. The near-complete collapse of the sister church of Tokaçlı indicates a potentially serious inherent structural vulnerability in this specific style of construction, necessitating careful investigation.

### + **Documentation and reconstruction project development:**

There is a clear lack of comprehensive information regarding the building, based on what has been presented to the mission team. Proper documentation is needed, not only in the form of a detailed historical and artistic analysis, but also through the creation of accurate drawings (both detailed surveys and reconstruction proposals) that correctly interpret the building's current state and structural issues.

*Update September 2025*

The project has undergone further improvements. Most recently, the approved restoration project has incorporated corrective and enhancement suggestions from the Europa Nostra Türkiye delegation which, although not formally required, were accepted by the project author and are currently being implemented.

**+Visibility and valorisation of the intangible heritage:**

The unique characteristics of the local community should be brought to the forefront. As indicated before, this project has a strong immaterial/intangible component—specifically, the community life and the importance of the building as an everyday "tool" used by its members. Transmitting this often "invisible" social and cultural significance is a vital outcome.

## 11. Conclusions and Recommendations

### *Conclusions:*

- **Integrated value** (tangible and intangible): the understanding of the building's importance must be approached in two inseparable directions: tangible and intangible. It is crucial to recognise the relationship between the two, functioning as a holistic system where both are fundamentally interdependent. Without one component, the other loses significant meaning and value.
- **Undisputed tangible significance:** despite the current need for a proper, in-depth analysis, the tangible value of the building remains undisputed. Key elements highlighting this value include its vault structure and unique morphology. Furthermore, the existence of the sister church at Tokaçlı elevates the building's significance, positioning it as a crucial example of a typological implementation within regional religious architecture.
- **Critical need for expert guidance:** the successful execution of the project necessitates the crucial involvement of specialised experts. There is a fundamental need for experienced professionals in this particular style of architecture and construction to guide the conservation and reconstruction efforts.
- **Seismic resilience and security:** given that absolute security against future earthquakes cannot be guaranteed, it is fundamental to implement engineering solutions that dramatically increase the structural security of the place. The goal must be, at minimum, to avoid catastrophic structural damage or complete collapse. The experience and lessons learned from the 2023 seism must form the foundational basis for understanding and implementing these resilience measures.

### *Recommendations:*

- **Advocacy to the Patriarchate:** Strengthening the supportive role of the Patriarchate of Antioch and encouraging increased assistance to the community through active, collaborative engagement. This approach will clearly articulate the exceptional historical and architectural value of the building while highlighting the critical importance of ensuring the continued vitality and functional continuity of the community's life. By emphasising shared stewardship and the preservation of heritage, the advocacy seeks to secure essential support in a manner that remains sensitive to the community's needs and long-term stability.
- **Governmental advocacy:** lobby local, regional, and national authorities to formally recognize and support the importance of both the historic building and the community it serves, positioning them as valuable components of the area's cultural heritage.
- **Community engagement and outreach:** utilise the annual Sarılar Neighborhood Festival to achieve a stronger local impact. The festival offers an excellent opportunity

to engage and include diaspora communities who return to the neighborhood for the event.

- **Deepen historical and typological research:** conduct further, comprehensive studies into the church's history and its relationship with other similar structures. This research is essential to properly valorise the monument and integrate it into a wider guide or thematic route of historical monuments in the area.
- **Careful consideration of adjacent structures:** The conservation strategy prioritises a comprehensive evaluation of adjacent structures by balancing legal, structural, and historical perspectives before any intervention is finalised. From a legal standpoint, compliance is non-negotiable and the law must be strictly applied. Structurally, a deep analysis is required to determine the precise degree to which these adjacent buildings have either supported or compromised the integrity of the church. Historically, the assumption that a monument must be entirely detached from its surroundings remains a point of significant debate, as many religious sites traditionally share walls with neighboring constructions. This approach requires that each of these factors be thoroughly studied and valued to provide a clear, professional justification for whether the recent additions should remain or be removed.
- If finally it is the case, the removal of adjacent illegal structures damaging the church must be carried out with the necessary sensitivity to prevent any further structural harm to the church.
- **Rejection of new construction:** building a new church is strongly not recommended. The estimated time for new construction would likely be similar to (or longer than) the reconstruction of the existing structure, and the required funds would effectively double (reconstruction plus new building). Most importantly, neglecting the existing church and its historical and social value would be a major mistake that would negatively impact the life of the community. The current church serves as a vital link to the past, previous generations, and the area's diversity. Ignoring it would deny the historical narrative of the place. Given that proper security and resilience are guaranteed through the existing reconstruction plan, institutions like the European Investment Bank (EIB) or similar funders will typically not support the building of a new, replacement church.
- **Engage the diaspora** for direct or indirect involvement in both the church's reconstruction and community support. This engagement can be implemented through various mechanisms, including communicative strategies (newsletters, social media) and economic strategies (crowdfunding, direct donations). For example, dedicating funds to the reconstruction or restoration of small elements (e.g., icons, religious utensils) is an easily manageable tool with broad appeal and reach. Update September 2025: The church community has already implemented diaspora engagement with notable success, including fundraising efforts (approximately €45,000) and social media initiatives related to the church.

## Annex 1

### Key stakeholders

#### Europa Nostra Türkiye

Yiğit Ozar, Archaeologist – President Europa Nostra Türkiye (ENT)  
Burçin Altınsay, Conservation Architect – Vice President ENT  
Prof. Dr. Zeynep Ahunbay Conservation Architect – Vice President ENT  
Dr. Hande Akarca – Conservation Architect – Board Member ENT  
Prof. Dr. Mustafa H. Sayar – Historian – Board Member ENT

#### Local experts:

Prof. Dr. Hatice Pamir – Archaeologist  
Iskender Azaroglu - chemical engineering  
Assoc.Prof. Dr. Baran Bozyiğit – civil engineer

#### Nominator:

- Europa Nostra Türkiye and Sarılar Neighbourhood Association.
- Supporting Organisations/People: Human Rights Association Hatay Branch; Sarılar Greek Orthodox Church Foundation; Dr. Zehra Güngördü.

#### Restoration project team:

Buse Ceren Gül, architect. - transferred her responsibility to Gizem Demirci from ArkeoTeknik Firm  
Prof. Dr. Evangelia Şarlak, art historian  
Koray Aydın and structural engineer  
Zet A: firm of soil engineers

#### Supporting Organizations and professional chambers:

Human Rights Association Hatay Branch  
Sarılar Neighbourhood Association  
Association for the Protection of Cultural Heritage (KMKD)  
Chamber of Architects Hatay Branch  
Chamber of Civil Engineers, Chamber of City Planners, Chamber of Environmental Engineers Hatay Branches  
Antakya Office of the Civil Society Development Center STGM  
United Nations Development Program (UNDP) in Türkiye.

Public Institutions:

Hatay Provincial Directorate of Culture and Tourism  
Hatay Regional Board for the Conservation of Cultural Assets  
Hatay Regional Directorate of Foundations  
Hatay Metropolitan Municipality  
Altınözü Municipality Major, Rıfat Sarı

## Annex 2

### Sarılar St.Georgios Rum Orthodox Church Hierarchy and organigram

- Name Of the Church: Sarılar Mahallesi Rum Ortodoks Kilisesi Vakfı
- Institution Status: Foundation
- The official government institution to which it is affiliated: Republic of Türkiye General Directorate of Foundations
- Ethnicity: community and church is a Rum Orthodox (in Arabic) means “Roman” (Eastern Roman or Byzantine) Orthodox Church.<sup>1</sup> Also, the community is native to the region and has been here throughout the history of our neighborhood.

The hierarchy of the church is as below:

#### PATRIARCHATE:

##### **GREEK ORTHODOX PATRIARCHATE OF ANTIOCH AND ALL EAST**

Patriarch: John X

#### METROPOLI (SUBJECT TO THE PATRIARCH):

##### **METROPOLIS OF TARSUS, ADANA AND HATAY**

Bishop: Pavlus Orduluoğlu

#### CHURCH (SUBJECT TO THE METROPOLI):

##### **SARILAR ST. GEORGIOS RUM ORTHODOX CHURCH**

Church's Archpriest: Fr.Gabriel Kuşoğlu Church's 2nd Priest: Fr.John Papasoğlu

#### Administration:

11 Foundation member

The President of the Church Foundation and the foundation members: Mr.Menir Balıkçioğlu

Within the state hierarchy, the neighbourhood headman, Mr. Ancinsan Kuşoğlu, who is also a member of the congregation, represents the Orthodox Community in the provincial and district protocol. He plays a key role in communicating the needs of the neighbourhood to the relevant authorities and works to develop effective solutions.

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<sup>1</sup> [https://en.wikipedia.org/wiki/Rum\\_\(endonym\)](https://en.wikipedia.org/wiki/Rum_(endonym))

In line with the decision taken by the Church Foundation, a technical representative committee has been formed to oversee the restoration process of the church and to ‘carry out the necessary funding applications.

The members of the committee are as follows:

- Menir Balıkçiođlu – President of the Church Foundation
- Father Yuhanna Papasođlu – Priest of the Church
- Yusuf İlyas Yılmazođlu – President of the Sarılar Neighborhood Association for Solidarity and Social Assistance
- Ancinsan Kuşođlu – Headman of the Sarılar Neighborhood
- Bayram Mansurođlu – Architect
- Eser Ekinciođlu – Civil Engineer
- Yusuf Balıkçiođlu – Economist

## Annex 3

### Mission agenda

#### *February 16 2025 - Arrival in Hatay.*

*Arrival from Istanbul airport, together with the rest of the members of the EN team and ENT was on time without any incidents. From there a bus was arranged to our hotel.*

#### *February 17 - Iron Gate (Demir Kapi) field survey.*

*09:00h: Site visit to Demir Kapi and its surroundings. Hacı Ömer Alpagot Neighbourhood, Demir Kapi, Parmenios Stream, St. Pierre Museum, and surrounding areas.*

*The city's reality struck us with a profound impact. What had been hidden the day before was now laid bare: the earthquake's catastrophic toll. Vast swathes of the city were gone, and those buildings still standing appeared critically compromised. However, in the destruction, resilience was evident, as new constructions began, incorporating methods to enhance seismic resistance. A brief immersion into the city's heart revealed a sprawling work zone, thick with dust and rubble. Workers labored ceaselessly, building, restoring, and clearing, a monumental effort reminiscent of Sisyphus's unending labor.*



*Fig. 19: Antioch. Photo shows a demolished building after the earthquake damage. On the back, buildings are damaged but still standing.*

*We directed with the bus to the limits of the city close to the mountains, on the east, towards starting point of the route to the Iron Gate. The group was formed by the ENT members, EN/EIB mission, UNDP Türkiye representatives and a local guide.*

*14.00h. Lunch - Hosted by Iskender Azaroglu.*

*15:30h. Evaluation meeting at the Hatay STGM.*

*The meeting was held at the Antakya Office of the Civil Society Development Center (STGM), a restored building in the center of Antakya. (<https://www.stgm.org.tr/en/stgm-antakya-office-opened-civil-society-strengthened-solidarity>)*



*Fig. 20: Evaluation meeting with local experts at the Hatay STGM, Antioch.*

*19.00h. Welcome Dinner - Hosted by. Europa Nostra Türkiye  
Inner meeting BEI, EN, ENT, regarding The Iron Gate mission.*



*Fig. 21: Working meeting EIB - EN experts*

***February 18 - St. Georgios Church field survey (Altınözü - Sarılar).***

*10:00h. Field visit to St. Georgios .*

*We arrived in the morning to a city that, opposite Antakya, keeps more of its structure standing. Here, the influence of the earthquake, approx. 20km away from Antakya and on the other side of the mountain, has not been as strong as in the main city. Nevertheless, some damage could be appreciated, especially on the church and surrounding structures.*

*After the presentations (see list of met people), we had the opportunity to inspect the church. Analysis looked easy at first sight, and the failing elements could be easily identified.*

*After this, we had the time to hear the community concerns, with personal conversations in small groups*

*13:00h. - Lunch meeting with the Mayor of Altınözü, Rifat Sari.*

*The mayor attended the lunch and could share some thoughts with the mission team. He offered his full support and remarked on the importance of the city of Altınözü as a place of diversity, cultures in religion. He is now in his third mandate in a row.*



*Fig. 22: Meeting with the local authorities in Altınözü*

*14:00h. Meeting with the architectural team.*

*Presentation from the architects of the current advance of the project. As far as we can deduce, the importance of engineering will be key in this project.*

*After them, Guy shared his presentation on the 7 most endangered, and the leader of the community and applicant, shared also a presentation regarding their community. After that, we could share our ideas and concepts with the community, and so did them. They are especially concerned about the delays on the project, and delivery time.*

**February 19 – Antakya city visits.**

*8.00h. Morning meeting at the hotel.*

*Meeting to summarise the visit. A short meeting was held to analyse the mission, establish a new program for communication between EIB/EN and EN Türkiye for the future report. Also, next steps have been suggested and the ongoing collaboration in both projects.*



*Fig. 23: Working meeting EIB - EN experts*

*9.00h. - Antakya Historical City Center Tour.*

*The expert team conducted a survey tour through the historic city center of Antakya to observe the extent of the damage across the city.*

*The center itself represents a relatively recent urban core, generally no more than two centuries old. It features a central urban layout characterised by narrow streets, with block dimensions becoming gradually wider towards the periphery.*

*Crucially, the entire river valley area, up to 133 meters of archaeological and sedimentary layers—was the most severely affected zone of the city.*



*Fig. 24: General view of the center of Antioch after the earthquake destruction*

*11.00h. - Visit to the Museum Hotel of Antakya.*

*The Antakya Museum Hotel is an interesting intervention where the archaeological excavation has been respected.*

*An agreement was reached to maintain the archaeological site in situ. A superstructure was then built over the preserved area, allowing for the construction of a five-star hotel with direct views of the archaeological zone below.*

*Fortunately, the structure suffered limited damage during the earthquake and remains functional. It is still possible to visit the site, and its establishments remain open.*



*Fig. 25 to 29: Different images from the interior of the Antakya Museum Hotel, Antioch*

13.00h - Visit to the Çekmece Community Centre, Defne.

<https://herkesicinmimarlik.org/en/calismalar/cekmece-community-centre/>

*Çekmece Community Center (Çekmece Community Centre) is a temporary structure established in collaboration with organisations such as Hatay Earthquake Solidarity and Architecture for All to provide resources, support and various social activities to the local people affected by the 2023 February earthquakes.*

*Presentation from EIB/EN of the 7ME program.*



*Fig. 30, 31: Meeting with different local groups at the Çekmece Community Centre, Defne*

*Presentation of “Revitalising Antakya’s Living Heritage: Community-Lead Reconstruction through Participatory Architecture and Planning” Project, carried out by the Architecture for All Association, the Earthquake Solidarity Association, and Architecture Sans Frontieres-UK, opened on December 21. Very interesting initiative trying to recuperate the functioning of the city through recuperating traditional ways of living.*

19.00h. - Leaving from Hatay Airport

## Annex 4

### Mission Participants

18 February 2025 (St. Georgios Church / Sarılar - Altınözü):

Name	Organisation
Dimitris Leventis	Europa Nostra 7ME
Guy Clause	Europa Nostra 7ME
David Castrillo	EIB-I & 7ME
Pedro Ponce de Leon	Europa Nostra 7ME
Yiğit Ozar	Europa Nostra Türkiye
Zeynep Ahunbay	Europa Nostra Türkiye
Mustafa Hamdi Sayar	Europa Nostra Türkiye
Hatice Pamir	Europa Nostra Türkiye / Hatay Mustafa Kemal University Archaeology Department
Burçin Altınsay	Europa Nostra Türkiye
Hande Akarca	Europa Nostra Türkiye
Yusuf Balıkçioğlu	St. Georgios Church Foundation
Yusuf İlyas Yılmazoğlu	Sarılar Neighbourhood Associations
İbrahim Yalçın	Altınözü Municipality
Zehra Güngördü	Hatay Mustafa Kemal University
Mürsel Tonguç Salmanoğlu	Human Right Assoc. Hatay Branch
Bedi Cebrail Kuşoğlu	The Church Father
Hanna Yeşildağ	St. Georgios Church Foundation
Yuhanna Pappasoğlu	The Church Father
Paulus Orduluoğlu	The Patriarchal Vicar in Antioch
Baran Bozyiğit	Dokuz Eylul University /Civil Engineer

Ancinsan Kuşoğlu	Muhtar - Neighbourhood Head (elected public services by Neighbourhood)
Bayram Mansuroğlu	Sarılar Neighbourhood Associations
Gizem Demirci	ArkeoTeknik Mimarlık ( project author for the Church Restoration)
Deniz Öztürk	ArkeoTeknik Mimarlık ( project author for the Church Restoration)
Yavuz Özkaya	KMKD ( Assoc. for the Protection of Cultural heritage) / WMF
Aslı Çakın Dağlı	UNDP Türkiye
Müge Yorgancı Ozar (ONLINE ZOOM)	Europa Nostra Türkiye

**19 February 2025 (Open Briefing):**

<b>Name</b>	<b>Organisation</b>
Dimitris Leventis	Europa Nostra 7ME
Guy Clause	Europa Nostra 7ME
David Castrillo	EIB-I & 7ME
Pedro Ponce de Leon	Europa Nostra 7ME
Yiğit Ozar	Europa Nostra Türkiye
Zeynep Ahunbay	Europa Nostra Türkiye
Mustafa Hamdi Sayar	Europa Nostra Türkiye
Hatice Pamir	Europa Nostra Türkiye / Hatay Mustafa Kemal University Archaeology Department
Burçin Altınsay	Europa Nostra Türkiye
Hande Akarca	Europa Nostra Türkiye
Yusuf Balıkçioğlu	St. Georgio's Church Foundation



Ancinsan Kuşoğlu	Neighbourhood Head (elected public services by Neighbourhood)
Nilgün Karasu	Antakya Association for the Protection of the Environment
İskender Azaroğlu	Iron Gate Working Group for EN TR 7ME
Serkan Koç	Chamber of Urban Planner - Hatay Branch
Yuhanna Papasoğlu	St. Georgios Church
Yaren Sakar	Earthquake Solidarity Assoc.
Mert Aslanyürek	Earthquake Solidarity Assoc.