

MOZAIK

World Student Christian Federation
Europe Region Magazine 2/1993



**European
Regional
Assembly 93/94:
"Take Off Your Shoes!"**

MOZAIK

World Student Christian Federation
Europe Region Magazine 2-1993

Editor: Michael Feakes

Editorial Team: Karin Källsmyr, Torsten Moritz

Typesetting and Layout: Michael Feakes

Contributors

Susanna Argyri, Alex Bennett, Hervine Debr-
oise, Kees Dekker, Christiane Kemmler,
Angela König, Pauliina Korhonen, Mihály
Kovács, Alain Lortal, Mia Lövheim, Paula
Miettinen, Torsten Moritz, Rebecca Nichol,
Bosse Parbring, Renato del Priore, Ellen
Aargaard Rasmussen, Donatella Rostagno,
Dan Sandu, the incorrigible Frank Meier
Sørensen, Bede Smith, Carlos A. Valle,
Ingrid Voll, Anders Wesslund

MOZAIK is the magazine of the World
Student Christian Federation-Europe Region.
It aims to reflect the activities of WSCF-
Europe and its constituent Student Christian
movements in Europe, and is distributed to
people active in WSCF and the national
SCMs. It contains news, reports of confer-
ences and other events, features, and arti-
cles concerning the current work of WSCF
and the SCMs.

World Student Christian Federation

Christlicher Studentenweltbund
Fédération Universelle des Associations
Chrétiennes D'Etudiants

WSCF-Europe

Prius Hendriklaan 37
1075 BA Amsterdam
Netherlands
Tel: +31 (0) 20 67 54 921
Fax: +31 (0) 20 67 55 736

Regional Staff

Regional Secretary: Paula Saukkonen
Administrative Assistants: Corrie van der
Ven, Martina Hladiková
Eastern Europe Project: Wlodek Misijuk,
Jarek Pawluczukis
Big E 93 Coordinator: Michiel Dethmers

European Regional Committee

Chairperson: Susanna Argyri
Vice-Chairperson: José Manuel Cerqueira
Treasurer: Albrecht Kasper
WSCF Ex-Co: Ingrid Voll
Programmatic Coordinator: Anders Wess-
lund
Women's Coordinator: Christiane Kemmler
Publications Coordinator: Michael Feakes
Solidarity Coordinator: Frank Meier Sørensen
Jo Pieters, Comelia Knoth, Crina Vasilescu

© 1993, World Student Christian Federation,
Europe Region, Amsterdam
ISSN 1019-7389
MOZAIK is an Al Mikado production
Fabriqué en Angleterre

Contents

News

- 4 Newsfile: WSCF and SCM news
- 7 National Movement Reports

Contexts

- 10 Drei Monate am Rande des Krieges
(with English translation)
- 14 Being Balkan is Beautiful
- 16 Eindrücke aus Osteuropa: Die Kasper-Moritz-Kasper-Tour
1993
- 18 Impressions from Eastern Europe: The Kasper-Moritz-
Kasper Tour 1993
- 20 Big E 93: The Verdict
 - The Overview
 - The Evaluation
 - The Challenge

Feature

- 22 ERA: "Take Off Your Shoes!"
- 24 The Church at the Crossroads

Blah, Blah, Blah

- 3 Editor's Letter
- 26 The Who, What and Where of WSCF: Abbreviations Guide
- 26 *MOZAIK* subscriptions
- 27 Contact Addresses
- 28 WSCF Gazette

While Miracles Gently Happen

And so we come, as we must, to the end of another cycle in the life of the European Region, of our part of the Federation. If we measure its life in two year terms, between the Regional Assemblies, then we can see that in the space of growing two years older, since the last Assembly in Hirschluch 1991, the Region has grown two years stronger, two years deeper, two years more vital.

We have seen our commitment to the world beyond our continent's gates continued, even as those very gates are locked more firmly and fortified more strongly. Relations with the WSCF-Latin America/Caribbean were maintained with the second leg of the conference programme examining the effect of the first large-scale arrival of Europeans in that part of the world. More recently, the spotlight has shifted more to the Europe Region's solidarity with Africa, particularly with the General Assembly due to be held there in the Centenary year, 1995.

The Region's Women's Network has been reestablished as a central feature of our work, with contacts in several SCMs linking together women from the many different traditions we share. A meeting in Finland in July 1992 on women's spirituality was attended by several women, and at the ordinary conferences women's forums have become a regular feature. The Network newsletter has provided information on its own activities and those of the SCMs, but also on the burgeoning scene in the wider Church, particularly with the Ecumenical Forum of European Christian Women and Ecumenical Youth Council in

Europe and WSCF's own Inter-Regional Women's Commission.

Our range of conferences and other activities has been impressive. Amongst other themes, we have looked at "The Ecological Consequences of the Single European Act", "The Consequences of the Changes in Europe on Higher Education", "Ethnic Minorities in Europe", "Spirituality and Rationalism - Searching for a Balance", and "Facing New Poverty in Europe - Christian Realities vs. Economic Values". The Eastern Europe Project has continued successfully to build up the movements in the East of the Region, where so much energy and potential had been harnessed for so long, and where structures of communication and administration have dwindled or been compromised, and are now vigorously being rejuvenated. The Eastern Europe Language and Leadership Project, in which WSCF is involved, plays a central role in this process, with one of its aims being to provide the possibility for members of Eastern European movements to train leadership and language skills. Another goal - inter-cultural exchange - has also benefited many students from across the Region.

It has been a good two years, too, for WSCF-Europe's publications, in the form of the magazine you are now reading. We took the idea of what had gone before and magnified it to *MOZAIK*. The production of the magazine is due to the dedication and commitment of the people whose names have appeared in the panel opposite. The hope must be that WSCF can continue its impressively positive attitude

towards publications and communications.

The nature of student Christian identity in a rapidly-changing modern landscape was the issue at the heart of the work of our Programmatic Working Group. They instituted a survey of the attitudes and opinions of the SCMs, which were then compiled into a series of documents and reports, to provide an analysis of the whole discussion. The culmination of their work is the European Regional Assembly, the theme of which covers broadly the same area. It forms the feature of this *MOZAIK*, and is explored in depth, with a contribution from one of the ERA's main speakers, Greta Hofsten, starting on p.22.

To list above WSCF-Europe's events and accomplishments over the last two years so blandly is almost to belittle them: it does not portray the experience of meeting and befriending others in a similar, though different, position, with whom one might share in a week's conference a lifetime's interest. The value of the events, beyond adding to the sum of knowledge and consideration on a topic, is most keenly felt on the people who attend them. This is where WSCF works its powerful spells, where the theatre is most dramatic, where the miracles gently happen: if young people from Orthodox, Protestant and Roman Catholic backgrounds can find a unity in their forward-thinking, their passion and their commitment to faith, if not in their history, then this surely provides hope and inspiration for the future of the Church and the world.

MICHAEL FEAKES

newsfile

Barefoot in Winter-time

Swedish venue for ERA

The WSCF European Regional Assembly takes place over the New Year, deep amidst the winter snow in southern Sweden. The Assembly, with the theme "Take Off Your Shoes - You Are Living In Modern Society", will be partly a conference looking at modern student Christian identity, and partly the Region's biennial meeting to formulate the work of the next two years.

The event will be hosted by Swedish and Danish SCMs, and held in a large converted farm-house in the town of Höör, near Lund, 28 December-5 January. Up to 150 people are expected to attend, including guests from other Regions of WSCF and partner organisations.

The speakers at the Assembly will be Greta Hofsten, a Swedish journalist, Markku Salminen, a Finnish Or-

thodox priest and Hauke Brunkhorst, a German sociologist. Each will provide a unique perspective on the theme. Participants will join one of a range of Interest Groups, to look at a particular aspect of WSCF's work, or a modern issue in the Church and world, in a number of ways: generally; from the point of view of the conference theme, and the speakers' contributions; and in relation to the wider work of WSCF.

The ERA Preparatory Committee has been working solidly for six months to get the ingredients and the mix right. It had its second main meeting in September and a presentation of the final proposal was made at the ERC meeting in Santa Severa, Italy, in October. A final meeting was held in the first weekend in December in Copenhagen, to put the icing on the cake.



Centenary Fever

Celebrations hot up for WSCF's Anniversary

The interesting and occasionally exciting roster of events being planned to mark WSCF's Centenary in 1995 is gradually taking shape. Projects which have been underway for some time are gathering momentum, and details have emerged of a number of forthcoming activities. Additionally, the newsletter *Federation News*, of which there has been neither sight nor sound for these last 5 years, has been relaunched as a snappier quarterly publication. The signs are that the Inter-Regional Office (IRO) has swung back into life over the last few months.

The Archives and History Project is, on the one hand, continuing to sort out and open up the Federation's archives, and on the other, to research volumes of history. Dr Philip Potter recently asked Senior Friends to contribute their recollections for the popular history he is writing for publication in 1995. The Centennial Fund began to filter more tangibly into the consciousness of the SCMs, with the production of a newsletter and posters. The Fund is due to raise US\$1 million by the Centenary year, with a longer term goal of collecting 3 million. The money will be (ethically) invested, and the proceeds will go towards funding the Ecumenical Assistance Programme and other WSCF projects.

The site of the meeting which launched WSCF, Vadstena, Sweden, will see a symbolic event in August 1995. A larger gathering for the "Friends of the Federation" is due for earlier in the year, in Germany. Milan Opocensky, formerly a staff member of this parish, is the coordinator of the event. The meeting is intended both to breathe new life into the often 'passive involvement' of the network of Senior Friends, and to define the actual relationship between the SCMs and their former members, young and less young.

Lead on, Macduff

WSCF's latest programme of training for present and future leaders in the SCMs and the wider ecumenical movement was recently unveiled. The Inter-Regional Leadership Training Programme (IRLTP) will be held July-August 1994 in Bangalore, India, at the Ecumenical Centre, with an expected 20 participants from all parts of the Federation.

The programme was endorsed by the General Assembly in 1990, and approval to its current form was given by the Executive Committee in January 1993. The theme of the course is "Movement Building: SCMs in the Struggles for Peace and Justice", and participants will be encouraged to tell each other of their experiences in their

own SCMs. There will also be the usual resource persons and exposures to local conditions.

According to WSCF's Inter-Regional Office (IRO), which has put the programme together, its aims include "developing a new understanding of ecumenism which is rooted in the traditions and realities of the churches." The students will "contribute to the life and renewal of the churches while being engaged in the sufferings and struggle of the poor and oppressed."

At its meeting in Santa Severa, Italy, in October, the ERC was visited by Deborah Spini (I), vice-president of WSCF, who stressed the importance of supporting leadership training.

Set-back in the War for Peace

The latest developments in the case of Miralyn Gamba, the Philippines SCM leader arrested by the military, make disturbing news for all those involved in her campaign. At her first arraignment on 18 November, the court ordered that her bail be raised from 15,000 to 180,000 pesos (US\$6,400), and her case was scheduled to 14-15 February 1994.

Mira, 22, was Secretary-General of SCMP 1991-93. When arrested she was visiting local SCMs in Davao after the SCM's National Biennial Assembly, 23 May to 3 June. On 30 June she was leaving a fiesta celebration when the Armed Forces of the Philippines (AFP) raided the site and Mira was shot and wounded with a shot-gun.

The AFP claimed that she was Ka Rabat, the commanding officer of the local insurgents. A press release issued later by the military repeated the claim, saying that Mira, a social studies student, was in the New People's Army, and that SCMP were also involved. Mira was detained for 'medical treatment' in a Philippine Army camp, but was released on bail after five weeks on 11 July, and

charged with illegal possession of firearms. On her release, Mira commented, "I am now counted among the many peasants and indigenous people who are direct casualties in the country-sides of the US-Ramos regime's Total War Policy."

SCMP and WSCF have been working constantly on her case, initially for her release from detention, and now for the dropping of the charges. SCMs 'around the world have offered financial assistance and solidarity, and pressured the Government to drop the case, and WSCF's Inter-Regional Office (IRO) has recently called for further help after the latest developments. WSCF has contributed US\$2000 from its emergency fund towards the money needed for bail. "No substantial evidence has been found to support the case," said an IRO source, "but the military in Davao seem to be bent on pursuing the case. Contrary to their attempts to arrange for a speedy trial of the case, the military seems to be taking their time."

Mira expressed her gratitude to those who have helped up to now. "My temporary release is not a

glimpse of my victory," she said in a message to her supporters in the SCMs. "Rather your victory, for all your consolidated efforts, help and support." Seeing the case in a wider context, she said: "This case is just part of the war raging in the country and the world. It is the war against injustice, poverty and discrimination. It is the war for peace. Victory is not winning the battle, my case. Victory is winning the war."

SCMP has asked that letters requesting an urgent trial be sent to:

*Hon. Saludares, Judge
Regional Trial Court, Branch 1
Tagum, Davao del Norte
Philippines*

*Custor Durado, Fiscal Prosecutor
Regional Trial Court
Tagum, Davao del Norte
Philippines*

*Address for solidarity letters:
Philippines SCM
#5-A, Isarog St. Sta.
Mesa Heights
Quezon City
Philippines*

Spirituality rationalised in Woudschoten

Big E success in the Netherlands

It was, as they say in Dutch SCM, as Big as an E can be. It had nearly 250 people from all around Europe (and many from elsewhere), it was set in the charming wooded countryside of central Holland, and it did nothing for the reputation of Dutch cuisine. It was an overwhelming success - something of a triumph, indeed. It was, is and ever will be, Big E 93.

Located near the town of Zeist, the conference centre at Woudschoten (pron. "Loud Shouting") was an ideal venue for the Big E, offering quietly beautiful surroundings, reminiscent of the location of the first Big E in 1989, at Selly Oak Colleges, Birmingham, England. Coordinator Michiel Dethmers spent a year working full-time on the event.

The Big E theme, 'Spirituality and Rationalism - Searching for a Balance', was developed - and, no doubt, ex-

plored - with the help of a number of speakers. Lavinia Byrne, a Roman Catholic nun from Britain, presented a very popular 'Big E Alphabet' tying together all the issues that had emerged from the conference. Rami Khori, a journalist from Palestine-Jordan, gave an excellent account of the issues in the Middle East, and the effect of the West's selective interference. The attitude of the West, more generally, was also addressed by a guest from Sri Lanka SCM, who questioned Western notions of justice. He gave a pertinent example from the conference itself - the differentials in spending power at the Big E bar.

One of the most pressing issues in WSCF-Europe featured heavily in Big E conversation, in the bar and elsewhere: relations between the Orthodox and Protestant traditions. More precisely, how Orthodox and Protes-

tant participants at the same conference can join together in praise, prayer, worship and all the things that Christians sometimes do. For many, the Big E provided a focus for the examination of this issue, which has exercised many a WSCF event for some years.

If the evening entertainments were not always to everyone's taste, they provided a useful alternative to the more formal inter-cultural exchange during the day, and a 'Eurovision song contest' provoked hilarity and applause all round, except perhaps amongst music-lovers. The meals, it is true, may have left something to be desired - variety and quantity were two suggestions - but overall the service at Woudschoten left most satisfied. It is, post-Big E, possibly even more famous as the site for great ecumenical occasions than before.

Together in the Balkans

Launch of Balkan Orthodox Youth Association

A new initiative has begun in the Balkans, linking together the Orthodox youth of an area associated more usually with tragic historical division. 80 young people met in August for the first General Assembly of the newly-formed Balkan Orthodox Youth Association. They came from the Orthodox Churches of Albania, Bulgaria, Greece, Romania and Serbia and Montenegro, and gathered at the old Orthodox Academy at Neamtz, in the Moldavia region of Romania.

The meeting was - as the bard has it - a long train coming, and was the result of long exchanges between various Orthodox groups, and planning meetings which took place in Athens and Sofia. Preparing such an organisation was a delicate task, not least because of sometimes frosty relations at a Governmental level between some of the national groups involved. But when the meeting took place a message was received from the Ecumenical Patriarch, and two bishops were also in attendance, Daniel of Moldavia and Voycovina, and Ieronymos of Thebes and Levidia, who gave their blessing.

The Romanian movement ASCOR



was the host for the Assembly, which had the tasks of adopting a constitution, electing a board and finance committee, and formulating recommendations for its activities. These objectives accomplished, Regional Secretaries were chosen and Yannis Zervos (C) elected General Secretary.

Participants visited local congregations and monasteries, one in particular necessitating a four hour climb up Mt. Ceahlău where a church was to be consecrated. Even after such an expedition, the midnight oil was burned with discussions and debates. Conference report, p.14

University Reform in Britain

The British Government has announced plans that may severely restrict the work of university student organisations groups, including religious groups such as local SCM units. The proposals would limit public funding of activities carried out by student unions, the organisations at each university which work for students' welfare and provide services and social and other activities.

At present the Government channels money through the university to the union, which may then broadly use the money according to the wishes of its members, the students. The new system would allow public money to be used only for certain, very limited, activities (such as welfare, catering and sport) which would continue to be available to all students. Other

activities (such as the funding of political and social student groups, or religious groups like SCM) could not be funded publicly. Money for their activities would have to come direct from the students themselves.

British SCM and the Catholic Student Council, which is the coordinating body of Roman Catholic students in higher education (and the British member of ICYS-IMCS) released a joint communiqué commenting on the proposed reforms. "Under these proposals religion would be turned into a separate and private activity which is allowed no place in the life of the student unions," they said. "Universities would no longer be regarded as places for a broad education in all aspects of life, including its religious, spiritual and moral dimensions."

EGGYS: "Hmm..."

Take 550 people from 100 countries. Make sure they come from several different Churches and from all the major Christian youth organisations. Gather them together in one place - say, a secluded retreat house in the hills west of Rio de Janeiro - and plan the whole thing for six years. What have you got?

Answer: EGGYS, the Global Gathering of Youth and Students. It was a process, as well as a conference, between different traditions - including, crucially, Roman Catholics - in a several nations. It had its own liturgies and songs and studies, which were then continued at the event.

EGGYS suffered, it must be said, from organisations and administrative difficulties right from the start.

The last event like EGGYS was 40 years ago. The next is not planned for some time.

Romania

Asociatia Studentilor Crestini Ortodocsi Romania
ASCOR

BUCHAREST-Saying that ASCOR was founded at one time would be a nonsense. All this time passed after the totalitarian regime in Eastern countries gave us the possibility to become stronger and known by different circles in the West. In fact, who are ASCOR and what are their roots?

Before the events in 1989, all kinds of religious manifestations were forbidden. Nevertheless there were different groups of young people meeting from time to time, praying together and sharing their thoughts in hidden places. Personally, I have met such a group consisting of students in many faculties and in a short time we became friends in a spirit of real brotherhood.

Shortly after December 1989 we had the idea of founding a student Christian organisation in order to help other young people to see and feel

"how good and beautiful it is that the brethren can be together", helping them to find the right way of their life, helping the people in need, trying to be "the light of the world and the salt of the earth".

As a public body, ASCOR came into existence on 3 May 1990. We started with a membership of about 30 people but a great deal of willingness to do something for our neighbours.

This idea of creating a Christian youth organisation was warmly received by many students all over the country. That is why a little later some branches was founded in other university centres: Timisoara, Iasi, Craiova, Suceava, Bacau.

The main aim of our organisation is, in the Constitution, "to promote the Orthodox Christian faith and spirituality in the university". This is achieved through different means:

conferences, meetings, inauguration of Christian clubs in secondary schools, organising Christian book-stalls in all high schools, weekly meetings and discussion on different religious themes, public Christian book launching, spreading and arranging the workshops for glass icons at the University Chapel, gathering money for building a wood church in Polytechnic Centre Bucharest, assuring religious assistance for some orphanages, asylum, student hospital, kindergarten, organising pilgrimages, excursions and camps, etc.

Nowadays, our organisation consists of about 1500 members with a growing number of projects in different fields and the perspective of extending our activities inside and outside the country.

DAN SANDU

Germany

Evangelische StudentInnen Gemeinde
ESG

BERLIN-Nach einem für alle Beteiligten anstrengenden Jahr infolge der Vereinigung der west- und Ost-deutschen ESG, scheint der Verlauf der ESG-Deligiertenversammlung (DV) 1993 in Münster eine Rückkehr zu friedvolleren Normal(?)-Zuständen zu signalisieren. War die Zeit seit der Vereinigung im Oktober 1992 von zum Teil bösartigen internen Auseinandersetzungen und Streit um die Strukturen und Politik der ESG geprägt gewesen (siehe MOZAIK 1/93), verlief die DV in sehr erfreulicher Atmosphäre.

Einerseits war diese Atmosphäre wohl auf die neue Festival-ähnliche Struktur der DV oder die Anwesenheit vieler Gäste aus der Ökumene (z.B. Michiel Dethmers vom Amsterdamer WSCF-Büro) zurückzuführen,

andererseits war auch allen Beteiligten die Angst vor einem endgültigen Auseinanderbrechen der ESG anzumerken.

Im Laufe der DV zeigte sich dann auch, daß viele der alten Konflikte zwischen Ost- und Westdeutschen sowie zwischen "Linken" und "Rechten" in der ESG an Schärfe verloren haben. Mit überwältigender Mehrheit wurde beschlossen, das Offene Treffen, das im Frühjahr 1993 als Verlegenheitslösung erfunden wurde, auf Dauer als Leitungsgremium der ESG zu etablieren und damit auch die basisdemokratischen Strukturen der ESG zu stärken. Sogar die Diskussion über die Präambel der ESG-Satzung, die auf den letzten DVs zu erbittertem Streit geführt hatte, verlief diesmal recht harmonisch (Obwohl die

Präambel diesmal nur denkbar knapp die erforderliche 2/3 Mehrheit verfehlte).

Zu bemerken bleibt noch, daß die DV für einige Beteiligten schon fast zu harmonisch und konfliktscheu verlief und tatsächlich die Diskussion politischer Themen (die in den Arbeitsgruppen zum DV-Thema "Ökumenische Perspektive als Herausforderung" durchaus geführt wurde.) im Plenum zu kurz kam (so wurde diesmal nur eine Resolution - für die Einführung einer doppelten Staatsbürgerschaft - verabschiedet). Dennoch kann festgestellt werden, daß die Zukunft der ESG nach der DV wieder in einem freundlicheren Lichte erscheint.

TORSTEN MORITZ

ENGLISH VERSION

After a rather exhausting year following the reunification of West- and Eastgerman SCM, the end of the General Assembly (GA) 1993 in Münster seems to indicate that German SCM is back to a more peaceful normal. Whereas the time since the reunification in October 1992 had been characterised by vicious internal debate and dispute about the structures and policy of German SCM (see MOZAIK 1/93), the GA was carried out in a rather pleasant atmosphere.

On the one hand this atmosphere was created by the festival-like structure of the GA and the presence of friends from the ecumenical movement (e.g. Michiel Dethmers from the Amsterdam office of WSCF-Europe), on the other hand it was quite clear that everybody was influenced by the fear of a definite split of German SCM.

In the course of the GA it became clear that the conflicts between East and West Germans and between "left-wing" and "right-wing" people within the movement have lost a lot of their severity. An overwhelming majority decided that the open meeting, which was established as make-shift solution should carry on as the permanent executive body of the movement, thereby strengthening grass-root structures within German SCM. Even the debate about the preamble to the statutes, which had led to fierce disputes at the last GAs was carried out in a rather harmonic style. (Even as the preamble was only a few votes short of the two-thirds-majority which was needed).

One also has to add that to some people involved the whole GA was even to harmonious as the plenary session seemed to lack some of the necessary controversy (although there was some controversy in the working groups on the GA's theme: "Ecumenical perspective as a challenge") and political statements (There was only one resolution - in favour of dual citizenship - passed this time). Nevertheless one has to say that the future of German SCM seems somewhat brighter after this year's GA.

Sweden

Kristna studentrörelsen i Sverige
KRISS

UPPSALA-Happening för periferia.

What happened?

That question is still in my mind when thinking about "Happening for the periphery", a weekend on the Christian faith outside the church walls in Stockholm.

What made 450 people sign up and about 400 show up at this weekend - three sunny days in May?

In KRISS, the Student Christian Movement in Sweden, there has always been an ambivalence towards the established churches. During the 80s it became ever more obvious. The discussions were about whether we really wanted to change the churches rather than how we could do it. At the same time we realized that many people outside KRISS circles were leaving the churches, and that the churches became more and more conservative. It was then the idea about a meeting place, a happening for those who are on the peripheral of the churches came. A place was needed where people could get a chance to share their experiences of community, church, faith and feeling marginalized, we felt. And as mentioned, the response to this became large.

KRISS took the initiative to an event outside its own frames. An independent preparatory group was formed, autumn '91 of peripheral persons, who were keen on the idea. (Among them were two musicians and two pastors who themselves felt peripheral to the church.)

People came to Stockholm, participated, talked, met, exchanged experiences and felt at home. The time was just too short for all that had to be said and shared. Many thought the conference should have been longer.

But why did they come?

During the 80s the rootlessness grew just as the old Swedish society changed. One consequence of that is enhanced individualisation. Even the churches have been influenced by this development. When KRISS invited students for a commitment with important questions about faith and

society the number of interested was always less. Why? I think the rootlessness meant that the basic needs of human beings were not considered. KRISS offered the possibility for a commitment when people needed a community. A starving man needs bread before he can work. First community; then commitment will come. The Happening was asking for human beings and their own experiences. Who are you? What do you feel about this and why? These questions were the issue of the communication. The simplicity and honesty from the participants was evident. The theme at the happening was well-known to me and other KRISS people from our own conferences, local groups and our winter meetings. In spite of this the happening gathered 400 persons while the KRISS winter meeting had 35 participants. I think we often fail in asking for the human being at our KRISS arrangements.

Maybe this is part of the answer to my first question, but still I am not sure what actually happened. One thing am I sure of though: that exactly KRISS is an organisation that was able to initiate an event like this one. There is a critical attitude in KRTSS, an open questioning and a searching, when KRISS is at its best. With this focus on the psychological, people showed up. There was a weight in the weekend itself. It was felt from the pit of the stomach that this happening was important. No-one needed to be motivated or convinced. We touched a nerve, which one I do not really know. It is now left to KRISS people and other sensible people within or outside the Church consider this. The idea might also be worth trying in other nordic countries. Even among you I suppose the number of people in the periphery large.

ANDERS WESSLUND

France

Fédération Française des Associations Chrétiennes
d'Étudiants
FFACE

BIEVRES-Assemblée Générale, novembre 93

Le monde étudiant est un microcosme, un monde à part où il existe encore des raisons d'espérer et de résister, des raisons d'aimer et de ne pas aimer, des espaces pour rêver, pour créer, pour oser dire et affirmer des mots "insensés" tels que liberté et égalité. Quelques vieux nostalgiques pourraient évoquer le temps délicieux où le mot "études" rimait avec utopie et révolution, ce temps de l'âge d'or où l'on refaisait le monde, où l'on construisait des rêves de justice, où l'on dessinait les contours d'un monde plus équitable. Les études c'est le temps de l'insolence, de la provocation, de la malice, c'est un grand éclat de rire à la face du monde. C'est un temps où on a du temps, un temps où on a le temps, un temps où on peut perdre du temps... pour en faire gagner à d'autres.

Mais, j'hésite sans cesse entre l'emploi du présent et de l'imparfait, non pas par simple jeu, pour un exercice de style mais parce que je ne voudrais pas donner l'impression de faire un inventaire nostalgique, comme s'il n'y avait plus rien à inventer, comme si le livre des comment, des pourquoi, ce très gros volume, n'était plus à faire, à refaire.

Pourtant il est vrai qu'aujourd'hui le monde étudiant n'échappe pas à la morosité ambiante, à la pesanteur de l'être, à la grisaille des coeurs, aux mutations de notre société. Elle en est même en partie le reflet, une reproduction miniature, avec ses propres frontières, ses exclus de la "connaissance" et du "savoir", ses déçus du système, ses filières oubliées, ses conditions de travail précaires, son statut indéfini, bâtarde... Aussi le monde étudiant devient-il un monde renfermé, replié sur lui-même, recroquevillé sur ses craintes, ses peurs: peur de l'avenir, peur de la montée du chômage, peur de ne pas réussir, peur de ne pas être le premier. Monde centré sur lui-même, sur ses problèmes, ou plutôt sur la résolution de son

problème individuel.

De plus, l'étudiant est souvent tenté par la simplification des problèmes qu'offrent les mouvements extrémistes, lorsqu'il n'est pas tout simplement un être dépolitisé. Je ne parle pas ici de l'absence de militance politique, syndicale ou associative, mais tout simplement de la conscience politique, c'est-à-dire de la capacité à mener une réflexion éthique et philosophique sur le monde, à porter un regard sur l'autre, la conscience en somme, d'appartenir à une entité plus grande, à une sphère dépassant l'intérêt particulier.

Le monde étudiant, lieu privilégié pour "mener chacun et chacune à une participation active dans la société" - dit le texte d'orientation - devient un lieu de perte, d'oubli, d'indifférence. Perte de la condition même de citoyen, oubli de ce rôle nécessaire de garde mémoire et de vigilance, indifférence aux "appels du monde".

Cet état des lieux, cette crainte envers l'avenir est un véritable défi pour la Fédé, car comme toute peur elle pose question, elle est une interpellation qui doit nous stimuler. Aussi sans doute approchons nous d'une période où les préoccupations de la Fédé vont être davantage tournées sur l'état de la société française (universités, problèmes sociaux, banlieues, partage du travail et des richesses, place et accueil des étrangers...). Cette réflexion doit néanmoins trouver sa place à l'intérieur d'un questionnement plus global, qui se soucie de l'universel. Est-il possible d'oublier par exemple, qu'aujourd'hui encore, en Chine, les étudiants ne disposent pas d'un libre droit d'expression, qu'au Nicaragua et dans la plupart des pays du Tiers Monde, le taux d'analphabétisation atteint des proportions énormes, que le droit à l'éducation est un superflus dans bien des pays du monde, car accéder à ce droit est une forme de libération, une façon de dire non à l'injustice et à la loi du plus fort. Réfléchir sur nous-mêmes c'est donc commencer par

mettre le doigt sur l'essentiel, le respect des droits et de la dignité de tout être humain.

"Il y a des centaines de silences qui assassinent pendant des siècles et des siècles" dit le poète Jules Beaucarne. Mais, nos oreilles sont là pour nous tenir éveillés. En tant que mouvement étudiant, plongeant ses racines dans le christianisme, nous nous devons d'entendre et de répondre aux questions et aux cris qui font vibrer le monde et nous nous devons d'espérer, d'être parmi les bâtisseurs de ce monde. Il nous faut également tenter de redonner sa place et son sens à l'utopie, à l'impossible rêve, à "l'inaccessible étoile", à ce grain de folie, à cet éclat de vivre qui est en nous. Ne nous laissons donc pas trop enfermer dans nos débats structurels, dans nos querelles internes, mais laissons libre cours à notre musique intérieure, aux interrogations qui nous meuvent et nous agitent.

La Fédé a encore un long avenir devant elle pourvu qu'elle se rebelle! En effet, nous nous sentons parfois à l'étroit en nous-mêmes, comme si nous tournions en rond, incapables de changer le cours de choses. Pourtant nous sommes chacun une pensée, nous sommes chacun une geste, un visage, un désir, capables avec une douce obstination de transformer le désert le plus aride et le plus réticent en un champs fertile et prometteur.

Il nous faut pur cela oser croire encore en l'Humain, en sa capacité à rendre le monde habitable pour tous, hommes et femmes, et en sa volonté d'en faire un espace de parole et d'écoute, ainsi qu'un espace de fête, un lieu de folle gaieté. Qu'attendons nous alors pour vendre toutes les actions et le capital que nous avons accumulé dans "la tristesse limited company"... afin de pouvoir traverser le temps avec cet éclat de rire dans les yeux, et s'en servir parfois comme oreiller pour traverser mieux le pays des nuits froides de l'hiver de l'âme.

HERVINE DEBROISE

Die frühere Ökumene-Referentin der Evangelischen StudentInnen-gemeinde in Deutschland (ESG), Angela König, arbeitet seit einiger Zeit in Zagreb mit Frauengruppen im ehemaligen Jugoslawien. Wir dokumentieren hier einen Artikel für die ESG-Zeitschrift *ANSÄTZE*, in denen sie von ihrer Arbeit berichtet

Drei Monate am Rande des Krieges

Im Mai dieses Jahres begann ich für die Evangelische Frauenarbeit in Deutschland meine Tätigkeit als Verbindungsfrau für Frauengruppen im ehemaligen Jugoslawien mit einem Seminar in Österreich, an dem zahlreiche Frauen aus Zagreber Frauengruppen teilnahmen. Dies erwies sich als guter Einstieg, denn ich konnte mich zunächst in neutraler Umgebung langsam dem Thema Krieg und Vergewaltigung annähern, Frauen kennenlernen, die durch den Krieg betroffen sind oder deren Arbeit und Leben inzwischen von den Folgen dieses Krieges und der Unterstützungsarbeit für Flüchtlings- und Vertriebenenfrauen bestimmt sind.

Obwohl Zagreb nur wenige Tage unmittelbar unter dem Krieg gelitten hat, ist der Krieg doch immer präsent und bestimmt zusammen mit der sich kontinuierlich verschlechternden ökonomischen Situation das Leben und den täglichen Überlebenskampf. Es war daher gut, daß ich bei meiner Ankunft in Zagreb schon einige Frauen kannte, persönliche Bezüge in der Stadt hatte. Die Kolleginnen im Büro der Deutschen Humanitären Hilfe (DHH) halfen mir bei der Wohnungssuche, so daß ich schon nach einer Woche das ungastliche Hotel verlassen und in eine Wohnung umziehen konnte.

Unterstützung von Frauengruppen

Meine Hauptaufgaben in Zagreb bestehen darin, Frauenorganisationen aus Kroatien und Bosnien-Herzegowina in ihrer Arbeit mit traumatisierten Flüchtlings- und Vertriebenenfrauen durch Beratung, Fortbildung und Strukturierungshilfen zu unterstützen, Verbindungsglied zur EFD, zum Mona-Lisa-Fond und an-

deren deutschen Frauengruppen und -organisationen zu sein, die Vernetzung der Gruppen untereinander und mit ausländischen Frauenorganisationen zu fördern, die Gruppen bei der Antragstellung und Abwicklung der Spendengelder zu beraten und neue Frauenprojekte zur Unterstützung traumatisierter Frauen zu identifizieren.

Das Büro der Deutschen Humanitären Hilfe ist grundsätzlich eine gute Ausgangsposition für diese Arbeit, da dort viele Informationen zusammenfließen und eine ausreichende Infrastruktur mit Fax und Telefon, Kopierer und Büroräumen vorhanden ist. Außer mir arbeiten in diesem Büro auch andere Nichtregierungsorganisationen und die Verantwortlichen der humanitären Hilfe des Auswärtigen Amtes. Die deutschen Kolleginnen im Büro sind alle Männer; die kroatischen Kolleginnen sind alle Frauen, BosnierInnen arbeiten aufgrund des Arbeitsverbotes für Flüchtlinge leider nicht dort. Die Einbindung in die DHH-Struktur und die Anstellung bei einem kirchlichen Träger bedeuten, daß einige der autonomen Frauengruppen mir zunächst mit Mißtrauen begegnen. Die deutschen Kollegen haben gegenüber sozialen Projekten im allgemeinen und Frauenprojekten im besonderen eine indifferente bis ablehnende Haltung. Bei gemeinsamen Bürobesprechungen berichten die Kollegen über Tonnen von Nahrungsmitteln, Medikamenten, Decken und anderen Waren, die sie organisiert und transportiert haben, um damit die Voraussetzungen fürs Überleben zu schaffen. Die Unterstützung von Frauengruppen mit DM 10.000,- für Fortbildungen im Rahmen ihrer Betreuungsarbeit

mit traumatisierten Frauen, als ein Beispiel für die Arbeit der EFD, hat für sie im Vergleich mit ihren Tonnen von Hilfslieferungen eher sekundären Charakter. Die geringe Wertschätzung sozialer Arbeit vergrößert sich noch in dieser Krisensituation und auch ich bleibe davon nicht unberührt.

Arbeiten in Zagreb

Bedauerlicherweise gibt es in Zagreb immer noch nur wenig Koordination zwischen den Frauengruppen und keine Orientierungshilfen, wohin Frauen mit ihren jeweiligen spezifischen Problemen verwiesen werden können. Es kommt daher zu vielen Arbeitsverdoppelungen und gleichzeitig fallen Gruppen und Flüchtlinge, die sich nicht lautstark bemerkbar machen oder die noch nicht organisiert sind, durch die unterschiedlichen Versorgungsnetze.

Die Ansiedlung des Büros in Zagreb bringt die Gefahr mit sich, daß der größte Teil der Hilfsgelder in Zagreb verbleibt. Obwohl viele Gruppen gute Unterstützungsarbeit leisten und dafür beträchtliche Zuschüsse erhalten, ist die Not, vor allem unter den muslimischen Flüchtlingsfrauen, immer noch groß. Neben den materiellen Entbehrungen, dem Verlust von Familienangehörigen oder der Unsicherheit, ob diese noch am Leben sind und den eigenen traumatisierenden Erfahrungen der Vergewaltigung, der Folter und der Vertreibung, leiden die BosnierInnen zusätzlich unter ihrem rechtlosen Status und den zunehmenden Übergriffen gegen die muslimische Bevölkerung durch die KroatInnen.

Die Aufteilung Jugoslawiens in National-

staaten entlang ethnischer Grenzen bedeutet für viele Menschen, daß sie in ihrem bisherigen Heimatland zu Fremden gemacht oder als Minderheit ausgegrenzt werden.

Um der Konzentration der Hilfe auf Zagreb entgegenzuwirken, versuche ich daher durch Besuche bei anderen Gruppen in Kroatien und Bosnien, persönliche Beziehungen zu den dortigen Projekten von und für Flüchtlingsfrauen aufzubauen. Ich war daher bereits mehrere Male in Split und Dubrovnik an der dalmatinischen Küste, in Pakrac in der UN-Sicherheitszone West, in Ivanic Grad (ca. 60 km von Zagreb), wo Frauengruppen aus Deutschland ein größeres Projekt mit bosnischen Flüchtlingsfrauen planen. In Bosnien-Herzegowina habe ich Gruppen in Sarajevo und in Zenica besucht.

Die notwendige Unterstützung für die Projekte in Bosnien bedeutet einen erheblichen zusätzlichen inneren und äußeren Kraftaufwand. Der innere Kraftaufwand besteht darin, sich von der konkreten Arbeit loszulösen, mit der eigenen Angst umzugehen und mit der Unsicherheit zu leben, ob ich überhaupt ankomme oder irgendwo steckenbleibe und nicht mehr weiterkomme, und ob die Arbeit in dieser Kriegssituation überhaupt einen Sinn macht. Der äußere Kraftaufwand besteht darin, den Transport nach Bosnien zu organisieren und dafür zu sorgen, sich in Bosnien von einem Ort zum anderen zu bewegen.

Trauma und Vergewaltigung

Der Unterschied zwischen Vergewaltigung und anderen Formen der Folter besteht nicht darin, daß das eine schlimmer ist und ein stärkeres Trauma hervorruft und das andere weniger schlimm. Die Kriegserlebnisse sind insgesamt traumatisierend, ob es sich darum handelt, vertrieben zu werden, mit ansehen zu müssen, wie Familienangehörige umgebracht, gefoltert und vergewaltigt werden oder selber gefoltert und vergewaltigt zu werden. Inwieweit sich das Trauma in mehr oder weniger schweren Symptomen bis zur völligen Identitätsauflösung manifestiert, hängt von der Summe der traumatisierenden Erlebnisse, der vorherigen Stabilität der Persönlichkeit und dem Vorhandensein sicherer sozialer Netze ab. Symptome traumatisierter Opfer von Folter und/oder (Massen-)Vergewaltigung sind sehr ähnlich: Angstzustände, Schlaflosigkeit, Verfolgungswahn, Konzentrationstörungen und Depressionen. Bei beiden Erlebnissen geht es um die Erfahrung von Todesangst, um Erniedrigung und um das Gefühl absoluter Machtlosigkeit und Fremdbestimmung.

Der Unterschied zwischen Vergewaltigung und Folter besteht darin, daß das eine in Friedenszeiten von vielen als ein Kavaliersdelikt angesehen wird, an dem die Frau selber mitschuld ist und daß diese Bewertung in Kriegszeiten un-

tergründig beibehalten wird. Das Opfer fühlt sich schuldig und hat die leider oftmals reale Angst, von seiner Umgebung für schuldig erklärt zu werden. Auch in diesem Krieg kam und kommt es dazu, daß Frauen von ihren Männern verlassen oder mißhandelt werden, weil sie vergewaltigt worden sind. Das Gefühl eigener Schuld und die berechtigte Angst vor den Reaktionen der Umwelt bedeuten für die mißhandelten Frauen, daß sich die Möglichkeiten zur Verarbeitung des Traumas reduzieren. In der konkreten Situation in Kroatien und in Bosnien-Herzegowina heißt das, das nach der ersten Medienaufmerksamkeit für die Vergewaltigungsoffer das Problem von den Frauen selbst als auch von jenen, die sie betreuen, wieder verdrängt und nicht bearbeitet wird. Es zeigt sich darin, daß die betroffenen Frauen eher über Vergewaltigungen von anderen Frauen oder andere gegen sie verübte Foltermethoden berichten als über die eigenen Vergewaltigungen. Die einzige mir bekannte Ausnahme von diesem Umgang mit dem Problem ist das Projekt Medica Zenica in Zenica.

Individuell bedeutet der patriarchale Kontext für die Vergewaltigungsoffer, daß sie ihre Erlebnisse nicht umfassend bearbeiten können und verdrängen müssen. Diese Verdrängung bedeutet politisch die Ausblendung des patriarchalen Kontextes, in dem dieser Krieg geführt wird und in dem Massenvergewaltigung ein Mittel der Kriegsführung ist gegen die Frauen und die ethnische Gruppe, der sie angehören. Doch genauso wie es falsch ist, die (Massen-)vergewaltigungen zu verschweigen und ihren patriarchalen Kontext auszublenden, ist es ebenso falsch und negiert die Situation der Opfer der Vergewaltigungen, wenn sie als etwas besonderes herausgehoben oder ausschließlich im patriarchalen Kontext analysiert werden. Für die Opfer der (Massen-)vergewaltigungen kann die Vergewaltigung nur im Gesamtkontext des Krieges und dessen, was ihnen und ihren Angehörigen angetan wurde, bearbeitet werden. Von ihrem subjektiven Erleben spielt dabei die ethnische Gruppenzugehörigkeit oftmals die größte Rolle. Dies vielleicht auch deshalb, weil die Auseinandersetzung mit der realen oder potentiellen Gewalttätigkeit des eigenen Mannes zu weiteren Verunsicherungen führen würde. Für den Aufbau von Selbsthilfegruppen oder die therapeutische Arbeit mit betroffenen Frauen heißt dies, daß die Frage der Ethnizität berücksichtigt werden muß.

Zusammenarbeit mit der Frauen-selbsthilfegruppe "Biser"

Die Zusammenarbeit mit der Frauengruppe Biser hat sich sehr gut entwickelt, nachdem diese sich erst im Januar dieses Jahres gegründet hat und seitdem von der Evangelischen Frauenarbeit in Deutschland unterstützt wird. Über die Aktivitäten der Gruppe wurde schon wiederholt in den

Mitteilungen berichtet. Nachdem das Verhältnis anfangs schwierig war, da die Gruppe nicht wußte, wer ich bin, welche Erwartungen ich an sie habe und ob ich zur Kontrolle komme und ich selber angesichts meiner realen Rollendiffusion in den ersten Begegnungen unsicher war, haben wir inzwischen ein freundschaftliches Verhältnis zu einander entwickelt, welches ermöglicht, auch schwierige Probleme anzusprechen. Bei Biser arbeiten Frauen unterschiedlicher in Bosnien-Herzegowina lebender Nationalitäten und/oder Religionsgemeinschaften mit. Die Arbeit in den Flüchtlingslagern und die konkrete Unterstützung von Flüchtlingsfrauen bedeutet den Frauen in der Gruppe viel und trägt zur eigenen Wertschätzung, manchmal auch Selbstheilung bei. Die Gruppe betreut Flüchtlingsfrauen in den Lagern und in Privatunterkünften durch Beratung und Gespräche, ist bei der Suche von Wohnungen oder bei der Beschaffung notwendiger Papiere behilflich, unterstützt einzelne Flüchtlingsfrauen in Notsituationen materiell und bezahlt auch Operationen von Flüchtlingsfrauen.

Sarajevo

Anfang Juni bin ich zum ersten Mal mit einer irischen Sozialarbeiterin, die schon seit 6 Monaten in der Stadt lebt, nach Sarajevo gefahren. Trotz Angst vor Heckenschützen und Granaten und der Beklemmung, daß Menschen hier seit 16 Monaten ohne geregelte Versorgung mit Wasser und Nahrungsmittel eingeschlossen sind, fahre ich gerne nach Sarajevo. Trotz der ethnischen Konflikte halten immer noch viele Menschen am kosmopolitischen Charakter der Stadt fest. Konfrontiert mit dem Nationalismus in Zagreb, der in fast allen Gesprächen spürbar wird, bedeutet es für mich ein Aufatmen, mit Menschen zusammen zu sein, die sich noch in erster Linie als Menschen begreifen und nicht ihre innere Stärke aus der Abgrenzung und Abwertung von anderen beziehen.

Neben all dem persönlichen Leid, das dieser Krieg mit sich brachte, ist eine der schlimmsten Folgen dieses Krieges, daß für alle Menschen, die an interethnischem gleichberechtigten Zusammenleben festhalten wollen, kein Platz mehr sein wird in einem drei geteilten Bosnien-Herzegowina. Durch ihre Waffen haben sich die Nationalisten aller Seiten durchgesetzt. Von der internationalen Gemeinschaft wurden sie dafür belohnt und an den Verhandlungstisch gebeten. Anstatt diejenigen zu bestärken, die für Frieden und gemeinsames Zusammenleben eintraten, wurden durch den Verhandlungsprozeß all jene gestärkt, die für die strikte Trennung der Ethnien und für die Schaffung "ethnisch-reiner" Gesellschaften eintraten. Die Tatsache, daß die Nationalisten mit dem Faustrecht, als dem Recht des Stärkeren sich durchsetzen, erteilt den Gedanken der Aufklärung, dem friedlichen Zusammenleben der Völker einen Ruck-

schlag, der auch für ganz Europa noch weitreichende Folgen haben wird.

Sarajevo bleibt nicht verschont von diesen Tendenzen zunehmendem ethnischen Nationalismus. Es gibt inzwischen interethnische Konflikte zwischen den Bevölkerungsgruppen, reale Ängste der Minderheiten vor Unterdrückung, Konflikte innerhalb der Armee und zwischen ziviler Stadtverwaltung und Armee. Der Druck auf die Einzelnen, sich einer Gruppe zuzuordnen, wächst zunehmend. Viele Menschen, die Tag und Nacht damit beschäftigt sind, für andere das Überleben zu sichern, obwohl sie die Möglichkeit hätten, die Stadt zu verlassen, tun dies nicht, weil sie ihre Freunde und Nachbarn nicht allein zurücklassen wollen. Viele sagen aber auch, daß sie nach Beendigung des Krieges gehen werden, denn durch den Krieg sind nicht nur die Häuser zerstört worden, sondern ein umfassender multikultureller Lebenszusammenhang.

In Sarajevo unterstützt die Evangelische Frauennarbeit in Kooperation mit der islamischen Frauengruppe Sumeja und dem Amt für Vertriebene und Flüchtlinge einige der traumatisierten Frauen. Im September werde ich mit der US-Amerikanerin Marcia Jacobs, die langjährige Erfahrungen in der Gruppenarbeit mit Vergewaltigungs- und Inzestopfern und auch bereits mehrere Fortbildungen zu diesem Thema in den USA und in Kroatien durchgeführt hat, eine Fortbildung durchführen für die Frauen von Sumeja und für einige Freiwillige, die die Flüchtlingslager in Sarajevo besuchen.

Kopfschmerzen bereitet mir und sicherlich inzwischen nicht nur mir, der Transport von Wolle und Stricknadeln nach Sarajevo, da die logistischen Probleme, 5 Tonnen Wolle zu organisieren und in die mehr oder weniger geschlossene Stadt zu bringen und dort zu verteilen, erheblich sind. Trotz des Mangels an Nahrungsmitteln haben die Frauen immer wieder ihr Bedürfnis nach Handarbeitsmaterialien ausgedrückt. 5 Tonnen Wolle, das sind vielleicht 7 000 Wollpullover oder noch mehr Handschuhe, Socken und Mützen, die im Winter gebraucht werden. 5 Tonnen Wolle bedeuten aber gleichzeitig, etwas selber tun zu können und nicht nur immer abhängig zu sein und in Empfang nehmen zu müssen.

Spenden sind weiterhin wichtig

Auch wenn in meinem Beitrag keine Statistiken über das Leid und die Not der in den Ländern des ehemaligen Jugoslawiens lebenden Menschen vorkommen und ich auch keine Einzelschicksale herausgegriffen habe, um diese Leid zu verdeutlichen, hoffe ich doch, daß mein Beitrag deutlich macht, daß weitere Spendengelder notwendig sind. Der Krieg geht immer weiter und es ist zu befürchten, daß die Menschen einen weiteren Winter im Krieg überleben müssen.

Der Bedarf an Unterstützung ist heute größer als zu Beginn der EFD-Spendenkampagne. Unsere Solidarität ist nur dann glaubwürdig, wenn sie länger trägt als einen emotionalen Augenblick. Dies gilt allerdings nicht nur für den Konflikt der ehemaligen Jugoslawiens, sondern auch für andere Krisenherde außerhalb Europas, für die sich Unterstützung oftmals noch schwieriger mobilisieren läßt.

Stimmungsbild

Wenn ich nach vier Monaten Arbeit jetzt ein Zwischenresümee ziehe, muß ich sagen, daß ich trotz der vielen Gespräche mit Betroffenen und Fachfrauen vorher, der vielen Literatur, die ich gelesen habe und trotz vorheriger Erfahrung in der Flüchtlingsarbeit im Sudan, nicht wußte, was auf mich zukommt. Dabei bezieht sich meine Verunsicherung nicht auf die fachliche Seite meiner Arbeit oder den Sinn dieser Arbeit insgesamt, sondern auf das Erleben von Krieg. Der Krieg wird umso unverständlicher und verunsichernder, je näher ich ihm durch die vielen Gespräche und die sich in ihnen ausdrückenden Gefühle, die sich auch auf mich übertragen, komme. Während ich tagsüber gut funktioniere, meine Arbeit tue, gelegentlich sogar kleine Erfolgsergebnisse habe, interessante und nette Menschen treffe, fällt dies alles von mir ab, wenn ich abends nach Hause komme. Ich bin dann nur noch bestimmt von Gefühlen, wie sie ähnlich die Flüchtlings- und Vertriebenenfrauen ausdrücken: ganz klein, verlassen, verzweifelt, heimatlos, aber auch voller Sehnsucht nach Menschlichkeit und Berührung. Eine unfreundliche Bemerkung kann den Tag zerstören, ein Lächeln kann ihn retten.

ANGELA KÖNIG
Zagreb

Im Rahmen ihrer Arbeit in Zagreb unterstützt Angela König Studentinnen, die aus Bosnien geflohen sind. Wenn ihr diese Arbeit unterstützen wollt, überweist Spenden auf das Konto der ESG bei der "Bank für Kirche und Diakonie Duisburg" (Bankleitzahl: 350 601 90) Konto-Nr. 1011 735 017. Bitte als Stichwort "Bosnienhilfe" angeben.

ENGLISH VERSION

Angela König, who used to work for German SCM, has been working with women's groups from former Yugoslavia in Zagreb for several months. We publish parts of an article she wrote for the German SCM's magazine ANSÄTZE reporting about her work

Three months at the edge of war

In May this year I started to work for the Evangelische Frauennarbeit in Deutschland (EFD - Protestant women's work in Ger-

many) as a contact woman for women's groups in former Yugoslavia. My work began with a seminar in Austria, which was attended by many women from women's groups from Zagreb. This turned out to be a good start as I could approach the topic of war and rape in rather neutral surroundings, get to know women who are affected by the war and whose work and lives are nowadays determined by the results of this war and the support work for refugee and exile women.

Although Zagreb only immediately suffered from the war for a few days, the war is always present and - together with the constantly worsening economic situation - determines the life and the daily struggle for survival.

Supporting women's groups

It is my main task in Zagreb to support women's organisations from Croatia and Bosnia-Herzegovina in their work with traumatized refugee and exile women by providing advice, further education and structural help; to link them with EFD and various other Women's groups and organisations from Germany, to support the process of building up a network among the groups and with women's groups from abroad, to advise them how to claim or to handle donated money and to find out about new women's projects to support traumatized women.

Working in Zagreb

Unfortunately in Zagreb there is only little coordination between women's groups and no information to which women can be referred to which their specific problems. Thus a lot of work is doubled and groups and refugees, who do not make them self recognized that vividly or who are not organized are in danger of falling through the various supporting nets.

As a result of the fact that the office is situated in Zagreb there is the danger that most of the money for help remains in Zagreb. Although there are a lot of groups doing good support work and receiving considerable amount of subsidies the want especially among Muslim refugee women is still big. It is not only material needs, but also the loss of family members, the uncertainty over whether family members are still alive or the traumatizing experience of rape, torture and expulsion. In addition Bosnians are also suffering from their legal status denying them their rights and spreading attacks from Croats against Muslims.

The split of Yugoslavia in regard to ethnic borders means to a lot of people that they are (mis)treated as strangers or minorities in their home country.

The necessary support for projects in Bosnia means an enormous additional emotional and technical effort. The emotional effort is to break away from your concrete work, to deal with your own fears

and to come to terms with the insecurity whether I'll get somewhere or whether I'll get stuck and if working under these war conditions does make any sense after all. The technical effort is to organise some transport to Bosnia and to move from one place to another in Bosnia.

Trauma and Rape

The difference between rape and other forms of torture is not that one is worse or caused a stronger trauma and the other is less bad. The war experiences as a whole are traumatizing, no matter whether you're being expelled, you have to witness your relatives being killed, tortured or being raped or whether you are raped or tortured yourself. The question whether the trauma is causing more or less severe symptoms (which might lead as far as to a complete desintegration of your identity) depends on the sum of traumatic experiences, the previous stability of your personality and the existence of strong social networks. The symptoms of victims suffering from trauma caused by torture and/or (mass) rape are very similar: states of anxiety, sleeplessness, persecution-mania, lack of concentration and depression. Both torture and rape leave you with the experience of fear of death, of being humiliated and the feeling of absolute powerlessness.

The difference between rape and torture is that the one in times of peace is regarded as a peccadillo which the woman can be blamed for as well. This judgement is alive under the surface in times of war, too. The victim feels guilty and is (unfortunately realistically) in fear that her surrounding will put the blame for the rape on her. It occurred during this war that women were abandoned or maltreated by their husband because they had been raped. For the maltreated women the feeling of guilt and the fear of the reaction of their surrounding mean that the possibilities to deal with the trauma are limited. In the situation in Croatia in Bosnia-Herzegovina this means that - after the media coverage for the rape victims was over - the problem is repressed and not dealt with by the women themselves and by those helping them. It becomes clear that the women who were affected will rather talk about other women being raped or other form of torture they suffered from than talk about being raped themselves.

For the individual victims of rape the patriarchal context means that they can't deal with their experiences in an adequate way and therefore have to repress them.

This repression politically means that patriarchal context in which this war is led (where rape is one mean of warfare against women and the ethnic group they belong to) is not recongnised. While it is wrong to be silent about the (mass) rapes and to neglect their patriarchal context, it is also wrong and neglecting the victims' situation if the rapes are seen as something extraor-

inary and a result of a patriarchal context only. For the victims of the (mass) rapes the rape can only be seen and dealt with in the whole context of the war and the things that have been done to them and their relatives. As far as their personal experience is referred to, belonging to an ethnic group often plays the most important role. One reason for that might be that the confrontation with the existing or potential brutality of the husband might lead to further insecurity. For the build-up of self-help groups and the therapeutic work with the women affected this means that the question of ethnicity always has to be considered.

Sarajevo

At the beginning of June I went to Sarajevo for the first time, together with an Irish social worker who has already been living in the town for 6 months. In spite of the fear of snipers, grenades and the anguish due to the fact that the people have been held in Sarajevo without regular supplies of water or wood for 16 months, I like to go to Sarajevo. In spite of the ethnic conflicts a lot of people still hold on to the cosmopolitan character of this town. Being confronted with the nationalism you can witness in most of the talks in Zagreb, it's good to be with people who mainly regard themselves as human beings and don't derive their inner strength from the delimitation and devaluation of others.

Apart from all the suffering that came with the war it's likely that it will be one of the worst results of the war that there will be no place for people holding on to inter-ethnic companionship with equal right in a Bosnia-Herzegovina split up into three parts. By means of their weapons the nationalists have won on every side. The international community is rewarding them and asking them to join in at the negotiations. Instead of strengthening those promoting peace and companionship the process of negotiation strengthened those in favour of a strict separation of ethnic groups supporting the idea of "ethnically pure" societies. The fact that the nationalists using club-law succeeded is a throw-back for the idea of enlightenment and the peaceful companionship of the people. That will have serious effects for the whole of Europe.

Sarajevo is affected by these tendencies of growing ethnic nationalism as well. There are interethnic conflicts between the different groups, the real fear of the minorities of suppression and there are conflicts within the army and between the army and the civil city administration.

The pressure on each individual to join one of the groups is increasing. A lot of people who are busy day and night trying to help the others to survive would have the opportunity to leave Sarajevo. They don't leave as they don't want to leave their friends and neighbours behind. A lot of them say that they will leave after the

end of the war as the war hasn't only destroyed houses but also a complete multicultural background of their life.

Donations are still important

I have not attached any statistics about the suffering and the need of the people living in former Yugoslavia and have not described an individual's story of suffering. Nevertheless I hope that my article makes it clear that further donated money is still needed. The war is still going on and it's almost sure that people have to survive another war winter.

The need for support today is much bigger than at the beginning of the EFD-fundraising appeal. Our solidarity will only be credible if it lasts longer than for an emotional moment. This does not only refer to the trouble spot of former Yugoslavia, but also to other trouble spots outside Europe for which it is even more difficult to find support.

General mood

Coming back after four months of work, I have to say that - in spite of having talked to a lot of affected and specialist women, having read a lot of literature and having had previous experience with refugees work in Sudan - I didn't know what was ahead of me. This insecurity is not caused by the professional aspects of my work or the general meaning of my work, but by the experience of the war. The closer you get to the war through talking to people who express their feelings and pass them on to you, the more incomprehensible and frightening it becomes to you.

During the daytime I function very well, get the sense of achievement every now and then and meet interesting and nice people. Coming home in the evening I lose all this. Then I'm determined - my feelings are expressed in a similar way by the refugee and exile women: I'm feeling small, lost, homeless, desperate but also longing for humanity and a friendly touch. A harsh remark can spoil the whole day, a smile can save it.

ANGELA KÖNIG
Zagreb

As a part of her work in Zagreb Angela König is supporting (women) students who fled from Bosnia. If you want to dedicate money for that work please transfer money to the German SCM's (ESG) bank account at the "Bank für Kirche und Diakonie Duisburg" (bank code: 350 601 90), bank account No. 1011 735 017. Don't forget to add the catch-word "Bosnienhilfe" (Help for Bosnia)

The newly-constituted Balkan Orthodox Youth Association had its first General Assembly in August, working out what it would do and how it would do it. Susanna Argyri was there for WSCF-Europe

Being Balkan is Beautiful

I was off on another WSCF mission. In Romania this time, to participate as a guest in the first General Assembly of the Balkan Orthodox Youth Association. Having to go through another exhausting trip only ten days after Big E was not a very brilliant prospect, but in the end it turned out alright. Actually it turned out to be a great experience which endowed me with a lot of knowledge and inspiration.

Travelling there, by coach, was indeed exhausting: 28 hours to go, 36 to return. (Still, quite short when compared with the journey of the Serbs who had had to travel for 60 hours!) But it was quite enjoyable sharing the bus with 18 other Greek participants and with several of the Romanians and Bulgarians who joined us on the way. The Assembly took place in the Orthodox Academy of the beautiful Neamtz monastery, not very far from Iasi, in Moldavia, and it was hosted by ASCOR, the Romanian WSCF movement. This event was the outcome of a period of exchanges - and discussions among various Orthodox youth groups around the Balkans and of the preliminary meetings, during which the participants had expressed their wish to strengthen their links and to create a structure that would promote the idea of communication and cooperation "among Orthodox Youth Movements in the Balkans... and the Balkan people in general".

The main tasks for the Assembly, being the first and most decisive one, was to adopt a constitution, elect its governing bodies and formulate recommendations for the activities of the Association. Above all, it was a chance for about 80 young people from Albania, Bulgaria, Serbia and Montenegro, Romania, and Greece, to get closer, worship together, speak about their problems and hopes and test in practice the idea of BOYA.

The Assembly sessions opened on Tuesday morning after a liturgy, with the "usual stuff": practical details, procedures, presentation of participants and greetings from guests. A message from the Ecumenical Patriarch was delivered, the attending Bishops (Daniel of Moldavia & Voycovina, Romania and Ieronymos of Thebes & Levidia, Greece) gave their blessings, and I

addressed the plenary on behalf of WSCF-Europe, the only international organisation represented.

The discussions on the constitution occupied most of the plenary time for the following 3 or 4 days, interspersed with

who accepted the challenge: after much thought and discussion the proposal for national quotas was withdrawn and the problem of a potential unbalanced representation of countries was dealt with through an amendment forbidding the



Participants at the BOYA General Assembly, on top of Mt Céahlau, Romania

speeches from the Bishops and the report of the planning committee. The most important debates concerned the prerequisites for, and terms of, movements' participation, an issue related in fact with the definition of the Association's profile.

But the most interesting as well as important debate was that dealing with the question of national representation of member movements, i.e. whether there could be national delegations in the General Assemblies, with a fixed and equal number of votes. This principle, although self-evident for organisations like WSCF, was severely objected to by many of the participants as: (a) against the teachings and ethos of the Church (who refuse to authorise the secular divisions of people into nations and states, and seeks to overcome them); but also (b) as a practice too dangerous for a part of the world that is so tormented by nationalist conflicts.

It was a brave moment for the Assembly

delegates of one country to have more than one third of the total votes.

The work continued on Friday with working groups and elections and by Saturday the Assembly had already got a Constitution, Finance Control Committee Regional Secretaries, and recommendations that were still to be adopted in plenary.

The two remaining days, however were to be devoted to excursions and, despite the pending work, no-one thought of changing the programme or dared propose so, since the chance to get a taste of the hosting country and contact with the local reality were considered to be equally important.

On Saturday the participants were invited to attend the consecration of a Church on the top of Mt. Céahlau, which was reached by a climb of about 4 hours(!). It was exhausting and wet but people were rewarded with a breath-taking view, a warm reception and a surprisingly big

crowd of Romanian people. (Here I should add, however, that right after coming back from such an adventure the Assembly did find the courage to go to the plenary where the recommendations were being discussed and adopted until 1 o'clock in the morning.)

Sunday was devoted to a "monastery tour" in the nearby area which has a long and famous monastic tradition. We had liturgy and lunch at the Sekou monastery, celebrating the feast of Saint John, then went to the monastery of Esechastria where we saw and listened to father Cleopas, one of the major figures of Romanian Orthodoxy. Our last visit was to Agapia, a big and well-known monastery of nuns. There are two things I cannot forget: the imposing beauty of the monasteries and their surroundings, and the strong impression of a Church which is being reborn and yet is in so much need of help, both material and moral. In all the services we attended we were invited to join the choir and then the priests would "present" us to the congregation and ask people from the Assembly to speak to them.

The event closed in the best possible way: with a great final party on Sunday night where it was easy to see the enthusiasm for the achievement of the week. Against all the odds the "test" was positive: the Balkan Orthodox Youth Association had been established. Having to leave at 5 O'clock in the morning, most of us preferred to stay together for the whole night, singing and dancing in the big dining hall. All delegations would leave together, being transferred to Ias with the big excursion bus. Our hosts and stewards were awake, to greet us and give us the parcels of food they had prepared for us, so that we would not starve on our way back - the last sign of the overwhelming hospitality that we had experienced during the whole week.

Conclusion

Attending the Assembly was an unforgettable event, so rich and full that I can hardly come to conclusions about it. All that I can say is that it made me come home with my consciousness (of myself and of the world around me) significantly enlarged, and with the excitement of having being present at the moment of a "child's birth". The newly-born Association has a lot of hard work in front of it before it can stand on its feet and grow, but it is a promising effort. It could be for us the link to an area and a community of people, so little known and understood and yet so much part of ourselves, who we should seek to rediscover and join in their prayers "for the peace of the world, for the well-being of the Holy Churches of God and for the unity of all".

SUSANNA ARGYRI
ERC Chairperson

Antidebalkanisationism

The meeting was quite pleasant and relaxed for me to attend. I found myself in a rather "privileged" position: as a guest I was detached enough to "stand back" and observe in a relaxed way; at the same time I knew enough to follow and feel part of what was going on.

The most striking impression was the abrupt change of perspective, compared with WSCF events. I was there as a "Westerner", both representing the Federation and by coming from a country (Greece) which, in relation to the rest present there, seemed to belong to the Western world. Of course! I had a fairly comfortable life, access to means and facilities, a stricter sense of procedures and organisation, and a fervent wish to approach a "world" about which I had a lot of preconceptions and little knowledge. Suddenly all the terms of my participation in international networks were reversed! This was a challenging and quite healthy experience, enabling me to appreciate better what I could see and the importance it had for my self-awareness and my activities.

An area in need

The first thing to observe was that the Association had to deal with an area in deep need. The work of the Assembly was hindered by a surprising lack of facilities: no photocopier, no proper translation equipment, no professional interpreters. More surprising, perhaps, was the fact that all this mattered so little, for people who seemed to know that good achievements are actually reached "more thanks to spiritual devotion and strong will than to adequate organisation and infrastructure".

However the picture became complete only after the "Regional Presentations", where the movements spoke on the situation in their countries. In most cases the pattern was the same:

- Acute financial, social and political problems

- A long and deep religious tradition that is prevented from flourishing in peace and which the people of the Church seek to rediscover

- the struggle of the Church having to get reorganised from a zero point, with an incredible lack of material aid under a still-unfriendly political regime, and with the "attack" of a wave of proselytising sects.

Ecumenical awareness

One might wonder, perhaps, what the ecumenical awareness of an association with denominational founding principles and aims could be, including areas with reluctant or negative attitude to ecumenism. Surprisingly enough, I never felt, as an "ecumenical observer", in isolation or on the defensive. This might be due to the presence of movements with ecumenical involvement or to the openness and ethos of people who had come, or to both. Anyway, I had many chances to answer questions on WSCF, explain about the EEP and EELLTP, speak with people about ecumenism, etc. But I also had the chance to listen to the points of the "other side" explaining their reluctance and hesitation; points which were more or less known to me now became deeply understood:

- The feeling of being too weak and "unstable" to get engaged in a process of ecumenical encountering. (Before one gets "out of oneself" in order to meet the "other"

one must be able to exist in oneself.)

- The aggressive proselytism and illegitimate competition done by other Christian churches.

- The rushed and often superficial external inducement to ecumenism, as well as occasional negative experiences of Orthodox in ecumenical events where they feel that no room is being provided for their own approach.

- The awkward feeling of being dependent on external financing and help; therefore the dialogue is not done on equal terms.

- The economical and cultural "intrusion" of the West which in many cases represents the temptation to consumerism and material prosperity.

- The sense of being approached with suspicion or hostility, of being mistreated, marginalised or looked down to, by people from the West.

All those issues were more or less present during the Assembly, but were also accompanied with a deep sense of the need for ecumenical awareness. The main speeches acknowledged the problems faced today by the Orthodox church in the East and at the same time condemned all fanaticism, bitterness and hostile attitude to heterodox, stressing the need for peaceful coexistence, cooperation and love. As Bishop Ieronymos said, "we should not forget that we are not God's only children".

Being Balkan is beautiful

Participating for the first time in a meeting of this kind, I was surprised to realise the sense of unity that we had with each other - something like discovering, all of a sudden, miles away from home and beyond the former "iron curtain", the lost members of one's own family. It was, of course, the bond of the Church, the actual "bond of blood" through the Eucharistic sharing, the partaking of the same body of Christ. But this sense of community, fostered by a week of common life and prayer was enhanced by experiencing also our cultural closeness. Our similar dances, songs and attitudes, the consciousness of a common past and the strong presence of a shared heritage were suddenly revealed in front of my eyes, as a part of my identity that the whims of history and politics had prevented me from knowing. This feeling of belonging together was set against my own upbringing and prejudices, against the ideology that wanted Greece to be part of the "civilised" and "superior" West, in contrast to the "undeveloped" and "backward" Balkans. But it was not difficult to decide. Now I felt Balkan. And it was beautiful.

Challenges

However this feeling of brotherhood is severely challenged by reality. It is only when I got a bit "closer" that I realised the amount of tension and the potential conflicts, even among people of the same church. The official relations of most countries represented in the Assembly are cold or tense and communication is difficult. (The PrepCom had a really hard time arranging visas and it was impossible for the Albanians to get permission for travelling through Bulgaria.) This situation shows the obstacles ahead for the work of BOYA, but also its challenges, the main areas to which its attention needs to and will be directed.



Eindrücke aus Osteuropa

Die Kasper-Moritz-Kasper-Tour 1993

Im April 1993 besuchten Albrecht Kasper (ERC Schatzmeister), Torsten Moritz (Publications WG) aus Berlin und ihr Freund und Bruder Burkhard Kasper 4 Länder des ehemaligen Ostblocks und knüpften dabei zahlreiche neue Kontakte für den WSCF. Sie berichten für *MOZAIK* über die wichtigsten Eindrücke ihrer Reise

Am 30.3.1993 starteten wir von der ERC-Sitzung in Bialystok (Polen) zu unser dreiwöchigen Osteuropa-Tour, die uns nach Polen, Rumänien, in die Tschechische Republik und die Slowakei führen sollte.

Im Krakow, unserer ersten Station, wurden wir als Gäste des polnisch-orthodoxen Priesters Witold Maksymowicz herzlich aufgenommen. Über ihn konnten wir erste Kontakte mit protestantischen StudentInnen der Universität Krakow knüpfen. An der zweitgrößten Universität des katholischen Polens studieren nur ca. 30 ProtestantInnen. Dennoch könnte Krakow eine der ersten Gruppen sein, die sich dem neu entstehenden Netzwerk protestantischer StudentInnen-Gruppen in Polen anschließt.

Jede Menge Vorurteile

Nächste Station unserer Reise sollte Bukarest sein. Kaum jemand in Deutschland hatte verstanden, was wir in Rumänien

wollten. Daheim und unterwegs hatten uns sogar ALLE vor Rumänien gewarnt - man würde uns berauben, in Rumänien herrsche Hungersnot und wenig habe sich seit den Zeiten Ceauscescus geändert.

Nichts davon stimmte - zumindest in den Städten, die wir besuchten. Vielmehr waren wir immer wieder beeindruckt von der Gastfreundschaft unserer GastgeberInnen, von der Hilfsbereitschaft der meisten Leute, die wir trafen und den deutlichen Veränderungen im Land. Die Freude darüber, daß wir als West-Europäer nach Rumänien kamen, um uns ein eigenes Bild zu machen spiegelte jedoch deutlich die Vorurteile der Kommentare bei uns.

Tatsächlich ist die ökonomische Entwicklung im Land extrem schwierig und widersprüchlich. Auf den Straßen und auf den Dächern kämpfen "Coca Cola" und "Pepsi" um die Macht auf dem Getränke-Markt Rumäniens. Doch vor den Werbeflächen des Westens sind die Banden verarmter

und verlässener Kinder nicht zu übersehen. Dieses Bild, der Aufpasser an der Tür des Hamburger-Restaurant und die Jungen, die an der Ampel Autos waschen erinnerten uns fatal an Lateinamerika. Was dort die Folge von Kolonialismus und korrupten Eliten ist, blüht Rumänien durch das Erbe Ceauscescus und die nun kapitalistischen Kommunisten der Regierung Iliescu. Dennoch sind auch überall positive Veränderungen zu sehen und zu spüren: In Bukarest erscheinen unzensuriert 14 unabhängige Zeitungen, und viele unserer GesprächspartnerInnen berichteten vom wachsenden Selbstbewußtsein und den Wirkungsmöglichkeiten der Opposition, obwohl der Geheimdienst (Ex-Securitate) noch immer aktiv ist.

WSCF-Arbeit in Rumänien

Nicht nur die freien politischen Gruppen sind ein Zeichen der positiven Entwicklungen. Auch die christlichen Gruppen

organisieren sich neu und können sich ungehindert entfalten. Bestes Beispiel hierfür ist die orthodoxe StudentInnen-Organisation ASCOR/Asociația Studentilor Crestini Ortodocsi. (siehe Kasten) Wir waren beeindruckt von der lebhaften Atmosphäre, die im Büro ASCOR herrscht und der Energie, mit der Projekte angegangen werden: z.B. Patenschaften für Waisenkinder in Bukarest, Missionsarbeit in Moldavien, Aufbau einer Ikonen-Werkstatt (u.a. zur Finanzierung der ASCOR-Arbeit) etc.. Ebenfalls sehr beeindruckend und ungewohnt war für uns Protestanten die orthodoxe Spiritualität und das Stehen in mehrstündigen Gottesdiensten. Dabei war es interessant zu erfahren, daß zwischen polnischer und rumänischer Orthodoxie ähnlich gravierende Unterschiede bestehen wie zwischen deutschem und italienischem Protestantismus.

Sowohl in Bukarest als auch in Cluj-Napoca, unser nächsten Station, suchten wir auch den Kontakt zu protestantischen StudentInnen der ungarisch-lutherischen Kirche. Nachdem wir Bischof Mozes Arpat in Cluj die Arbeit und Ziele des WSCF vorgestellt hatten, willigte er ein, Pastor Zoltan Deszo Adorjani in Bukarest als WSCF-Kontaktperson für die rumänischen ProtestantInnen zu benennen.

In unseren Gesprächen in Rumänien wurde vielfach klar, daß das Verhältnis zwischen Orthodoxen und ProtestantInnen nicht immer einfach ist. Dennoch betonten unsere GesprächspartnerInnen, daß sie eine gute Zusammenarbeit der protestantischen und orthodoxen StudentInnenverbänden anstreben - ein Modell für die ganze Kirche?

Pfingsten statt Ostern? - Nein Danke

Nach der Abreise aus Rumänien folgten wir einer Einladung des African Students Christian Movement in Europe (siehe Movement News), das in Pehrimov (Tschechische Republik) seine Osterkonferenz abhielt. Zu unserer großen Überraschung entpuppte sich die Veranstaltung als ein Treffen von CharismatikerInnen, das weder inhaltlich noch von der Form her unseren Erwartungen einer Osterfeier entsprach: Vor allem das Auftreten und die Botschaft der US-amerikanischen Prediger der "Fellowship of International Christian Students" lief immer wieder auf den Lobpreis von Gesundheit, Wohlstand und Effektivität hinaus. Sie bezogen sich nicht im geringsten auf den Alltag der schwarzafrikanischen und ost-europäischen ZuhörerInnen. Dr. Nadeye Manoysova, Direktorin des ökumenischen Kirchenrates der CSFR (!), begrüßte zwar die ökumenischen Treffen zwischen charismatisch- und politisch-orientierten ChristInnen. Doch sie und wir nannten in unseren Grußworten auch deutlich die Unterschiede zwischen dem Stil dieser Pfingst-Oster-Feier und unserer christlichen Botschaft und politischen Analyse.

Neue Kontakte in der Slowakei

Nach einem kurzen Besuch in Prag auf Einladung von Rev. David Kodja vom African Students Christian Movement, führte die letzte Etappe unserer Reise uns in die Hauptstadt der jüngsten Republik Europas - nach Bratislava in der Slowakischen Republik. Durch die Vermittlung von FreundInnen im Slowakischen Jugendrat knüpften wir Kontakte mit der katholischen Jugendorganisation HKSM/Hnutie Krestanskych Spolocenstiev Mládeže. Wir versuchten auch, Kontakt zu der protestantischen StudentInnen-Gruppe an

ist, um ein paar westliche Devisen (Zloty!) zu bekommen.

Eine weitere Grenze zwischen "uns" und "denen, die draußen bleiben sollen" verläuft sichtbar zwischen Rumänien und Ungarn: Während wir problemlos die Grenzen passierten, mußten sich rumänische Mitreisende ausführlich peinlichen Verhören unterziehen. Transit-Visa für Ungarn (!) sind in Rumänien nur noch mit großer Mühe zu bekommen. Soldaten bewachen die Züge bereits drei Stationen vor der Grenze und verhindern unkontrolliertes Ein- und Aussteigen derer,



Studentin, Cluj, Erzsébet, Rumänien

der Universität von Bratislava zu bekommen. Doch in den 3 Tagen unseres Aufenthalts kam er nicht zustande.

HKSM begann 1970 im Geheimen mit Jugend- und Bildungsarbeit. Sie war Teil der katholischen Widerstand-Kirche, die von der kommunistischen Regierung verboten worden war. Die Erfahrung dieser Untergrundarbeit prägt die katholische Kirche der Slowakei bis heute. Sie ist ein Grund für die tiefe Verbundenheit von Volk und Kirche und wohl auch der Grund dafür warum die papst-treue Gruppe gleichzeitig an ökumenischen, internationalen Kontakten interessiert ist.

Festung Europa: Freiheit für die, die dazugehören

Während unserer gesamten Reise wurden wir mit den Erscheinungsformen der Festung Europa und der Ost-West-Migration konfrontiert:

Bialystok liegt an der polnischen Ostgrenze, wo mit Geldern der Bundesrepublik (!) Grenzkontrollanlagen für die EG gebaut werden. An den Straßenecken und auf den Märkten dort verkaufen selbst Kinder und alte Männer alles, was denkbar

die abgeschoben werden.

Der Stacheldraht-Grenze folgt die ökonomische Ausgrenzung: Die Wechselstuben in Budapest warben mit "We exchange Europe". Yen- und Dollar-Kurse gehörten selbstverständlich zum Angebot, Doch niemand war bereit, rumänische Lei zu kaufen oder zu verkaufen.

Wir konnten noch Seitenweise von ökumenischen Friedhöfen und heißen Partys in Cluj-Napoca, von Gesundheitsbetrieben in Prag, von Hühnerjagden in Nova Huta oder von Armen auf dem Bahnhof von Krakow berichten.

Stattdessen wollen wir euch ermutigen, selbst loszuziehen, um Ost-Europa kennenzulernen (oder, wo möglich, auch umgekehrt). "Zuerst 'mal Zuhören", "Freundschaft" und "Ökumenischer Tourismus" mit ein paar Adressen aus dem WSCF-Netzwerk in der Tasche, nannte der ERC auf seiner Sitzung in Tinos als charakteristische Ziele der WSCF-Arbeit. Senior friend Martin Conway (Selly Oak College, Birmingham) berichte uns vor kurzem, daß genau das bereits seit 100 Jahren die Grundlagen der WSCF-Arbeit legt - und mächtig Spaß macht es auch.

In April 1993 Albrecht Kasper (ERC Treasurer), Torsten Moritz (WSCF-Europe Publications Working Group) from Berlin and their friend and brother Burkhard Kasper payed a visit to four countries of the former Eastern Bloc setting up new contacts for WSCF. They report on their most important impressions for *MOZAIK*

Impressions from Eastern Europe

The Kasper-Moritz-Kasper Tour 1993

On March 30th 1993 we set off from the ERC meeting in Bialystok (Poland) for our three-week Eastern European Tour, which was due to take us to Poland, Romania, the Czech Republic and Slovakia.

In Cracow, our first stop, we received a very warm welcome as guests of the Polish Orthodox priest Witold Maksymowicz. Thanks to his help we could get in touch with Protestant students at the university of Cracow. Here at the second largest university of Catholic Poland there are only 30 Protestant students. Nevertheless Cracow could be one of the first branches to join the network of Protestant student groups in Poland which is just about to be established.

Lots of prejudices

Bucarest was our next stop. Hardly anybody in Germany understood what we wanted to do in Romania. Back home, and on our way, everybody had warned us about Romania - we would be robbed, Romania was suffering from widespread famine and very little had changed since the times of Ceausescu.

None of it was true. On the contrary, we were very impressed by the hospitality of our hosts, the helpfulness of most of the people we met and the drastic changes in the country. Yet the people's happiness about the fact that we (as Western Europeans) had come to Romania to judge ourselves seemed to reflect the prejudices we had witnessed back home.

Indeed you get a very mixed impression of the economic development in Romania. In the streets and on the roofs of Bucarest "Coke" and "Pepsi" are strug-

gling for hegemony in Romania's soft drinks market. Yet you cannot fail to notice the gangs of poor and abandoned children in front of these western-style advertisements. This impression - the guard at the door of a hamburger restaurant and the boys offering to wash people's cars as they stop at the traffic lights - was a sad reminder of circumstances in Latin



America. What can be seen as a result of colonialism and the policy of the corrupt elites in Latin America is likely to spread in Romania as a heritage of Ceausescu and the policy of the now capitalist communists of the Iliescu regime.

Nevertheless, you can see signs of posi-

tive changes everywhere in Bucarest: 14 independent, uncensored newspapers are published in Bucarest, a lot of people we talked to told us about the growing self-confidence and new opportunities for the opposition, even though the secret service (the former Securitate) is allegedly still working.

WSCF work in Romania

The now free political groups aren't the only sign of positive development. The Christian groups can now get organised and develop unhindered, too. ASCOR (Asociatia Studentilor Crestini Ortodocsi) is a very good example of that. We were rather impressed by the lively atmosphere in the ASCOR-office and by the energy the ASCOR members are putting into new projects, e.g. godparenthoods for orphans in Bucarest, mission work in Moldavia, establishing an icon workshop (partly to fund the work of ASCOR), etc. We also found it very impressing to witness orthodox spirituality - and to stand for hours in orthodox services. It was also very interesting to find out about the big differences between Polish and Romanian Orthodoxy.

In Bucarest and Cluj-Napoca, our next stop, we tried to get in touch with Protestant students from the Hungarian Lutheran Church. After informing bishop Mozes Arpat in Cluj about the work of WSCF he agreed to name Zoltan Deszo-Adorjani in Bucarest as WSCF contact person for Romanian Protestants.

In the talks we had in Romania, it became quite clear that the relationship between orthodox and Protestants in Romania is rather complicated. Nevertheless



Above: Vespers at Văratec convent, Moldavia; Left: Students sharing a room at the Reformed theological seminary in Cluj, Romania. (WCC Photo/Peter Williams)

the people we talked to emphasised that they are trying to establish a good cooperation between Protestant and Orthodox SCMs.

Pentecostalism at Easter ? - no thanks !

After leaving Romania we followed an invitation from the African Christian Students Movement in Europe to their Easter conference in Pelrhimov (Czech Republic). To our surprise the whole event turned out to be a meeting of charismatics, which was not at all like anything we would have expected from an Easter celebration. Especially the appearance and message of the US preachers from the "Fellowship of Christian Students" always ended in a praise of health, wealth and effectiveness. They did not at all refer to the everyday life of their audience which mainly consisted of Africans and Eastern Europeans.

Dr Nadeye Manoysova, chairperson of the ecumenical Council of Churches in Czechoslovakia(!) on the one hand welcomed this meeting of charismatically-orientated and politically-orientated Christians in her words of greetings. On the other hand she (and the two of us in our words of greeting) pointed out the differences between this Pentecostalism style Easter celebration and our Christian message which is always connected with political analysis.

New contacts in Slovakia

After a short visit at Revd David Kodja's (African Students Christian Movement in

Europe) in Prague our last trip was due to take us to the capital of Europe's youngest republic - Bratislava in Slovakia. Thanks to the help of friends at the Youth Council of Slovakia we got in touch with the catholic youth organisation HKSM (Hnutie Kresťanských Spolocenciev Mladéze). In 1970 HKSM began its youth work in secret as it was part of the Catholic resistance church. The Catholic Church in Slovakia is still influenced by the experience of this underground work. This experience is the source of the rather close attachment of the people to the church and might be the reason why this church is very loyal to the Pope on the one hand and on the other hand very interested in ecumenical, international contacts.

Fortress Europe: Freedom for those who belong to it

During our whole trip we could witness the results of the fortress Europe and East-West migration:

Bialystok is close to the border between Poland and White Russia, where border control devices are put up for the EC with money from the German Government. In the streets and on the markets of Bialystok even children and old men from the former Soviet Union are trying to sell anything you can think of to get hold of some "hard currency" (Zloty!).

The border between "us" and "them, who should be kept outside" is visible between Hungary and Romania: while we had no trouble crossing the borders, fellow

travellers from Romania had to face extensive inquiries before being allowed to cross the border and transit visas for Hungary are very hard to obtain. Soldiers supervised the train from the third station before the border and stop people (especially those who are being deported from Hungary) from getting on and off without being controlled.

The barbed-wire equipped border is followed by the principle of economic exclusion. The exchange office in Budapest advertises "We exchange Europe". No question that the exchange rates for Japanese yen and US dollars are on display - but nobody would accept Romanian lei...

Ecumenical tourism

We could go on for pages about ecumenical graveyards or hot Hungarian parties in Transylvania, woman praying for our health in Prague, poultry-chasing in Nova Huta or poverty in the railway station of Cracow.

Instead of that we would like to encourage you to head for Eastern Europe yourself (and if possible vice versa). The IRC meeting at Tinos named "Listen first", "Friendship" and "Ecumenical Tourism" (maybe with a few addresses from the WSCF-database in your pocket) as the characteristic aims of WSCF work. Only a short while ago Senior friend Martin Conway reported that these principles have been the fundaments of WSCF work for the last hundred years. And we can assure you: It's great fun !

The Big E 93 - a summer student festival held in the Netherlands in August - was WSCF-Europe's biggest event for years. It raised many intriguing questions for participants, and for WSCF itself

Big E: The Verdict

The Overview

The title of the Big E, "Spirituality and Rationalism: searching for a Balance", was not strictly adhered to, in either the lectures or the study groups, but this did not detract from the interest of the conference, it liberated the speakers to concentrate on the areas of their subject which they considered to be most important. There was an interesting array of speakers, from both Eastern and Western Europe, and the variety of cultural and religious experience reflected by the speakers added greatly to the diversity of views presented at the conference.

The most valuable input, I felt, was from Rami Khouri, a Palestinian journalist, who spoke about the relationship between Arab and Islam, the problems faced by Arabs in the Middle East and the differing concepts of the Arab nation (ie. the Arab concept and the Western European and North American concept). It was in the speech of Rami Khouri that I was most aware of the value of the variety of insights which can be offered at a multi-cultural gathering. Although this feeling was initiated, and to some extent felt most strongly, in the speech about multi-cultural religious dialogue by Rami Khouri, it was a feeling that I experienced often during the course of the conference when people expressed ideas and opinions that I did not necessarily agree with but which betrayed a different way of thinking. This, for me, was one of the more valuable aspects of the conference.

The afternoons provided an opportunity to relax before taking part in either a study group or a creative workshop. Unless there was a study group dealing with something I was particularly interested in, I tended to opt for the creative workshops, since I found the lectures and discussions of the morning quite tiring. I imagine it must have been even more tiring for those who were not communicating in their native language for much of the time.

The worship at the conference was as

varied as the speeches since it was conducted by a from a different country every day. Most of the worship was in English as English was the language common to the majority of people at the conference, but that did not prevent the experience of different culture and religion being reflected in the style of worship. The universal knowledge of any number of Taizé chants seemed to be the thing which united us. The cantor had hardly finished the first syllable before 260 people joined in. My most positive memory of the conference was the Ecumenical Eucharist which took place on the penultimate day of the conference. There had been a lot of disagreement during the conference regarding the time-tabling of an Orthodox liturgy as the main act of worship on Sunday, since non-Orthodox participants were excluded from communion. The Ecumenical Eucharist provided an opportunity for everyone to participate in, what was an extremely creative, multi-lingual liturgy but, at the same time communion was not such a central part of the worship that one felt excluded for choosing not to participate. The Eucharistic prayer which, with the exception of the words of institution which were said by a woman priest from the Church of Sweden, were said by the whole congregation and, expressed the theme and my experience of the conference, many gifts, one Spirit,

"Holy Spirit,

you who speaks all languages on earth and to whom our different cultures know no boundaries...

so that the communion of humankind should not be restricting but the richness of our differences."

Where do I sign for German lessons?!

REBECCA NICHOL
British SCM

The Evaluation

Despite the domination of north-west and Protestant participants, Big E can be proud of the big presence of Movements and Regions that are usually under-represented in the work of WSCF-Europe. There are many people from the south and east, who were not merely invited to attend but also given the chance to get involved in the preparation and running of the event (participating in Preparatory Committee, leading study-groups and work-shops, chairing the plenary, etc).

The Orthodox participation was larger and far more 'conspicuous' than usual, and, perhaps for the first time in an event like this, there was an Orthodox Liturgy which was attended by many participants from different countries and confessions.

Inevitably, the sense of cultural diversity was more present than ever: we were all able to realise the different approaches not only to issues of faith, but also to questions like working methods, expectations from events like that, ways of having fun, sense of humour, etc. This is certainly a positive thing, but some people had also the chance to find out how painful it is as well. Despite the best of intentions it is doubtful whether all participants - particularly the Easterners and our inter-regional guests - felt really welcome, or were able to follow and be part of the event. Moreover there were even cases of coolness or expressed aversion against certain ethnic groups, causing a lot of frustration to some participants. Of course this is a natural 'side-effect' in meetings like this, but at the same time, something to bear in mind as a area in which a Federation like ours is challenged to work. For, condemning racism and supporting the idea of 'multi-cultural Europe' can be easily done with words, for it costs nothing; however it is only in the personal encountering each other that we are to prove our real

The Challenge

Can Christian students who have a faith based on the individual communicate with Christian students who give priority to the tradition of the Church? This question became crucial in the meeting between Protestants and Orthodox at the Big E. Many participants were forced to reconsider their opinion of what it means to be ecumenical

At the Big E there were a great number of Orthodox students, most of them from Greece. The preparatory committee tried to integrate the Orthodox tradition through different kinds of services. Participants the possibility to take part in a Greek evening service and on the Sunday morning an Orthodox mass was celebrated. Everybody could join the mass, but not receive bread and wine. The next day, a customary ecumenical mass was celebrated where everybody was invited, not only to the service, but also to share bread and wine. But the Orthodox students did not consider it possible to participate wholly in this service.

This was questioned by many Protestant students: as WSCF claims to be an ecumenical movement we should be able to celebrate the mass together regardless of our denomination. There was a tone of some irritation in the debate. The Orthodox students felt that they were being put in a corner and were obliged to defend their position all the time. The situation became so urgent that at the end of the Big E - a meeting was arranged where the conflict was brought to the surface. However what hurt the feelings of the Orthodox most was not primarily the criticism of elements in the Orthodox service - like "monotonous songs and incense" - but that their genuine wish to be ecumenical was called into question.

The experiences at the Big E made it clear how difficult ecumenism can be. And how easy ecumenism is when we have the same thoughts, opinions and ways of behaving. For us, as Swedes, it is not a big deal to be ecumenical. Sometimes we may even have difficulties in seeing the point of discussing ecumenism. We know our arguments and can easily move to action. What comes out of this is a structural ecumenism where we often start out from the lowest common denominator. We write manifestos about how united we are in the similarities, we can find within each other so that at least something should come out

of our efforts. This kind of ecumenism becomes an ecumenism which only cares about the beautiful exterior. But the compromise can often hide conflicts on a more profound level.

A recent example is the ecumenical service shown on Swedish television during the feast of jubilee of the Church of Sweden in Uppsala. There the mass was celebrated by priests from the Lutheran, Catholic and Orthodox Churches. The unity was manifested, but the most common thing for these priests was that they were all men. If, for example, the well-known Swedish priest Caroline Krook had broken the bread the cracks in the unity would have been more obvious.



On the way to Woudschoten...

Ecumenism is not uniformity. It is dialogue.

One necessary condition to make the dialogue possible is that we acknowledge the prejudices we have about each other and try to explain our faith and our standpoints. We need something of the attitude that says "even though I don't like everything about you we still have something in common".

As Christians in western society we often think that we are broad-minded, but our ideal of freedom can become fundamentalist. Our tolerance is limited when we meet someone who claims to have the one and only Truth. Our concept of the truth as relative is a dogma as fundamental as "their dogmas". Do we as individualistic Christian students want ecumenism, if it means that we have to compromise our belief in the right of the individual to decide by him or herself what is true or false?

It is part of the dialogue to recognize that some of the differences between us are of a sociological or cultural nature. These differences exist despite our different theologies - not because of them.

Maybe it is not the way the Greeks handle their relationship with God we call into question as much as their relationship with "our" Western women.

When we meet people of another Christian tradition it is important that we do not primarily look for things which need to be changed about them. Maybe there is a need for us to change our ways too.

MIA LÖVHEIM and BOSSE PARBRING
Kristna studentrörelsen i Sverige

commitment to our declarations.

We should also see in this light the famous "tension between Orthodox and non-Orthodox participants", which became a central point in the whole event and gave a difficult time to many of us. Starting with discussions on inter-communion, in reality it was a problem concerning encountering different denominations at ecumenical events. It put to the forefront the 'hot issues' that are actually at stake in all meetings of this kind, whether explicit or not: the vast ignorance of each other's traditions and beliefs, the lack of communication and information about it, the different approaches not only to issues of worship but to the very issue of ecumenism. The bitterness and frustration aroused was a natural consequence of our diversity, but at the same time it pointed out the essential and disturbing question: How eager and prepared are we to confront what challenges us with its difference? Is our ecumenical vision wide enough to include also those whose attitudes are far from our own and seem incomprehensible?

That these issues were suddenly realised and discussed is a big step forward, though a painful one. The 'Orthodox Forum' proved very useful and gave the Orthodox the soothing feeling that they were being heard, not only criticised, or attacked; it enabled 'the other side' to explain itself and pose questions and it led all of us to an illuminating and sincere exchange of opinions and information that made visible the variety of confessions and attitudes in the Federation, against the black-and-white picture of 'Orthodox-Protestants'. Above all, it showed the need for, and value of, such meetings where we learn to listen to each other with serenity.

In all these respects, I believe that the whole story was one of the most constructive experiences of the Big E, providing a valuable 'ecumenical training' which showed, at least, that ecumenism is much more demanding than one might think.

Conclusion

Despite the frustrations and bitter moments, or perhaps exactly through them Big E was a successful event, because it was vivid, full and real. It gave us a chance for a deeper insight to the life of the Region and to the meaning and demands of ecumenism, and if it did not show us the way to answers at least it made us leave with a lot of essential questions.

One of the main questions is, perhaps, how to achieve being real and full but less bitter and less frustrating. I am happy that the problems did emerge, for they are part of reality; but it is our responsibility to deal with them, and provide ways in which they are solved, or prevented from becoming obstacles to our common work and life within the Federation.

SUSANNA ARGYRI
Chairperson, ERC

MOZAIK

World Student Christian Federation
Europe Region Magazine 2/1993

“Take off your shoes - you are living in modern society”

Or, how does it feel to be Christian in a
secular society?

This year the WSCF European Regional Assembly is to be held in Lund, Sweden, 28 December 1993 - 5 January 1994. The meeting is to be combined with a thematic conference looking at the identity of Christian students in modern society in Europe. Participants will come from all over Europe as well as from different denominations: Protestants, Orthodox and Catholics.

Living in modern society we face many new and difficult questions both as Christians, students and human beings. The aim of the conference is to create a forum for discussion, reflection and exchange of different experiences, helping us to clarify our identity and role as Student Christian Movements in WSCF Europe as well as giving us concrete ideas to take to our work back home. It is our hope that the work taking place during the thematic part of the meeting can inspire the work of the assembly. That is the reason why we have chosen to combine the two events. Hopefully it will bring us all new ideas and

inspiration to continue our work as Christian students all over Europe.

Throughout history the different churches have often acted as a stabilizing and supportive force to the secular governing powers in society. In fact, many of the churches have themselves played quite an active role in secular governing and in directing the development of society. Today, in particular in Northern Europe, we are living in a society where the churches have been marginalised into the private sphere. Christianity and the Church seemed to be in the way of the project of creating a rational and individualistic modern society. We are made to believe that development is a non-stop evolution, leading us to a better, more perfect world and a more humane society, although this idea has started to crack recently.

Even though the modern project and the Christian vision appear to carry the same hope for a better and more just world, there is one very important difference. The Christian vision holds that only the Creator of the world, God, can make this hope come true. As Christians we recognize that we as human beings, though blessed with the Grace of God, are limited creatures who, imperfect as we are, will never be able to create a perfect world by our own efforts alone. We are witnesses of the world to come. We are God's tools in clearing the way for the return of Christ. But we alone cannot produce Paradise on earth. We place our hope in God and the



emerging of the Kingdom of God. However this does not reduce us to idle spectators of the Opera of God. On the contrary we believe that God created us as responsible creatures, who can be held accountable for our actions or lack of such. This belief is a challenge to us living in an imperfect society filled with pain, injustice and not enough love for all of the world's yearning people. Our trust in God gives us strength, hope and meaningful existence despite all our failures.

The modern project on the other hand places its beliefs in the ingenuity of man and thus man becomes his own saviour, his own god. The modern society holds a concept of freedom and pluralism which includes the idea of the individual being able to choose their own moral standards and values as long as they don't collide with the ambitions of the modern project. No individual truth should be questioned as long as it doesn't claim to be absolute and common truth. The idea that "it's all up to you" to find a meaning in your life creates anxiety: "How will I ever know whether or not I choose the right thing? What if I can't create a meaning by myself?" It also means that we risk losing the purpose of our whole existence if whatever we choose as our meaning (ie. a relationship, a job, material status) all of a sudden falls apart. Although the situation in the different European countries varies, the tendency in society is the same everywhere.

The Christian belief challenges these ideas. We challenge the concept of man being superior to nature, of man being the Lord of creation, of man not being held responsible for his actions in this world. This could be a tremendous threat to the modern project. Maybe this is partly the

reason why the Church in the secular society has been sentenced to operate mainly in the private sphere, making sure there is no untimely interference in the business of the secular society and making sure that the demand for a productive, well functioning working force is never fundamentally questioned.

In Northern Europe where these tendencies appear very clearly, the churches have more or less consciously accepted the role given to them by secular society. By doing so they have slowly ceased to be a place where we as alienated, lonely and searching members of society can find answers and experience a sense of liberation. Maybe that is one of the reasons why less and less people in this part of Europe consider themselves to be Christians in the sense of being active and conscious members of a church. Nevertheless, the need to believe in something is still within us. Our longing for God is for something which rises above the power of humans. We seek ethical guidance. We yearn for love and a sense of belonging, for a language in which to express certain experiences and needs, for a more holistic and complete world view.

The question is what we as Christians and as members of a secular society actually expect from the Church. Our attitude towards faith sometimes tends to be characterized by criticism, scepticism and relativism. It sometimes seems as if we as Christians have lost faith in the strength and truth of the message we carry. By accepting the conditions placed upon us by the modern consumer society, we easily fall into the trap of perceiving the message of Christ as something we have to "sell" to the public. When we accept the consumers' right to pick and choose we end up

concentrating our efforts on defending our mere presence in society and on preventing people from rejecting the Christian Church. Lesslie Newbigin once posed the question: "Do we have the courage to proclaim the gospel, in our situation, as public truth?" And do we have the living faith which could inspire us to find a different way from that of neo-fundamentalists?

As Christians and as students we often fail to recognize how much we are influenced by the discrepancy between the Christian world view and that of modern society. If we analyse the concept of University we find that it consists of an anthropology which defines human beings first of all a cognitive and rational creatures. The scientific aim is to erase any emotional or subjective factor in order to reach an objective truth. So we are trained in an environment which has a totally different view on humans than that of our Christian belief. For most of us, the studying years are also the years when we need to anchor our identity both as individuals and as Christians. Being pushed by the university as well as the rest of society, we often have to struggle very hard just to keep our faith alive.

The Christian Student Movements in all the European countries and in particular in the Northern European countries are confronted with the task of creating a counterbalance to the university environment as well as to the ideas of secular society. This task has to be met in a way which does not create small exclusive Christian environments. On the contrary the SCMs must build genuine and open Christian communities which can help us anchor our faith in such a way that we can meet the challenge of the secular world without having to defend ourselves or without the fear of losing our faith.

Greta Hofsten is an author and the Chairperson of the Christians for Socialism movement in Sweden. She lives in the old university city of Lund and over the years has remained an important friend of Swedish SCM. During the European Regional Assembly she will be one of the main speakers. The following article is based on a speech made at an ecumenical meeting in Göteborg

The Church at the Crossroads

The Church has always been part of a dialogue with the age in which it exists, culturally, as well as on a political and a scientific level. The Church has always been forced to relate - with or against. Sometimes its functions have been harmonizing, very often legitimizing a surrounding society. The Church has also been in conflict, eg. with scientific discoveries that have threatened the idea of the world or the understanding of the human being, at least the way they have been presented by the Church.

Also in conflict with political changes, that have dislodged the Church from the centre of society and the privileges the Church has enjoyed.

In times when conditions in society are changing rapidly and radically the Church has always been affected, no matter where the impulses come from. This has meant tensions within the Church, demanding that it should undertake a new orientation and find another role.

I will try to say something about something which I know very little. The future? Well, it is said: "It is hard to tell fortunes, especially about the future". But I will start here. The Church today. Which today? In what way does the Church understand the age in which it exists? It has to in some way. A critical understanding might also give the Church relevance.

If the Church of today is in the middle of a crisis of relevance and inspiration - and there are several indications of that - it is a parallel to the crisis of ideology and politics.

Today we are talking about a new epoch. This change is described in different termi-

nology and languages in different areas. Culturally, you would talk of post-modernity as something that has replaced modernity. In youth research, you would use terms as new processes of socialisation, new forms for young people to become adult members of society. In sociology, of "the new social movements" that are not formed and organized in the same way as the popular movements and do not use the same working methods and ways of expressing themselves. In political philosophy we hear of "the end of history" (Francis Fukuyama), since liberalism, market capitalism and of a European brand of democracy has conquered the world. And, finally, in philosophy of values, "the myth of progress" (G H von Wright).

A new epoch - an exchange from what, to what? It is easier to describe a previous epoch (no matter whether you choose a very long perspective, say some 500 years, or one that is easier to survey, from, let us say, 1789.) It is thus easier to delineate history than to form any well-founded conceptions of what is lying ahead of us. This difficulty implies that a radical change of epochs is at hand. It is hardly reasonable to ask that the Church be successful with something no-one else could manage, namely to anticipate future political, economical and cultural development. The Church has no specific competence to do this. As an example, compare the ideas we had about the future in 1989 and the reality we experienced in 1991, after the Gulf War. Since then insecurity has only increased, in Europe and in the world. What the Church needs to do is to reflect upon what today is, and what our now is.

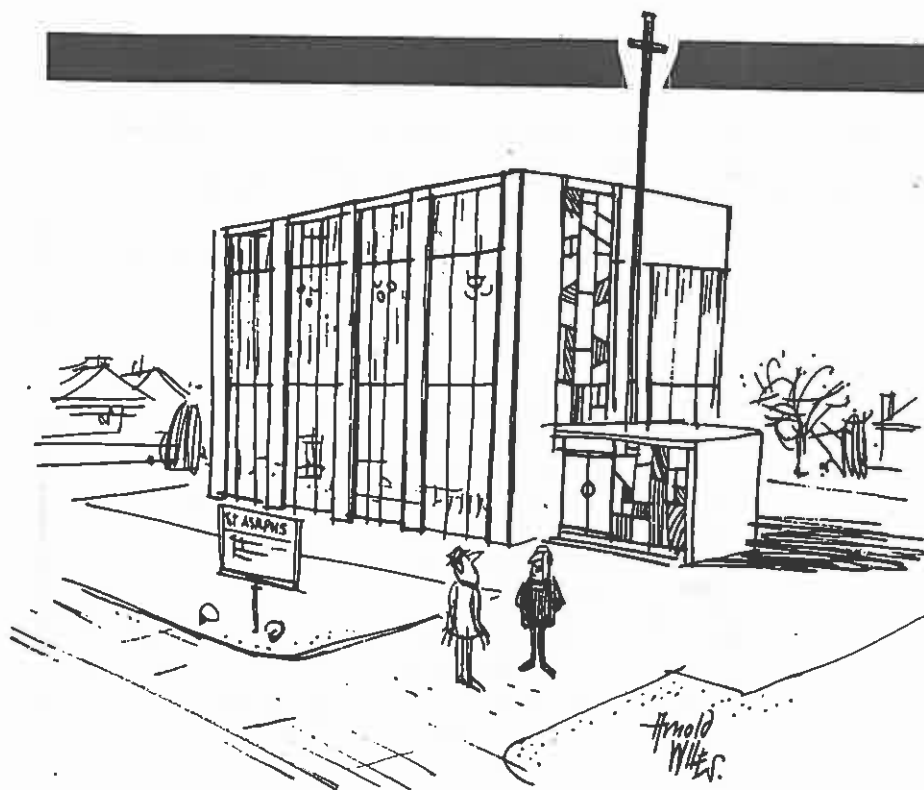
The Church has been living with modernity since the Reformation, but in a more specific sense from the mid-18th century (the break-through of liberalism, the scientific discoveries, the industrialization and the urbanization).

If the so-called modernity or "the modern project" (characterized by belief in progress, optimism in development and increase) "was over" in 1989-1990, where do we stand today?

It might be reasonable to state that we are standing at the crossroads. Crossroads are of vital importance. Do the crossroads mean we have reached the end of the road in the direction we long ago decided to follow, that roads are leading in different directions, but none straight ahead? If so, then the crossroads are literally fateful - carrying the fate. We might be standing at these crossroads today. The first sign of warning should be: Look out for opportunism!

There is an expression for crossroads of such a vital importance: 'Systemic Crossroads'. I quote Immanuel Wallerstein: "What we know of systemic crossroads is that the change can take on radically different directions, as small factors at moments like this can have major consequences (unlike times of a greater stability, which the modern world system enjoyed from approximately 1500AD until recently, when major occurrences had only limited consequences)."

At a crossroads you would naturally ask: What are the alternatives? Where might they lead to? And, most important, where do I want to get to? At crossroads, awareness of objectives and values is of



Arnold Wiles

'Ours is a church for today people — palpably manufactured and utterly transparent.'

great importance. It is not enough just to be skilful in using the means - a skilfulness we have emphasized and rewarded. That is the competence of technocrats, neglecting the whole.

The Church of Sweden was standing at a crossroads - possibly of less importance than today's - at the end of the last century. It was the time of the revivalist movements, the labour movement and the liberal breakthrough in Sweden. The Church made the wrong choice, out of conservatism, something that has been said many times since then. What is conservatism today? Optimism about progress? Too much trust in the market? At an important crossroads "preserving" is no alternative, at least not a passive preservation. But it is everyone's right to hesitate, to be genuinely uncertain. This might be a pure expression of presence, an expression of not having run for shelter. Most people are standing; at the crossroads.

Therefore I am asking for "a Church of the Crossroads" and I am asking myself: What does the presence of faith look like at the crossroads, the presence of faith in a shared insecurity? A faith that has the courage to wait with the answers. That formulates the protests from and the solidarity with those who have fallen off the road. And there are many who have.

In this situation the borders between churches - this is my conviction - will become more and more irrelevant. The crossroads is the place for practical and sturdy ecumenism. But perhaps not so much for, eloquent ecumenical conferences.

In the ideological commotion we perhaps find easiest to recall, in 1968, there was a major rise in ecumenism, on a local level. It

did not mean there was a common consensus among Christians, far from it. But the borders, first of all, went through the churches, not between the churches. It might be reasonable, when we are reflecting on "today", to try to learn from these experiences. Today the changes probably are more radical. In 1968 it was all about transitions within the same "modern project".

The crossroads and the alternatives again: you might imagine a series of choices that will lead to a system (political, economical) which, to a great extent, is unequal and hierarchical. Or a series of other choices that will lead to a system which, to a great extent, is equal and democratic. You might imagine that these different types of systems will need different means of power to be maintained. Different extent of violence or threats of violence. You might imagine a future of growing gaps or gaps that are decreasing. In a global perspective this is not a question of differences in income, rather the gap between abundance and starvation to death.

I have no doubts about the good intentions of the churches when it comes to creating a more humane future. But as we are living in a genuine insecurity also about which means should be chosen, it is reasonable to believe that the churches are standing together with the majority: worried, perplexed and maybe anguished.

People filled with agony, churches that are worried and irresolute politicians have something in common. They all look for comfort, harmony and security. Today the need for comfort is endless. People are looking for comfort in different ways. Many of the new spiritual movements get

their motive power from this. The renaissance of myths and fairy tales, a theology of victory and success, are symptomatic of circumstances like this. These roads are all characterized by rising above the challenge of history, the suffering of history, the boundless pain of the present.

The theology these can contain is a theology without the incarnation. They are loopholes away from choices and responsibility, solutions closing their eyes to "the Story of the Passion of the World". The loopholes in politics might be "the Myth of Progress", the myth about the market or the myth about the increase.

What is the alternative to flight? To live with questions with no answer, sometimes with questions hard to formulate. The Catholic theologian J B Metz writes about a friend, also a theologian, and the question he had to live and die with: "It is said that Romano Guardini, when being close to death, said that he was not only going to be questioned at the Last Judgement: he also had questions of his own to ask. He hoped, with great confidence, that the angel would not keep from him the true answer to the question to which no book, not the Bible itself, no dogma and no educational institution and no theology, not even his own, had been able to give an answer: Why, Lord, such terrible detours towards salvation, why these innocent sufferers, why this guilt?"

Something you can say about the future with some certainty is that the future, in the Church too, will carry new and strong tensions. The future, as well as the present, has both its losers and its winners. The Church will also hold both winners and losers, as it does today. But the gaps will increase, they are already growing. I hope there will be some in the Church, who I call "voluntary losers" - Christians who are devoting their lives to service for the weak, to those, who in hard times, do not choose, rather are sentenced, to loose. When seeing how today's society treats children and young people we have to tell ourselves: The losers of tomorrow are already sentenced, it is the execution of the sentence that is lying ahead. So, voluntary loser side by side with sentenced losers. Is there room for them in the Church of the future?

Not without tensions, for certain. If these growing tensions lead to disruption of the Church, to new schisms, it would be a disruption because of other causes than the accurate faith, understanding of Holy Communion or baptism. It would be schisms that would stand on steady biblical ground, from the prophets in the Old Testament, over the life and proclamation of Jesus and to the offence provoked by the young Church.

GRETA HOFSTEN

Translated from the Swedish by Karin Källsmyr

The Who, What and Where of WSCF

Getting lost in acronyms? Drowning in abbreviations? Having problems sorting out the Euro- this, that and the other? Read on!

Amsterdam - Location of WSCF-Europe office

Big E - WSCF-Europe youth and student festival, Birmingham, August 1989

Big E 93 - WSCF-Europe youth and student festival, to be held in Woudschoten, August 1993

Bialystok - Location of EEP office (Poland)

Birmingham - Location of Big E

CEC - Conference of European Churches

EECCS - European Ecumenical Commission for Church and Society

EELLP - WSCF Eastern Europe Language and Leadership Project, coordinated from Swansea

EEP - WSCF Eastern Europe Project, based in Bialystok

EFECW - Ecumenical Forum of European Christian Women

ERA - European Regional Assembly of WSCF-Europe: large conference/business meeting every two years, deciding future plans, electing ERC, etc.

ERC - European Regional Committee of WSCF-Europe, made up of 11 representatives from National Movements, each with different functions: executive body of WSCF-Europe, meeting about twice a year

EGGYS - Ecumenical Global Gathering of Youth and Students, Sao Paulo, Brazil, July 1993

ExCo - Executive Committee of WSCF, made up of 2 representatives from each Region, meeting once a year

EYC - European Youth Centre, Strasbourg, where many WSCF-Europe conferences are held

EYCE - Ecumenical Youth Council in Europe

Geneva - Location of IRO

Hirschluch - Location of ERA, August 1991

IMCS - International Movement of Catholic Students

IRO - Inter-Regional Office of WSCF, Ecumenical Centre, Geneva, where the WSCF's work is coordinated

IYCS - International Young Catholic Students

PWG - Programmatic Working Group

SCM - Student Christian Movement

Strasbourg - Location of EYC

SYNDESMOS - World Fellowship of Orthodox Youth

Swansea - Location of EELLP office (Wales)

WCC - World Council of Churches

WSCF - World Student Christian Federation

WSCF-Europe - Europe Region of WSCF

Woudschoten - Location of Big E 93 (Netherlands)

YMCA - Young Men's Christian Association

YWCA - Young Women's Christian Association

Read *MOZAIK* - for free

Find out what is going on in WSCF-Europe, and SCMs across the Region.

Be ecumenical

Be informed

Fill in and send the form below

I'd like to receive MOZAIK in the future
Je voudrais recevoir MOZAIK aussi à l'avenir
Ich möchte MOZAIK auch in der Zukunft bekommen

Surname/Nom/Name:

First-name/Prenom/Vorname:

Address/Adresse:

Country/Pays/Land:

To: WSCF-Europe, Prins Hendriklaan 37, NL-BA 1075 Amsterdam, Netherlands

Subscribe!

Contact Addresses

Addresses of National Movements, National Contacts, WSCF Working Groups, Networks and Projects

Austria

ESG in Österreich
Schwarzpanierstrasse 13
Postfach 15
A-1096 Wien IX
Tel: 43-222-4239183

ESG in Österreich Studentische
Obfrau
Ruth Behonek
Kaiser Josef Platz 9
A-8010 Graz
Tel: 43-316-811025/43-316-2849072

Bulgaria

General Secretary of the Holy Synod
Ecumenical Department
Bulgarian Patriarchate
4 Oborishte Street
BG-1090 Sofia

Czechoslovakia

Mrazova, Alzbeta
V. Jircharich 13 (HBS)
CS-110 00 Praha
Tel: 42-2-201972/42-6-57-4639
Fax: 42-2-2320878/42-2-2320978

Denmark

Kirketjenesten i Danmark
Klovermarksvej 4
DK-8200 Århus N
Tel: 45-86-162655

Estonia

Eesti Kristlike Üliõpilaste Ühendus
c/o Priit Maamets
Uus tn. 513
Lunja
Tartu Maakond 202420

General Secretary of the Consistory
Evangelical Lutheran Church in
Estonia
T. Pädum
Raamatukogu 8
SU-200109
Tallin

Finland

Ortodoksinen Opiskelijalitto
Orthodoxa Student Förbund r.y.
c/o Mirja Vänskä
Sepänkatu 46 a 8
SF-80 100 Joensuu
Tel: 358-73-123929

Suomen Kristillinen Ylioppilasilitto
Siltasaarenkatu 11 C47
SF-00530 Helsinki
Tel: 358-0-719633

France

AEPF
46 Rue de Vaugirard
F-75006 Paris
Tel: 33-1-43543149

Fédération Française des Associa-
tions Chrétiennes D'Etudiants
26 Bis, Rue de Vauvobey
F-91570 Bièvres
Tel: 33-1-60192136
Fax: 33-1-60193230

Germany

ESG in der BRD (Ost)
Immanuelkirchstrasse 1a
D-O-10405 Berlin
Tel: 49-30-4272642

ESG in der BRD (West)
Tunisstrasse 3
D-50667 Köln 1
Tel: 49-221-2577455
Fax: 49-221-256674

Great Britain

SCM of Great Britain
186 St. Paul's Road
Balsall Heath
GB-B12 8LZ Birmingham
Tel: 44-21-440-3000
Fax: 44-21-448-4060

WSCF Coordinator
SCM of Great Britain
Anna Crouch
SCM
186 St Paul's Road
Balsall Heath
GB-B12 8LZ Birmingham
Tel: 44-21-440-5554
Fax: 44-21-446-4060

Greece

EKIX
c/o Roe Frountzou
T. Pertsemli 11-13
GR-18231 Athens
Tel: 30-1-7656899

EXON
c/o Panagiotis Zarilis
56 Thrakis str.
Ara Ilioupolis 18431
GR-Athens

Student and Scientist Christian
Association
3 Souliou Street
GR-Athens 142
Tel: 30-1-621278

Hungary

Fabiny, Tamás
Lutheran Youth Association
Kápolna u. 14
H-1102 Budapest
Tel: 36-1-157-2598

Kovács, Mibály
Limanova tér 9-11
H-1149 Budapest
Tel: 36-1-251-3447

Italy

Federazione Giovanile Evangelica
Italiana
c/o Italo Benedetti
Viale Piscicelli 37
I-03036 Isola Liri (F)
Tel: 39-776-808364

Netherlands

LOS
Landelijk Overleg Studentenge-
meenten
Prins Hendriklaan 37
NL-1075 BA Amsterdam
Tel: 31-20-6827958
Fax: 31-20-6755736 c/o LOS

Norway

Norges Kristelige Studentforbund
Universitetsgaten 20
N-0162 Oslo 1
Tel: 47-2-420635
Fax: 47-2-337186

Poland

Fellowship of Orthodox Youth
Ul. Liniarskiego 2
PL-15 420 Białystok
Tel: 48-85-240-88
Fax: 48-85-240-88

Lerch, Kornelia
Association of Theological Students
Ul. Miodowa 21
PL-00246 Warszawa

Portugal

Movimento Academici Christao
c/o Rute Isabel Marcelino
Pra Das Camelias, Lte C7 2 Esq.
P-2870 Montijo

Romania

Ploiestieanul, Bishop Nifon
Patriarchal Assistant
Romanian Patriarchate
Department of Foreign Affairs
Str. Antim 29
RO-70666 Bucharest
Fax: 40-0-313413

Russia

Bezchesny, Sergei
c/o Danilowski Val 22
Room nr. 310
SU-11 3191 Moskwa
Tel: 7-095-2322043/7-095-3248188
Fax: 7-095-2302819

Union of Evangelical Christian Baptists
Alexander Kozenko
PO Box 520
SU-101000 Moskwa
Fax: 7-95-2273990

His Eminence Kyrill
Archbishop of Smolensk and
Kaliningrad
Head Department External Church
Relation
Danilowski Val 22
SU-11 3191 Moskwa
Fax: 7-095-2302619

Serbia

Dekanat Bogoslovnog Fakultetas
Prof. Dribislav Simic
7 July Street No. 2
YU-11000 Belgrade
Tel: 38-11-630268

His Holiness Serbian Patriarch Paul
Serbian Orthodox Patriarchate
PO Box 182
YU-11001 Belgrade
Tel: 38-11-635699
Fax: 38-11-638875/38-11-182780

Novakovic, Luka
Orthodox Theology Faculty
Ul. 7 Julia 2
YU-11000 Belgrade

Spain

Iglesia Evangelica
Ester Rubio Vinacua
Marques de Ahumada 26 40 B.
E-50006 Zaragoza
Tel: 34-27-31-16

Switzerland

Mouvement des Etudiants Chrétiens
en Suisse
c/o Kurt Straub
Hochschulgemeinde
Auf Der Mauer 6
CH-8001 Zürich
Tel: 41-1-2514410

Sweden

Kristna Studentrörelsen i Sverige
Götgatan 3
S-753 15 Uppsala
Tel: 46-18-521215
Fax: 46-18-550042

WSCF

WSCF-Europe Office
Prins Hendriklaan 37
NL-1075 BA Amsterdam
Netherlands
Tel: 31-20-6754921
Fax: 31-20-6755738

Eastern Europe Project

Wlodek Misijuk
Ul. Antoniuk Fabryczny 13
PL-15-762 Białystok
Poland
Tel: 48-855-12514
Fax: 48-855-12514

Eastern Europe Language and Leadership Project

Becky Brannan
8 Eastern Crescent
Uplands
GB-SA1 4QJ Swansea
Tel: 44-792-653-700

Programmatic Working Group

Anders Wesslund
Flintvagen 6:5
S-907 40 Umeå
Sweden
Tel: 46-90-190568

Women's Network

Christiane Kemmler
Delbrückestraße 39a
D-1000 Berlin 33
Germany
Tel: 49-30-8265528/49-30-8256974

Publications Working Group

Michael Feakes
186 St. Paul's Road
Balsall Heath
GB-B12 8LZ Birmingham
Great Britain
Tel: 44-21-440-3000
Fax: 44-21-446-4060

Solidarity Working Group

Frank Meier Sørensen
Abildgade 12 II
DK-8200 Århus N
Denmark
Tel: 45-86-162282

WSCF Gazette

Diary of WSCF, National Movement and other events

1993

December

- | | | |
|-----------|----------|--|
| 27 | Lund (S) | European Regional Committee meeting |
| 28-5 Jan. | Lund (S) | European Regional Assembly: "Take off your shoes - You are living in Modern Society" |

1994

January

- | | | |
|-----|--------|----------------------|
| 3-5 | London | World Youth Assembly |
|-----|--------|----------------------|

February

- | | | |
|------|-----------------|--|
| 5-11 | Finland/Estonia | WSCF/Syndesmos Consultation on Ecumenism |
|------|-----------------|--|

March

- | | | |
|-------|------------|--|
| 12-20 | Strasbourg | WSCF Conference: "Peripheries in Europe" |
|-------|------------|--|

May

- | | | |
|---|---------|--------------------------------------|
| * | Romania | Staff and Board Members Consultation |
|---|---------|--------------------------------------|

June

- | | | |
|-----|------------|--|
| 1-7 | Hungary | European Student Chaplains Conference |
| * | Manchester | WSCF conference on fringe of Global Forum 94 |

July

- | | | |
|-------|-----------------|--|
| 1-10 | Bialowieza (PL) | Fellowship of Orthodox Youth in Poland summer camp |
| * | tbc | European EGGYS follow-up event |
| 11-20 | Bialowieza (PL) | Fellowship of Orthodox Youth in Poland summer camp |
| * | Moscow | WSCF Executive Committee meeting |
| 21-30 | Bialowieza (PL) | Fellowship of Orthodox Youth in Poland summer camp |

August

- | | | |
|---|---------|--|
| * | Jamaica | WSCF-Latin America/Caribbean Regional Assembly |
|---|---------|--|

For further information on any of the above events, contact your National Movement, or the WSCF office in Amsterdam