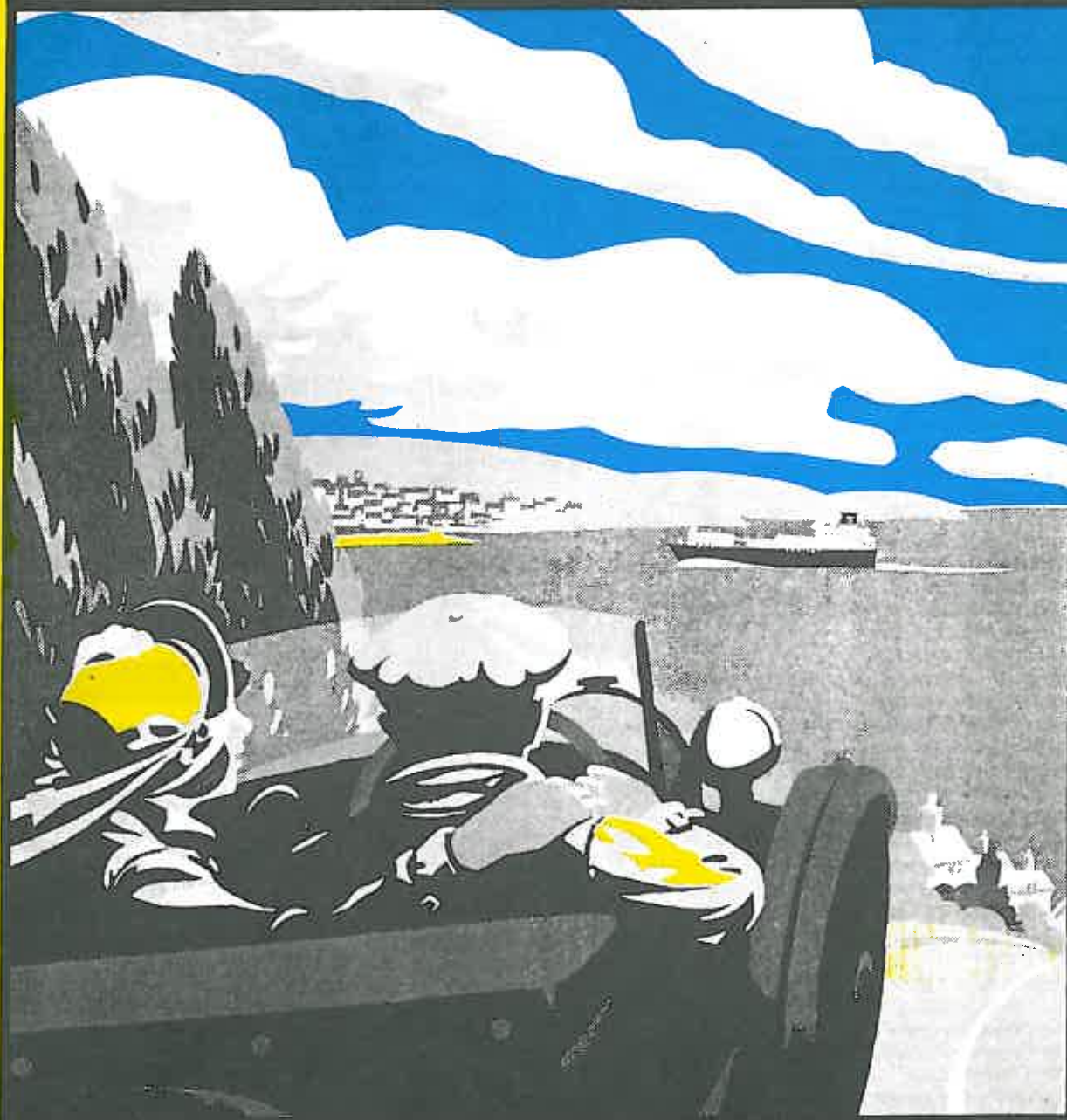


# MOZAIK

World Student Christian Federation  
Europe Region Magazine 1/1993

## WOUDSCHOTEN



### BIG · E · 93

Many Gifts, One Spirit

# MOZAIK

World Student Christian Federation  
Europe Region Magazine 1/1993

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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 conferences and other events, features, and articles concerning the current work of WSCF and the SCMs.

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# Magic Circles

IN THE lead up to the Centenary in 1995, WSCF is starting to look back over its history and assess how far it has come in a hundred years. In the time before the General Assembly in Africa in the summer of that year, we shall be repeatedly flicking through our back-pages, and going over our sometimes glorious ecumenical journey (despite the occasional wrong turn).

Along the way we can claim credit for having begun many important initiatives and projects which took on a life of their own, some of which exist to this day, playing significant roles on the ecumenical stage. We have some illustrious off-spring. The Frontier Internship in Mission began in the 1960s to place young people from around the world for short stays in cultures and locations far away from their own. The World University Service was started in the 1930s, to help alleviate student poverty, and national student organisations were also formed by the SCMs. And of course we can claim joint-parentage of the World Council of Churches - set up in the optimism and hope of the period following the 1939-45 war - even if that difficult child does sometimes forget her lineage.

It is right for questions to be asked about how our projects will serve (and are serving) the base communities of WSCF, the SCMs. This may mean that some plans never make it off the drawing board.

Doubtless there are many that never did; there may even be some existing that should never have proceeded beyond that point.

The democratic structures that exist in our organisation are there to ensure involvement in decision-making right down to the lowest level. The SCM chooses a National Board, which sends delegates to Regional Assemblies, which in turn elect people to sit on the Executive Committee (ExCo) at Inter-Regional level. At each stage of the process there is an accountability which in theory stretches down to the grass-roots, and the SCM group in a small town in an out-lying province of a country you cannot find in an atlas, without the index.

We should be proud of our democratic tradition, cherish it and protect it. Without it, the connection between what is going on at Regional and Inter-Regional level and the SCMs become at best tenuous - at worst, non-existent. It is easier than it ought to be to imagine projects going on that only a few know of, that benefit only a handful of lucky individuals, that suck in great time, energy and resources.

It is a dangerous situation when SCM members do not know what is going on in WSCF at Regional and world-wide level, but catch only brief glimpses of its activities or hear about them in passing. It is not surprising if resentment builds, and there

is a general feeling of disconnectedness. Or if there is a perception of a 'magic circle' running things, making decisions by and for itself, high on its mountain-top.

At the last ExCo meeting, in Quito in January, the members went on an excursion to the town of Otavalo, in the north of Ecuador. The journey involved a perilous bus ride along steep mountain roads, and the observation went round that if the driver misjudged one of the bends, the whole of the WSCF ExCo and staff would be wiped out, with one brief tumble down the cliff. Someone at the back joked about whether the SCMs would actually notice.

It is nothing new to ask if what the Regions and IRO are doing is for the benefit of the SCMs or merely to keep a magic circle turning. Is this project worthwhile, or is it merely keeping a few people in employment and redistributing hard currency? Is that one achieving what it set out to do, or is it meandering around with no fixed purpose and nothing to show for a couple of years' existence apart from services to the aerospace industry. And are the enormous juggernauts with six figure budgets we set in motion, that are years in the planning and very quickly become "too big to stop", going to have a lasting and worthwhile effect other than a footnote in an ecumenical history book?

MICHAEL FEAKES

# newsfile

## 'E'-asy Does It

Countdown Continues to Summer Festival

THEY'RE BIG. They're pink. (Very pink.) And they're on a wall near you... The posters advertising this summer's Big E are hard to miss. Rather like, in fact, the Big E itself. It's a student festival. It's a conference. It's a gathering of young people from across Europe (and more from elsewhere). It's all these things. It's also the place to be from 3-11 August, and is happening at Woudschoten Conference Centre, Zeist, in the Netherlands.

The Big E has the theme "Many Gifts, One Spirit", with the slogan "Spirituality and Rationalism - Searching for a Balance". There are several parts to this: the festival side of the event will celebrate the fact that the participants come from different cultures and backgrounds, but all share one spirit. The conference part will look at the need to find a harmony between the rationalist approach to life - which has been shown not to lead to all the answers -

and the spiritual views, manifested most extremely in the New Age movement. We need to find a balance.

Each day of the event will have a separate theme, looking at a particular aspect of modern faith - such as justice, ecology, ecumenism - and throughout the day the theme will be approached from different perspectives, such as theological, feminist, economic.

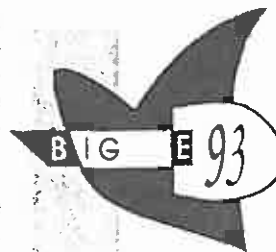
Speakers already confirmed to attend include Dr Margot Dressman, of the Central Committee of the WCC, Rami Khouri, a Lebanese journalist, Fr. Marios Begzos, a

Greek Orthodox priest, and Lavinia Byrne, a Roman Catholic nun from Britain.

The Big E is the largest event organised on the youth ecumenical scene in Europe for some years - since, in fact, the last Big E. This event, in Birmingham in August 1989, was one of the first occasions on which members of Christian student and youth groups from both East and West Europe were able to meet freely and in large numbers at an ecumenical event. This year's Big E is expected to continue the trend, with a large proportion of participants due to come from Eastern Europe.

The Big E Coordinator, Michiel Dethmers, has been working on the event since last September, when preparations began in earnest with the host SCM, the LUS. Based at the WSCF-Europe offices in Amsterdam, Michiel's employment will continue to the end of this year.

Further details, P.23 *et seq.*



MANY  
GIFTS,  
ONE  
SPIRIT

## The First 100 Years...

IT'S 1895. An ancient castle in a cool northern European country sees six people gather together after six long, hard journeys to reach their meeting. They greet each other warmly, excited by what they are about to discuss, enthused by their common pursuit. They are about to lay the foundations for an organisation that will spread throughout the world, and have an influence that belies its humble beginnings. The place? Vadstena, Sweden. The people? John R Mott and co. The organisation? They call it simply 'WSCF'.

Yes, WSCF is just two years short of being 100 years old. How is this auspicious occasion to be marked? In a number of ways. As well as any national celebrations taking place, the General Assembly in 1995 - the Centenary year - will take the form of a 'Reflecting on the past/Looking forward to the future'-type event.

The overall theme has not yet been decided, but the African Regional Committee (whose turn it is to host the General Assembly, after the Europe Region in 1990) has already begun to plan the meeting, due for August/September 1995. It will almost certainly take place in Côte d'Ivoire, West Africa, with the Rev. Kangwa Mabaluki,

Regional Secretary, due to visit likely venues and make a final decision very shortly.

There are a number of other activities underway on the worldwide level to mark



Philip Potter: writing a history of WSCF

WSCF's century. As well as the Centennial Fund (see separate story, p.6), there is the Universal Day of Prayer for Students - the day in February of each year which joins together students around the world in solidarity and prayer - which in 1995 will have a liturgy devised by North American activities as a launch-pad for the whole Centennial year.

The Archives and History Project aims to open up 100 years' history to a new

generation of students and ecumenical workers. There have been two consultations in Geneva already - in February 1990, on general WSCF history, which led to the booklet *A Community of Memory and Hope*; and in April this year, on the Bible and Theology - with a third to be held next spring, in the US. The History Series is being continued with the publication recently of an English translation of Suzanne de Dietrich's history of WSCF's first 50 years. In 1995 Dr Philip Potter, former General Secretary of the WCC and a former WSCF staffer, is due to publish a popular history of the whole of the Federation's existence.

As well as the General Assembly there is some talk of a symbolic event in Vadstena in August 1995, and an earlier gathering of Senior Friends in Germany, in the spring. The Inter-Regional Office is hoping that this latter event will be of some significance. "What is at stake is not only to give a chance to older Senior Friends to meet and commemorate the Centenary," an IRO source informed *MOZAIK*, "but mainly to reactivate, if possible Senior Friends networks in all countries in order to support SCMs and the WSCF."

## 500 Years' Resistance

THE FINAL part of WSCF's contribution to the 500 years campaign of the past few years was recently completed. The last week in February saw the WSCF-Europe Lisbon Conference on the theme "Europe '92 and Latin America - Looking 500 Years Ahead". The event - which concluded a process begun at the Quito Conference in

Lisbon with a specifically European angle to the debate. One of the most interesting parts of the event was a 'court' with some participants acting as judges, and others as prosecuting and defending counsel: on trial were Europe and the Church, with evidence presented concerning historical and current activities and culpability in Latin



April 1991 - was attended by over 40 participants, mainly from Europe but with many from Latin America.

The process of reflection that started in Quito - and which has involved exchanges, study visits, and indeed a feature in the last *MOZAIK* (2/1992) - was continued in

and South America. The verdict was a somewhat less than surprising 'guilty'.

The conference was organised by WSCF-Europe's Solidarity Working Group and Latin Project, which have established close links in their recent work together. *Conference report, p.19*

## A Nordic New Year

### European Regional Assembly Plans Unveiled

LAST TIME they were invited to a feast. This time, SCM members at the WSCF-Europe Assembly will be invited to take off their shoes. But since it is happening amid the Swedish winter, they would be well advised to keep their socks on, even if they are on holy ground. Confused? You won't be...

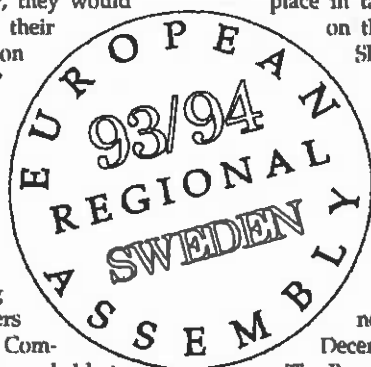
Every two years WSCF holds its European Regional Assembly (ERA), which reviews the work of the Region and sets the programme for the coming term. It also elects members of the European Regional Committee. The previous ERA was held at Hirschluch, Germany, and was a combined business meeting and thematic conference (theme: 'Happy Are Those At God's Water'), with those attending ruminating the

challenges of a multi-cultural Europe, as well as deciding on WSCF-Europe's work in the years ahead. The next event follows this dualistic pattern: the ERA will take place in tandem with a conference

on the theme 'Take Off Your Shoes! You Are Living On Holy Ground'.

It aims to examine the way Christianity is connected to modern society and how the two interact, and are sometimes confused. The event will take place over the New Year 1993/94, in Lund, near Malmö, Sweden (28 December-5 January).

The PrepCom for the ERA consists of 12 people: four each from the SCMs of Sweden and Denmark (the hosts) and four from the ERC. It met in Lund in early May to make initial arrangements and visit the



## WSCF to join EC!

### Seat drawn up at Top Table

THE FIRST steps have finally been taken: WSCF-Europe is set to join the European Coordination Bureau (ECB). The ECB is one of the major bodies used by non-governmental organisations in Europe to cooperate with each other. It is run under the tender auspices of the European Community, and provides regular meetings of its members' representatives, where they can update themselves on forthcoming activities, events, employment opportunities, etc. It is seen also by some, perhaps wrongly, as a simple means of unlocking EC money.

At an ECB meeting in Overijse, Belgium, in March, WSCF-Europe was represented by Frank Meier Soerensen, the Solidarity Coordinator on the European Regional Committee. He greeted the ECB on behalf of WSCF and gave a short presentation about the Federation, on both Regional and global level. He talked of the current programmes and conferences, but also conveyed something of WSCF's spirits to the audience, most of whom represented secular organisations. "In the maelstrom of modernity," said Frank, "WSCF invites students to recognise themselves as subjects of their own history, of our common history. We investigate the possibility of discovering new sources of spirituality. On the one hand freed from repressive moralism and dogmatic strait-jackets, on the other with a sensitivity to the story of the cross and the promise of the resurrection"

While some in the SCMs have expressed caution about WSCF-Europe lowering itself into the ECB's 'competitive' waters, the Region will at first take simple 'observer' status, for an initial period of three years. Although some of WSCF's partner organisations have taken 'full member' status - such as the Ecumenical Youth Council in Europe - the benefits conferred by the observer status are not significantly different.

proposed site. The PrepCom has divided into three sub-groups to arrange different parts of the programme, but will meet together in September, to prepare a proposal for the ERC meeting in October.

The National Movements naturally have the most important role in the ERA. Despite persistent rumours to the contrary, the SCMs are WSCF-Europe, and it is at the ERA that their sovereign power can be exercised: they decide the Region's policy, choose its events, pass policy recommendations. In sum, they set the Regional agenda, and then elect from their members an ERC to see that it is carried out. The PrepCom will in due course be contacting National Movements about the ERA process.



# Centennial Fund Begins

## Drive for '95 Launched

AS ONE of the most important activities leading up to WSCF's Centenary in 1995, a million dollar fund-raising drive is about to be launched. The campaign - the Centennial Fund - is set to involve SCMs and Senior Friends world-wide, and it is hoped that it will bring in at least US\$1 million by the time of the General Assembly in the Centenary year.

The Centennial Fund process was begun as long ago as the Mexico General Assembly (1986) when the Federation's forthcoming anniversary was seen as a good opportunity to focus attention on the need to provide a sound financial basis for its programmes. Money raised is to be invested in an endowment fund, based on principles of ethical investment, with the interest going towards, for instance, the Ecumenical Assistance Programme - the method WSCF uses to fund some of the SCMs' programmes across the world.

Fund-raising is due to take place in all the SCMs, and a meeting of General Secretaries and Finance Officers will be held in Geneva at the end of June to look at organising campaigns. National campaigns for the Centennial Fund would of course also be a way of raising funds (and profiles) for the SCMs *per se*, and Movements would naturally expect to hold onto a portion of what they bring in. This was recognised by the Executive Committee meeting in Quito, Ecuador, in January, although perhaps not, it seems, to a sufficient extent. Indeed, the percentage figure to be retained suggested by the ExCo provided much amusement for the European SCMs' General Secretaries when they discussed the Fund at their recent meeting in Wales.

The WSCF Geneva office is soon to launch the Centennial Fund campaign offi-

cially, with publicity posters and leaflets, to be distributed through the SCMs. It is hoped that Regional and National campaigns can then be started, with Centennial Fund committees set up in as many National Movements as possible. Several ways of raising money in the SCMs have been suggested - such as 'A Dollar A Student' campaigns - to complement the Inter-Regional campaign, which will involve contacting Senior Friends, Churches and ecumenical agencies, and possibly trusts and foundations.



René de Vries, Fund-Raiser

A Board of Trustees for the Fund is currently being appointed, which will in turn appoint an Investment Advisory Group. Names so far confirmed for the Board are Philip Potter (former WCC General Secretary), Ruth Harris (a Senior Friend in the United States), Passmore Patupire (WSCF Honorary Treasurer) and René de Vries (former Chair of the LOS and active participant in the Europe Region). Two more people are due to join the Board.

A second arm of the Centennial Fund involving the National Movements is a process of study and discussion of questions of using money, ethical investment, the economy, etc. Although work on this has been limited so far, some see it as extremely important: if WSCF is raising relatively large sums of money, the issue of how money is used, invested or even raised in the first place (by WSCF, Christians in general, or society as a whole) is vital. Study groups have so far been formed only in Ecuador and Germany, although there was a conference on the topic in Britain (Newcastle, February 1993). Additionally, Europe Region Treasurer Albrecht Kasper is coordinating a WSCF-ESG conference on the Theology of Money in the autumn in Berlin.

## All for One

### Staff and Board in Cymru

THE ANNUAL WSCF-Europe meeting of SCMs' staff and board members took place this year in Wales. Representatives of 10 National Movements met from 14-18 May for the traditional swapping of news and information, and discussion of plans for closer cooperation between the SCMs. However the overall theme of the five day event was 'Ecumenism'. While this may seem a little obvious - not to say elementary - for WSCF, the intention was to allow those attending to learn about other countries' inter-church processes, and to analyse the much-trumpeted "crisis in ecumenism". The report of the event should prove to be worthwhile reading: discussion ranged deep and wide, covering even the 'purpose' of WSCF and its partner organisations.

The consultation had a notably Welsh and Anglican Church flavour, as was noted by some in their evaluations. Contributions came from several guests, including the Most Rev. Alwyn Rice Jones, Archbishop of Jones, and Noel Davies, General Secretary of Cytun, the Welsh Council of Churches. The group were staying at Coleg Trefeca, near Brecon, where most of the meeting took place, although there were excursions to Cardiff and local towns.

For one night participants stayed at the Selly Oak Colleges, Birmingham, one of the most important centres of ecumenical work, where they were addressed by Martin Conway, President, and met Senior Friends of British SCM.

Much of the preparatory work was done by British SCM staff Wayne Crocker, who was also involved in some of the meeting's entertainments. WSCF-Europe's Consultations - now in their fourth year - are proving an invaluable means of SCMs' forging links and understanding, and introducing new members of the SCM staff community to each other. This year's new faces, for instance, were Stein Erik Horjen, incoming General Secretary of Norwegian SCM, Corrie van der Ven, WSCF-Europe Administrative Assistant, and Helen Lidgett, British SCM General Secretary.

## New Nordic Secretary

### Danish Appointment for WSCF Sub-Region

SINCE THE beginning of this year Ellen Aagaard Rasmussen has been the new Nordic Secretary. Her responsibilities will focus on coordinating the joint ventures of the Nordic Sub-region. Ellen will have her base in Århus, the centre for a lot of the ecumenical bodies in Denmark, where she is also a student. The post of Nordic

Secretary circulates in turn between the Nordic countries - Ellen's predecessor was Ulrika Englund from KRIS, the Swedish SCM.

The main task of the Nordic Secretary is to collect and forward information, and take part in the planning of the Nordic summer conference as well as the thematic

weekends. She will also serve as a connecting link between the Nordic countries and the WSCF. A new field of activity will be to support and encourage the existing exchanges between the Nordic Movements, especially SKY and OOL in Finland and KRIS in Sweden, and the Christian students in the Baltic States.

## A Life in Pictures...



Clockwise from top left:

(1) The ERC and various Big E planners on safari near Bialystok, Poland, March 1993; (2) A Polish bison, not responding to pressure to join WSCF; (3) The ExCo (Regional reps., staff, guests, *et al*) in Quito, Ecuador, January 1993; (4) Tired, sunburnt, but happy: Europe Region ExCo member Ingrid Voll; (5) WSCF Latin America Region: the next generation?



## Italy

### Federazione Giovanile Evangelica Italiana Italian Evangelical Youth Foundation

**TURINO** - The FGEL consists of the youth groups belonging to the Baptist, Methodist and Waldensian churches in Italy. The organs of our Federation are the Congress and the Council. The Congress is held every two and a half years and consists of the delegates from the different regional groups. It is up to the Congress both to review the work done during the previous 30 months, and to establish the areas of work for the next 30 months. In addition, the Congress elects the seven members of the Council, which carries out the resolutions passed by the Congress, manages the FGEL funds, formulates new proposals for the Congress etc.

The subjects dealt with by the FGEL reflect the concerns expressed by the Congress. These subjects are dealt with both at a regional level by meetings, biblical studies, conferences and for major issues, conferences at a national level.

A good connection between the groups is guaranteed by the regional bulletin; a national bi-monthly newsletter and a bi-monthly magazine *Gioventu Evangelica*

(Evangelical Youth) which deals with different subjects: politics, theology and topical subjects.

In the last few years, we young members of the FGEL, have clearly expressed the necessity of a greater theological deepening. We desire first of all, opportunities to compare and discuss our faith, what we believe in and what we do not believe in. For example, the question, "Who is God for me?", produced the last Study Camp entitled, "Who is the God in whom we believe?", during which we discussed the different images of God we have.

The second area of interest is the immigrant problem. We could not do otherwise considering the growing presence in our country of women and men coming from other continents. The last Congress clearly expressed the need to establish contacts with one of the countries with a high emigration level towards Italy. The project started during summer 1992 and in October a delegation consisting of the national secretary and of four other young people went to Albania to see for themselves the

problems of this country. The project has not finished with this trip; very soon, in fact, an Albanian delegation will be given hospitality here in Italy.

The third area of interest, to which a heart-felt care is dedicated, is "the southern Italian question": the growing economic and cultural distance between the rich North and the poor South; the territorial control exerted in some southern regions by criminal organisations. We will soon commit ourselves completely, with the Italian Protestant churches during "the week of liberation from the Mafia", in many different activities: conferences, torchlight processions, group discussions ... calling for a more effective civil commitment against criminality.

In September this year, from the 2nd to the 4th, we will have the XI national Congress during which we look forward to confronting and discussing many issues, both old and new.

RENATO DEL PRIORE  
DONATELLA ROSTAGNO

## Finland

### Suomen Kristillinen Ylioppilaisliitto (SKY) Lutheran SCM of Finland

**HELSINKI** - The new Board that started work at the beginning of the year has brought new dynamics to Finnish SCM.

Our SCM. The staff and other old activists have been challenged to clarify their views about the identity of SCM. One of our local

started a new life with a big boom. Some groups are going strong with young and enthusiastic people, while others lead a considerably quieter life.

In February a conference was held together with the SCM of Estonia on the theme, "Bad Times - Good Life", in Tartu, Estonia. The theme of the conference had been discussed during several mutual visits of Estonians and Finns. This is the first international conference organised by Estonian SCM EKÜÜ (Eesti Kristlik Üliopilasühing). Contacts with Estonia are developing all the time and our General Secretary Katri Pirttijärvi recently visited Tallinn.

In March "Via Crucis", the procession in commemoration of Jesus' Passion, was held for the seventh time. It started seven years ago from the initiative of some people who were strongly impressed on the one hand by the ritual processions of the Latin American Indians, and on the other by the Latin American women who mourned their husbands and sons who died or "disappeared" under cruel regimes.

The "Via Crucis" is arranged in cooperation with other Christian Student Organisations



Our head-person Tuula Helppi has put her skills in the area of management to serve

groups - in Turku, the former capital, and oldest university city in Finland - has





Above and below left: Scenes from the "Via Crucis" procession in Helsinki in the spring, commemorating the passion of Christ and relating it to present day suffering. (Photos: Petri Kuokka)

tions in Finland. Many people bring their gifts together to make it a unique event that touches the passers-by in the streets of Helsinki. Each year the idea of the "Via Crucis" is slightly different according to the director's view. The procession comments on current topics like injustice, violence, greed, consumerism, etc., and criticises the irresponsible way of life of the rich western countries. Latin America has always featured strongly. The "Via Crucis" includes characters and theatrical clothes, and therefore it is also a "performance".

The "Via Crucis" was a pioneer in this kind of Christian tradition in the field of the Lutheran Church in Finland. Since then it has been followed by lots of other processions in different parts of Finland.

In March we had a conference on the theme, "Sexual Identity in the Church", and in April there was a conference on the theme, "A Better Life as a Woman than a Man".

In the Autumn a conference will be held on the subject, "The Image of Man in Ecology and in Christianity". The Women's Working Group has been using the book *Women Doing Theology* very much and has got interesting and profound insights to the Bible. They dream of getting the book translated into Finnish.

PAULA MIETTINEN

## Hungary

### Református Fiatalok Szövetsége Reformed Youth Association

BUDAPEST - This is the first report of a Hungarian denominational movement in *MOZAIK*, but hopefully you can hear more about us in the future.

Last September we started our university worships again: every Wednesday Reformed students gather in the biggest Reformed church in Budapest for an hour. The service is prepared by students, they read a passage from the Bible, have their own prayers, etc. Usually a younger pastor, or someone involved in youth activities, is asked to deliver God's Word to us. These services have a special feel, and we gain much from God's Word at them.

Something we have recently begun, in the Autumn, is organising youth work at parishes, where there has not yet been such a thing. We had requests for this in a village called Diósjeno - the pastor of the congregation there asked us for help, and so now every month some leaders of our movement go to this village, bring some programmes with them, and collect young people around them this way. (The writer taught some songs accompanied by violin there - an important experience for him.)

In these villages it is a real problem that young people are only at home at weekends, because studying facilities are available in all the surrounding towns. And even if they are at home, they rather spend the time with their friends or helping around the house. We also meant to develop a kind of relationship between Budapest youth groups, which are quite strong, and weaker groups in the country. Visiting each other on weekends can improve the contacts a lot.

We have got several plans for this Christmas as well. We would like to organise a common Christmas service with other denominational movements. This could be similar to the one we had on 31 October remembering the reformation. As an ecumenical worship this Christmas service could have elements from different liturgies. We also want to sell postcards and a cassette with Protestant songs of previous centuries from Hungary. The picture is of course not complete, but I will continue our introduction next time.

MIHÁLY KOVÁCS

## Nordic Sub-Region

ARHUS - WSCF is good for abbreviations. NSR is one of them. More precisely it means "Nordisk Samarbejdsråd for kristne studenterbevægelse" - that is, "Nordic Cooperation Council of Student Christian Movements". Less won't do.

And there is much more to it. For a couple of years the value of such sub-regional cooperation has been discussed in the diasporas. In February this year members of the national boards, general secretaries and members of the NSR council came together to agree on the future of NSR. In spite of disagreements and little money no one was short of visions or reason to continue and develop the sub-regional cooperation. And what we finally agreed on might be of some interest to other "neighbour SCMs"

Did I hear someone whisper something about a "Nordic richman's club"? At the NSR conference this issue was debated loudly. A Danish member of the Nordic Ecumenical Council, Ane Hjerrild, opened the weekend and pointed out to us that Nordic cooperation must always have its goal and challenges outside itself. This holds for any SCM even at the very local level, I would add.

A more concrete common commitment concerns the new student groups in the Baltic countries. At the last NSR seminars we have had participants from EKY in Estonia, and they are preparing our next event together with the finish.

The NSR conferences (a weekend seminar in the winter and a week long summer-

meeting) are probably the nerve in the Nordic cooperation. They are an occasion to learn what is at stake in the host SCM. But more important they are a chance to give a larger group of members of the different SCMs an international and ecumenical experience. So the conferences are seen as a first step to a broader international commitment. As the atmosphere at these conferences usually is rather enthusiastic they have inspired to exchanges between local groups, and the more amorous relations which surely also strengthen the international conscience.

Continuous communication is no less important. We have decided to exchange new publications and study reports and informations about national events. The semester programmes of the local groups are also exchanged in order to give each group some concrete inspiration for their running work. In the Nordic newsletter we try to inform about the major issues and discussions on the agendas in the different SCMs. By keeping in touch we hope to support one another and to enable more concrete solidarity projects. KRISS (Sweden) and KT (Denmark) are currently working together on the preparation of the ERA in Lund at the end of this year.

Finally we believe that the experiences the nordic cooperation can offer our members leads to a deeper involvement and interest of the wider international ecumenical community in WSCF.

ELLEN AAGAARD RASMUSSEN

Auf dem zweiten dieser offenen Treffen (das erste hatte im April in Braunschweig stattgefunden) wurde im Mai in Berlin jedoch klar, das einige ESGlerInnen (hauptsächlich aus dem Osten) mit diesen neuen Strukturen erhebliche Probleme haben - insbesondere da 3 ReferentInnenstellen in den Kölner und Berliner Geschäftsstellen in den nächsten Monaten durch irgendjemanden besetzt werden müssen.

Bemerkenswert und bedauerlich war sicherlich, daß auf dem zweiten offenen Treffen die Beteiligung von Frauen und OstlerInnen zu wünschen übrig ließ. Andererseits scheint die Tatsache, daß zum Teil 40 Leute aus verschiedenen Ortsgemeinden auf den offenen Treffen anwesend waren, ein ermutigendes Zeichen, daß doch einige Leute aus Verantwortungsgefühl für die ESG heraus versuchen, die ESG aus der verfahrenen Situation herauszubekommen.

Dennoch wird wohl erst die nächste DV im Oktober 1993 wird allerdings wohl erst die entscheidende Weichenstellung für die Zukunft der ESG bringen.

TORSTEN MORITZ

### SUMMARY IN ENGLISH

After 25 years of being divided into two Movements, East and West German SCM reunited in October 1992 at the General Assembly (GA) in Biedenkopf. There had been a lot of talk beforehand but the actual process of reunification is much more difficult than most people had expected.

Differences between East and West Germans and people of different religious and political orientations were very great. Thus the 1992 GA only agreed on temporary statutes. At the follow-up meeting in Windschleuba in February the GA agreed on the statutes, but decided to have only a very short preamble. It contained some profound and thus highly controversial statements on the theological (some may say political) principles of German SCM and this led to an atmosphere of discontent. It was impossible to elect a new working committee (the executive body) with the 2/3 majority needed. Being almost paralysed, the GA decided to establish an open meeting, as the executive body.

At the second of these open meetings in Berlin in May it became clear that some SCM people (mainly East Germans) feel very uneasy about this new structure, especially as three new staff members at the offices in Cologne and Berlin will have to be elected by somebody within the next few months. The representation of women and East Germans at this second meeting was also poor. On the other hand the fact that 40 people from various SCMs have turned up for these open meetings seems to indicate that a lot of people feel responsible for German SCM and become active in order to get German SCM out of the current unpleasant situation. At the moment it seems quite clear that the next GA in October 1993 will be crucial for the future.

## Germany

### Evangelischer Studenten Gemeinde

BERLIN - 25 Jahre nach der Trennung der gesamtdeutschen ESG haben sich die ESGen der BRD (West) und der BRD (Ost) (bis 1990: BRD-ESG und DDR-ESG) im Oktober 1992 auf der Delegiertenversammlung (DV) in Biedenkopf (Hessen) wiedervereinigt. Obwohl der Vereinigung in den Jahren vorher auf diversen ESG-Ost-West-Treffen debatiert worden war, erwies sich der tatsächliche Einigungsprozeß dann als schwieriger als erwartet.

In der Diskussion um die gemeinsame Satzung (und deren Präambel) wurde klar, daß die Unterschiede zwischen Ost- und Westdeutschen und vor allen Dingen zwischen VertreterInnen verschiedener (theologisch-religiöser oder politischer) Strömungen zu stark waren, um zu einer einvernehmlichen Lösung der Satzungsfrage zu kommen. Als Folge hiervon beschloß die DV nur eine vorübergehende Satzung und vertagte die endgültige

Klärung der Streitfragen auf eine außerordentliche DV im Jahre 1993. Die außerordentliche DV, die im Februar 1993 in Windschleuba (Sachsen) zusammenkam, beschloß dann auch tatsächlich eine Satzung, verzichtete aber völlig auf eine Präambel. Da die Präambel aber eigentlich einige klare (und deswegen sehr umstrittene) Sätze zum Selbstverständnis der ESG hatte enthalten sollen, führte diese Entscheidung zu einer erheblichen Verstimmung. Mit als Folge hiervon mißlungen dann auch alle Versuche, einen neuen Arbeitsausschuß mit der erforderlichen Zwei-Drittel-Mehrheit zu wählen (was von einigen Leuten auch auf die recht schwer einzuhaltende Ost-West- und Geschlechter-Quotierung zurückgeführt wird). In dieser Situation der strukturellen (Selbst-) Blockade beschloß die DV, daß ein für alle Interessierten offenes Treffen bis auf weiteres als Leitungsgremium fungieren solle.

# Ethnische Minderheiten in Europa

## Versagen die ChristInnen?

### Ethnische Minderheiten: Das Beispiel Ungarn

Es hätte wohl kaum ein günstigeren Ort für die WSCF-Konferenz über ethnische Minderheiten in Europa geben können als Budapest. Treffen doch hier, in der ungarischen Hauptstadt (neben TouristInnen aus aller Welt), zahlreiche nationale Minderheiten mit der ungarischen Bevölkerungsmehrheit zusammen:

EinwanderInnen aus ganz Osteuropa und der GUS, die an dem erhofften wirtschaftlichen Aufschwung Ungarns teilhaben wollen; SüdosteuropäerInnen, für die Ungarn Durchgangsstation in Richtung Westeuropa ist; Roma aus dem armen Osten Ungarns, die in Budapest (meist für Billigslöhne) arbeiten, sowie Bürgerkriegsflüchtlinge aus Jugoslawien. Hinzu kommt, daß in zunehmendem Maße Angehörige der ungarischen Minderheiten aus den anderen Staaten des ehemaligen Ostblocks nach Ungarn übersiedeln.

Die 25 KonferenzteilnehmerInnen aus 12 Ländern konnten, sich also in vielen Punkten auf Beispiele ethnischer Minderheiten konzentrieren, die in Ungarn leben.

### Die Situation der Roma in Ungarn

So referierte die Vertreterin der Roma Agnes Daróczy über die Situation der ca. 500 000 Roma in Ungarn, die auch nach dem politischen Umbruch Ende der 80er Jahre mehr als schwierig ist. Obwohl die berufliche Qualifikation und Lebenserwartung der ungarischen Roma sehr niedrig sind und Roma auch sonst in vielerlei Hinsicht benachteiligt werden, war der ungarische Staat bisher nicht bereit, Maßnahmen zur Verbesserung der sozialen Situation der Roma zu unternehmen oder ihnen zumindest rechtlichen Minderheitenschutz einzuräumen. Um ihren Interessen besser geltend machen zu können, sind die ungarischen Roma daher dazu übergegangen, sich - z.B. in einem



Bericht über die  
Konferenz der  
WSCF-Europaregion  
in Budapest,  
November 1992, von  
Torsten Moritz

"Roma-Parlament" - zu organisieren. In einem Roma-Bürgerrechtsbüro, das demnächst eingerichtet werden soll, wird man sich wohl auch mit der Romafeindlichen Einstellung weiter Bevölkerungsteile auseinandersetzen müssen, die in Behauptungen wie "Zigeuner stehlen", sind arbeitsscheu und asozial" ausgedrückt werden.

### Die Erfahrung von 1955 wirkt fort

Während das Verhältnis der ungarischen Bevölkerung zu den Roma also eher schlecht ist, scheinen EinwanderInnen und Flüchtlinge in Ungarn willkommen zu sein. So jedenfalls der Eindruck, der bei dem Empfang einer Delegation im Innenministerium und dem Besuch eines Flüchtlingslagers außerhalb von Budapest entstand. Die UngarInnen, so wurde uns erklärt, hätten nicht vergessen, daß viele von ihnen nach dem Aufstand von 1956 im Ausland Zuflucht gefunden hätten. Deswegen seien auch in Zukunft Ausbrüche von Haß gegen EinwanderInnen und Flüchtlinge - trotz wachsender sozialer Spannungen - eher unwahrscheinlich. Bemerkenswert ist wohl auch, daß zur Zeit 80% der Flüchtlinge dezentral bei ungarischen Familie oder in Hotels und Pensionen untergebracht werden. Zudem machte auch das Flüchtlingslager einen sehr guten Eindruck (vielleicht sogar einen zu guten Eindruck - im Nachhinein waren wir uns zum Teil nicht sicher, ob wir nicht in



einem Vorführ-Lager waren).

#### RuthenierInnen, KurdInnen und die Situation in Rumänien

Ein weiterer wichtiger Aspekt der Konferenz war die Lage ethnischer Minderheiten außerhalb Ungarns. Zwei der Teilnehmer berichteten über die Situation der ethnischen Minderheit, der sie angehören: Von Jan erfuhren viele der TeilnehmerInnen zum ersten Mal etwas über die Situation der RuthenierInnen, die im Gebiet der Ostlowakei und Westukraine leben und dort trotz schwieriger Rahmenbedingungen versuchen, ihre eigene religiöse und ethnische Identität zu verteidigen. Ali's Referat, das über die leidvolle Geschichte des kurdischen Volks informierte, erhielt durch die erneuten brutalen Angriffe der türkischen Armee gegen die PKK und ihre AnhängerInnen traurige Aktualität.

Eine Kontroverse entstand über die Beurteilung der Situation von Minderheiten in Rumänien. Ein rumänischer lutherischer Pastor hatte in einem Brief an die Konferenz über erhebliche Verletzung von Menschen- und Minderheitenrechten in seinem Land berichtet, die von den beiden rumänischen Konferenzteilnehmern jedoch sofort und energisch bestritten wurden. Da der Autor des Briefes leider nicht anwesend war, konnte der Konflikt allerdings nicht geklärt werden.

#### Europa und die multikulturelle Gesellschaft

Um die Zukunftsperspektiven ethnischer Minderheiten ging es in dem Referat. "Voraussetzungen einer multikulturellen Gesellschaft" von Mashuq Ibn Ally (Universität Cardiff/Wales). Mashuq Ibn Ally wies darauf hin, daß die Staaten Westeuropas es hauptsächlich mit Angehörigen ethnischer Minderheiten zu tun haben, die seit den 50er Jahren als ArbeitsmigrantInnen nach Europa gekommen sind. Gerade angesichts bevorstehender neuer Wanderungsbewegungen nach Westeuropa sei es an der Zeit, zur Kennt-

nis zu nehmen, daß für die meisten Angehörigen dieser ethnischer Minderheiten ihr jetziger Aufenthaltsort zur Heimat geworden ist und sie daher auch auf Dauer in Europa bleiben werden. Im Interesse eines guten Miteinanders mit ihren neuen MitbürgerInnen sollten sich die EuropäerInnen einerseits über die kulturellen Hintergründe der Angehörigen dieser "neuen" ethnischen Minderheiten informieren. Andererseits werde es zunehmend wichtig, zu überlegen welche Werte die europäische(n) Kultur(en) heute noch prägen. Nur so könne der dynamische Prozeß, innerhalb dessen Angehörige einer Minderheit ihre kulturelle Anpassung und Eigenständigkeit gegenüber der Mehrheitskultur finden, diese aber auch wiederum in vielerlei Punkten bereichern, erfolgreich verlaufen.

#### Perspektiven des christlichen Engagements

Die abschließenden Diskussionen über die Aufgaben der ChristInnen in der jetzigen Situation zeigte, daß die unterschiedlichen Situationen in den jeweiligen Ländern unterschiedliche Anforderungen stellen. Wichtig sei es jedoch, gemeinsam gegen Fremdenhaß und seine Wegbereiter aufzutreten, den kulturellen Hintergrund anderer ethnischer Gruppen kennenzulernen, sich aber über die Werte der eigenen Kultur klarzuwerden. Es bestehe die Gefahr, daß die Kirchen Europas in diesen Punkten versagen. Angesichts der wichtigen Entscheidungen, die zur Zeit getroffen werden, wäre ein solches Versagen fatal.

Abschließend, bleibt noch zu sagen, daß die Konferenz sicherlich mehr als die 25 TeilnehmerInnen verdient gehabt hätte. Die Enttäuschung der OrganisatorInnen über die geringe Beteiligung war aber angesichts der sehr guten Referate, des intensiven Informationsaustauschs und der angenehmen Atmosphäre wohl nicht zu groß.

TORSTEN MORITZ  
SCM of Germany

## SUMMARY IN ENGLISH

Ethnic Minorities Conference, Budapest, November 1992

Some 25 participants from 12 National SCMs came to Budapest, Hungary, in late November last year for a WSCF conference discussing the issue of ethnic minorities in Europe. As there are quite a few ethnic minorities in Hungary, special attention was paid to the situation in our host country.

We learnt about the situation of the Roma people in Hungary, who have to deal with the problem of socio-cultural discrimination and widespread prejudice against them. A visit was paid to a refugee camp near Budapest, where we were able to have a look around and find out how Hungary tries to cope with the fact that approximately 60,000 refugees from former Yugoslavia have gone there up to now. The whole situation seems to be far more relaxed than we had expected and generally speaking Hungary at the moment pursues a policy of open borders for refugees and immigrants from all over Europe.

During our conference the participants delivered a lecture on the history of their people - we received information on the Ruthenians (living in Eastern Slovakia and western Ukraine) from Jan, and Ali told us about the troubled history of the Kurds.

The two participants from Romania were rather forced to talk about the situation in their country as they felt the need to refute allegations that minorities are discriminated against in Romania (these allegations were made in a letter which we received from a Lutheran priest from Romania).

Mashuq Ibn Ally from the University of Wales, Cardiff, made an important contribution to the conference talking about the "preconditions of a multicultural society". He pointed out that western European societies have to come to terms with the fact that the foreigners who were (in large numbers) invited to come to countries like Britain, France or Germany as a workforce are not very likely to return to their former home countries. Europeans therefore ought to learn more about immigrants' cultural background. It might help help Europeans to understand their new fellow citizens. It will certainly also make Europeans feel the lack of cultural or religious values in their own societies, and could mean a cultural enrichment. Talking about Christian responsibility today, as Europe is confronted with continuing immigration on the one hand and increasing social tension and xenophobia on the other, we found it very hard to find any kind of solution. We agreed (to some extent) on the statement that Europe needs some kind of (re-)education on foreign cultures and its own values. We also agreed that Christians should try to promote the idea of a multicultural society and should stand up against xenophobia dangerous scapegoatism.

# The March of the Media Goliaths

As media ownership becomes more and more concentrated in fewer hands, communities and individuals are left as mere objects of communication. Carlos A. Valle asks how the Church should respond

THE RELATIONSHIP between the Church and the media has primarily been a contrast between the old Western Christian model, which may be summarised in the question, "How can I use the media to serve the Church?", and a model more characteristic of grass-roots groups which asks, "What should the Church do so that the media may serve human needs?"

Are these truly opposing models? Where should our communications be directed? Do we understand correctly what it means to serve the Church? Why is it that the Churches have to do things which do not relate to human needs?

It is very important that we try to respond to these questions. Permit me at least to mention some basic aspects which we should keep in mind with respect to this relationship.

First of all, we should consider the context in which we are active, characterised by the concentration of power.

## Communications and the Concentration of Power

Let us begin by citing Professor Ben H. Badgikian, former Dean of the Graduate School of Journalism, University of Berkeley (US): "A handful of mammoth private organisations have begun to dominate the mass media world. The majority of them have secretly announced that in the 1990s, five to ten giant corporations will control the greater part of the most important

newspapers, magazines, books and radio and television stations, films, recordings and video-cassettes in the world. Furthermore, each one of these planetary corporations plans to place each step of the information process under its control; from the creation of the 'product' to a wide variety of means which modern technology utilises to give messages to the public. The 'product' is news items, information, ideas, entertainments and popular culture. The public is the whole world."

Badgikian mentions in one of his books that in 1983 there were 50 corporations controlling the majority of the media in the United States. In 1987 he spoke of 25, and the number continues to decrease, not only in that country but all over the world. An astounding concentration of capital is taking place.

In 1979, the largest media merger in history was that of the newspaper chain Gannett and a television company for a little more than US\$350 million. Only nine years later, Rupert Murdoch bought the publication *TV Guide* and other magazines for US\$3 billion. And only 11 months later, the union between Time Inc. and Warner Communications Inc. created the largest communications firm in the world, valued at US\$18 billion.

On the other hand, technological developments like optical fibres and satellites have made it possible to publish and transmit an enormous amount of information and texts throughout the world, much more quickly and at a lower cost. National borders have disappeared at an amazing pace. The *Encyclopaedia Americana* is published by the French, the *New American Library* by the British, and *Encyclopaedia Britannica* by the Americans.

One should also not be surprised that with the development and control of the media, the publicity agencies have followed a similar path. Saatchi & Saatchi of London have offices in 80 countries and buy 20% of all publicity space available on the radio and television.

The battle to dominate the international market reached its highest point at the end of last year, when 12 European nations

formed a single market of 320 million consumers with a high average income. Given that that buying power will be the greatest in the world, it constitutes a special attraction for commercial distribution.

## Society Communications and Structures

The concentration of power which has been operating, has determined some of society's structures.

First of all, this concentration of power generally enjoys special government treatment. At least the media giants enjoy two big advantages. On the one hand, they control national leaders' public images. Consequently, these leaders simultaneously fear and favour the media magnates. On the other hand, they control information and entertainment, which are the bases for the social, political and cultural behaviour of a large part of the population. For example, it is interesting to note that the last elections in Peru enjoyed wide coverage in the European press and television while Mario Vargas Llosa was being promoted. Yet coverage of Peru declined significantly once Fujimori won.

Now as the media is being privatised, the possibilities for exercising power over politics and culture grow.

Secondly, it has been said that freedom of information requires three conditions: the opportunity for access to all types of information; a diversity of sources which can be accessed; and a system which provides access to the media to all who wish to communicate.

It may be assumed that a democracy necessarily supplies the first of these three conditions which is access to all available information. But, this may be only an illusion. The experience of the Gulf War has shown us how it is possible to restrict, condition and 'elaborate' information on a universal level.

The media giants entirely enjoy this practically omnipotent world economy. Their basic concern is to maximise their benefits. To achieve this, all interests need to be subjected to this objective. Thus, anything that brings their power into



question must be opposed. There is no better way to achieve this than to assure that no loose link in the chain exists. Therefore, the circle of production of entertainments and information should be controlled at every stage.

For example, when a movie is filmed, a musical recording is usually inserted. The recording is material for the record or cassette. The script is written and ready to be changed into a book. Characters, clothing and elements like spaceships or sophisticated arms are transformed into toys. If one owns a television station or newspaper, they already have what is needed for the promotion of all the products. Later, when the presentation has produced its wealth, the video can be released.

Since it is a circular game, one may begin the chain wherever one wishes. The film? A book? A song? The important thing is to be able to depend on all of the elements in the chain.

#### A Challenge for the Churches

Now that we have come this far, it is necessary to return to our initial question. What should be expected of the Churches?

The Churches' task is a communication mission. The communication of the Good News that through Jesus Christ God has said "yes" to life in a decisive act of liberation, which begins with the dispossessed. God creates a new community in Jesus Christ, where life may grow in dialogue, creativity and the integration of the community. Christian communication is therefore nothing less than participation in this act of God.

On a number of occasions the Churches have attempted to be the voice of those without a voice. Yet, it is not a problem of their not having a voice; rather that they have been silenced or that we do not know how to listen to them. In biblical testimony it is said that the clamour of the people always reaches God's ears. It is also said that the Holy Spirit will help us in our weakness and ignorance regarding how to communicate. And when God hears, God responds.

The Churches should make every effort in this struggle so that communication be recognised as a human gift. It is a human right of the individual and the community to be the subject and not the object of communication. It is the human right of a people to participate in the production and distribution of information; to receive education and develop their own culture without it being dominated by commercial interests. The freedom of expression, a space in the media for those who do not own it, is a human right. It is a human right that the established communication systems be used for an integral development of the community. The Churches should work to support this new communication.

Yet, at the same time that we confront this problem of communication as a hu-

## Media Meltdown

A poor mother, when asked why she was spending precious money to exchange her black and white television set for a colour receiver, replied, "I don't want my children growing up not knowing what colour is."

When the film *Judgement at Nuremberg* was scheduled for transmission on American television, the American Gas Association succeeded in having any mention of Nazi gas chambers removed from the script. And the American Florists' Association has threatened to remove their sponsorship of any drama serial in which bereaved characters talk about donations to charity being given in lieu of flowers.

"If some catastrophe is not announced every morning, we feel a certain void. 'Nothing in the paper today,' we sigh."

Suppose a person, even an entire group is ignored by the media? Until recently, America was full of 'invisibles'. Blacks were ignored in literature. On radio, they became Amos 'n Andy played by two white

men. On film they became comic servants. They were never shown as cowboys, though in real life about a third of the post-Civil War cowhands were black. Deadwood Dick was as black as coal, but on film he turned pink-cheeked and blue-eyed.

Blacks made their first appearance on TV when they turned to violence. Suddenly they were no longer invisible. For one brief moment, they could be seen on TV. At which point, they were also seen on the streets.

But that moment passed quickly. The media image soon shifted from real blacks - unemployed, uneducated, hungry - to 'media blacks' - well-dressed, professionally employed, college-educated. Real Blacks once more became invisible. [Edmund Carpenter]

"An editor is a person employed on a newspaper, whose job is to sort the wheat from the chaff, and see that the chaff is printed."

The first comic books came out in 1935. They caught on with the young. The elders of the tribe, who never noticed that the

ordinary newspaper was as frantic as a surrealist art exhibition, did not notice that comic books were as exotic as eighth-century icons. So, having noticed nothing about the form, they could discern nothing about the contents either. The mayhem and violence were all they noticed. They waited for violence to flood the world. Or alternatively, they attributed existing crime to the comics. The dimmest witted convict soon learned to plead, "It was comic books what made me do it."

[Marshall McLuhan]

"Television is chewing gum for the eyes."

At stake ultimately in the difference between literature and television are the prerogatives of two moral universes, two cultures and two ideas of creation. Both forms, just by existing, pay tribute to their source, the power which makes them possible - literature to the Word, television to the Light. But beyond that, by implication when not directly, literature celebrates a God transcendent, television a God immanent; one affirms creation by fiat, the other creation by emanation.

man right, we should ask ourselves as a Church, "Is our communication hierarchical or participatory? In what sense do we need to make our communication more democratic? Are we as Churches listening to the peoples' cries?" These are not rhetorical questions for communication is essential to the very being of the Churches. The Churches should therefore be ready to think seriously about the way in which they are communicating.

#### Reconciliation or Destruction

We live in a complex and contradictory world. Enormous technological progress exists which assures comfort in some regions while poverty steadily increases in others. The easing of relationships between the East and West which brings winds of peace and new ties is followed by struggles and misunderstandings. The hope and future of millions are being destroyed by a devastating and unfair foreign debt, which is unpayable. The incredible spirit of liberation of the South African people continues in their struggle against apartheid.

Youth and children are subjected to the evils of drugs. Unjust, inhuman systems are sustained by the media world. A market ideology seems to oppress many people without regard for their needs, with greed as the basic motivation. And so much more! These represent challenges to the churches to work towards communications which create a community based on justice, freedom and solidarity. As WACC states in its 'Christian Principles of Communication': "Communication should be considered by the churches to be a fundamental element, as is the process by which one receives and shares God's love, thus creating communion and community."

CARLOS A. VALLE

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L'année dernière la Fédé a lieu un camp en deux parties: la première réservée aux étudiants tentait d'approfondir le thème "vous serez mes témoins"; la seconde qui voyait s'associer anciens membres du mouvement français avait elle pour thème "la peur du vide"

LE CAMP qu'a organisé la FFACE, à défaut d'avoir été un franc succès quant au nombre de participants (ils ont été tout de même été une grande réussite.

Une grande réussite parce qu'un peu de l'amitié qui peut exister au sein de la Fédé Française s'est produite vis à vis non seulement des lycéens et même de nos amis étrangers.

Une grande réussite aussi parce qu'au delà des difficultés, pour les lycéens ou les étrangers, tout le monde a été associé et - osons le croire - passionné par une réflexion riche et profonde sur notre double thème: "vous serez mes témoins" (inspiré du thème de l'AG mondiale 90 de Paris) et "la peur du vide".

Deux thèmes que Paolo Ricca, un théologien Italien, vaudois invité la forte impression produite lors de l'Assemblée Générale de la Fédération Protestante de France (un impact proportionnellement comparable à celui de la théologienne Coréenne, Chung Hyun Kyung, lors de l'assemblée mondiale du COE à Séoul/Canberra), apparaissait comme le plus à même de développer. Pour le théologien vaudois, au niveau de votre foi, il ne faut pas avoir peur du vide. Le vide est voulu par Dieu et constitue un appel. Le vide représente un défi: il incarne en ce sens, l'essence même du message de Jésus Christ. Le vide est, par définition, la meilleure façon pour nous d'être témoins. En parlant de ce qu'est "être témoin", nous nous sommes réjouis et surpris d'entendre Paolo Ricca parler de discrétion. Une philosophie qui se rapproche de nos visions théologiques.

Mais Paolo Ricca n'a pas été, le seul "élément" marquant de notre rencontre. Olivier Mongin, le rédacteur en chef de la revue "Esprit" (une revue très prisée en France en matière d'idées) nous a fait, quant à lui, part de sa vision à la fois philosophique et politique de ce vide. Un vide qu'il juge aussi, sain et dynamique. Il s'agit d'une occasion peut-être unique de

remettre les choses à plat et de considérer les idéologies passées ou à venir vis à vis de l'être humain, de l'individu.

D'autres témoignages, même s'ils furent plus pragmatiques, furent très intéressants, nous permettant, puisque nous voulons être des témoins, d'y apporter les éléments préalables: l'identité, les moyens d'actions.

L'identité: nous sommes des étudiants. Ce particularisme doit être souligné alors que notre pays, la France connaît une situation bien particulière au sein de l'ensemble Européen: les études universitaires drainent des masses de plus en plus importantes de jeunes sans qu'il y ait une diversification plus judicieuse vers des études techniques et professionnelles. Le paradoxe est donc qu'on demande alors à une filière qui a pour but ultime la culture générale, la spécialisation et, partant, la recherche, de changer de vocation. N'y a-t-il là pas non seulement contradiction mais danger?

Les moyens d'action: alors que notre réflexion nous a poussé, bien sur, à montrer du doigt et à nous questionner sur l'individualisme forcené qui existe dans notre société, une association, "Agir ici", a pu nous montrer comment il était possible par le biais même de cet individualisme, de retrouver une solidarité: par le moyen de quelques lettres par an pour des actions

bien ciblées, cette association tente - et semble réussir, même si l'échelle est encore modeste - de constituer un lobby et d'influencer dans un sens positif, des décisions gouvernementales. Cette association s'apprête même à prendre la pleine mesure de la dimension Européenne (coucou Maastricht!) et à constituer avec d'autres associations semblables issues d'autres pays, un lobby au niveau Européen.

Notre questionnement "vous serez mes témoins" a une valeur au moins double pour nous: au fait d'être témoins (avec un grand T) de notre foi se superpose celui d'être témoins (en formation) par notre réflexion et par nos activités.

A la Fédé française, au moins depuis sa renaissance, un débat existe quant à la nécessité d'une action concrète. Et perpétuellement, comme il se doit et comme il est normal, ce débat ressurgit au sein de notre mouvement. Cette rencontre était l'occasion de remettre ce questionnement sur la table avec, d'une part ses pendants au niveau théologique, et, d'autre part, ses pendants au niveau théologique et d'autre part ses conséquences et ses perspectives sur le terrain, concret de la réalité quotidienne.

ALAIN LORTAL  
FFACE

# Grands Sujets pour une Grande Occasion

A new group in Greece is calling Christians to take a stand against the rising tide of attacks on foreigners and refugees across Europe

# The Return of Herod

ON A Sunday morning last December the Athenians who were shopping around Korse Square in the centre of Athens came across a most unusual scene: a group of around 30 young people holding a banner with the slogan, "Nazism is the Modern Herod", and distributing leaflets under the name, 'Orthodox Christians against Fascism'.

It was a small 'happening' organised by the Greek Movement in order to alert people to the re-emerging threat of racism and xenophobia which are rising all over Western Europe - recently, for instance, a Greek woman was attacked in Germany by neo-nazis - but also to worrying signs of racism and xenophobia inside Greek society itself, since thousands of immigrants and refugees have come to Greece in the last few years. Besides all that it was an attempt to remind people that Christmas means a lot more than happy faces, beautiful shop windows and a few coins to the beggar on the corner; a good chance to unsettle people a bit by reminding them that Herod is present and he may soon be knocking on our own door.

## Herod is knocking on our door - Will we open it to him?

Even though commercialisation has stripped the days of Christmas of their essential meaning, we insist on remember-

ing it and reminding ourselves that Christ is born and that this is the greatest joy in the world, since the incarnation of the Word/Logos is the only chance we have for salvation and life, not just our own but that of all people. There are however also people who - like Herods of our time - feel sorry about this birth, and who will try again to kill all the new-born babies of the humble, "third world" Bethlehem.

## Today Herod may take many different faces

Herod may take the form of the heartless and cruel Power that views the world as a chess board on which peoples' fortunes are played out. Every move in this game brings war, hunger, orphans and refugees. The Gulf, former Yugoslavia and Somalia are only a few of these chess moves, only a few of the on-going attempts to massacre the weak - who, according to the Gospel, are brothers and sisters of the newly born Christ.

Herod may take the form of the heartless and cruel society where the people entrenched in their prosperity and petit-bourgeois comfort exclude all those who differ or who are naked and starving. Nazism, racism, xenophobia, nationalism, are nothing but the hatred of those who live comfortably against those who have nothing.

Herod may take the form of violence and a thirst for blood; the blood we see being spilled either on TV screens or in the satanic rituals of black witchcraft (a recent trend amongst the well-fed). But it is the blood of innocent IMAGES OF GOD for whom Christ is born.

## Witnesses to Herod's Return?

Recently we have become witnesses to scenes of hatred and violence against strangers, which remind us of the dark times of Nazism, a nightmare that some can still recall. The famous 'modern' Western civilisation, the well-advertised civilisation of "freedom", "democracy" and "human rights", starts to reveal its real face. It defends itself against the foreign, guards with envy against its own privileges and eventually stirs up hatred and causes war.

Some time ago the miserable passengers of the ship 'Kostakis' showed the extent of our hypocrisy. 70 refugees from Iraq illegally crossed the border between Turkey and Greece. The Greek Government decided that they could not be accepted and tried to 'return' them to Turkey, which in turn refused to 'take them back'. Before they were eventually given a place to stay (in the refugee camps outside Athens) they had to stay for several days on the ship, between the Greek islands and Turkey, while neither country would accept them.

The Amsterdam air-crash last year revealed thousands of illegal immigrants living in wretchedness at the very heart of 'civilised' and 'democratic' Europe. Now, after the attacks against foreigners in Germany, where people are burned alive with the indifference of some of the passive, privileged citizens, there is no doubt, Herod is knocking on our door.

One of the basic principles of the Church is philanthropy - the philanthropy of God who becomes human, who puts on our flesh and takes our place. The philanthropy that is our own duty should be like that. It is not just a question of giving money to the poor at Christmas. What we should do is take their own place and ourselves become poor and hungry, naked and foreigners. How can Christians ever be inhospitable, or even worse, nazis, racists, nationalists, or warlike?

If we want to celebrate with Christ present, we must bravely become foreigners ourselves, and fight against the nazi and racist nightmare, fight against war and hatred.

Herod is knocking on our door with many different faces. Will we open the door to him?

ORTHODOX CHRISTIANS AGAINST FASCISM

IN APRIL 1991, WSCF held a conference in Quito, Ecuador, entitled '500 Years... And What Now?', as the first of two conferences to discuss the 500th anniversary of the arrival of Europeans on the American continent. In February this year the second conference was held in Lisbon, Portugal. Drawing over 40 participants from Europe and five from Latin America, the conference was an opportunity to discuss the 500th anniversary from a different angle. It is important to note that: the Quito conference was held on the continent before the anniversary, the Lisbon conference in Europe after the anniversary. It was inevitable that different views and angles would be presented.

#### Scenes from the Conference

The conference was given two main aims: to continue the process of reflection begun at Quito, and to reflect upon a specific European angle and contribution to the 500th anniversary.

At the centre of the conference was a mock court in which Europe and the Church would be collectively tried for historical guilt and culpability in its actions and track-record in Latin and Central America. Six themes were presented to the Court: Church; trade; environment, industry and ecology; debt crisis; mission; culture. Some valiant defences of the Church were made, notably the work of Pax Christi in the Netherlands today.

Not surprisingly, Europe and the Church were found guilty of all of the above, although the judge and jury allowed that there was a note of reconciliation and recantation!

Papers presented included one by Jean-François Delteil (WSCF Co-Secretary General) on the background, and also a Lusitanian theologian. Papers on the Mafia in Italy and also Italian trades unions gave a modern dimension to discussions of power.

On the last day of the conference a panel of the Eastern European students gave their thoughts. Participants from Poland, Hungary, Romania and Estonia gave frank, highly theological reflections on the place of their countries and peoples in the new Europe. It made a remarkably refreshing difference that in fact they did not concentrate on the 500th anniversary. But this is the result of historical fact - that the oppression was committed by the Western European nations, to both the Americas and Eastern Europe in many forms. One must ask, in this case, what else could they have offered but the unique insights that Eastern Europeans could have from their own experience of repression. Ralf Asasoo from Estonia spoke of the problems of the control of information in organisations of which the Church is one, while Nicușor Mihai, from Romania, stated that the role of the Church was to promote peace.

In their summing up, concrete proposals were made by the Latin American delega-

tion from Felix Arevelo of El Salvador to:

(a) create a framework in which there could be a continued exchange of dialogue in which all SCMs should introduce the themes of solidarity between the two continents.

(b) facilitate regular exchanges of students between two countries. A proposal for such an exchange will be put before the Latin America/Caribbean Region WSCF.

In giving a presentation for the Europeans I expressed the general hope that the process of European integration would be mixed with a desire to change methods of trade and international diplomacy. Ulla Britt from Denmark spoke of the philosophical problems of modernity and freedom in Europe today.

#### Summary

Without doubt, participants enjoyed the Conference. In a cold European winter, five days in Portugal was for many a relaxing time, aiding an air of reflective thoughtfulness. While it may be said that there was a distinct lack of documentation and paperwork, there was no lack of material. On the contrary it led to a spontaneity and honesty of discussion which is rare. This was borne out by the participation in the mock trial and the discussion of recent develop-

WSCF-Europe's  
Lisbon Conference  
in February  
followed up the 500  
Years Conference in  
1991. This event  
was looking  
forward 500 years  
into the future.  
Alex Bennett took  
notes

# 500 Years From Now

ments in Europe.

The Latin American delegates were concerned that their story be told. For example the history of the culpability and complicity of the Catholic Church in quasi-terrorist activities with the government of El Salvador, regarding the murder of Archbishop Oscar Romero and later six Jesuits. However, the Latin American delegation also showed that there was a willingness to move on, to accept the past with a desire to create a different future. They said at the end of the conference that they were surprised how open and warm Europeans had been, which, they thought, was contrary to what they were conditioned to believe! I suppose given history this is not surprising. A brief point would be the lack of knowledge the Latin Americans have for Eastern European history. Socialism is still seen through rose-tinted spectacles.

It was important to have participation from the Latin Americans whilst on European soil. Equally important was the presence of Eastern European delegates and the willingness of us from the West to listen. It is not only the Latin Americans who were oppressed.

ALEX BENNETT  
British SCM

Pauliina Korhonen recently spent 5 months living and working with El Salvador SCM

# Latin American Encounter

I WOULD like to share some beautiful experiences I had recently within our worldwide Movement. My Movement, Finnish SCM, has cooperated for years with the Salvadorean SCM, called Comunidad de Jovenes y Estudiantes Cristianos (CJE), and I was looking for a possibility to live some time in a Latin American country and to get to know a bit of liberation theology from inside. Our sister Movement CJE told me I was welcome to stay and work with them. So in August 1992 I found myself in San Salvador, surrounded by Spanish-speaking, friendly people and a lot of new things to learn.

I spent five months in El Salvador, but the first moments and days were enough for me to fall in love with the country, and the people. Autumn 1992 was also a really interesting time to visit the country, considering the recent changes in the political situation. The Salvadoreans were strug-

gling to consolidate the peace process, and the role of the churches has been and is notable in the process. Through CJE I got to know the Salvadorean type of ecumenism which I think was dynamic and prophetic.

Luckily there was also something for me to do in the Movement. I am a student of theology and I had the possibility to practice in my voluntary work something I have been studying. With Felix, the Secretary General of CJE, I planned a series of Bible studies for the student groups of CJE. Our theme was "Discipleship in the Following of Jesus". One of the aims of CJE is to provide the Salvadorean churches young Christian leaders, and for this the groups need to reflect on spirituality, as the youth expresses it themselves, too. Concretely my part was to take a bus every Friday to the city of Santa Ana and meet there the group of active, joyful, joking and

seriously working students. We had good moments sharing our experiences in the Bible studies.

Also for CJE it was the first time they had a European visitor who could stay a longer time than a couple of days. As one of the young people put it, we had the chance to experience a little of what could be a real encounter of the Two Worlds. We all received a lot from each other, but I think I was the one who received most. The young Salvadorean Christians have so clear visions of the most urgent needs of their suffering people and their churches. They have hope with which they confront huge challenges. In El Salvador I could perceive many, many signs of the Kingdom of God.

**PAULIINA KORHONEN**  
Suomen Kristillinen Ylioppilasliitto  
Lutheran SCM in Finland



# MOZAIK

World Student Christian Federation  
Europe Region Magazine 1/1993

## Sharing the Gifts, Freeing the Spirit

### Big E 93 is Here!

*· And there are diversities of operations, but it is the same God which worketh in all...For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another the gifts of healing by the same Spirit...But all these worketh that one and the self same Spirit, dividing to everyone severally as he will (1 Corinthians 7)*

4 years ago the first Big E brought young people from across Europe together under the theme "Seeds of Hope". Now the second Big E is set to do the same, with the theme "Many Gifts, One Spirit!" Kees Dekker, of the Big E planning group, introduces this summer's WSCF-Europe ecumenical student festival in the Netherlands

# It's Happening All Over Again!

AS I am not a theologian you could not expect me to reflect upon our Big E theme in a theological way. Let's hear instead what reflections W.R. van der Zee, the chair of the Dutch Council of Churches, has on the passage of Corinthians (*on p19*):

"From 'Many Gifts, One Spirit!' there is an obvious link with the renewed interest of the ecumenical movement in the work of the Holy Spirit. The theme of the Assembly of the World Council of Churches in Canberra was *Come Holy Spirit, Renew the Whole Creation!* During the preparation there was mention of the multi-cultural society, the division of power, prosperity and knowledge, the integrity of creation. Issues that are also of great concern to the ecumenical movement.

"The part of the Bible where we find the theme of the conference talks about a diversity of gifts. Of course this is good. But it also raises some difficult questions. Do Christians see this diversity as an enrichment? Or is this diversity not often seen as a threat? Can we speak about a diversity of gifts in a multi-cultural society? And what does this mean for association between different ethnic groups? Can we see xenophobia and exaggerated nationalism as an alternative of enrichment or a threat? And further, does everyone have the chance to do something with his or her gifts? We did talk of the division of power, prosperity and knowledge? And there are many more questions like this. The theme is clearly current in our society and in Europe today, and can in no way be treated free of obligations.

"The purpose of the Big E is to stimulate reflection and discussion in the student world. The theme will definitely give the opportunity to do so. I hope that an activity such as the Big E will contribute to making the Christian student movement

once more one of the important factors in stimulating of ecumenicalism. Woudschoten inspired Christian students before, it will again".

The Big E (or Big Event) gathers together 300 Christian students, engaged in local and national Student Christian Movements in Europe. For most of them this will be the first opportunity to participate in an international ecumenical meeting on a European level. The Big E in the forests of Woudschoten, in the central part of the Netherlands near Utrecht, is more than a conference or a festival: it is a both!

As Dr. van der Zee stated above the

ing for a new interpretation of the Christian Bible, from the perspective of birds, flowers and mountains; linking her Christian theology with traditional Korean attitudes.

Ecological concerns can not be separated from justice. Dialogue between North and South is impossible if industrialized countries do not reduce significantly their level of consumption of natural resources.

The aim of the Big E is to open new ways for European Christian students to enter the ecumenical movement, leaving behind apathy and isolating individualism, and feeling the joy of belonging to this

## The Low Down

**When:** 3-11 August 1993

**Where:** Woudschoten Conference Centre, Zeist, Netherlands

**Who:** Every European SCM will be represented, with a total of more than 300 participants, guests and speakers

**How:** Want to find out more? Or to go to the Big E? Contact:

Your National Movement (address inside back cover of *MOZAIK*); or

Michiel Dethmers, Big E Coordinator, WSCF, Prins Hendriklaan 37, BA 1075 AMSTERDAM, Netherlands

Tel: +31-20-6754921

theme of the Big E also has a link with the World Council of Churches Assembly in Canberra (1991): *Come Holy Spirit, Renew the Whole Creation*. In Canberra the South Korean theologian Chung Hyun Kyung impressed the ecumenical world by plead-

community. To have courage, open eyes and open hearts to be confronted with issues of injustice and justice, ecological crisis and multi-faith and multi-cultural dialogue. Inspiration, motivation and commitment to work for Justice, Peace and



Korean theologian Chung Hyun Kyung at the WCC Assembly at Canberra (1991), whose theological interpretations are one of the inspirations behind the Big E theme

#### Integrity of Creation.

The conference lasts for 9 days (including the arrival and departure days) from 3 to 11 August 1993. Each day will have a theme, reflected in the inputs and working groups.

#### What's Happening?

The themes of the first three days are "Searching for a balance between rationalism and spirituality", "Ecumenism" and "Multi cultural/religious dialogue". Before we start to be more specific perhaps it is necessary to redefine our positions as Christians, living in a world with sharp paradoxes: extremely rich countries are close to areas where a war started two years ago, less attention is giving to the problems of poor countries in the South, East European countries are in a process leading, hopefully, to welfare and democracy. Who are we, as Christians; which backgrounds are we able to share; what does it mean to link spirituality with engagement; and how can we be active without forgetting ourselves, as people living in fear of emptiness our weakness. Living in a rationalist culture, the need for more spirituality is often articulated; in what way it can be made concrete, something for and of us all? Or is spirituality something personal? Ecumenism and the dialogue with people from other traditions are a process towards becoming aware of the common fears we have.

Chung spoke in her speech at Canberra of the presence of a wrong kind of spirit, namely the spirit of Babel: "What

makes us separated from this live-giving breath of God? I want to call it the unholy spirit of Babel. It is a spirit of so-called upward mobility, acquisitiveness and division. The story of Babel is the story of human greed without limitation. This tower of greed made all people divided.

They talk to each other, but no longer understand each other. They have lost the ability to feel with each other, imprisoned by their own greed at the expense of others. Our brother Jesus once called this greed and acquisitiveness 'Mammon'. He said, "no-one can serve two masters...you cannot serve God and Mammon". Mammon, carrying great wealth on its back, exploits, breaks and kills people in order to possess more wealth. This madness for possession divides human communities and finally destroys our fragile earth. This is the evil spirit which produces a missile worth more than a million dollars, nuclear bombs and chemical weapons to keep its peace without justice...

"However, the spirit of Mammon could not overcome the spirit of our compassionate God. God did not abandon us in despair. God did not allow us to indulge in self-pity as helpless victims. God called us to come out of our prison of despair, cynicism and oppression. God empowered us to choose life. When God's spirit was upon the people on the day of Pentecost, God confronted their broken hearts and called them into discipleship. Their nightmare of witnessing Jesus' death turned into an Apocalyptic vision of a new world...Now they can hear each other and understand one another".

The last three days of the Big E, after the Excursion day in the middle, reflect upon the big tasks for us in future: finding 'solutions' when confronted with injustice and the ecological crisis.

Professor Marion Bezgos, the speaker on the Ecology day gives an impression of the challenges of the Big E as a festival of

## Day by Day

Five big 'Day Themes' will be looked at each day by Study Groups

### Day Themes

**Tuesday 3: ARRIVALS**

**Wednesday 4: Spirituality and Rationalism - Searching for a Balance**

**Thursday 5: Ecumenism**

**Friday 6: Multi-cultural Europe**

**Saturday 7: EXCURSION**

**Sunday 8: Justice**

**Monday 9: Ecology**

**Tuesday 10: Looking Back/Looking Forward**

**Wednesday 11: DEPARTURES**

### Study Groups

**Theological** (Coordinator: Programmatic Working Group)

**Identity** (Coordinator: Programmatic Working Group)

**Economic** (Coordinator: Albrecht Kasper, Europe Region Treasurer)

**Political** (Coordinator: Renato del Priore, Big E Thematic)

**Committee**

**Feminist** (Coordinator: Christiane Kemmler, Europe Region)

**Women's Coordinator**

**Ecology** (Coordinator: Kees Dekker, Big E ThemCom/HostCom)

meeting other people with different opinions and different thoughts, as an introduction to his contribution. His view concerning ecology can be stated as the following:

"The Orthodox tradition has not yet developed an articulate theology on ecology, but it contains the vital germs for a Christian response and responsibility too on that crucial matter, our epoch. The idea of the participation (*méthexis* in Greek) implies a participatory attitude to nature and it refuses the possessiveness which is at the root of the ecological crisis in the Western tradition - secular and Christian too. A shift of our attitude based on Christian premises may

be an authentic contribution from the orthodox theology today."

In the Netherlands we are looking forward to the arrival of so many students from all over Europe; many applications have now been received in the WSCF office in Amsterdam. Bands are being booked, the Excursions are organized, people from the Thematic Committee and Hosting Committee are busy doing their tasks and, very important, Big E coordinator Michiel Dethmers is trying to get the essential funds to be able to keep a really BIG Big E.

To end with a reflection of a Dutch participant at the first Big E: "Just the idea that such a connection can exist between people from different parts of the world gave a special feeling. The big and confusing world of ideologies and stereotypes didn't exist any longer but became concrete, it came nearer in the faces and the stories of friends around me..."

**KEES DEKKER**  
LOS (Dutch SCM)

*The writer is a member of both the Thematic and Hosting Committees for the Big E*

## Big E Facts

10 things you may not have known will be at the Big E

1. Tradition! The first Big E was held in Birmingham, England, in August 1989
2. Early Music! Each day of the event will begin with a song, at 9.00am, sharp
3. History! Woudschoten Conference Centre was the location of another important WSCF conference (August 1932), and was set up by the former Dutch SCM, the Nederlandse Christen Studenten Vereniging
4. Worship! Daily worship/meditation will take place after dinner. It will be strictly regionally balanced - with the North, South, East and West of the Region all preparing them
5. Canadians! Participants are coming from as far afield as Canada
6. News! A daily 'Chinese newspaper' will be put up around the site, allowing all participants to write for it
7. Utrecht! Woudschoten is quite near Utrecht, a pleasant town with a good cathedral, although the shopping centre above the station leaves something to be desired. Café de Baas (Lijnmarkt 8) serves good vegetarian food. All is well
8. Creativity! The posters for the Big E were designed by a member of the Thematic Committee.
9. Love! "See that tree over there? That's where I kissed my wife for the first time."
10. Mystery! The 'Big Event, Woudschoten' is an anagram of 'Count the big new doves'. What can it mean?



The way we were: Creating the closing service at the first Big E, Birmingham, England, August 1989

# networks

WSCF-Europe's Working Groups, Networks and Projects are the focus for particular areas of WSCF's work and allow SCM members to follow up special interests with others from around the Region

## Working Groups/Networks

Each Working Group and Network has a Coordinator who represents it on the ERC, and often instigates its activities. Many National Movements have Contact Persons for each Working Group and Network, who participate in their work and through whom SCM members can be kept informed. All SCM members are welcome to become involved in the work and activities of the Working Groups and Networks.

## Projects

There are two Projects currently running in WSCF-Europe, that provide links and solidarity between members of National Movements in parts of the Region where SCMs face particular challenges. The Projects - working in the South and East of the Region - aim to build up the

Movements in these areas, and organise meetings and events.

## Getting Involved

For further information on a Working Group/Network/Project, or to become involved, contact the following:

The Coordinator/WSCF: see Address List  
National Contact Person: through National Office/WSCF contact

If your National Movement does not have a Contact Person for a particular Working Group or Network, and you would like further information on how to become the Contact Person, please contact WSCF

## Programmatic Working Group

The PWG took over the work of the old Theological Working Group (TWG) at the ERA last year, and will focus its work on two events: the Big E 93 and the next ERA. The PWG recently sent out a discussion paper to the SCMs, aimed at inspiring debate on questions of student Christian identity. Responses will be collected, a second paper produced. After further responses have been collected, and a final paper will be produced for the Big E and ERA. The PWG has Contact Persons in many of the National Movements.

Coordinator: Anders Wesslund (S)  
Sub-Coordinators: Ruth Harvey (GB), Dimitris Moschos (G), Piotr Chomik (PL)

## Women's Network

The Women's Network aims to provide the means for women in the SCMs to be in contact with each other at a Regional level, and to coordinate WSCF's involvement with women's events and activities in Europe, in particular with the EYCE and Ecumenical Forum of European Christian Women. It has a number of Contact Persons in the SCMs and produces a regular newsletter, which is distributed to women around the

Region. The Network has established women's meetings at every WSCF-Europe conference, and will hold a number of events at the Big E 93.

Coordinator: Christiane Kemmler (FRG)

## Publications Working Group

The PubsWG arose out of the ERA at Hirschluch with the primary purpose of working towards the production of MOZAIK. It meets occasionally to discuss the nature and content of forthcoming editions, and solicits contributions from around the Region. Long-term plans concern establishing a network of people throughout the Region concerned with publications in the SCMs. There are Contact Persons in 9 of the SCMs.

Coordinators: Michael Feakes (GB)  
Members: Karin Källsmyr (S), Alain Lortal (F), Dominik Zehnder (CH)

## Solidarity Working Group

The Solidarity Working Group coordinates WSCF-Europe's support for and involvement with projects and events regarding North-South global relations, and in particular economic, developmental, ecological and peace issues. It is currently involved in

the follow-up to the 1991 Quito conference, 20-27 February 1993 in Portugal.

Coordinator: Frank Meier Sørensen (DK)

## Eastern Europe Project

The Project was set up in late 1989 to work with the Movements in the East of the Region, and a Support Group with representatives from all the Eastern European countries meets to assess progress and exchange support. The Eastern Europe Language and Leadership and Leadership Project (EELLP), organised in cooperation with the EYCE and SYNDESMOS, is an extension of the work.

Eastern Europe Project staff: Wlodek Misjuk (PL)  
EELLP staff: Becky Brannan (GB)

## Latin Project

The Latin Project has for long worked with Movements in the South of the Region. It supports groups which are often in minority Churches in their own countries, and aims to foster cooperation between them and encourage their greater participation in WSCF.

Coordinator: José Manuel Cerqueira (P)



Last summer the Women's Working Group took part in a seminar on Feminist Theology in Luhanka, Finland. About 30 women were there, with sessions looking at Images of God, Experiences of Oppression, and Visions and Dreams. From the last of these, Christiane Kemmler gives an account of the Working Group of Symbols

## Symbols

What is it that lightens my everyday life, something that I feel or touch or look at? Is there such a thing that makes me feel happy and secure, and which I therefore carry around with me or always keep in my room, something big or small, something

very personal sharing of what we usually just do not talk about. We shared with one another the small, everyday sources of joy



that gives me strength and support, that reminds me of life's joy and beauty? After a time of silent reflection we had a

and peace each of us encounters on her own, and that have often already accompanied us for a long time.

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### WOMEN'S WORKING GROUP

For one of us it is the yellow-golden colour, maybe of a cloth or a piece of clothing, that warms her heart. Another feels God's presence around her whenever she is touched by the wind. Another still always finds a stone to keep in her hand, that gives her strength and speaks to her about the beauty of the world. And there is a lot more.

Our sharing made me rich. Whenever I feel the wind now I think about my Finnish friend and I remember that God is there with us. And some were deeply touched in discovering that someone else has found and values just the same small source of love that is their's too.

We turned then to Christian symbols.

Asking for the main symbols that stand for our faith, and God, we started collecting the pictures that came to our minds, drawing them on a piece of paper. It was amazing how many symbols we came up with. There was the cross, of course, and then there were a fish, a ship on the water, bread and wine, a chalice, a pot of clay, vine and vineyard, a shepherd, a shepherd's rod, a snake, an eye, a triangle with circle around it, and many more.

We had to stop our brainstorm to save time for sharing what each of us feels towards these signs and symbols, what they mean to her if anything at all, if she likes them or not, and why...

We had an enriching discussion that made us see some of the old symbols in a new light. Maybe they meant something to a friend we had up to now not seen in them. In this discussion the rich diversity of our backgrounds was as noticeable as it was useful.

In our feelings and opinions concerning the cross we differed especially widely.

For some of us it was the most

What was clearly most valuable to us was what we had shared in the beginning of our first meeting.

We decided to create a mosaic in the centre of the circle in which we would all be sitting, which would

"Oh dear, now they will start fighting," some around us felt (and told me later) when we visibly disagreed. Some were free enough to change again what someone else had just arranged. We succeeded, however, silently and gently, to work out a final shape with which we all fully agreed without any real disturbances between us.

I was very glad to hear that people experienced the meditative centre we created as comforting and healing. Earlier in the afternoon, we had had a very emotional discussion that had touched a lot of us deeply.

After a long break it happened that the contribution of 'symbols' working group was next - as it turned out that was just what we needed.

To me personally, this working group was the deepest and most empowering of the whole seminar, and I heard similar comments from some others of the group. Most valuable, I think, to take us into a deep and open discussion was the sharing we started with. It was as if each of us handed the others a precious gift.

CHRISTIANE KEMMLER  
Women's Coordinator

consist of all our personal symbols linked together to form a

important symbol, a great source of protection and support as well as a sign of hope to everybody, showing where we belong. Some others have started to feel repelled by it; they see in the cross and the tortured body of Jesus a glorification of suffering, leading to masochism. Others again although neither Roman Catholic nor Orthodox, told us they have started to cross themselves, in church as well as in other places, when they have the wish or feel the need to do so.

We closed the session taking into view that each of us has her individual approach to all these symbols that were chosen a long, long time ago and handed down to us through many generations. We relate to them in our own way that is shaped by our family, local and national tradition as well as by our own experiences and our personality.

We are free to cherish these symbols and relate to them according to what we have come to see in them.

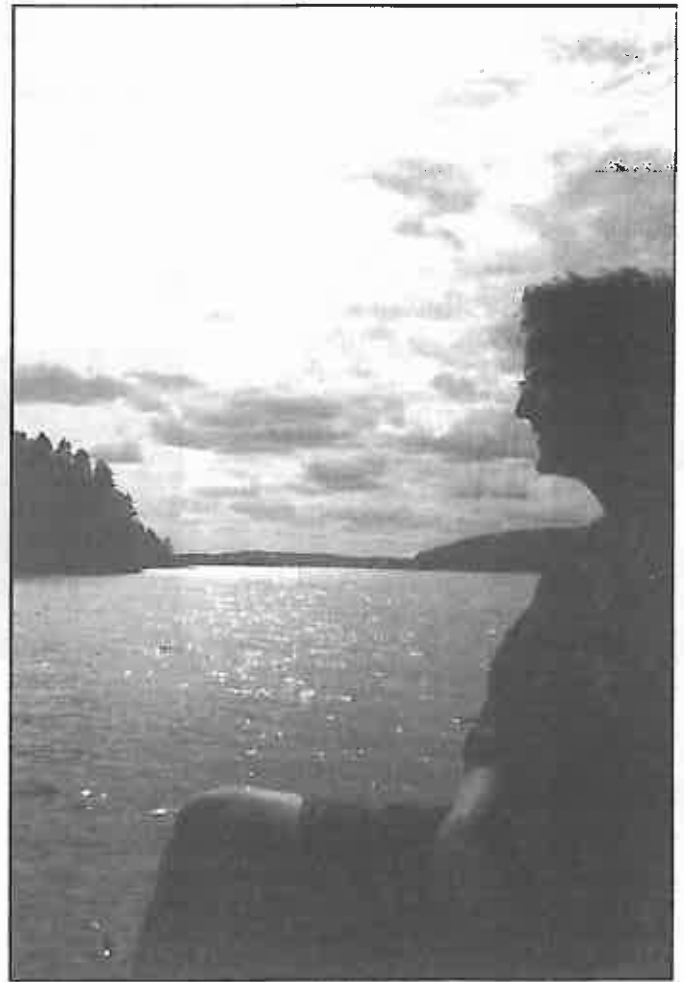
We are free to express our faith and our hope and trust in God through our very personal, small sources of joy and love just as well. Maybe we can meet God through our private symbols even more directly. We are free to do so.

In our second session we discussed what to bring back to the whole group.

whole. We went to collect stones, candles, flower petals, pieces of cloth with different colours.

We did not decide beforehand on the shape of our arrangement. We all knew which materials, colours and shapes we wanted to put together, and we agreed to work out the final shape spontaneously and all together, all the while in silence.

The process of putting our components together became an important part of our contribution for the whole group.



## 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

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 Modeste Mfashwanayo (Africa Region ExCo rep.) reads *MOZAIK*

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# WSCF Gazette

Diary of WSCF, National Movement and other events

## 1993

### July

1-5	Columbia	FUMEC: Congreso Nacional de Jovenes y Estudiantes
10-26	Mendes, Brazil	EGGYS (Ecumenical Global Gathering of Youth and Students): "Where There Are No Visions, People Shall Perish"
18-25	Budapest, Hungary	European Lutheran Youth Conference

### August

2-8	Finland	Pro Natura Europaea
3-11	Woudscholen, Netherlands	Big E 93: "Many Gifts, One Spirit! Spirituality and Rationalism: Searching for a Balance"
7-14	Boldern	EFECW: Ecumenical Women's Summer Academy

### September

29-2	Stuttgart, Germany	WSCF Finance Committee meeting
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### October

4-9	Munster, Germany	ESG (German SCM) Delegiert Konferenz
2-7	Berlin, Germany	WSCF Staff Meeting
6-13	Venice, Italy	WSCF European Regional Committee meeting

### November

*	Stavanger, Norway	NKS (Norwegian SCM) conference: "Mission and Solidarity"
*	*	UNCED follow-up consultation
29-5 Dec.	Berlin, Germany	WSCF Theology of Money conference: "Facing New Poverty"

### December

27-28	Lund, Sweden	WSCF European Regional Committee meeting
28-5 Jan.	Lund, Sweden	European Regional Assembly: "Take off your Shoes - You are Living in Modern Society"

## 1994

### February

*	Moscow, Russia (tbc)	WSCF Executive Committee meeting
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For further information on any of the above events, contact your National Movement, or the WSCF office in Amsterdam