

LISTENING FIRST

**THINGS
YOU NEVER
DARED TO ASK**

**ACCEPTING THE
DIFFERENCES**

**UNDERSTANDING
WOMEN**

**THE MOST
EXCITING COMMITTEE**

MOZAIK

World Student Christian Federation
Europe Region Magazine

1

no.

4

9

9

1

MOZAIK

World Student Christian Federation
Europe Region Magazine 1/94

Editorial Team Elie Arnal, Marjan Hanrath,
Torsten Moritz, Razvan Porumb,
Annemarijke Tazelaar
Typesetting and Layout Anja Lanphen

Contributors

Evelyne Baillergeau, Michael Feakes,
Gruia Jacota, mr Okachi, Stelios
Papalexandropoulos, Daniela Rapisarda,
Marian Stuiver, Soren Asmus, Albrecht
Kasper

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.

World Student Christian Federation
Christlicher Studentenweltbund
Fédération Universelle des Associations
Chrétiennes D'Etudiants

WSCF Europe

Prins Hendriklaan 37
1075 BA Amsterdam
The Netherlands

Tel: + 31 (0) 20 67 54 921

Fax: + 31 (0) 20 67 55 736

Regional Staff

Regional Secretary: Paula Saukkonen
Administrative Assistants: Corrie van der
Ven, Jan Jaap van Oosterzee
Eastern Europe Project: Wladimir Misijuk,
Jarek Pawluczukis

European Regional Committee

Chairperson: Susanna Argyri

Treasurer: Tuula Helppi

WSCF Ex-Co: Ingrid Voll, Gruia Jacota

Programatic Coordinator: Sören Asmus

Women's Coordinator: Marian Stuiver

Publications Coordinator: Marjan Hanrath

Solidarity Coordinator: Donatella

Rostagno

Evelyne Baillergeau, Mila Ignatova,

Mihaly Kovacs, Marcus Williams

© 1994, World Student Christian
Federation, Amsterdam

3

Editorial

ECUMENISM

Challenge and Hope

1

by Gruia Jacota

Challenge and Hope

2

6 by Soren Asmus and
Albrecht Kasper

Ecumenism and WSCF:

Assessment and Proposals

12

by Stelios Papalexandropoulos

A few things about

15

ALBANIA

by Daniela Rapisarda

LETTER TO THE EDITOR

17

NEW ERC

The most exciting committee in the
world

18

WOMEN

Christian women meet,
experience and change

20

by Marian Stuiver

BLAH, BLAH, BLAH

The Who, What and Where of WSCF;
Abbreviations Guide

22

MOZAIK

2

Subscriptions

22

Address List

23

WSCF Agenda

24

CONTENT

2

MOZAIK 1994

This new edition of MOZAIK quite clearly reflects the latest development of WSCF Europe. The last year has been a very significant one for the Federation with the tremendous BIG E and the fruitful ERA. Yet both events and the work which was done in the different working groups show the difficulties within our ecumenical work within WSCF. Everybody had to realize during the last

chance to get into an exchange. It would be an important experience not only for WSCF if we could show that there can be a unity in variety. Yet, being very involved in these kinds of discussions we should be very aware of the fact that the whole world is changing around us and that we cannot afford to settle down on our island of Ecumenism-debate if we think that our Christian faith urges us to be active members of society. It

ACCEPTING THE DIFFERENCES

year that the growth of the federation which could be achieved after the end of the cold war era has changed the face of the federation. This change is confronting us with new tasks.

Coming from the East and the West, an orthodox or a protestant background and from different spiritual traditions we have to accept how different we are. This will require a lot of tolerance, a willingness to learn about one another, lot of patience and an attitude of "listening first".

Talking about "multicultural awareness" and seeing multicultural societies as a promising perspective we have to come to terms with the fact that our federation is quite multicultural itself. We therefore should see the debate and the doubts about Ecumenism in WSCF as an important and valuable

will be the most important question whether we'll be able to carry on with active involvement in the process of Changing the face of Europe or whether we will turn into a self-centered bunch of people.

I personally believe that we could learn quite a lot from other SCMs like the African or the Asian ones. We should see the involvements of our friends in the other Regions in the social or Human Rights movement in there countries as a challenge and good example for our work. Taking into consideration the various possibilities we have in the European Region we should really be able to achieve something in the future.

Torsten Moritz

Challenge

Present challenges and

by Gruia Jacota

In the beginning of February 1994 the consultation "Orthodox Youth - Present challenges and future hopes" took place in Värskä, Estonia. We asked our ExCo-member Gruia Jacota to report about the most important aspects of the consultation for him as an Orthodox. In contrast to that our Programmatic Coordinator Sören Asmus and Albrecht Kasper (former treasurer) who were present at the consultation as guests describe the event from a protestant point of view.



Between 4-11 of February 1994 WSCF and the World Fellowship of the Orthodox Youth (SYNDESMOS) organized in collaboration a consultation having as a goal the analysis of the present situation of the ecumenism in the Orthodox Movements, their discontents but also their hopes. The consultation offered the orthodox representatives of different national movements the opportunity to express the way how they understand the encounter with other young people from other cultural backgrounds and confessional identities. 19 people took part at the consultation, representing the Orthodox Churches of Bulgaria, Estonia, Finland, Greece, Poland, Romania, Syria, Uganda and 3 protestant observers from WSCF. The consultation was structured in three interest groups which focused on different aspects of ecumenism in the orthodox SCMs.

Concept of the ecumenical movement and the role of orthodox youth

The discussions in this group had as their topic the image of



Orthodox Youth not as a self-sufficient organism, but as an integrant part of the Orthodox Church. One could say at most that in the Flock of who's Shepherd is Christ himself, the youth is the "young wing" not in the political sense but in the sense of a particular vocation for noticing the changes of times and the realities that define the relationship between Church and society. Therefore,

the most important motivation of the Orthodox Youth for its involvement in the ecumenical activities is the

very involvement of the Orthodox Church in supporting the efforts for the restoration of the "visible unity of the Church"
(Constitution of WCC)

Preparation of the orthodox youth for attending ecumenical encounters

The second interest group thought of the way in which the preparation of the participants for every ecumenical event can make the interconfessional and intercultural dialogue not to be a loss of self identity but the *witness bearing*

and Hope

future hopes



opening, coming from mutual sincerity, respect and brotherly love. In the ecumenical dialogue the orthodox young could thus witness without fanaticism their own faith the "modus vivendi" of an orthodox Christian.

In getting prepared for the consultation I asked the bishop of the diocese I belong to, His Eminence Dr. Daniel Ciobotea, Metropolitan of Moldavia and Bukowina and member of the "Faith and Order" unit of WCC, what is requested of a young orthodox so that he can take part in an ecumenical encounter. In a few sentences His Eminence answered:

a) At any ecumenical encounter, in any place, the eucharistic communion at services which are not celebrated by canonic (officially recognized) orthodox priests has to be thoroughly avoided, as long as the churches are not yet reconciliated.

b) Everywhere the principles of the

orthodox faith and moral should be witnessed with firmity and wisdom, as they are to be found in the Gospel and the writings of the fathers of the unseparated Church and presented by the Holy Synod of the local Orthodox Church in some special cases,

c) The young orthodox people who take part in ecumenical encounters will need the recommendation of their spiritual Father and in special cases the blessing and approval of their bishop, as the orthodox youth has the calling to defend and to promote the righteous faith (orthodoxia) and the righteous life (orthopraxia) of the orthodox Church.

At every ecumenical encounter they took part, the ASCOR members (and not only they as orthodox participants) proved a particular willingness to integrate themselves actively within the assembly, but the lack of adequate knowledge about ecumenism and the other participating Christian confessions led to a psychological barrier connected to certain aspects: the character of the young orthodox people's participation at the non-orthodox Eucharist, the common prayer and the character of the participation of the young people belonging to other Christian confessions to the orthodox Eucharist. Consequently among the recommendations made by this interest group very important, seems to me, to be those referring to inclusion of ecumenical training and lectures for the orthodox SCM leader and the specific preparation of the members concerning ecumenical topics and within WSCF the organization of lectures presenting Orthodoxy.

Worship the liturgical dimension of ecumenical encounters

Within the ecumenical encounters misunderstanding and awkward and painful situations regarding the common worship were often created, being generated by the introduction of non-Christian elements and the misunderstanding by others of the orthodox position regarding the eucharistic communion. The starting point for the discussions is the special relationship between Orthodox theology and the Orthodox worship, the way in which the basic truths of faith are expressed through the liturgical services.

The young orthodox people joining this group recommended that, for the future of ecumenical encounters, the orthodox delegation should be consulted as well for planning the common worship. The interest group addressed the Orthodox Task Forces from WCC requesting an interpretation of the canons (rules) given by the Fathers of the Church in the early Christian centuries regarding some common worship with non-orthodox and some guide lines which would inspire the orthodox position in the present ecumenical context. With a well edited booklet of resource documents and having the joy of hearing the input of His Eminence Emilianos Timidiadis, Metropolitan of Sylivria, a special person with a young and open soul, the participants worked out during the consultation recommendations and solutions able to transfigure the "severe present challenges in hopes for the future" ecumenical profile of the European Youth.



Paula Saukkonen/WSCF Europe and we were invited to take part as protestant observers in the third Consultation of WSCF, SYNDESMOS and the WCC about "Orthodox Youth and Ecumenism". The aims of these consultations are on the one hand to provide the Orthodox from different countries, churches and movements a forum and on the other hand to improve the understanding between Orthodox and Protestants. Preceded had the consultations in Geneva/CH 1972 and Presov//SLO 1988.



by Soren Asmus and
Albrecht Kasper

Report of the protestant Challenge

After the strong tensions on the last big ecumenical meetings (Seoul, EGGYS) concerning syncretism and dogmatic questions the main focus in the consultation was set on the problems ecumenical meetings can bring up for orthodox youth. So our role was the one of participating observers. At the same time it was the first meeting after the opening of "the iron curtain", by which orthodox from Western- and Eastern Europe can meet more easily. Unfortunately from the West only Andry Anastasiou/GB, Susanna Argyri/GR and Stelios Papalexandropoulos/GR could take part besides the on full time basis working Heikki Huttunen/FIN (SYNDESMOS) and Anu Talvivaara/CH (WCC). Because of this at some problems that were talked about it was not really clear if there was a dissense between orthodox and protestant or between west and east. The manifold of orthodox traditions beyond Europe was represented by Cornelius Gulere-Wambi/Uganda and Father Ephrem Said Karim/Syria. Out of all the Impressions we had we'd like to pick out three about

which we think that they might be useful for our work in the WSCF. But these are really only little pieces, which can't reproduce the multitude of impressions we had. In any case we could see that "the Orthodox" aren't far that uniform as we could get the impression through our WSCF Meetings.

Syncretism and Orthodoxy

At the Beginning of this meeting the question was put up if it still can be sensed as useful and spiritual responsible after the liturgical and syncretistical Experiments during EGGYS (and also in Seoul) that orthodox youth takes part in international and ecumenical meetings. Experiments of Integration of different religious Symbols, Images and Expressions into Christian liturgical models, as it happened for example in the lectures of Mrs Prof. Chung from Korea

on the last assembly of the WCC in Canberra or in EGGYS or in the Workshops in EGGYS (using the Yin-Yang-Symbol), we seem generally as incompatible with the orthodox faith. To some extent also their style was seen as irreverent. The problems which were articulated from orthodox side concerning syncretism phenomena within the ecumenical movement were evident for us. The orthodox question for the truth and the understanding of liturgy as theology means also definite that we as Christian can't make use of the Symbols of the history of the world and other religions like a quarry just to express our personal way of piety. Those who can't understand this on a theological point of view may understand it easily as a way of academic honesty and correctness in quoting from extraneous spiritual achievements. Although there





observers

and Hope

was this distinct criticism on the practice that were found, the discussion was determined by a great frankness. It was very soon orientated on the view how the further participation of orthodox youth could be guaranteed better and how during the preparation of such international meetings such problems could be avoided. For all that the criticism of a superficial syncretism which can be found sometimes also in the ecumenical movement does in our point of view not solve the problem how the necessary inculturation of the Christian faith in extra European realities of life and cultures can be guaranteed. In this case there is surely to achieve a lot of better understanding through the possibilities of theological exchange within the WSCF between the Regions. On occasion of the centennial such talks would surely be useful to promote the exchange between the Regions and to show the possibilities of WSCF.

Questions and Possibilities of Moving

It was several times emphasized and reasoned through different examples that Orthodox are asked questions in the ecumenical move-

ment which are necessary and enriching for them. So we as protestants are not only those who learn facing a "authoritarian" Church. Besides this it's to notice that again and again Orthodox have a better awareness of history. The protestant condemnations of teaching against Orthodoxy are thoroughly still present in mind, when we meet today: During the admiration of the Saints in front of the Ikonostas Susanna Argyri for example asked Soren the question

if this was in his point of view idolatry, with which she referred to reformed reproach during the reformation.

How this reproach is discussed within protestant theology today and that the view on Symbols and Images presents it self very multi-tutely even in protestantism - this should be brought into the discussion from our side. The old reproaches are not valid in this form anymore.

But especially those Icons show in a very good way how inculturation (see above) happens in orthodox Churches. The "allegorical Luftelpaintings" about Saint and biblical Scenes in the Estonian Village church of Varska displeased in their romantically Stile the orthodox-theological taught View of some Participants. They were seen as "Compromises to the popular way of piety, comparable to those (catholic) Bavarian-Austrian "L'ftelmalereine", from which those painting are most probably historically influenced.

In the discussions of the consultation it came up again and again that the point of difficulty in theologian and private talks is not the end of ecumenism but the point of learning from each other. Of course here the opinions are different. There are as well protestants as Orthodox who expect, that the

other agree very soon and who do not want to change their conviction through Talking and Meeting. But before all Father Heikki Huttunen and H.E. Metropolitan Emilianos Timiadis made clear again and again that it is possible to shape orthodoxy open without betraying through this orthodoxy (the right teaching) or orthopraxy (the right Doing).

Alongside of this Father Heikki Huttunen, H.E. Metropolitan Emilianos Timiadis and Father Ephrem Said Karim discussed Experiences and Experiments to develop ecumenical rites and prayers on the basis of orthodoxy, which would be a compromise

facing the Traditions. Those "new orthodox" Prayers and ecumenical-orthodox rites should be collected within a year and be published by the WCC as Study- and discussion material for SYNDESMOS, WSCF and WCC-Youth desk. H.M.

Metropolitan Emilianos Timiadis said the role of the Youth in the orthodox churches would be to keep the churches moving, to ask questions and to search for new ways where old prejudices prevent Understanding. This is the same way as we understand our role in the protestant churches.

Orthodox diversity

The diversity of orthodox traditions is again and again a enjoyment, after the ecumenical dialog starts

often with very superficial problems between "the"

Protestants and "the"

Orthodox.

The orthodox positions are similar

diverse as protestants, but within different terms of relations. Moreover the orthodox churches differ also in that sense how far the countries in which they are grounded have passed the enlightenment or had no direct dealing with it. The enlightened analytical abilities meet in the non-enlightened traditions the ability to deal because of conviction with a unbroken, partly 1500 year old history as a matter of course, and to think in great categories of time and duration. Through Cornelius Gulere-Wambi and Father Ephraim Said Karim not only a protestant-orthodox East-west-conflict was present but also the global North-south-conflict. In this the eastern European Orthodox stand on the side of the dominant cultures, even if their churches had not been involved into colonialism through mission as the catholic and protestant churches, concerning the south. After we have stand up for global justice, economical, political and social development for years in our parishes, it was an enrichment to hear, what orthodox from the countries of the south think and do about that.

Social-emotion

The consultation in Varska was a great opportunity to get to know the ecumenical meetings in an Eastern European country and in an orthodox point of view.

We have been clearly strangers and observers and maybe felt similar to orthodox Eastern Europeans in

West European WSCF.

Meetings:

The cycle of orthodox liturgies through the day and the week, the through experience and spiritual ministry pretence structures of dialogue, the meals and the atmosphere at the former sanatorium for "merited Workers of the Baltic popular republic of Estonia" spread a feeling of life which we

evaded an evening at the end of the meeting by german-protestant small talk and jokes. But discussions and clarifications, how the Orthodox in WSCF, SYNDESMOS and WCC are able to react contently on the tensions and questions from Seoul, Canberra and EGGYS, gave a lot of good opportunities to exchange our hopes and different positions. The 25 degree minus outdoor, the worship in Varska and the Estonian Sauna did surely their job to bring us together.

In the end it's left to hope, that the plans and decisions which were done there will not only keep written on paper and that they won't be read again the first time from those, who prepare themselves for the next, desired consultation of this kind.



Bericht der prot Beobacht der Dritten Ko

"Orthodox Youth a in Zusammen zwischen WSCF und ÖRK Jug

5. - 11. 2. 1994 IN V



Paula Saukkonen/WSCF Europa und wir waren eingeladen, als protestantische BeobachterInnen an der dritten Konsultation über "Orthodox Youth and Ecumenism" teilzunehmen. Die Ziele dieser Konsultationen sind einmal, ein Forum für die Orthodoxen aus verschiedenen Ländern, Kirchen und Verbänden Europas zu bieten und zum anderen, das Verständnis zwischen Orthodoxen und ProtestantInnen zu verbessern. Vorausgegangen waren Konsultationen in Genf/CH 1972 und Presov/SLO 1988.

Nach den starken Spannungen auf den letzten großen ökumenischen Versammlungen (Seoul/EGGYS) bezüglich synkretistischer und dogmatischer Fragen, standen Probleme, die ökumenische Treffen für orthodoxe Jugendliche mit sich bringen können im Mittelpunkt dieser Konsultation. So war unsere Rolle die teilnehmender BeobachterInnen. Gleichzeitig war es auch das erste Treffen nach der Öffnung des "eisernen Vorhangs", wodurch sich auch Orthodoxe aus West- und Osteuropa leichter begegnen können.

Leider konnten aus dem Westen nur Andryy Anastasiou/GB, Susanna Argyri/GR und Stelios Papalexandropoulos/GR neben den Hauptamtlichen Heikki Huttunen/FIN (SYNDESMOS) und Anu Tavivaara/CH(WCC) teilnehmen. So war bei einigen Problemen, die besprochen wurden, nicht klar, ob es sich um einen Dissens zwischen Protestanten und Orthodoxen handelte oder um einen zwischen West- und OsteuropäerInnen. Die Vielfalt der orthodoxen Traditionen, die sich auch jenseits Europas entfaltet, war durch Cornelius Gulere-Wambi/Uganda und Pater Ephrem Said Karim/Syrien vertreten.

Aus den vielfältigen Eindrücken möchten wir drei herausgreifen, von denen wir meinen, daß sie für die Arbeit im WSCF von Bedeutung sein können. Dabei sind es wirklich nur Bruchstücke, die die Vielfalt der Eindrücke die wir hatten nicht wiedergeben können. Denn in jedem Fall haben wir beobachten können, daß "die Orthodoxie" bei weitem nicht so Einheitlich ist, wie wir bei unseren WSCF Treffen zum Teil den Eindruck bekommen konnten.

Synkretismus und Orthodoxie

Am Anfang dieses Treffens stand die offene Frage, ob nach den liturgischen und systematischen Versuchen während EGGYS (und auch in Seoul) die Teilnahme orthodoxer Jugendlicher an internationa-

protestantischen
bei
Konsultation

und Ecumenism"

en-arbeit
Syndesmos
endarbeit

ARSKA/ESTLAND

len ökumenischen Treffen noch sinnvoll und spirituell verantwortbar sei. Versuche der Integration verschiedener religiöser Symbole, Vorstellungen und Ausdrucksmöglichkeiten in die christlichen liturgischen Formen, wie sie z.B. in den Referaten auf der letzten Vollversammlung des Weltkirchenrates in Canberra und in EGGYS von Frau Prof. Chung aus Korea oder in den Gottesdiensten während EGGYS (Verwendung des Yin-Yang-Symbols) stattfanden, wurden allgemein als unvereinbar mit dem orthodoxen Glauben angesehen. Zum Teil wurde auch ihr Stil als respektlos empfunden.

Die Probleme, die von orthodoxer Seite an synkretistischen Phänomenen innerhalb der ökumenischen Bewegung artikuliert wurden, leuchteten uns ein. Die orthodoxe Frage nach der Wahrheit und das Verständnis von Liturgie als Theologie heißt konkret doch, daß wir uns als ChristInnen im Symbolschatz der Weltgeschichte und anderer Religionen nicht wie in einem Steinbruch bedienen können, um unsere persönlichen Frömmigkeit auszudrücken. Wer dies theologisch nicht nachvollziehen kann, kann es als Form akademischer Ehrlichkeit und Genauigkeit beim Zitieren fremder geistlicher Leistung leicht verstehen.

Trotz dieser deutlichen Kritik an den vorgefundenen Praktiken war die Diskussion von einer großen Offenheit bestimmt. Die Diskussion war sehr schnell daran orientiert, wie die weitere Beteiligung orthodoxer Jungendlicher besser gewährleistet werden kann und wie auch bei der Vorbereitung internationaler Treffen solche Probleme vermieden werden können. Dabei löst u.E. allerdings die Kritik eines oberflächlichen Synkretismus, der sich auch in der Ökumene zum Teil finden läßt, nicht das Problem der notwendigen Inkulturation des christlichen Glaubens auch in außereuropäische Lebenswirklichkeiten und Kulturen. Hier wäre sicher auch über die Möglichkeiten des theologischen Austausches innerhalb des WSCF zwischen den Regionen eine gute Möglichkeit mehr Verstehen zu erreichen. Anlässlich des Cennentials werden solche Gespräche sicher sehr geeignet, hier auch mehr Austausch zwischen den Regionen zu fördern und die Möglichkeiten des WSCF herauszustellen.

Anfragen und Bewegungsspielräume

Es wurde mehrfach betont und mit verschiedenen Beispielen begründet, daß Orthodoxen in der ökumene Fragen gestellt werden, die für sie wichtig und bereichernd sind. Wir sind als Protestanten also nicht nur die Lernenden gegenüber einer "autoritären" Kirche. Dabei ist unter Orthodoxen immer wieder ein viel besseres Geschichtsbewußtsein zu bemerken. Die protestantischen Lehrverurteilungen aus reformatorischer Zeit gegenüber der Orthodoxie sind durchaus noch präsent, wenn wir uns heute begegnen: Bei der Heiligen-Verehrung vor dem Ikonostas stellte z.B. Susanna Argyri Sören die Frage, ob dies in seinen Augen Götzendienst (Idolatrie) sei, womit sie auf reformierte Vorwürfe

während der Reformation anspielte. Wie dieser Vorwurf innerhalb der protestantischen Theologie heute diskutiert wird und das die Sicht auf Symbole und Bilder sich auch im Protestantismus sehr vielfältig darstellt, wäre hier von unserer Seite einzubringen, die alten Verurteilung bestehen in der Form wohl nicht weiter.

Gerade diese Ikonen stellen aber auch gut dar, wie sich in orthodoxen Kirchen Inkulturation (s.o.) abspielt. Die "allegorischen Lüftelmalereien" von Heiligen und biblischen Szenen in der estnischen Dorfkirche von Varska mißvielen in ihrem romantisierenden Stil den orthodox-theologisch geschulten Augen einiger Teilnehmer. Sie wurden dann als "Kompromisse an die Volksfrömmigkeit" gesehen, vergleichbar mit den (katholischen) bayrische-österreichischen Lüftelmalereien, von denen diese hier auch historisch beeinflußt sein dürften. In den Diskussionen der Konsultation tauchte immer wieder auf, daß der Punkt, an dem die theologischen und privaten Gespräche schwierig werden nicht das Ende der Ökumene sind, sondern der Punkt, an dem wir voneinander lernen. Natürlich scheiden sich hier die Geister. Es gibt sowohl ProtestantInnen als auch Orthodoxe, die erwarten, daß die anderen ihnen sehr schnell zustimmen, und die eine Veränderung ihrer Überzeugung durch das Gespräch und die Begegnung nicht wollen. Aber vorallem Pater Heikki Huttunen und H.E. Metropolit Emilianos Timiadis machten immer wieder deutlich, daß es möglich ist, Orthodoxie offen zu gestalten, ohne dabei die Orthodoxie (die richtige Lehre) oder die Orthopraxis (das richtige Handeln) zu verraten. In diesem Zusammenhang diskutierten Pater Heikki Huttunen, H.E. Metropolit Emilianos Timiades und der Pater Ephrem Said Karim Erfahrungen und Versuche, ökumenische Riten und Gebete auf orthodoxer Grundlage zu entwickeln, was eine andere Art von Kompromiß gegenüber der Tradition darstellt. Diese "neuen orthodoxen" Gebete und orthodox-ökumenische Riten sollen binnen eines Jahres gesammelt und vom ÖRK als Arbeits- und Diskussionsmaterial für SYNDESMOS, WSCF und ÖRK-Jugend veröffentlicht werden. H.E. Metropolit Emilianos Timiades meinte, die Rolle der Jugend in den orthodoxen Kirchen sei es, die Kirchen in Bewegung zu halten, Fragen zu stellen und neue Wege zu suchen, wo alte Vorurteile Verständigung verhindern. So verstehen wir auch unsere Rolle in den protestantischen Kirchen.





Orthodoxe Vielfalt

Die Vielfalt der orthodoxen Traditionen ist immer wieder ein Genuß, nachdem ökumenisches Gespräch oft mit sehr oberflächlichen Problemen zwischen "den "

ProtestantInnen und "den" Orthodoxen beginnt.

Die orthodoxen Positionen sind ähnlich vielfältig wie protestantische, nur innerhalb anderer Bezugsparameter. Dabei unterscheiden sich orthodoxe Kirchen auch in dem Sinne voneinander, ob ihre Länder, in denen sie verwurzelt sind, durch die Aufklärung hindurchgegangen sind oder nicht direkt mit ihr zu tun hatten. Die aufgeklärten analytischen Fähigkeiten stoßen in der nicht-aufgeklärten tradition auf die Fähigkeit, aus Überzeugung mit einer ungebrochenen, z.T. 1500 jährigen Geschichte wie selbstverständlich umzugehen und in großen Kategorien von Zeit und Dauer zu denken. Durch Cornelius Gulere-Wambi und Pater Ephraim Said Karim stand nicht nur ein protestantisch-orthodoxer Ost-West-Konflikt im Raum, sondern auch der globale Nord-Süd-Konflikt. In ihm stehen osteuropäische Orthodoxe auf Seiten der dominanten Kulturen, selbst wenn ihre Kirchen nie so wie die katholische oder protestantischen durch Mission in den Kolonialismus verwickelt waren, was die Südhalbkugel angeht. Nachdem wir uns in unseren Gemeinden jahrelang für globale Gerechtigkeit, wirtschaftliche, politische und soziale Entwicklung eingesetzt hatten, war es eine Bereicherung zu hören, was Orthodoxe aus den Ländern des Südens darüber denken und dazu tun.

Sozial-emotionales

Die Konsultation in Värksa war eine große Gelegenheit die ökumenischen Treffen in einem osteuropäischen Land und aus orthodoxer Sicht kennenzulernen. Wir waren deutlich Fremde und Beobachter und fühlten vielleicht ähnlich wie orthodoxe OsteuropäerInnen auf westeuropäischen WSCF-Treffen: Der Zyklus orthodoxer Liturgien durch den Tag und durch die Woche, die durch Erfahrung und spirituelles Amt vorgeprägten Gesprächsstrukturen, das Essen und die Atmosphäre im ehemaligen Sanatorium für "verdiente ArbeiterInnen der baltischen Volksrepublik Estland" verbreiteten ein Lebensgefühl, dem wir uns kurz vor Schluß der Tagung für einen Abend lang beim deutsch-protestantischen Small-talk und Witzen entzogen. Doch Diskussionen und Klärungen, wie die Orthodoxen in WSCF, SYNDESMOS und ÖRK inhaltlich auf die Spannungen und Anfragen von Seoul, Canberra und EGGYS reagieren könnten, gab viele gute Gelegenheiten, unsere Hoffnung und unsere unterschiedlichen Positionen auszutauschen. Die 25 Grad Kälte vor der Tür, der Gottesdienstbesuch in Värksa und die estländische Sauna trugen sicherlich auch dazu bei, daß wir uns näher kamen.

Es bleibt zum Schluß nur noch zu Hoffen, daß die dort gemachten Pläne und Beschlüsse nicht alle nur auf dem Papier stehen bleiben und das sie nicht erst von denen gelesen werden, die sich auf die nächste, erwünschte Konsultation dieser Art vorbereiten.

Ecumenism & WSCF

Trying to frame some proposals based on the experience of the Big Event is the purpose of what follows. It is certainly no easy task since proposals must come out of an assessment - and how can a multidimensional and multifaced event as the Big E be easily assessed? Of course the happy, unforgettable miscellany which offered us so much joy and excitement can only be exalted and praised. In this respect hardly any proposals can be made - what more could one ask for? My assessment wants, though, to address things on a rather deeper level, the theological one. And there is where things become hard. Nevertheless, I think that the effort is worthwhile - hence I shall attempt it.

To all who were there the Big Event was not a festival like all others. Something made it different from similar experiences. And this something was unquestionably the fact that many things that were kept hitherto silent were given voice. Many hidden tensions came to the fore. And many so far unexpressed thoughts and feelings were given expression. All revolving around one subject: the place of the Orthodox within the WSCF or the relationship between the two. The subject belongs to a context of a wider issue, that of the sundry relations between the various Christian bodies, i.e. ecumenism. We maintain here that the way

in which the term is understood, what exactly we take it to mean, is of decisive importance about how these relations take place - and that it is hence responsible also for the form that these relations took during the Big Event.

Revealing problems

Of the many significant contributions of the Big Event, one that I deem of particular importance is the fact that it threw into relief the existing problems - and that in many areas, among which, also is the one of ecumenism. In this sense the usefulness of the Big Event consists in the revelatory role that it played.

And revealing the problems is the first step

towards pointing them

out, describing them and

trying to find solutions to them.

In the mentioned area it showed that a great deal of created tensions can be ascribed, to a considerable extent, to the clash between different understandings of the ecumenical activity, i.e. between mutually opposed conceptions of the term "ecumenism".

To use a figurative language, the situation is like the one that is created when sundry players come to take part in a game

under differing terms, but without knowing or realizing it. The tensions that will inevitably be created will then play the role of the revealer of their source, i.e. of the fact that people play under different terms. The obvious solution is of course that before the game starts common, binding terms should be adopted. If that is considered not possible because of the incompatibility of the terms preferred by the different parties, then either some will be excluded from the game - or will declare themselves non-partakers - or the game will be deemed so worthwhile and its regulations will be enlarged so t



This article by Stelios Papalexandropoulos (Greece) was written shortly after the BIG E under the title "Big Event: Assessment and proposals". Although it clearly is a reaction on the BIG E, Stelios reveals some very profound and inspiring thoughts on how to deal with the ecumenical character of WSCF Europe in general.

Assessment & Proposals

hat it can include secondary games or many different roles. In this second case the argument must be made known to all those interested and especially to newcomers right from the outset, so that painful embarrassments or surprises will be avoided on all sides. The particular behavior of each of the parties will then be accepted not through a condescending "respect of a different tradition", but through a clear and honored by all *recognition of the common agreement*.

Unity in Christ

We Orthodox are loving people. If not, we are not true Orthodox. This is not to say that others are not or cannot be loving too, even more than us, but just to restate that we are not loving any less. But at the same time we have a passion for what we believe to be the truth. Our drama consists of the inevitable tension between the two: We shall give everything we have to someone; and at the same time painfully enough, we shall not share the same eucharistic table with that someone, if he or she happens to belong to a different truth. Although there are cases in which, in order to avoid hurting

others, at a cost unknown to them also that happened, broadly speaking the situation is like that. Since the day we freely decided not to "belong to ourselves" (A Kor. 19) it is impossible to do for us otherwise. The disengagement of faith and Eucharist in which that "otherwise" consists is for us, even logically, hard to understand and so is its practical corollary, i.e. the popularity that our Eucharist seems to enjoy, on the one hand, and the unpopularity (or even worse) that our Orthodoxy seems to enjoy, on the other during ecumenical events. To come back to the issue at stake, in view of the above mentioned attitude of ours,

it is obvious that the Orthodox cannot take part in the ecumenical enterprise save only on the basis of one sense of the term ecumenism: that of the dialogue that could -

and not necessarily would (or even worse) would be made to -

lead us to the *unity in Christ*. I emphasize this in order to show clearly also the point that the Orthodox do not see as the sought after and a Christian unity, i.e. just any unity of the Christians. Even less do they consider as this and "unity" per se - a case which they see as the outcome of the replacement of Christ with the idea of the "One" and hence as another religion. But they see a *unity in Christ*, i.e. a resumption of all Christians back into the true Christ - who is "one" because there cannot be many true Christs.

Theses, then, are the Orthodox terms of taking part in the game, open, of course to a "yes" or a "no". It is only natural to us to think that the "yes" to our participation - as long as it is said to us - equals a "yes" to these terms of ours. And it is all the same natural to be surprised when, that recognition being thought as granted, we meet at ecumenical gatherings with brothers and sisters who are at a loss how to "justify" our attitude towards intercommunion, or who are completely unaware of it. Evidently we cannot and even less want to impose this understanding of ecumenism on our partners. For a good many years,

at least the concept of ecumenism as "ecumenical dialogue" was shared by almost all, but this has been a matter of choice

New concepts

Yet, as it was very clearly shown in the Big Event, paralleling almost all other ecumenical environments, the choice of another concept of the same term has been adopted by the WSCF too. When exactly this transition was made is not important. It has been there long enough to make not only the "dialogue" but also the other possible understandings of ecumenism disappear, to the extent to which the very talk about many possible understandings of the term must sound strange to many. But as the Orthodox have not made any transition and still stick to the only concept that can be implemented by them, a clash is unavoidable. The "new" prevailing concept of ecumenism can be defined as follows: Ecumenism is that activity within the context of which the unity of the Christians, irrespective of their differences, is already recognized and materialized. Or, even more exactly:

ecumenism is the very act of the unity of the Christians, irrespective of their differences, as it is practiced in our time.

It exists everywhere this activity takes place and its extent coinci-

des with the amount of practice of it.

Ecumenism, in this sense, is practiced regardless of the existence of unity in faith. It gives the impression that it does not want to be the outcome of a seeking of unity in faith, as it would come about through a theological dialogue. Save of certain areas covered by official dialogues, theology being almost put aside, the unity is practiced as a just accomplished fact. It is not discussed, it is just being done. This ex operato practice, which resembles very much the Gordian knot solution, through its very disregards towards the reality of the differences, gives a very strong impression that it is being done for the sake of unity itself. Not unity in faith, not unity in Christ, but simply unity. That this and not the restoration of the common faith is the aim is seen more clearly through the fact that during a more recent phase, ecumenism is moving along two circles, one narrower (which concerns the churches) and one wider (which concerns the religions), aiming thus at larger, all-comprehensive, religious unity. In this sense the above framed definition of ecumenism can be enlarged as follows: ecumenism is the act of the unity of churches and religions, as it is practiced in our time, in a Christian context. Obviously this practice, especially the one of the "wider circle" raises many questions, as it is clearly shown by evidences (e.g. services made up of multi-religious elements, through what could be called an agglutinative technique, or the so called "spirituality", which replaces Christ with a "broader" spiritual "dimension") of a desire for a supersedence of Christianity to a more "comprehensive" religion. But asides from that, even within the "narrow circle", it is to be questioned whether what we achieve is the sought after unity and not just a coexistence, a sort of simple juxtaposition: the one of the colors of the rainbow, that we are then called upon to celebrate.

Ecumenism in WSCF

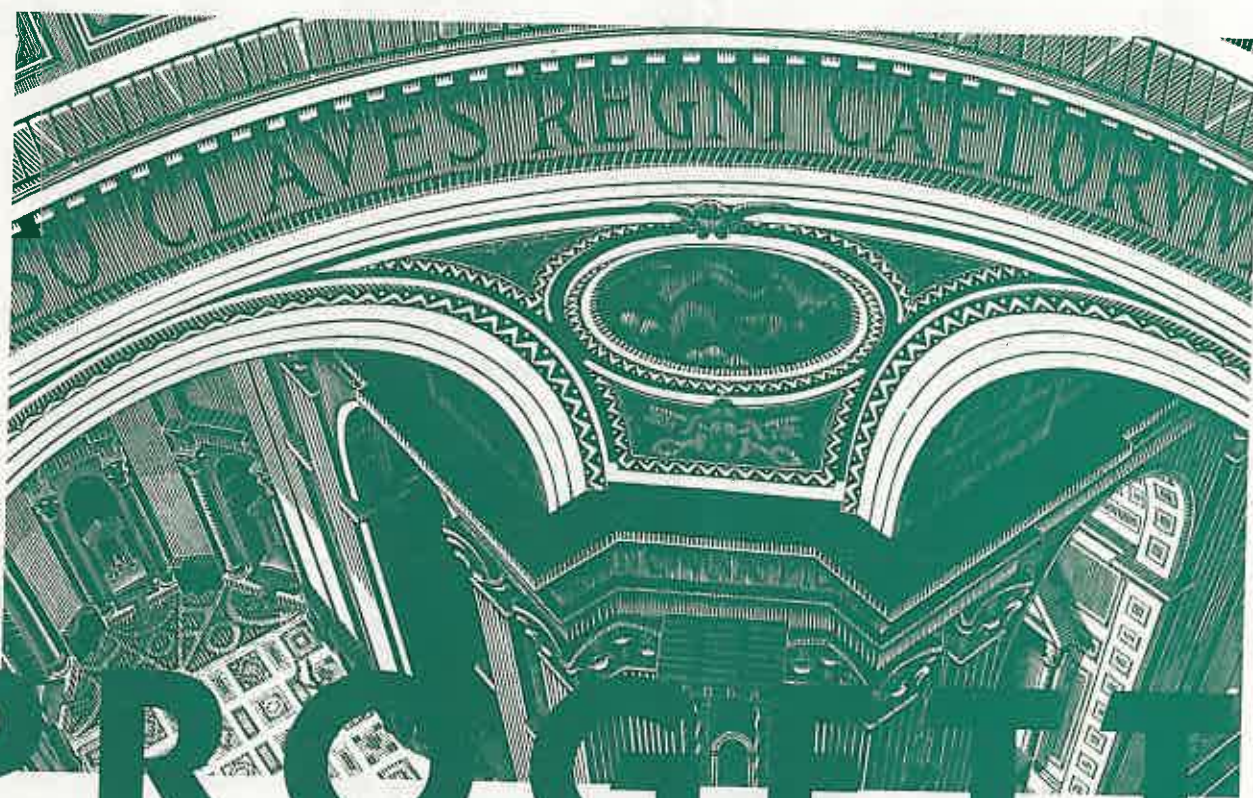
The discrepancy between the two concepts of ecumenism is of cardinal significance also for WSCF, since it constitutes the basic cause for a large amount of the well known symptomatology. It constitutes a breach at the very foundations of the organization, which is of decisive importance for numerous things in it. Based on these remarks, it is evident which proposal can be framed:

It is imperative that a redefinition of ecumenism be made within the context of WSCF.

So that (at best) a common view about it is adopted by all, or (at worst) the varied views upheld by different members are recognized and made known to all. Based on the "revelation" that took place during the Big Event many other proposals can also be framed. Due to the lack of space I shall limit myself only to one more. The fact that an Orthodox forum was at a certain moment necessary, (a forum during which the Orthodox undertook to explain some points related to their faith) showed very clearly that there is a deep ignorance among us about who we are - not only, of course, as Orthodox; but also as Lutherans etc. Especially we Orthodox feel that we have not succeeded in making clear who we are. For so many people we sense that we are still an opaque wall, that they are at a loss to understand and come to terms with. This is owing to our own shortcomings but, I believe, also to the fact that while we discuss a host of updated and current subjects, in the lack of basic knowledge that I described gapes a dangerous vacuum. Filling that vacuum very clearly forms part of the role that ecumenism, the way the Orthodox understand it, has to play.

A few things you always wanted to know about Albania...
(but never dared to ask ?)

Albania seems to be the most unknown country in Europe. A country with a population of three and a half million and unemployment rate of 50%. The Italian SCM (FGEI) has been in touch with Albanian student groups for some time, Daniela Rapisarda from FGEI writes about their impressions and experiences.



PROGETTO ALBANIA

The Tenth FGEI Congress in April 1991 charged the National Committee to establish contacts with a country of strong emigration towards Italy. Albania was chosen for the following reasons: FGEI group had been involved in spring 1991 in assisting some of the twenty thousand people escaping from Albania, historical and political links between Italy and Albania and the geographical nearness and the opportunities of cooperation with other organizations in Italy.

Progetto Albania

The Albania Project (progetto Albania) started from the conviction that

if you want to help the foreigner who lives in your country, you better try to understand the reason of his/her escape, know the political, social and economical conditions of his/her country and understand his/her culture.

Steps of this solidarity and exchange project have consisted in : three meetings in Italy to formulate and the general lines of work to evaluate the work already done, two visits of an Italian delegation to Albania (September 1992 and October 1993) and one visit of

PROGETTO ALBANIA

an Albanian delegation to Italy (February 1993). One of the aims of our second visit to Albania was to meet a group of young people from the Orthodox Church in Tirane. We and our Albanian friends met for three days exchanging information from historical, political and economical perspectives. We spoke about our being protestant in a strong Catholic country, about FGEI and her work and discussed the way to carry on relations between their new born movements and FGEI. Possible ways of cooperation are exchanging magazines and other publications, information about experiences in the respective countries, participation to enterprises in the respective countries, our sending furniture and materials to furnish an office according to their request.

Mission

Another aim of FGEI going to Albania was to visit the Baptist Mission that is active in Tirane since summer 1992. About fifteen people from Great Britain, the USA and Italy are working on medical, agricultural and schooling projects and of course carrying on evangelisation and pastoral ministry. This particular activity is carried on by an Italian minister, Rev. Saverio Guarna.

The aim of the mission is to work on two levels: evangelisation and rebuilding of the country. Both aspects cannot be separated.

We discussed about FGEI's possible cooperation with the work of the Mission. FGEI likes to participate in a workcamp that will be held in Tirane from the 26 of June to the 10th of July 1994. This working camp has been organized by the European Baptist Federation Youth Committee. Thanks to the Baptist Mission we had contacts with a high school in Tirane with the purpose to establish a twinship between that school and an Italian one. We pledged to send schooling material that they badly need.

During the week we spend in Tirane we were hosted by our Albanian Orthodox friends. Living in their houses has given us the opportunity to understand and

learn more about life in Albania. We also had the opportunity to share some aspects of the life of our friends. I cannot avoid mentioning the embarrassment we felt because of our coming from a richer country. But our initial embarrassment and perplexities on the sense of our visit to Albania were somehow overcome thanks to the hospitality, readiness and friendship we experienced there. Our deep feeling was that our hosting friends were ready to offer above their economical possibilities. We received above our expectations, this has been the answer to our going there, to our giving them, to our projects to build links between equals without any shade of assistencialism.

DEUTSCHE ZUSAMMENFASSUNG:

Aufgrund eines Beschuß des 10. Kongresses, der im April 1991 stattfand, hat der italienische Verband FGEI Kontakte nach Albanien aufgebaut. Das Albanien-Projekt geht davon aus, daß es wichtig ist, die Situation im Lande zu kennen, um zu verstehen, warum Menschen aus Albanien fliehen. Im Rahmen des Albanien-Projekts besuchten zwei italienische Delegationen Albanien (September 1992 & Oktober 1993), im Februar 1993 besuchte eine albanische Gruppe Italien. Während der Reise der zweiten Gruppe nach Albanien wurden Kontakte mit einer orthodoxen Jugendgruppe in Tirana aufgebaut und eine vielfältige Kooperation vereinbart (z.B. durch Austausch von Publikationen und Informationen oder die Mithilfe bei der Möblierung eines Büros). Gleichzeitig kam es zu engen Kontakten mit der Baptisten-Mission, die seit 1992 in Tirana and der Evangelisation und dem Wiederaufbau des Landes arbeitet. Ein wichtiger Aspekt des Besuchs in Albanien waren die persönlichen Kontakte zu den GastgeberInnen, die durch ihre große Gastfreundschaft beeindruckten.



- In reaction to the article "Impressions from Eastern Europe" (by Albrecht Kasper and Torsten Moritz) in MOZAIK 2/93 we received a letter from Mr.Okachi, Prague on behalf of the Fellowship of International Christian Students (FICS). The most essential parts of it:

Letter to the editor

"The Fellowship of International Christian Students (FICS) is an inter-denominational, intercontinental fellowship which was formed by students (foreign) in the former Czechoslovakia more than four years ago - with a goal of bringing students together to fellowship, to learn and get prepared for the task of evangelism to the various countries from where they come.

Among the various activities we carry out are organizing conferences at least once a year. We do this in co-operation with local churches. The first conference we had was in Kosice, 1990 followed by the Bratislava one in 1991, the third one was in Prague, 1993 and then Pelrkimov, 1993.

We invited different speakers for Pelrkimov Conference and among them were: the General Secretary of the Alliance of Reformed Churches, the local pastors from the Czech and Slovak Republic, the General Secretary of the Ecumenical Council of the Czech Republic, the General Secretary of the Bible Society in Czech Republic and some pastors from the U.S.A. who are well known to us.

We would like to be clear in our reaction to Mr.Kasper's article that appears in the two ecumenical periodics, the MOZAIK, WSCF Europe and Movement, British SCM magazine. In the first place, the Pelrkimov conference was not organized by the African Students Christian Movement in Europe. It was a FICS conference organized by FICS itself. Secondly the US-pastors spoke on topics which were given to them by FICS organizing team just as it was with other speakers from elsewhere. Thirdly, we did not address political issues in a way the so called "ecumenical world" expect because we are not politically oriented organization or movement but we are just a fellowship. The aspects of health, wealth and effectiveness were addressed because we know that such issues are not being addressed in other ecumenical gathering especially movements.

Mr.Kasper and his friend from the WSCF office must have been misinformed by whoever invited them to the conference (for he mentions that they followed an invitation from the ASM in Europe to their Easter conference) while FICS send an invitation to the WSCF Europe office in Amsterdam of which there is no reference at all. We no wonder why their expectations were different if that was the case. We also get impression that our understanding of "ecumenism" may not be the same. (...) As FICS we don't have to do what others do though we are willing to accept others the way we are. We are not converting our 'Lutheran' members to 'Pentacostalists' and vis-a-vis but we are trying to go the direction we feel the uniting spirit in Christ leads us."

• ANSWER TO THE LETTER:

As one of the authors of the article mentioned and the new editor of MOZAIK I'd like to thank Mr.Okachi for his letter. I have to admit that it still is some kind of mystery to my friend Albrecht Kasper and me how we came to take part in the FICS conference. (Following the paths of the Lord is sometimes quite mysterious...). Nevertheless our strong criticism of the things we saw and

heard on the FICS conference remains. In addition to Mr.Okachis letter I have mention that neither Albrecht Kasper nor me are "from the WSCF-office" - we both do not work in the office, but work for WSCF as volunteers.

Torsten Moritz, Berlin

THE MOST EXCITING COMMITTEE IN THE WORLD *the ne*

Marian Stuiver, Womens Coordinator, The Netherlands

Thinking thoroughly about introducing myself, I have to start with my name: Marians, not by birth, but by birth of the new ERC, to make the confusion about the two Dutch with the glasses a little less. I come from the Netherlands, where I did my confirmation two years ago at the SCM of my lovely students town Wageningen. In this period I decided to commit myself to the Christian Church, although I had (and have) my changes in the process of belief in God and position in the Church. My involvement in WSCF and the Women's Network started at the ERA in Hirschluch. There I was encouraged to discover my own "womanist" ideas and mirror them with the experiences of others. Movement is important to me: trying to break boundaries of misunderstanding between people from different countries and denominations, being thankful but not too easily satisfied with answers, formulating questions in prayer and communication with others. The ERC is a trustful community, to take challenges, to discover and move on towards the world of people living in peace with their God, with them-

selves and their surroundings. Something more about myself: I don't have hobbies. (I'm allergic to this word) But I love: oral and written poetry melting, greek sunshine Dutch rain when I have a day-off the diversity of the daughters of Eve, in statues, paintings and pictures. I study sociology and women's studies and consider the ERC as a religious, political, nonscientific internship. One of my latest interests is travelling, I have to, I guess? But I am quite Dutch in this: Sometimes homesick to my own private places, music and language, but when I come home I am restless to discover the Unknown again. The plans for the Women's Network, yes I have them and am working on it, with your help, you can read them somewhere in this Mozaik....

Evelyne Baillergeau, Regional Balance, France

I am Evelyne and I am 23. I have spent most of my life in France and some long stays in the rainy Netherlands. I study urban sciences and history at the university of

Lyon, the city where I am living most of the time. I am especially interested in revitalisation of old districts in post industrial big cities. The bridge between this and my involvement in WSCF work as a regional balance may be difficult to see but I think the key word is pretty easy to find out: Solidarity. I like to see a city as a single body every urban citizen is a part of. When

you take a deep look at current urban problems, you will agree that most of them will not be definitely solved before every part of the body takes a seat around the same table. Somebody said: the City mirrors the society it has been shaped by. I do not think somebody was totally wrong. And it is quite a challenge

nowadays when solidarity things seem to be a bit old fashioned. So as to be able to put one's hands together to be able to meet is tremendous and this opportunity can occur via organizations like WSCF. And both of the projects I am especially involved in WSCF at the moment are running quite well in that picture: the Southern Project and the African and European Summer Session Project. One of the main challenges of both of these projects is to overcome the easily shaped concept of solidarity where one expects the others soli-

darity. I think this concept is closer to a

Marjan Hanrath, Publications Coordinator, The Netherlands

The third girl with glasses and connections to the Netherlands. Born and raised in this country and presently studying in Amsterdam, as a last year student in Law and Criminology. With hobbies, of which some are reading,

group for publications was formed, presently existing of five people from East, West and South, who are working enthusiastically on the publication and communication aspects of the work of WSCF-Europe. This work consists of making Mozaiks, Newsletters, brochures, preparing a conference, etcetera. All of this with help of many people in (almost) all movements. The working group likes to

WERK!

A lot of new faces appeared at the ERA in Lund. Some of them were elected to be the new European Regional Committee. Mozaik likes to introduce these people and asked them to write something about themselves and their plans for their work with WSCF. Here is what the first of them like to tell you:

focus on the importance of communication within WSCF. In WSCF-Europe students from many dif-

ferent denominations and cultural backgrounds gather to discuss their faith and social engagement.



kind of charity's concept as far as it implies a hierarchy between those who have something to give and to receive. And we will have to keep that in mind when the Southern Project will be gathered in Sicily in August 1994 and when the first African and European Summer Session will take place in Bievres in July 1995. Another challenge for WSCF work is that in plenty of peoples minds among solidarity and charity the christian value is the second one.

rock climbing, having meetings and music. The pragmatic one, therefore elected as publications coordinator in this ERC in Lund. Originally coming from the

Double Reformed Church, this student got involved in the Dutch SCM and from here grew interested in the work of students in the WSCF. At the ERA in Lund a working

Good communication is important to avoid unnecessary clashes and misunderstandings. Publication is one of the means of communication and can be of vital importance to learn and listen to others.

As women's coordinator it is important to analyze what topics are considered important in WSCF. Of course I have my personal opinion but it should be on the background as much as possible. Therefore it is important to concentrate on experiences of different women. Experience is the basis of how we see the world. Theory becomes reality by experiencing it. Putting stories together breaks boundaries of misunderstanding between women and will become a startingpoint for searching. Searching for critiques on our lives, on our position as women. Searching for solutions, learning that problems of individuals, are not problems of one person only. To become sensitive towards each other, to learn listening and putting what we heard from each other into strategies of change. Change is a process, that starts with becoming aware of what has to be changed, consciousness about the existing order. Preserving the existing order is mostly in advantage of those in power.

WSCF-Europe Womens Coordinator Marian Stuiver
introduces the European womens network as a place for women to exchange ideas and find responses to issues that are of concern to young Christian women. The concept of gender is one way to understand the position of men and women in society...

But consciousness raising is not a one-way ticket of "You know" and "I become aware". Consciousness can be achieved in dialogue, where two people are honest about their opinions and feel the need to change, but don't regard change as only limited to changing the other.

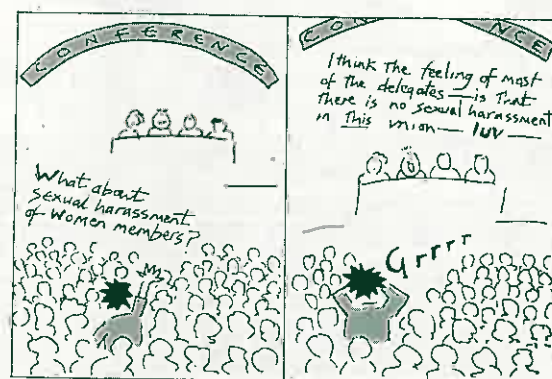
To be sensitive to the different backgrounds within WSCF, is an important consequence.

Sensitivity means in this case: to be open to the participation of women raised in different traditions, concerning women's position in church, family, university and labor. The last two years the participation of women in the Network was dominated by the north west-European women, in the amount of members but also in approach and decision-making. It is time to be open to insights and approaches from the south and east of Europe.

Not only regional balance is important, also the denomination-balance has to be focussed on. Within the orthodox church the discussion about women's position hasn't got a long tradition yet, but participation of orthodox women in the Network for the last two years, showed that women in the orthodox church are interested in women's issues. They brought up new insights: new issues and approaches to discuss. It is important not to let the western-European concept of feminism rule the work and words of the Women's network.

Women's issues in the Netherlands

People ask me for examples of women's oppression in the Netherlands. The examples I give are no 'facts', but my experiences and opinion. I can give examples of my own, women around me, confronted with pornography and sexual violence, with discrimination in jobs. Women in the Netherlands are confronted with the stereotype 'ideal woman' in the media, in literature, in the Church: serving, passive, sensitive and beautiful. Black women carry the burden of sexism and racism although Holland is famous for its 'tolerance'. Within the Church there are still people who believe in the natural determination of women to be mother, childcarer, without looking at the other qualities women have. In Church sermons there is of only space for a male God and a male priest. Within the Church there is the Hierarchy of God: priests- laymen. Clergy above laymen, young above old, men above women. In these ways the Church maintains oppressive ideologies and structures. The established academic interests have been determi-



ned by the male sex and are internalized in the academia. Academic interest in maintaining existing relationships causes research into women's issues frequently to be rejected as unscientific ideology. But academics should always have an introspective look at their principles themselves. Principles can be prejudices, which you have to make explicit, in order to prevent them for influencing your look on society. People often say that it is impossible to talk about the position of women from other cultures, classes and countries because it is culture bounded, and there is no universal oppression of women. Of course can every woman mostly speak for herself and her own background. But all my Dutch examples are not so exclusively Dutch. To make a comparison: in South Asia there are a lot of women's groups who fight against the dowry system, violence, discriminatory laws, negative portrayal in the media, rape and unequal wage. And then, what is culture? Is there a culture who is not influenced by other cultures?

And a culture can never be an excuse for inequality between its people.

What is Gender?

The women's network is a place for women from WSCF Europe to hear each others ideas and response to women's issues as Christian women. There will be different opinions on visions on God and Church and a

lot of different approaches to understand women's issues.
The concept of GENDER is one way to understand the position of men and women in a certain society. Gender is the social sex, that means that the concepts 'woman' and 'man' are not naturally determined but socially constructed. Peoples world view influences their idea of what a man or a woman is, or ought to be. Peoples' views of how the world is organized or should be organized is a result of their life-experience and knowledge and makes the norms and values of people. It also influences their behavior towards others, although behavior isn't always rational and conscious. Gender is important to understand the differences between people. Gender is a concept that includes the different worlds people live in. Problems of women and men are different in different contexts of social life; it differs in every country and culture but also in different fields like work, relationships, university and church. In European context it is difficult to generalize but in my view there are power differences visible which you can divide in 3 structures;

meet experience & change

- 1 Gendersymbolism; is about cultural metaphors which have to do with images of femininity and masculinity, these are often contradicting, Fe natural versus ruling nature, sensitive versus rational, weak versus strong etc.
- 2 Genderstructure; looks at division of tasks and responsibilities on the basis of gender, Fe discrimination in job opportunities and decisionmaking.
- 3 Gender identity concerns the individual identity of women and men.

Role of the Church in Change

The church can have a liberating role for women in society.

Especially in the Decade of Churches in solidarity with women a lot of efforts have been made to change inequality into equality. What the Church and WSCF can do is:

- enabling all people to participate in decisionmaking and community building
- recognition of the specific needs of women
- creating positive gender ideas of women, with respect and dignity as a consequence
- independence; working together and organization of women to make them able to arrange their own affairs
- acknowledging the autonomy of women's own sexuality, fertility and reproduction.

The Women's Network exists to raise a gender dialogue between men and women, to develop insights in power relations, give tools to women to be in solidarity with women from their own background and provide a place for women to meet and share their life experience and knowledge from a diversity of religions, nations and educationfields. The Network will; organize a Conference on Gender issues and Gender dialogue, "Men and Women, created in God's image"; have a Networkmeeting; take care of the publication of the Mozaik on Women's issues.

DEUTSCHE ZUSAMMENFASSUNG:

In der Vorstellung ihrer Ideen hinsichtlich ihrer Arbeit als Frauen-Koordinatorin des WSCF Europa betont Marian Stuiver, daß Grundlage ihrer Arbeit zu allererst das Kennenlernen und der Erfahrungsaustausch von Frauen ist. Dabei ist gerade angesichts der unterschiedlichen Voraussetzungen und Herangehensweise von Frauen aus den verschiedenen Regionen und Konfessionen eine große Sensibilität und Wille zum Dialog nötig.

Am Beispiel der Niederlande zeigt sie die Existenz von sexueller Gewalt und Frauendiskriminierung (z.B. durch Pornographie oder gesellschaftliche Geschlechterstereotypen) klar. Diese Diskriminierung von Frauen zeigt sich auch gerade in männlich geprägten Institutionen wie Kirche oder Hochschule.

Die theoretische Grundlage der WSCF Frauenarbeit wird durch den Begriff des sozialen Geschlechts umrissen, der darauf hinweist, daß Männer und Frauen-Identitäten nicht naturgegeben, sondern sozial konstruiert sind. Diese Einsicht ist wesentlich, um Unterschiede zwischen Männern und Frauen begreifen zu können. Diese Unterschiede zeigen sich besonders hinsichtlich Fragen der gesellschaftlichen Aufgabenteilung und Chancen, Fragen der Geschlechteridentität sowie im kulturelle Konzept von Männlichkeit und Weiblichkeit.

Hinsichtlich der Geschlechterfrage kann die Kirche eine recht wichtige positive Rolle spielen, indem sie

- Frauen an Entscheidungen beteiligt
- auf die speziellen Bedürfnisse von Frauen eingeht,
- ein positives Frauenbild entwickelt
- die organisatorische Unabhängigkeit und persönliche Autonomie von Frauen unterstützt

Das Frauennetzwerk existiert daher um eine Geschlechterdialog zu initiieren, eine Solidaritätsarbeit zwischen Frauen zu ermöglichen und Frauen aus verschiedenen Nationen, Religionen und Bildungswegen einen Treffpunkt und Ort zum Austausch zu bieten. Folgerichtig wird das Frauennetzwerk eine Konferenz zur Geschlechterthematik organisieren, eine Netzwerktreffen veranstalten und sich um die Öffentlichkeitsarbeit zu Frauenthemen kümmern.

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

Amsterdam - Location of WSCF-Europe office

Big E - WSCF-Europe festival/conference, Birmingham, August 1989

Big E 93 - WSCF-Europe festival/conference, Woudschoten, August 1993

Bialystok - Location of EEP office in Poland

CEC - Conference of European Churches

EELLTP - WSCF Eastern European Language and Leadership Training Project

EEP - WSCF-Europe Eastern Europe Project, based in Bialystok

EFECW - Ecumenical Forum of European Christian Women

ERA - European Region Assembly of WSCF, large meeting every two years to decide on future plans, election ERC. etcetera

ERC - European Regional Committee of WSCF, made up of 12 representatives from national movements, each with different functions; executive body of WSCF-Europe

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

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

EYC - European Youth Centre, Strassbourg, where many WSCF conferences are held.

EYCE - Ecumenical Youth Council in Europe

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

Lund - location of ERA december 1993

SCM - Student Christian Movement

SYNDESMOS - World Fellowship of Orthodox Youth

WCC - World Council of Churches

WSCF - World Student Christian Federation

WSCF-Europe - Europe region of WSCF

READ MOZAIK FOR FREE

FIND OUT WHAT IS GOING ON IN
WSCF-EUROPE AND
SCMS ACROSS THE REGION
BE ECUMENICAL
BE INFORMED

FILL IN AND SEND THE FORM BELOW

Surname/Nom/Name:

First name/Prenom/Vorname:

Address/Adresse:

Country/Pays/Land:

To:

WSCF-Europe
Prins Hendriklaan 37
1075 BA Amsterdam
The Netherlands

CONTACT ADDRESSES

Austria
ESG in Österreich
Schwarzpanierstrasse
13
Postfach 15
1096 Wien IX
tel 43-222-427252

ESG
Kaiser-Josef Platz 9
8010 Graz
tel 43-316-811025

Belarus
IAHS/SCM
Rumyantsev Street 12
220034 Minsk
tel/fax 0172-333-746

Bulgaria
Milla Ignatova
Pozitano 8
1000 Sofia
tel 359-2-814796
fax 359-2-814796

Czech Republic
Alzbeta Mrazova
V. Jircharich 13 (HBS)
11000 Praha 1
tel 2-24910775
fax 42-805-20044/Peter
Harsary

Denmark
Kirketjenesten i
Danmark
Kloervermarksvej 4
8200 Århus N
tel 45-86-162655

Estonia
Eesti Kristlike
Üliopilaste Ühendus
c/o Priit Maamets
Uus tn. 513
Lünerja
2420 Tartu Maakond

**The Gen. Sec. of the
Consistory of The ELC**
Mr. T. Padam
Raamatukogu 8
200106 Tallin

**Movimento Estudiantil
Cristiano de Finlandia**
Siltasaarekatu 11 c 47
00530 Helsinki
tel 358-0-719286
fax 358-0-761734
OOSF r.y.
c/o Mirja Vanska
Sepankaty 46 a A8
SF 80 100 Joensuu
tel 73-123929 (?)

France
AEPP
46, Rue de Vaugirard
75006 Paris
tel 33-1-
43543149/43259875
fax 33-1-46342709

FFACE
26 Bis, Rue de
Vauboyen
91570 Bievres
tel 33-1-60192136
fax 33-1-60193230

Germany
ESG in der BRD
Tunisstrasse 3
50667 Köln
tel 49-221-2577455
fax 49-221-256674

ESG (Ost)
Immanuelkirchstrasse
1a
10405 Berlin
tel 49-30-4272642

Great Britain
SCM
186 St. Paul's Road
Balsall Heath
B12 8 LZ Birmingham
tel 44-21-440-5554
fax 44-21-446-4060

Greece
EXON
c/o Panagiotis Zarifis
56 Thrakisstr
Ano Ilioupolis 16341
Athens
tel 30-1-360082

EKIX
c/o Roe Frontzou
T. Pertsemli 11-13
16231 Athens
tel 30-1-7656899

SSCA
3 Souliou Street
Athens 142
tel 30-1-621278
Hungary
Lutheran Youth
Association
Agnes Pangyanszky
Nagy Lajos Kir. u. 37/A
1148 Budapest
tel 36-1-1130886

Reformed Youth
Mihaly Kovacs
Limanova tér 9-11
1149 Hungary
tel 36-251-3447

Italy
FGEI
c/o Renato del Priore
Via Muggio 23A
22100 Como
tel 39-31-525346

Netherlands
LOS
Prins Hendriklaan 37
1075 BA Amsterdam
tel 31-20-6627956
fax 31-20-6755736

Norway
NKS
Universitetsgatan 20
0162 Oslo 1

tel 47-22-420635
fax 47-22-337186

Poland
The Fellowship of
Orthodox Youth
Ul. Liniarskiego 2
15420 Bialystok
tel 48-85-26528
fax 48-85-26528

Lutheran Students
Ul. Willowa 1
00790 Warszawa
tel 4822-499679
fax 4822-497343

Portugal
MAC
c/o Pta Das Camélias,
Lte C7 2 Esq
2870 Montijo

Rumania
ASCOR
B-dul George Cosbuc nr
1
Bl. P5B, Unirii, Sc. 1, Et. 5,
Ap. 13

70 061 Bucuresti
tel 40-1-6155450
fax 40-1-3120873

ASCOR-lasi
Mitropolia Moldovei si
Bucovimei
Bd. Stefan cel Mare 16
6600 Iasi
fax 40-32-112656

Russia
His Eminence Kyrill
Head Department
External Church
Relation
Danilowski Val 22
11 3191 Moskwa
fax 7-095-2302619

**Union of Evangelical
Christian-Baptists**
Alexander Kozenko
P.O. Box 520
101000 Moscow
fax 7-95-2273990

Serbia
His Holiness Serbian
Patriarch Paul Serbian
Orthodox Patriarchate
P.O. Box 182
11001 Belgrade
tel 33-11-635699
fax 38-11-638875

**Dekanat Bogolsovnog
Fakultetos**
Prof. Dribislav Simic
7 July Street no 2
11000 Belgrade
tel 38-11-630268

Slovak Republic
CSCHS (Council of
Slovak Christian
Students and Youth)
Marian Mesko
Terchovska 137, Zalesie

90028 Ivanka pri Dunoji
tel. 42-7-946233
fax. 42-7-946166

Spain
Iglesia Evangelica
Ester Rubio Vinacua
Marques de Ahumada
26 40B
50006 Zaragoza
tel 34-273116

Sweden
Kristna Studentrorelsen
Kungsgatan 30
753 21 Uppsala
tel 46-18-100826
fax 46-18-100892

Switzerland
Mouvement des
Etudiants Chrétiens
c/o Kurt Straub
Hochschulgemeinde
Auf der Mauer 6
8001 Zurich
tel 41-1-2514410

WSCF
WSCF-Europe office
Prins Hendriklaan 37
1075 BA Amsterdam
tel 31-20-6754921
fax 31-20-6755736

Eastern Europe Project
ul. Abtoniuk Fabryczny
13
15 762 Bialystok
Poland
tel 48-85512514
fax 48-85512514

Working Groups

**Programmatic Working
Group**
Sören Asmus
Rosa Luxemburg WG
Hohe Leuchte 18-22
35037 Marburg
Germany
tel 49-6421-367-19

Womens Network
Marian Stuiver
Droevendaalsesteeg 71
6708 PN Wageningen
The Netherlands
tel 31-8370-18041

**Publications Working
Group**
Marjan Hanrath
1st Atjehstraat 36-1
1094 KN Amsterdam
The Netherlands
tel 31-20-64756321
fax 31-20-6755736

**Solidarity Working
Group**
Donatella Rostagno
Luzzatti 3
20133 Milano
Italy
tel 39-2-2666-070

WSCF-Europe

August 1994

01-07	Nordic Summer Meeting 'Homo Ludens'	Oslo
08-14	WSCF Southern Summer Festival	Sicily
19-26	Assembly of Womens Forum	Hungary
19-26	WSCF Womens Working group meeting	Hungary

September 1994

04-12	Trainingcourse European Youth Centre	Strassbourg
19-24	German General Assembly	Rotenburg
18-24	WSCF conference on Communication	Paris
18-26	WSCF Publications Working Group meeting	Paris
23-02	Trainingcourse European Youth Centre	Strassbourg

October 1994

05-12	WSCF European Regional Committee meeting	Hungary
13-19	CEC/WCC conference on Diakonia in Europe	Bratislava

November 1994

20-27	WSCF conference on Xenophobia WSCF Programmatic Working Group meeting	Austria
-------	--	---------

December 1994

28-01	WSCF-USA 'Celebrate' Gathering	USA
-------	--------------------------------	-----

January 1995

	Staff and Board meeting. Responsible resource management.	Netherlands
--	--	-------------

February 1995

	WSCF conference on Gender	Strassbourg
--	---------------------------	-------------

March 1995

	WSCF conference on Identity and Ecumenism	
15-22	WSCF European Regional Committee meeting	

June 1995

21-28	WSCF European Regional Committee meeting	
-------	--	--

July 1995

	African European Summer	France
	WSCF European Regional Assembly	
	Interorganisational conference on Identity	Strassbourg

September 1995

	WSCF General Assembly, Community of Memory & Hope	Ivory Coast
--	--	-------------