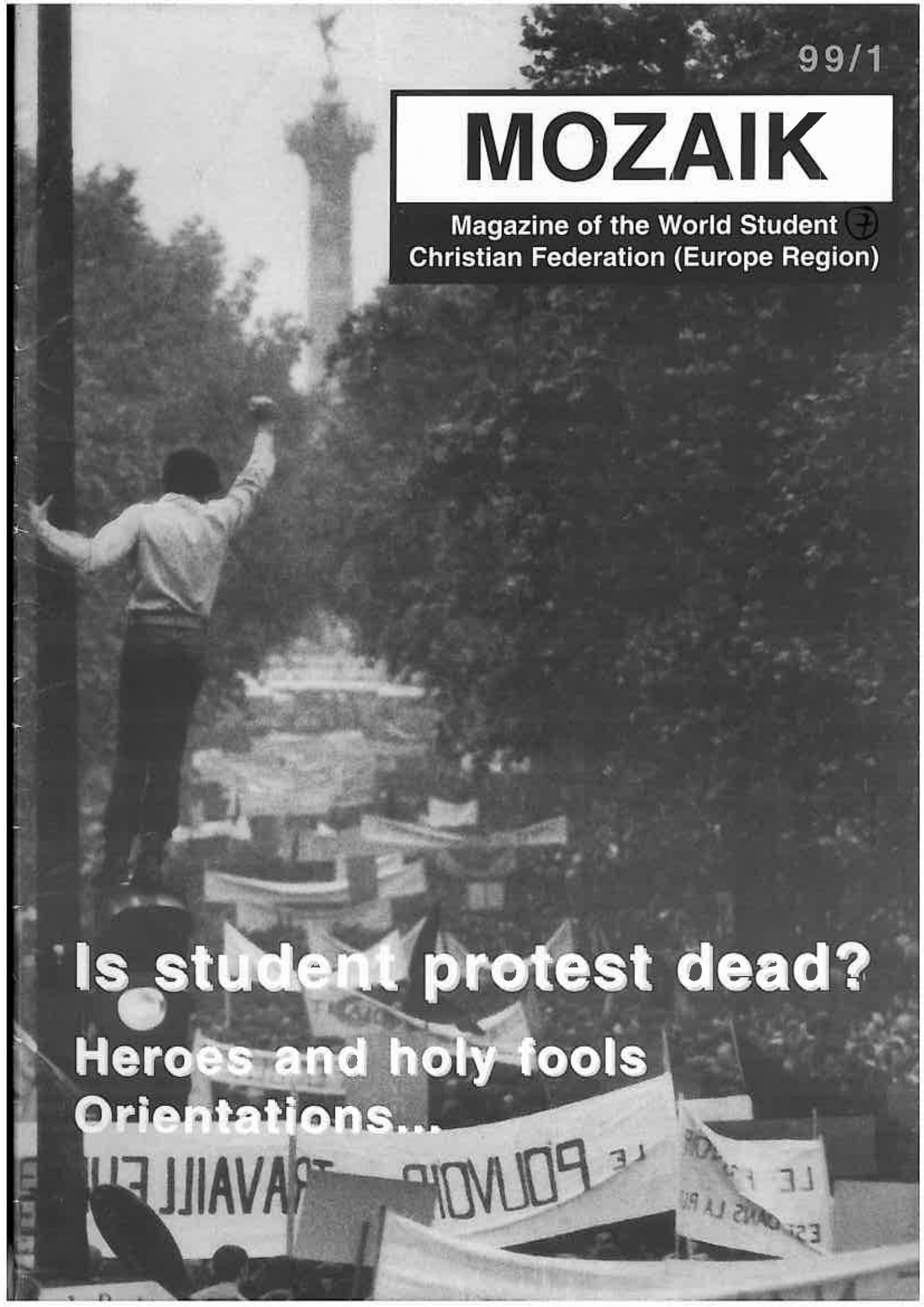


99/1

MOZAIK

Magazine of the World Student ⑦
Christian Federation (Europe Region)



Is student protest dead?
Heroes and holy fools
Orientations...

editorial

This summer just past I was in India. It was a source of perpetual amusement to see signs in Indian English with its improvised grammar and spelling. My favourite signs were for the "Hairdressing Saloon" (quick draw on the scissors!) and the "Women's Pride Sliming Centre" (a health club where they rub slime on each other presumably). I met very few Indians who were fluent in English but a

great number who had some phrases in a handful of languages. It is snide to laugh at this have-a-go attitude, especially if, like me, you can speak just the one language. And even then not so well: people are struggling with my diction and dialect.

After being there a couple of weeks one has read so many eccentric signs and menus that one begins to forget the difference between good spelling and bad; the niceties of grammar go out the window; a bizarre repertoire of gestures and sounds emerges. You can be self-righteous and let it irritate you or tolerate it and learn to appreciate the creativity of Indian English. It is a unique idiom, as inventive if not as influential as American English, perhaps the most famous example is "eve-teasing" for sexual harassment.

Attending WSCF events I find myself using words like "nice" – a word I would rarely use in Britain, but is a useful catch-all; academic words, Latin in origin and which don't actually exist in English, are essential; as are well-chosen sound-effects. When I started editing Mozaik I would spend hours forcing text into the conventions of English English. Then I realised it was more authentic and expressive when it was Romanian, Italian and Czech English. You have to discard some of the linguistic rules, because it is impractical to follow them rigidly. Mozaik is a pan-European magazine written by students with an earnest desire to communicate with each other: it feels like a new kind of English, let us call it 'Europe-ese'

So what is inside this magazine written in 'Europe-ese'? There is a section talking about the crucial and notoriously vague idea of vision. It is entitled 'orientations' and attempts to look at the situation of WSCF-Europe and the ecumenical movement – and tentatively offer models for the future.

Two of the other sections look at history and perhaps suggest sources of inspirations. Idealised heroes are an outdated idea in many ways, but it is inevitable that we have role-models and mentors. So who are they? We also have predecessors on a generational level – although we have no choice in the matter. The students of sixties are often portrayed as a significant social force, unlike the self-centred careerists of the nineties. There is an element of romanticism and myth-making: Clinton and the protesting baby-boomers are now the ones in power and wars still go on. Perhaps it is true: "Plus ça change, plus c'est la même chose" – the more things change, the more things stay the same.

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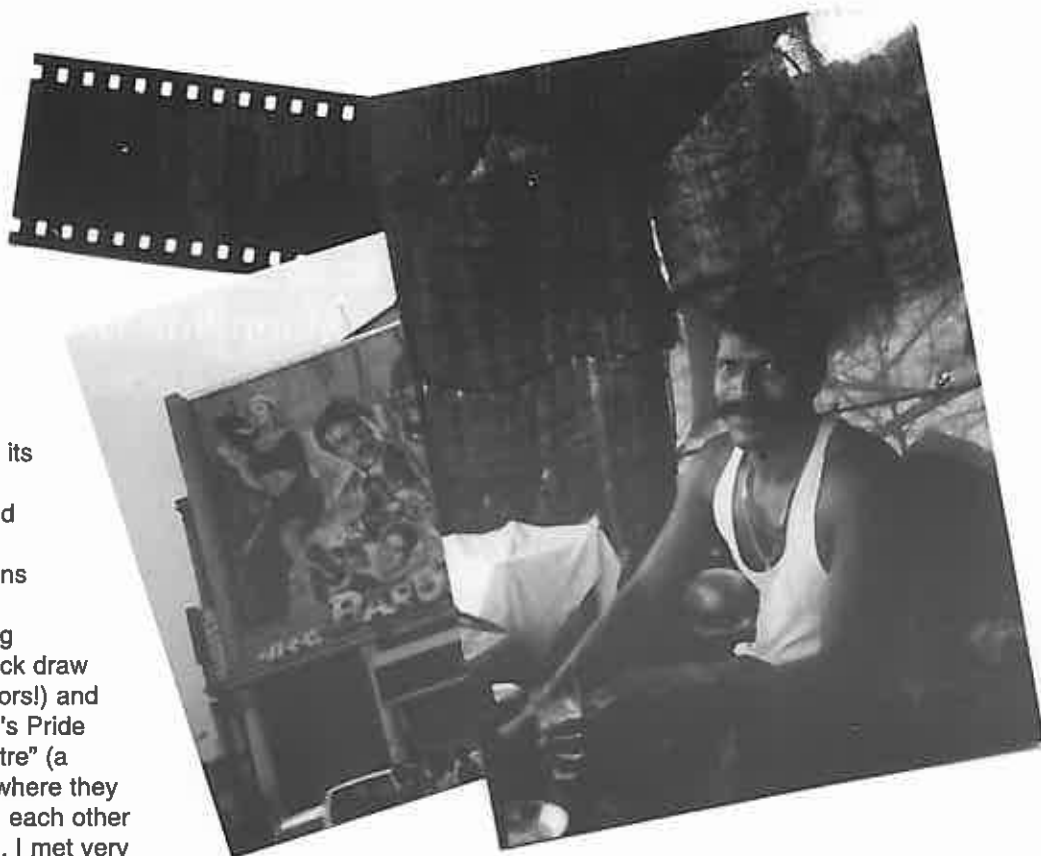
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1995 50 1999



COUNCIL
OF EUROPE

CONSEIL
DE L'EUROPE



'Be realistic: demand the impossible'

In the sixties taking to the streets was all the rage. Students were at the forefront of the protest movement, calling for social change. What effect did it have? What do today's students make of it?

- ★ **Reflections on 1968: Paris and Prague** - p.16-19
- ★ **Hope for East Timor in 1999** - p.20
- ★ **The future of protest: culture jamming** - p.22

WSCF news

News and reports from SCMerS scattered across the world.

- ★ **Theology Camp Italy** - p.4
- ★ **Luciano Kovacs in New York** - p.5
- ★ **Gruia Jacota in Cairo** - p.5
- ★ **Jubilee 2000 update** - p.6

Orientations

"Without a vision my people will perish"

The ecumenical movement – at both the leadership level and amongst student groups – seem to have lost sight of why they are doing what they are doing. Is it time for a rethink?

- ★ **Jubilee and the state of ecumenism** - p.8
- ★ **Alastair Hulbert: on how we map ourselves** - p.10
- ★ **SCMs in Western Europe seem cut themselves off from the churches: is this a good thing?** - p.15
- ★ **Torsten Moritz on the Wishy-Washy Federation** - p.13
- ★ **Easter feast: celebrations across Europe** - p.28

Heroes

In his play 'The Life of Galileo' maverick playwright Bertolt Brecht wrote:

A: "Unhappy the land that has no heroes!"

G: "No. Unhappy the land that needs heroes"

So which is true? Why do we have heroes?

- ★ **Vox pops: name a favourite hero** - p.24
- ★ **Digging deeper: three holy fools** - p.26

THE BIG EAT

Agape Theology Camp, Italy: A Liberation Theology for Europe?

The next European Regional Assembly will be in **Agape**. It runs from **11-17 September** and the theme will be "Generation X or Generation †".

Salami and cheese appear from on high. You have sealed a covenant with God and your people are not to eat any, but the alternative is plain boiled potatoes and you have had nothing to eat all day, wandering in the hot sun. Do you:

(a) Eat both cheerfully without waiting to see whether the others think these petty rules matter?

(b) Eat the cheese – but not the salami because you are vegetarian – and try to justify yourself by offering the others to share it with you?

(c) Eat nothing but plain potatoes and take the moral high ground?

I admit I took the cop out option (b). I am not very proud of it. This was part of a whole day's simulation game at Agape, starting from the Exodus story, which provoked strong but widely different reactions in all of us. It was an effective way to confront real issues of liberation and oppression, our views of how God works among us, and the way we wanted society to be.

To discuss these ideas, the week drew together Italians, Germans, Dutch and Romanians, with representatives of almost all English speaking countries but England, to the Italian Alps. The glorious tangle of different languages was both a

pleasure and a hindrance, as sometimes our discussions got very abstract and theoretical.

So we were at our best doing, creating together – singing, painting, dancing or even doing the housework, all of which did not need words. One of my enduring memories of this week will be the sight of 50 or so sweating exuberant people doing the Haka (Maori dance) together. This represented part of the liberation of the week for me.

Other questions asked in one workshop included who our grandmothers were, and indeed how we defined ourselves. This allowed us to address a key aspect of liberation theology: starting from our own contexts. We found that these were highly personal, and a mixture of oppressing and oppressed in all of us, such as a white gay man. Thus we questioned if it was possible to find one liberation theology for the whole of Europe at all. However by defining ourselves, for example as a woman or Italian, we automatically linked into wider groups and this was our strength.

We spent a lot of time looking for ways to break the cycle of oppression, disagreeing on the place of liberating or forgiving the oppressors. These questions were brought sharply into focus when we heard the news of the tragic bombing in Omagh, Northern Ireland that week.

A week seems far too short to start addressing such big issues. Like many, I will be back for more next year, when the proposed theme is ways of reading the Bible. We may not have found many answers, but the week provided us with space to ask the questions and take them back to our different situations at home, making good friends along the way.

(KATE WILSON, UK)



**"I lead, you follow."
Agape does the
Haka.**



THE PROUD CROWD

New York: Gay Pride 1998

When I was asked to share with you what pride means to me today, the first thing that crossed my mind was that being asked such a question is certainly a very good reason to be proud of. Proud to be working for a Christian Church that doesn't make of its mission a pretext to exclude and oppress people and for an organisation, Presbyterian Welcome, that makes of its work a mission of inclusivity. Believe it or not, it doesn't happen every Sunday morning to be able to speak that freely, convey such feelings, use such words, express one's identity without omissions in front of a Christian congregation. I am proud to be a gay man at Jan Hus Church.

To be a proud gay man in 1998 has a very wide range of significance. However, I want to stress particularly three words that highlight my contextual experience as a gay man today: Recognition, remembrance and awareness.

Recognition of those who have come before me, who have struggled in order to pave the way liberation, who have suffered physically and spiritually in their attempts to affirm themselves in a world that tended to deny their very existence. It is important for me today not only to remember all gays and lesbians who challenged the heterosexist and homophobic society they tried to live in, but also all women who first raised their heads to fight against patriarchal society. I am very much indebted to women's struggles.

Remembrance of those that we lost to AIDS, of those who didn't come out and live their own sexuality by day light, of those who didn't feel strong enough to go on living and would rather kill themselves than go on facing shame and repression. The list of unmentioned names goes for ever. We need to remember today all those who still undergo suffering and distress for being who they are, people living in countries, states and cities where homosexuality is still outlawed, condemned and charged with the death penalty.

Awareness that I am part of the struggle today, in the country where I live, with the people with whom I live. Pride today implies that we must constantly remind ourselves and others that the struggle we are involved with is part of a larger understanding of human society. It is important for us to look to gay and lesbian issues from a social justice-oriented perspective. Together with being an individual right of expression, to be guaranteed, to be openly gay in a safe environment is a social and human right to be struggled for politically, along with our vision of a world eventually freed of all kinds of oppressive forces. It saddens me to see so many gay people forgetting this and neglecting other peoples' needs and fights for freedom. My struggle to be who I am goes along with the struggle of the poor, the oppressed, the marginalised. Gay people are all too often racist, misogynist, economic agents of oppression.

Pride today has also another meaning for

me, that is that of feeling myself different among the diversity.. I am concerned about the homogenising trend taking place within the gay community (if we can define it so): by the tendency of gay people to let themselves be absorbed by a levelling commodified mainstream society. Being different among the diversity means to be strong in saying no to being put into categories and stereotyped. I am a multifaceted human being whose sexual orientation is important but not all-pervading.

Pride today makes me have a dream, that one day there will be ten, a hundred or thousand Jan Hus Churches around the world where straight, gay, lesbian and transgendered people can join and worship together with no fears of rejection; that one day no one will think to have the right to place themselves as God's spokespersons as with regards to one's sexual orientation, that one day diversity will be fully acknowledged by everybody as the wonderful gift of God's creativity. May Gay Pride Day be a day of Celebration of diversity, of relationship, of joy, of contradiction, of solidarity, of love and togetherness, of dream, of struggle and rebellion, of remembrance, recognition and awareness. Jan Hus Church and Presbyterian Welcome lead the pack at the 1998 Gay Pride Parade.
(LUCIANO KOVACS, ITALY)

WSCF news



THE BIG EMPTY BOXES OF EGYPT

Cairo: Frontiers Internship in Mission

Greetings to you, SCM-ers from around WSCF in Europe, from nearby the Pyramids! These architectural monsters have amazed all visitors of the country on the Nile, being compared to many different things: symbols of the Pharaohs power into eternity, the work of extra-terrestrial beings, or as the scientologists have put it, a complicated mystical system based on their orientation and proportions. The ancient Greeks, when they first saw them, half buried in the sands of the Giza plateau, found them resembling to a famous cake in their country, named "pyramids", made out of honey and shaped in the same form as the great monuments of the Egyptians. Since then they are called pyramids, even though the Egyptians never intended this name for them.

After two years in Egypt, I formed an image of my own. The impressive buildings have lost their original meaning and name, being now just "monuments". However, they are the symbol of Egypt and bring in rivers of admirers from around the world. But they will forever remain the big empty boxes of Egypt.

Let me tell you now about my life in Egypt. The first two years of my Frontier Internship in Mission (FIM) placement in Cairo could be described as an experience of adjusting to a new context: taking intensive Arabic language classes, concentrating on establishing contacts with some of the local youth groups related to the World Student Christian Federation (WSCF), and trying

newsfile... newsfile... newsfile...

ALL THINGS WSCF-ish FROM EUROPE AND BEYOND!

to find an appropriate life style as an intern — this being the first time living for such a long while far from home. Things have changed since. I have dedicated the largest part of my time to the research on the history of the Orthodox Churches in Egypt. This proved to be both a source of satisfaction, knowledge-wise, and of frustration timewise. This tension between studying documents of historical importance, works of other researchers, visits to the Pharaonic, Greek, Roman and Coptic sites and the time pressure to complete a review of a multi-century story of the local Church, is the equation which has been constantly hanging over my head. So far, the investigation of the sources of historical tension between the Egyptian and Byzantine Christians has been the core of my documentation, beginning with the eve of Christianity in Egypt (c.64 AD) until the Arab Conquest (640 AD).

I continued for the whole period the study of the Arabic language, both written and spoken. I have to confess that Arabic is far too difficult to master in such a short time. However, I have been able, with my newly-acquired skills, to interview Arabic speaking priests and monks from the desert monasteries, which at least gave me a little satisfaction.

From the beginning of my stay in Egypt I was warmly welcomed and assisted by the "Arab speaking Greek-Orthodox Community in Cairo". Over the time and through the activities I contributed to initiate, I developed a special relationship with the Orthodox Centre, founded by members of the community. I was asked to help in organising an Orthodox student group, and prepare on a weekly basis a Bible study or an exposé on a religious theme, since I am the only member of the group with theological training. I collaborate as well with a WSCF youth group, the Coptic-Catholic Association "Adela wa Salama"

(Justice and Peace). They organise weekly meetings with very interesting subjects related to the life of the Egyptian society, such as: the Muslim-Christian dialogue, the Globalization and its effects in Egypt, lively discussions on news items of national and international interest. This way of being makes "Adela wa Salama" a special forum of ideas and education. The long-term partnership between the movement and the WSCF is obviously the reason of their approach "de avangarde".

A distinguished achievement of my work with WSCF Middle-East is the organisation of a visiting team from member movements to Romania, at the invitation of The Romanian Student Christian Association (ASCOR-Iasi). A group of 18 people, representing the "Mouvement de Jeunesse Orthodoxe" and "Jeunesse Etudiante Catholique" from Lebanon, and the Coptic Catholic Association "Adela wa Salama" from Egypt, visited Romania in September 1997. The participants could learn facts about the Romanian society and culture, as well as visiting the headquarters of the Romanian Patriarchate in Bucharest, places of historical interest, as the so-called Castle of Dracula in Transylvania. Beside the visiting part, the program included thematic exposures and, at the office of ASCOR in Iasi, extensive discussions on methods of youth work in the two regions.

The WSCF Middle East visiting team to Romania is the first time a group of such a size visits the European region, and represents a start by an Eastern European movement for the organisation of a bi-regional event, long due on the agenda of WSCF Europe. I hope this will happen soon, and I could thus have the chance to be your guide to the Pyramids!
(GRUIA JACOTA, ROMANIA)

The Jubilee tradition has inspired the Jubilee 2000 campaign for the cancellation of unpayable debt. It is supported by WSCF-Europe and was examined in the last MOZAIK. So what's been going on worldwide since?



A debt-free start for a billion people

IN AFRICA: You can hardly escape from the awareness of unpayable debt in Africa. Yet only this February was there an official launch of the Africa campaign. It was co-ordinated by the Ecumenical Service for peace and other interested NGOs. Until now there has been crucial aware-raising and coalition building.

IN GERMANY: Germany's Jubilee 2000 campaign plans to organise a big demonstration where people will call for a debt free start for a billion people. Similar to the British campaign

organised in Britain last year there will be a massive human chain (to represent the chains of debt) and public handing a petition to the world leaders. The G8 leaders will come together 18-20 June in Cologne. The new government headed by Schroder looks more responsive than Kohl was this time last year — but there is no

guarantee that debt relief offered will go far enough.

ESG (that is the German SCM) are organising some events in Cologne. A weekend seminar around the issues will be organised and people are encouraged to come from wherever they can — hospitality will be provided. The more visibly international the demonstration the more effective it will be! Scots are making the epic bus ride to Germany and, arriving in rather more style, Danes are planning to invade Cologne in a Viking ship.

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Norwegian SCM is 100

"Panic in a controlled way," is how one staff member described the mood in the Norwegian SCM office at the start of the year. He was talking about the preparations for the ambitious program put together to celebrate the centenary of Norwegian SCM.

Under the title "Across All Borders", the celebration began on Tuesday 16 February and ended with a festive worship service in Oslo Cathedral the following Sunday. In between there were parties, concerts, cabaret, the SCM's regular Friday liturgy and a reception for several hundred students, past and present. Highlights were an updated version of the SCM's techno-mass, celebrated in an Oslo club, and singing the winning entry in the SCM's hymn-writing competition - a melancholic ditty with intriguing title "Bortom tid og rom og tanke". One of the offices of the SCM's national secretariat was transformed for the duration of the celebrations



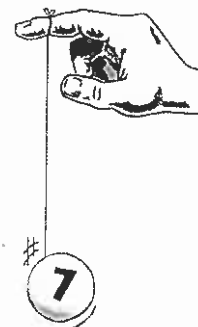
into a café nicknamed U-2 (after the street address).

Among the several hundreds of guest present were students and staff from SCMs in other European countries and further

afield. WSCF co-secretary general Kangwa Mabuluki was the public speaker presenting the verbal bouquets from the Federation. Donatella Rostagno from Italy represented the European Regional Committee.

Now the Norwegians are preparing for the other main event to celebrate their centenary - a week-long summer festival for 150 students from SCMS all over the world. The festival will take place 1-7 August on a beautiful island near Oslo. If you are interested in taking part, contact: NKS, Universitetsgaten 20, NO-0162 Oslo, Norway. E-mail: nks@nksf.no

WSCF news



TODOS DIFERENTES – TODOS IGUAIS (all different – all equal)

Lisbon: language course

I'm sitting in cold Germany and try to write something about my experiences during a language course in Portugal last summer. With a look to the trees without leaves it seems so far away, but a cup of tea helps me to remember my time in Portugal. Last year I applied through WSCF for the Portuguese language course of the Council of Europe and was very happy that I could go there.

The course started in September. I have to confess that I was happy to go to Portugal because the summer was very lousy in Germany. Excited – as always before a group meeting with unknown people – I came first to Lisbon. What would the course be like? how about the people? Previously I had had some very good and some very bad experiences with group meetings.

Now, more than half a year later, I just can say, that I spent wonderful four weeks in Lisbon: an enriching and special time with very interesting people from different youth organisations in Europe. The first day we had to glue our photos onto a huge European map. So we could see participants from Spain, France, Belgium, Germany, Italy, Slovenia, Albania, Greece, Rumania, Russia, Belarus, Latvia, Finland and, of course, Portugal.

From Monday to Thursday we had during the whole morning language lessons (language and culture) in five groups of different levels with wonderful Portuguese teachers. In the afternoons we could learn more about the Portuguese culture, observing the reality. The "ORCAs", the Portuguese youth group which organised the cultural programme, went with us to many different places. So we tried to see the dolphins, went to the beach, played Scout games, did music workshops, visited museums and many other things...

We got the chance to speak with some Portuguese "officials", to discuss the Portuguese reality and problems and possibilities of young people in Portugal. One of the special events was the visit of EXPO '98 in Lisbon (unfortunately most of the queues were too long and it took too much time to wait). We spent the whole night there, with a wonderful concert and impressive fireworks.

To get in contact with so many other young people from different (mostly non religious) organisations was so interesting and enriching. To know that some people fight with the same problems or to see different ways of resolving them gave a lot of courage on the way back home. "Todos diferentes – todos iguais" – I think we learnt a lot from each other. It was wonderful to see that within this very heterogenis group we could find so many topics in common and so much confidence – independent of East or West, North or South. Europe is becoming smaller and friendships are crossing borders.
(SWANTJE HEINEMEIER, GERMANY)

"Europe is becoming smaller and friendships are crossing borders."



Time to take a sab-bath...

Fifty years after the World Council of Churches came into being, *Georgine Djeutane* looks at the idea of the jubilee and how it might help focus the ecumenical vision.

WE ARE now in the 50th year of The World Council of Churches: why is it pertinent to celebrate the jubilee – and what is the spirit of jubilee? What is its contemporary application and why should we be talking about an "ecumenical perspective"? It is, I think, because the biblical jubilee goes deeper than an urgent issue of social, economic and political justice. During the Sabbath Year, the soil is left fallow in order to give a complete rest to the earth, to the animals and to the servants. Slaves were to be released and debts cancelled. After seven cycles of Sabbath years, the 50th year was to be observed as a Year of Jubilee: all should be enabled to return to their ancestral land; people should not 'sow or reap what grows of itself'. Jubilee provides all with what they need to sustain their lives.

Jubilee means that the community asks to be liberated from its sins and reconciled with God and with each other. This jubilee tradition, the year of the Lord's favour, is quoted in the New Testament in Luke 4:21: "This passage of scripture has come true today, as you heard it being read". This theme is also a call for repentance or conversion (*metanoia*), to turn to a new life in God. Why do we need to turn to God and from what shall we turn? How shall we celebrate this "ecumenical jubilee"?

The scandal is not that different churches exist: it is the exclusion and separation between them.

To give an answer to these questions, let us have a look at the situation of the world. Human beings are increasingly becoming "consumers" – not reliant on God. Globalisation does not mean all are included: wealth increases and so does poverty. The new

economic order called TINA (There is No Alternative) does not have a place for solidarity, sharing is seen as optional and inefficient – the free market or the "savage market" always asserts itself. This is the era of subjectivism, ruled by post-modern values: the truth is no longer universal, every experience is privatised. It is important to note despite these dehumanising forces, there is a new quest for spirituality (and at the same time the growing of false interpretation of spirituality).

The effects of the present global system are

most dramatically evident in Africa and in Asia. Social tensions are growing: extreme inequality is common; whole people groups are displaced; women, children and youth, and sometimes even workers are marginalized. Creation is being exploited.

The situation of the church is not much better. The fragmentation of the world is reflected in the church. The confessional divisions go deep: in 1054 a break between the churches in the east and the church in the west; in the 16th century, the schisms in Europe between the Roman Catholic church and the church of Reformation; and in the following centuries a variety of different churches emerged out of revival purposes. In our century, various independent churches have emerged, especially in the south. The scandal is not that different churches exist; it is the exclusion and the separation between the churches. We have followed modernity, rationalism, intellectualism ("man's wisdom") uncritically... all these points are from which we need to turn to God.

THE "ECUMENICAL jubilee" is therefore first of all a call to conversion, to repentance and critical self-assessment, acknowledging the accumulated guilt in this situation of growing disorder and uncertainties. It is an invitation to the church to be delivered from the captivity of their rigid doctrines, their defensiveness and self-righteousness and turn to the source and centre of their unity: the risen Christ. In 1Cor. 1:10-13, 18-20 it is said: if there are divisions amongst Christians, then the church of God (the *una sancta*) is offended, because the wisdom of God has foreseen only one church that is centred and rooted in Christ. Not only does God want the church to be united, he also wants the divisions that are found in the world (division of race, class, gender) to be overcome in the Spirit.

Second, the "ecumenical jubilee" is an invitation to return to the 'starting point' in the history of the Israel, liberation from the Egyptian oppression. We need to repent because the kingdom of God is coming, to return in order to be open to "the new kingdom of God". According to the teaching of John the Baptist (Luke 3: 7-14) we must produce good fruit, there are moral imperatives. (At this point it is possible to say that John was asking for what contemporary philosophers Jean Nabert and Paul Ricoeur call "the ethical experience"). We must be aware of

our faults, our lack of communication, what is missing from our awareness: this demands a new life, "to be born again".

Saint Paul develops a holistic approach and he describes the dynamic of this process of reorientation. Rom. 12: 2 says, "Do not conform yourselves to the standards of this world, but let God transform you inwardly by a complete change of your mind." This transformation does not remain an internal or personal experience, but finds expression in the renewal of the life of the community. The task of the church is to raise people's consciousness, to motivate them to break out of a vicious circle of individual and nationalistic selfishness, to denounce the evils of a globalized world. Do not conform yourselves to the structure/the organisation of this world: this also means that we should not cooperate with the mechanisms of exclusion, bribery, speculation, marginalisation or exploitation. We should follow the tradition of prophetic protest against the social injustice – protesting to our leaders as Nathan, Eli, Elijah, Micah did in their time.

It is clear nowadays that the prophetic call is not addressed now to the "king", but to those who practice exploitation.

Third, the "ecumenical jubilee" is the struggling of the church to shape a new social and political culture, and to sustain the hope and vision for a viable human community. The Christian hope is a resistance movement against fatalism. Jesus is shown in solidarity with the marginalized, the blind, the lame, the deaf, the lepers, the poor, the bereaved. He is depicted establishing new criteria for social relationships: Jesus extends the jubilee vision by proclaiming good news to the poor, release to the captives, sight to the blind, and liberation of the oppressed. What then should our ecumenical vocation at the eve of the 21st century be? How can we declare "the year of the Lord's favour"?

One step is to turn away from the false allegiances of the chain of debt. Debt bondage by the poorest countries to western creditors is today's new slavery. We are to seek new ways to break the stranglehold of debt, sounding the trumpet and rejoicing in the hope of jubilee when debt is cancelled. The Sabbath-Jubilee commandment is as relevant today as it was thousands of years ago. We have heard the cries of the billions of people who have borne the social, political, and ecological costs of the tenacious cycle of debt. The social, political and

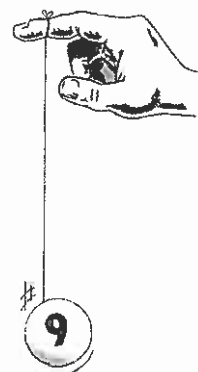


ecological costs of the debt crisis can no longer be tolerated and must be redressed as it was asserted at the 8th assembly of the world council of churches in Harare.

So it is clear that the jubilee vision of the World Council of Churches learning in Bossey is holistic. We first recognise that we are now in a crossroad where everything seemed to be a cloud. We need to recognise that our trip has conducted us in an abyss, it is not possible to continue. We must reassess our relationships. Like the prodigal son, we need to turn to God as living the passion for the unity of the church, "for we are God's servants working together" (1Cor 3: 9); we need to turn to the creation and to other humans, with Christ at the centre of our thinking.

The Christian hope is a resistance movement against fatalism.

Georgine Djeutane was a graduate student in the Ecumenical Service for Peace at the Bossey Institute, Switzerland. It aims to form a new generations of people to promote ecumenism and unity, and 'to build up a community of sharing and exchange'. It is supported by the World Council of Churches.



At a recent WSCF conference on the forces shaping Europe *Alastair Hulbert* gave a talk on what maps tell us about ourselves. Here are some extracts selected by *George Sibrt*.

Longitudinal thinking

Part I: In the Mirror of Cartography

"If you ever visit Lisbon you should take one of those rickety little trams that rattle along the waterfront out to Belém on the western side of the city... it was from Belém that the Portuguese sailors set out in their carracks and caravels five hundred years ago on their voyages of discovery..."

That is how Alastair Hulbert started his input with his slow, clear bass voice, which is extraordinary itself, and makes you respect to the speaker. One might recall your grandfather telling you stories in your childhood. But the content is nothing like a bedtime story.

By using cartography Alastair showed us how different ideas have shaped Europe in last 500 years. It opened up new spheres of history, which many of us did not know before – and this only aided by the pictures of maps on the wall from the overhead projector. As he said: "By looking in the mirror of maps we may learn something about ourselves, about our own perspective and orientation."

Images and maps where Europe is displayed like Virgin Mary (Europe as hegemonical, as devoutly Christian) indicate a cosmos is dominated by Christian dogmas – this

was compared to a secular map of Arabic origin, which "has no symbolic, religious dimension: no saints or cities, no labyrinths, lions or monsters." With Columbus a new era starts. Some like Copernicus and Galileo publicly denounced the earth-centred cosmos, which now we know turns around the sun. "Europe had a new perspective on the world and was breaking out of the closed circle of Christendom on to the world stage." But still the perspective is fundamentally European one. In the Mercator projection, which is in use even in those days, Europe's proportions are much greater than South America, which is actually twice the size of Europe.

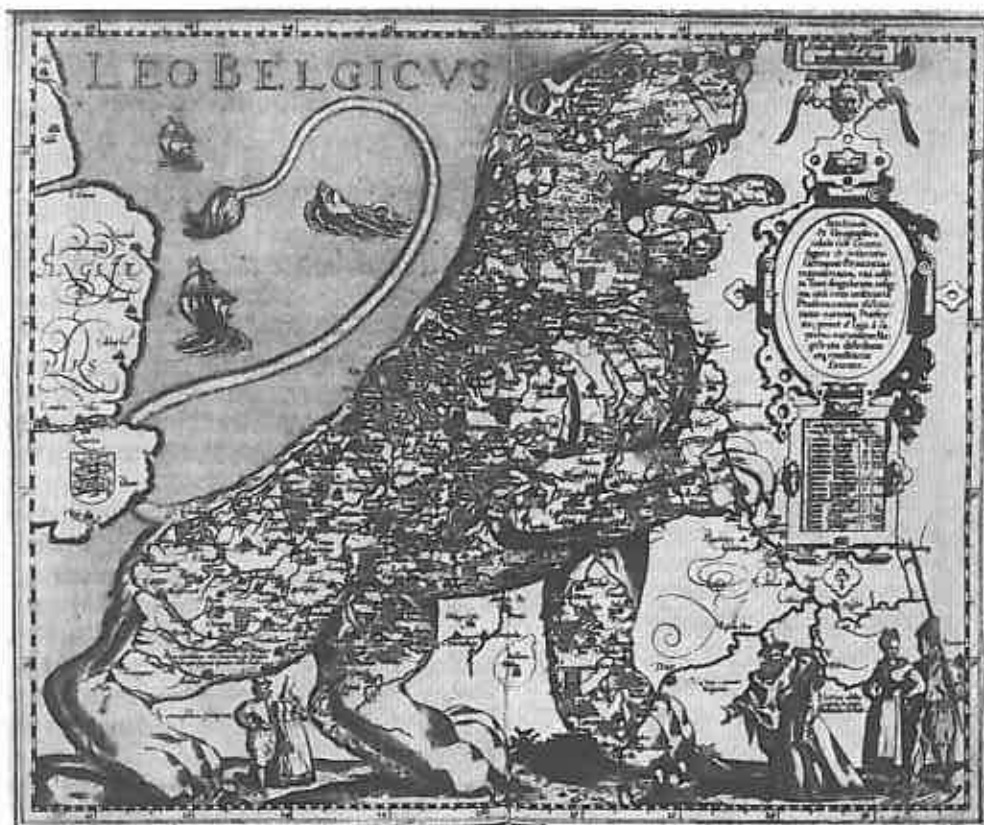
"But every society has its own religious outlook and attitude to others. Its self-understanding is reflected in the image it projects of itself, its gods or outsiders. In the 17th and 18th centuries Europeans began to speak of "civilisation" as an ideal for modern man. The idea was launched that the world should be civilised – not just Frenchified or Anglicised. The "civilisation" in question was indeed French or English, a creation of the European spirit but, like the ideology of "development" in the second half of the 20th century, it was projected abroad as if it were a notion of universal validity. It was the Age of Enlightenment."

It was only in 1973, when the Peters projection created an "equal area" map, which means the dominating size of Europe has been corrected (although for technical reasons, notably the meridian, Peters still kept Europe central). And do not to forget that Fuller's map is composed of 20 triangles each with its own axis. You make world yourself as "Fuller's triangles can be laid out in different ways." And, then an humbling and objective view comes: "The Earth viewed from Space in 1969. For Western civilisation there is no going back. What we have done to nature and culture, society and environment cannot be undone. 'Once there was a way to get back homewards,' sang the Beatles in 1970, 'Boy, you're going to carry that weight, carry that weight a long time.'"

As an image the globe has become more common than the cross. The Western Church and New Age religion have adopted it; "One World" campaigners too.

For a virtual tour of Belém try:
<http://www.cidadevirtual.pt/mosteiro-jeronimos/belemtour.html>





Starting from a series of maps and pictures we saw Alastair conclude his first part of the presentation: "I believe we can distinguish three stages of self-understanding, three cosmologies, three approaches to the question of meaning, in the series of maps and pictures we have seen.

1. The pre-modern vision was a unified one – fixed, unchanging and hierarchical. Christendom was represented as a contained whole with its centre of gravity in Jerusalem, and what we might describe as a vertical sense of infinity or meaning. This is what gave Europe its sense of identity.

2. Symbolically in terms of cartography, what happened towards the end of the 15th century was that the vertical pole in the middle began to tilt into the horizontal. The central source of meaning was displaced and a more precise science of the earth's surface, sea and land, came to dominate the world-view.

The European age of discovery represented a radical abandonment of the old spiritual parameters. The pilgrim turned tail and went off in the opposite direction. Infinity no longer stood pointing to heaven, but lay down to draw civilisation out into an infinite universe. Place gave way to space. Progress made its appearance, but on a receding horizon. Europe, which had hitherto been relatively insignificant as a continent, came out of the shadows to discover, conquer and control the world.

3. The post-modern vision is that of the earth viewed from space. The blue planet may be breathtakingly beautiful, but it is above all a salutary sight: finite, limited, fragile. 'Like a patient under intensive care, the earth is now kept under continuous observation so that therapy can be

rapidly applied before the planet expires.' [Sachs] The insecurity that came of the modernist abandonment of the closed circle of civilisation has now come into its own."

Part II: Terra Incognita

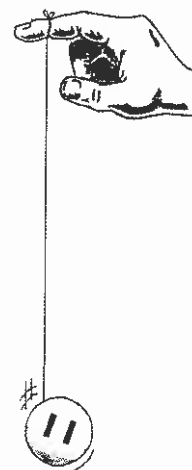
(unknown territory)

Alastair suggested comparison of maps of old marked 'unknown territory' with the world today as it faces the challenges of an unknown future.

"In this terra incognita, where are we bound? Where shall we get our bearings? The Scottish poet Kenneth White, Professor of Modern Poetry at the Sorbonne, writes (in 'Walking the Coast'):

for the question is always
how
out of all the chances and changes
to select
the features of real significance
so as to make
of the welter
a world that will last
and how to order
the signs and the symbols
so they will continue
to form new patterns
developing into
new harmonic wholes
so to keep life alive
in complexity
and complicity
with all of being –
there is only poetry

How should we "select the features of real significance"? How should we "order the signs and the symbols"?



History has bequeathed us deep divisions between the Western Church and Eastern Orthodoxy and Islam. Samuel P. Huntington suggests in his essay 'The Clash of Civilisations' that future wars will be fought across the frontlines of cultures. Huntington's idea has enough truth in it to be dangerous. The Bridge at Mostar, built in 1566, was a symbol of the bridge between cultures. "Most" means bridge. Where earthquakes and a host of other wars had failed, the Serbs and Croats succeeded in bringing it down on 9th November 1993.

Three things should be highlighted:

1. The shock of the end of the Cold War with the impression it gave of the end of history
2. The relentless impact of accelerating technological change, particularly in the sphere of information and communications, biology and genetics ("life is a material that can be managed"). The new discipline of so-called "bioethics" is in danger of becoming little more than what institutional managers call "risk assessment")
3. The economic and financial markets.

This brings us to face a question: Is there any room for poetic and mystical forms of knowledge? Are the opportunities of Europe taken seriously by

national governments and as well by the EU? Is there any alternative to the civilisation of Market Economy? Faust, according to the legend, wagered his soul to the devil for knowledge. Thus too, technological and economic civilisation attempts to transform the human condition, rather than to debate the nature of good.

Part III: Compass Bearings

Alastair concludes: Limits are necessary for freedom. That is the paradox of our existence. Death gives meaning to life. Yet, our civilisation, with its god Development and its fundamentalist belief in Growth, does not recognise this. In its constant effort to satisfy the demand for the better, it abandons the good.

Meaning cannot exist in a void; it needs parameters. Alastair ended with ten "signs and symbols" that reminds him of the good: signs and symbols which give meaning and purpose to life. What he proposes is not so much a new paradigm, as an poetic indication of where meaning might be found. They are suggestive and meditative rather than definitive: a symbolic compass by which a voyage of discovery might take its bearings...

**Word
Time
Nature
Child
Love**

**Silence
Place
Culture
Cosmos
Suffering**

Word

Cosmos

Time

Nature

Love

Suffering

Culture

Place

Child

Silence

Torsten Moritz asks why is WSCF no longer the daring movement it once was? Where did the vision vanish?

HOPE or even assume that each one of us would praise the WSCF for its existence, its marvellous work, its proud history and its great projects. WSCF has been, is and will be something that has deeply influenced my life and I know this is true for many other people around the globe. Still, trying to explain to people I find it difficult, even impossible to explain what the WSCF really stands for — and that is something that makes me worried.

I would even go as far as saying that at the moment within WSCF there is a dramatic lack of vision, of analysis and purpose — one might even say that it lacks a reason to exist. Having been around the world of WSCF especially in Europe for a couple of years this seems a very sad personal summary.

I can already hear the uproar amongst the readers of

MOZAIK!

There are different aspects of WSCF's work you could bring forward to show that my

assumption is exaggerated, if not completely wrong. Now, what are the aspects you would generally mention in order to describe and defend the existence of WSCF? Let us examine some of the most prominent ones:

First and foremost we would mention *ecumenical dialogue*. The dictionary defines dialogue as "discussion between people with different opinion". We might agree that we meet in the WSCF on a basis of very different opinions. Still, as far as I see the discussion aspect has been lost in recent years. After severe clashes about controversial issues at the beginning of the 90s Ecumenical dialogue at least in WSCF Europe has melted down to an Orthodox-Protestant mechanism of "lets highlight denominational differences and be nice with one another" — WSCF, at least in Europe, has thus too often become a hidden tool of denominationalism. An important aspect that made WSCF a pioneer movement for ecumenism has been lost — the daring attitude to take steps that the official churches were not ready to take yet, to practice and witness unity where it was not yet possible in the official teaching of the churches. Today we are too afraid to do this — it might mean trouble, pain, embarrassment and real arguments — we prefer to remain lukewarm and on safe ground.

A second important aspect might be the cultural openness and *intercultural encounter*. Of course going to different places and meeting people from different background broadens your

mind and is enriching. Yet you must digest what you hear and to see you need to be intellectually awake. We often lack this aspect in WSCF and reproduce folklore. We always have nice cultural evenings and I guess everybody who has witnessed anything like it will have a warm memory of it. Still my question would be: to what extend is the culture in which you live determined by folk dances and songs, to what extend are (like it or not) Leonardo

Di Caprio or

Michael Jackson

our common

culture? To

what extent is

your culture

more a

question of

political,

religious or other perspectives?

Does the fact that I

am German

protestant auto-

matically mean that I am

a beer-drinking person,

punctual and efficient and

praising Martin Luther twice a

day? I think it is far more complex

than this.

Taking the intercultural aspect of our work seriously would mean to analyse the many different factors which influence our individual identity aptly before talking about our own or other persons cultural background. As long as we don't do this we will keep on reproducing cultural stereotypes.

I would also go as far as saying that openness is good but has its limits. To give you an example: I must admit that hearing participants of a conference on ethnic minorities in Europe promote the idea that "gypsies are stupid, they steal and stink" (direct quotation from a WSCF conference in Budapest 1992) pushes me to the limits of my openness and gives me the feeling that I have wasted my time. When openness becomes an excuse for accepting racist propaganda or sexist attitude, it is time to say "Stop!"

One might also mention objectives of our work like *striving for peace and justice*. Well, there you go — is there any conception of these ideas that goes deeper than catchphrases inside WSCF? For quite some time (70s and early 80s) it was a widespread feeling that these two aspects could only be achieved as a result of a revolutionary upheaval leading to socialism. Luckily enough this did not happen and I am sure our friends who have experienced state socialism in power would be quite outraged to follow this line. But then, how do we continue?

Is it back to a more careful, but still also materialistic, reading of the Bible? Not to mention Marx... Or do we see all these attempts made earlier in the history of the Federation as "years of

WSCF:
is the W for
wishy-washy?



folly", as a recent WSCF Europe newsletter describes it?⁽¹⁾

Are we still on the track of looking for common answers or do we simply continue accepting both positions in our midst? That is, a personal striving for a better living inside a liberal market economy and the struggle against capitalism; both pacifist ideas and the defence of a holy war (an idea getting quite popular, thanks to Huntington's "Clash of Civilisations").⁽²⁾

You might by now accuse me of being dogmatic or trying to impose my analyses upon others — this is not the case. I am not trying to promote any specific position on anything (well, not here at least): what I am simply trying to say is that it would be positive if WSCF had a position on some important issues or it should at least try to work towards it. One might argue that being together following Christ is enough: yet seeing a lot of the questions mentioned and the different approaches you get within the constituency of the WSCF, I repeat the question which some delegates asked at a WSCF general committee as early as 1920: "Do we believe in the same Christ?"⁽³⁾

I am not sure about the answer to this question. We will only find out if we dare to

rediscover the principles that made WSCF a pioneer movement for both students and churches:

- ★ a careful analysis of our situation
- ★ a courageous interpretation of the Bible in our context
- ★ a passion for open and truthful debate

This may be challenging, this might be painful and hard to digest, it might shake our own certainties it might sometimes even get us to a point where we do not want to continue. Still, in the end it will be worth the effort and result in a real witness to our belief. Let's work on it...

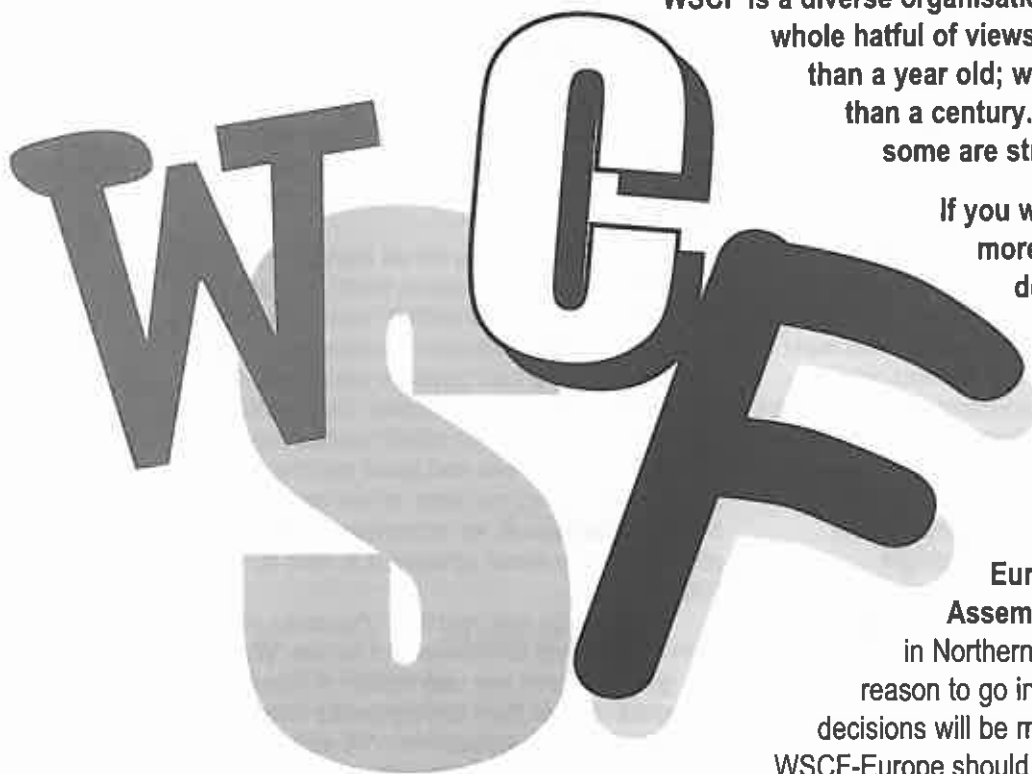
(1) November 1998, p10

(2) Samuel P. Huntington 'The Clash of Civilisation and the Remaking of World Order' (1996)

(3) Potter and Wieser: 'Seeking and Serving the Truth', p. 62

Torsten Moritz, Ph D. student of political sciences is an activist in the German SCM, former editor of MOZAIK and was Vice Chairperson of WSCF Europe 1995–97.

What would you do with this jumble?



WSCF is a diverse organisation representing a whole hatful of views. Some SCMs are less than a year old; whilst others are more than a century. Some are flourishing, some are struggling.

If you would like to become more involved in the decision making processes of WSCF-Europe, there are two main opportunities.

This September the **European Regional Assembly** will meet in Agape in Northern Italy. Enough of a reason to go in itself... but key decisions will be made about the direction WSCF-Europe should go in the next two years. What themes to look at, what events to organise and who should organise them.

Also the next **European Regional Committee** will be elected: they are responsible for putting those decisions into effect. If you've ever wanted to organise an international conference or put out a publication this could be your chance. Ask your national office or the Amsterdam office for further information.

Have a think about it....

Can't live with you, can't live without you

The last issue of *Mozaik* discussed Kriss (Swedish SCM) and the difficulties of critiquing the institution on which you rely. *Craig Cooling* of British SCM comments on similar dilemmas from the edge of the church.

THROUGHOUT its 100-year history SCM has always been explicitly linked to the Church. One only has to look in the 'Who's Who' of bishops and ministers in Britain to see that there has been a vast constituency of people, who have come through our doors, and then on to the wider Church. The Revd. Bishop Holloway (Primus of Episcopal Church in Scotland) being one glorious example. When I'm out in universities working with chaplains, students and folk, people are always constantly surprised that SCM still exists. And all look dreamily, reminiscing of their SCM days: days when SCM was a wider bigger organisation as opposed to the relatively small (yet growing) organisation it is now.

One of the reasons their memories of SCM are so affectionate is that it is something distinctive: an ecumenical and liberal Christian organisation, which unlike many, many others is non-dogmatic based around respect. In all probability it is unlike the churches that they now attend (or indeed don't attend).

The traditional Church is based around the principles of the family and family values; its teachings are based upon a general absolute morality that is prescriptive and inflexible. This is at odds with a way of life that students are able to live. Most students – although there has been a dramatic rise in mature students in the last decade – are between the ages of 18 and 25. Hormonally challenged, away from home for probably the first time, family values are a thorny issue, with 'the family' being that state of purgatory that you return to after ten weeks of academia, parties, societies, boy/girlfriends and in all likelihood poverty. Traditionally University is seen as a time where one 'grows', challenged by new experiences and ideas that shape, and in all likelihood, age you.

Now, I'm not saying that all students in SCM are cocaine-fuelled and sin-ridden, far from it, but I am saying that university is a place in which all previous absolutes are challenged. So it is hardly easy for people to blindly follow teachings that talk of absolute morality, when your reality and morality are being challenged. One can only preach absolutes from a state of absolute security, which the Church is desperate to secure.

However there is a strong case to suggest that SCM is a "church" in itself: if we take one of dictionary definition of 'Church' as "Institutionalised forms of religion as a political or social force". British SCM claims to be an ecumenical, liberal and radical organisation, we have always in our history been linked to social justice and politics, and as an ecumenical body we would appear to encompass all of the

institutionalised forms of Christianity. However where we do differ is in precisely the adjective, *radical*. It is that that puts us at odds with the church. With the rise and rise of the more conservative manifestations of the church being passionately liberal is quite an extreme position to take. We have in our history supported left-wing peoples under oppression; we have made congress statements that affirm lesbian, gay and heterosexual relationships as being 'fully compatible with the Christian Gospel.' As well as being investigated by MI5 in the seventies for becoming too subversive. And now in the present day SCM, we have supported the Jubilee 2000 campaign, held conferences to encourage ethical consumerism and question the arms trade. In British SCM questioning ideas and respecting what other people think are crucial components. In a recent article in British SCM's magazine one of our members claims that the Church must embrace a radical and subversive Christian agenda. SCM provides a forum for that kind of debate that is relevant to the world that we live in.

ALSO THE Church as an institution is not united, ecumenism is oft seen with suspicion, people desperate to keep their identity and yet need to be seen to be ecumenical also. SCM is an ecumenical body, basing itself on creating a positive forum for people to be respected, challenged and listened to, in an intelligent way, where all are valued. This can lead to a giant vision of an utopian SCM 'love-in' where we become rounded 'ecumanians' and all distinctions disappear – but that is wrong. If the Church embraced such a stance it would require a purge of 2000 years of doctrine and schism – and a gigantic leap of faith into ecumenism. SCM attracts all kinds of people many at the edges of the Church trying to find a voice, some who would define themselves as more traditional Christians and many radical and liberal folk.

So how do we change the nature of the relationship between SCMs and churches? We need to be more relevant to each other, however idealistic that sounds, focussing on promoting knowledge and respect.

As well as being willing to be radical and to truly question ideas can only be mutually beneficial: making the Church relevant to students and the reclaiming of the student voice in the Church. This can only happen via communication and requires compromise. It is a long and winding road.

These days being passionately liberal is quite an extreme position to take.



To study ar

The apparent suddenness and unexpectedness made the events of 1968 so startling and dramatic. Historians who lived through it were inevitably reminded of another year described in terms of seasonal poetry as 'the springtime of people,' 1848 the year of European revolution. Like 1848, it raised enormous, often romantic hopes. Like 1848, it also ended in disappointment.

ERIC HOBSBAWN, BRITISH HISTORIAN

This section was initially conceived as a 30th anniversary reflection on the events of 1968. Things being what they are... and this now being 1999... it is a more general look at dissent and student protest.

1968 remains a key image: half the French workforce was on strike. In Czechoslovakia they attempted to establish "communism with a human face"... until the Soviet tanks moved in. In the States, Vietnam protests spread, Martin Luther King was assassinated and, in the midst of it all, some memorable rock festivals. China felt Mao's Great Cultural Revolution. Political upheaval was widespread but not universal. Most of Eastern Europe was as repressive as before and any protests were forcefully rebuffed. And what was seen as liberation by some is remembered as anarchy and collective madness by others.

What do such images mean to the student of today? Are today's students really apathetic – what has changed? Are you studying to struggle or struggling to study?

WHEREVER one's sympathies lie with regard to the Parisian Mai '68, there can be no denying that it offers some very seductive imagery for the would-be radical. The occupation of the Latin quarter on the night of May 10th stands out in particular: makeshift barricades made from cobblestones, street signs, cars and dustbins arose in the narrow streets, evoking the city's revolutionary past, while the state security police lived up to their oppressive image by brutally attacking the demonstrators, even as they fled.

Had the protesters somehow managed to transform their utopian visions into reality, this event could have achieved a similar status to the storming of the Bastille in French history. During those euphoric days, such an eventuality seemed, albeit briefly, both plausible and imminent; particularly with the discovery on May 29th that Charles de Gaulle, president of the republic, had fled the country in the face of ongoing, and enormous demonstrations, and a potentially crippling general strike. As it was, the disproportionate visibility of the radicals' activity masked the fact that they were very much a minority amongst the population. De Gaulle's triumphant return to France provoked a mass rally in his support, and this was consolidated a few weeks later by a massive electoral victory. Subsequently, the passion which had accompanied the events died down, and by now has been largely replaced by indifference. Nevertheless, the romantic allure of the events remains.

To a certain extent this has tended to



obscure the ideological background to the abortive "revolution". Rightist interpretations have tended to depict the student radicals as "spoilt brats", and while this is an unfair characterisation, it is true that they tended to spring from middle-class families who had done well out of the economic boom of the fifties and sixties. This in itself contributed to their radicalism: unlike their parents, they were unaccustomed to the deprivations of war, and were used to getting what they wanted from the new, youth culture-oriented market.

Their use of direct action techniques was not just youthful petulance, however; underlying the protest was a new critique of postwar capitalism. Here, the whole of society was conceived as a machine of production, creating amongst its population a psychological dependency upon the often fairly worthless goods it churned out. The old-fashioned universities were complicit in this, creating a steady flow of uncritical, subservient managers to ensure that the system continued to function properly. In this equation, the state, as well as protecting the machine, pursued an exploitative, imperialistic agenda in the third world. The obvious example was the Vietnam war, but French critics were also

d struggle...

protest



17



able to draw upon the state-sponsored torture in the recent Algerian conflict.

Against this background, traditional bastions of leftist dissent were seen to have stalled. As revelations of the excesses of Stalinism began to leak out from behind the Iron Curtain, the French Communist Party seemed to have lost sight of its oppositional role; not only did it refuse to condemn the Algerian war, but also it called only for peace in Vietnam, rather than outright victory for the revolution. Many of the original instigators of radicalism in France had actually been part of the official Communist Student Union, until disillusionment led them to seek alternative directions in Trotskyism and Maoism. Therefore, direct action, such as demonstrations and the creation of new "counter-universities" in the occupied shells of the old ones, was considered the only remaining option in society that had stifled established means of dissent; an irrational attack against rationalised inertia. Above all, it was a call for a return to humanity at a time when everything seemed to be subsumed to the pursuit of individual profit.

Just as the self-conscious romanticism of Mai '68 can mask its deeper meaning today, however, so it was even as the events were

happening. Perhaps inevitably for a movement that sprang up so quickly (in late 1967, it barely existed as an organised force), a significant number of those involved in street riots and occupations were motivated less by political ideas, and more by the superficial appeal of utopian slogans and revolutionary imagery that accompanied them. The self-confessedly uncritical manner in which many students participated in destruction lends unfortunate weight to criticisms amongst the leftist intelligentsia of the time that they were purveying a form of "left fascism". Thirty years on, with the movement commodified and repackaged as the last mass expression of youthful idealism, it is easy to lose sight of the very real flaws in its practice; the sexism of the informal hierarchies that arose and a patchy commitment to internal democracy to name but two. It is important to dig beneath the surface of frequently nostalgic recent representations, therefore, if aspects of the student radicals of the sixties are to be used as exemplars for contemporary dissent.

Rob Challis studies Contemporary History at Bristol, England. He is particularly interested in student radicalism and sixties counter-culture.



Prague Spring

I AM NOT an admirer of events of the year 1968. It is better to say, I am not an admirer of those, who happened to be in terms of official history living symbols of the year '68: those who are regarded as its creators, representatives of reformed wing in the Communist party of Czechoslovakia / KSC [those like Dubcek, Svoboda, Smrkovsky...]. They are the same people, which 20 years before had helped to overthrow democratic system in the Czechoslovakia, and played a part in later unlawful acts. I see the direction 68 – (and the whole of the 60s with 68 as its logical peak of it) – as primarily in the participation and involvement of vast masses of ordinary people, had seen a possibility to return back to normal way of life. This also meant the gradual weakening of the Stalinistic totalitarian regime. The intelligentsia, artists and writers, who had been standing on the

outskirts of society so far, naturally happened to be the speakers of people's interests. This could be, I think, a positive message for our times, when only ubiquitous money are ruling. I do not want to use strong words, but I have a feeling, that with the start of „normalisation“ after the year 1969, the last sense for sincere patriotism, woken up in people after the August's occupation, was killed. To say „I love my country“ means to condemn yourself/myself to taunt/scorn at present. Prove of it is, that such a great acts, as the burn to death of Jan Palach and Jan Zajic are widely misunderstood by the general public. 1968 is one of the most meaningful events of our history. From the point of view of the historical context we can mark it, no matter how paradoxical it seems, as the beginning of the end of communist dictatorship in our country. (JP)

WHEN SOMEBODY says the Prague Spring of 1968, I imagine a poster of a photo exhibition of Volker Kramer and Hilmar Pabel which was held in 1993 in Prague. I still have the poster on wall in my room: it is a black and white photo where a bunch of young men are on a lorry – standing, sitting or hanging on its sides as it drives down the Venceslav's Square. The one who is standing holds a Czech flag which is dirtied with blood. Bleeding is also face of the young man who is right in the middle of the photo sitting on the bonnet of the lorry. He is shouting with his arms stretching sideways as if he is going to be crucified. This feeling is emphasised by his white shirt as he is the only one in white on the picture. The photo comes from August 1968 when the Prague Spring was finished off by the "brothers' help" of Russian army.

But I think it was at this time when people understood what the Prague Spring meant to them as it is happening so often that man realises things just when he is losing them. All, what I have seen, heard or read about this time, makes me think that I understand the pain, despair, anger and also the resolve to do something especially of the young people in this time. I am 23 and it is hard for me to imagine, that it would be impossible to travel, study languages, read any books, choose my favourite films or music. I would probably have to be hiding my religious conviction and maybe to accept the fact that I could never do the profession which I have chosen. This and much more has changed after the November 1989. But I think there would not be November 1989 without Prague Spring 1968 and without the resolve of its young who later created the illegal alternatives in literature, music and social and political thinking. Without those young people of Prague Spring there would not have been so many personalities to lead our state after the fall of Communism. (MV)

FOR ME the year 1968 is a year of hopes and tears. Something promising – a more democratic system that seemed to be a short distance away, able to be touched – was gone, gone for ever. That is what they felt, and I can understand it, and I appreciate they tried to change it. Moreover I value those, who did something very costly – they paid with their lives. Jan Palach and Jan Zajic are going to be remembered and I hope for a long, long time.

1968 [the Russian army came] is for me something like 1938 [the German army came]. People had to shut their mouths, and obey new rulers. That is why Czech people have often difficulties in the relationship with Germans and Russians. We have to overcome these years, but not forgot them. We have to work to have no more frustrations: no more years like '38 and '68. (GS)

Contributions from George Sibr, Magdalena Vanova, Jiri Plachy – all students at Charles University, Prague. (Translation of Jiri's piece by George Sibr)

Historical events mostly imitate one another without any talent, but it seems to me that in Bohemia history staged an unprecedented experiment. There, things did not go according to the old formula of one group of people (a class, a nation) set against another but instead people (a generation of men and women) rebelled against their own youth.

They tried hard to recapture and tame their own act, and for a while they nearly succeeded. In the sixties, they gained more and more influence, and at the beginning of 1968 their influence was almost complete. That is the period commonly referred to the "Prague Spring": the guardians of the idyll saw themselves forced to remove microphones from private apartments, the borders were opened, and the notes were escaping from the enormous Bach score for everyone to sing in his own way. It was an unbelievable gaiety, it was a carnival!

Russia, which had composed the enormous fugue for the entire terrestrial globe, could tolerate the scattering of the notes. On August 21, 1968, she sent an army of half a million men to Bohemia. Soon about one hundred twenty thousand Czechs had left the country, and of those who remained, about five hundred thousand had been forced to leave their jobs, for isolated workshops in the depths of the country, for distant factories, for the steering wheels of trucks – that is to say, for places where no one would ever hear their voices.

And because not even the shadow of a bad memory should distract the country from its restored idyll, both the Prague Spring and the arrival of the Russian tanks, that stain on a beautiful history, had to be reduced to nothing. That is why today in Bohemia the August 21 anniversary goes silently and the names of those who rose up against their own youth are carefully erased from the country's memory, like mistakes in a schoolchild's homework.

**'THE BOOK OF LAUGHTER AND FORGETTING',
MILAN KUNDERA (1978)**



Last summer *Donald Reid* visited East Timor. He discovered students are a crucial force in the quest for peace and freedom.

East Timor: Betrayed yet not afraid

ON 27 JANUARY, Indonesia's President Habibie astounded the world by suggesting the possibility of an independent East Timor if the East Timorese should reject the current "special autonomous status" proposals on offer. Yet only the previous week on the internet an independent domain for East Timor (based in Ireland) had suffered a sophisticated and orchestrated attack from a world wide army of computer hackers, intent on destroying the East Timor site. Inevitably Indonesia was assumed to be responsible, the 'cyber attack' just the latest in their 'hidden war' against this small territory, seeking to eliminate it as an independent entity in cyber space as in reality. Therefore it is difficult to know what Indonesia's true intentions are with such contradictory words and actions.

Similarly last summer they had flown the world's press to Dili, the East Timorese capital, to witness – and photograph – the withdrawal of crack troops. Yet only a few weeks later it was confirmed that these troops had been replaced by others landed in a remote location under cover of darkness and that overall troop numbers had been significantly increased.

When I visited East Timor last August I was surprised by the air of normality in Dili. As far as I know I was not followed or under any kind of surveillance, and people seemed free to talk and meet. Everywhere people were talking about the future and I wondered if this betokened a real change or whether it would turn out to be only a

Prague Spring which would end with a brutal crackdown.

But one thing is certain. Since the fall of Suharto it is not the same. The Habibie government is having to promise sufficient reform to satisfy the restive students and others who have taken to the streets throughout Indonesia. There is increasing criticism of the role of the army in public life and some army leaders responsible for atrocities have been dismissed. So even the army, such a powerful force in this land, is on the back foot and is "looking over its shoulder to the future".

It is still a rogue player however. In East Timor it is still responsible for 'incidents' of human rights abuse. Over the last few months the army have been arming pro-Indonesian paramilitaries and sending them into the villages to terrorise the population. Even in Dili I saw why no one goes out after dark, though there is no longer a formal curfew: the streets are roamed by armed "ninja" gangs wearing balaclavas. Recently some foreign aid workers were evacuated after threats to their safety and some have seen sinister motives behind the army's move to take control of food stocks.

So even as Jakarta engages in the rhetoric of reform on the ground its military forces are making it very clear "who's in charge". And there may be another motive: to provoke civil conflict. That above all would justify the Indonesian claim to be a peacekeeping force.

One prominent local figure – who has done well out of the Indonesian occupation – told me he feared civil war if the Indonesians were to leave and that their presence was essential to maintain the peace. It staggered me that anyone could describe as a 'peacekeeping force' an army which has raped, tortured and butchered over 200,000 people, one third of the population.

AGAINST this background it is the students who have been breaking new ground. Students throughout Indonesia have taken to the streets to demand democratic reform, but the East Timorese add one more demand: freedom.

Last summer huge public

Santa Cruz cemetery. The family of Herman Doras gather at his grave: he was shot by Indonesian troops while gathering wood.



Antero Benedito da Silva

Antero Benedito, a 30 year old ex-seminarian, and involved with clandestine movements in East Timor since his teens, has become one of the most influential people in his country. He was recently involved in UN talks in Vienna and has been awarded an international peace prize by a Norwegian student group.

Antero was in Scotland in November and was excited to see the site of the new Scottish Parliament in Edinburgh and to hear about the process of multi-party negotiation over many years which eventually lead to the referendum to establish a parliament here. 'It is what we want for our country', he said, 'and seeing it has happened here strengthens my hope for Timor: and I hope we may have good links with Scotland when we become free.'

For more information and background on Antero and the Student movement: see <http://www.isfit.ntnu.no/prize>.



an election in East Timor separate from June 7th general elections in Indonesia. In it Timorese pro- and anti-independence parties would stand and eventually take a parliamentary vote. He had no doubt the vote would be for independence. He was confident too that a date in late June for this election would be agreed in [the UN in] New York.

With unrest rife in Indonesia's provinces, Gusmao said he understood Jakarta's fear of disintegration which could be

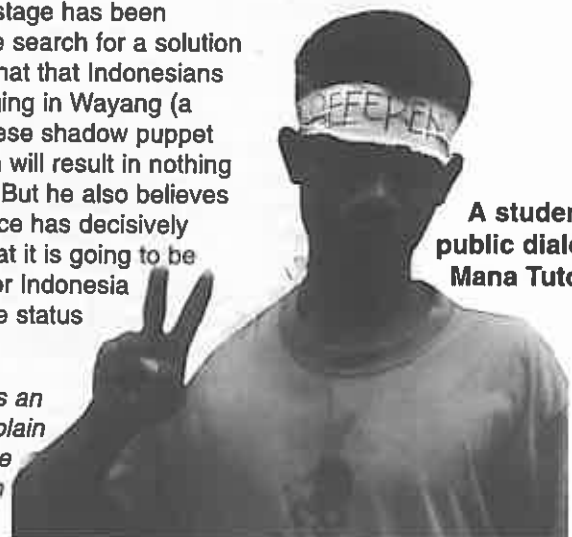
encouraged by a stark Timorese vote for independence in a referendum. An election process would be less dramatic, but the result would be the same.

And to reassure the west, he added that an independent Timor will be no Cuba in the Pacific, as 1970s CIA rhetoric put it. "No, 1975 was our time of birth. We were inexperienced, very immature," he said of the socialism of an independence government in the few months before Indonesia's invasion. But "eliminating all suffering, all disease, all problem of poverty and misery" remain his core values.

So 1999 may be the year when we find out whether Indonesia sincerely wants to solve the East Timor problem, which for so long has been "a pebble in Indonesia's shoe". In her visit to Jakarta in early March the US Secretary of State Madeline Albright managed to stage a handshake between Xanana Gusmao, 'East Timor's Mandela' and Ali Alatas, the Indonesian Foreign Minister.

Habibie, it is said, wants to be remembered for something before he leaves office after the June elections. If he brokers a settlement for East Timor his will have been a significant if interim administration. James Dunn, a former Australian consul and author of the book *East Timor: A People Betrayed* believes an important stage has been reached in the search for a solution but cautions that that Indonesians may be indulging in Wayang (a kind of Javanese shadow puppet theatre) which will result in nothing of substance. But he also believes that the balance has decisively shifted and that it is going to be very difficult for Indonesia to maintain the status quo.

Donald Reid is an Anglican Chaplain in Glasgow. He plans to return to East Timor



A student at a public dialogue in Mana Tuto.

demonstrations accompanied the visits of the UN special representative Jamsheed Marker and of the EU ambassadors. With their backing, the students approached the Indonesian authorities to seek permission to hold public meetings throughout the territory to allow the ordinary people to declare their views about the future.

Though sometimes prevented, these meetings have mostly gone ahead and hundreds – sometimes thousands – of people from the villages turned out to speak about their hopes for a free East Timor. Euphoric scenes of a people who at last sense that the night is ending and who for the first time are able to voice their hopes. Since then many have fled the villages to escape the para-militaries sent in to show that the threat of reprisals is still to be feared.

Whereas previously the Indonesians claimed that the ordinary people were not concerned about abstract political matters, the student arranged 'dialogues' have demonstrated that the people care very much. I attended two of these meetings and they were not rabble rousing or anti-Indonesian. Very calmly and clearly almost everyone said 'we want freedom, we want independence, we want a referendum'. On the day I left Dili, there was a huge 'Freedom and Democracy' meeting where one of the speakers, a former political prisoner, Fr Romo Munganwijaya urged the people to believe that a referendum was their right, and to organise their own if the authorities refused to do so.

The people of East Timor are united in their call for a referendum. The Indonesians have consistently opposed it, on the grounds that it would provoke civil conflict. This has become one of the main barriers to progress.

However there are now signs of compromise. On 3 March Deutsche Welle reported that Habibie had 'no objection' to a referendum. Even more remarkably, a interview in The Irish Times on 9 March reported that Xanana Gusmao, the East Timorese leader recently moved into house arrest from Cipanang Prison, had accepted Indonesia's refusal to hold an independence referendum. Instead, he proposed

protest



21

Protest in the 90s: ...turning the 60s upside-down?

VERY FEW people believe that taking to the streets bearing placards and shouting slogans is going to change the world. Fewer still believe that violent revolution is a legitimate option – no matter how worthy the cause, no matter more popular your version of utopia. These days revolution is a minority taste: there is a consensus that worthwhile change must be incremental. People are more likely to define themselves as 'consumers' rather than as 'workers' and as power slips away from national

People are more likely to define themselves as 'consumers' than 'workers'. Can the providers really be the oppressors too?

governments and into the hands of corporations we don't quite know whom to protest against – can the providers really be the oppressors too?

By definition a popular mass movement needs a lot of people yet very few people are deeply-convicted moral crusaders. Of 'the flower

power generation' how many were genuinely driven by the crucial issues at stake and how many went along for the ride (or should I say trip)? Certainly it is true that these

days mass protests are rare and fairly predictable and that youth culture is apolitical, but I simply do not believe that from this one can conclude that young people are therefore apathetic to everything except their own prospects and security.

Protest is not dead in the nineties – but traditional tactics such as persistent letter-writing and lobbying, although they can be effective, are essentially dull and only for the die-hards. People know that a "March On Parliament" is likely to be a few dozen people trying to contrive a photo-opportunity in the rain.

Yet many people seem not to have noticed that new forms of communication have provided massive opportunities for subversives of every kind. These are exciting, frightening times. The breakdown of hierarchies and centralised power is surely conducive for challenging and counter-cultural messages (be that environmentalism, anti-consumerism or non-establishment readings of the gospel). The paradigm of 'broadcasting' is looking less and less credible – people are wary of a single message beamed to the many: it may be sound information or it may be propaganda.

**Challenging our lifestyles... the obsession with being thin; and with drink:
"It increases the desire, but it takes away the performance."**

'SUBVERTISING'

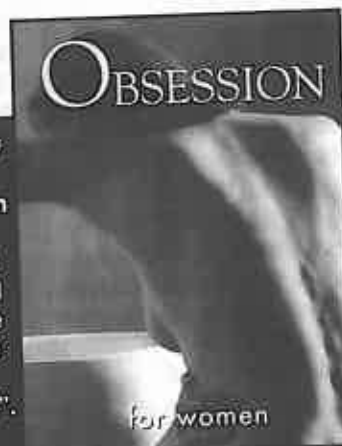
By the time the average American reaches 21 (s)he will have seen or heard a million advertisements. I don't know what the European figure is but I am sure it is not far behind. And, more or less, all these adverts say the same thing: "Buy this!". "You don't really need it, but we'll persuade you want it". A million adverts and all say, more or less, the same thing. Except a few.

The key idea behind "subvertisements" is that these are both subversive and advertisements. They encourage you *not* to buy more. Or to not watch more television. Or to live more simply. The very opposite of what corporations want.

This kind of protest is aimed at the consumer as much as the negligent government and irresponsible companies. It affects a lot of people but is not a mass movement; it is initiated by maverick individuals rather than by student groups or trade unions. One could go further and say it is the post-modern way of protesting: it thrives on parody and off-beat interpretations; the world is fragmented and individual choices are all that matter.

One of the key forces in subvertising is the Media Foundation, based in Canada. They produce adverts – some parodies of existing products, other stand-alone conscience-stirring comments about the world – and distribute them to anyone who wants them. The magazine adverts are widely reprinted (see above). But the real stars, the television adverts, have not attracted the attention they deserve. Even though the Foundation had the money to buy airtime and the adverts are professionally produced, the networks have denied them their right to broadcast. As justification, CBS said revealingly: "[The adverts] are in opposition to economic policy in the United States".

The man whose idea it was is Kalle Lasn, an East European emigré who moved to the States and discovered that its celebrated freedom is conditional: "I came from Estonia where you were not allowed to speak up against the government. Here I was, in North America, and suddenly I realised you can't speak up against the sponsor." Eventually they did manage to have ads aired – with remarkable results and unprecedented interest. They were something thoughtful amongst the morass of moronic television.



The choices are now so wide that we don't have to swallow what we are offered.

It is possible now to sense what activism will look like in the future – of course the traditional forms will not be extinguished but they will be marginalised. 'Culture jammers' is a phrase coined to describe people who use the media to get their message across – advertising on television or billboards, producing documentaries, networking through the web and even using performance art. A crucial source of inspiration is the Situationists, a faction within the events of Paris '68 who fused art and politics (for instance, reassessing the past by adding graffiti to an old master's painting). To use a phrase of Situationist leader Guy Debord, we live in the "society of the spectacle". In the sixties he accurately anticipated the nature of post-modern life: "All that was once lived has become mere representation".

If we live in the "society of the spectacle" – it is perhaps truer of North America than Europe – then the culture jammer can retaliate by presenting alternative images. This means disrupting the flow from advertiser to consumer, making the relationship problematic. (see Subvertisements sidebar) However it is not that simple. A confident and knowing company can play on this. We have already seen Death cigarettes and clever designer T-shirts which say things like "I am a consenting victim in the fashion industry". Consumerism is a multi-headed Hydra able to adapt to most circumstances and absorb any new trend.

The whole consumer ethos of 'get you what you want, when you want it' is questionable – both ethically (it is self-serving hedonism on a grand scale) and environmentally (resources are not infinite, and over-consumption is wasteful).

One response is 'Buy Nothing Day' ("Participate by not participating!"). It is intended to be a planet-wide holiday from shopping: the event is growing in Europe but is more established in North America. It is scheduled deliberately for the Saturday of Thanksgiving weekend, traditionally the biggest shopping day of the year and one that kickstarts the Christmas spending spree.

Elsewhere we see people are made to confront the consequence of their actions. Feminist campaigners have set up web-sites that mimic porn sites; instead of pornography, however, the sites contain a stern lecture in conjunction with an exposé of the pornography industry.

Cyber-space is inherently empowering but it is easy to idealise: it is full of rumours and wild claims presented as facts. One should remember that the information is not reliable and people are not accountable for what they distribute. The legal implications of this are yet to be worked out: perhaps it will need new definitions of libel. It is one of the 'places' where counter-culture is at its most vibrant and time will tell whether it is an effective tool for changing reality.

(TIM WOODCOCK)

protest



23



The church is not immune. A recent campaign poster from Britain with Jesus as Ché.

See also page 31 for one from the States.

Doing anything interesting this summer?

Have you considered *Lingua franca* language courses?

HOW DO THE LANGUAGE COURSES WORK?

Course organisers request the language(s) their members want to learn. These are usually English, French, Spanish, German and Greek. They also choose the dates that suit them and the length of the courses. Courses usually extend from two to four weeks. The volunteer teachers choose the dates they are able to travel and indicate the language in which they are fluent. Lingua Franca puts the two sides in contact and helps in the preparation of both parties.

WHO ARE THE TEACHERS?

Students, graduates, newly qualified teachers, language students or others with relevant skills who are interested in the region, motivated, dynamic and good at a managing groups.

HOW ARE TEACHERS PREPARED?

Lingua Franca organises a training weekend to meet teachers and to offer a crash course in the communicative approach to language learning, along with ideas for managing groups. Lingua Franca provides practical information about the different courses, official invitations for visas and useful teaching books devise their own teaching programme and prepare additional material for the use of their students. Lingua Franca pays for some teaching and resource material. Teachers make their own travel, insurance and visa arrangements. Lingua Franca can provide travel subsidies for those who need financial support.

Lingua franca

Language and Leadership
Training in Eastern and
Central Europe.

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N10 1WN, UK

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Who is your favourite saint or hero?

Nelson Mandela – for his fight for freedom (LMK, NOR)

Oskar Schindler – a 'scoundrel-saint' (ANON)

Babu, a man I met while in India. He is a good listener and wise he is humble in the way that he give advice to his friends.. A couple of years ago he took a boy was left on his own: Babu was always there for him and paid for his schooling. He plans to become a Guru. (MP, DN)

Mahatma Ghandi: Fighting for peace and ecumenism without violence. (ANON)

Womankind (ANON)

And why?

My hero is Dr. Abdus Salam, because he

was the only person from my country to have won the Noble Prize in physics (MM, PAK)

Dietrich Bonhoeffer: an inspiration in the darkest place on the world. (ANON)
For campaigning against injustice (DG, GER) For faith and belief in a very difficult situation. (TK, AUS)



Pablo Picasso – someone who truly lived life to the full. And he had an amazingly fresh and informed vision of the world. (TW, ENG)

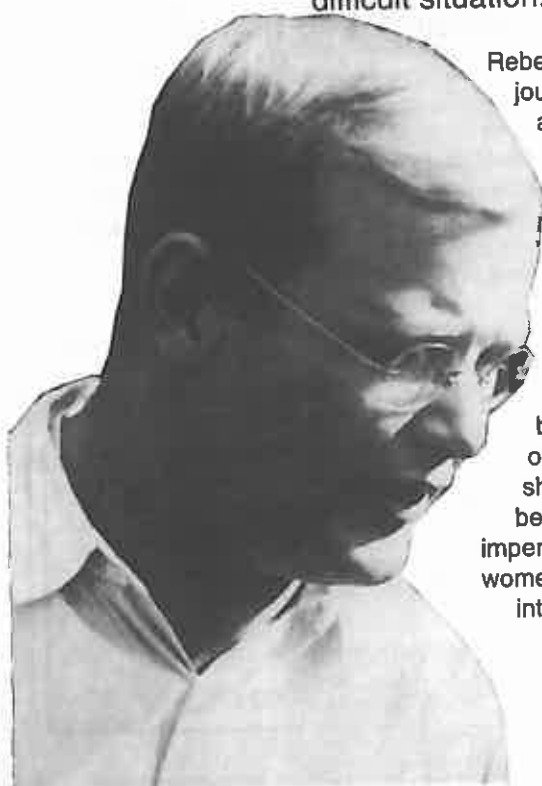
Elizabeth Barret Browning – her interesting life is caught in her poems, and she lived because of her love (ANON)

Abel Herzberg (Jewish Dutch writer and the conscience of the Netherlands/ Jewish community). He really tried to be just and true in his opinions, even though this sometimes went against his own feelings of wanting revenge. And he had a very good sense of humour... (SB, NETH)

Shakyamuni Buddha – for applying himself wholeheartedly to a cause – suffering greatly and continuing nevertheless. (SD, UK)

Martin Luther. He drank lots of beer every night but he never got drunk (at least according to a church history book from 1930) (FR, NOR)

Rebecca West, the suffragette, journalist, novelist, and actress is neither a saint nor martyr, but she is probably the closest I get to a heroine. Maybe the age of heroes is over? Anyway, I admire Rebecca West (who took her stage/professional name from an Ibsen character) because right from the outset of her illustrious career she made connections between capitalism, imperialism and the oppression of women. She had a truly international perspective and showed amazing courage in challenging the ideologies and social mores of her time. (EW, SCO)





I don't really believe in "saints". Perhaps **Mother Theresa**, for giving her whole life for people who need it. She wouldn't call herself a "hero", but I think she was. (UB, AUST,21)

Mother Theresa – because of her complete selflessness and kindness. (ANON)

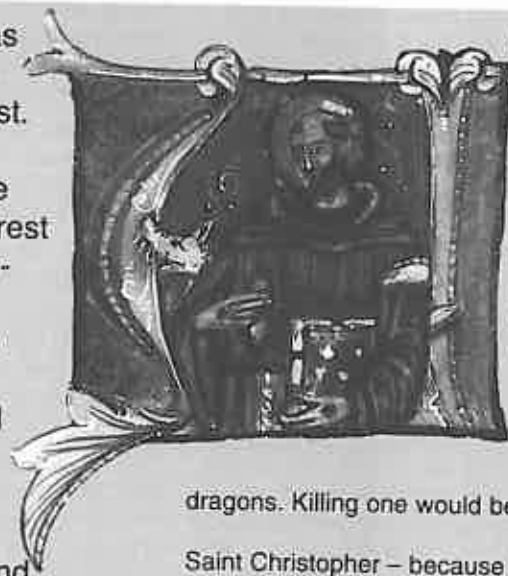
The only "heroes" I feel utmost respect towards is God, and my parents. (I am afraid as a Protestant there is no feeling for saints or whatever and the time of classical fairy-tale heroes is past). I adore my parents for the way they brought us up and for their limitless understanding despite rare arguments. God, I feel, is the only place where all happiness is multiplied and sorrows reduced. And He will always be there... (JB, CZ)

Roberta Bondar (the first female astronaut). Because she meets my inspiration criteria, she's humble and really smart. (CD, CAN)

Princess Diana, not because of her beauty or her charity work or her motherhood but because she brought the world's attention to the hideous workings and hypocrisy of the gutter press. (TR, ENG)



Saint Francis of Assisi was the greatest reformer of the Holy Mother Church of Christ. He was the first and most effective to imitate Jesus: he became the poorest, the purest and most loyal. So in the so-called "Dark Ages" it was almost impossible for him to stay in the structure of the Church – and he succeeded only because of his humbleness. He opened new ways of thinking about ecology, social care and psychology – challenging 'unmovable' borders, except the most important one, the reign of God. (SN, HUN)



Saint Francis of Assisi: a fool for Christ. (CD, IT)

Saint Nicolas, because he gives presents on the 5th of December. (ANON)

Saint George, or whoever killed that dragon. I hate

dragons. Killing one would be cool. (OT, UK)

Saint Christopher – because he helped travellers across the water. (AS, ENG)

Others: Saint Stefanus, Joan of Arc, Saint Stephen, Jan Hus. And, of course Mother Teresa (see above)

Digging deeper...

Three people explain in more detail why they admire who they admire.

DONALD SOPER

Speakers' Corner is a place in London's Hyde Park given over to public debate: people arrive with a milk-crate or a step-ladder to stand on, and just get up and speak. There is no point working rigidly from a script because because the speakers are always heckled (that is interrupted and questioned and abused).

Almost every Sunday afternoon you could find Donald Soper at Speakers' Corner. Amongst its changing characters and causes, since the 1930s, Soper was a firm fixture. He died just before Christmas '98: although I never met him I knew enough of him to be able to miss him. He was a Methodist preacher who took his pulpit outside: his views were controversial and often severe (he espoused absolute pacifism even during war-time; he declared it was impossible to be a Conservative and a Christian). Nevertheless his forceful personality and charming ways insured his popularity. On his 90th birthday a crowd of 400 people gathered to hear him speak and to cheer him on.

This of course is only one context in which he was known: he was a work-a-day minister in London throughout, and also a campaigner against homelessness and a founder of the anti-nuclear movement. In 1965 he was made Lord Soper, which gave him a place in Britain's second chamber, the House Of Lords: it didn't sit very comfortably with its egalitarian principles and his disapproval of privilege but it was another influential platform. Soper was not a theologian but a preacher and a man of God: he was inconsistent and illogical but I can forgive that if it is over-ruled by passion and good motives.

I only saw him in action at Speaker's Corner twice: he was quick-witted and dignified, he listened carefully to questions and answered them as best he could. People describe him in his younger days as "swashbuckling" or "debonair"... and you would catch glimpses of that. But when I saw him he was very frail, for this was in the last five years of his life. Yet he had "fire in his belly" in a way that so few people do these days.
(TIM WOODCOCK)

BORIS GANAGO

It is hard for me to believe now that even in April I had no real connection to the church I was baptised in, I didn't even wear a cross. I didn't differentiate between Christ and Buddha: they both were great teachers of the mankind for me. Then what was white became black, and what was black white. It sounds a little bit dramatic, but I can't think of a more positive change in my life: I am a Christian now.

I am now in the stage of learning to identify myself as a Christian. I am trying to find answers to the following questions: What does my faith demand from me? What lifestyle do the Orthodox lead? Is it at all possible to live according to the Christian values in the modern world? The life stories of saints and martyrs of the past times shock with their grandeur and spiritual beauty are hard to connect to. Fortunately, I was lucky to meet people, who give us examples of rare devotion to the Lord. Nobody can see what efforts it costs them to follow what He had bequeathed, they are full of peace and love.

Boris Ganago is my teacher. I study at the Catechists' school of Minsk diocese administration. He teaches methods of catechism. Boris Alexandrovitch (that is his father's name), as we call him, is over 60; it means that he has a bunch of health problems characteristic of this age. In the morning he works at the theological faculty of Minsk Humanities University and twice a week in the evening he comes to us. I have never seen a more patient and caring teacher, he carefully puts down his remarks, while we are presenting our lessons, so that afterwards we could discuss our merits and drawbacks. And it doesn't matter, how late it is or how tired he is, as he realises the importance of that the Holy Scripture is taught by devoted and loving people in the way that wouldn't repel children away from the subject. He also makes a weekly Orthodox radio programme, and I think that there is probably other work too.

Let us remember the main idea of Maugham's "The Moon and the Sixpence": we can forgive genius everything, because his masterpieces compensate for the harm he/she does to the people around him/her. I wish you could listen to Boris Alexandrovitch's lectures and programmes — they are truly masterpieces. I can assure you that the whole of the varied audience holds its breath simultaneously, when he narrates in a deep low voice about the life of the Mother of God or Saint Serafim of Sarov. This is a bright example of another sort of genius, which is full of the Lord's light and love. A person can manage to become one, when he/she is able to put his/her creative force under God's will, to trust His divine wisdom and put his/her selfish interests aside. This is the truth, which many of us know, but only few take it to be the guiding principle of their lives.

I have not chosen a strong powerful person, a fighter, who builds his life with his own hands. I admire Boris Ganago for his humility and deep boundless love for people. I wish him many years and the Lord's blessing!
(OLGA OLEINIK)

FYODOR DOSTOYEVSKY

If Dostoyevsky's genius could be summed up in a word, it would be this: intensity. Passionate, idealistic, visionary also, but above all intense in both his life and work.

A highly politicised, radical Dostoyevsky was condemned to death in 1849 for participating in the revolutionary activities, a punishment changed at the final moment to years of penal servitude in Siberia. There Dostoyevsky's convictions changed, becoming 'Slavophile', and emphatically anti-socialist. A liberal no longer, he emphasised the specificity of Russian thought and religion, particularly the regenerative role of the Orthodox Church and the Russian nation, rejecting the materialism and excessive rationalism of the West.

Dostoyevsky's sense of fallen humanity, but also of the necessity of the forces of Go(o)d overcoming those of (the d)Evil, explains his mature political conservatism and cynicism towards plans for social reconstruction which denied the deeper, more intimate and spiritual elements of man. He decried socialism as leading to a morally void 'anthill of lackeys', preferring instead the notion of a theocratic state in which (Orthodox) Christian faith was a source of liberation from tyranny.

Dostoyevsky's religious idealism, when placed alongside his political cynicism and his view of fallen human nature, means that his argumentation is not infrequently flawed and lacking in logical development; one finds a certain lack of moderation, the jumping to unjustified conclusions is a hallmark of Dostoyevskian logic. For an example of this, one may take the emphasis on the notion of the 'Christ-bearing' Russian nation. It is at times difficult to distinguish

between a national sense of messianic calling and simple racial or religious prejudice; Dostoyevsky's presentation of Jews and the Roman Catholic Church is particularly unfortunate in this regard, while the simple equation of socialism with atheism and amorality is an intellectual vulgarism of which the apparatchiki of 20th Century Soviet Russia would be proud.

Perhaps Dostoyevsky's greatest insight were into the less pleasant potentialities of human behaviour: 'The Legend of the Grand Inquisitor' has been proclaimed as an act of prophecy, a literary forefather of George Orwell's dystopian '1984'. Dostoyevsky's sense of the condition of man without God perhaps pre-empted later Western thinkers; not for nothing has he been (anachronistically) called a 'Christian existentialist', while the character portraits in 'The Double' and 'Notes from Underground' have weighed heavily on the development of psychology.

The highest calling in his message – to Alyosha Karamazov's 'active love' in this world is counterbalanced by evidence of the lowest prejudices, but remains no less powerful or felt. A profound yet 'flawed visionary, a man who knew a chaotic and disordered life, a sufferer of epilepsy, poverty, an addiction to gambling, who was always haunted by religion and who 'passed through a crucible of doubt', Dostoyevsky seemed to live life at its most extreme, wandering to the brink of various abysses, spiritual and personal, and returning, if not wiser, at least more insightful. His writings are thus rich in experience and sentiment, lacking in moderation or social cohesion, almost the memoirs of a kind of yurodovoj, a 'holy fool'.

(DOMINIC HEANEY)

heroes



The are are four great Dostoyevsky novels: the first, 'Crime and Punishment' (1865-6) dealing with repentance attained through suffering. The 'Crime' happens early on when Raskolnikov (whose name implies a schismatic, a loner), a law student with proto-Nietzschean ideas of his status as an 'ubermensch', murders a money-lending 'old louse' to prove a theory... leaving the 'Punishment' to take centre stage. Raskolnikov becomes aware of his amorality through the actions of Porfiry Petrovich, an apparently incompetent but supremely cunning detective, and a Christian prostitute, Sonia Marmaladovna, and is led towards a Christian that is hoped will replace his solitude. The intensity of the character portraits is matched by the descriptions of St. Petersburg, the nervous (or female) at first being advised against reading the novel!

'The Idiot' (1869) questions the place of the good man in a corrupt world and illustrates the ambiguity of human behaviour. It is uncertain whether the hero 'Idiot', Prince Mishkyn is a pacifistic radiant Christ-like figure or simply an estranged epileptic madman.

'The Possessed (The Devils)' (1871) polemically depicts a group of nihilists seeking to destroy society, is rich in political intrigue and fine black comedy, illustrates madness and evil, and refers to Luke's Gospel account of the Gaderene swine.

Dostoyevsky's final, incomplete, novel, 'The Brothers Karamazov', is his magnum opus which defies easy categorisation or description: life is "a battle between good and evil and the battleground the human heart", based around a case of parricide, a whodunnit!

The three brothers have different outlooks; Dmitry – aggressive, sensual, an 'ardent heart'; Ivan – 'tomblake', intellectually calculating an apparent atheist; Alyosha – devoutly religious, "an early lover of humanity" yet tainted by "depraved insect lust" and crises of faith. They are all well-rounded characters illustrating the breadth and richness of human nature and action. Part of the novel deals with the process of conversion, as the innocent Dmitry willingly accepts punishment for the murder as a form of repentance, acknowledging the pre-eminence of moral ideals over deeds. A central notion is that 'without faith in God and immortality, all is permitted'.

Dostoyevsky
in a nutshell

Last year *Emily Bardell* had Easter twice: once in Glasgow and once in Moscow. A Catholic worshipping in a Protestant church and then in an Orthodox one. Now that's ecumenism....

Double helping

Here's is a diary of those strange two weeks – the emotional ups and downs, the language problems and strange customs.

EASTER twice in one year – it almost made Lent worthwhile! Both with people I love, although not my family. One revelled in triumphalism, the other provoked thought. Both attracted crowds of people who often wouldn't set foot inside a church.

GLASGOW:

The first of my Easters' was hard work, but lovely too. Instead of having to answer lots of polite enquiries into my health from my parents' friends at their church (this was my first Easter away

It left nothing at the end – no carpets, no statues, no chatter – an empty church in silence. There was a vigil until midnight, traditionally when Christ was arrested; I wandered back through the snow a bit later, to sit for a bit.

Good Friday was to be a long 'do': three hours worth. I had no intention of staying all the time, but I couldn't drag myself away.... 7 meditations on Christ's last words and the Passion, using the psalms and different music to go through abandonment, forgiveness, completion. People came in, but no one left all afternoon. It's good when Jesus is portrayed as a human being. People are so busy reminding us he was the Son of God that we forget the point that he too got lonely and scared too.

The Saturday is usually weird – empty, with the highlight being the Easter Vigil at night (but you are still meant to be sad all day). So, St Mary's (true to form) filled the gap. A mega spring cleaning session, followed by a concert of Bach's St Johns Passion – which is fantastic music, of the seven meditations on the passion. Again. It should really be done on Good Friday, but it was nearly in its appropriate place.

The vigil was a bit strange. Being a good Catholic girl at heart (hmm), I'm used to the Easter Vigil as the first mass after Maundy Thursday, but it was on Sunday morning here. It meant I went home knowing Easter hadn't officially begun. Odd. It is strange feeling you belong somewhere different, in a tradition you weren't brought up in it. Catholicism is really important in my family; a big part of me belongs there. Links between churches should be so much stronger. Maybe it would save some of the pain and heartache which results from being torn by the good things of each tradition.

Easter Sunday made up for it though. It was stunning: fabulous music, John Bell preaching, followed by egg rolling in the park and a huge meal at my friend's house. Egg rolling is a rather silly custom involving rolling eggs down a hill to see who can get her egg to roll the furthest. It supposedly signifies rolling the stone away from the tomb, but is basically a good excuse to act childish. Evensong was followed by a big party. A good mass, followed by singing, eating, drinking and smoking too much. How's that for celebration?

from home), I got back to Glasgow in time to 'do' Easter at St Mary's Episcopal Cathedral. I study in Glasgow, and St. Mary's is 'my church'. The great John Bell (leader of the Wild Goose Worship Group – the 'outreach' bit of the Iona community in Scotland) was in command this year, and he was fab. The style was traditional Anglo-Catholic, beginning with Maundy Thursday's foot washing and stripping of the altar.





Christ is Risen. He is Risen indeed. Alleluia!
Moscow:

A FEW DAYS later, I trotted off to Russia to do it all again Orthodox style. My friend Gillian, married Zhenia, a Muscovite, eighteen months ago and I was visiting her for ten days across the Orthodox Easter. The date of Orthodox Easter is calculated by the lunar cycle – but unlike Western Easter it is postponed until after Passover – therefore the two festivals tend to fall on different dates.

Maundy Thursday mark 2 saw me arriving to thick snow with temperatures of -10 C. No foot washing this time, my feet were kept firmly in my boots. Good Friday was spent in culture shock. Moscow is not immediately the friendliest of cities, and it was cold – fortunately wading through snow and dodging icicles didn't set the tone for the weekend. Gillian goes to Moscow's Anglican church. Chad, the vicar, took part in a concert put on that evening in recognition of Easter by Moscow's considerable musical society. Haydn's 7 Last Words of Christ. (He really wasn't the most interesting of composers....) The music was interspersed with 'words' on the Passion from a priest of each of 7 traditions – Armenian, Russian and Greek Orthodox, Catholic, Anglican, Lutheran and Baptist. It was quite a significant event for the city's religious community – there are plenty of differences between the Orthodox traditions, never mind those between denominations. It was all in Russian (except Chad's part), and I'm sure Gill's snippets of translation gave me a pretty confused interpretation of the evening. But it did strike me as pretty powerful. Despite the music.

The evening of Easter Saturday was spent at the magnificent Bolshoy Theatre, watching *Kovanchina* – tickets courtesy of one of Gillian's pupils. What a present. After 4 hours worth of full-on opera (in which every man, dog and his brother has an aria) we left at eleven, marching purposefully down to the local Orthodox church, trying desperately to blend in as locals. My short red fleece didn't help in my quest to go unnoticed in the land of floorlength mink coats. We had no idea what was going on – the ethos is one in which you should know what is happening, and not blink an eyelid at any random thing being

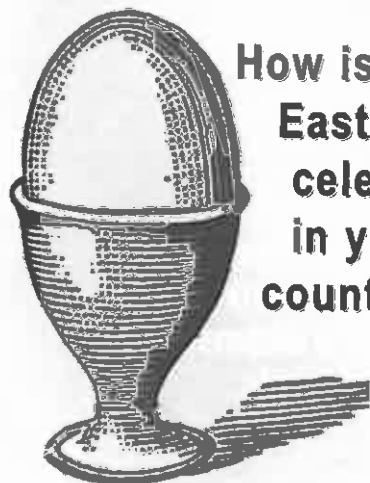
passed up to the altar – candles and flowers maybe... but tables, sheets, leather jackets and a computer? I stood around being bamboozled for a while – it's not so far from Catholicism, and yet it is – then at midnight everyone marched out on a wee procession around the church. I finally began to get into the swing of things then: everyone started kissing each other and bellowing 'Kristos Voskres'. Beaming grins abounded, so I got the impression this was positive. It does in fact mean, 'Christ is Risen'. In response, you're meant to say 'Vo Istiny Voskres' True to form everyone had gone home by the time the meaning dawned on me.

This phrase later shed some light on something which had had me puzzled all day. We'd been on a jaunt to a monastery where people go at Easter to have their decorated eggs and Coolich blessed. Coolich is the traditional Easter cake, complete with candles and XV decoration. Which I didn't get – until later. 'XPNCTOC BOCKPEC' (hence the X) means 'Kristos Voskres', and 'BONCTNHY BOCKPEC', 'Vo Istiny Voskres'. Some of the cakes were really elaborate and looked great. The coloured eggs did too – red for the blood of Christ, green for life, yellow for the sun. I was very impressed by the people who had been standing there all day – there were hundreds of them.

Along with when we ate the Easter meal with Zhenia's family, I think that's when I began to understand them a bit. The ritual is a big part of their identity, in a land which has changed a lot over the last decade. The ancient stuff doesn't change: therefore it provides a good base to start from. As for us, we're so busy altering theologies and traditions to suit ourselves at any given moment in time, perhaps we've lost something along the way. We're continually disagreeing about the way things ought to be changed. Maybe we gain something through this process, after all change and good communication is essential. But not when it means you leave people out and behind – that seems to me to be missing the point a wee bit.

'Christ is Risen' 'Vo Istiny Voskres'

Emily Bardell is a medical student in Glasgow and



How is
Easter
celebrated
in your
country?

compiled by George Sibrt

THE CZECH WAY: What do we do on Easter?

Most of the nation does not go to church, but some people do. But the main point comes on Monday, when all the men [especially those who are not married] make themselves a sort of whip from willow branches. On the top they add ribbons for decoration. Most people buy the whip – but those from the shop are not so flexible. And with those whips they go round your female (preferably single) and as they run they the males give them 'strokes' on their backsides. There are rhymes that are said which have been written especially for this occasion. In some places the ladies are thrown in to water [e.g. a bath], so it is a better fun. And as a reward the men are given a coloured or painted egg, some times with a glass of some strong alcohol.

One may think what a horrible habit. Well, if you are in a village and there is one girl missing, or not too many friends are coming to her for eggs that used to be a disaster – and sometimes it is still so. It would mean, that nobody cares for her, and she might not get married. Well, that is tradition.

THE SCOTTISH WAY: I have to say, the idea of men chasing women around and beating them with sticks doesn't appeal to me very much [see above]. My cultural background doesn't tolerate that much close personal contact, and my feminist perspective finds the symbolism of it a bit scary. I do like the eggs though.

I was in Prague at Easter in 1991 and the eggs were beautiful. And at least there is a tradition worth speaking of – in Scotland, most people tend not to go to church, but they give each other big chocolate eggs instead. I suppose the thing with the whips dates from some kind of fertility festival. The equivalent in Scotland (it's called Beltane) just involves going into the woods and having lots of sex without long preliminaries involving penis-symbols (sticks, poles, ribbons etc).

At Easter there's not much religious influence at all – most people have to work on the Friday and the Monday. Chocolate eggs and, occasionally, painted boiled eggs seem to be the sum total of our cultural celebration of Easter. However I am glad because it is less commercialised than Christmas.

THE GERMAN WAY: Here, the tradition is mostly eggs, eggs, eggs. And hiding Easter nests in the garden, where your friends/ children have to find them. There are little presents in them. I liked that a lot, my parents really took care we wouldn't find those nests too easily (and they made real nests out of grass). My brother was always the last and got angry (no wonder with three sisters giggling). I'll probably do the same with my children.

THE ESTONIAN WAY: Christians usually take some more time to think or meditate little more than usually, what Christ did for them and how God gave his one and only son, so that we could be saved and have the possibility to inherit eternal life. On the morning of resurrection people use to go to church, me to. And of course it's very usual in Estonia to paint or colour eggs (a symbol of life) and present them to friends these days. Some people who are eager to do cooking and baking, prepare a pasha (a special traditional dish, comes from Israel) and spend that day together with family and close friends.

THE DUTCH WAY: I got lost in the woods when I was looking for Easter eggs. Eggs, eggs, eggs and eggs. I have seen too much eggs! The chocolate eggs are better than normal eggs, but even from chocolate eggs I have to puke. And children paint eggs during Easter so you really get bored of them.

THE TRANSYLVANIAN WAY: [part of Romania, where Hungarians live] Easter is funny here for us, boys, but hated by girls, as I know. We do not have whips and also we do not stroke the girls (this part of social life comes few years later, after the marriage, but without whip). So, boys buy some perfume, and the fun starts: they pour the perfume on the girls' and women's head, and those have the habit to wash it down as soon as they can reach the bathroom. Boys are paid with drinks and cookies and a coloured egg – not necessarily red, not necessarily fresh, not necessarily unbroken.

If you enjoyed MOZAIK...



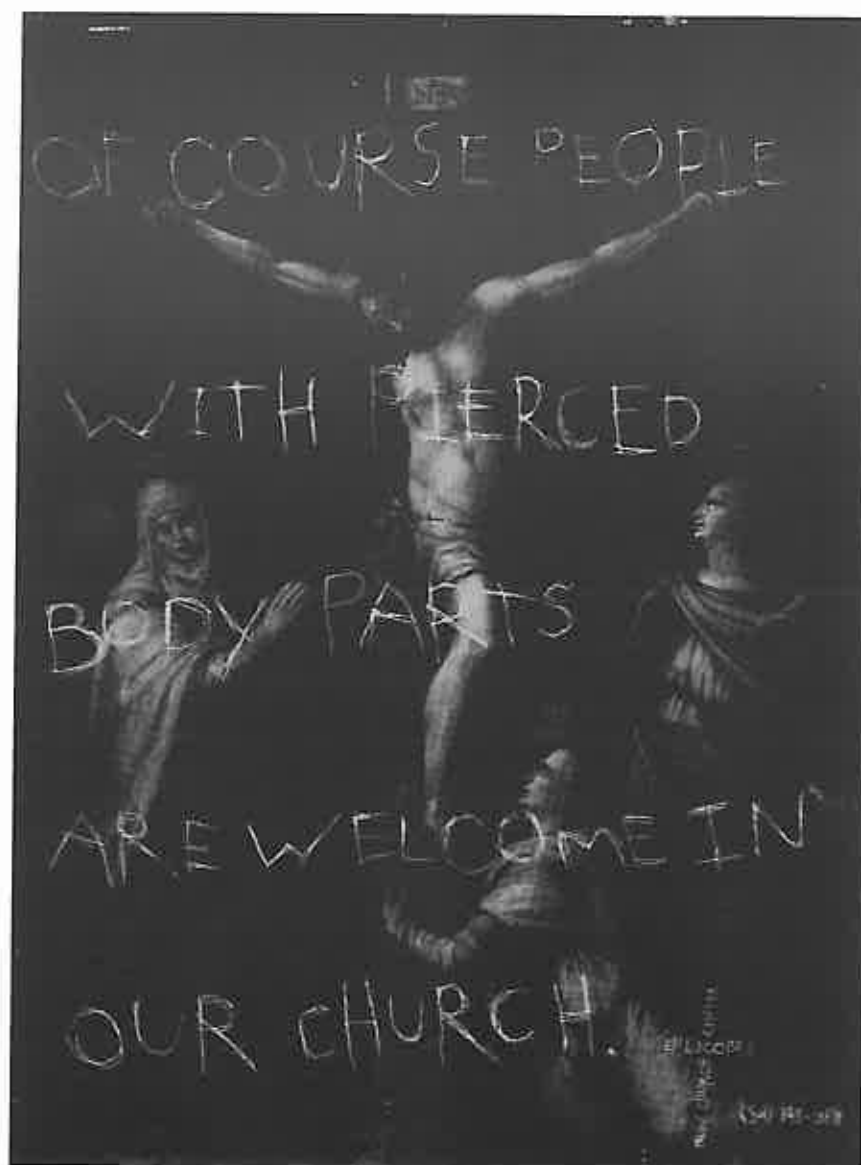
it probably won't be as much as this lot.

Nevertheless don't be left out: stay in touch with WSCF-Europe.

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WHEN?

a calendar of WSCF events in 1999

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| 13-15 May | "Between the Ideal and the Real". Meeting of Friends of WSCF in Europe. Amsterdam, Netherlands (to be confirmed). |
| 18-24 May | European University Chaplain's Conference. Rome, Italy. |
| 18-20 June | Weekend seminar on debt issues. Organised by ESG in response to G8 summit. Köln (Cologne), Germany. |
| 19-25 June | Leadership training course on fundraising and finances. 10 places available for WSCF Europe students. Radasc, Poland. |
| 29 June- 5 July | Lingua Franca, Third Teachers and Organisers Consultation. Sinaia, Romania |
| July – October | Lingua Franca language courses in Central and Eastern Europe. |
| 30 August – 9 September | "Behold I make all things new: Fulfilling the year of God's favour in our time." WSCF General Assembly. Beirut, Lebanon. |
| 11-17 September | "Generation X or Generation †". Agape, near Turin, Italy. |
| November | International Ecumenical Student Meeting. ESG/ WSCF Europe. Waldsieversdorf, Germany. |

WSCF-Europe = Evangelische Hochschulgemeinde in Österreich / Belarusian Orthodox of Brotherhood of Three Vilnya Martyrs / Student Christian Movement / Christian Youth Council in Bulgaria / Oikumené-Akademická YMCA / Kirketjensenesten i Danmark / Suomen Kristillien Ylioppilasilitto / Orthodoxsinen Opiskelijalitto / Fédération Française des Associations Chrésiennes D'Etudiants / Association des Etudiants Protestants de Paris / Evangelische Student Innengemeinde / Exon / Ekix / Keresztény Ökumenikus Diákmozgalom / Federazione Giovanile Evangelica Italiana / Vilniaus Akdeminio Evangeliku Liuteronu Jaunimo Draugija / Landelijk Overleg Studentengemeenten / Norges Kristelige Studentforbund / Asociatia Studentilor Cresitent Ortodocci Romani / Kristna Studententenrörelsen i Sverige = WSCF-Europe