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Introduction

Contained in these pages is a glimpse of an important development in the long history of the World Student Christian Federation (WSCF). In August 2008 in Montréal, alongside the general assembly, a group of senior friends of the WSCF gathered for their own discussions and reflections. As the current generation of student Christian leaders worshipped, sang, discussed, debated and planned, about sixty people whose lives have been profoundly shaped by their own involvement in WSCF, met just around the corner and down the corridor in a spirit of keeping company and solidarity. The generations met regularly and informally for meals and for one day met intentionally in joint session. This was the first time that the generations had met in this way. This experiment was a resounding success as you will learn from the following pages. Indeed, the joint session was regarded by many of the students as the highlight of the assembly. The senior friends were profoundly moved by the welcome they received. There were tears and laughter as the generations literally embraced each other and acknowledged their need of each other in discerning God's will for today's world.

Those present were keenly aware of those absent. Many senior friends had passed away. Others wanted to come but couldn't make it. We hope this record will convey the spirit of Montréal to those both present and absent. You will find more on the WSCF website.

The senior friends gathering was an initiative of the WSCF Centennial Fund. Its board invited Alice Hageman and Christine Ledger to take the running in organising the event. The purpose of this fund is to support the work of WSCF into the future. We encourage you to consider doing so, if you haven't already. And there are many other ways of supporting WSCF locally, nationally, regionally and globally, not least by simply contacting the movement where you are and making yourself known and asking how you might help.

Plans are already afoot for senior friends to gather alongside the next general assembly, which will most likely be in Latin America in 2012. Pencil it in your diary. It may well be that Montréal began a long and fruitful tradition.

*Michael Wallace, General Secretary
Alice Hageman and Christine Ledger,
co-conveners of the 2008 senior friends
gathering*

*WSCF generations
together*



Julianne Clarke-Morris

A New Day Dawns

Salters Sterling

Forty years from Turku 1968 the possibility of a senior friends gathering in parallel with the Federation's own general assembly seemed a really exciting idea. At least to this senior friend it did. Turku itself had been some experience! Some would say a moment of midsummer madness when effervescing chaos replaced the studious order of earlier WSCF international conferences best exemplified in Strasbourg 1960. That chaos had seriously undermined the Federation's capacity for survival in many parts of the world, notably its regions of origin in Europe and North America. It had alienated senior friends and churches. It was followed by a period of organizational disunity and moments of interpersonal distrust within its own life. As someone who had been at

Opening worship with the general assembly



Andrés López

Turku as a resource person from the British and Irish Student Christian Movement (SCM), I had lived out my ecumenical vision within and without the university world with little if any reference to the Federation but with a great deal of gratitude for its formative influences in my teenage and early adult years. So it was not only with excitement but also with something more than just a tincture of curiosity that I accepted the invitation to be in Montréal from 4 to 8 August 2008.

Along with excitement and curiosity went a frisson of hesitation centred on the question—what would this generation of students make of a collection of those who were their predecessors by fifty and more years? And indeed, what would we make of them and each other? Mind you, early signs were good—Alice Hageman (USA) and Christine Ledger (Australia) working with the interregional office staff in Geneva and the regional staff in Canada, and supported by a mandate from the trustees of the WSCF Centennial Fund were excellent communicators of program information, accommodation possibilities and travel necessities. There was a real sense that organisation was in competent hands. A welcome letter in our information packs from David Ball, the national coordinator of the Student Christian Movement in Canada was a joy to receive and an inspiration to read. It spoke of us humbly being present to each other during this gathering to be [fed] in our openness to learning, engaging and being challenged to live up to the ecumenical dream. The language and the sentiment were foundational to the Federation I had known in the 1950s and 1960s.

David's words were given flesh in the reception we received from TJ and the assembly stewards when we arrived at Pierre Trudeau Airport. TJ was a greeter par excellence—solicitous, meticulous, nicely inquisitive about our flight and where we had come from, fluent in French and English, careful in ensuring that everyone was present and correct, delighted to be of help, apologetic for the carbon footprint of the hired luxury SUV in which we were being transported. Who could ask for anything more?

Our meeting place was the Jesuit College of Jean de Brébeuf, an institution associated with the University of Montréal that embraced behind a Palladian façade an austere

spaciousness wholly appropriate for those who have a conscience about poverty on the one hand and conspicuous consumption on the other. Its table hospitality was of the same order, in its adequacy allowing us to pray that we may be forgiven for eating while others starve without displaying too gross hypocrisy.

When we met as senior friends for our first session of welcome and introductions there were some fifty persons in the room. Nineteen countries were represented as were five of the six WSCF regions, the exception being the Middle East. At some time over the three full days and two half days of the gathering, the decades of the 1930s, 1940s, 1950s 1960s, 1970s, 1980s, 1990s and 2000s were represented. Our eldest—John Coleman—at over 90 years of age, had been in the Canadian SCM in 1936–39 and had joined the Federation staff in 1946. It was deeply moving to both witness and be a part of such a congregation of ecumenical saints. Across the years and from around the world we had come because of what we believed and tried to live. Our memory chain had a completeness of links taking us back to our original visionaries, even to John R. Mott himself. We had been convened not a moment too soon.

The theme of our gathering was “Memories, Dreams and Visions of the WSCF”—its biblical basis in the Book of Acts Chapter 2 verse 17: “Your sons and daughters shall prophesy and your elders shall dream dreams.” The Federation general assembly met round the same theme. The design of our program was vintage SCM. Each day began and ended with worship. Morning worship was followed by Bible study and after a coffee break we either had a keynote address or a panel presentation. More about these later. Both luncheon and supper were eaten with members of the general assembly. Lunch was followed by free time or choir practice for the musical amongst us. Following the afternoon tea, we had small-group meetings and after dinner we had evening meetings focusing on the WSCF itself. Beginning at 09.00 hours and finishing at 21.00 hours it was a full day. All of us were living at least a twenty-minute walk from our meeting place. That there was a full house for morning and evening worship speaks volumes for the enthusiasm and stamina and devotion of SCM senior friends.

Perhaps at this point I should write a word about the term “senior friend”. It refers to those who have been a part of or actively experienced the Student Christian Movement while



Christine Ledger

at school, college or university and who continue to show support for the movement at local, national, regional or international level. It is hallowed by long usage. When we met in the round for our plenary sessions there were people from twenty-five to ninety-one years of age in the room. In Australia where there are active groups of SCM graduates, the word “senior” has been dropped and the word “friend” stands on its own. With apologies

WSCF leaders address the senior friends



Christine Ledger

John Coleman



Christine Ledger

to Australia, for the purposes of this report, I continue to write senior friend(s). I know my apology will be accepted for we all know who and what we are.

Full reports of the particular sessions have been written by Laurel Hayes, Michael Hanna and myself. Their texts, together with this piece, intended as a context for them are included in this report of the gathering. All of us are writing more for those who were not there than for those who were. We have a story to tell.

Our theme, visions, prophecy, dreams in both Old and New Testaments, Joel and Acts, invites as one people of God all generations, both genders, all conditions of humanity. In Joel it is a matter of expectation—"Therefore the day shall come." In Acts it is a matter of realization—the day has come in Jesus. And not just humanity is affected, so also is all creation. In Joel, new life is given back to tree and vine and grain following the devastation of the locusts and consequent on the repentance of Israel. In Acts, decay is conquered. The functioning fulcrum is Jesus and repentance is invited. It is a comprehensively inclusive message. With power of learning, of speech and of imagination, it was broken and spoken to us in two of the three Bible study sessions, on the first day by Professor Wong Wai Ching (Angela) from Hong Kong, former WSCF Asia Pacific staff member and chairperson of WSCF, and on the third day by Georgine Kenge Djentane, current Africa regional secretary of the Federation. We were challenged:

- Can one remain radical/revolutionary after a certain age?
- Have our dreams been replaced by nightmares?

- Do we believe that dreams and visions are coming from God?
- Have we lost the capacity to dream?
- Have we marginalized those who do dream—the Aboriginal people of Australia for example?
- What do we understand being in the spirit to mean?
- Do we recognize prophecy as a gift of the Spirit?
- Do we understand ourselves to belong to a prophetic tradition?
- Do we understand democracy to be possible because of the Spirit of God?
- In the context of vision and prophecy and dream, can we envision ourselves as agents of global change?
- Do our dreams encompass wholeness for all, women, children, men, those without food and those with food?
- Do we take dreams seriously as sources of our own wholeness?
- Do we dream big—dream the impossible?

On the third day Paul Oestreicher, retired provost of Coventry Cathedral in England and currently associated with the work of the chaplaincy in the University of Sussex at Brighton, led our Bible study, taking as his text the passage in St Luke's Gospel in which Jesus, viewing Jerusalem from its ring of hill, wept over it, prophesied its destruction, and entering it, drove the traders out of the temple. Paul's approach was that of a solemn meditation in which he provided political and social information about the times of the career of the Rabbi Joshua of Nazareth and contrasting his understanding of power as that of divine and creative authority making people free, over against the power of the world, which confines, constrains and controls. Using the cleansing of the temple as an example of self-offering service, of protest without violence, he challenged us to envision the way of Jesus in contrast to the ways of the world. It was deeply moving as we all prepared to commemorate the sixty-third anniversary of the use of atomic power to destroy first Hiroshima and then Nagasaki.

The worship that enfolded us and made us a community at the beginning and ending of each day was inspired in leadership by Ann Owens Brunger, a Presbyterian minister from the United States. Hers was a most faithful demonstration in worship of the ecclesia as a priesthood of all believers as she orchestrated various of our number to read scripture, lead praise and make prayer. Her own contribu-

tions, particularly in the clarity of her diction, evolved a sense of the majesty of the Presbyterian invitation, "Let us worship God." Together with Paul Oestreicher she planned our final worship session centred on a celebration of the sacrament of the body and blood of Jesus the Christ. Infused with silence we were made one in both body and spirit as all participated in the sharing of the bread and wine. That unity of which we used to dream in anguish was made real in fact. The sore heads and hurt hearts so often experienced in the ecumenical journey were healed in a moment of existential glory.

No Federation meeting would be complete without a major plenary address. We had not just one for ourselves but a second when we shared with the general assembly.

For ourselves, Rubem Alves, poet, writer and theologian from Brazil, explored the multifaceted frontiers between Word and words, ourselves and others, dreams and art, communion and communication, living and dying, doing and being, God as dreamer, beauty as power, capacity and incompetence, language and lyric, material and metaphor. He pursued contradiction and complementarity until a resolution emerged in the proposal that poetry is power, in the assertion that the world will not be changed by power but it might be by poetry, in the proclamation that better worlds are not made—they are born—in his personal dream that the Christian community will minister a poetic rather than a dogmatic word because the Christian community is the shepherd of the words, shepherded by the Word, whose words are shaped in parable, metaphor and story. It was a tour de force in which words and stories, commentary and iconoclasm, disclosed the mystery and wonder of being. We were enjoined not to take notes but to sit back and enjoy. If this record is incomplete, and inadequate, Rubem has only himself to blame. I hope what he said as he searched for words can and will be published in full. (And I am delighted to say that as near a complete record is available in the account by Laurel Hayes.)

Many of us had accepted the invitation to meet as senior friends in parallel with the WSCF general assembly not quite knowing what to expect. Those of us who had been at Turku had memories, from our own perspectives, of the well-nigh wholesale rejection of any kind of senior management. We wondered could there be a meaningful meeting with this student generation. From the moment of arrival, we knew that things

had changed utterly. The formal greeting from and welcome by Michael Wallace, general secretary of the WSCF, was direct, simple, warm and sincere. David Ball, national coordinator of the Canadian SCM, glowed with bonhomie. The African, Middle Eastern and Asia Pacific regional staff demonstrated a desire to share information, to communicate enthusiasm, to explain challenges and describe the programs of their regions.

Under the chairmanship of Thomas Weiser (Switzerland), the activities of the current WSCF were introduced to the senior friends, many of whom did not have a developed sense of the regional structures through which and by which the WSCF now operates. The WSCF chairperson and the regional secretaries for Africa, Asia Pacific and the Middle East reported on current activities and programs. This produced a breathtaking panorama of both the diversity of the Federation's activities and a crucial search for common themes that would and will act as binding agents for a worldwide movement. Perhaps the most distinctive message was that it is in the younger nations and those who have only recently recovered their full nationhood, as for example in the countries of Eastern

Rubem Alves addresses the general assembly (top)

WSCF regional secretaries (bottom)



Andrés López



Andrés López



Julanne Clarke-Morris

Europe, that the most rapidly growing movements are located, a situation not unlike that experienced by the churches more generally. This is a salutary message to those of us from Western Europe and North America who gained so much from the Federation and the movement in our own generation and raised the question—can we do anything to leave our own home areas with a more dynamic legacy? Of the common themes for the younger nations, ones that stand out in memory centre on food, education, justice, employment opportunities and health.

Over Tuesday and Wednesday a picture was being expertly painted of the Federation as it is today in preparation for Thursday, the day we, the senior friends, and the members of the general assembly, would live and work and share life and worship, together. That day was a transfiguring experience convincing all of us that whatever else a new day had dawned. Remembrance, worship, keynote

address, Bible study, panel presentation and commission discussions were all shared. We were overwhelmed with friendship, love-bombed with graciousness and listened to with interest and delight. Words are inadequate vehicles by which to convey the genuineness of the fellowship that was created as we met to remember Hiroshima. Wrapped around in the silence of shock, as the images of horrendous violence followed each other in sombre procession on the video screen, our outrage was intensified to breaking point by the contrasting fragility of the slender form of a student from Japan whose gentleness of speech led us to the conviction of hope that such destruction must never happen again. No stoniness of heart remained. We were at one in our raw and tearful humanity, symbolically captured in the salt water and parsley that formed the communion of repentance.

Through group Bible study we moved from Hiroshima to Bethany and the hospitality of the home of Martha and Mary. A Bible study leaflet had been prepared, including text, commentary and questions. This particular passage from St Luke was challenging:

- How did we understand it in the context of first-century Jewish custom and practice?
- What was the relationship between the two women?
- Was Lazarus at home as chaperone?
- Is St Luke signalling a unique freedom from social mores on the part of Jesus?
- As far as the better way is concerned, is Martha being rebuked by Jesus?
- Is there a message about the priority of being in preference to doing in the presence of the light and life of the world?

Wisdom as well as knowledge characterized the conversation in the group in which I participated. It was comfortably refreshing to find the Bible given such promising prominence in the life of the Federation and not in competition with *Das Capital*. Times have indeed changed since Turku.

The same comment can also be made about the address of Professor Gregory Baum to the general assembly to which the senior friends were invited. On his home territory he gave a magically magnetic performance as he discoursed on the prophetic church and compared it to the priestly church. Baum himself spoke of priestly religion, which he characterized as sustaining identity, encouraging acceptance and stabilizing the social order, while prophetic religion concerns it-

Nina Nayoan
responds to Gregory
Baum's talk



Julanne Clarke-Morris

self with the fault lines of community, the transformation of society and its liberation. Prophecy can be a destabilizing force. He described Jesus as having a prophetic role and a hope-giving role. He spoke appreciatively and movingly of the history of the Student Christian Movement and placed it firmly and centrally in the prophetic camp. He demonstrated how almost every Christian community had a prophetic component in its history and thus created a very strong sense that the SCM has a home and can find a home within almost all ecclesial traditions. He elaborated his prophetic descriptions to embrace other religions, pointing to Buber in the Jewish faith, concerns with justice, peace and pluralism in the Qur'an, Mahatma Gandhi in Hinduism and engaged Buddhism on the streets in various Asian countries today. Prophecy emerged as a unifying force within and between religions.

In his final section Gregory Baum identified the areas of global society in which the voice of the prophet requires to be heard today—oppression within and without the church—empires, economic, political, military and cultural—giving illustrations in each area, which saw the World Bank and the International Monetary Fund as factors in economic empire, control of foreign powers by American foreign policy as a feature of political imperialism, Vietnam and Afghanistan as examples of military imperialism and globalization as culturally invidious, working against the rich diversity of human culture. In neoliberalism he saw the will of the people to stand together being weakened. He concluded by defining the mission of prophetic Christians. They are to be central to a worldwide intelligentsia that develops the appropriate critique of their local culture and politics. Nourished in and by the friends of Jesus, they are to have both a hidden and a public function as writers in many forms concerned fundamentally with social transformation. His own performance, whether he designed it as such or not, was transforming. It welded old and young together, allowing us to sense where our own stories belong in the life and work division of the ecumenical movement whose centenary we will celebrate in 2010. It was traumatically transforming too as hidden sorrows were allowed to come into the light of day in the question and answer session which followed.

After coffee, a panel of senior friends spoke to the general assembly from the platform and the floor. The previous evening we had met to consider what we should say. We



Julanne Clarke-Morris

had determined that we should simply share our stories, hoping and indeed praying that they would make sense and convey meaning to the contemporary WSCF. Gregory Baum's presentation was the perfect introduction. Claudine Chionh from Australia, not yet out of her 20s but nevertheless a senior friend, bridged the age gap with a description of what it had meant for her to be touched by the SCM. She was full of enthusiasm and conveyed with great simplicity the value of the SCM experience in giving meaning to the college and university experience as a preparation for becoming a responsible social and political adult. Salters Sterling from Ireland followed Claudine with a somewhat eccentric commentary on the significance of Turku 1968, deflecting focus away from the turmoil and disruption of that event towards its deeper meanings by way of a parable in which the representative of the Moscow Communist Youth Party who disclosed himself to be a

Audrey Tobias

Salters Sterling



Julanne Clarke-Morris



*Senior friends
join assembly
commissions*

prayerful Christian in the atmosphere of trust and confidence built up over days in a shared bedroom—a parable pointing to the future in a generation’s time. The piece de resistance of the panel presentations was Audrey Tobias from Canada, a diminutive redhead whose membership of the Canadian SCM in the 1940s must mean that she is in her vigorously energetic 80s. Audrey told us of the way in which the SCM had helped her to move beyond theoretical intellectual knowledge to the knowledge that comes from lived experience—in her case, when she became a factory worker immediately after graduating. She did that for seven years before going on to teach. The experience had become the bedrock of her faith understanding and her political and social convictions.

Soritua (Albert Ernst) Nababan, previously general secretary of the Council of Churches in Indonesia, spoke with great authority, inviting the students and leaders of this WSCF student generation to take the lead in showing

*Assembly stewards
also assisted the
senior friends*



the way forward for the life and mission of the church. “This is your day, your time,” he said, encouraging them to be boldly imaginative. We listened to him knowing he was also a distinguished president of the World Council of Churches and we were moved, deeply moved by the degree of trust his words conveyed.

From the floor, Bruce Rigdon (USA), who had been at Turku, also spoke from deep and wide experience of the Federation, having been a member of its executive committee some forty years ago. His contribution was a solemn reminder that trust is the ingredient essential to the relevant and successful working of a world institution. His second message was that discontinuity between Federation generations and/or its component parts is a blight that handicaps and stultifies all initiatives. With Bruce’s contribution, an excellent session concluded before lunch.

In the afternoon we were invited to sit in on the commission think-tank program-forming meetings. This scribe cannot be descriptive of conversations in which he did not share. However it may be challengingly meaningful to say that the commission in which he did share, four of the six regional agendas already itemized on various blackboards listed food shortage as one of the top priorities in their region. The two regions which didn’t were North America and Europe. That says something profoundly disturbing and left this participant wondering how and with what genius a common program for the Federation over the next quadrennium could be wrought. It confirmed yet again our growing admiration for the students and staff members of the Federation who are seeking to provide responsible and exciting leadership regionally and internationally.

This report is written primarily to convey the ethos of a pioneering event. In the beginning I have written of my great indebtedness for the formative role of the Federation in my youth and early adult years and as a lode star for the rest of my life. Montréal confirmed the value of the Federation in its contemporary form and provided much that will be influential in whatever life God intends that I should have. I hope you get this sense of things—that it rings true with those of you who also shared in Montréal, that it convinces those senior friends who could not be in Canada that the Federation is still alive, kicking and worth your active and generous support and that we are all renewed in our personal faith with a spring in our step for the continuing pilgrimage of life.

Memories, Dreams and Visions

Rubem Alves began his presentation by stating that no matter the subject, all writers speak about themselves, a lesson he learned from psychoanalysis. Therefore, he proposed to do the same, particularly since our biographies are more or less the same.

He quoted Fernando de Pessoa: "Art is to communicate our intimate identity to others."

Alves built upon this idea by drawing upon the beliefs of the Brazilian Yanomami tribe, cannibals who are convinced that "civilized" people hate their dead and so bury them in deep graves to be eaten by worms. The Yanomami mourn their dead, but are able to bring them back to life by eating them. Alves noted that as Christians, we too are cannibals, eating the body and blood of Christ. He cited a second Brazilian author who affirmed that reading and writing are also cannibalistic activities, since writers put themselves into their books. In that spirit, Alves told the audience that he put himself forward to be devoured, and expressed his wish that we should enjoy the meal!

At age fifty, Alves suddenly realized that he was old. Twenty-five years ago in Sao Paolo, he was riding the subway standing up, watching people and making up stories about them. He became aware of a woman half his age who was watching him. He became lost in a romantic reverie about her, only to be horrified when she offered him her seat!

Alves mused sadly that "old age is not beautiful". Fearing depression because of old age, Alves began to look for a good metaphor for that time of life. His choice? "Sunset", which encompasses beauty, sadness, and the changes in the sky which signal that time is passing very rapidly. Chronos, who eats his children, becomes more in evidence. Alves cited Alan Watts, "As one becomes old, it becomes more evident that things don't have substance, because time flows more rapidly and the solid becomes liquid." This thought is echoed in Alves' translation of Ecclesiastes, "Everything is mist and foam." The consciousness of old age is the consciousness of death, and it changes the way we look at things. We say, "Farewell, farewell," as things pass by. We are aware of wisdom, beauty, sadness and a desire to live life intensely. On Alves' door hangs a sign saying, "Tempus fugit," and "Carpe diem," ("time flies" and "seize the day").

(At this point, Alves scolded the notetakers in the audience, "Don't take notes! Do you ever review them? There won't be an exam! That time is gone! And notes for others won't work.")

Alves told a Zen story. A man heard a terrible roar and realized that a lion was after him. He ran headlong, falling over a precipice. On his way down, he grabbed a branch extending out of the cliff. As he was hanging in mid-air between the lion and the abyss, he saw a little plant growing in the cliff wall. On that plant hung a strawberry. Plucking and eating the strawberry, he exclaimed, "How delicious!" Alves commented that sooner or later we are going to fall—but it is better to fall with a stomach full of strawberries.

"I don't know a single Christian who wants to go to heaven," declared Alves next, adding that one who really wanted to go to heaven would smoke cigarettes, eat fats and refuse to walk. As for himself, "The idea of eternity gives me horrors. I belong to this world." Furthermore, if we take incarnation seriously, God belongs to this world. God wasn't happy with heaven, and so dreamed of solid, rather than spiritual, things—a garden, trees, fruits, waterfalls—"God's destiny".

At this point Alves interjected, "I'm not a theologian. I'm a heretic. My theology would

Rubem Alves,
reported by
Laurel Hayes



Andrés López

Rubem Alves

have to begin with paradise and not with the cross." Alves realized that the whole of Christianity is based on hell. The incarnation and redemption are based on the idea of saving us from hell. That's not where Alves wants to start. He reacted strongly against Augustine's idea that God and the saved in heaven will contemplate the damned in hell in their sufferings so that their joy will be complete. "No! I could not love a God who has an eternal torture chamber."

When Alves was a pastor, he visited a 92-year-old blind woman whose daughter was reading the Bible to her. The woman told her daughter to stop reading. She told them that she knew her time was arriving, and it was a pity because she loved the world.

Alves noted that in Portuguese, one asks, "How old are you?" by asking, "How many years do you have?" He commented on the silliness of the wording, noting, "Those are precisely the years we don't have." Children blow out candles on their birthdays—but blowing out candles is a symbol of death. We should be lighting them!

Alves continued, saying, "When you have few years to live, you must not play with your time." He mentioned Camus' observation that in the morning, birds fly in all directions. At sunset they fly in one direction. "So," Alves inquired, "what is essential for us? Our time to change the world has passed." Alves described an "Angelus" painting of a couple with empty hands at sunset. He went on to say that we Protestants don't understand doing nothing. Our theology of the past fifty years has been to do things. However, we have no conception of the Sabbath. We have a right to the Sabbath! God was a vagabond and played on the seventh day!

When Alves gave a speech to a group of "Third Age" pensioners ("It is not the best age," he commented parenthetically), he told them that they had finally arrived at the age at which they were totally useless. A broom is useful. So is toilet tissue. A Mozart sonata and the poems of Emily Dickinson are not useful. "So," he asked them, "do you prefer the company of toilet tissue to Dickinson's poems?"

In a more serious vein, Alves stated that our theology is justification by works, which does not give us the right to do nothing. Part of the depression to which elderly people are subject is because they feel they are doing nothing.

Alves moved to a story about St George, who woke up early every morning because his life had a purpose—to fight the dragon.

And every day, he rode out to do battle with his erect sword. However, he never killed the dragon because he knew that if he did, his life wouldn't have a purpose any more. That state of affairs went on for centuries. But the dragon was actually a beautiful woman, enchanted by a witch. Eventually the enchantment wore away. St George went out one morning to fight the dragon and found the beautiful woman, who invited him to embrace her. But St George didn't know what to do with his erect sword and fell into depression!

We are not taught enjoyment, Alves said, especially in Catholicism. There are no smiling saints! They all have their eyes rolled up. The Christian lifestyle is an elegy to suffering. Alves commented that he likes to play with Catholic audiences, telling them that they like to make promises to God—I give, you give to me. But the process is too revealing, because in giving, I'm assuming what the other person likes (for example a CD of classical music). So what does God like? What does God enjoy? We should tell God, "If you give me what I want, I'll read you poems by Emily Dickinson or Robert Frost or play you Beethoven sonatas every afternoon." But no! Instead we promise the scabs and scars from our wounds and suffering after we've climbed 400 steps on our naked knees. This makes God a sadist because he takes pleasure in suffering.

We are celebrating Turku, Alves reminded the audience. It was a moment of confidence in power, in being able to change the world—but we couldn't. "Our dreams were shipwrecked." Alves offered a contrast: "I want a theology and a God based on beauty." He noted that he has an experience of the sacred when he's taken by beauty, which we are all created to enjoy.

Alves told us that he wrote "Theopoetics" in 1989 because he rejects theology. The vitality of language is measured by its use in everyday life, and people are not excited about theological language. It's boring. Alves moved from rational thought to poetry: "I was a theologian who discovered poetry." But what is poetry? Dickinson identified its criteria: "If I read a text and feel the top of my head was clobbered, that's poetry. If I feel so cold that no blanket can warm me, that's poetry." Dickinson didn't use rhythm or rhyme as the criteria. The right word is the word that makes love to the body, that becomes flesh.

The Gospel of John tells us that the Word became flesh, and Alves asserted that he reads that text literally. The Word that takes over, that possesses the body, transforms us,

and we become poetry. Catholics believe that the sacraments are powerful, that the Word has power by itself, even if the priest is a paedophile—because if the efficacy of the sacrament depended on the priest’s virtue, it wouldn’t be a gift from God. The sacrament works anyway. The same is true of poetry. It works even when we don’t understand it.

Alves used to teach the poetry of Frost. One day in class he heard a young woman crying because a poem made her sad. She couldn’t explain why, but the poem did its job. “So I believe the power is in the word—literally,” concluded Alves. If he was a hermeneut, he continued, he would have interpreted the poem and begun by asking, “What did the author want to say?” This question assumes that the poet didn’t say what he or she wanted to say, and thus was linguistically incompetent! We make a similar assumption in interpreting scripture.

“I hope the world will be transformed, but I don’t believe it will be transformed by power,” Alves mused. He quoted E.E. Cummings: “Better worlds are not made. They are born.” Alves went on, “My dream for the Christian community is not that it becomes a political party, but that it will minister a poetic word. The Christian community is a shepherd of words. The poems are useless, but they are delicious and give joy.” He added, “The idea of an appetitif is not to be fed by it, but to stimulate the appetite.” Alves said that we live by the beauty of dreams, and the communication of dreams is only possible by poets. Alves called a poem “a crystal chalice of words that carries the dreams inside”.

Alves ended his talk by telling a story by Gabriel Garcia Marquez in which an object was afloat on the sea outside a village. The villagers were curious about this unknown object. As it floated to shore, they realized it was a dead man. As the women of the village prepared the corpse for burial, they began to wonder about him—his voice, his hands. These questions and the sense memories they evoked brought the women to life in a way that their husbands had not been able to do. The villagers buried the dead man, and he changed the village.

Alves responded to several questions. The first was, “If we were only to follow our dreams, what would happen to the WSCF and other social movements?” Alves answered that he is an educator and that poetry gives him consolation, inspiration and ways of speaking about God that are different from the over-used words. He said that he had difficulty in



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speaking about God. In responding to a question about God, he inquired, “Which God?” He suggested that the meaning of a word is a pocket, and that we should reflect on what is in a pocket. He would rather contemplate “the Great Mystery”—an empty pocket.

A second audience member commented that she was grateful to have permission not to be useful. Her husband, a retired pastor, struggled with not being useful any more once he retired. Another participant quoted the first line of the Westminster catechism, that our “chief end is to glorify God, and to enjoy God forever”. Alves said that Nietzsche thought that this was narcissistic of God. How can one enjoy something one glorifies? He cited a seventeenth-century mystic who believed that “God plays”. We lost paradise when we stopped playing, added Alves.

Another questioner asked, “If dreams cannot be shared, what about Martin Luther King’s speech?” Alves noted that King communicated his dream through words. A dream can only be an object of communion when it’s transformed by and through poetry.

Someone offered, “Poets are prophets.” Alves agreed, reminding us of a book he wrote for the SCM entitled *Poet, Warrior, Prophet*. Poets make us see different worlds.

Someone else quoted Paolo Freire, “Don’t be consistent.” Alves responded by mentioning an essay by a Polish philosopher, which made the point that those who are consistent wind up as inquisitors. About Freire, Alves stated, “You’re right. Paolo was a storyteller, a romantic.”

Remembering Turku '68

Panel discussion:
Bruce Rigdon,
Salters Sterling,
Ilari Rantakari,
Toshikuni
Takeda,
Hwain Lee,
William Lee,
Paul Oestreicher

Report by
Michael Hanna

Ilari Rantakari painted a picture of the sequence and context of the Turku meeting in the last week of July 1968 that preceded the general assembly in Otaniemi—student revolts in London, Paris and Berlin, the Prague Spring in Czechoslovakia and the World Council of Churches assembly in Uppsala that many of the Turku delegates attended. The themes of Turku were:

- Being human in the modern world.
- New universities for a new world.
- Politics, power and social change.
- Rich and poor nations.
- Technological revolution in the life of man.

In the first day of the meeting, a revolt took place in which the students rejected the agenda. After three days the Indonesian delegation declared they were going to discuss the original agenda and others could take it or leave it. This brought some order back into the meeting as others came around more or less to this position. After this short introduction, Ilari handed over to Bruce, Salters, Toshikuni, William and Hwain to give their various perspectives.

Bruce recollected that the WSCF at the time was strongly influenced by Europe and North America and the experience of World War II, when Christians of all denominations had supported one another in concentration

camps. The main theological influences were those of the great European theologians such as Karl Barth. By 1968 however, students were moving away from neoorthodoxy and towards theologies of liberation. Though there were some great leaders in the WSCF in Geneva, the organization was overcentralized. Turku grew the seeds of regionalization and Otaniemi produced the policies that would allow these to grow in the next five years.

Those at the centre of the WSCF at that time saw their role as consolidating the ecumenical orthodoxy and passing it on to the younger generation of students. In retrospect it was doubtful if this was ever going to be possible, so though the students sat and listened to great theologians and prophetic voices debate the great theological issues of the day, formed by wartime experience and European reconstruction, there was no passive acceptance of the wisdom of their elders. Following central committee meetings in Strasbourg and Salonika, the first real talk of regionalization as a response to a wider, more complex world was born. Then in Argentina, where the meeting had moved following the coup d'état in Brazil, a concerted effort was made to reconnect with the student membership and definite decisions were made to ensure students controlled the agenda of the Federation. The world seemed at times to be

Turku panel



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out of control. 1968 was the year of the assassinations of Martin Luther King and Robert Kennedy, of the Prague Spring and its demise. These world events affected the student mood. Only days after Otaniemi, the Prague Spring was crushed.

Salters told how he had been appointed as a resource person for the second of the themes—new universities for a new world. He attended with Marjorie Reeves, who later published her account of the event, very much taking the side of the students. Salters found himself the de facto press officer, giving daily briefings to the Finnish press. In Strasbourg, he was a leader at group level. He stressed how delegates had to prepare for the meetings by a period of intense study. For Turku, there were three books to be studied: *The Pressure of Our Common Calling*, *Witness, Service and Fellowship* and *Holding All Things in Common*, accompanied by twenty-four study outlines. You couldn't attend unless you had done your homework! Karl Barth addressed the meeting and Ella Fitzgerald provided gospel music. Salters said the one great lesson he had learned from Karl Barth—that what is important is the kingdom and the church that stopped being the servant of the kingdom stopped being the church. Later, in Latin America, they were inspired by the theories of conscientisation and empowerment of the poor through doing, living and learning. Liberation theology created a world movement that was taken up by Africa and Asia. Turku became, chaotically but nevertheless definitely, a conference for students by students. In retrospect, the leadership should have known that something was afoot. The message from the student demonstrations in London, Paris and Berlin was that the universities were losing control of their own affairs to capitalist pressures. The sad fact is that this has by and large turned out to be so. They are no longer places concerned with the development of reflective critical skills that produce socially aware and critical leaders. With the passing of the years, it is now clear that (a) the students' message had a validity we failed to recognize, and (b) the churches and the Federation found it difficult to listen to those they regarded as learners who did not have the authority to command their attention.

Toshikuni Takeda told us how, on his return to Japan after Turku, he had found his university campus in barricades. The regular YMCA summer schools ceased. The following year an impromptu "Turku conference" was held in a YMCA dormitory of Tokyo University where



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the general secretary was impeached and the student standing committee disbanded. In 1970, there was no student YMCA national conference because the national committee had disbanded itself. In 1971 a remnant of the organization took an initiative to set up the national student YMCA gathering. Two speakers made memorable contributions—the Christian philosopher Arimasa Mori and a young radical Kenzou Tagawa. The theme of the gathering was "Faith in the Contemporary Age". Thus some order began to reappear in student Christian witness in Japanese universities, supported by some older friends. Christianity later suffered a reactionary period in Japan as the economic bubble of the 1980s collapsed and right-wing ideas took sway. Though Christian witness still exists in the universities and summer seminars are held, the situation is fragile. The Christian population is less than 1 per cent and the church population is elderly. Christian students are an even smaller minority of this minority but they are creative and even at times prophetic. Their activities are worthy of our support and encouragement.

Bill Lee was the next to speak. He had arrived in Turku as president of the Korean Student YMCA. He told how they had prepared for a month before, studying three books: *Student World*, *Honest to God* and *The Secular City*. Turku was his first time away from Korea. Korea at that time was still a small country still damaged by war. He described with humour his utter bewilderment at so many languages, such anarchy, such passion. Such radical social revolution if spoken in Korea would have got

you arrested, no question about it! A lasting memory was the irreconcilability between the passionate Marxist liberation theology coming from Latin America and the sullen aggressive Marxism of North Korea on his home doorstep. In Korea today, though democratic society has grown strong, the SCM has become weak. This has been his experience in the US too, where he emigrated and has made his home. "The WSCF is still alive but weak. What makes it weak? When someone is sick we must first diagnose the cause. That is what the senior friends must grapple with."

Hwain Lee was president of the Korean Student YWCA. Still at junior college in 1968, she was the first woman in Korea to travel abroad at this time. She confessed to really having no idea what was going on until today! But it inspired a dream to study theology and work with women's rights and leadership issues to which she has remained faithful ever since. She told us how amazed and thrilled she was to find the WSCF was still alive and urged us to continue to support work being undertaken throughout the world to tackle women's underprivilege.

A lively discussion took place in which senior friends reflected and commented on these contributions from different perspectives. A number of speakers noted the detailed study and preparation that preceded WSCF conferences at that time. Others commented on how chaotic and full of the promise of change the world had been. Jovelino Ramos noted the Cuban revolution reverberated across the continent and liberation theology was born

and the English translation of *The Pedagogy of the Oppressed* actually became the "original" such was its impact across the world. Liberation theology in Latin America and Black theology in the US made theology confrontational, an intellectual weapon to confront entrenched injustice. Though never properly worked through this idea did bring a realization that power had to be confronted. There is no way back now but how do we find a way forward? Bruce Rigdon said that such was the mood that radical students thought world revolution was coming and abandoned any concern with organization, putting all their energies into political action. This alienated the established churches whose support for the movement began to dry up after Turku. Even before Turku they had begun to put their resources into denominational chaplaincies in the universities with far-reaching consequences. As Bruce put it, one of the tragedies of Turku was that "we stopped listening to each other".

This point was developed by Helen. She pointed to one of the rifts that opened up at that time—the rift between the generations, which still remains to be addressed in a meaningful way. Bringing together the senior friends with the general assembly here in Montréal provides an opportunity to look again at this relationship. The decision to regionalize, a decision actually taken at the general assembly at Otaniemi some months later, enabled the WSCF to grow in other parts of the world while it declined in Europe and North America. As Helen said, it had an unforeseen positive result in Australia in forcing the Australian SCM to draw closer to its Asian neighbours as it sought to confront common regional problems.

As a direct consequence of the events of 1968, the SCM in Britain and North America went into a swift decline as large financial support from the established churches ceased, particularly the Lutheran church. This decline was less dramatic in Eastern Europe where, as Ilari Rantakari noted, Milan Opocensky kept open a dialogue with the West. Biem Lap, though not present at Turku, outlined some of the consequences for the Dutch SCM—the movement became deeply politicized and the fun of ecumenical experimentation went completely. Ecumenism was abandoned for political goals. Scott Matheney experienced a similar loss of student ecumenical life after the University Christian Movement USA disbanded itself. Bruce asked if anyone present had been at that meeting but none had. He

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William Lee

spoke of it in terms of a conflict between those who wanted continuity with the past and those who wanted discontinuity and a new beginning. (This was a theme that was to recur when the senior friends joined the general assembly.)

Referring to the present general assembly, Bill Lee reminded us how the SCM had supported delegates such as himself to travel to international meetings when travel was difficult. Today it was still difficult for some nations (e.g. Nigeria, Zimbabwe) and he asked was there a way that senior friends could facilitate student attendance at these gatherings. There followed some discussion on resources and what might remain in the European SCMs that could be used to seed some sort of revival in the universities.

As the discussion drew to a close, Salters referred back to Jovelino Ramos' remarks about confrontational theology and commented that much of the civilization Europe exported to the world in the eighteenth and nineteenth centuries was founded on the ideas of the Enlightenment in the University of Paris—the power of mathematics to analyse the natural world—and the dialectical philosophy of Hegel. From these two pillars, science and technology developed to transform the world. But in the process many of the deeper rhythms of life were lost and so we have fragmentation and bewilderment. The British SCM tried to work with the ideas of the Christian philosopher Michael Polanyi. Though ignored by much of mainstream philosophy, his position challenges the whole notion of objectivity in science. Polanyi proposed that the persona is the conversation point in human knowledge. In the 1960s you remember the cry, "Christ for the world in our generation!" This was a confrontational cry, the method essentially Hegelian. What we need in today's world is an obsession with the person of Jesus. He is the persona, the mask of God. If he is put at the centre, the rightful place of the personal is restored and our individualism can be reconciled with some sense of community.

Paul Oestreicher took up Salters' reflection about a word "not much encountered in our discussions of Turku"—reconciliation. He said, "Turku '68 was a classical expression of the mood of the 1960s—chaotic, passionate, determined to change the world—but it was also a time followed by profound disillusion. This was the origin of the dismemberment of the SCM as we knew it. That movement no longer exists in structural terms in UK uni-

versities. I have gone back to the chaplaincy of the University of Sussex in my retirement. Nothing there is recognisable as the SCM. I wish I had the skill to recreate it but I haven't. None of us in the chaplaincy have it. My Catholic colleague comes closest—he is trying to bring together Eucharistic life with social commitment. This is what the SCM meant for me. So there are pockets in academia where such things may conceivably happen. My own professional life has been concerned with this dialectic but it is difficult when political and economic power conspire to destroy that dialectic.

After Turku, we said the world does not have to be violent but then the Russian tanks destroyed the Prague Spring. We tried, some of us from East and West, but tanks can kill ideas. That disillusion was equalled by a disillusion with Western democracy when it is taken over by forces we cannot come to grips with. Marxism is bankrupt and so-called democracy is shown to be a lame giant. Markets are manipulated by those who invest huge sums in those markets. No wonder there is disillusion. On the campuses, those who have a vision of Christ in the confusion of the world search for simple answers. They get these from Christian fundamentalism. Those who believe abstract their belief from the world of power, so that bit of the church is the only bit that grows. It is medicine for those who desperately need security but it is far removed from the kingdom.

"At Turku, we thought we were on the cusp of a new age. Secular salvation was almost there. But recall that John Mott at the end of the nineteenth century thought that the world was on the verge of a Christian age, but no. We are in a period of desert for those who believe in a kingdom theology. The desert seems an empty place but it is not. Things can happen in the desert. I wish the SCM and WSCF could re-strategise to invade the academic world to bring about a new SCM to enthuse students and their teachers. Thanks to the feminist movement there are probably women also in the desert who can help us. We are journeying through the desert. I am not sure I will see us arrive at its edge but it is in that journey that I see my hope. In that pilgrimage, confusion, pain and enthusiasm are all part of the story. I still pray that the Jesus we have encountered along the way is present in this general assembly now and that he can create new visions. If we think and pray and work together, in our good time, we will make it happen."

From Turku to a Fellowship of Joy and Hope

Jovelino Ramos

The Week of Work (WOW) 2008 of the Bi-National Servants (Presbyterian Church USA) took place on 4–8 August at the University of Montréal, Canada, in conjunction with the meeting of senior friends of the World Student Christian Federation and the general assembly of the World Student Christian Federation. For the Federation and its senior friends the occasion had a historical meaning. It was the fortieth anniversary of the August 1968 WSCF Conference held in Turku, Finland.

As is well known, 1968 was a dramatic and challenging year for the world, a year of protest. The Tet Offensive in Vietnam, anti-war rallies, civil rights marches, ghetto riots, student revolts, assassinations of leaders in the USA, the cultural revolution in China, the May Revolution in France, the impact of the martyrdom in 1967 of Che Guevara in Bolivia, the hardening of the military dictatorship in Brazil, to mention just some facts and situations. It was also a very creative and argumentative time. And the conference in Turku, fully organized by students, reflected the spirit of the time (rejection of old ways of doing things, without agreement on what the new way should be). The Montréal meeting was called to be an opportunity for reflection on

the journey of the Federation after forty years in the wilderness and its pursuit of vision for the journey ahead, as inspired by the biblical promise that “your sons and daughters shall prophesy ... and your elders shall dream dreams” (Acts 2:17).

And what a change we witnessed. What an assembly! Diversity and inclusiveness of race, ethnicity and gender (four of the five regional secretaries are women). A new generation, a new slogan-free, jargon-free, cliché-free language, a new display of maturity and youthfulness, a new openness to history, and a refreshingly new acceptance of the WSCF’s faith journey. Gone and forgotten was Timothy Leary’s, “Don’t trust anyone over thirty.” Indeed the opposite happened. In a joint plenary session a youth asked what advice the senior friends had for the new generation. Bruce Rigdon answered, “Never stop listening to each other.” Another youth urged the seniors not to meet separately from them next time around. Another proposed that each senior should adopt (yes, adopt) a young WSCF-related student. And during our presence in plenary sessions the chair made it a point of honour that each assembly member should be sitting near a senior. Also, for one whole day seniors met with the assembly for worship and communion and in workshops.

Our morning worship on Wednesday, 6 August, Hiroshima Day, was deeply engaging. Lighting of a candle in memory of the mass destruction of Hiroshima was followed by three minutes of silence and reflection. Teary eyes all around. Silence broken by the sound of a drum beat and the singing of “Kyrie eleison” (Lord have mercy). Message by the well-known senior Amnesty International pacifist leader Paul Oestreicher (New Zealand/UK).

The whole day of Thursday, 8 August, was spent with the WSCF general assembly. The morning worship was a memorial service, with communion and remembrance of WSCF-related persons who died in the immediate past quadrennium, followed by a lecture on prophetic and priestly religion by Professor Gregory Baum. Then the whole gathering divided into small Bible-study groups. In the afternoon senior friends joined the students in the work of their commissions. In the evening there was a worship service followed by a plenary for open conversation between students and senior friends.

Christine Ledger



Jovelino and Gabriela Ramos

A Continuing Life Together

The final session of the WSCF senior friends gathering was devoted to a consideration of what might constitute a continuing life together.

There was no dispute of any kind that we should make plans to continue in being. The discussion therefore concentrated on how this should happen. The following are the decisions.

1. We should plan to meet again in parallel with the next WSCF general assembly at their venue to be designated somewhere in Latin America. Betsy Anderson (Canada) undertook to coordinate planning for this event.
2. A report of this highly successful senior friends' gathering should be prepared and should be available for circulation to senior friends well beyond those who had attended in Montréal. Salters Sterling (Ireland) undertook to draft a report.
3. Regional groups which had met at Montréal should continue to develop the thinking and planning already begun.
4. To facilitate communication, a WSCF senior friends group on Facebook can be formed for those who wished to make themselves available for, and active in, that degree and medium of communication. Laurel Hayes (USA) will oversee the Facebook development. There was general concern that electronic communication should not become an burden for senior friends.
5. Alice Hageman (USA) and Christine Ledger (Australia) agreed to continue as core catalysts for communication in line with their responsibilities to the Centennial Fund. They will be joined by Betsy Anderson and Salters Sterling.
6. Regional agents for communication and work developments should be identified. Those so identified at the gathering were:
 - a. *Asia/Pacific*: Claudine Chionh (Australia)—on the understanding that Australia would continue to develop its existing internal regional organisation.
 - b. *North America*: Laurel Hayes (USA)
 - c. *Latin America for general assem-*

bly: Nacyra Gomez (Cuba)

d. *Binationals*: Bill Muhler (USA)

e. *Europe*: pro tempore, Salters Sterling (Ireland)

f. *Africa and the Middle East*: expressions of interest to be sought.

7. Senior friends regional development should work closely and harmoniously with WSCF regional staff.
8. Every encouragement should be given to the development of a senior friends WSCF directory as mentioned in the WSCF general assembly under the submission of WSCF general secretary Michael Wallace, assisted by Marsha Lougheed Paige working from her specific WSCF focus of fundraising.
9. Senior friends have a major responsibility to assist the WSCF with fundraising. In this regard, it was stressed that significant clarifications are required from WSCF about the relationships between national, regional and international fundraising in order that unhelpful competition and conflicts of interest do not arise. The appointment of Martin Conway (UK) to the chair of the Centennial Fund was welcomed.

Throughout the meeting and at its conclusion prior to the final session of worship, warm appreciation was expressed to Ann Owens Brunger (USA), who had organised and led the senior friends worship sessions at the beginning and end of each day and to those who had assisted her. Gratitude was also expressed to Alice Hageman and Christine Ledger for the dedicated and inspirational work that they had jointly and separately done to make the senior friends gathering possible.

Report of the final session, Salters Sterling

Saying farewell



Julanne Clarke-Morris

In Memoriam

A number of persons close to the life of the World Student Christian Federation passed away since the last meeting of the general assembly in 2004. In the context of a prayer of thanksgiving we remember them and others we may know of. For information about these people and others, please see the WSCF website: www.wscfglobal.org.
Roderick Aspili, Philippines

Audrey Abrecht, Canada

Paul Abrecht, USA

André Appel, France

Charles W. Arbuthnot, USA

Joel Baclao, Philippines

Elisabeth Behr-Sigel, Russia/France

Robert Bilheimer, USA

Frederick H. Bronkema, USA

Feliciano Cariño, Philippines

Frank Engel, Australia

Rita England, Aotearoa New Zealand

Tjoa Giok Tjoen, Indonesia

Vince Goring, Canada

Marie-Jeanne de Haller Coleman, Switzerland/Canada

Henry Hetland, USA

Francis House, UK

Chirapurath I. Itty, India

André Jacques, France

Clement John, Pakistan

Godfrey Raymond (Fred) Karat India

Marianne Katoppo Indonesia

Kang Won-Yong, Korea

Helene Koutou Yaba Cote d'Ivoire

Jan Milic Lochman, Czechoslovakia

Robert Lubwama Uganda

Davis McCaughey, UK/Australia

Peter Musgrove, UK/Australia

Christian Frederick Beyers Naudé, South Africa

Milan Opocensky, Czech Republic

Hayzel Joyce Panganiban, Philippines

William Perkins, USA

Eric R. Ram, India

Claire Randall, USA

Paul Ricoeur, France

Letty Mandeville Russell, USA

Elizabeth Ann Salter, UK

Edward "Ted" Scott, Canada

Roger Schutz France

Renuka Mukerji Somasekhar, India

Francesca Spano, Italy

Krister Stendahl, Sweden/USA

Masao Takenaka, Japan

Loida Marie Valencia, Philippines

Rein Jan van der Veen, Netherlands

Han Wenzao, China

Marguerite Wieser, Switzerland

Ronald Wilson, Australia

Philip Zabriskie, USA



Photo: Bun Hu

Wong Wai Ching offers the communion cup

Program

	Monday, 4 August	Tuesday, 5 August	Wednesday, 6 August	Thursday, 7 August*	Friday, 8 August
		Breakfast (hotel)	Breakfast (hotel)	Breakfast (hotel)	Breakfast (hotel)
0900-0920		Worship (auditorium)	Worship (auditorium)	0800-0830: Worship 0830-0930: Bible study 0930-1030: Keynote address <i>Gregory Baum</i>	0900-0950: Brief opening prayer followed by Bible study <i>Georgine Kengne Djéutane</i> 0950-1015: Planning for the future (auditorium)
0925-1015		Bible study (auditorium) <i>Wong Wai Ching</i>	Bible study (auditorium) <i>Paul Oestreich</i>		
1015-1045		Tea and coffee break	Tea and coffee break	1030-1100: Tea and coffee break	Tea and coffee break
1100-1230		Keynote address and discussion (auditorium) <i>Rubem Alves</i> Group photo	Remembering Turku: Panel and discussion (auditorium)	1100-1300: General Assembly – Senior Friends interchange	Planning for the future (cont.) 1145: Closing eucharist (auditorium)
1230-1400	Registrations open: Lobby of Les Studios Hotel	Lunch (cafeteria)	Lunch (cafeteria)	1300-1430: Lunch (cafeteria)	Lunch (cafeteria)
1400-1600		Free time	Free time	1430-1600: Join General Assembly commissions (third floor)	Join General Assembly or depart. Senior Friends are welcome to visit the General Assembly for a daily registration fee of \$15
1600-1630		Tea and coffee break	Tea and coffee break	Tea and coffee break	
1630-1800		General introductions and discussion: small groups	WSCF legacy: small group discussion	WSCF tomorrow: regional groups of senior friends (not with General Assembly)	
1800-1900	Dinner (cafeteria)	Dinner (cafeteria)	Dinner (cafeteria)	Dinner (cafeteria)	
1900-1930	Registrations continue (auditorium)			1930-2100: WSCF tomorrow (with General Assembly)	
1930-2030	Welcome and introductions (auditorium)	WSCF today: current WSCF leaders (auditorium)	WSCF legacy: feedback from small groups		
2045-2100	Evening prayer (auditorium)	Evening prayer (auditorium)	Evening prayer (auditorium)	2100-2115: Evening prayer	

* Unless noted otherwise, sessions on Thursday, 7 August, are held with the General Assembly in the chapel

Participants

Geoff Alves	Australia
Rubem Alves	Brazil
Betsy Anderson	Canada
John Findlay Anderson	Canada
Muriel E. Anderson	Canada
Sergio S. Arce Martinez	Cuba
Pien Breedveld	Netherlands
Aubrey Brown	USA
Sheila E. Browne	Canada
Scott Brunger	USA
Ann Owens Brunger	USA
Bruce Cameron	Canada
Claudine Chionh	Australia
Bill Coop	USA
Jorge Domingues	Brazil
Nacyra Gomez	Cuba
Alice Hageman	USA
Michael Hanna	Ireland
Laurel Hayes	USA
Helen Mary Hill	Australia
Liz Johannson	Canada
Biem Lap	Netherlnds
Christine Ledger	Australia
Hwain Lee	USA
Jean E. Lee	Canada
William K. Lee	USA
H. Scott Matheney	USA
Bill Muhler	USA
Alida Lientje Nababan	Indonesia
Soritua (Albert Ernst) Nababan	Indonesia
Normand Ndayizeye	Burundi
Elizabeth Neufeld	Canada
Paul Oestreicher	New Zealand/UK
Marsha Lougheed Paige	Trinidad and Tobago
Joan Ramos	USA
Jovelino P. Ramos	USA
Ilari Rantakari	Finland
V. Bruce Rigdon	USA
Salters Sterling	Ireland
Toshikuni Takeda	Japan
Serge Kousseu Tankeu	Cameroon/USA
Audrey Tobias	Canada
Margaret Wallace	New Zealand
Nancy Whitla	Canada
Thomas Wieser	Switzerland
Wai Ching (Angela) Wong	Hong Kong
Dorothy G. Wyman	Canada

WSCF Centennial Fund

The WSCF Centennial Fund was established in 1994 as part of the centennial celebrations of the WSCF, with the mandate to invest in the future of the Federation. It has since supported two general assemblies and contributed in excess of US\$250,000 to the work of the WSCF.

Guided by its Board of Trustees, the WSCF Centennial Fund supports the work of the WSCF. The Fund receives and administers gifts, legacies, donations and other contributions. Through its ethical investment strategies, it works to strengthen the financial capacity of the WSCF. As such the Fund is an important investment in the future of the WSCF.

The Board of Trustees extends this appeal to you to be a part of this inspiring movement that continues to build relationships between senior friends and students the world over to help the WSCF to further its mission to serve as a prophetic witness in church, university and society.

You too can invest in the future of the WSCF by:

- remembering the WSCF in your will through a specific bequest or as a beneficiary to your residuary estate,
- giving special gifts of thanksgiving,
- planned giving on a monthly, quarterly or yearly basis,
- remembering a loved one with a gift to a memorial fund,
- becoming a volunteer with the Centennial Fund.

You can send your donations to the WSCF Centennial Fund:

Beneficiary: Fondation "Fond du Centenaire de la FUACE"

IBAN: CH11 0876 0000 0088 69600

Bank: Lombard Odier Darier Hentsch & Cie

PO Box 5215

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