




MOZAIK

Magazine of the World Student 
Christian Federation (Europe Region)

INSIDE:

Is death alive among students?

The big questionnaire

Jubilee 2000: "If this works, it is going to be world-shaking..."

editorial



One piece of advice I received along the way is: "Producing your first magazine is like giving birth

for the first time, only more painful". I have never given birth so cannot vouch for the truth of the statement - yet with some things (magazines, babies, watching football) the pleasure and the pain go hand-in-hand.

Six months ago I was totally ignorant of the happy hum of scanners, the wonders of the zip disk, or indeed why anyone would prefer a Mac to a PC. Six months ago I had never had a dream of a Miss World style line up of fonts, all showing off their shapes, all crying "choose me, choose me". I had never done lay-out in my sleep, text and pictures arranging themselves of their own accord... if only it was all there when you awoke. That "magazine-making" obsesses you there is no doubt. And gradually I have picked it up - although there is a thousand tricks and shortcuts I am yet to learn. The idea of desktop publishing assumes it all happens on one desktop, this has been misleading for me because bizarrely this MOZAIK has been produced on at least 5 different computers (a mixture of the university's and big-hearted friends' computers).

Inside the first MOZAIK of 1998 you will find a ragbag of articles - all hopefully interesting, some provocative, some reflective. It is pulled together in broad themes. The central section is on Death - the unavoidable shadow that falls on life, a source of both fascination and taboo, and the subject of a recent WSCF conference. There is a collection of pieces on travel, and the enrichment and bewilderment that it inevitably brings: if there is one thing that WSCF is good at it is enabling students to travel; to go beyond our normal way of doing things; to experience others' idea of God and learn He is bigger - and more engaging - than any one tradition. And finally, a feature on Jubilee 2000 - the campaign for 'a debt-free start for billion people', a real grass-roots attempt to change the rules that enslave and crush the world's poorest citizens. It is an opportunity to declare the year of Jubilee and the radical message of forgiveness in our messed up world.

What will appear in the next MOZAIK the next edition is anyone's guess. When it will next happen is only a little more certain - sometime soon. This issue was made much easier because I 'inherited' a number of pieces from Anne-Marieke, the former communications coordinator: Cheers. You may notice that this issue has a certain Glaswegian/ British bias, which needs rectifying: articles don't write themselves and I can only print the work of people with whom I have contact. If you have any ideas for future MOZAIKs please get in touch.

What's comes next, after a labour of love? Post-natal depression.

MOZAIK 98/1

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What was your favourite toy as a child?

(My younger brother) and a collection of plastic zoo animals (JB, CZ)

My favourite toy as a child was a beautiful doll with white hair and blue eyes. I used to wash and comb her hair and even now I like to look at her and to remember about my childhood. (IC, RO)

Depends on the age - early: a stuffed tiger; later: Play Big and Lego. (TK, AU)

Wooden blocks to build places with and small cars to "commute between" them; Lego, Fisher Technik and Play Mobil. (DG, DE)

A doll called Siri with yellow cotton hair. (LMK,NO)

My favourite toy was a sort of UFO-like ball that you could jump up and down on - the idea was to keep your balance. (NG, NO)

Home-made bow and arrow (TF, UK)

Natural toys - such as sticks, leaves and flowers.(TS, DE)

Luzy, a mixture of dog and bear, a present from my uncle. I didn't like dolls, and I really liked to play with real animals. (SH, DE)

The garden swing my parents gave me for my fifth birthday. (EW,SC)

A little rev-up motorcycle that came with a flaming loop and ramp for jumping. Mind you my older brother seemed to like it more than I did - he spent that entire Christmas Day saying, "Here let me show you how to do it." (SK, CA)

I liked everything that I played with. But I remember I really loved my wooden horse on wheels - he didn't have a tail later. (MM, CZ)

As a child my favourite toy was home-made play dough. You could make anything you wanted out of it and if you ever had a salt craving you could eat it. (JD, CA)

Playmobil and Lego together - I always used the two things together, not having sufficient pieces of either one. (CD, IT)

A rubber yellow tractor. I used to play with it all the time (especially if I was forced to have a bath.) (FR, NO)

Johann, my red teddy bear. (SN, SC)

OTHERS: my bike (x2)... a Mercedes policecar... Star Wars toys (x3).. toy soldiers... a small wooden piano... radio controlled fire-engine... video games... toy kitchen... lego (again!) ...stuffed toy dog (too many times to count)... my sandpit or the mud!

Conclusion: I really should find the trademark symbol on this computer



Death



*"Nor dread nor hope attend
A dying Animal;
A man awaits his end
Dreading and hoping all"*

So wrote W.B.Yeats - uniquely man is aware of his own death. Does this change us? What do we dread, what are we hoping for?

*Jan Jaap Van Oostervee's history of the hereafter - p.14

*Gruia Jacota offers an Orthodox reflection - p.16-18

*Caroline's diary - p.16

*Creation myths - p.19

Debt-cutting



If you're in a hole do you stop digging? The debt situation has escalated since the 1970s.. Here we examine Jubilee 2000's response: massive campaign to cancel all the unpayable debt by the end of millennium and give a debt free start to a billion people.

*Introduction to the issues - p.20-21

*Interview with Barnaby Milne - p.22-23



WSCF news

Reports from conferences and other events. News from groups across the world.

*Newsfile - p.3-5

*Report from the ERA in Stavanger - p.5 & 25

*Meet the new ERC - p.26-27

*Anders Wesslund asks, "Why - In Heaven's name - continue the work of KRIS?" - p.13 & 25

*A day in the life of the office - p.24

Travel



..we all know it broadens the mind and drains the bank balance. But what else does travel do to us?

*Tim Rose: An American in Lebanon - p.10-11

*George Sibri tells his 'Tale Of Two Cities' - p.9

*Nick Thompson on his tangled roots - p.8

THANKS to the marvels of e-mail the Mozaik questionnaire produced 50 fabulous responses from about 20 countries (it spilled way beyond Europe, with answers coming from Australia, Canada and Mexico). With a sample this small and this unrepresentative it would be absurd to try and analyse it - so here goes.

Many folks grow to love their 'home' accent but others are infatuated with Italian and Irish - so if you going to learn a new language... Playmobile and Lego are the symbols of a generation and the kids of today don't know what they are missing. Inspiration comes from more places and stranger places than you can imagine.

A question asking for your favourite heroes and saints was included - but there is not enough space to print the response - maybe next time, eh?

LINGUA FRANCA

FIRSTLY let's clear up any confusion: the Eastern Europe Language and Leadership Training Programme (EELLTP) has been renamed LINGUA FRANCA. The remit is the same: it is still running language and leadership programmes and is still committed to Eastern Europe. Exit the clumsy tongue-twister of a name. Enter catchy new name. Originally Lingua Franca was the name given to the trading language that emerged between Mediterranean merchants - a creative mixture of French, Greek, Arabic and Spanish that enabled them to interact to a common end.

What happened in '98?

Lingua Franca has ranged more widely this year but has managed to keep up its dynamism. Twenty four courses took place in 1997, thanks above all to the well directed and sincere commitment of thirty teachers. They were the mentors of several hundred young people of varied national and cultural backgrounds, who came together in different lands to take advantage of teachers' language expertise, and who offered them a warm welcome and a lot of appreciation in return.

The Course Organisers' Consultation in Poland was important for the eventual success of the courses. A brilliant resource person, John O'Regan explained the ideas behind language programmes run by the Council of Europe for youth organisations across Europe - and showed how Lingua Franca can incorporate some of these ideas into its courses. Later in the summer we ran an Orientation weekend in London for some of the teachers based in the UK, in order to set them thinking along the right lines about courses that they would be leading. The aim is that all concerned should be prepared to initiate courses that will be creative, communicative endeavours (rather than 'talk and chalk') aiming to promote intercultural exchange.

WELCOME TO THE EUROPEAN CONFUSION

One wet, windy and very cold morning in darkest November I was given the opportunity to leave Glasgow for the sunny Valencian town of Alcoi for the first Youth Forum for Europe... There were about a hundred young people from most of the countries of the E.U. and a few from outside it, to discuss the Union and what it means for its members. There were many organisations represented, many of which I confess I had never heard of: everyone was non-governmental and represented either social, economical or political issues. We discussed the problems of youth unemployment, the single European currency, refugees and mobility and what it actually means to be a citizen of Europe. Talk was long and sometimes difficult as most of us had severe language difficulties. I was really surprised by the volume of good ideas and simplicity of them in order to make Europe less of a confusion and more of a community.

A scary issue that kept on arising was the resurgence of fierce nationalism in many member

As usual, the co-ordinator's biggest headache has been getting together in good time all the practical details that teachers need from the hosting movements. Many teachers were waiting until the very last minute for their official invitation, which they needed to obtain a visa. But even when some teaching gallantly headed out knowing quite what to expect they returned, almost without exception, having had a unique experience of giving and receiving, of great adventures and unforgettable insights into other ways of life.

Was it worth it?

Some soundbites from last year's teachers...

"This has been a fantastic and unforgettable experience for me - it has built confidence in teaching and leadership skills, as well as my personal confidence. It gave me an insight into how much one can put into teaching and I also learnt heaps about intercultural exchange"

"I met an excellent bunch of people and have never enjoyed Russia so much. I got stacks out of the programme and learnt a great deal about the language and the culture. I feel that I met people who would not otherwise have had the opportunity of having a language teacher."

And in 1998..

The year is yet young. There will be programmes running throughout 1998, with training in Lithuania, Britain, Hungary and France and the teaching across Eastern and Central Europe from July to September. Both host movements and teachers are needed.

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states and their neighbours. We thought of ways this could be combated - one of which was to stop people feeling that the EU is stealing their cultural identity (which many delegates felt to be case). More information is needed about what the EU is doing for us - and this means more than a leaflet in the library, it means using the media and accurately informing the citizens of Europe that it is a positive Union and not one to fear.

It is hard to know if anyone will pay any attention to the conclusions we drew. If the Parliament has any sense they will see the conference and its ideas as a beneficial resource. I hope the event will make a difference. As with most gatherings, we played as hard as we worked. I saw plenty of the fine Valencia night clubs and tried a great deal of their local specialities in the line of food and drink. They cleverly organised such parties for us so that they nearly rendered the entire delegation useless - it was the strength of the coffee that kept us awake.

LINDA DAVIES-JONES
(GLASGOW SCM, GB)

LOVE, PEACE, DISHARMONY

Minorities and Nationality conflicts:

A challenge for Europe Today

ONE OF the burning issues of today's Europe was discussed at length at Waldsiedersdorf, Berlin from November 13-18, 1997. The conference was mostly organised and heavily participated in by student delegations from the former Soviet states and Eastern Europe. The delegations were believers closely affiliated with their respective churches and were rarely ready to go beyond the theological perspective of the theme which was essentially political. The most exotic delegation for the participants (and even for the organisers) was the representation of FEDE/AEPP: for them it was very strange that a Muslim could represent a Christian student organisation which has a history of one hundred years.

The atmosphere became more "ethnically charged" as the conference advanced. Intellectual attention to ethnic problems and the sufferings of minorities was no longer an issue of grave concern to the participants. Every delegation was trying to justify the position of its country and government, supporting its standpoint on ethnic minorities. For example, one of the Romanian delegates was speaking about the Hungarian minority there and had denied that the Hungarian minority in Romania need certain rights. He declared publicly: "I am the only Romanian in the delegation coming from Romania", while the rest of his members of the delegation also came on Romanian passports.

There was discussion of linguistic minorities - who were the majority before 1990. Delegates from the former Soviet states argued that people spoke Russian because they had never spoken Lithuanian or Estonian (and the like) in their life. But the state demands that they speak the national language and it is a condition to be a national of these countries. Those from the Baltic states were of another opinion.

The thematic sessions were academic in their nature and the experts presented ethnic problems in highly abstract terms. Participants - witnesses of bloody ethnic conflicts, social solitude and the destabilizing of state structures - felt that the philosophies and theoretical explanations were insufficient.

After a session with the director of Jewish Research and Cultural Centre, some participants contended that Jews are the most privileged ethnic group on earth. One remarked: "we plant 100 Jews from Russia somewhere in Israel; and deploy 10 000 UN soldiers to protect them. We do not talk about the holocaust in the former Yugoslavia, Bosnia, Rwanda or Zaire. During those genocides the Blacks and Muslims were killed, nobody cares...." The speaker from the Jewish Cultural Centre insisted they have nothing to do with Jewish religious practices, but they promote the culture. It was remarked that if we talk about Islamic Culture, Christian Culture it means that the culture essentially comes from the religious belief and practices. The same is true of Jewish Culture.

The atmosphere was often politically charged. It was interesting to note that the German delegation challenged a Turkish community leader - during a visit to the Turkish community in Berlin - as to why their women cover their heads, do not wear mini-skirts and hardly go out. Surely this meant they are not interested in integration into German society. The spokesman replied "we are looking for integration not assimilation."

SAAD BAJWA
(AEPP, FRANCE)

New movements emerging

IN THE last 'little while' three new movements have come about - rising from the ashes of other groups. *In South Africa the Association of Christian Students and the not-dissimilarly named Christian Students Association have merged: the result is the **Uniting Christian Students' Association (UCSA)**. In 1965 - following apartheid trends - when two movement existed, WSCF put pressure on SCA to take a stand against apartheid; it refused and this resulted in its affiliation ending. The first conference was attended by 300 delegates. The new organisation makes no distinction on grounds of church, race or gender.

*in 1996 there was a transformation from school group fellowship to a national student mission: the **Sudanese Student Christian Mission**, taking inspiration from Acts 2: 17 - "I will pour out a portion of my spirit; and your sons and daughters shall prophesy... and see visions."

*Since 1990 El Salvador's students have been represented in WSCF circles by Comunidad Juvenil Estudiantil. Political upheavals in the country have led to a long process of debate and redefinition for CJE. Renamed the **Movimiento Estudiantil Cristiano (MEC)** they declare: "Our field of action must be the academic field. Actions aimed at promoting the upholding the values of the Kingdom of God should be launched, with and for students."

Bon Anniversaire cher Fédé

Fédé - one of the movements in France - celebrates its 100th birthday from 1-3 May, at Bievers near Paris during its General Assembly. It is hoped there will be 300 students there and about the same number of friends. The ERC is gatecrashing the party.



"Three for, one against. Motion carried. Onions for tea again."

Democracy in action at the ERA in Stavanger, Norway. Summer 97.

At the end of an ERA

ALL ROADS led north last September when representatives from WSCF-Europe's National Movements gathered in Stavanger, Norway for the **European Regional Assembly**. A great deal has happened since the 1995 ERA held in Iasi, Romania. All over Europe conferences have taken place, projects have developed, discussions started; we have said goodbye to some staff members and welcomed others. This meeting in Norway was an opportunity to reflect on WSCF-Europe's direction and create a vision for the coming years. Our theme, "The Church as a Challenge for Students," enabled us to explore the most significant aspects of our Christian, student and cultural identities.

continued on page 25



In April 1995 participants from WSCF Europe's conference on ecumenism swarmed to Crete. The Greek food was fabulous and the hospitality generous...

..perhaps too much so for those delegates from Northern Europe who politely and pleasurably struggled to finish a plate of food, only to be given another helping by the hosts - they had not understood the Greek custom of leaving a portion to indicate you are full.

This was not the only clash of cultural values. The week long event aimed to deepen understanding and to improve dialogue between Protestant and Orthodox students. Here are some excerpts from workshop evaluations written from different perspectives.

The Enlightenment

I - Enlightenment says that our understanding of the world and ourselves should be completely based on reason. There is no central authority. The distinction was made between Enlightenment and Pietism (it is to do with a personal relationship with God). For Protestants, Christianity is a reasonable religion - you can ask questions about anything you don't understand. The Bible has not fallen from heaven but the whole text is a symbol. We read some of

"Protestantism seems so exhausting... you must always think before you do something."

what Bonhoeffer wrote in prison, as an example of Enlightenment theology: he tries to express religion reasonably so that it is no longer mystical. This working group made clear the variations (in many ways due to the Enlightenment) in how authority is regarded, and what

kind of responsibility is expected of members of a church. It also showed me why Protestantism seems so exhausting: you must always think before you do something, there must be a reason why you are doing it - therefore it is less spontaneous.

II - *Both Soren's input and the discussion were interesting - the conflicts and disputes between science and religion; the use of*

God to try and fill scientific gaps; the different approaches within Protestant theologies; and most importantly for me, the authority to make decisions especially regarding scriptural texts. Since serious study of history and tradition are so important for the Orthodox, it was quite stimulating to look at the Western churches in this way. The Orthodox opinion (as put by Mila) was instead of changing the texts for our benefit we should try to adjust ourselves to a higher level of understanding; on the other hand, the Protestant view says that the evolution and modernisation (if we can say that) of these texts need not be

"The discussion turned into an existential strip-tease - it was more than moving, it was shaking!"

II - *The real content of this working group was 'Exactly what did we (Orthodox people) mean by the word Tradition?' and 'Why do we pay so much attention to and put so much trust in it?' Everything about faith is linked to salvation - and for that reason Tradition is a deeply felt issue. Everyone was willing to (re)examine how important various things are. There was an honest willingness to face our differences together yet also an emphasis on our similarities. The discussion went deep and turned into an existential strip-tease of the participants - which for me was more than moving, it was shaking.*



feared but should be demanded in everyday life. This is simplified - but it shows the points of difference that need exploring and understanding if ecumenism is to yield fruitful results.

Tradition/ tradition

I - We discussed the relative importance of tradition (small t) and Tradition (capital T). Orthodox members of the group shared aspects of their local/ national outlook that have been absorbed into the Orthodox tradition. What struck me most forcefully were the misconceptions we have about each other's traditions. It became clear that there is a wide spectrum of approaches and beliefs within, as well as between, the Orthodox and Protestant traditions - and we have more in common than any of us realised. Christianity embraces all aspects of our lives and for many of us it is deeply engrained into our cultural identities. I learned a lot at this workshop and I would have learned even more if all of us had approached the session with fewer preconceptions. If our Traditions/traditions are living, growing and changing then we need to be open to expressions of faith that may seem alien to us.

Mixing It: participants at WSCF's conference on ecumenism.



The future ain't what it used to be

THE MORE we study our engagement with future generations, the more we become sceptical of current processes and of the eventual results. How do I think about my responsibilities towards the "future" while the life all around me seems to defy healthy solutions? How do I think about the tragic conflict between parents and children (known as the generation gap - the mutual incomprehension in our homes; the impossibility of finding converging views)? The family is often transformed into a hell. Think of the disunity between husband and wife: although living together they are unable to find a common ground of understanding leading to broken homes with terrible repercussions for the children. And look at the confusion within our educational systems: reforms that satisfy no-one - just successive changes and different methods. Ministers of Education are perplexed, whilst teachers and pupils grow tired of continuous pedagogic experiments.

Human beings in what are called "the future generations" will not be completely different from those of the present one: virtues, vices, affections, perversions, the attraction to the temporal over the everlasting will all remain the same. In all our discussions it must not be forgotten that man/woman is a free being, subject to many options and, even more than we think, able to invent alternatives. Some of us naively think that our responsibility to the future is to stock up, as if life were a pharmacy displaying all sorts of medications with guaranteed effects. But today what often happens is that many sick people pass by the drug store and simply do not stop and buy the drug - even though they can see it and know it is necessary. They do not want this medication because it appears to demand severe conditions: a strict diet and other restrictions on our liberty. It is precisely this distorted liberty that needs to be healed with strict therapy. In the future things will not be easier for those charged with responsibility over spiritual values, such as teachers and the clergy.

In spite of all their adventures humans will always need reference points to rely on. Leaving behind monotheistic religions they will try out novel, attractive creeds - of which we see such a multiplication. Today we face a new market of thousands of possibilities, solutions for humans' disorientation, and choices of values or pseudo-values. And tomorrow we will face even more. This is illustrated by the alarming proliferation of Sects. Our world no longer has only one centre, as was the case in the past, but many centres - this situation generates fear, of course. In the light of this we can explain the phenomenon of certain neo-messianic movements which, dissatisfied with excessive compromises of established religions and with a confused world, aspire towards a "purity". It offers a certain distance from the present world. They refuse to include elements which seem to be "strange" or which may compromise them. In other words, fear of the Many and nostalgia for the One feeds their thoughts.

Further the whole system of modern education has been conceived to produce students able to



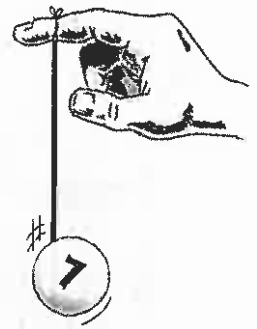
Metropolitan Emilianos (left) and Alexandre (right).

measure, count, program and reason scientifically. Priority is given to efficiency, competence and obvious knowledge. In all this there is little need for feelings, poetry, theological insight or contemplation. Everything that is not immediately useful becomes secondary and marginalised. Likewise, in this context, speakers who offer accessible sermons for daily utility flourish: they are seen as preaching a blend of body building and transcendental messages. But simplistic and less demanding doctrines must be resisted.

How do we proclaim our faith to such people and to the modern mind? It is a generation for whom information is of major importance. But simply informing is not enough. We must teach, edify and sensitise our contemporaries towards more critical thinking - so that they less easily accept the self-proclaimed prophets who preach whatever may be in vogue.

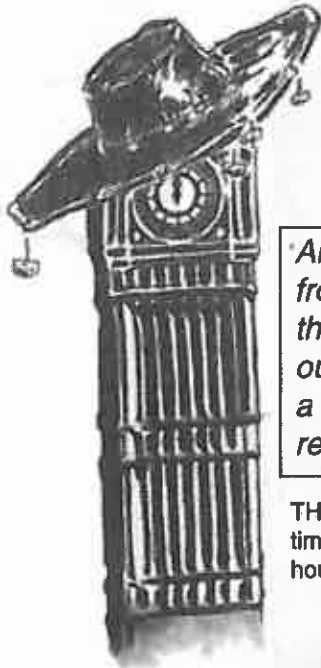
In brief, the more we prepare strong, coherent and honest believers the better we will have prepared a healthy spirituality and faith in the future. Is this not more reasonable and realistic than diverting our attention to the far-distant next generation? Taking care of the tree near to us we enable it to bring forth fruits for later visitors also. Building a solid house we will enjoy it first - but others coming after us will share the beauty of such a house giving thanks to the original builders.

This is a condensed version of an address by Metropolitan Emilianos to participants of the Crete 95 Conference.



Today we face thousands of possibilities.. And tomorrow we will face even more.

From the outside in



An ongoing column offering a view from beyond Europe, examining what this strange continent looks like from outside. This time Nick Thompson, a New Zealander with tangled roots, reflects on his time in Europe.

THIS IS a rhyme I used to hear at morning-tea-times when my mother would take a break from the housework and read stories to my sister and me:

*The north-wind doth blow
And we shall have snow,
And what will the robin do then,
 poor thing,
He'll sit in a barn,
And keep himself warm,
And hide his head under his wing,
 poor thing.*

I still haven't seen a robin in the flesh (though I imagine that I could identify one from countless Christmas cards). And where I come from, the north-westerly wind, brings us warm, dry air from over the alpine backbone of South Island, driving us out to the beaches and swimming pools. Yet images drawn from a European, primarily British, cultural landscape played a far more important role in forming my imaginative life than anything drawn from my immediate physical surroundings.

Six generations of my family have been born in New Zealand: yet coming to Europe has been a kind of homecoming

I knew, for example, that the Queen lived at Buckingham Palace (where she was visited by Christopher Robin and Alice [the other great creation of A.A.Milne who wrote Winnie the Pooh]) long before I knew that her representative, the Governor General, lived in a wooden mansion in suburban Wellington. I sang about the bonnie boat speeding over the sea to Skye long before I learnt another song

about Hinemoa's nocturnal swims across Lake Rotorua to meet her lover. My own home town of Dunedin was named by its Free Church founders for the capital of the country from which they had exiled themselves. Yet it was over twenty years before I heard that the place had a far older name, *Otepoti*, for the settlement of the chief Te

Poti at the mouth of the river we now call the Leith.

These are the kind of observations which pakeha New Zealanders (i.e. those of European extraction) are expected to make only in tones of unequivocal regret. To do otherwise is to indulge in what the Australians call "cultural cringe." One-hundred-and-fifty-odd years after the beginning of organised European settlement in New Zealand, we would like to think that we had our own strong, separate

and non-derivative cultural identity - and for at least the last sixty years our writers, painters, historians and politicians have been doing their best to manufacture one for us.

Since I arrived in Europe I have found as well that it is stories of the "otherness" of Antipodean life with which Europeans tend to feel most comfortable. To those Europeans who remained behind, the Pacific Islands seem to hold an exotic allure: all unspoilt Nature and noble savages. Fish-and-chips and rugby-prowess don't hold the same cachet. Moreover, the story of European settlement in the South Pacific conjures up uncomfortable memories of your and my ancestors' "civilising mission" to the people already living there, and their frequently unprincipled eagerness to grab the resources of the region. To hear that their descendants had somehow become assimilated into the landscape and the local way of life would perhaps go some way toward assuaging this recollection.

I have no doubt that New Zealanders had to grow out of the infantile "God, Empire, King and Country" culture of their forebears. More importantly, I have no doubt that *pakeha* New Zealand had, and has still to face up to the mistakes of its past. It has to learn to live in a fair and respectful partnership with the people who have a prior claim to be *tangata whenua* - the people of the land. For all that, coming to Europe has felt for me like a kind of coming home. I'm not under any illusions about what I have found here. Britain is not the Britain of the story-books. Yet as I sit writing this on a January afternoon, and the north wind blows, and the snow falls on the grey Glasgow street-scape, I have an ineffable sense of the rightness of it all.

Six generations of my family prior to me have lived in New Zealand. Four of these have been born there. I love the cold air and the huge folds of the South Island's high-country. I love the blue-grey, wind-blasted barrenness of its beaches. I even feel an ambivalent affection for the resolute common-sense and un-fussy practicality of the New Zealand temperament. Nevertheless, while Europe and New Zealand have no doubt already grown some distance apart, I believe that it is still very much through European eyes that pakeha New Zealand views the world, and will do so for several generations. This is not something to regret. The growth of a cultural identity is not something that can be forced or manufactured. It has to have time to grow, and until it does, you will have to put up with us blocking up the doors of the Tube carriages with our back-packs and working behind your pub-counters in a search for the part of ourselves which our ancestors left behind.

For cultural commentators back home, these remarks would probably be taken as evidence of an undesirable pakeha rootlessness, but I for one am

happy to find myself a citizen of the world. To have a foot in each place - one in New Zealand, one in Europe - and to feel both at home and a stranger in both places makes me think that what

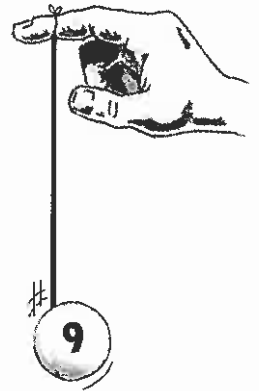
ties you in the end to one place or another is not Culture with a capital "C" but the human relationships that you form there. It is from these that culture flowers, and in them that culture gradually takes new forms. In the words of one Maori proverb: He aha te mea nui? He tangata, he tangata, he tangata. ("You ask me what matters most of all? It is people, people, people.")

PLANES, TRAINS & AUTOMOBILES - PLANES, TRAINS & AUTOMOBILES

*There are only two emotions in a plane:
boredom and terror. (Orson Welles)*

PLANES, TRAINS & AUTOMOBILES - PLANES, TRAINS & AUTOMOBILES

George Sibrt spent a year living in Glasgow, sponsored by the Church of Scotland to help him in his study of Theology. Now he is back in Prague where things are a little different...



I WAS asked to write down my feelings of studying in Glasgow, being in the British/ Scottish SCM and compare it with SCM in Prague (Academic YMCA), where I come from. Perhaps I was such a bewildered stranger there it was thought worth asking me for these drops of ink. I hope it won't be a waste.

Coming to Glasgow was a real cultural shock at the beginning. Fortunately Scots are very friendly, and Glaswegians, especially, are known for that. So, the city may not have such nice architecture as Prague, but by the end I simply loved the city, the people and the whole of Scotland.

It was a pleasure to join the SCM in Glasgow and be a part of it for one unforgettable year. This SCM is as different from the Czech SCM as it can be. We - the hard-core, the most faithful SCMer - met before the meeting for a vegetarian dinner, around the table we have shared our news and discussed nearly everything that was possible. Mostly people came later to listen to the speaker for that evening. All this took place - as it still does - in the flat of a university chaplain (Donald Reid). His hospitality was just great. When there is a relaxed atmosphere the discussions afterwards start more easily and tend to be better. It is not like here in Prague where we meet in a lecture room.

The theme for the autumn term was "Is Religion Good for You?" We had many interesting people to speak with us - even radical and atheist Marxists, who were a bit frustrated by us. As I had lived under "their ideology" I felt sorry for their idealism and was taken aback by what they were saying. There was a Muslim from the local Islamic community, who was an aggressive type of believer, a fundamentalist I suppose. He tried to tell us what we really believed in and how - and we did not conform to this. Funny, to hear somebody tell you what you believe, isn't it? Of course, there were more relaxed speakers too.

I cannot forget my first meeting with someone living with AIDS. That was very emotional: touching one's conscience and provoking sorrow. It was painful, not so much inspiring as confronting. (His name was Donald Pirie and he died about a month and a half later.) I cannot imagine this happening in my SCM. If we spoke about HIV or AIDS, we would bring a doctor - to keep it on an academic level. Sometimes it is very dry, sterile atmosphere at our meetings.

On the last session of the academic year we had a story teller, Donnie, who was accompanied by a singing and guitar playing friend. As I like stories, I liked the evening especially. In fact, there was not an evening I disliked. I may not have always agreed with the people, but as I lived on my own, this was my Evening in the week with a capital "E".

The SCM in Glasgow went out to the beautiful countryside [Wiston Lodge venue for the 1996 Sexuality conference] for a "post-election weekend". We had all stayed up the night before to watch the results roll in. We played games, walked in the hills, went to a ceilidh dance, had discussions - and in spare moments studied. Indeed, this was a good start for the examination time, which followed.

Scottish SCM conferences are great fun. There is not so much intellectualism in it as friendship and sharing. The mobile service and morning meditation on a beach in St. Andrews is a moment I won't forget - maybe it is because we do not have a sea here, in the heart of Europe. But I think it was the approach to it too. It was not an ordinary reformed way of worship: silence, listening to the tide and the wind, feeling how it blows across your face, through your hair. A cold but sunny morning....

The Scottish way is fun, but not as I am used to. Our conferences in the Czech Republic are like a 2 in 1 (like shampoo + conditioner!). We have serious lectures (sometimes too intellectual), and sometimes walks in the country side. And then, when the evening comes, we go and enjoy ourselves. Mostly it is a kind of body-building, of our right arm and bellies - of course, we end up in the pub. In Scotland it was calmer, especially the evenings. I did not feel at that moment quite in my skin. And everyone goes to sleep so early. But I have got used to it: different country, different habits. Otherwise I could not keep up I have to say, this is possibly a case of those two events, either way, I hardly kept up with those sociable people.

So, as you see, two countries, and some big differences. But as we are all human beings, we can get along pretty well and live with those differences. I may sound schizophrenic, but I am not. Hopefully!

Now I have some friends there that I will not forget. I wish others were able to have a similar opportunity. You won't regret it - you will just want to go back. For centuries people used to spend their years of apprenticeship away from home - so, if you can, leave your Mummies and Daddies and go and taste a new way of living.

George Sibrt is the ERC solidarity co-ordinator, and early reports from the conference on European Issues in Strasbourg (which he co-organised) suggest it was a roaring success.

PLANES, TRAINS & AUTOMOBILES · PLANES, TRAINS & AUTOMOBILES

The car has become an article of dress without which we feel uncertain, unclad and incomplete in the urban compound. (Marshall McLuhan)

PLANES, TRAINS & AUTOMOBILES · PLANES, TRAINS & AUTOMOBILES

Loose connections!

Tim Rose spent part of his internship working in Beirut with WSCF Middle East Region. Being an American it was never going to be comfortable. Being someone who cannot abide "political correctness" was just asking for trouble. Here he reflects on what we really mean by solidarity.

SOLIDARITY has become one of those cliché terms used commonly in the "politically correct" world and also in the Federation. For me solidarity falls in the same category as Globalization, Multi-Culturalism, Contextualization and Economic Exploitation. They are all powerful, broad and somewhat vague terms that provide fuel for endless discussions, conferences and papers. Emotions run high as people expound their philosophy of how and where and why. Unfortunately, at the end of the day, all we seem to be left with is words, words and more words. All in an effort to, as Michael Jackson mawkishly puts it, "make it a better place": solidarity seems to pop up in almost every situation. We have solidarity with the Kurds, the Palestinians, the Native American Indians, the Philippinoes, child prostitutes from Thailand, refugees from Rwanda, and people living in ghettos in the USA.

Sometimes I am amazed at all the different people I am in solidarity with. I go to a special church service remembering one group, then I wear a black armband for another group, then hear a talk about another group, then I cry for another group and then I write a letter to my Congress-person about another group. In the end I am left with a very good feeling because I know I am a truly caring person in solidarity with my brothers and sisters around the world. And my brothers and sisters are left with... nothing. Now, before I take up too much time with my own personal view on solidarity, let me describe my brief time in Lebanon. I probably do not need to go into detail about the thoughts I was having, as an American, on my way to Beirut. The way the American media portrays the Arab world is less than positive, and in some respects it is seen as even more "alien" than Eastern Europe.

You see veils and mini-skirts, smell pizza and falafel. It is a meeting place between the Arab and European world.

Nonetheless, I arrived in Beirut on February 18th with hopes of spending the next six months of my internship working in the Middle East Region of the WSCF. The Regional Office is in Beirut and my initial plan was to stay there for the first three months before moving on to some of the other neighbouring countries. The first six weeks in Beirut were quite an amazing experience: living in a dorm room of a Theology School in Beirut, working in the WSCF office, taking Arabic lessons at the University and having exposure trips on the weekends. In a short time I had made friends and learnt a lot about "the

Lebanese context" (another clichéd term). I realised very quickly that the images I had been receiving from the US media were extremely misleading. Lebanon, for me, was a wonderful country in all aspects. Perhaps what struck me the most was the country's diversity. For centuries, Lebanon has been a meeting place between the Arab and European worlds. As you walk down the street it is possible to see veils and mini-skirts, to smell pizza and falafel and to hear rap music and oriental music. Currently the country is rebuilding itself after a seventeen year long civil war that had ended just five years ago. Physically, new buildings are going up everywhere, and mentally this time of peace is allowing people to return once again to normal lives. Initially I had been a bit nervous about the type of welcome I would receive as an American but my worries were soon gone. The Lebanese people



have a level of hospitality that is unheard of from where I come from. Everywhere I went people invited me into their homes and offered me food and drinks. People were more than happy to take me places and show me things - and soon I felt as if I had known some of them for years.

Unfortunately, much of these good memories have been overshadowed by the events I witnessed during my last days in Beirut. The Israeli attacks on Lebanon shattered the country's growing well-being. Nowadays all people know the horror of war, either through personal experience or through the TV. Lives are lost (many times these are civilian lives) and people are forced to flee their homes, and property is destroyed. Of course this was true for Lebanon. Several hundred civilians were killed, over 400,000 people were forced to leave their homes in the south and when they return they will be lucky to find their homes still standing.

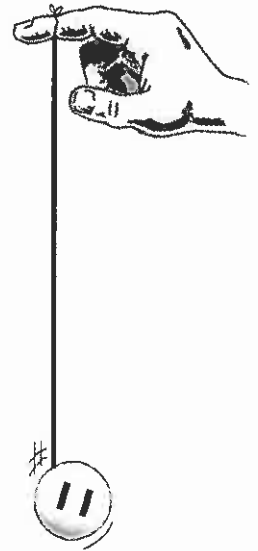
On the day of the first attacks I was typing away at the computer in the office obliviously, and thought that the gunfire I had heard had been fireworks. As things progressed I was amazed at how calmly people were reacting to the situation - and when I

solution to another person's problem. A baby can't drink an armband, a church service can't rebuild a home and a conference can't stop a wound from bleeding. To me solidarity without action is worth nothing.



About a week after the fighting began, the decision was taken that I (being an American) should leave Lebanon for safety reasons. The decision was made on the Saturday and on the Sunday I left. Without time to truly prepare and say goodbye I suddenly found myself back to Geneva. As with all intense experiences, it has taken me a while to really process what it was I witnessed. Whatever I have learnt from Lebanon will have to wait for a later time because I just found that I soon will be returning to Lebanon to finish my six months with the Middle East Region. Hopefully peace and security will return.

Tim Rose has since been back to the United States but has 'itchy feet' again: he is now looking for openings in ecumenical and youth work.



enquired the response was always the same, "we lived through 17 years of civil war, this is normal for us". I looked at some of my friends, most of whom were in their twenties like me, and that is when I realised how little solidarity we in the Western world have with other people. This was the first time I had ever been in a war situation. My friends, on the other hand, had spent the vast majority of their lives living in a war-zone. Peace and security were things I had always known and something that they rarely experienced.

Soon after, the WSCF, along with the Middle East Council of Churches, began to respond to the situation. Classes were cancelled and schools were opened up to house refugees. The Theological School where I was staying became a distributing point for supplies to the refugees in Beirut. We gathered blankets, milk, medicine and hygiene supplies and then distributed them to the various shelters. Many international agencies began sending in money, supplies and workers to help with the relief effort. It was then that I thought back to all the black armbands and church services and realized that they were not enough. True solidarity can only be achieved when one actively works for a concrete

**A baby can't
drink
an armband,
a conference
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bleeding.**

PLANES, TRAINS & AUTOMOBILES · PLANES, TRAINS & AUTOMOBILES

The only way to be sure of catching a train is to miss the one before it. (G.K. Chesterton)

PLANES, TRAINS & AUTOMOBILES · PLANES, TRAINS & AUTOMOBILES ·

MOZAIK

Magazine of the World Student
Christian Federation (Europe Region)

This magazine has been produced nomadically, sporadically and 'on a shoestring.'

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Until October e-mail:
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Otherwise through the Amsterdam office.

Like every group, KRISS (Swedish SCM) has had its ups and downs. By offering a radical critique of Christianity and supporting ecumenism when it is 'out of fashion' it possibly has alienated itself from the church. Anders Wesslund asks..

WHY - IN HEAVEN'S NAME - CONTINUE THE WORK OF KRISS?

IN EUROPEAN society today we have no broad philosophy or clear direction. All the outlooks of the (post-)modern man are market-influenced. You choose among the offers: at bottom all are ones find individualistic and relativistic. The 'spirit of the age' is a massive shift from earlier attempts to find collective solutions to structural issues - now the cynicism of economical liberalism means you jump onto the ship of the future to save yourself.

In contrast ecumenism means a deep collectively expressed solidarity with this earth and its inhabitants, where the perspective of the most exposed becomes the guiding star. In Christian faith this is expressed in the full identification of the divine within human. God becomes flesh. Ecumenism in its most developed form encourages solidarity - liberales men and women to live in community and righteousness. Therefore, Christ can be described as "the way, the truth and the life." In this way ecumenism can be described as progressive.

The longing for ethical and higher values expressed in New Age spirituality disregards the ethical claims of the incarnation and fails to engage with political realities. The most important contribution of Christian faith to contemporary moral-philosophical discussions is to draw attention to, and live out, the solidarity and struggle for liberation which goes right back to the story of Exodus in the Old Testament.

Historically the different churches have been conservative - and they still are. Does this mean they are incapable of meeting challenges current in Europe today? In fact the 'spirit of the age' influences the churches too: there is a stronger emphasis upon personal salvation of individuals and 'wealth and health theologies'. It can be seen in the anxious grasping after simplified and dogmatic answers (fundamentalism). Inside more ecumenical-oriented church traditions there is a growing church egoism (an inflated sense of the importance of church life).

To become an ecumenical movement, as KRISS defines it, is today to be an anachronism - and it must so remain. Otherwise it loses its *raison d'être*. As a Christian movement it has to be related and directed to the churches in its life, work and theological reflections. By necessity this is a tense relationship. As a student movement the demands of intellectual honesty will have an impact on theology which is not fully recognised by the churches. Being a student movement also demands that we are open to the current intellectual discussions of the academic world. Furthermore KRISS has always included a radical criticism of values and structures of power.

KRISS can't be certain of support from the churches any longer. For too long KRISS has been and made itself dependent on this support - paradoxically it has been necessary and should remain so. The support of the ecumenical student Christian movement is the damned responsibility of the churches! Becoming an anachronism and lacking of support... So, why - in heaven's name - go on with KRISS and other SCMs?

The problem is neither decreasing numbers or the 'wrong issues at the wrong time'. However there

continued on page 25

What is the most attractive European accent?

French... why do you ask? (SB, NE)

Irish - it sounds like they are singing! (JW, AT)

Italian, no doubt about it. Certainly not Swedish. (FR, NO)

Irish English or even Irish people speaking Styrian German. (UB, AU)

It has to be the accent from the West coast of Norway (my boyfriend's). (LMK, NOR)

Easily, the Savo-accent of Eastern Finland. (ANON, FIN)

I love the Irish accent; I love to hear French people speaking German; I love the dialect of the very west of Austria. This county is called Voradlberg, and the accent there is cute, but hard to understand, even for other Austrians. (TK, AU)

Frisian, which is a language actually, spoken in the Northern part of the Netherlands in Friesland. (ANON)

I like women's Spanish and men's French. But the best is Czech, of course. (MS, CZ)

I like French, but I really like the accent in the north of Germany (for instance Hamburg). (SH, DE)

Mmm! Tricky one! I think southern Irish accents are unbelievably sexy, but I think Italian accents are very beautiful too. (EW, SC)

Definitely British English and I love getting know it every day mostly through radio plays and talking with native speakers. (JB, CZ)

I like a lot of of European accents. I can't pick one I like the best... but the top three are French, English and Italian. (ANON)

L'accent francais, bien sur (mal-heureusement, l'internet ne me permet pas d'ecire les accents corrects) (TKM, USA)

Possibly Russian, definitely something Slavic. (TF, UK)

Definitely, definitely the Italian accent. Mmmmmmm. (SN, SCO)

No doubt it is Odessan: it's not Ukrainian, it's definitely not Russian, it's something else entirely... soft yet melodious, certainly the most pleasant way to hear the Russian language. (DH, SCO)

Hard to choose between middle-class Londoners and middle-class Parisians (remnants of cultural imperialism?) (ANON, AT)

Others: French... Greek... Scottish... Portuguese... Norwegian... Italian... Swedish... Polish... Russian...

Sorry! Poorly worded question, what I meant was the sound, regardless of the language spoken.



Is death alive among students?



• *For what is it to die but to stand naked in the wind and melt into the sun?
And what is it to cease breathing but to free the breath from its restless tides,
that it may rise and expand and seek God unencumbered?
Only when you drink from the river of silence shall you indeed sing.
And when you have reached the mountain top, then shall you begin to climb.
And when the earth shall claim your limbs, then you shall truly dance.*
FROM KAHILIL GIBRAN's "THE PROPHET" •

• If only we could deal with death with such dignity and optimism. If only we could bypass the pain and the tragedy and just celebrate. Yet in reality we resent death - and are probably closer to Dylan Thomas' order to his father:

• *Do not go gentle into that good night
Old age should burn and rave at the close of day
Rage, rage against the dying of the light.*

HOW DO people deal with death? What does the Christian tradition say about death? What is meant by 'life after death'? These and other questions arose and were discussed at the conference "On the edge of life" hosted by WSCF. At the end of February 1996, thirty-two students from nineteen European countries travelled to the European Youth Centre in Strasbourg - because of the great demand another forty interested students had to stay at home. It isn't just the aged who think about death.. is death alive among students?

On the edge of life is a phrase that belongs to the young. Escaping death heightens the sensation of being alive; death is said to be the most natural - and the least natural - of things; witnessing the death of someone may inspire us to redirect our lives. The subject of death inevitably leads to paradoxes and difficult questions. Is it beautiful to die young? Do the rituals that accompany death genuinely help grieving or are they there to ensure that we conform to the correct response? And what can we expect after this life?



The conference was build up in four parts: *Life, the Edge of Life, Death, Life after Death*. Hence a circle was formed: death forces to us to reflect on life. The great diversity in ways of believing was demonstrated at the conference - the ecumenical framework of WSCF ensured there was a healthy tension throughout. Reproduced here are two addresses from that week.

INSIDE THIS SECTION...

Changing ideas of the hereafter
An Orthodox reflection on death
Personal stories - a sister's diary
Death in creation myths
Poems



Here is an address given by *Jan Jaap van Oostervee* about the development throughout history of the concept of "the hereafter."

He begins by surveying various beliefs about death and what follows it: from the so-called 'primitive religions', via Egypt, Ancient Greece and Israel, the Gnostics in the first centuries after Christ, and concluding with Islam. Why did ideas begin to change? Was Jesus teaching anything new? Does the Bible give us the facts of what happens after death or is it unavoidably symbolic?

WE NORMALLY assume that human beings have always believed in a life after death, where human souls would be rewarded for their good deeds, punished for their sins or compensated for their suffering in this life. I am afraid this is not true. In most primitive and tribal religions, the hereafter, that is Hell or Hades, is a dark and gloomy place where the souls of the dead dwell. There is no moral judgement. The life after death is not eternal; souls fade away in two or three generations, when their descendants have forgotten their names. Believing in a life after death was not really part of religion, but more a result of the inability to imagine non-existence of the soul after the death of the body.

In some traditions part of Hades is light and beautiful, filled with flowers and fresh water, like the Elysian fields in Greek mythology. But the souls who dwell here are not rewarded for their good deeds, but receive a special treatment because of their relation to the gods or their social status.

JUDGEMENT OF THE SOULS

We find these ideas of the hereafter without judgement in Early Mesopotamia, Homeric Greece and early Judaism. In Israel the hereafter was some time called 'Abraham's Bosom,' or alternatively



there is the Sheol, often translated as 'the hell' or simply 'the pit', a place even less exciting than the Homeric Hades. There are no myths of visits to the dead; the Jews did not sacrifice for them nor were the dead part of the Covenant between God and his people. As Psalm 115: 17-18 says: 'The dead do not praise the Lord, nor do any that go down into silence. But we will bless the Lord from this time forth and forever more.'

The earliest examples of a moral judgement on the souls after death are found in Egypt, which unlike Homeric Greece or early Israel, was not a tribal societ-

ety but a centralised state. But this judgement was limited to the souls of the higher classes. In the Zoroastrian religion in Iran, in classical Greece and in ancient India we can see the development of judgement after death between the ninth and the fifth century BC. Quite how these new ideas came

into existence is hard to say: but the disappearance of the tribal society, the development of a judicial system and the growing importance of the individual probably contributed to this process. The Iranian religion and Greek mystery cults in Greece develop a three-fold idea of the afterlife - akin to Heaven, Hell and Purgatory - later to be followed by Hellenistic and Latin culture. The most impressive example of a description of the Hellenistic Hell can be found in Virgil's *Aeneid* (the story of the foundation of Rome), which in turn would influence the most famous Christian description of the afterlife, Dante Alighieri's *Divina Commedia*.

REINCARNATION

The idea of reincarnation developed through Hinduism and Buddhism, and also among the Greek philosophers. Plato describes a process of half-a-dozen reincarnations that would finally lead to eternal life in Heaven or Hades. However in Hinduism and Buddhism, reincarnation, like the existence of the earth, is eternal and ongoing. Only some individual souls might reach enlightenment and escape from the eternal circle of reincarnation. Souls can be incarnated in human bodies - but also in animals, or hell-like or heavenly beings. The next reincarnation

can be a result of sins and good deeds during the previous life, but also connected to the soul's state of enlightenment. Such ideas are creeping into Western consciousness through New Age thinking and esoteric groups - reincarnation becomes a step in a process of growth that will almost certainly lead to enrichment and enlightenment.

RESURRECTION

Judaism developed its own idea of judgement of the souls. Since the covenant between God and Israel was only with the living people, the souls of the dead would have to return to the living to become

For a Friend Dying

When life broadens behind the curtains and I wake
to my peaceful morning,
my thoughts go at once to you, setting out on your
day's business of dying.

In the midst of my life I am living your death seeing
with your eyes the shining
Of sun on the leaf. All day I am keeping pace with
your journey.

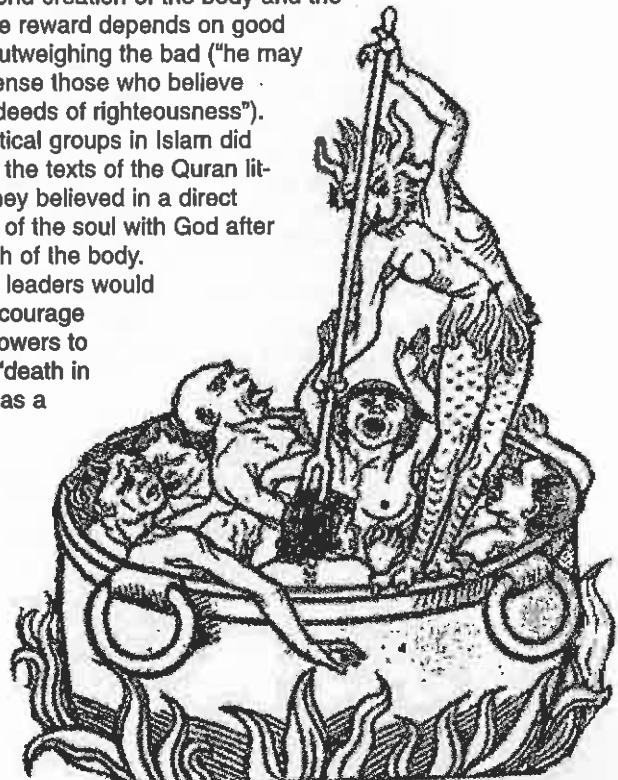
And wishing that those you love may be there to
send you - from love to Love going -
and may you launch out gently into the dark like
keel into water moving.

ANON.

part again of this covenant. In the later scriptures of the Old Testament we find the idea of resurrection of the body. Isaiah 26 tells how the souls of the enemies will stay in the Sheol, but the souls of Israel will arise. The apocalyptic text of Daniel 12 is even more explicit "And many of those who sleep in the dust of the earth shall awake, some for everlasting life, others for everlasting contempt."

In Jesus' time the idea of the reincarnation was not unanimously but widely accepted among the Jews. His message of everlasting life was not new, but more radical. I will leave the notions of hereafter and resurrection in Christianity for others to discuss.

In Islamic doctrine the notion of resurrection of the flesh appears: the Quran is full of references to the Youm ad-Din, the Day of Judgement, and the resurrection of the dead. The idea of death and resurrection is even more radical than the Christian notion: the death after this life is complete, the resurrection is a second creation of the body and the soul. The reward depends on good deeds outweighing the bad ("he may recompense those who believe and do deeds of righteousness"). But mystical groups in Islam did not take the texts of the Quran literally: they believed in a direct meeting of the soul with God after the death of the body. Mystical leaders would even encourage their followers to look for 'death in this life' as a way to meet God.



Wait

These are the good times.
Just wait and see.

STEVE TURNER



ADJUSTING

Here are some extracts from a diary kept over a period of three years by Caroline Bailey, watching as her brother Simon died.

DECEMBER 1ST 1992, WORLD AIDS DAY

Simon is HIV+. Those words say so little, contain so much. Where will it all end? How will it end? All this sadness, all this bleakness? I cannot face Simon's death - someone so precious, so influential in my life; it leaves me asking so many questions - wondering who I am? Why am I not someone else? What am I sure of? What do I really believe in? There is still love and beauty but they are so tainted. AIDS is such a terrible thing, it does seem like this could be the end of the world, the end of history. How can life be meaningful when what keeps us connected to it - sex - can so easily lead to death and suffering? I am afraid - so frightened of what it means, frustrated and angry that Simon should somehow stay forever young, forever saintlike. I want him to be normal, ordinary - running, being drunk, not this restrained, careful life he must now lead.

OCTOBER 20TH 1994

The BBC are going to make a programme about Simon - him continuing to live in the Parish, continuing his duties etc. They have asked me to be interviewed about how I feel about it, about my big brother the vicar being HIV+. It means that he's not such a big brother anymore. He seems much more vulnerable and in need of looking after. He used to do that for me. I suppose they'll ask me if it has challenged my faith and if I feel angry with God. I did feel angry and it seemed and still seems unfair that Simon will die long before he has done all the things he could have done. But I don't believe in a God who arranges life and death and deals out illness and suffering. My faith is about finding God in all parts of life and, in my clearer moments, Simon's way of dealing with his illness has only increased my sense of there being meaning because we choose to create it, because we choose to believe. It's always been more about questions than answers for me and Simon is forcing me to face up to even more of those questions about life and death and grief. Faith is about risk, and facing death with Simon is about risk.

DECEMBER 28TH 1994

It has been a strange Christmas with Simon trying his best to sit at the table with us but then having to get up because the smell of the food makes him feel sick. I've found it hard - observing him, anxious to feel close to him - wondering how he really is, wanting to have important conversations with him. Feeling frustrated with him being so quiet, wondering how much allowance one should make. Horrible after Christmas Dinner at Simon's friends with her elderly mother and my Mum and Simon. I suddenly felt that the whole world was growing old and frail and perhaps it is. Martha my niece aged 3, was found sobbing on Boxing Day saying, "I don't want to get older - everybody gets old and dies. Grandad and Grandpa both got old and died. Simon's getting old and he's going to die too."

"ALTHOUGH SHE IS CALLED DEATH SHE WILL TEACH YOU ABOUT LIFE"

an Orthodox perspective by Grula Jacota

THINKING about death scares me a lot although I am not yet a quarter of a century old. One can ponder, looking back through history, how such a fear of death has led people to act in various ways: whether vainly to increase their power or accumulate more goods; or to a decision to lead a more directed, self-giving life. Many philosophical systems and religions have drawn attention to the fact that suffering and death are crucial influences on the course of life. However, "What is the source of death?" and "Is death natural?" are questions which need to be answered.

The source of death

The life which God breathed into Adam had no limits. As it is described in the book of Genesis Adam and Eve were designed by their Creator to live without knowing suffering or death. According to early Christian teaching the choice for eternal life or death depended only on the will of mankind. God, the Creator of all living beings, cannot be the creator of death for he would be an evil god who wants the death of his creatures.

The commandment given by God, "You shall not eat of it" (Genesis 3: 17), meant in the first place not a restriction of the human rights in paradise, but a ritualistic way for humans to admit and to express by abstinence that creation was good but beyond them. In the quest for knowledge and civilisation the first man Adam, and his wife Eve, aimed to become like God, "knowing good and evil" (Genesis 3: 22) as only God himself does. Possessing the forbidden fruit was the simplest way to accomplish this. The change of the relationship between humans and God, resulted from breaking the unity of will between them: man was expelled from paradise and experienced the bitterness of death.

The text states that Adam and Eve did die indeed "in the day they ate from the tree" (Genesis 2: 17). What kind of death was this? Clearly it was not physical: although this is a fitting symbol for the deeper death, the spiritual malaise - a disease for individuals and society. Rejecting God as the centre of their lives and plunging into a self-centred universe, Adam and Eve died spiritually, "for the wages of sin is death" (as Paul puts it). The same equation applies today. While Eastern Europe was under the rule of State atheism which ideologically promoted the idea of a world which came into being by itself and a "new man" with no spiritual and religious needs, Western Europe blotted God out through materialism and hedonism - also ignoring man's spiritual needs. For the Orthodox, a method used in fighting against spiritual death is the reading of the Holy Scriptures and the commentaries on the texts given by Church writers, regular participation in Church worship and therefore the cultivation of a relationship with God.

The first man and today's man

A spiritual Father in one of the monasteries in Moldavia, a region in Romania, Fr. Cleopas, was asked once by a young student of theology for advice: "How shall I resist temptation?" At 86 years of age and with a long white beard, he answered quietly, "Against temptation God has given to our

ancestors, Adam and Eve, a precious weapon: the remembrance of death". Taking death as our personal adviser, he said, "although she is called death she will teach you about life."

As paradoxical as it may seem, death is a great teacher for life. In my native city of Iasi burial processions are part of the social life of the community. We still keep the tradition of gathering all the relatives and close friends of the dead person who want to accompany him "on the last way". It is a sign of the solidarity of mankind despite death and of a profound spirituality in which kinship and friendship transcend the grave. The relation of God to man is a universal one and passing through death affirms this. Hear the words of this Orthodox hymn:

*How great a fight the soul when it separates from the body,
Oh how it cries then in tears and there is no one to have
mercy on him.*

*He lifts his eyes towards the angels but he prays in vain,
Towards people he stretches out his arms but there is no
one to help him.*

*Therefore, my beloved brothers and sisters, knowing how
short our life is*

*Let us ask Christ to give rest to the soul of departed and to
us his great mercy.*

Body, soul and spirit

In Thessalonians 5:23 Paul wrote, "May the God of peace himself sanctify you entirely and may your spirit and soul and body be kept complete". He defines the human person as being of three parts - body, soul and spirit - a distinction crucial for an understanding of death. The human being is seen as a whole through the unity of material reality (the body) and spiritual reality (the biological soul) and the spirit. Death separates the invisible from the visible: the soul from the body.

Becoming man, the Son of God wanted to save the world from the consequences of the original sin and from death: "Indeed God did not send The Son into the world to condemn the world but in order that the world might be saved through him." ; "through death he might have destroy him who has the power of death" (John 3:17, Hebrews 2:14). As a man hanged on the cross, Jesus Christ experienced both physical and spiritual death. The desperate cry: "My God, My God, why have you forsaken me?" (Matthew 27: 47) represents the moment when Jesus experienced spiritual death by separation from God.



AUGUST 7TH 1995

I had to drive Simon over to Sheffield from Manchester today where he was seeing a friend. He had a fever and so needed to go to the hospital in Sheffield. It was really awful; he looked so small and vulnerable, all curled up under the quilt, his face so brown and small, his eyes half-closed, speaking with real difficulty. I was worried about talking him all that way in the car but then he seemed to get a bit better in the car. There is a sense in which I always feel better when I can see him anyway - at least I know he is still alive then. It made me feel very responsible and grown up and he was so thankful and sweet about it. I hope he will be okay.

AUGUST 26TH 1995

On holiday in Italy I met an old friend today and talked to her about Simon for the first time. She was so good about it. I could have cried. I said that people must think I'm hard when I explain about it all so stony-faced and unemotional. She said, "When you speak your eyes are full of pain, absolute pain but also determination not to be desperate but to bear this burden. You cry at first, of course, but then you have to bear it." She is so perceptive. I was thinking today that having pain in your life, death even, makes the happy times, the good things seem all the more important, makes them shine all the brighter. It makes me (now at least, not always) - want to live more fully not be afraid of life, really live.

NOVEMBER 23RD 1995

I just talked to Simon on the phone - he sounded just terrible - so weak and almost unable to speak. In the end I had to go because I was finding it so painful. How selfish of me. I cried then - for him - not like yesterday when it was for myself and what I would lose - but for him, for all the pain he is going through and the shadow of his once strong body. I'm so scared of him dying - for myself mainly but also for him, that unknown, that 'too cloying earth'. How will I cope? I don't know if I can.

**DECEMBER 1ST 1995,
WORLD AIDS DAY. SIMON'S FUNERAL**

Simon's funeral was today and it was beautiful and dignified and just what he would have liked. If only he had been there to celebrate communion. It was strange not seeing him in the procession, not hearing his voice during the liturgy I am full of conflicting feelings, mainly about myself - funny how death makes you question everything about life. Sometimes I worry that I don't cry enough, keep the feelings all locked away inside. Sometimes I feel just very empty - not exactly pointless but as if I have lost my way somehow. Other times I have a strange sense of almost being released by Simon's death.

11TH FEBRUARY 1996

Went out for a meal last night for a friend's birthday and her sister asked me how many brothers and sisters I've got. I said my usual "two brothers and two..." before stopping myself and adjusting. Of course I carried on as normal but when I got home afterwards I felt awful and cried and cried. It suddenly seemed so unbearable not to see him again, not ever never to touch him, never to discuss things; when the full force of it hits me it is really terrible. How does one cope with such a thing? I cope by suppressing it, filling my mind with other absorbing things like teaching. I miss him.

During his earthly life, Jesus of Nazareth raised three people from the dead: his friend Lazarus (John 11: 39-45), the only son of the widow from Nain (Luke 7: 11-15) and the daughter of Jairus (Luke 8: 11-15). By restoring them he temporarily revived their young aborted lives.

The Resurrection of Jesus Christ is different. His resurrection isn't a re-animation of a dead body or a return to earthly life, but the beginning of another life - eternal life exempt from decay. In the Orthodox Church the proclamation of the Gospel during Easter night, a text which describes the resurrection of Christ, is read outside soon after midnight. The symbolism of this liturgical act is that the proclamation of the resurrection is universal and important for everyone, not just believers.

The words addressed by Jesus to the young dead man from Nain: "Young man, I say to you, arise!" are addressed indirectly to every new generation in history. In their enthusiasm, young people are thus called to be seeds of resurrection and to work daily for the resurrection of the communities in which they live.

**no.935**

Death leaves us homesick, who behind,
Except that it is gone
Are ignorant of its concern
As if it were not born

Through all their former places,
We like individual go
Who something lost, the seeking for
Is all that's left them, now -
EMILY DICKINSON

Some of this material is taken from British SCM's latest publication THE DYING GAME. It is available from British SCM for £6, including postage and packing. Details of other quality resources, for group work or a good read, also available from: British SCM (Publications) @ Westhill College, 14/16 Park Road, Birmingham, B29 6LL, England.

A number of accounts of creation - the giving of life - show DEATH making an early appearance, imposing its shadow to remind us that life is not unconditional.

They parallel and invert the familiar Judaeo-Christian story. Here we can only look at two. The Prometheus myth seems to recall 'original sin' - but it is ambiguous, in that the crime brought a new kind of life to humankind. The other from Australia does not feature humans and is just a great story.

IT'S ALL GREEK TO ME: Prometheus' crime

After covering the new-born earth with plants and with animals, Eros decided they should be given the instincts that would allow them to enjoy life. Therefore he called Iphitus' two youngest sons to help him - Prometheus (forethought) and Epimetheus (afterthought).

However - without quite making a plan - they decided to model Man from clay, and moulded an image similar in form to the gods: Eros breathed the spirit of life into it, and Minerva endowed it with a soul. So man lived and moved and viewed his new world. The brothers' reckless generosity meant that they had dispensed all their gifts to the animals. Nothing was left to give to Man. Prometheus watched Man and longed to endow him with some great power; something that would lift him far above all other living creatures; something that would bring him closer to the gods..

Fire alone could have this effect - it was a special possession and prerogative of the gods; they would never willingly share it with man. He thought about it long and hard - and decided to obtain fire for man or die in the attempt. One dark night he set off for Olympus - he sneaked in and snatched a lighted brand and departed unseen. Arriving back on earth he gave the stolen treasure to man, who adapted it for various purposes.

From his lofty throne at the very peak of Mount Olympus Zeus noticed an unusual light on earth. He was anxious and watched it closely. When he discovered it was fire his anger erupted, and he vowed he would punish the unhappy Prometheus. He would show no mercy to the one who stole the gods' fire. He bound Prometheus to a great rock, where day after day a vulture returned to feast upon his liver - tearing with its beak and talons. At night the bird would sleep and Prometheus' liver would grow back to prolong his torture eternally.

Prometheus cried and despaired at the unremitting pain. *But generation after generation of men lived on earth and died blessing him for the gift he obtained that cost him so much.*



AN ABORIGINAL STORY: The Birth of the Butterflies

The earth was cold and dark. On the surface lay mountains and gullies and craters but most of all it was silent. It stayed this way for time on end until a Father Spirit arose and woke the Sun Goddess - He told her to go and create life on Earth: when on the planet *she took a deep breath* and made the air circulate. She walked over the planet going North, East, South and West: wherever she trod her footprints turned to plants and trees.

The Sun Goddess then descended into the caves where she cast her light. In the first cave she entered casting her light came insects of every colour and species; in the second cave came all reptiles of the world. The cave's ice melted forming seas and oceans. The third cave brought forth all kinds of birds and animals.

The creatures were very grateful for what the Sun Goddess had done and set out to find homes - the Sun Goddess told them to live in harmony and

they promised to do so. *For a long time they lived this way and were happy and undisturbed, until one day something very strange and monstrous happened. A cockatoo fell from his perch - and died.*

The animals gathered near trying to wake the cockatoo. They could not. At midday they met to discuss what had happened. The wise owl was completely confused, so the Hawk was called upon for his opinion. Without the slightest commotion the hawk flew above the river and dropped a pebble into the water, *it sank to the bottom and could not be seen again. He said, "Just as the pebble has gone into another existence so has the cockatoo."*

The creatures did not know whether to believe his explanation so they asked the crow to speak. The Crow was clever: he dropped a stick in

the river it went under then returned to the surface. "The mystery is solved," said the crow, "we must go to another existence then we come back again."

The creatures were somewhat baffled: they did not understand it nor did they want to. After an hour's noisy discussion a caterpillar inched forward, "Perhaps the insects could solve this mystery." The other creatures laughed and laughed and did not believe what they heard. Finally the Hawk spoke, "Just as the sun goddess created us she also gave the insects life, they have a purpose and so do we."

The insects were preparing for the winter season and they hid under tree-bark and hung from branches in tiny silk cocoons. As the snow melted and the grass shoots pushed up through the soil, the animals awaited the return of the insects. A buzzing could be heard one morning: on the horizon came small specks of colour getting larger and larger, they were millions and millions of butterflies. "See us, see us!" they cried. "We are no longer what we were before. We are changed but we still live." All the creatures of Earth stood silent admiring the beauty and glory of the insects.



pic:
Humankind -
the microcosm
at the centre
of the
universe?

Jubilee 2000 is calling for "a one-off cancellation of the backlog of unpayable debt for the world's poorest countries - which either cannot be paid, or can be paid only with enormous human suffering.. it would be a once-only gesture to mark the millennium, a gesture showing that creditors and debtors alike have made mistakes and that the slate needs to be wiped clean." It is not an individual member-



ship organisation, instead it is drawing on existing networks to form an unknowably large coalition. Groups both little and large are invited to join, for example both WSCF-Europe and the World Council of Churches have affiliated; one can join at national or international level.

INTERNATIONAL DEBT is a relatively recent phenomenon: in the 1970s the Developing World was developing. Cole d'Ivoire experienced growth rates of 11% from 1960-70; Zambia, due to its copper resources, was once of the richest countries in Africa. Such economic growth allowed expansions in health and education provision, with obvious gains. But money was needed to maintain development and meet the rising cost of oil. 'Spare money' from Western banks was lent at low interest rates to developing nations - with not much thought about how it would be used or how it could be paid back.

Money was used for inappropriate prestige projects: less glamorous and more sustainable options would have benefitted the poor more. There was at this time a shift towards cash crops - the highest value ones are illegal (opium, cocaine); while traditional products (coffee, tea and cotton) relied on overseas markets. Nations came to be dependant on the earnings of one crop. If too many countries were, on the West's advice, producing it the world price would fall sharply. For Tanzania the cash crop was cotton: in 1986 its price halved. On average the price paid for a primary product has fallen by 30% since the 1970s.

One estimate suggests that from 1960-87 \$400bn was borrowed to fund arms imports: this figure should not be glossed over as it represents a fifth of all debts. In most cases the dictators who accumulated these debts are no longer in power - but the debts remain for the next generation. Civil wars bring destruction and instability further setting back development. Yet this explains only part of the debt crisis.

The most significant factor by far is that the interest rates rose. From very low level they were pushed upwards by faltering Western economies and thus began a spiralling of debts: most countries have comfortably paid back the amount they originally borrowed - yet they owe staggering interest payments. In 1982 Mexico declared it could not pay its debts. If it were a business or a mortgage-payer Mexico would be bankrupt.. but no such mechanism exists for countries. This was a key moment threatening the whole international credit system - and it was obvious that Mexico would be only the first of many. The International Monetary Fund and World Bank stepped in and rescheduled the repayments and insisted on restricted public spending - a pattern that has been repeated many times since.

Structural Adjustment Programmes impose conditions: that government cut back spending on all services and public wages, that nationalised industries are privatised and the currency devalued

FORGIVE OUR DEBT

In 1993 rich nations took back £3 in Africa currently spends four times as much

(which lowers export earnings). The thinking is that hardships in the short term will produce long term benefits. Can this be so when essential services are cut back? Tanzania has had to introduce charges for schooling and healthcare because of SAPs. 500 000 children a year are said to die worldwide because of such cutbacks. Mortality rates, for the first time in years, are rising; diseases thought to be eradicated are making a comeback. Education - the only route of opportunity for many - is reduced and becomes (again) the privilege of the few. In other words 'debt slavery' is having a massive impact on the quality of life for a billion people.

What would remission of unpayable debt mean for the first world? Opinions vary. It all depends on your economics - what you choose to put into the equation - and there is no point in pretending it will not cost. It is less than it seems on paper (£135bn for Sub-Saharan Africa) because creditors have already assumed they will never see the money. If the economies of African and Latin American countries are revived this provides stability. It means basic services can be re-established. Trade for developing nations can be about improvement not a hopeless attempt to escape debt - for individuals it means opportunity, fair wages and a dignified life.

"It will be public opinion and public outrage that will bring about change to cancel the debt."

KENNETH KAUNDA, FORMER PRESIDENT OF ZAMBIA

WHAT IS A DEBT?

The complaint in the Old Testament is not that interest is excessive but that it is charged at all. Loans were always neighbourly and charitable rather than commercial (given in times of need rather than expanding trade). For three-quarters of the Christian Church's history usury was the issue of theological debate. Now however we live in a world where credit and debt are an ordinary part of life - students' support their education by loans, home-owning is made possible by borrowing. To entirely rid the world of credit and debt is fanciful and unachievable - and probably not desirable.

Debt must be relational - in the way a single country cannot be said to be 'international' or it alone cannot be said to 'have a debt'. To describe sins as debts - as Jesus does - was a Jewish commonplace: it is not intended to describe the relationship of God to man as one of threatening creditor and servile debtor, but to show the sense of owing and proclaim the gift of grace and forgiveness. If we have been set free we must strive to release others from their debts.

EUS EBT\$

repayments for every £1 they gave in aid...
on debt repayments as it does on healthcare.

"Man was born
free, and
everywhere he
is in chains."
JEAN-JACQUES
ROSSEAU

If Jubilee 2000's petition is going to break the world-record for size it requires 22m signatures by the year 2000. The first figures will be available in May.

There are active campaigns in Austria, Belgium, Denmark, Germany, Ireland, Italy, Portugal, the Netherlands, Spain and the U.K. They take a variety of forms: in the Netherlands a health organisation (Wermos) is drawing attention to the cost of international debt to human life; in Portugal the main energy for debt relief comes from a missionary society; in Britain it is the churches and trade unions. Beyond Europe there are at least 80 growing campaigns including India, Mozambique, Australia and South Africa - amongst both debtor and creditor nations.

debt-cutting



CANCELLING DEBT: an unoriginal idea

The story so far.. In 1978 Sweden cancelled its claims on the least developed countries resulting from Overseas Development Aid loans. It stopped making ODA loans and gave grants instead. Other like-minded countries include Denmark and Norway and the Netherlands (but debt remission was only partial). Nowadays the mood is different, so ODA has been frozen at the 1994 level until Sweden's economy has recovered.

Should we all follow Sweden's example?

Our government probably think it is doing better than others in relation to debt relief (but several governments think this). Sweden has promised 295m Kronor (40m\$) for Highly Indebted Poor Countries, but that is still only 0.02% of GNP. If all the rich countries did the same it would be half of the money needed for debt reduction within HIPC. That is too little. Our government is not pushing the G8 countries enough. We have just started our campaign - we expect to be supported by the Swedish public, the risk is lack of interest not opposition. It makes a difference what NGOs, churches and social movements are saying: pressure from below will make politicians change their position. Smaller countries can certainly exert an influence over the mightier powers as this is more of a political/ moral issue than an economic one.

Is the year 2000 a realistic target? Will it not limit the effectiveness of the campaign?

The year 2000 is a very powerful symbol: The Pope, the British Chancellor, the Churches and others are using it as a kind of strategic lamp-post shining ahead of us. Today's debts allow the rich nations to heavily influence, and almost decide over, the fate of poorer nations through the World Bank and IMF. That we have put on a time limit - the year 2000 - is not a problem: it shows the urgency of the problem. In the process of debt relief we must secure the right of the people in the South to decide about their own priorities in development. This is about the process of people of both North and South taking their destiny in their own hands.

With thanks to Karin Akerlund of Global Ekonomi and the Swedish Coalition.

AFTER THE Second World War Germany received massive debt relief - in 1951, through the London Accord, an independent arbitrator said it was not reasonable to expect Germany to spend more than 5% of export earnings on debt payments. Today Germany is insisting that Mozambique spends 20% of its revenue on debt.

CREDIT GUARDS... who is benefitting from 3rd world debt?

JAPAN (\$121bn or 25.7% of all bilateral debt) 50% of all new loans come from Japan, it is not willing to give debt reduction preferring to give new more concessional loans instead. This is not a long-term solution.

GERMANY (\$54bn or 11.4%) is prepared to go beyond Naples Term (67% debt relief). Has also inherited GDR's debt owed to GDR when unified.

FRANCE (\$43bn or 9.1%) has a particularly bad record for openness of information and accountability. Hosts the equally secretive Paris Club. France is willing to increase debt relief (especially to franco phone Africa) as demonstrated by Morocco.

U.S.A. (\$42bn or 8.9%) Probably of diminishing importance because it is making fewer new loans. No particular energy to reduce unpayable debts and as a World Power is failing to set an example.

ITALY, U.K., CANADA, SPAIN, AUSTRIA

NETHERLANDS (\$14bn - \$7.5bn or 3-1.6%) None are forming significant obstacles. The Dutch are active in trying to extend existing reduction, UK seems willing to go to up to 80-90% debt relief. Austria is especially important for Eastern Europe; likewise Spain is a creditor for a number of Latin American and African Mediterranean countries.

BELGIUM, SWEDEN, DENMARK, NORWAY, FINLAND, SWITZERLAND AND PORTUGAL

(all less than 1% of all bilateral debts). The Nordics plus Switzerland and Austria form a bloc pushing with some success for progressive policies.

Information and statistics from Eurodad - the European Network on Debt and Development (1996).

At the launch of Scottish coalition last November MOZAIK talked to Jubilee 2000's charismatic Social Director BARNABY MILNE: a man who claims to have "the most exciting job in the church and charity world right now."

This means trying to motivate 100 000 people to come to Birmingham to lobby world leaders to relieve international debt. Before this he was involved in sparking off World Aids Day and inventing the ubiquitous red ribbon. "It's all in a day's work.."

How would you explain the extraordinary momentum behind this campaign?

We just hit the mood of the country right. We've had a change of government. There's a feel-good factor: we know that the country's well enough off now to do something for the millennium. What is being planned in London, the Greenwich Dome, is costing a huge amount of money - and yet people see here another much more humane way, a more sensible thing that can be done towards relieving the debt of the world's poorest countries.

Do you think the self-professed 'Christian' and 'ethical' stance of the British government will actually help? Or is it just a facade?

No, I think it will genuinely help. I think government leaders are practising Christians in their own way; they have a conscience from their religious background and they know that this campaign makes utter sense.

Internationally, where do you feel the main contacts need to be made? Who are the key players in the international community?

Britain chairs G8 next year.. once that's over, Britain's influence will be diminished, I suppose. The weakest of the G8 countries is Japan - and it has to be the G8 countries we target - where they just don't want to know Jubilee 2000. The other countries are showing some interest - suddenly Italy

in particular. But Japan have frozen: it is a closed

shop. There's no sign of anything there at all yet, so someone will have to spark that off.

Your job is trying 'inspire' and organise the Birmingham event. How do you feel about that?

I think I've got the most exciting job in the church and charity world right now.. if I can pull it off! I think it's a fantastic job, because it's organising something really important. If this works it's going to be world-shaking. I have the self-confidence, I have done this sort of thing before, having started World Aids Day and the red ribbon. That was started within churches. But what's exciting for me about Birmingham is working with a lot of different organisations, which gives me a thrill trying to co-ordinate the work of not just the churches but also secular organisations. The membership of the coalition is over 10 million - that's a very large number of people, 20% of the population. It's huge, the biggest coalition that I understand there's ever been.

There's a huge partial understanding among students already, in a way that the older community is probably nowhere near, and the up-and-coming generation can therefore have far more influence to get things done. The groups of students throughout the country, throughout Europe and throughout the world can be enormously powerful. The main chance this coming year is to get as many students as possible to Birmingham* on May 16th [and its equivalent Cologne, Germany June 1998.]

Do you think the petition will grow to be as big as everyone hopes?

I hope so! It's not going as fast as perhaps it might have done.. [initially it was thought that the world record was 14 million signatures] ..and then we found out it was 22 million! Well, that's the target. It's not just a target for May, it's a world-wide target for the year 2000. So as it gains momentum, it becomes achievable. It's perfectly achievable.

But people are saying that the Jubilee 2000's campaign isn't realistic, that it won't work...

I think that's nonsense, because we've already had Gordon Brown, the Chancellor of the Exchequer, referring to what he calls 'The Church's Campaign'; we've had the Prime Minister referring to it in his



The red ribbon: Barnaby Milne's last big idea

People see here a much more humane way to celebrate the millennium



***Unlikely but not impossible.. Birmingham: May 16th**

May is a difficult month for students (or at least in Britain) but if you are free it would be worth hitchhiking or catching one of the buses coming from mainland Europe to represent national campaigns and to 'help break the chains of third world debt'. "Third World First!" is a group dedicated to challenging international poverty and injustice and will have a large presence at the event. There will be concerts, seminars and other events going on throughout the day. The office of British SCM is also based in Birmingham and will be involved - if you need a bed (or more probably a floor to sleep on) try giving them a ring.. (+44) (0)121 471 2404

opening speech at the Commonwealth Conference.. so it isn't being ignored. Fifteen Commonwealth leaders Conference signed the petition. So we are making inroads. It isn't unrealistic.

Is the comparison with slavery an appropriate one?
I think it's a very appropriate comparison. We all know that the churches led the way on the slaves issue, and it quickly gathered momentum. And of course Jubilee 2000 is using chains, meaning shackles, to represent that image, in its publicity.

It seems to me that when you look at the figures involved in third world debt, they are no more than figures on paper.
Yes. The president of Mozambique described it to me in real terms. In a township in Mozambique last year there were three nurses that the government could afford to pay; this year there are only two; next year they will only have one nurse, and the year after there won't be a single one in that township, because of interest payments on debts.

It is going to be very important to get professional economists involved, people in the World Bank etc. Is progress being made in persuading them?
The World Bank have been to the Jubilee 2000 office to ask for more details, so they are now getting involved themselves. I don't believe that it's Jubilee 2000's job to say exactly which debt where should be cut, it's for other people. It's for the G7 leaders to do that. All we've got to do is get the ball rolling, and let experts decide.

You talked a little at the launch meeting about the Queen, and your meeting with her...
Mmm. The Queen certainly knew about Jubilee 2000 - she'd obviously been well advised - and fully approved of the idea of cutting, relieving this debt. She thought it was 'a much better idea than building the dome', but said it would be a bit more complicated to organise!

There's a real conflict: you need strong media figures to endorse the campaign but it also needs to be a grassroots, ordinary people's campaign.
Somebody famous putting their name to it could be very embarrassing if they gave the wrong answer. I'm terrified of meetings because I'm not an economist and yet I'm the Social Director of Jubilee 2000 - there's always somebody asking you a technical question on debt, and I can get away with it by saying "I don't know, I just run demos".

Perhaps if I had any role ten years ago in the Aids situation as the Archbishop of Canterbury's advisor, it was getting the churches to give their permission for people to talk about Aids. Because ten years ago you didn't mention the word 'Aids', you whispered it, and here was the Archbishop of Canterbury, a world leader of religion, saying 'Yes, we want to do something about Aids, prevention and education'. That allowed Princess Margaret [and later Diana], that allowed an awful lot of well-to-do people, that allowed popstars and filmstars to get involved.

So how did you first become interested and active within the Aids campaign?

I had been a magistrate in England for some years by then. I was chairing a court where there was a man [with AIDS], who was likely to be imprisoned yet again for burglary, up in front of us. They wanted me to agree to a deal that the court was to be held in the cells.. but justice has to be seen to be done, and not held out of view. So the case went ahead; but the compromise, which I feel guilty about, was that the police looked after the man in dog-handling uniforms, and his lawyer had a polythene bag from head to toe with a cut-out bit for the mouth. And that was Britain ten years ago. He asked to make a speech - which I should never have allowed, that doesn't happen. But something deep inside me allowed him to say a few words, and he was in effect accusing me of giving him a death sentence, because he wouldn't come out of prison alive. At the time none of us knew much about HIV, so within a week or two in the General Synod I was

asking Dr Runcie, the Archbishop of Canterbury, what was the church doing about Aids. He said "Ah, Barnaby, nothing. Do something about it." So I was off to the States very quickly, and in time became his advisor.

From your time doing that, what lessons did you learn which you are now applying to this role?

I think if one has some mild abilities in leadership, and you passionately believe in something and people are prepared to listen, people want a simple message. They want to know you really do believe in it, but they want a simple message. If you just battle on at meetings, people look blank and sleepy, but word very quickly gets out if you have a simple message that people understand. I think with Jubilee 2000 it is simply cutting the debt the unpayable debt. It is an understandable issue, at the right time.

Interview by Kathryn Allan and Tim Woodcock.

(E)SAP - (economic) Structural Adjustment Programmes are imposed on countries in return for loans. The conditions often means cutting back on essential services.

HIPC - Heavily Indebted Poor Countries initiative: the current program for rescheduling debt. It can give significant relief but tends to be slow and rather limited.

Naples Terms - It was agreed that at the 1994 G7 summit 67% of debts could be forgiven, and the remaining third rescheduled.

The Paris Club - a group of representatives from the main creditor countries who meet to consider reducing payments on loans. Debtors are invited - but after have being vetted by the IMF.

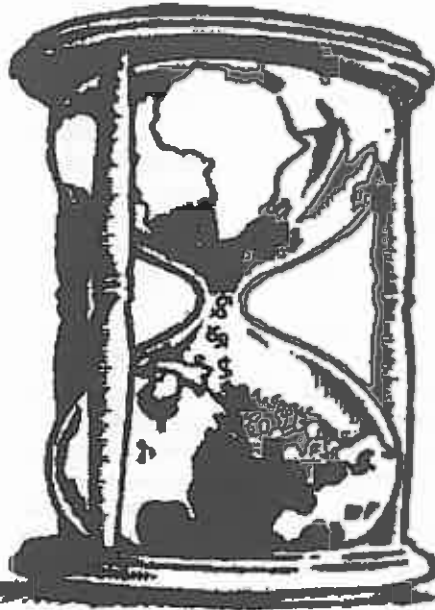
G8 - meeting of the leaders of the world's wealthiest industrial economies (USA, Canada, Japan, Italy, France, Germany, UK, and most recently Russia) Formerly G7.

"the dome" - a giant dome, costing £780m, to be built in London to mark the millennium. As yet no one knows what will go in it.

more information on debt at:
<http://www.oneworld.org/eurodad>

<http://www.oneworld.org/jubilee2000>

Jubilee 2000, PO Box 100, London, SE1 7RT, UK.



The Queen fully approved of cutting debt - 'a much better idea than building the dome'

CORRIE VAN DER VAN emerges from under a pile of paper, at the heart of WSCF-Europe, the Amsterdam office. What actually happens in there? Do you really want to know?

JUST ANOTHER MANIC MONDAY!

Monday morning. Andreas is reporting on his Sunday's church-hopping when the phone rings. It must be either the accountant or a student from Helsinki, where they are an hour ahead of time. For it is too early for normal WSCF telephone traffic: it is the accountant, with lots of interesting questions. Trying to remember what exactly happened with a transfer made in September 1995, I got fascinated with my screen-saver. Since we have Windows 95, now and then I try a new one. This morning I choose 'mystery': a nighttime villa where horrifying things happen. Bats fly all over the screen, a door slowly opens without seeing anybody, a light is suddenly switched on.

After the call I write down the main things in the green notebook, which Andreas and I use for the sharing of information. I read Andreas' last note. A caller seems to have asked whether the nuns of San Luchasio (the most famous hotel in Amsterdam, nun-run) allow unmarried couples sharing a double room. (In this God-forsaken city we have to find one or two who care about morality, haven't we?) If they do allow, could we make a reservation? Of course we do, the more WSCF people come to Amsterdam the better, so long as they include in their exposure programme a visit to the WSCF office.

Because Andreas will go to England this week, which means that we only work together on the Monday and Tuesday, we sit together to see what should happen this week. We spend much time on a conference report, required by the European Commission. So much time that we somehow miss lunch-time downstairs, which we always share with the people of the Netherlands

Missionary Council. We realise this when Gerda-from-downstairs knocks on our open door to give us two plates of fruit. No matter how hard we try to behave maturely in this house, we are always called the students, which is the same as living an unhealthy life. So they take care of us and we, generally speaking, like it.

Although finances are Andreas' priority these days, he was and is and will always be a communications man. This means that Andreas also works on a Newsletter, supports Tim (the editor of MOZAIK), calls Geneva, e-mails working group members and chats with me. We take a lot of time for our so-called staff meetings, which are normally quite chaotic because of the incoming calls. And when one of us answers the call, the other one checks the mailbox....

An e-mail from the European Youth Forum asks for more details about our constituency, which they need in order to discuss WSCF's application to become a member in the Forum. Since the call is from Desmond, the general secretary of the German ESG, who can provide us with a substantial part of the required information, I pass on the e-mail message to Andreas. In the meantime I see that I have twelve minutes to catch my train to Leiden. I leave the mess to Andreas (files everywhere, we were in the middle of a discussion), I point at my watch, wave, run down the stairs. But before opening the front door, Andreas had finished his call with Desmond: "Corrie, could you please write a short something for MOZAIK, with the title 'A day in the life of the office'?"



Worried you might miss the next MOZAIK?

TO SUBSCRIBE FOR FREE SEND A TASTEFUL POSTCARD TO:

WSCF-Europe,
Prins Hendriklaan 37,
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Netherlands.

INCLUDING:

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country/ pays/ land

What inspires you?

That's even tougher.. I'd say people inspire me. Random acts of kindness. The stars. The trees. Every-thing around me. The way you can see your breath on a cold day. The amazing detail of the tiniest insect. Love, passion, justice, friends. These all inspire me. (SK, CA)

The music of Bach (I was indoctrinated by my parents, who went to the extent of naming my first toy 'Johann'). (SN, SC)

The atmosphere immediately before or after a thunderstorm. (UB, AU)

Those who apply themselves to a cause or activity wholeheartedly - perhaps suffering in the process but continuing nevertheless. (SD, GB)

Guilt and a bad conscience - I'm a Nordic Lutheran (FR, NO)

The human body, clouds, deep water and when I find the actual meaning behind the word of God. (MS, CZ)

God, my friends, my family and my boyfriend (LMK, NO)

Sitting in front of a majestic view: a beautiful sunset, the mountains or the sea or the great skyline of a big city... (CD, IT)

I am inspired by any shining face I meet or any warm word I encounter in the day: so I am inspired by anybody I meet in God's light. (IC, RO)

Anyone who strikes a reasonable balance between pragmatism and idealism. And in fact, more often people who fail miserably in doing so and fall on the side of idealism, smiling. (ANON)

Streams, oceans, mountains, trees, the stars and moon, snow flakes and wind. (ANON)

People who might be holy, wise, activists - whatever! People who have done or are something out of the ordinary. (JW, AT)

People who think (..there just aren't enough of them around..) (ANON)

Idealism as portrayed in books and films. (KN, FIN)

Nature, walking, sex, meeting other people and discussions. (TS, DE)

To be at the North Sea, watching only the horizon and feeling a strong wind. (SH, DE)

OTHERS: other people (x4)... strong emotions... a good book... dreams... sailing... good music (x5)... love... friends... the field of medicine... the devotion of pets (mainly dogs)... women... the warmth of the sun... my girlfriend... prophetic actions... cute children... dancing.

conclusion: as Gerald Manley Hopkins says, 'Praise be to God for all things raptled.'



KRISS GOES ON.. (from page 12)

is a danger if KRISS gets more vague in its identity and loses its self-understanding of becoming truly ecumenical. What is needed are young people approaching the movement with a commitment to the spirit of KRISS and ecumenism. At the same time it demands people mature enough to understand the complexities of the present time. Here, I think, co-operation with Senior Friends becomes crucial. It is rather more important to gain their support and hear their reflections rather than waiting for an understanding from the leading structures of the churches.

Neither KRISS nor a community of Christian students is an end in itself. Without new members committed to the essence of ecumenism, there is no point in KRISS existing. This is the only answer I can find to the question raised in the headline. But the challenges of today's world (even more than ever) ask for people committed to issues and actions of what we have learnt to call ecumenism. Let us pray that the vocation will reach out and grab new students.

How should SCMs relate to churches they critique? Can ecumenism happen without 'the church'? Hopefully MOZAIK 98/2 will carry a response to this piece and the issues it throws up.

At the end of an ERA... (from page 5)

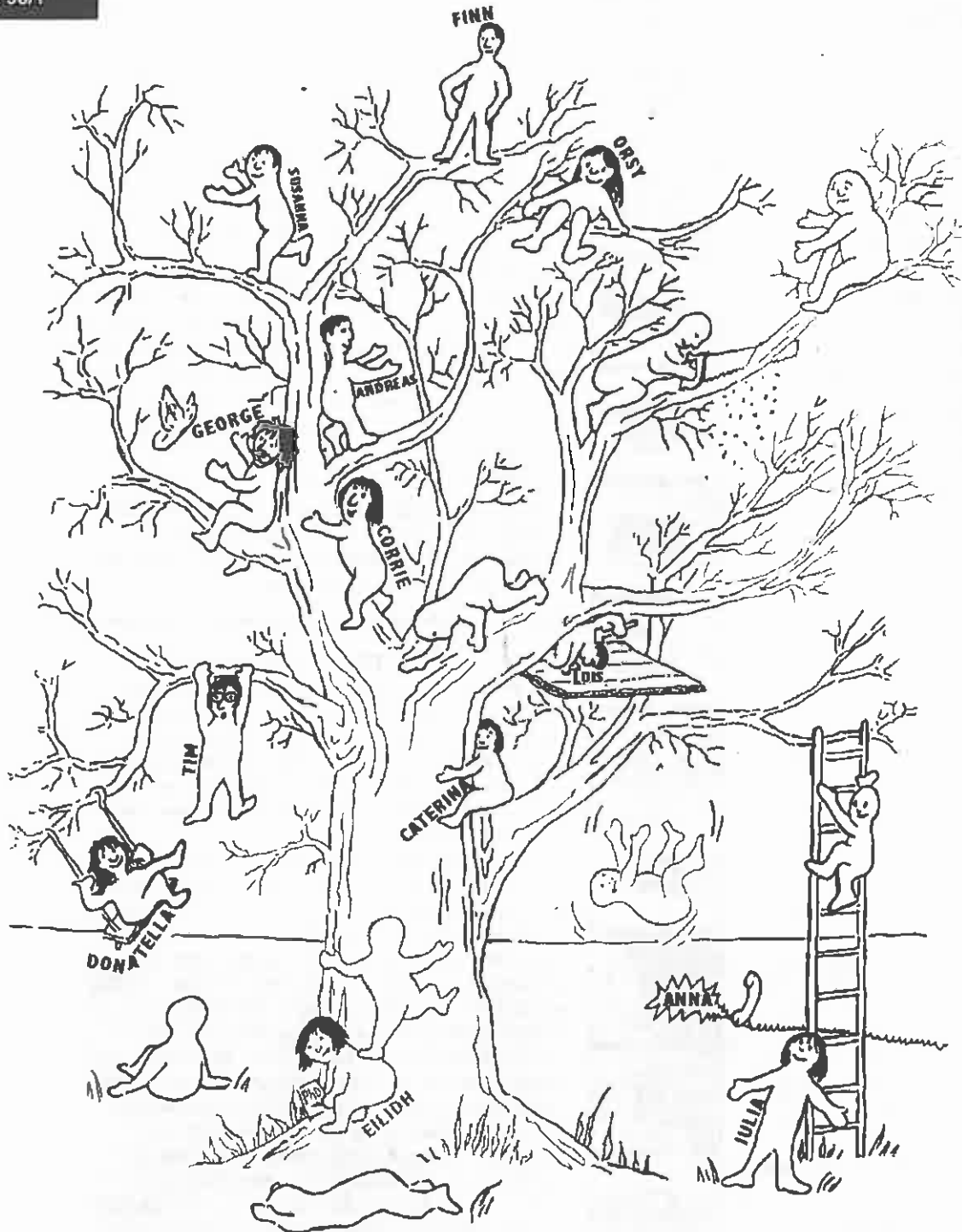
Norway proved a wonderfully hospitable place to hold our gathering. The Norwegian movement worked very hard to ensure that we were made very welcome. We were kept well-fed and entertained throughout our time together. Events ran smoothly for the most part and the varied worship services were apt and memorable.

Although we had lots of business to conduct and discussions to hold (see the official papers!) for me the most valuable parts of the ERA were the informal times we spent together getting to know each other, often talking and singing late into the night. This process was greatly aided by the excellent thematic inputs from our guest speakers. Anna Maffei, a Baptist pastor from Italy brought the Bible story of Leah and Rachel alive for us. She stressed the challenge presented to us by the Gospel theme of reconciliation and related her thoughts to particular contexts and situations. Dimitri Okonomou (from Synodesmos) spoke about the barriers to true ecumenical dialogue candidly and with great insight. He stimulated lively discussion about the extent to which students find themselves 'inside' or 'outside' such ecumenical debates. Dimitri's comments provided an excellent counterpoint to those of Elizabeth Templeton, a Scottish theologian, who talked about her own student experiences in the sixties and seventies as a way into her discussion of the contemporary situation in the ecumenical world. Liz highlighted the false dichotomy that sometimes seems to exist between the 'faith and order' aspects of ecumenical dialogue and the 'peace and justice' oriented activities. It was a stimulating and highly thought provoking week. And none of us are going to forget our spectacular trip along the fjords in a hurry.

Now that the new ERC is already trying to carry out the work started in Stavanger [see overleaf], those of us who actually attended the meeting recall it as a great source of inspiration. Thanks to the dedication of the organisers and the commitment of everyone who took part, the ERA was a time for reflection, fun, and looking forward to the future.

EILIDH WHITEFORD





During the ERA the new **European Regional Committee** was elected: for a period of two years they have the task of putting the recommendations in to effect. In Amsterdam last November they met for the first time: Donatella discovered the joys of powdered "cuppasoups" and Corrie nearly got herself scandalized for dragging us all out clubbing. Shown above is the ERC at work and at play - they'd better introduce themselves....

IULIA CORDUNEANU - ex-co

Warm greetings from Iasi, Romania to everyone in WSCF Europe. As you may remember I was re-elected for another 2 years at the ERA in Stavanger. In 1997 I graduated from the Orthodox Faculty of Theology in Iasi, and now I am teaching religion in a secondary school and looking forward to following up my studies. Recently I have been in Jordan and this has given me the chance to explore much more the Middle East reality and to build up a clearer image of the world-wide church's mission. In the coming months I would like to get involved in preparations for the next Executive committee meeting (June 28th-July 7th) and in the "dreamt of" Europe-Middle East project. Thank you very much for your support and prayers. Yours in Christ, Iulia.

CATERINA DUPRÈ - women's co-ordinator

This is my first practical involvement with WSCF and a general come back to SCM's work after almost 4 years in which I have been travelling around Europe and the USA (in particular living for 1 semester in Moscow and 2 years in New York). I'm a theology student of the Waldensian (Reformed) Seminary in Rome and have been focusing especially on the Orthodox church. This last point characterises one of the principles aims of my future work: a real dialogue between two very different perspectives on the issues of women and gender.

SUSANNE EXNER - regional balance

Susanne is lovely but very busy and currently reconsidering her role in the ERC.

ORSI LORINCZ - regional balance

Hello! I'm from Budapest and I was elected as regional balance. I'm doing my fourth year at the Budapest University of Economic Sciences. I have been involved in WSCF for 3 years and now I feel that I'd like to take responsibility on European level. I feel that my duty is to provide another voice and to represent my region. I'd like to do a lot for the project in Eastern and Central Europe, and of course take part in all kinds of work wherever I'm needed or can be helpful. I hope we will manage to meet your expectations; so far we seem to be a happy, balanced and effective ERC.

ANNA MESHKOVA - programmatic co-ordinator

I'm 22, a student at Minsk Linguistic University (doing English, Spanish and Swedish), and a member of the Belarusian Orthodox Fellowship of Three Vilnya Martyrs. I work as an administrative assistant for the WCC Unit IV Round Table Belarus [what a name!]. I view my role as: trying to organise some concrete vents such as the conference on "Freedom and Authority", to prepare recommendations of "worshipping together" and to establish strong contacts between Eastern European and Western European member organisations and on certain issues representing the Orthodox point of view.

LUIS PINTO - co-opted

I'm the new co-opted member of the ERC and am representing the Portuguese Student's Catholic Movement (RCE), which is a contact movement of WSCF-Europe. I am finishing my economics course (8 units left) in

Oporto and, at the same time, I'm working full time as National Co-ordinator for the Movement in Lisbon. Does it seem impossible to you? It does to me... but I am trying. At this moment I'm trying to understand my specific role in this ERC within this wonderful organisation.

FINN RINDAHL - treasurer

I was born and raised on a small island on the Norwegian coast: close to nature and far from civilisation. I have been involved in Norwegian SCM since 1990 and with WSCF since I became treasurer in 1995. I'm studying theology and my interest in WSCF comes from a strong belief in the vision of the Federation - which I interpret as creating a meeting place for Christian students from different cultures and denominations where we get to know each other through our common search for the kingdom of God - linking our faith with social and political struggle for justice. I always find myself doing administrative/structural work and I wonder why? Nobody else wanted to be treasurer, and I have experience and skills to do it.

DONATELLA ROSTAGNO - ex-co

It's funny. Here I am, again, having to introduce myself after four years' work on the ERC. Since 1995 I have been one of two ExCo members, and the mandate last until 1999. Until that time I will continue to represent, together with Iulia, the European Region in the executive committee. I study International and Diplomatic Sciences in Torino where I also work part-time. There is a deep crisis in the Federation at inter-regional level: hopefully the situation will improve in the next two years. I will work mainly on the

Middle East exchange project - I really believe in this project as a tangible solidarity action with another WSCF region which is facing many problems.

GEORGE SIBRT - solidarity co-ordinator

Although the position may sound like a Human rights watchdog or a church's "Diakonia", it is not. Nor will I be feeding homeless people or giving them homes - not because I have something against them, but simply, it's a task for someone else. With a group of other 3-4 people, the main task will be to prepare a visit to the states of former Yugoslavia. This is in fact a fulfilment of recommendations approved on the ERA in Iasi ('95) and Stavanger ('97). The purpose of this visit is to find new contact movements in the area, and of course, to develop the one existing movement in St. Sava. I shall provide information on what is going around us in Europe and beyond in the field of human rights as well as touching on environmental issues. I am a full time student in Prague and time is short and it is running fast. Cross your fingers, help if you can (even a small amount of information is information), and pray for all of us involved in the work of this ERC. Greetings and blessings.

EILIDH WHITE-FORD - chair

It's quite a surprise to be Chair of the ERC, having been Women's Co-ordinator from 95-97. I have just moved to Aberdeen from Glasgow, Scotland where I have just finished my PhD. My main task for the next two years is to co-ordinate and convene the ERC, trying to keep some over-view of our activities and doing the jobs no-one else wants to do! I hope the strong visions and ambitions voiced at the the ERA in Stavanger can be realised in the months ahead.

TIM WOODCOCK - communications co-ordinator

Thank you for electing me as Communications Co-ordinator. I've been working closely with Andreas and Corrie in Amsterdam and it will take a lot of learning on the job: here's the first result. These guys haven't left me with much room and anything else I've got to say is in the "Editorial".

WHAT?

a user-friendly guide to acronyms, abbreviations, and other puzzles

WSCF - World Student Christian Movement. It is divided in to six regions: Africa, Middle-East, Asia-Pacific, North America, South America and of course Europe.

ERA - European Regional Assembly (held every two years).

ERC - European Regional Committee.

Lingua Franca - leadership and language programme. Formerly known as EELLTP.

KRISS - Kristna Studentenrörelsen i Sverige, Swedish SCM

Syndesmos - World Fellowship of Orthodox Youth

more about WSCF



The hi-tech WSCF electoral process... Not shown: Donatella, Luis and Iulia.

WHEN?

a calendar of WSCF events in 1998

- March**
16 - 23 WSCF Africa-Europe forum "Higher Education - community or commodity?" Waldsieverhausen, Germany.
- April**
27- May 1 The ERC meets again. Paris, France.
- May**
1- 3 FFACE (French SCM) centenary celebration. Paris, France.
16 Jubilee 2000 action. Birmingham, Great Britain.
21 LOS (Dutch SCM) national conference.
20 - 24 WSCF Europe staff meeting. Budapest, Hungary.
ASCOR (Romanian SCM) conference. 'The part of Christian youth in European integration'. Iasi, Romania.
- throughout the summer** Lingua Franca (formerly known as EELLTP) language courses in Central and Eastern Europe.
- June**
6 - 12 European University Chaplains Conference. Held in co-operation with WSCF Europe. Tartu, Estonia.
- June 30 - July 9** WSCF Executive Committee meeting. Seoul, Korea.
- July**
28 - 7 Aug European Ecumenical Youth Gathering, "Open Your Doors." Wildhaus, Switzerland.
- August**
WSCF Europe/ Middle East conference.
- September** WSCF conference on reconciliation. Budapest, Hungary.
WSCF working group visit to former Yugoslavia.
- sometime soon** MOZAIK 98/2.

...and in 1999

WSCF conference on "Gender and Power."

WSCF conference on "Freedom and Authority."

WSCF-Europe = Evangelische Hochschulgemeinde in Österreich/ Belarusian Orthodox Brotherhood of Three Vilnya Martyrs/ Student Christian Movement/ Oikumené-Akademická YMCA/ Kirkefjenesten i Danmark/ Suomen Kristillinen Ylioppilasliitto/ Ortodoksinen Opiuskiljalitto/ Fédération Française des Associations Chrétiennes d'Etudiants/ Association des Etudiants Protestants de Paris/ Evangelische Student Innengemeinde/ Exon/ Ekix/ Keresztény Ökumenikus Diákmozgalom/ Federazione Giovanile Evangelica Italiana/ Landelijk Overleg Studentengemeenten/ Norges Kristelige Studentforbund/ Asociația Studentilor Crestini-Ortodocsi Romani/ Kristna Studentenrörelsen i Sverige = WSCF-Europe