

**PART-TIME  
EVENING ONLY STUDENTS  
ADVANCE REGISTRATION**

Beginning March 15, 1985, continuing Evening Only Students may Advance Register by mail for Winter Session Evening Credit Courses 1985-86. You MUST register before August 1st. In order to Advance Register contact:

**Chris Cummins**  
Evening Only Registration Co-ordinator  
2nd floor Administration Building  
432-4610

to have your packet mailed. This packet will include a registration form, an evening timetable booklet, a calendar reservation card and instructions on completing and returning the registration form. **ALL ENQUIRIES ARE WELCOME.**

**\$1.00  
MOVIES**

**AT SUB THEATRE**  
(\$3.50 for non-U of A students)

**FRI. MAR. 22**

8:00 pm • R



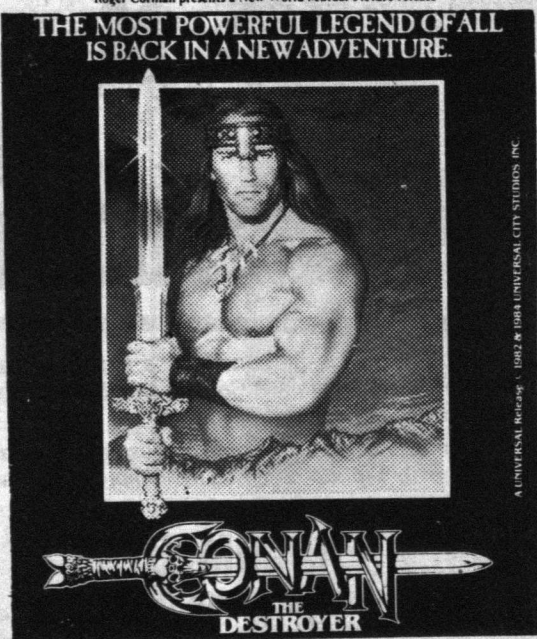
FOR THE FIRST TIME,  
A MOTION PICTURE IS  
HONORED WITH THE  
TWO MOST COVETED  
INTERNATIONAL  
FILM AWARDS.  
• THE PALME D'OR  
CANNES FILM FESTIVAL  
• ACADEMY AWARD  
BEST FOREIGN  
LANGUAGE FILM

**the  
Tin Drum**

Produced by FRANZ SEITZ, VOLKER SCHLÖNDORFF and ANATOLE DALMAN  
Directed by VOLKER SCHLÖNDORFF Based on "THE TIN DRUM" by GUNTER GRASS  
Screenplay by JEAN-CLAUDE CARRIÈRE, VOLKER SCHLÖNDORFF  
and FRANZ SEITZ in collaboration with GUNTER GRASS  
Roger Corman presents a New World-Mutual Picture release

**SAT. MAR. 23**

8:00 pm • M



THE MOST POWERFUL LEGEND OF ALL  
IS BACK IN A NEW ADVENTURE.

**CONAN  
THE DESTROYER**

**SUN. MAR. 24**

8:00 pm • R



**SCHWARZENEGGER**

**THE TERMINATOR**

DOOR SALES ONLY — Doors open 1/2 hours before show time  
REGULAR ADMISSION — \$3.50, \$1.00 for full-time U of A students  
DOUBLE FEATURES: \$4.50, \$2.00 for full-time U of A students  
Second Feature only for regular admission price

**The po**

by Anna Borowiecki

Judith Haiven, editor of Alberta's *Heritage* magazine, has just given birth to her second baby—a book titled *Faith, Hope, No Charity*. The book focuses the spotlight on the darker corners of the born-again Christian movement, exposing the figures who function behind the tinsel of television. Haiven's style tends to be crisp, direct and tough balanced with humour, open-mindedness and a deep understanding of human nature. However, it is only after meeting with Haiven in person that one realizes how effective she really is as her own best spokeswoman.

*Why did you write Faith, Hope, No Charity?*

I wrote the book because for a long time I've been interested in religion. I used to write freelance stories on religion and politics when I lived in Toronto. I wrote several stories about the born-again Christians and TV evangelists. I also used to live in a large housing co-operative in Toronto, and some of our neighbours were part of something called the Bane Christian Fellowship, a group of about 30 co-op members who were born-again Christians. These people had a funny way of showing their Christian spirit and Christian love, because when I had a bad accident and was limping up the stairs to my apartment to leading Christian said to me "Do you know why you broke your back?" I said "No." And she said "Because God is punishing you." I said "Why couldn't He have stolen my wallet?" And she said "Because God doesn't steal," but He punishes people who don't believe in him. I got worried about the kind of religion that would promote a God who was so punitive and nasty. So I started to investigate the born-again Christian phenomena and a book grew out of those investigations.

*What did you hope to accomplish?*

I hope to open people's eyes to the phenomena that they didn't see behind the scenes of the TV evangelist. And I wanted them to see the personalities behind the people that perform on television, and to see the politics behind the seemingly innocuous comments that the religious commentators make—that they do have deep political roots.

*What is the message of the electronic evangelist?*

The message is that you have to have a one-to-one relationship with Jesus Christ, and you have to accept him as your personal saviour. Once you've done that, you're in God's hands. You don't have to make any decisions. You don't have to go out of your way to help people. You don't have to live life as an independent person and help your fellow man, because God is in charge and He'll take care of you.

The message is not very good actually, because what it also says is that we're not inter-dependent beings dependent on each other. We're dependent only upon God who can be merciful or punitive. So many of these born-again Christians don't really believe in giving aid to third world countries or in giving aid to people who are not Christians. They are very tight in their own communities. They don't believe in going outside their communities to give assistance or to get assistance.

*Do the born-again Christian evangelists have a congregation in the same way the main line Church would have one?*

Yes, here in Edmonton for instance, there's the Central Pentecostal Tabernacle and numerous born again churches that are evangelical in nature. They have hundreds of families that do belong and go every Sunday, and they often go during the week to Bible study sessions. They do have real congregations. I think what you mean to ask me is "Do the TV evangelists have real congregations?" And there it's more difficult. Jerry Falwell, for instance, the American evangelist, has the Thomas Road Baptist Church—this huge, huge church with pink and baby blue shag rug that is very ostentatious. He claims he has 19,000 families who are members of his church. But he has millions of viewers and listeners to his shows. So he has a far bigger audience than the Thomas Road Baptist Church. Some of the TV evangelists don't have their own churches. They are just itinerant evangelists. They go around preaching on radio and television. And sometimes they make guest appearances in cities.

*Are you giving the hatchet to the whole born-again Christian movement or are you attacking the evangelists on TV?*

I don't see my book as an attack. I think it's an investigation into a phenomenon that hasn't been investigated before. I personally don't like what the born-again Christians stand for. The reasons I don't like it are political, not religious. I don't have anything against anyone having tremendous faith or belief in God. I think that's a person's right and privilege. What I'm opposed to is the kind of political clout I see these people amassing, particularly in the United States, where they're definitely in favour of nuclear war. They see it as a solution. They see it as a fulfillment of one of God's prophecies so they are trying to encourage a nuclear build-up and encourage a nuclear war to fulfill God's prophecies that the world is going to be destroyed. Armageddon is going to come, then Jesus is going to come back and rule the earth as Messiah for a thousand years. And it serves their purpose to have a war to destroy all the bad so the good can come in. In that way I see them as dangerous. But because of their religion and personal values, there's nothing wrong with that.

*Achieving political clout takes a great many years and a great many dollars. How are they going about it?*

They collect a great deal of money from their congregation. Many of the TV evangelists earn about \$60,000,000 a year. On a tax free basis \$60,000,000 a year goes to pay for an awful lot of broadcasting time, a lot of people to pen envelopes from donors, and it pays for a lot of travelling of these TV evangelists to different places either to preach or to try and influence people. These people have basically a bottomless pit of fundraising possibilities and the TV evangelists make very good use of the money they do get.

*What is the personality profile of the average member who sits at home?*

100 Huntley Street which is headquartered in Toronto did an audience appraisal. They did a composite of who the average viewer is. Their findings were published, so that's how I got my figures. 100 Huntley Street says that the average female viewer is between 45 and 65, is a parent, and is at home during the day. Her children have either left home or are at school. She doesn't work for a living as such and is generally a religious person who has had some religious training or upbringing. She's not an atheist who's turned on the TV and suddenly become a born-again Christian. She could be anything.

*You've investigated many born-again Christians. What are they looking for?*

I think a lot of them are looking for easy solutions to life's very difficult problems. Unfortunately the TV evangelists and the people who are spearheading this movement offer some very easy solutions. As I was saying—put your life in the hands of Jesus. Have this one to one relationship with God. And what they manage to do is cut out any conflict in a person's life, which is sometimes good. The religion, and believing that strongly in it, can sometimes mean that you no longer take drugs, you don't get a divorce, and you work out your marital problems. So sometimes the religion actually brings happiness and health to people. But by and large it makes people non-questioning. It makes people accept their situation in life, accept what society is offering them and not challenge too many things.

*Can you give me a specific example?*

I guess a good example about people's narrow views is a chapter in my book about Teen Ranch. Teen Ranch is a ranch just outside of Orangeville, Ontario—that's sort of southern-central Ontario—and though it claims to be just a ranch for teenagers to teach them how to ride horses and enjoy the outdoor life, when I tracked down a recent graduate of the camp, she told me it was designed to try to make people born again Christians. She had a very harrowing experience at the age of 15 with being converted to being a born again Christian. She went to the ranch hoping it was going to be a hockey camp for girls in the summer. And what she got was a fundamentalist camp meeting experience where she was converted to born-again Christianity—actually a cult-like atmosphere rather than a summer camp experience. So that experience narrowed her perspectives, because for the next cou-