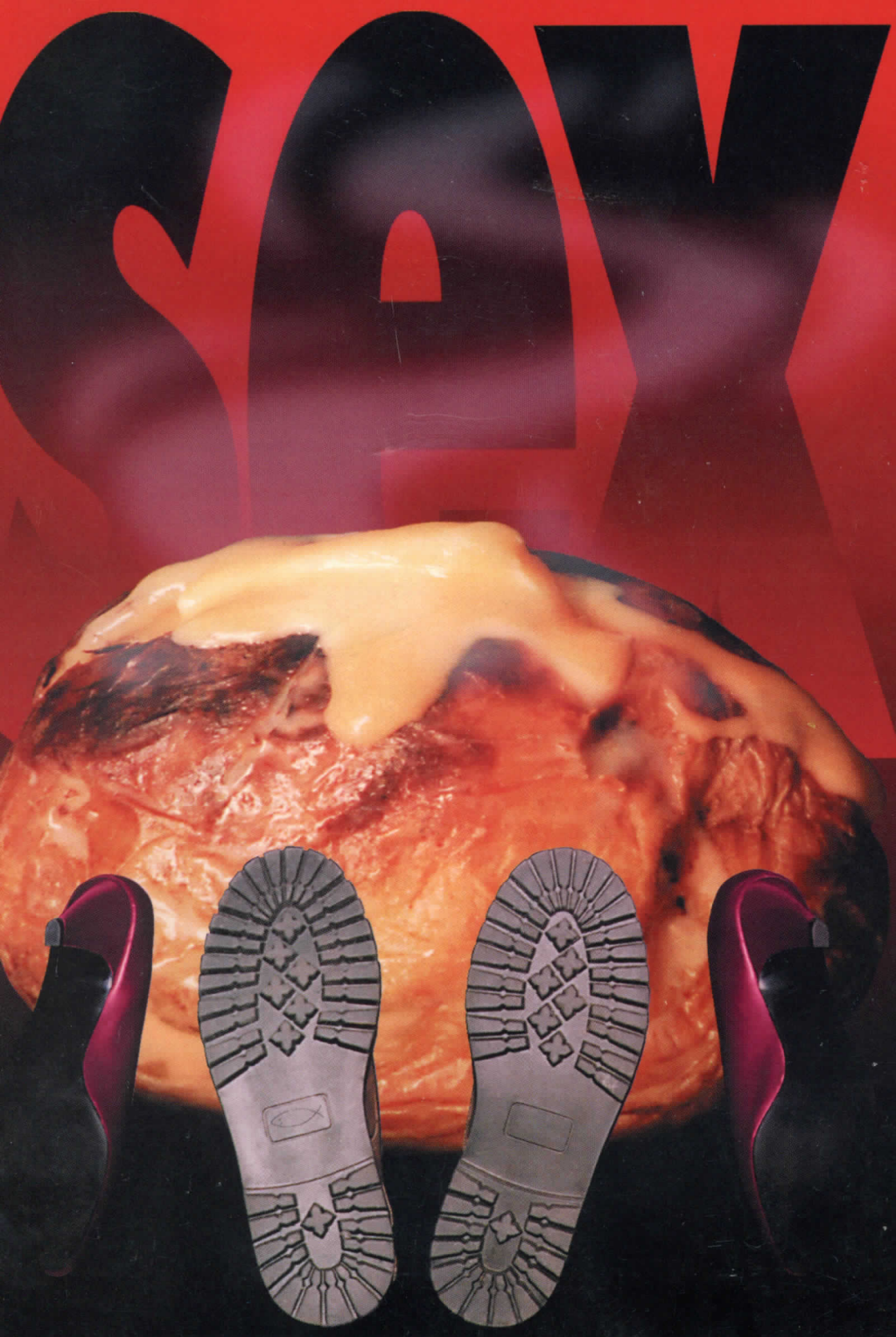


# Compass

THE QUARTERLY JOURNAL OF NON-RELIGIOUS CHRISTIANITY

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## GERALD COATES

*The hot potato*

## LINDA HARDING & CHRISTINE NOBLE

*Worth its wait in gold*

## PHIL PRINGLE

*Sex – the fun gift*

## PATRICK DIXON

*Mystical union*

## ALAN & ELAINE STORKEY

*Lethal weapon*

## DAVID ALTON

*Children in chains*

## JEFF LUCAS

*No sex  
please, we're  
christians*

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intellige  
... and g



## Editorial

**S**ex - it doesn't make you blind if you do it with yourself. But it may be all you can see, if you want to do it with someone else's partner or a person of the same sex.

The hot potato that has burned many of us, sex - is both tragic in its misuse and comic in its proper use.

Its tragic features are all around us: desperate, hurt and broken relationships; one parent families; sexually transmitted diseases including the killer AIDS; sex for sale with its prostitutes and rent boys; hidden addictions - pornography and videos; and in the frantic search for love and intimacy, an eventual inability to distinguish between lust and love.

Comic features can be summed up in Malcolm Muggeridge's comments on why sex is so funny. 'Quite simply, it lies in the enormous gap between aspiration and achievement,' he chuckled with obvious experience.

In the summer of 1993, obscure scientist Dr Dean Hamer claimed to have discovered the 'gay gene'. The message was clear. Homosexuals could not help their sexual inclination. TIME Magazine, usually to be trusted, ranked Dr Hamer's work among the best science of the year.

Subsequent research by reputable scientists has been fruitless. According to Mark Almond, lecturer at Oriol College, no-one has been able to

reproduce the gene. Many geneticists say there is no such thing. The doctor himself is openly gay.

Human beings are distinguished from animals by their ability to act according to a moral code. And morality, surely, is about controlling natural impulses, as well as those considered unnatural. Dr Hamer's science, like any other, is not geared up to tell us what is right and wrong. It simply tells us the facts. Those can be challenged, revised, accepted or rejected.

Mark Almond has explained that morality and individual responsibility remain the foundations for civilised society. If it is all in the genes - pity the rapist, the paedophile, the thief and the liar. It is not their fault after all. It was Mum or Dad, Nanny or Grandad.

The idea that we are not responsible is a veiled version of the old idea, 'the devil made you do it'.

From my own pre-marital forays I know that sex milks the memories. The good news is that Jesus Christ can not only provide us with forgiveness and cleansing for the past, but offers his heart for ours and his mind for ours, providing new memories as the years go by.

Hallelujah!

*Pioneer Team Leader and Director of Pioneer Trust*



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# Distorted im

*Why are mediamen behaving badly? CARE's Claire Wilson-Thomas uncovers the sexual assault on your mind.*

**S**EX SELLS. A visit to your local newsagent will tell you that. The women's magazines tell you how to improve your technique; all your questions are answered in the teen mags; scantily-clad 'beauties' stare at you from the top shelf.

Turn on the TV and you are bombarded with adverts using sex

to sell anything from cars to holidays. Sex in the soaps, sex in the films, and sex on late night 'adult' programmes. It seems we just can't get enough.

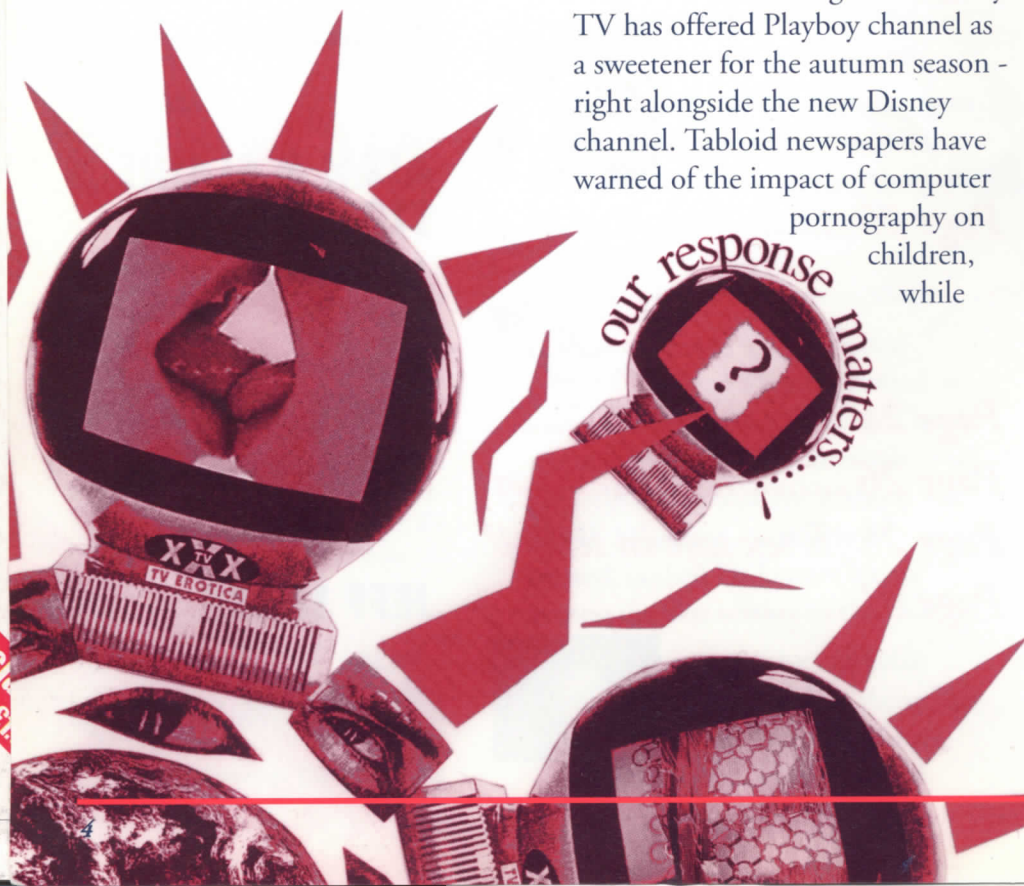
Issues of taste and decency have never been far from the headlines in 1995. But the war on what is acceptable is only just hotting up. Channel 4 has led the way in pushing back the boundaries with its series 'The Red Light Zone'. Sky TV has offered Playboy channel as a sweetener for the autumn season - right alongside the new Disney channel. Tabloid newspapers have warned of the impact of computer pornography on children, while

ignoring their own 'page 3' pictures. Pop records have been sent to the Crown Prosecution Service because their lyrics are considered 'obscene'.

These brief examples show that the media give a distorted picture. We need to discern the real messages passed on by the media, and ask whether they conflict with our knowledge that sex and sexuality are God-given gifts.

A theme often promoted by TV, magazines, film, and pornography, is that it's fine to have sex with whom you like, whenever you like, and however you like. The only restriction ever mentioned is that everyone should be having 'safe sex', that is, using a condom. Monogamy and fidelity are not presented as options for serious consideration.

This input is worrying for families struggling to bring up teenagers. Peer pressure can be immense. The case for 'making love last' is not helped by the amount of explicit information published in teen magazines which encourages premature sexual activity.





# age

This obsession with sex can have an effect on people looking for a long-lasting relationship. They may forget there are other factors to be considered in choosing a partner - if they are looking for one at all. The individual's personality, including spiritual and mental characteristics, are so important for compatibility, and yet so understated.

Today's media do not often promote commitment to a long-term relationship before having sex. How often is marriage with a fulfilling sexual relationship portrayed in the media? Sadly, very rarely. But God ordained marriage and saw that 'it was very good'.

Pornography is the most extreme form of sex in the media. Going further than other programmes and magazines, it portrays women solely as sexual objects, often in degrading poses. One of the largest audiences for porn magazines is teenage boys. They are absorbing the porn editor's messages about women and relationships. Similar material is now finding a wider circulation among young people via computers, especially through the Internet.

The impact of media consumption on behaviour is strongly disputed by academics. Common sense, however, tells us that bad messages lead to bad behaviour. The effects are probably most clearly seen in children. In 1994, a survey asked teachers about the impact of sexually explicit material on children. They confirmed that youngsters exposed in this way were confused about their sexuality and about how to react to pupils of the opposite sex. Mixed-up messages lead to mixed-up children. No wonder Paul told the Philippians to think about things that are lovely, pure and true.

The limits of acceptability have always been hotly debated, and appear to be continually moving. There is understandable confusion in the minds of many people over what they thought was 'out of bounds' and what they then see. That's particularly true for television.

All the TV channels - including satellite - operate within a code of

practice. This is supposed to take into account matters of 'taste and decency'. The difficulty is that what one person considers decent, another does not. As public perceptions change, so do the boundaries of what producers feel they can show on our screens. This powerful medium seems to be at the whim of the programme controllers, despite the codes of practice.

It appears that the more explicit programmes on satellite TV are having a knock-on effect on the material broadcast on the main channels, in order to maintain ratings. TV producers and others in the media are pushing 'more sex' as necessary for good entertainment. Unless individuals say 'enough is



ILLUSTRATION - STUART SMITH



enough,' that trend will continue. Fortunately there are now many groups who are raising the issues and taking action.

The most recent 'success story' was the combination of public and Parliamentary concern about the impact of videos on children. In 1994, public opinion said something had to be done, and the Government was forced to tighten the criteria on video classification.

This is heartening  
when we  
look



forward to  
the changing  
technology, in particular, the  
coming convergence of TV, video,  
computer, and telephone into one  
piece of equipment. Those exciting

developments  
will bring  
vast amounts  
of  
information  
directly into  
the home. The  
educational  
benefits will be  
immense, but  
there are also  
difficult issues  
to be faced as  
the opportunity  
is inevitably  
seized to bring  
more sexually  
explicit material  
into the living  
room.

We need to be  
responsible for  
what we and  
our families  
watch and  
read. But  
our

responsibility does not  
end at home. Christians  
need to be at the heart of  
the current debate on the  
media's impact in society.

Parents, youth and  
children's workers need to  
take the time to talk positively  
with youngsters about sex and  
relationships. They should then  
be ready to discuss together how  
these topics are presented by the  
media as issues arise.

We can also make our views  
known. If you think a programme  
or magazine is particularly good,  
say so. If you are concerned about  
the content of television  
programmes, write to the TV  
companies and the Broadcasting

## Lifelines...

At the age of ten, I found some  
pornographic material in my parental home. From  
that moment I had an overwhelming sense that  
pornography was wrong, but at the same time,  
exciting. Through my teenage years, there was a  
steady progression to harder material.

As with any addict, I knew almost  
instinctively where to go and what to do to  
satisfy my craving. I loved it, and loathed it.  
I tried to keep my addiction hidden, but my wife  
was well aware of the situation. When she became  
a Christian, I got deeper into pornography,  
believing that she would never now reject me.

However, the ambivalence was still there.  
Through the desire to be set free and forgiven,  
I finally came to Christ. In the past, I had  
gone through times of remorse (especially when  
found out). This was different. I sobbed for  
hours. With tears not only of repentance, but  
also of relief and release, I realised that the  
slate had been wiped clean.

I asked God to give me a real hatred of  
pornography. In a way this was not difficult.  
Even in the depths of my addiction, I had known  
that it was degrading, damaging and evil.

I have never returned to my old ways. The  
powerful redeeming work of the Cross has stood  
firm in my life. An equal depth of love for  
Jesus and hatred of this sin has seen me  
through.

John

Standards Council. If you are  
concerned about the amount of  
pornography in your local  
newsagent, have a quiet word with  
the manager.

Join in the debate, perhaps on local  
radio, or in a newspaper. Write to  
your MP when there are specific  
issues in the news.

The messages about sex in the  
media are mixed and distorted. We  
have a clear, liberating  
alternative. It's up to us now.



Claire Wilson-Thomas works in the Public Policy  
Department of Christian Action Research and  
Education (CARE). She is co-author with Nigel  
Williams of 'Laid Bare, A Path Through the  
Pornography Maze', due to be published next  
April. Claire and her husband, Mark, are part of  
Basingstoke Community Church.



# Song of Songs

*"Have you ever noticed," his red mouth inches from her ear  
"If only in the sideways glance of your mind's eye" he breathes,  
warm hand sliding over warm hip*

*"That sex," pausing just to kiss a breast,*

*"Can be paralleled to coming into the presence of God?"*

*And drawing back covers to reveal the vulnerable truth  
of their bodies, she says, "You talk too much"  
slipping her fingers into his mouth  
closely followed by her tongue and lips  
a slow deliberate dance,*

*a semi-trance,*

*acting out the entwining ambience of a  
trust entrenched*

*the familiar seduction no less seductive  
transcending thought and surrendering  
inhibition*

*climbing*

*this energised state of being*

*over and around*

*embracing the overwhelming presence  
of the other. Now urgent, earthy  
skin to skin*

*desire to satisfy, desire to offer  
together they go*

*make it last*

*let it go*

*make it last*

*let it go*

*make it last*

*let it go*

*let it go*

*let go let go let go*

*let it go let it go*

*let it go let it go*

*let it go*

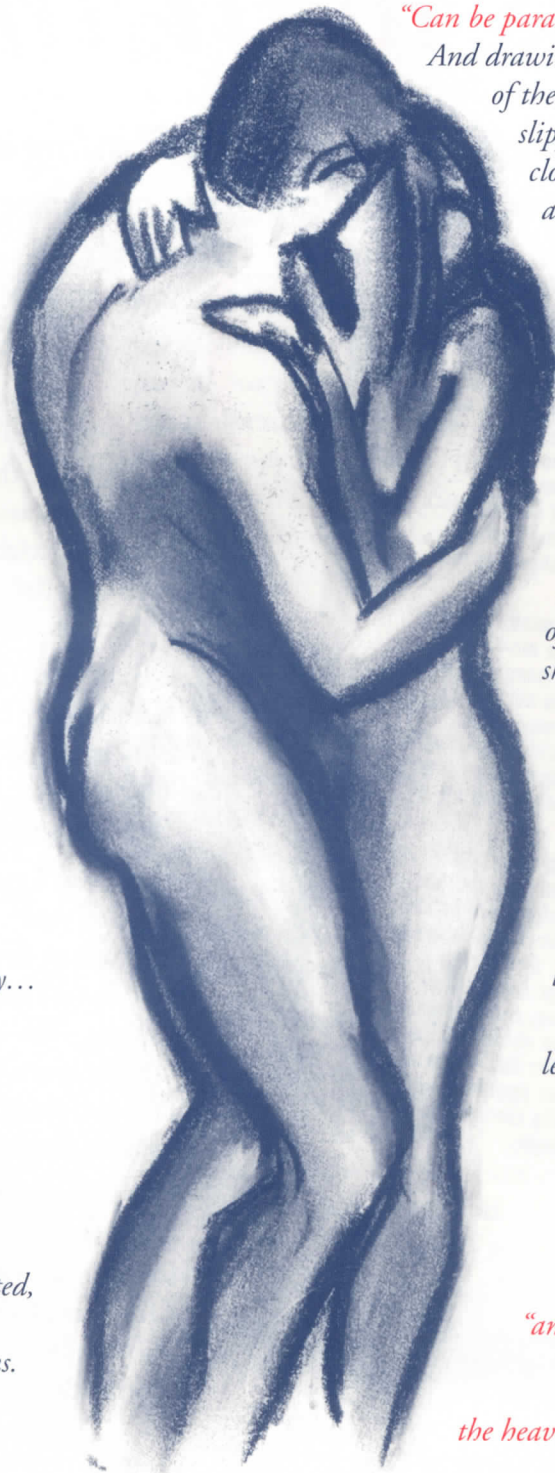
*let it go*

*let it go*

*"and in the afterglow*

*have you ever glimpsed*

*the heaven on earth?"*



## Tonight We Will Fake Love

*Tonight, we will  
fake love together.*

*You my love, possess  
all the essential qualities  
as listed by Playboy.  
You will last me for  
as long as two weeks  
or until such a time  
as your face and figure  
go out of fashion.*

*I will hold you close  
to my Hollywood standard body...*

*I will prop my paperback  
Kama Sutra  
on the dressing table  
and like programmed souls  
we will perform...*

*Tonight we will be both  
quick and silent, our time limited,  
measured out in distances  
between fingers and pushbuttons.*

STEVE TURNER

*Reprinted from UP TO DATE by Steve  
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ILLUSTRATION — KARL NEWMAN

JULIE GREGORY



# Worth its wait in gold

*Sex and sexuality are precious gifts, explain Linda Harding and Christine Noble.  
In the rush to orgasm, are we cheapening our sense of values?*



ow, getting down to the questions you asked in your letter to me. First, is it a good thing to have sexual relations?

Certainly—but only within a certain context. It's good for a man to have a wife, and for a woman to have a husband. Sexual drives are strong, but marriage is strong enough to contain them and provide for a balanced and fulfilling sexual life in a world of sexual disorder. The marriage bed must be a place of mutuality—the husband seeking to satisfy his wife, the wife seeking to satisfy her husband. Marriage is not a place to “stand up for your rights.” Marriage is a decision to serve the other, whether in bed or out. Abstaining from sex is permissible for a period of time if you both agree to it, and if it's for the purposes of prayer and fasting—but only for such times. Then

From 1 Corinthians 7 (The Message; Peterson; NavPress)

come back together again. Satan has an ingenious way of tempting us when we least expect it. I'm not, understand, commanding these periods of abstinence—only providing my best counsel if you should choose them.

Sometimes I wish everyone were single like me—a simpler life in many ways! But celibacy is not for everyone any more than marriage is. God gives the gift of the single life to some, the gift of the married life to others.

I do, though, tell the unmarried and widows that singleness might well be the best thing for them, as it has been for me. But if they can't manage their desires and emotions, they should by all means go ahead and get married. The difficulties of marriage are preferable by far to a sexually tortured life as a single.



**D**ESPITE the relentless onslaught of sexually transmitted diseases, faithfulness in marriage and abstinence from sex outside of marriage are not yet chart-topping ideas. Are they realistic in our prevailing culture where sex is more valued than relationship? Is celebrating sexuality a possibility or just a platitude? Are biblical standards a requirement or an option?

There is no trace of coyness, frigidity, ignorance - in fact there are few negatives - about our sexuality in the Bible. The only negatives you can find are aimed at the wrong use of this gift - which is true for all of God's gifts.

Celibacy was formerly defined as 'the unmarried state'. Current dictionaries define it as 'abstinence from sexual intercourse'. Tragically, it's generally associated with negatives - life without sex, unfeeling, unable to relate, low worth and value. Celibacy can make you think of monastic existence, and isolation from normal life.

Sally Cline, author of 'Women, Celibacy And Passion', describes celibacy as 'our society's last taboo'. In an article for 'The Observer', Cline says celibacy 'seems to shock us because we are obsessed and dominated by sex'.



## SEXUALITY





We live in a sexually supercharged society - and many struggle with sexual identity. The media strongly promotes the message that sex gives meaning to life, that 'sex is my right'. But does sexual permissiveness really equal the freedom and fulfilment that it promises? Or does it cheapen our sense of value and worth?

Historically the Church's message has often been 'no' or 'don't' - or at best 'wait' (which of course may initiate a lifetime of waiting - with no accompanying positive reasons).

As a result, many Christians feel guilty or confused about their sexuality - even those adhering to biblical standards.

Christian teaching which focuses on reasons why not to have sex outside of marriage - and the negative consequences - seems totally opposite to natural instincts and goes against the flow of our desires. Every day we're bombarded with temptation that we are trying desperately to avoid. It seems God made a rule, which appears to restrict our fun, and leads us into temptation.

So why should I wait, or abstain, or remain faithful? Is it simply because the Bible says it is wrong? Is that a good enough reason? Is the 'obedience only' approach all there is to this question? Is fear of STDs or AIDS a sufficient motivator? Or because I'm told I'll get hurt?

All those reasons are valid and important. But maybe we can pinpoint something more about personal worth and value.

Basically you either celebrate your sexuality in marriage with one partner for the rest of your life - or you celebrate it in singleness which could be anything from 1 to 60 years or more. Celibacy does not mean a denial of sexuality - denying intercourse yes - but not sexuality.

If God places a high value on sexual intercourse within a committed marriage relationship, then to live within those boundaries must mean we are of worth to God. And that's in direct contrast to the frequent media message on sexual expression alone as a sign of worth and value.

Sexual abstinence is something we can be proud of. Yet many single Christians today are ashamed of their virginity. The biblical

Hebrew word for virgin means separation and hidden - a term signifying worth and value, being special and important.



Today 'virgin' is a term of derision - often implying freak or failure which makes those who are virgins feel unimportant, unlovable and unwanted.

We need to approach sexuality from God's perspective of our intrinsic value. If we treat ourselves of value, it will affect how we behave. Our culture says free sex makes us feel valuable and special so our worth becomes related to how others treat us.

But amid frustrations and disappointments, feelings of failure, the sense of loss and grief, we can find our true sense of value and worth in God. Then we can really celebrate our sexuality.

The sexual revolution of the 80s promoted sex outside of marriage as normal, and therefore celibacy as abnormal. The 90s have added marital faithfulness to the abnormal category.

Christine recently made a wedding dress for one of her daughters-in-



C E L I B A C Y





law. As a prelude they spent a day in London trying dresses on. The outing was revealing.

The showrooms were lined with mirrors, the pile of the carpets reached their knees, there was coffee in china cups with wafer thin biscuits. The price of the dresses started at £800 and finally went through the roof. However, Christine did have some interesting conversations. One went like this :

'Are you married, madam?'

'Oh yes,' Christine replied.

'For how long?'

'37 years.'

'To the same man?' was the astonished question.

They were in a wedding 'temple' where even one of the high priestesses had absolutely no expectation of faithfulness or permanence. Weddings are definitely 'in' – but faithfulness? That is definitely 'out'.

If we are to have a right attitude towards this wonderful gift, then faithfulness and celibacy are the key words. We cannot expect the world to understand it until we model it with vigour - with love, with steadfastness, with commitment and with enjoyment.

Being faithful to anything takes dedication. Ever tried to diet, or to pray, to learn

a new language, or fast, or play an instrument? Faithfulness is hard. You have to hold through and work at it.

When you're married and you have a headache, or feel fat, or have a physical problem, perhaps hormonal or prostate, adhering to biblical teaching of giving your body to your partner is difficult. The standard for sexual behaviour in marriage is giving - not necessarily having orgasm.

Celibacy - and faithfulness - is actually a mental state. You can abstain from extra-marital sexual activity, but be consumed with pursuing a sexual relationship. Celibacy and faithfulness start in the mind. It is a decision and can become a habit. Deciding to live a celibate and faithful life today reflects that 'my sexuality is important, I will not throw it away cheaply but live recognising its importance and value'. Our sexuality is a gift from God to

## Lifelines...

Having been a Christian for a number of years, I found myself in an adulterous relationship with a married man in the church.

We were working together in leadership, and he and his wife were supporting me with healing and ministry related to areas of my past. Times of talking and prayer were bringing me to a place of freedom. But then strong emotional ties were developed between me and the husband, which quickly turned into inappropriate sexual behaviour... and we were into a full-blown affair.

I felt drawn in and comforted, and all the time I justified it by being mindful of our mutual love for God. We even spent time praying together, somehow making it OK. But I knew it was wrong, and eventually I drew a line and said 'no more'.

I looked for closeness and acceptance, but ended up feeling more distant. I lost my self-esteem. I felt damaged, worthless, dirty and contaminated with shame. I just wanted to be acceptable. I wanted to be loved. Feelings of uncleanness caused me to back off from relationships. I imagined that others saw me as seductive, dirty, a slut...

When Jesus walked the earth he never condemned anyone about their sexual activity. He offered forgiveness. I knew in my head I was forgiven by God. But feeling forgiven, and forgiving myself were so much harder. Even now there are times when I still feel ashamed - nothing can remove the regrets. I can't change what happened, but I do know that I am cleansed and stand washed white.

At times it's a daily choice to walk in this. It took years for me to really know freedom. I look back and realise that more than ten years of my life were screwed up by this one episode of stepping over the line... and it was so subtle.

enjoy. We are created to be relational men and women, and our sexuality draws us into relationships, male and female together reflecting the image of God. Intimacy in relationships is more to do with qualities of trust, honesty, loyalty, respect than with physical touch.

We need to be courageous about our celibacy and faithfulness, honouring and supporting one another. It has often been recognised that celibacy is made possible by living in community. Many men and women choosing



# FIDELITY





## Should we 'scratch the itch'?

So where does masturbation fit into this arena? Many people both single and married find sexual release in this practice.

When you have no partner, your sex drive still goes on. But it's vital to manage it correctly - whether you're married or not.

Just like physical hunger, your sex drive needs the right nutrition - not junk food like pornography or fantasies.

So if you are married: wish your partner were with you. If you are

single: 'scratch the itch'. But be careful of over-indulgence.

We do need to be able to discuss the issue of masturbation. In the past we have been either silent and embarrassed, or heavy and condemning. There is no actual teaching in the Bible on masturbation, but there are clear directives concerning other sexual practices.

Concerning masturbation it would seem that God leaves it to the individual to decide what's right for him or her.

to live a celibate life, by devoting their lives to Jesus find a community of like-minded people. In 18th century North America celibacy was at the centre of the 'Shakers'. These were communities

of men and women who prayed together but slept apart.

Today the Church can once again be that loving and accepting community. Men and women can celebrate celibacy and marital

faithfulness as a powerful prophetic statement to the wider world by modelling a different way of living.

By living out these values in our relationships we are making a declaration that sex and sexuality is valuable and we are of worth.

Let's celebrate sex and sexuality and make celibacy and marital faithfulness 'top of the pops'. That will challenge society's view of what is supposedly 'natural' and inevitable.



*Linda Harding is the Director of Communication & Development for Pioneer and a member of the Compass editorial group. She is part of the leadership team of Pioneer People in Cobham, Surrey.*

*Christine Noble is a member of the Pioneer team, a regular Spring Harvest speaker and the author of three books. She is married to John and has five children and eleven grandchildren.*

## Sex-the fun gift

BY PHIL PRINGLE

IF there's one area we're confused about today - it's sex. We're told our sexual preferences will change throughout our lives.

We're told all kinds of sexual behaviour that once were taboo (owing of course to the neurotic Victorian values) are now okay.

Anything goes with the condom.

We've become so open minded our brains have fallen out! Maybe we've been educated beyond our intelligence or the simple capacity to see the obvious.

The appetite for sex is an enormous motor that gets 'turned on' around

the teenage years, like a V8 engine in a Volkswagen! As with every appetite we have, it needs restraint (not a popular word today).

That's where the power of Christ in us is discovered. The ability to discipline ourselves releases an enormous power to win in our lives.

Discovering Christ is discovering the person who made us - and how he made us. Jesus has the blueprint of who we are and why we're here. Meeting him and accepting him clears much confusion away.

Male or female - we're to enjoy sex with our partner. Before God and that person we first vow to remain



faithful - to have sex with them alone, until death parts us.

Sex is an incredible fun gift that God has given us! Enjoy it in marriage with the partner you love!



*Phil Pringle is Senior Minister of Christian City Church, Sydney, Australia. The church has developed a Ministry Training College, School of Creative Arts, and Jesus Television. Phil has been involved in planting new congregations in major cities around the world.*



# Straight ahead

*Ministry to gays is a minefield. From his own experience, Clel Thom explores this controversial theme*

**A** MAN who'd undergone a sex change, was about to be invited to a women's evangelistic event. The church leader asked me for advice. Should he (or she) be allowed to attend?

My answer was 'Yes.' If God accepted the person as they were, then so should the church.

Turning them away could have stopped them hearing the gospel. But the church was worried that it would appear to be condoning sin. How would you respond?

Our churches are going to face situations like this many times, and I hope that we respond better than we have in the past. One of the reasons why the gay community are marginalised and militant today is the unkind, judgmental treatment by the Church. This has forced them to turn to secular charities and local authorities for help. The Church is the last place where they would go - and who can blame them?

I discovered that I was homosexual when I was around

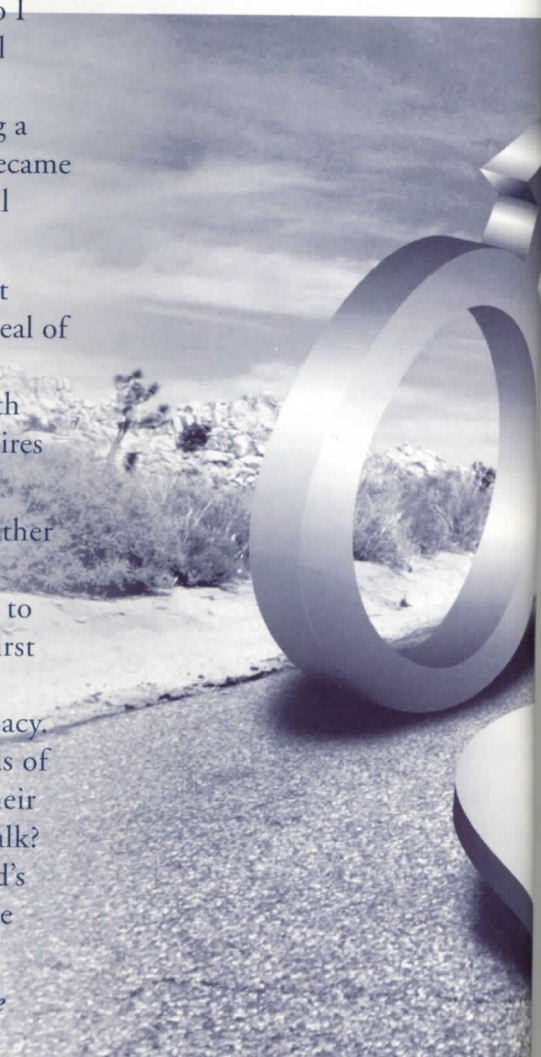
seven. There was no choice - homosexual instincts were all I ever knew. As a teenager, I tried to find help. My local church seemed judgmental and powerless, so I went to a psychiatric hospital where I was told that I was incurable. I ended up leading a double life, and eventually became so unhappy that I tried to kill myself.

But then God broke in. I met John Barr, and after a great deal of pastoral care, love, and some deliverance, I am married with three children. My sexual desires are now heterosexual.

Sadly I believe my story is rather unique. Even Spirit-filled churches are often powerless to help homosexuals. When I first became a Christian, all they could offer was a life of celibacy. So how do we help thousands of people who are trapped in their sexuality, and too afraid to talk? We need to demonstrate God's supernatural ability to change people.

*God created people to be male and female. (Genesis 1:27).*

God's norm is for there to be a distinction between men and women - physically, mentally, emotionally, and sexually.





# ad

*The Bible only permits sexual activity between people of the opposite sex, within marriage.*

The Bible specifically forbids:

- sexual immorality (1 Corinthians 6:9, 1 Thessalonians 4:3)
- adultery (Exodus 20:14)

- impurity (Galatians 5:19)
- lust (1 Thessalonians 4:5, 1 Peter 4:3)
- homosexual conduct (Leviticus 18:22, Romans 1:27, 1 Corinthians 6:9)

The Bible does not say more about homosexual conduct compared with any other sexual sin. In fact, it speaks more about adultery. God does not condemn the homosexual condition - he's against the sin, not the person.

*God wants our personalities to conform with the image of Jesus.*

Using the word 'healing' with respect to homosexuality creates controversy. The gay lobby insist

that as it is not a sickness, there is no need for healing. Whether that's right or not, we need to be sensitive when talking to people who have been deeply rejected by society.

We all have a fallen nature. We all have sins that need forgiving. We all have a covenant right to be made whole in spirit, soul and body (Deuteronomy 7:15, Jeremiah 30:17, Isaiah 53:5, Psalm 103:3). God wants to release people from homosexual sin, and to be either male or female. He offers us a new start whether we're homosexual or heterosexual.

These are some guidelines for when homosexuals ask for our help:

*Be clear about the problem.*

It's easy to stick labels on people. For instance, many men in prison develop homosexual relationships. But they revert to a heterosexual lifestyle after release. Does that mean they're homosexual, heterosexual, or bisexual? What about a man who dresses up in women's clothing? He's a transvestite, but probably not homosexual.

*Don't judge or over-react.*

Christians tend to over-react to homosexuality. We must remind ourselves that God loves the homosexual unconditionally, and so should we. Remembering what scripture says about the conduct, we should have mercy for the individual. Judgement without mercy will be shown to anyone who has not been merciful. 'Mercy triumphs over judgement' (James 2:13). We should never pronounce judgement over someone's behaviour until we have shown real mercy. If





## Lifelines...

After my parents separated, I was raised by my Dad. He was my hero - I wanted to be just like him. I resented being a girl, hated wearing dresses, and rejected anything that identified me as female. I even blamed God for getting my sex mixed-up.

At 14, I had a secret relationship with my Sunday School teacher. This fuelled my distorted self-image. I lived in a fantasy world in which I was allowed to be a man.

When I was 23, Jesus came into my life. Resigning myself to celibacy, I didn't share the turmoil of my confused identity. Through the prophetic ministry of a trusted friend, I realised Jesus wanted me free. He began to renew my mind. Three months later, I met my husband. No longer struggling, my womanhood is expressed in the way intended by my Heavenly Dad.

Sue

we haven't done this consistently over a long period, then we should keep quiet!

That's where the Church has failed badly. We have been quick to condemn without helping those who are struggling. No wonder the gay community doesn't like us! Love earns the right to speak.

### *Be clear about what the person wants*

Perhaps some will want to become heterosexual and get married. Others will want to remain single, but learn to handle temptation. Be guided by the individual.

### *Draw in a range of ministries*

Bringing a homosexual to a place of wholeness involves a range of people. Someone must show

friendship, pastoral support, and Bible teaching. But an experienced counsellor is also needed. John Barr prayed with me each week for six months - on top of a huge amount of pastoral support. A lot of commitment is necessary.

### *Have a strategy*

The main aim must be to show love and mercy. We mustn't make the mistake of confronting their conduct immediately, unless that is what they want. It's far more important for them to settle into church life,

where they can receive acceptance and friendship first. Once these are established, we can help with issues of lifestyle, behaviour, thinking, and instincts. Prayer and fasting will achieve significant breakthroughs.

### *Be merciful like God*

We must be prepared for the possibility that people may fall back into their old habits - perhaps repeatedly. God is willing to forgive the person, and to let them start again, as often as

is necessary. We have to be amazingly patient, and slow to criticise.

John was able to reach me because he never rejected me - even during times when I fell to temptation daily. He knew that I was trying to change. We must measure people by their motivation, not their performance.

### *Constantly build faith*

It takes a miracle for a homosexual to enjoy God's wholeness. Continually point people to God's promises in order to stimulate faith. But we must not promise what God does not.

### *Stress the use of the will*

The way out of a sexual problem may not be easy, but God gives the power to say 'no' to ungodly passions. God's restoration programme gives us the freedom to choose. We must encourage daily choices about behaviour and friendships.

Although these guidelines may help those struggling with sexuality, our attitude is far more important. We must show unconditional love and complete acceptance. We will be accused of 'going soft on sin'. They might even say we are the friends of 'sinners'! When they do, we'll

know we're carrying out the great commission the way Jesus intended.



Clel Thom is a Lecturer in Journalism and the author of three books. He is part of Revelation Church, Chichester, and is involved in prophetic counselling and Bible teaching. Clel is married to Rachel. They have three children.



# l e t t e r s

## VIVE LA DIFFERENCE!

I was interested to read John and Christine's article in the first issue of Compass. I think it raises some very important issues which the Church has ignored for too long.

However, we need to be more accurate in our use of language. John and Christine suggest logic and intuition as opposites. The Myers Briggs Type Indicator is a widely used psychological instrument. Based on a questionnaire, it picks up fundamental differences between the interactions of people with the world.

The underlying theory is that everyone perceives the world through intuition and the five senses. They then make decisions based on thinking and feeling. Both are seen as being reasonable and logical. Thinking is a logical process aimed at an objective finding — whereas feeling is also a logical process bestowing on things a personal, subjective value.

The thinking/feeling preference is the only one out of eight scores in the Myers Briggs Indicator that shows a marked sex difference. Men and women are equally intuitive, but it seems the proportion of Feeling types is substantially higher among women. That's what makes the difference

— it is more to do with the way we make decisions. Logic and intuition are not opposite preferences.

The point is that the implications of the words we use to describe men and women is much greater than was stated. Those differences affect the way we perceive God and react to him. They can cause much misunderstanding and tension between us all — not just women and men. If we learn to understand ourselves and others better, we can then learn to celebrate the difference and use that constructively in all our relationships.

*Karen Metcalf  
Liverpool.*

## JUSTICE FOR ALL

Thank you for the editorial in the second issue of Compass. At last we are waking up to injustice.

Earlier this year I was unfairly dismissed from my job. I still suffer from the emotional upset. Although the general themes of the Church are love and forgiveness, there is not enough support for those who want to fight injustice.

*Mrs D.J. George  
Farnborough, Hants.*

## WHERE'S RT?

Congratulations on the second issue of Compass, the extra pages were a welcome addition, and the standards of art and journalism were higher than ever. I particularly liked Mike Fearon's 'Reaching for the stars', an excellent and inspiring article. This vivacious style is sadly lacking from many Christian publications.

My only real disappointment was the lack of any comment from the great 'Westminster Wit' RT Kendall. Perhaps this may be rectified in a future issue.

*Roger Morton  
Borehamwood*

## BACK ISSUES & BINDERS

Now that you have three copies of Compass you'll be glad to know that binders will shortly be available through Pioneer Direct. If you're missing either of the previous issues they can help you there, too.

## CORRIGENDUM

Apologies to Darren Regan, who should receive credit for his excellent cartoon last issue. For greeting cards etc. he can be contacted at Gilgarran, Lodge Hill, Exeter EX4 4AB.

## FROM US TO YOU

This special 'bumper' edition of Compass has four extra pages of superb reading — at no extra cost!

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The Editor would be pleased to receive contributions to future issues of Compass. Future themes include work, church and communication. Articles, poetry or illustrations should be discussed in advance. Please send a brief synopsis in the first instance. Paul Dakin, Compass, Pioneer Direct Ltd, PO Box 39, Sunbury-on-Thames, Middx TW16 6PP



# Mystical union

*When two become one flesh, it's a spiritual event. Patrick Dixon promotes miracle of marriage*

**G**OD LOVES SEX. It's the waste of sex outside of marriage that causes him grief. Having written that for an ACET press release, it became the 'Sexy Uttering of the Year' in two regional newspapers and 'Quote of the Week' in The Independent!

Many people think all Christians are prudes. When it comes to sexual morality, we can find ourselves rushing to tell others that they are wrong. With a sudden response, we can lose sight of God's mercy, love and forgiveness. It's possible to be technically correct in interpreting God's standards for human behaviour - but terribly wrong in our attitudes.

Take the example of Jesus with the woman caught in the act of adultery. A bunch of angry men are looking for an excuse to lynch the woman. It takes two to have sex - yet the man is nowhere to be seen. There seems to have been a hierarchy of sexual sin - that of a woman was punished by death, while that of the man was hardly worth fussing about.

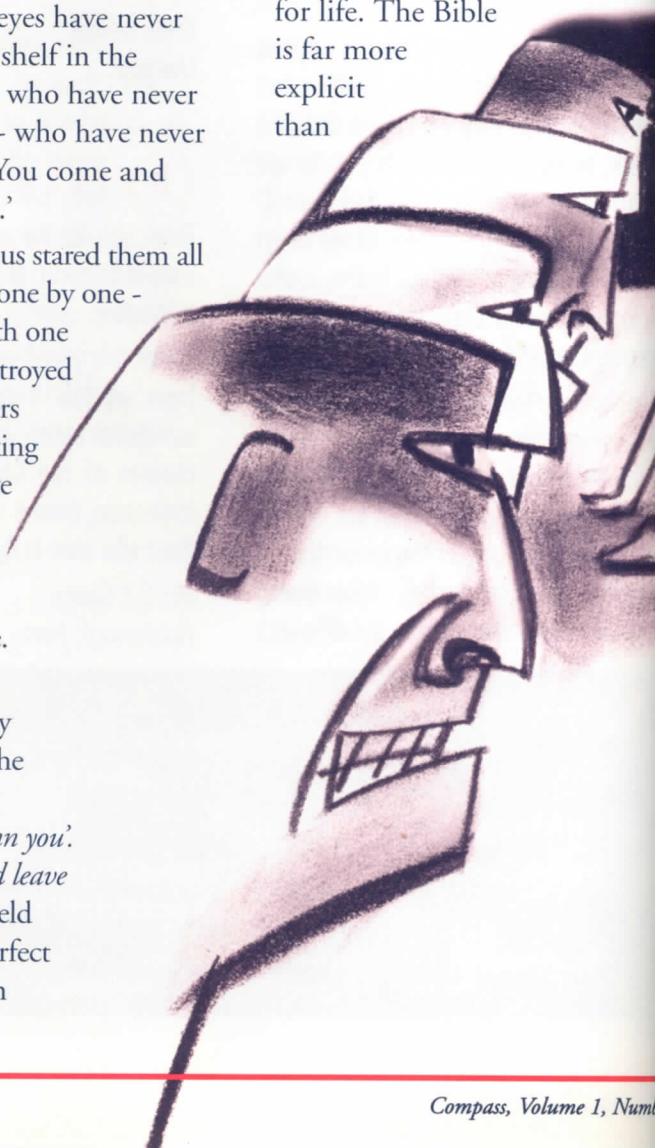
Jesus loathed their double standards. He cut right through them with one sentence: *'If anyone of you is without sin let him be the first to throw a stone at her'.*

'Yes, you - whose eyes have never strayed to the top shelf in the newsagent's; you - who have never been jealous; you - who have never told a half-truth. You come and cast the first stone.'

No-one moved. Jesus stared them all out, until they left one by one - the oldest first. With one statement Jesus destroyed the judging of others according to a ranking of sin. All of us have sinned and fallen short of God's glory. All are dead outside God's grace.

Jesus was the only person who had any right to judge, but he said to the woman *'neither do I condemn you'.* Adding *'go now and leave your life of sin'* he held infinite love and perfect standards in tension together.

Furthermore, scripture consistently teaches that sex is a wonderful It is the celebration of love and friendship between a man and woman committed to each other for life. The Bible is far more explicit than





any sermon on sex. It is shown to be a mystery – a spiritual event – when two become 'one flesh'.

The physical demonstration of that is seen in the coming together of a sperm and an egg. Half a cell from a woman fuses with half a cell from a man to literally form 'one flesh' - a new individual full of personality and identity.

There are many examples of polygamy, sex before marriage, and unfaithfulness in the Bible. They are disastrous in their results. In God's original plan every child was to be born into a loving life-long partnership of two people who had fellowship with him. Marriage is the foundation stone of society in a

Christian worldview. Anything which undermines it is against God's purposes.

*The Bible is far more explicit than any sermon on sex. It is shown to be a mystery – a spiritual event – when two become 'one flesh'.*

Scripture also teaches that believers should only marry believers. It is a major handicap if the most important motivating factor in one partner is not understood by the other. There is likely to be compromise in every issue including finance and child-rearing.

Jesus taught that the marriage contract was binding - with the sole exception of adultery by the other partner. Even then he urged forgiveness. This implies that even if our spouse has become an object of hatred because of sexual betrayal, Jesus would want to replace hate with love. Those are tough words. As Jesus said, there is nothing special about loving our friends or spouses, when things are going well.

The apostle Paul also conceded a special case where an unbeliever wanted a divorce and despite all efforts to save the marriage, insisted on going ahead. In that

situation, he said that the believer should allow the marriage to end.

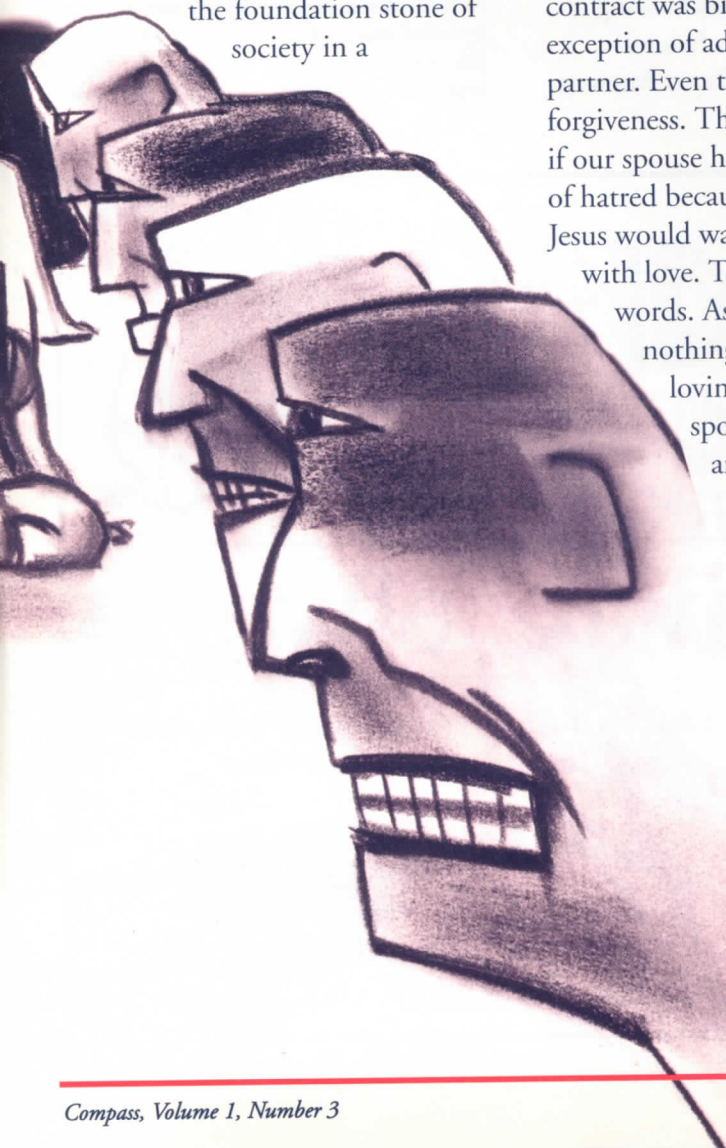
What about re-marriage after divorce? It is no good trying to pretend that because God disapproves of divorce, that it never happened in the first place. When Jesus met the Samaritan woman at the

well, he told her that she had been married five times, and that her current relationship was with a man to whom she was not married. Jesus recognised each divorce and remarriage as historical fact.

Also you can't turn back the clock. In a fallen world people get into terrible messes. For instance, a person may have remarried and now have several more children. It is no good working for reconciliation with the first spouse. We have to acknowledge the present situation and find God's best for the future.

Remarriage can be a highly charged issue. Clearly in the case of a widow/widower or someone who has suffered an adulterous partner, there need be no barriers to remarriage. However, some counselling may be in order. When a marriage breaks down, it can be a complex process involving the responsibility of both partners to varying degrees. It is rarely appropriate to take sides.

Remarriage is more controversial when a Christian couple have split, and where one or both partners are intending to marry again. In violating a scriptural principle, it's hard to see how the remarriage can enjoy God's approval without repentance over the past.





With 170,000 divorces every year in Britain, we urgently need a solution to prevent marriage breakdown.

*We need to encourage people to take care before plunging into relationships.*

When Jesus explained to the disciples what a serious issue marriage was, they exclaimed 'in that case it would be better not to get married at all'. The most likely ingredient for lifetime happiness is close friendship.

*We should teach people to seek help.* When the car starts rattling we ask for advice - when our marriage becomes tense or mundane we expect to sort it out for ourselves. Many marriages could be saved if problems were shared at an early stage.

*There are some vital phrases in any relationship:*

'I love you', 'Thank you', 'I'm sorry', and 'I forgive you'. If in doubt, always apologise first. Life is too short - let forgiveness be complete.

However, all marriage experts agree that communication is the most important factor. It takes time, is costly, often painful - but almost always has a wonderful effect on sex! Sometimes it takes years of neglect before partners realise they are married to a stranger. Rectifying the problem takes more than a weekend away.

People sometimes say 'we can't afford to go away together' or 'we have trouble getting baby sitters'. Yet those same people think nothing of replacing a car, an armchair, or buying a new pair of shoes! Anyway,

the best things in life are free - a country walk, a lazy day in bed with the children looked after by friends.

It's vital that we model something that works. A happy marriage is priceless - one of the most wonderful things on earth. If I had the choice between winning the lottery while being unhappily married, or my present wedded bliss - I know which I'd choose!



Patrick Dixon is leader of Bridge Church, Brentford, and the founder of ACET (Aids Care Education and Training). He is a writer, broadcaster, and a member of the Pioneer Team.

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# Lethal weapon

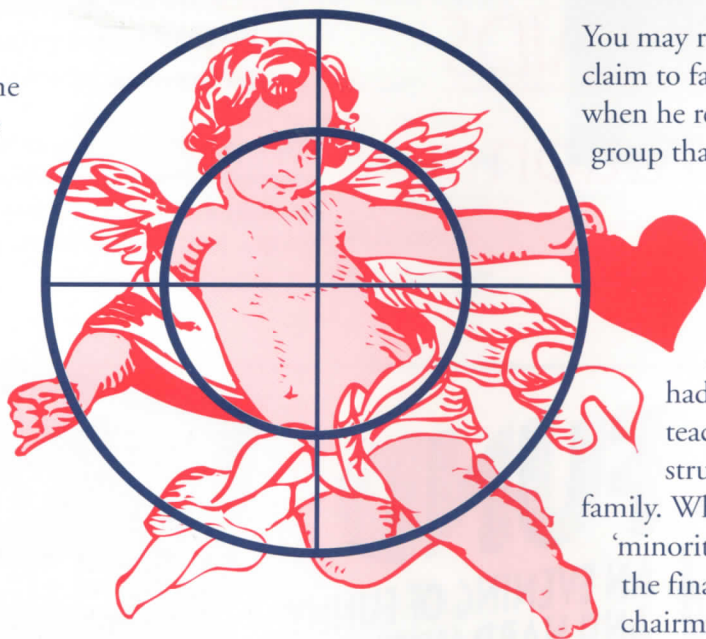
*If love is the most powerful force in the world, what happens when it's used against you? Alan and Elaine Storkey tell Clive Price the facts of life*

**S**EX can be a lethal weapon. Alan and Elaine Storkey have seen some of the havoc it can leave behind. And they're concerned to do something about it.

As well as heading up Christian Impact and being a member of the General Synod (the Church of England's 'Parliament'), Elaine is involved with Christian groups around the country whose members are survivors of incest.

'In the average church there's a significant proportion of incest survivors who've probably never disclosed it to anyone,' she claims. 'And how we relate to them is absolutely crucial so far as their spiritual progress is concerned.'

She can tell many stories about people who have shared their personal experience of incest and received inadequate responses from fellow church members. Invariably they've been told, 'Oh it couldn't possibly have happened' – or 'You must put that behind you now, that was a long time ago'.



Victims of such sex crimes know for real what it means to be powerless 'at a very deep, inner level'. They need the Christian hope 'of making sense of it, and healing'.

As part of his work at Oak Hill Theological College, Alan runs 'Family Perspectives' - which helps students connect with their backgrounds and their own sexuality. The idea is that if the clergy wannabees don't make those link-ups, how are they going to be able to help their future flocks?

You may recall Alan's more recent claim to fame. He caused a big stir when he resigned from the working group that compiled the

controversial Church of England report on the family, 'Something To Celebrate'.

Alan felt the document had ignored classic biblical teaching on the 'created structure' of marriage and family. When he submitted a 'minority edition' for inclusion in the final report, the committee's chairman refused to run with it.

So Alan resigned, resulting in many column centimetres' coverage across the media. It was 'partly stuck in the old liberalism', Alan said of the main report.

Other concerned Christians slammed the document as 'an obituary on the traditional family' and 'riddled with the discredited permissive thinking of the 60s'.

I met the Storkeys at their home in the grounds of the Anglican clergy training centre where Alan directs Pastoral Studies. Our theme was sex



and power. Coincidentally, news had only recently broken of the Nine O'Clock Service sex scandal that rocked the Church of England.

That day, the Storkeys had been dealing with media calls about the story. 'I'm very interested as to why Christian leaders and why men particularly - because it's nearly always men - have these spectacular falls in the whole sexual area,' said Elaine.

'And I'm acutely worried about some Christian men who are leaders. I've thought about this recently as we've had two or three friends whose marriages have bust up - and one case where the divorce has now gone through.

'He was a Baptist minister of some standing who cleared off with someone in the congregation that he was counselling - a fairly typical scenario. He left his wife and two children who have been picking up the pieces ever since.

'One of his kids went through terrific chaos, failed her exams, and wondered if she was really a Christian if this was what Christianity was. And somehow he could turn his back on all of that and walk away from it - and that's happened so many times.

'And you ask, well what is going on here - what is it about sexuality that is so powerful actually in its destructive way? And what is it about these men in particular and sex, that means they have affairs?'

The Storkeys claim they have never been tempted towards an affair. They've been married for 27 years,

and part of the fruit is a trio of sons - Amos, Matthew and Caleb. Elaine proudly showed me the family photos.

A right Yorkshire lass - who feels she's failed miserably at bringing some culture to the South - Elaine is honest and open about issues like sexuality and gender. No wonder. She's just written a book called 'The Search For Intimacy' (Hodders).

In the act of sexual intimacy, the married partners are 'emptied of all bargaining power', she writes.

'Unlike all the rest of creation, human beings uncover to make love: we take off our protective clothing and disclose who we are.

'Our nakedness with each other recalls the nakedness we all have before God.

'I find my own book very convicting,' she admitted. Still, as a couple they're not



doing too badly in a world where marriages have short life spans - even in the academic community where the Storkeys have focused most of their work.

When Elaine worked with the Open University, most of her colleagues were either divorced or single. 'Immorality was a way of life,' she explained, 'especially at summer schools, where it was quite normal to sleep around.

'You lived in that context. Colleagues would flirt with you if they had half a chance. And you got used to it as a way of life.'

Elaine was unaffected. 'Reality about marriage and about my relationship with Alan overrode all of that,' she said, 'and made me feel profoundly sad for people whose marriages were screwed up with relationships like that - and how unnecessary it was.'

She had met Alan in 1967. But it wasn't your usual romantic setting. It was a UCCF conference.

'I was very interested in the fact that this guy seemed to be thinking very similar things to myself,' she said. They met just five times before they got engaged. 'We wrote a lot. Alan sent me paintings,' said Elaine. Alan showed me one of his creations, an enormous biblical scene that dominated the room.

They got married quickly, too. 'We had to,' Elaine confessed.

Alan was lecturing up in Scotland. 'He used to come down at the weekend, catch the overnight coach and we'd meet somewhere in London - probably the coach station. He'd been



travelling about 36 hours for something like 24 hours together - it was dire!

'So we had to get married because we just couldn't keep the travelling up,' she laughed. Laughing is one thing the Storkey household engage in quite readily.

Always a radical couple - not surprisingly, having been friends of the late Francis Schaeffer - they rewrote the Anglican wedding service. 'We didn't agree with it entirely,' said Elaine. 'We liked it - there was nothing wrong with it. But we put it into modern English.

'Secondly we decided we weren't getting married to avoid fornication or to have children. We were getting married because we wanted to love one another. So we changed the order round.'

At a conference earlier this year, Elaine admitted that she 'tried' to be a submissive wife. And it didn't work. 'I wasn't interested in a submissive wife,' is Alan's answer to that.

She realises she was forcing that on him. 'I thought this was what one ought to do,' she said. 'Mind you, at another level he did want a submissive wife! At an articulate level he didn't. But I think deep

down he'd imbibed some kind of maleness that put women in certain kinds of roles.

'I tried terribly hard at the beginning to really get very excited about housework - and to expect Alan to make all the decisions and to go along with the decisions even if they were absolutely stupid ones. Occasionally they were!'

The influences of the UCCF student movement, founded on evangelical convention, and the writings of such people as Larry Christenson, had drawn Elaine towards the ideals of 'submission' and 'headship'.

Elaine's role 'conversion' came while they lived in America. 'I was still extolling the whole theology of headship and what a very good idea it was, to a close friend of mine,' she recalled.

Her friend responded, 'Yeah, I watch the way you and Alan relate. And you do it pretty much the way we relate, my husband and I, except we call it "partnership" and it's got nothing to do with this "headship" business'.

Shocked to her IVF roots, Elaine thought, 'She's absolutely right. I'm calling it a word that it really isn't. And that made me go back and

think about our relationship.

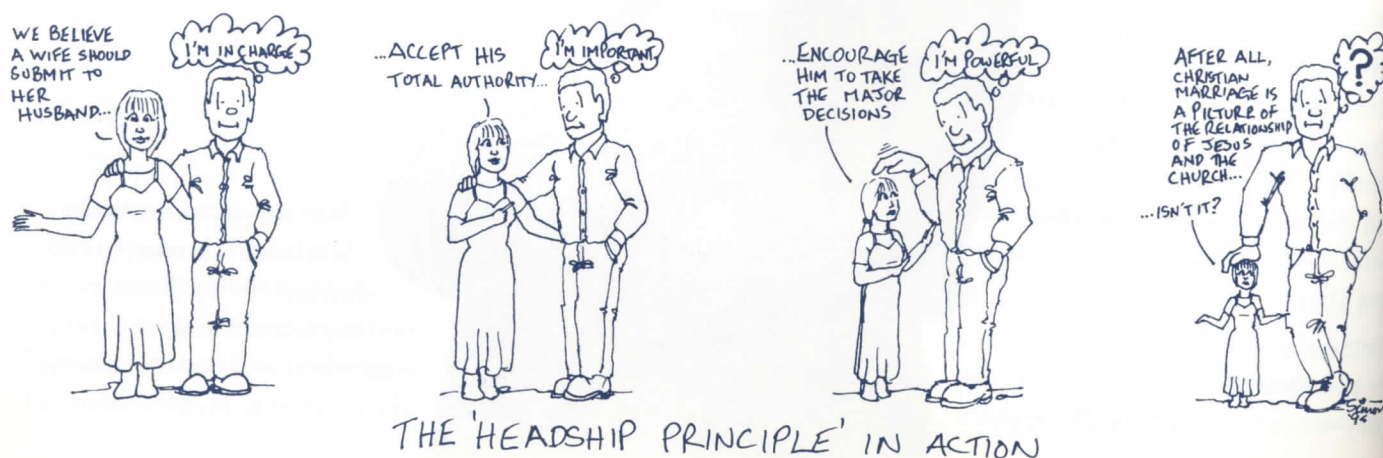
'Had we ever really lived it that kind of way where I was submissive and Alan took the authoritative decisions? And I suppose we didn't really. I thought we had.

'All the "ship" business is nonsense. It's a theological extrapolation then you build a whole theology on a metaphor. But there is something to do with "head" and I don't know what it is. I don't fully understand it... I know what it's not!'

They feel the traditional way of looking at power structures within marriage has been a distorted one. 'As we've got older and we've met families and couples where there has been a very rigid sort of male authority pattern, it's often meant that the marriage is actually having problems.

'I know one couple where there's no discussion. What he says goes. And she has to ask permission for just about everything.

'Now in the States that would be strongly extolled as a very good headship pattern. But it's abysmal. The wife feels stifled and dismissed and demeaned, and the poor bloke! I mean, he's just trying to get it all together and keep the show on the road.



THE 'HEADSHIP PRINCIPLE' IN ACTION



If he'd just realise he wasn't omnipotent and he actually needs help, the whole marriage would be a lot better.'

Referring to the title of Elaine's new book, I put it to her that the search for intimacy may be on, but no-one's arrived. She agreed.

'That's true, and I'm not sure that we ever fully arrive. For me the joy of intimacy is part of the exploration of other people, and in marriage of that one other person.'

She explains in her book that the 'sexual baggage' of past liaisons can be 'burdensome and oppressive' for all concerned. Studies undertaken in the 70s and 80s showed that male fantasies during sex are often about domination - while women's fantasies are often about being dominated, overpowered or 'conquered'.

'So at its heart it shouldn't be about power - power in the wrong sense of being manipulated or controlled. Because if sex is power so that one person has power over another, then I think that's going to be a non-intimate relationship, a distortion of a relationship.

'But if sex is power in the sense that two people living in intimacy together feel empowered by that relationship, then I think that certainly is very powerful.'

Alan looked to his wife for confirmation when he said, 'We haven't had power struggles, have we?' 'None at all', Elaine responded.

'Neither of us is interested in controlling the other or getting our own way. I think that second one is

interesting - getting our own way. And from the beginning it's almost been the other direction.

'I'm very keen for Alan to do what he feels is right and Alan's very keen for me to do what I feel is right. So in a sense our problem has always been stepping back and trying to second guess the other person when we're making a decision.

*'Many men and women must fear that sex is the only way of keeping their girlfriends or boyfriends, wives or husbands'*

'So we've had to learn the opposite. We've had to learn to say this is actually what I want because it's something to do with always wanting to please the other person rather than to grab for ourselves, to take power in that sense.'

Alan devoted an entire book chapter to the power of love. 'Many men and women must fear that sex is the only way of keeping their girlfriends or boyfriends, wives or husbands,' he writes in 'The Meanings Of Love' (Inter-Varsity Press).

"If you don't go to bed with me, how do I know that you love me?" reasons the boy, and she gives way to the blackmail. The wife desperately "performs", hoping that she can hold on to her man.

'Or she uses her husband's "need" for sex to achieve her own ends and purposes.'

Alan explained in our interview that people use love and sex as power 'in a whole load of situations - specially the withdrawal of love'. He pointed

out how such actions 'often render people incredibly weak and impotent.

'If you withdraw love as a power technique, then you destroy the very weapon you use. The whole thing is so destructive that it should never be done.'

Elaine also commented how power abuse occurs within marriage in different ways. 'I think a lot of affairs are started not because the other person is wildly in love with somebody new - but to punish the partner,' she said.

'It's a way of using their own sexuality for paying that person back or punishing them.'

In her view, adultery is 'always avoidable'. Would-be adulterers have to decide to sleep with someone else. 'For a Christian, that decision has to be one where you also close your mind to God's truth,' she said.

'I don't think you can really be open to God's truth - and decide to cheat sexually on your partner.'

There's clearly no biblical licence to use sex as power. As the Storkeys have explained, sex should be an empowering experience - where one person enriches their married partner and gives to them without reserve or conditions.

That's the power of love.



*Clive Price is Editorial Consultant to Compass. He also writes for ALPHA and Charisma magazines. Married with three children, he lives in West Sussex.*



# Children in chains

*Child prostitutes have become a tourist attraction. MP David Alton urges us all to help close the operation down.*

ONE MILLION children a year are forced onto the sex market, according to a Norwegian government report to the United Nations Working Group on Slavery.

The Asian-based organisation, End Child Prostitution in Asian Tourism (ECPAT), indicates the epidemic scale of the problem with highly disturbing estimates of about 250,000 child prostitutes in Thailand, 100,000 in Taiwan and the Philippines, and 30,000 in Sri Lanka.

Former UN Special Rapporteur on Child Prostitution, Professor Vint Muntarbhorn has declared, 'The children being tricked into prostitution are getting younger and younger. These are nine, ten, 11, 12 year old kids'. He states that in many instances sexual exploitation is not the result of poverty but of criminality. It is evident that women and children are tricked - mugged, drugged, and abducted, into sexual exploitation.

Many paedophiles from western nations - including Britain - visit East Asia with the intention of

using child prostitutes. Since 1992, the Christian human rights pressure group, Jubilee Campaign, has been trying to persuade the British Government to introduce laws, whereby UK nationals and residents who commit sex offences against children abroad can be prosecuted here. The Home Office has persistently opposed such changes.

## *The force of one*

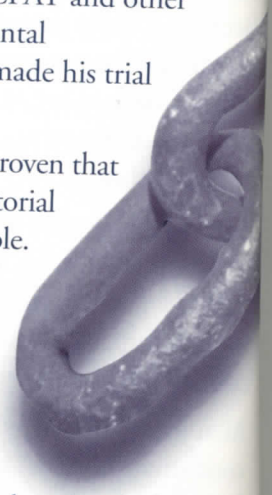
In 1994, I drafted a private member's bill as an amendment to the Sexual Offences Act. This would allow for the prosecution of UK nationals and residents in this country for sex offences against children abroad. Due to Government opposition, the bill was defeated in the Lords.

This year the bill was resurrected when Lord Hylton tabled it in the House of Lords, and though the Government still opposed it, they chose not to force a vote on the issue. As a result, the bill went through all stages in the Lords unopposed and is due to be debated in the House of Commons on July 14th 1996, where it is sponsored by the Rt Hon. Michael Alison MP. The bill is very unlikely to be

successful so long as the Government continues to oppose it.

In June 1995, a man was convicted in Sweden for a sex crime against a child in Thailand. Swedish citizen Bengt Bolin, 69, was sentenced to three months' imprisonment for sexual intercourse with a minor in Pattaya. He has also been ordered to pay compensation to the boy, who was 13 at the time of the abuse. Bolin fled Thailand on 10 March 1993 while on bail. Co-operation between Thai and Swedish authorities, ECPAT and other non-governmental organisations made his trial possible.

That case has proven that such extra-territorial laws are workable. It defeats the main Home Office argument against the Hylton Bill, which is that the laws it calls for cannot be implemented because of problems in obtaining evidence and witnesses from abroad. Furthermore, British courts already have extra-





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territorial jurisdiction for offences such as murder and treason. It is difficult to see why those laws are perceived as workable, but laws on child sex offences are seen as unworkable.

In addition, many other

tourist-sending countries like Sweden, Norway, Germany, the United States and Australia, have made similar legal provisions. Britain continues to be the odd one out.

## *Release from the chains*

as well as lobbying the British Government to change its stance, Jubilee Campaign encourages the enforcement of laws in countries where child prostitution is rife. For example, in the Philippines and Thailand, the lack of proper law enforcement has only served to fuel the problem. Paedophiles flock to these destinations because they

believe they can 'get away with it'.

Corruption is a major obstacle in apprehending those who sexually exploit children. It is not unusual for police officers to receive 'kickbacks' for turning a blind eye to the child sex trade.

Jubilee has been working closely with Father Shay Cullen, director of the Preda Foundation in the Philippines. Preda has been instrumental in the rescue and rehabilitation of numerous child prostitutes. In 1994, Fr Cullen and the Preda Team rescued three young children, aged seven, 11, and 13 years, from the boat of an Australian man, Victor Fitzgerald, whom the children claimed had committed acts of serious sexual abuse against them.

Allegedly, the family of the young witnesses in the case were bribed. This apparently led to one of the victims, Gloria, being taken out of school and held with a dog chain to prevent her from giving evidence. Gloria escaped and still in chains, managed to reach the only safety she knew - Fr Cullen's Preda Centre, where she received protection.

Child Prostitution is a crime against

humanity. Jubilee Campaign takes the stance that robust action is needed on tourism-related

child prostitution by both tourist-sending and tourist-receiving countries. Action by both sides is complementary, and members of the public have a key role in bringing pressure to bear on recalcitrant governments.



*David Alton was elected to Liverpool City Council at the age of 21. Seven years later, he entered Parliament as the youngest MP. In 1987 he introduced the Abortion (Amendment) Bill to limit late abortions. In 1990 he founded the Movement for Christian Democracy. He is known as a vigorous campaigner especially on human rights and pro-life issues. David is married with three children.*

*For further information, contact: Jubilee Campaign, St John's, Cranleigh Road, Woking, Guildford, Surrey GU5 0QX.*



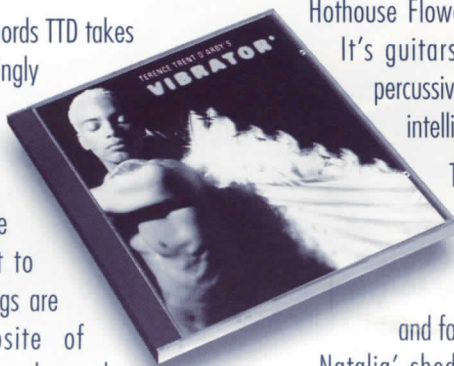
## VIBRATOR

**Terence Trent D'Arby**  
Columbia

From the opening chords TTD takes you on an unrelentingly energetic journey towards 'finding your vibration with the universe and announcing it to the world'. His songs are a heady composite of religious ideologies and sexual adventure.

This album travels from sampled dance to experimental jazz, from four-piece rock to 1930s ballad. Vocally outrageous, Vibrator is certainly not background muzak. Tracks such as 'Surrender' - 'I don't believe in the existence of sin but I believe in me and I believe in you..', and 'Vibrator' - 'there's a messiah inside of you', demonstrate that 'spirituality' is high on TTD's agenda. When I saw him recently in Bristol, he finished by praying that 'all your gods would go with you and keep you safe'. Dangerous and trendy new age evangelism in action.

**Caroline Bonnett**



the band were in the studio at the same time on the same day! (A piano stool squeaks constantly during the title track). This is Hothouse Flowers dining with Van Morrison.

It's guitars on toast with lashings of percussive vibes. Lyrics that respect your intelligence - I love it...

The songs move effortlessly between angst and celebration. The title track explores the pain of failing and falling. 'Song For

Natalia' sheds lyrical tears over the death of a friend's child. The closing 'Whang Dang Do' makes you want to reach for a pint of Caffey's Irish ale and swing Bob Geldof by his beard... this is life-loving music.

If you like your music to please and appease - forget it! This is Dylan with a voice, Leonard Cohen with hope, The Beatles minus dope.

**John Stamp**

## MAKE LOVE LAST

**Care**

Primarily designed for teaching sex education to 14-15 year olds in secondary school, this material consists of a video supplemented by a teacher's pack and student worksheets. There is also a booklet aimed at church youth groups.

Pros: good use of black and white film; advocates abstinence; excellent professionals interviewed.



## TUMBLING GROUND

**The Black Peppercorns (Kevin Prosch)**  
7th Time Music/Kingsway

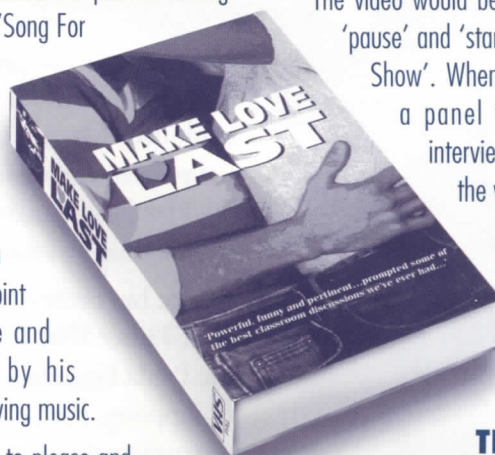
What a total surprise! Giving this CD some laser treatment on my music machine, I ate my words about American 'over-produced' gospel music. It's good to hear an album that sounds as if

Cons : makes lots of assumptions; no definition of sex; bad use of terminology; poor interviews with young people; 'Cook Report' cringe factor: pitched too low for target age; too much talk of marriage; homosexuality ignored.

Although this paints a gloomy picture, the supplements do pick up some of these points. The material could open up discussion, but I wouldn't feel comfortable using it in an unchurched setting.

The video would be improved by the use of 'pause' and 'start' signs as in ITV's 'Chart Show'. When using non-professionals, a panel format is better than interviewing individuals. Over all, the video lacked punch.

**Russ Oliver**



## THE RISING PRICE OF LOVE

**Patrick Dixon**

Dr Patrick Dixon tackles a difficult and contentious subject, looking at the sexual attitudes and behaviour of the 90s in the light of recent history. He courageously examines the effects of immorality on both individuals and society. However, there are some arguments with which I felt uncomfortable. For instance, in the context of date rape, Dr Dixon appears to attribute the demise of informal dating to feminism, rather than to the risk of date rape itself.

He highlights the belief that we are in a time of changing moral climate, with the pendulum swinging back towards sexual restraint. If we are not to make the mistakes of Victorian hypocrisy, we should heed the clear warnings



Dr Dixon states, and adopt his suggestions of how we can respond.

*Helen Loveday-Sims*

## BETTER THAN OR EQUAL TO

*Linda Harding*

Being single, I am sometimes reluctant to read books on the subject.

Singleness is often treated as a problem, and single people are seen as less than whole.

Refreshingly, Linda's book takes the opposite view. With a strong biblical emphasis, it brings out all the positive aspects. Difficult issues such as loss and divorce are dealt with sensitively.

As the title suggests, this book challenges preconceptions about singleness. It is also a good choice for non-Christians with its readable, straightforward approach. 'Better Than Or Equal To' is a 'must' to be read by all.

*Paula Jenkinson*

## HIV: FACTS FOR LIFE

ACET

For use in secondary schools, this resource pack is well presented, easy to use, and... photocopyable! It is designed to encourage discussion of the issues surrounding HIV and AIDS from a sound basis of knowledge and values. The information is succinct and clear. It is helpfully organised with a framework of lesson plans, discussion guides and worksheets, easily modified to suit specific needs. Genuine case studies cover a whole range of issues.



Contemporary views are strongly challenged, but in a non-threatening way. The material does not simply suggest various protective measures. It encourages the exploration of what it means to act responsibly in the context of developing lasting relationships. This pack is excellent, and I strongly recommend it.

However, issues such as the pressures on young people to be sexually active, and developing positive alternatives, need to be dealt with more adequately. Other resources, 'Make Love Last' and 'The Seduction' complement the ACET material in providing a sex education programme for school, and in helping governors develop a school policy.

*Pam MacKenzie*

## THE SEDUCTION...TEENAGE SEXUALITY - WHO'S PULLING THE STRINGS?

*Paul Francis*

Hot off the press! An excellent book which looks at the images, ideas and role models that feed the minds of young people. The author contrasts the yearning of the young for love, acceptance and identity with a selfish and lost society.

The book looks honestly and openly at the issues. Although it gives no easy answers, the advice is extremely sound and helpful. Highly recommended for parents and all those working with young people.

*Pam MacKenzie*

Many of the items reviewed in Compass are available from Pioneer Direct



*'We are fighting at least two battles - the first against Hollywood which is trying to convince us that sex is more necessary than breath; the second against a religious culture that would prefer it to be abolished altogether'.*

ROB PARSONS

*'Having a godly friend care about your soul is the best antidote for immorality'.*

LARRY CRABB

*'Continental people have sex life; the English have hot-water bottles'.*

GEORGE MIKES

*'Is sex dirty? Only if it's done right'.*

WOODY ALLEN

*'I didn't fight to get women out from behind the vacuum cleaner to get them onto the board of Hoover'.*

GERMAINE GREER



# Is sex safe in school?

*In the dark age of AIDS, what is being taught at school about sex?  
An increasing number of organisations are adopting the missionary position.  
Christine Miles takes the register.*

**I**N 1981 in Los Angeles young men were becoming ill with rare pneumonias. They developed cancers that were unresponsive to treatment. A common factor was the inability of the immune system to fight infection.

This strange condition was named Acquired Immune Deficiency Syndrome. Health professionals soon discovered that men and women with this condition had immune cells infected with a virus – HIV. The dark age of AIDS had begun.

As the global scale of the problem emerged, media hype kept pace with medical discoveries.

Predictions were made about epidemics of biblical plague proportions. Joe Public wondered if it was still safe to use public toilets, while the Church debated whether AIDS was God's judgement on society.

The Government's strategy for public awareness only added to the nation's growing fear. Department of Health campaigns ran slogans

such as 'AIDS – Don't Die of Ignorance'. Images of tombstones and icebergs fuelled the idea that everyone was at immediate risk.



Future campaigns were run by the Health Education Authority who focussed on the use of condoms as the best method of preventing the sexual spread of HIV. Their message 'safer sex – use a condom', triggered a massive 50 per cent increase in UK condom sales in the ten years following 1982. Condom mania had hit town!

A larger impact was on sex education. 'AIDS highlighted the whole arena of sex education

which people hadn't really looked at before', said Neil Casey of international AIDS charity, ACET. 'Sex education should show the value of relationships. HIV caused people to look at sexual relationships, but no-one really grasped the debate'.

England has the highest teenage pregnancy rate in Europe, 9.5 per 1000 in the 13-15 age group. Combined with the global threat of AIDS that prompted a change in sex education. Since September 1994, the teaching of HIV, AIDS and sexually transmitted diseases has been compulsory for all secondary school pupils.

Department of Education guidelines state that sex education 'must not be value-free'. It is stipulated that pupils 'should be helped to consider the importance of self-restraint, dignity, respect for themselves and others, acceptance of responsibility, sensitivity towards the needs and views of others, loyalty and fidelity. And they should be enabled to recognise the physical, emotional



# ool?

and moral implications, and risks, of certain types of behaviour, and to accept that both sexes must behave responsibly in sexual matters'. How pupils are helped to consider those things, has been the cause of much controversy.

On one side of the debate are those bodies promoting preventive education only. On the other side are initiatives which have some kind of moral agenda. Despite the legal requirement that there should be a moral framework, Christian input has been viewed by some professional bodies with suspicion, amid fears of 'fundamentalism'.

The presentation of sexual permissiveness (as long as it's with condom) has, at times, put the HEA at odds with central government. That resulted in the destruction of thousands of copies of a book aimed at 16-25 year-olds entitled 'Your Pocket Guide to Sex'. Minister of Health Dr Brian Mawhinney considered it to be 'smutty'.

In Neil Casey's view, the strategy of bodies like the HEA doesn't go far enough to curb

high risk sexual activity by young people. 'Statistics for the last few years show the incidence of sexually transmitted disease and teenage pregnancies have increased', he said. 'If we look at why young people are having sex and putting themselves at risk, it's because they don't have an alternative message.'

Christian based organisations such as ACET, CARE and Going Public are putting that right.

ACET (Aids Care Education and Training) employs eight educators around the country. In the last few years they have also trained 15 voluntary associate educators. In the classroom they clearly explain the routes of HIV infection, and explore the choices available concerning sexual behaviour. The facts speak for themselves: having

one partner for life is the only reliable way to ensure protection.

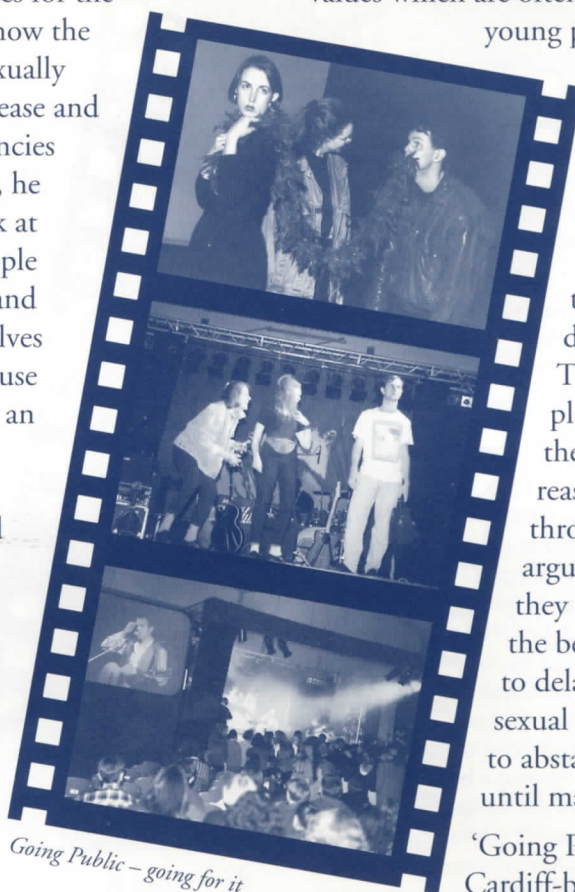
Neil said, 'What we do at ACET is

challenge some of the attitudes and values which are often adopted by young people

without being questioned. However, we don't do that in a way that's dictatorial. They get to a place where they have reasoned through all the arguments and they know that the best option is to delay their first sexual experience or to abstain from sex until marriage'.

'Going Public' is a Cardiff-based organisation run by co-

directors Paul Francis and Joy Watson. For three years they have been touring secondary schools and sixth form colleges with a fast-moving, multi-media presentation called 'The Seduction...The Lie About Sex'. They realised, '...there was a whole audience of young people who were not really being presented with the full picture'. Using drama, speech, music, worksheets, a video projector and a large screen, the presentation gives the facts about sex in a moral context that says it's OK to say 'no'. 'The Seduction' is divided into three one-hour sections. The first identifies pressures on young people from the media, peers and society. Section two looks at some



*Going Public - going for it*





of the risks involved. The last investigates the claims of Christianity in relation to finding love and self worth. Pupils are encouraged to question the messages being presented to them from society, in order to make their own decisions. Teachers are given ACET's 'HIV - Facts for Life' booklet and CARE's 'Make Love Last' video.

'Make Love Last' was launched on Valentine's Day last year. It humorously mixes an array of opinions about sex, ranging from the caricatured 'Uncle Roger' - who wouldn't touch sex with a barge pole - to the positively rude and crude 'Randy Factor'.

Alison Farnell of CARE for Education said, 'We wanted to produce a credible teaching resource for secondary school education which put very clearly the message that it's OK to resist pressure to be sexually active. We didn't set out to preach, but we felt this was a biblical belief that was credible in the real world'.

ACET's main concern is to stop the promotion of AIDS. Their workers have a clear mandate to tell young people about

contraception. 'Going Public' and CARE believe they have a different mandate.

Promoting abstinence - including 'secondary virginity' - has made 'Make Love Last' the target of organisations such as the Family Planning Association.

'They say it's immoral because it's unbalanced,'

said Alison. 'By that,

they mean we only put one message. I agree - it is unbalanced, but we believe we were redressing the balance. There's so much stuff out there telling young people how to use condoms and how to have sex'.

Some health workers are concerned that the promotion of abstinence will alienate pupils who are already sexually active. What they fail to acknowledge, however, is that preventive education (which assumes that young people are sexually active), alienates over 50% of the class, who statistically at 15 are not sexually active.

ACET also face opposition. As Neil explained, 'ACET is not funded by the National Aids Trust. They are the big body which distributes money for AIDS work. They are not supportive of ACET having a

moral agenda. They would say we are moralising and proselytising. The pupils and staff wouldn't label us like that'.

It could be argued that the really important opinions are those of the young people themselves. ACET, CARE and Going Public have found that their message is one that young people are relieved to hear. No-one else tells them that if they haven't had sex they're OK.

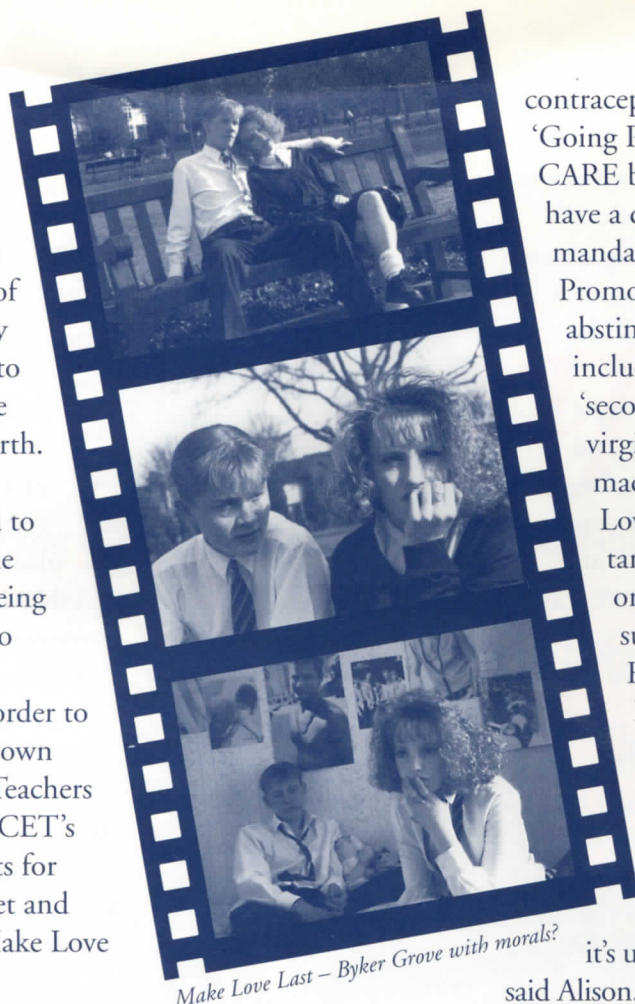
Their popularity also speaks for itself. To date, 'The Seduction' has toured about 50 schools; 'Make Love Last' has been purchased by nearly 40 per cent of all secondary schools in the UK; 800,000 copies of ACET's booklet, 'HIV - Facts For Life' have been distributed to schools, and read by 1.6 million people.

With the introduction of a new way forward for sex education, a void was created. Christians have the ability to fill it. We are making a difference - but there's much more that needs to happen. By law every secondary school must now draw up a policy on sex education with a moral context. There is a recognised need for parents to become school governors and to shape this policy; for Christian teachers to take an unpopular subject; and for others to engage in the political debate.

This is not just about sex. It's about winning a generation of young people.



*Christine Miles trained as a magazine journalist. She is currently on the long term TIE Team programme, specialising in working with young teenagers. She attends Revelation Church in Chichester.*





# No sex please, we're Christians...

JEFF LUCAS

**Q**UESTION: you are given the choice between passionate sex and a nice chocolate digestive biscuit - select one now. Such was the embarrassing dilemma experienced by an evangelist friend of mine. He and his wife were 'overnighting' at the in-laws, and due to bed shortage were sleeping on the lounge floor. All was fine until they foolishly decided to risk a session of blissful lovemaking - it was early Saturday morning, and they mistakenly assumed that the rest of the household were still asleep. Wrong.

All was going rather well until the father-in-law helpfully decided to make an unannounced entrance mid-coitus with a tray of tea. Unfortunately, the wretched couple were at a point of irreversible commitment in the proceedings, and so the hapless dad stood there, stunned and frozen to the spot, while the earth moved before his eyes. Ten seconds later, when the fireworks had finally diminished, dad put the obvious question: 'Would you like a biscuit with your tea?'

And, according to my friend, nothing more was ever said about the incident. Like most of us who don't like to concede that our parents have actually had sex - even to make us - this father-in-law/turbo caterer preferred to pretend that the episode had never happened.

When I became a Christian, the church seemed to be involved in a similar conspiracy of silence about sex. It wasn't that sex was actually frowned on, it's just that no-one acknowledged its existence. I remember looking at a visiting minister during a rather boring preach one Sunday morning, and wondered how he managed to acquire his children. His wife was the church organist with a large sun-eclipsing hat. Irreverent questions rushed through my mind. Did they make love? Did they enjoy it? Did she take her hat off when they did?

Once a year we would have the obligatory hearty chat on sex from the youth leader - a jolly chap - but you really needed a gift of interpretation and a map reference to know what he was on about. The message was unspoken, but clear: good married Christians probably do have sex, but they do

so mainly to make babies, and they are much more interested in reading the Bible 3.2 times a week than they are in earthly passion. Perhaps this was a distant hangover from the mediaeval Church's doctrine that the Holy Spirit would depart from the marital bedroom during intercourse, and then return immediately after it was all over.

'Was it good for you darling?'

'Yes, but don't mention it... *He's back*'.



It wasn't all bad: there was a refreshing lack of 'nudge nudge' innuendo in our conversation; it was a joy to breathe clean air. Of course, that also meant that there was a fair amount of naivete, and I wondered sometimes what visitors to our church made of our innocence. Like the day when the worship leader stood up and declared, 'Come along then ladies, let me have my way among you...' I am sure that some of the older folks probably thought that 'Carnal Knowledge' was a new board game from Waddingtons.

All of this led me to have a slightly suspicious attitude towards sex. As I approached marriage, I subconsciously put sex in the same category as golf - likely to be good fun if you got it right, embarrassing if you didn't, but not really spiritual. And so the wedding day arrived. Kay and I drove off to our honeymoon cottage armed to the teeth with a copy of 'The Act of Marriage': the most shocking and radical manual available for bright young Christian things like us (two positions listed, the missionary and the missionary reversed). Despite the fact that we didn't finally get to the cottage until 3am in the morning, I insisted that we have an extended Bible study and prayer time (and the prayer was not 'for what we

are about to receive...') before retiring. We then got up at 8am the next morning and went to a nearby church, where I was invited to testify to the blessing of God upon my newly married life to about 45 grinning communicants. We had tea with the Minister, and then went back to church in the evening. Our honeymoon was filled with passionate, lusty...hymnsinging. It's as if we felt that we needed to sanctify our faltering steps into the land of Eros by breaking the Guinness World Record for church attendance.

All of which causes me to sigh with relief when I hear sex being talked about freely and openly in the church 20 years later. I'm delighted that people in Pioneer churches get decent pre-marital counselling which includes extensive discussions about messy tubes of KY jelly and condoms - and follow-up chats after the honeymoon to see how everything went. It's not that unusual for our people who prepare folks for marriage to get a call from a honeymoon couple asking for some quick advice and help - why not? It's good to see that an entire issue of Compass can be dedicated to exploring the subject of sex. And it's not only clarity and education that is needed. We also desperately need a positive antidote to the total unreality about sex that exists among the Sun and Sunday Sport readers of this nation, which market the idea that Britain is reverberating with supremely athletic bodies all enjoying supersex every night. It's just not true!

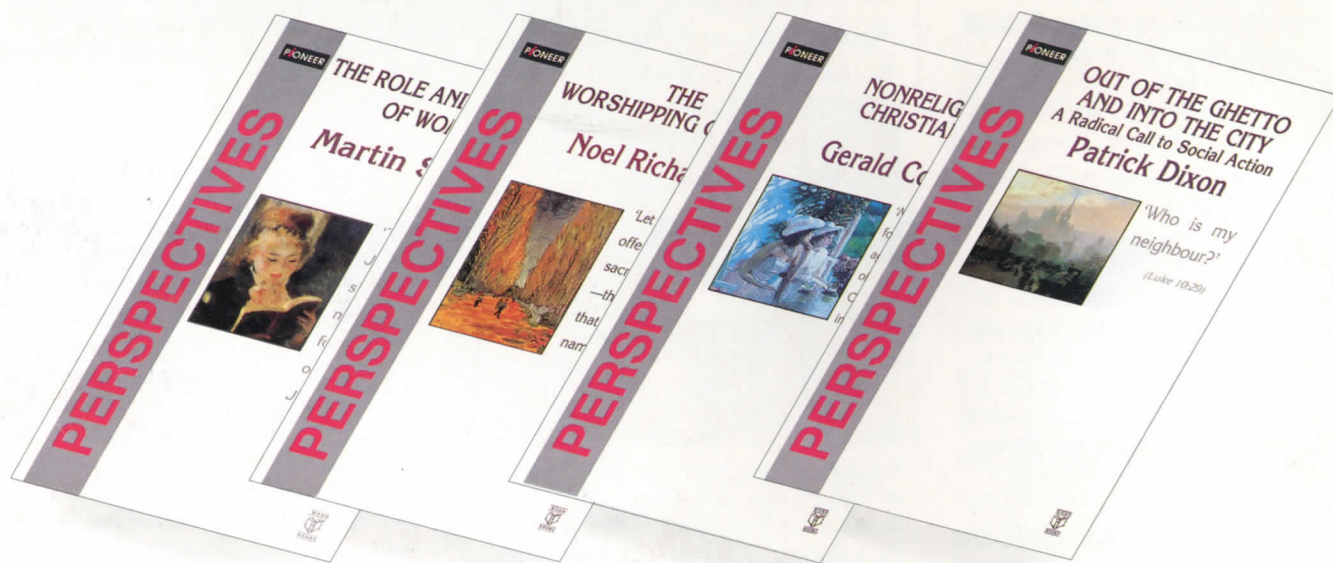
The Big Issue reported a glorious story of sexual reality recently; evidently an unfortunate Brazilian chap called Carlo Paia purchased himself some surgical assistance in the form of a strategically placed erectile implant. But all did not go as planned. The supposedly ingenious device kicked into instant action whenever anyone in his house turned on an item of household electrical equipment. The poor chap found himself in agonising difficulties when his wife switched on the kitchen blender to make a milkshake. The blender was hastily turned off, and peace and tranquillity were restored for a while, until Mr Paia's mobile phone rang with the same disastrous result. The only thing to do was to turn off the electricity in the house altogether - but even this didn't solve the problem. Mr Paia lamented, 'One minute I was sitting in the dark with a bag of ice on my lap, but then suddenly the next door neighbours switched on their TV to watch "Wheel of Fortune", and my trousers exploded'.

Anyone for a chocolate biscuit?





good looking, slim, attractive,  
intelligent, well balanced...  
... and great to take to bed!



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