

# Update

institute

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THE  
CHRISTIAN  
INSTITUTE

CHRISTIAN INFLUENCE IN A SECULAR WORLD

FREE

The UK-wide newsletter of The Christian Institute

Thousands of Christians  
**take a stand**

against Jerry Springer the Opera



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## Around the nation

Staff and trustees from The Christian Institute have continued to travel around the nation holding meetings about our work. These meetings give supporters an opportunity to meet staff members and learn more about our work and our campaigns. Our Northern Ireland Officer, Callum Webster, has been speaking at many meetings around the Province.

We work hard to make our meetings professional, encouraging and informative. If you would like The Christian Institute to visit your area, please get in touch. We cannot guarantee to accept every invitation, but we will consider each one carefully.



Meetings held by The Christian Institute and events attended by Institute staff and trustees February 2006 to July 2006



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# Freedom is a very precious thing



COLIN HART

**W**e thank God for the freedoms we enjoy. Freedoms which our fellow believers in other parts of the world can only dream of; freedoms men and women have died defending. Freedom is a very precious thing.

Harry Blamires calls it the first doctrine of the Bible. Men and women have the freedom to reject God's laws as first happened in the garden of Eden. Yet God in his mercy has not permitted us to face the immediate consequences of our rebellion. There is time for the Gospel of saving grace to be preached to all nations. God's common grace ensures that sin is restrained. We thank God that in his love he provides blessings outside of salvation to believer and unbeliever alike. Rain and sunshine fall on the just and unjust (Matthew 5:45) and the Lord is good to all (Psalm 145:9, 17). We thank God that everyone has a conscience, that there are governing authorities which restrain sin, that there are creation ordinances of marriage and work. We thank God that even a fallen world has tremendous beauty and order. Though we may have freedom to break God's laws in this life, it is a freedom which, but for God's common grace, would literally bring hell on earth. The most God-hating person still enjoys many blessings from God. Indeed without these blessings life would not be possible. One day, however, all will have to give an account.

In the UK we have a large measure of freedom, but our freedoms are actually rooted in our Christian traditions. As the Christian props are kicked away so is our freedom being diminished. There are three things which I believe Christians should attend to in the light of the threats to our freedom:

1. *We should use our freedom.* As we have opportunity, let us speak out against ungodly laws in a sensible and firm way. Let us protest against blasphemous portrayals of Christ such as Jerry Springer the Opera. We still have many blessings because Christians have spoken

out in the past. But more recently that hasn't always been so. In the later part of the 20<sup>th</sup> Century there was often an unwillingness to speak out – this has led to consequences for us today. Because Christians haven't stood up in the recent past to the extent they should have done, it is more difficult for us now. Let us not make the same mistake.

Many did protest when the age of homosexual consent was lowered to 18 and then 16. But many Christians thought it was a side issue. Now we see that gay rights campaigners are not just wanting freedom – they want to force people to agree with them. Their campaigns are not stopping at the church door and school gates. No, they are wanting to go inside. Gay rights groups want to tell you how to run your church and how your children should be taught.

2. *We should have a sense of history.* This is so important. We do not know the future, but we can learn from the past. In the early church believers proclaimed 'Jesus is Lord' when the state required them to say 'Caesar is Lord'. In Nazi Germany church youth work and theological education could only be lawfully undertaken by those who accepted the doctrines of Hitler. A group of evangelicals refused to accept this. History is very important. It helps us keep a sense of proportion and know when the alarm bells should ring. They should now be ringing loud and clear.

The Government is requiring Christians to agree with the current fashions of political correctness. The new regulations on sexual orientation are a case in point. Cardinal Keith O'Brien, head of the Roman Catholics in Scotland, has condemned the regulations as 'totalitarian' and 'thought control'. Some evangelicals have spoken out too, but it is about time that more did.

History provides us with warnings and it also teaches us patience. Wilberforce took 46 years to abolish slavery. Josephine Butler campaigned for over 14 years to raise the age of consent from 12 to 16 for girls. These were years of hard labour against bitter opposition. But they kept going.

3. *Finally, let us fight to defend our freedom.* In the campaign on religious hatred Christians performed a great service to our nation. There was an unprecedented degree of unity. Let us pray for the same unity and determination in fighting the current battles to defend our precious freedom.

# House of Lords rejects Assisted Dying Bill

By Mike Judge

In May the House of Lords firmly rejected plans to allow doctors to help terminally ill patients kill themselves. Peers voted by 148 to 100 in favour of blocking the Assisted Dying for the Terminally Ill Bill.

The Bill, introduced by Lord Joffe, would have been a major step towards full euthanasia. It would have allowed doctors to provide a lethal dose of drugs to patients who had signed a legal declaration that they wanted to die and had less than six months to live.

Critics of the Bill said it could compromise the quality of care given to the terminally ill and could put pressure on patients to end their lives prematurely.

The 'Care NOT Killing' alliance, incorporating a range of disability rights groups, health professionals and religious organisations, was heavily involved in campaigning against the Bill.

Peter Saunders of the Christian Medical Fellowship had a key co-ordinating role. Many will have seen him in TV interviews about the Bill.

In the run up to the House of Lords debate, the Royal College of Physicians polled its members and found that 73% were against changing the law to allow assisted suicide or euthanasia.<sup>1</sup> A petition against the Bill, signed by over



100,000 people, was presented to Downing Street and opponents of the Bill also protested outside Parliament.<sup>2</sup>

Speaking during the House of Lords debate Baroness Finlay of Llandaff said, "I am Professor of Palliative Medicine at Cardiff University and Groningen University in the Netherlands. There are failures and complications,

even when doctors assist suicide or inject a lethal overdose. The public need to know that 94 per cent of palliative medicine specialists in the UK oppose this Bill. It is we who work day in, day out to give dignity to the dying; know the pressures and fears behind the statement, 'I wish I were dead'; and know how often time and care that enhances dignity prove everyone wrong.

Across all hospital doctors, over 71 per cent oppose this Bill..."<sup>3</sup>

Despite the Bill's defeat in the Lords, Lord Joffe has said he intends to present it again at a future date.

<sup>1</sup> Royal College of Physicians, Press Release, *RCP Cannot Support Legal Change on Assisted Dying - Survey Results*, 9 May 2006

<sup>2</sup> *The Daily Telegraph*, 13 May 2006

<sup>3</sup> House of Lords Hansard, 12 May 2006, col. 1201

## Professor wants euthanasia for patients who cannot give consent



All forms of euthanasia should be legalised even for patients who cannot give their consent, a professor of medical ethics has said.

In June Professor Len Doyal argued for the law to allow non-voluntary euthanasia for patients who are unable to give consent, for example patients in a 'permanent vegetative state'.

Professor Doyal is Emeritus Professor of Medical Ethics at Barts and the London School of Medicine and Dentistry and a former member of the British Medical Association's ethics committee.

He said, "...patients in a permanent vegetative state lack the capacity for distress or anything else...life cannot be of any benefit to them whatever."<sup>1</sup>

However, critics prefer to use the term *persistent*

vegetative state rather than *permanent* vegetative state because there have been numerous cases of recovery.

In May a patient diagnosed as being in a PVS having no hope of recovery amazingly woke up after being prescribed a sleeping pill. Dr Nel, who prescribed the pill, said "When you think about how many life-support machines have been switched off over the years, it makes you wonder".<sup>2</sup>

Opponents of euthanasia say that legalisation will inevitably lead to non-voluntary euthanasia for some of the most vulnerable people in society.

<sup>1</sup> Doyal, L, 'Dignity in Dying Should Include the Legalisation of Non-Voluntary Euthanasia', *Clinical Ethics* 1, 2006, pages 65-67

<sup>2</sup> *The Sunday Telegraph*, 28 May 2006; *Daily Mirror*, 31 May 2006

## 'Abolition of Parliament Bill' lands Government in constitutional row

■ By Simon Calvert

The uninterestingly titled Legislative and Regulatory Reform Bill has prompted one of the biggest constitutional rows of recent years. The Bill gives Government ministers sweeping new powers to create laws without reference to normal parliamentary procedures.

Earlier this year campaigners dubbed it the 'Abolition of Parliament Bill' after six Cambridge University law academics wrote to *The Times* pointing out that ministers could use it to abolish jury trial, place people under house arrest, rewrite immigration laws or sack judges.<sup>1</sup>

### What is all the fuss about?

The Legislative and Regulatory Reform Bill enables Government ministers to amend laws without using a full Act of Parliament. The Government says it is aimed at removing regulatory burdens on business and others. The original wording, however, made no reference to this purpose, leaving the powers wide open to abuse.

Business leaders supported the Bill for its apparent ability to help rid business of excessive bureaucracy. But critics said it would result in British democracy "sleepwalking into a sinister world of ministerial power."<sup>2</sup>

The Bill would greatly reduce the opportunity for Christians to make their views known on important changes to the law. For example, under the original Bill, a Government minister could have introduced a broad new 'religious hatred' offence with a penalty of up to two years in jail - all with a minimum of parliamentary scrutiny.

Initial attempts to amend the Bill by backbenchers in the Commons were rejected by the Government. However, in March Lord Grocott, the Government's Chief Whip in the House of Lords, warned the Prime Minister that the Bill

would not get through the Lords in its current form.<sup>3</sup> As a result, the Government brought forward amendments to prune the Bill. These were agreed by the Commons in May.

Nevertheless, Tories and Liberal Democrats have warned the Government to expect further amendments in the Lords after a highly critical report from Peers published in June said more safeguards were needed. The report stated: "...although the Bill now strikes a somewhat better balance... the powers contained in the Bill remain over-broad and vaguely drawn..."<sup>4</sup> Lords consideration

of the Bill is expected to be continued in October after the summer recess.

- <sup>1</sup> *The Times*, 16 February 2006
- <sup>2</sup> David Howarth, MP, writing in *The Times*, 21 February 2006
- <sup>3</sup> *The Sunday Telegraph*, 19 March 2006
- <sup>4</sup> House of Lords Select Committee on the Constitution: 11th Report of Session 2005-06, Legislative and Regulatory Reform Bill, HL Paper 194, 8 June 2006, page 6, para. 5

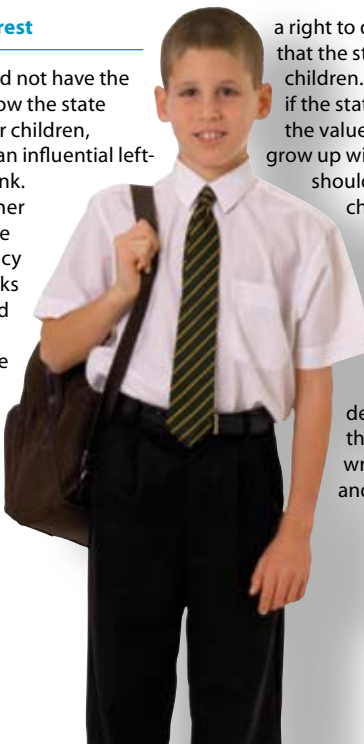


## The state must overrule parents' wishes in education, says influential think tank

■ By Chris Prest

Parents should not have the final say on how the state educates their children, according to an influential left-wing think-tank.

David Archer of the Institute for Public Policy Research thinks there is a need to reconsider the state's role in a child's upbringing. He believes that parents do not have



a right to dictate the education that the state provides to children. He maintains that if the state has a view about the values that a child should grow up with, then those values should be taught to the child.

Archer's comments came in an interview on Radio 4's Today Programme.<sup>1</sup>

The programme began with this question, "If you decide to tell your child that homosexuality is wrong or that Adam and Eve were created

on the sixth day, does the state have any right or indeed duty to intervene and say there are other views?"

He also thinks there is not enough sex education for children and he says this has resulted in the highest rates of unwanted teenage pregnancy and sexually transmitted diseases in Europe. He wants sex education to be a compulsory part of the National Curriculum where children are provided with what he terms non-prejudicial, comprehensive and frank information so that they can make the choices they want.

He maintains there is no reason to think that parents, because they

are parents, know what is best for the child. "We have never accepted that in child protection and I don't see why we should accept it more generally," he argues.

He said the state is committed to the belief that certain values organise and regulate the state and therefore children should be brought up to believe those values. We are, he said, moving away from the view that parents own their children and have the ultimate right of saying yes or no as to what should happen to their children.

- <sup>1</sup> BBC Radio 4, Today Programme, 9 June 2006, see [http://www.bbc.co.uk/today/listenagain/zfriday\\_20060609.shtml](http://www.bbc.co.uk/today/listenagain/zfriday_20060609.shtml) as at 12 July 2006

# Plans to allow gay adoption in Scotland



## ■ By Jonathan Phillips

The Scottish Executive wants to allow gay and unmarried couples to adopt children.

The Adoption and Children (Scotland) Bill was introduced in March. The Bill legalises the joint adoption of children by homosexual couples and cohabiting heterosexual couples. At present only married couples can jointly adopt in Scotland.

Allowing same-sex couples to jointly adopt deliberately denies a child either a mother or a father. Public opinion in Scotland is firmly against the plans. The Executive's consultation on the Bill found 89% of individuals who responded opposed joint adoption by same-sex couples.<sup>1</sup>

The Executive argues the law needs to change in order to 'widen the pool' of potential adopters. Yet allowing homosexual couples to jointly adopt will not 'widen the pool' - only 0.15% of all adults in Scotland live in a cohabiting same-sex couple household.<sup>2</sup>

With around a million married couples in Scotland, the pool is already wide enough.<sup>3</sup> The real issue is why so many suitable

married couples are being rejected or put off adopting. The Bill is due to complete Stage 1 by the end of September. The Christian Institute has produced the booklet *Adopting Gay Rights*, outlining the case against the Bill. Copies are available from The Christian Institute.

<sup>1</sup> *Safe and Secure Homes for our Most Vulnerable Children: Analysis on the Consultation on the Adoption Bill*, Scottish Executive Social Research, 2005, Table 4.1, page 19

<sup>2</sup> *Scotland's Census Results Online*, Table UV49

<sup>3</sup> 'Estimated Population by Sex, Age and Marital Status, Scotland, 30 June 2004', *Vital Events Reference Tables 2004*, General Register Office for Scotland, Table 2.2

## ...and Northern Ireland too

The Government has unveiled plans to allow homosexual and unmarried couples in Northern Ireland to jointly adopt children. The plans are similar to those currently being considered by the Scottish Parliament.

Health Minister, Paul Goggins MP, has launched a public consultation document, *Adopting the Future*. This document proposes to extend adoption rights to homosexual couples and unmarried heterosexual couples.<sup>1</sup>

The plans represent an assault on Christian family values and the welfare of children. It has been welcomed by the Northern Ireland Gay Rights Association, as "a progressive step."<sup>2</sup>

The Government consultation closes on Friday, 1 September 2006.

<sup>1</sup> Department of Health, Social Services & Public Safety, *Adopting the Future*, June 2006, page 12, see [www.dhsspsni.gov.uk/adopting\\_the\\_future\\_16-6-06.pdf](http://www.dhsspsni.gov.uk/adopting_the_future_16-6-06.pdf) as at 25 July 2006

<sup>2</sup> *The Belfast Telegraph*, 5 July 2006

## Christian group teaches children the benefits of keeping sex for marriage

### ■ By Mike Judge

As the number of teenagers contracting sexually transmitted infections continues to increase, a Christian group has been formed to teach children about the benefits of keeping sex for marriage.

Lovewise was started on Tyneside in 2002 by two paediatric doctors and a head teacher of a local secondary school. Together they were becoming increasingly concerned by the numbers of young people in their clinics and school suffering from the consequences of sex outside marriage and the disintegration of home life.

The organisation gives presentations in schools and youth groups. The aim of these presentations is to encourage young people to consider the blessings of marriage and the rightness and benefits of keeping sex for marriage. It is a biblical message supported by common sense arguments, testimony and medical findings.

Lovewise has also written a booklet entitled, *What the Bible says about Going Out, Sex and Marriage*, published by Day One Publications.

From its office in Tyneside it produces and updates presentations for its local team and a growing number of teams nationally. To get in touch with any of these teams, or for more information, telephone Lovewise (during office hours) on 0191 281 3636 or visit [www.lovewise.org.uk](http://www.lovewise.org.uk)

# New laws may force gay rights on Christians

■ By Simon Calvert

The Government wants laws in place by November to combat 'homophobic' discrimination in the provision of goods, facilities and services. The regulations, which make it possible for gay rights activists to sue those who disagree with them, will seriously interfere with the running of churches, Christian charities and Christian businesses.

The new laws are a threat to religious freedom, and come against a background of growing hostility towards people who believe homosexual practice is a sin. The regulations will not distinguish between hatred of homosexual people (which is wrong) and disagreeing with homosexual behaviour (which is right).

The Church of England and the Scottish Roman Catholic church are amongst many religious groups who raised concerns in response to a recent Government consultation on the regulations.<sup>1</sup> They and others, including The Christian Institute, have pressed

the Government for exceptions to protect religious liberties.

Gay groups such as Stonewall are lobbying against religious exceptions. The Government has indicated that communion and church membership would be exempt, but has not promised to protect any of the other activities of churches and Christian groups.

The Minister responsible for the regulations, Meg Munn, indicated little sympathy for Christian

concerns when she met with representatives of The Christian Institute, the Evangelical Alliance and others in May. However, since then hundreds of Christians have written to their MPs and responded to the Government consultation on the regulations which ended on 5 June.

The Government will publish a response to the consultation and may publish draft wording. The final wording will not be laid before

Parliament until October after the summer break – giving Christians vital extra weeks to campaign for proper protections for religious freedom.

<sup>1</sup> Church of England, Press Release, *Archbishops' Council Publishes Response to Consultation on Sexual Orientation Discrimination*, 9 June 2006; and Scottish Catholic Media Office, Press Release, *New Regulations Threaten Religious Freedom Warns Cardinal*, 13 June 2006



Lord Mackay, a former Lord Chancellor, is worried about the regulations' impact on Christian groups

## What others have said about the sexual orientation regulations:

### Church of England

The Archbishops' Council of the Church of England warns that the new regulations could create substantial and unnecessary problems for schools and religious organisations.

It says that forcing schools not to differentiate between heterosexual and homosexual practice threatens to bring about many legal problems for schools and teachers who hold Christian beliefs.

The Archbishops' Council also says that the regulations would effectively place homosexual practice above someone's freedom to practise their religion.<sup>1</sup>

<sup>1</sup> *'Getting Equal': Consultation on Proposals to Outlaw Sexual Orientation Discrimination in the Provision of Goods and Services – A Church of England Response*, June 2006, page 5, para. 21 and page 9, para. 35

### Stonewall

Britain's leading gay rights lobby group, Stonewall, wants these regulations to force a change in the practice of churches and Christian organisations.

As a result they are strongly urging the Government to give only minimal exemptions to religious groups.

The Government has suggested restricting exemptions to 'doctrinal activities'. In its submission to the consultation, Stonewall says it wants a very narrow definition of 'doctrinal activities', so much so that even a religious assembly in a school would not be exempted.<sup>1</sup>

<sup>1</sup> *'Getting Equal: Proposals to Outlaw Sexual Orientation Discrimination in the Provision of Goods and Services - Response by Stonewall*, May 2006, page 10, para. 45 and page 11, para. 46

### Schools Out

'Schools OUT' is a group that campaigns for gay rights in education. It wants gay rights to be written into every subject of the formal and informal curriculum to make it compulsory that all pupils are exposed to homosexual material throughout their education.<sup>1</sup>

It also wants to force gay rights onto youth groups run by religious organisations. It says organisations such as the Girl Guides, the Boy Scouts and the Salvation Army should promote gay rights clearly 'in all their work'.<sup>2</sup>

<sup>1</sup> *Getting Equal: Proposals to Outlaw Sexual Orientation Discrimination in the Provision of Goods and Services - Response to the Consultation by Schools OUT*, page 10

<sup>2</sup> *Ibid*, page 16

# Thousands of Christians protest against

By Mike Judge

The blasphemous show, Jerry Springer the Opera, has now finished its controversial national tour of theatres. The tour organisers have said they expect to lose over £300,000 because it has been playing to half-empty theatres.<sup>1</sup> They blame it all on the Christian protests that have been mounted at almost every venue.

The show is one of the most blasphemous ever produced. It features characters of Jesus, God the Father, Mary, Satan, Adam and Eve as warring guests on a special edition of the American gutter-TV chat show, the Jerry Springer Show.

Jesus is presented as a foul-mouthed man, who hits a woman, who declares himself to be 'a bit gay' and who gets sexual pleasure from defecating in a nappy. God the Father is called 'the fascist tyrant on high' and says he needs Jerry Springer to help

him rule the universe. Mary is said to have been 'raped by God'. Eve attempts to fondle Jesus intimately under his loin cloth. The show also includes hundreds of extreme swear words and many explicit sexual references.

It hit the headlines last year when the BBC decided to broadcast it, unedited, on national TV. This led to an outcry from Christians who flooded the BBC with 63,000 complaints. This smashed the

previous record for complaints – Martin Scorsese's *The Last Temptation of Christ* – which attracted 1,554 objections.<sup>2</sup>

After the broadcast The Christian Institute began a legal action against the BBC. We argued, amongst other things, that the Corporation was discriminating against Christians

because it wouldn't dare broadcast a show that offended another religion to such an extent. Sadly, the High Court refused to allow

the case to go ahead arguing that the BBC's freedom of expression under the Human Rights Act was more important than any offence caused or the BBC's own 'taste and decency' code.

However, the storm of protests regarding the show caused regional theatres to pull out of a planned national tour. The Arts Council of England initially refused to fund the tour – though it denied its decision was due to the controversy. High street stores and supermarkets also withdrew DVDs of the show following customer complaints.

The tour was revived after 21 regional theatres produced a rescue package. Many of the theatres involved are heavily subsidised by tax-payers' money. The Christian Institute wrote to supporters local to the 21 theatres and informed them of their opportunity to object. High-profile, demonstrations or acts of public witness were held in Glasgow, Newcastle, Liverpool and Cardiff (see opposite). Dignified demonstrations were also held in other towns and cities.

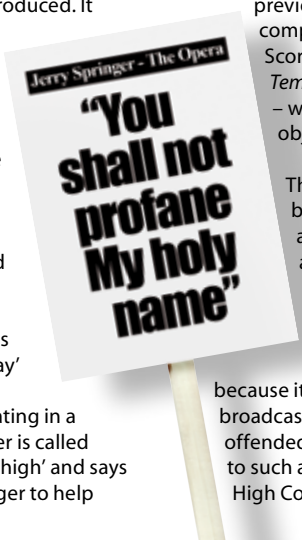
Some Christians feared that demonstrating would only give the show free publicity. But that

doesn't seem to have been the case. Many theatres were half empty and several performances had to be cancelled because of a lack of ticket sales.<sup>3</sup> The show's producers have blamed Christian objections.

There appears to have been a genuine reaction by grass-root Christians regarding the Springer opera. Although several Christian organisations have supported local initiatives, it has been local Christians who have led the way. Independently these Christians have organised themselves to make a stand against the show.

And rightly so. Jerry Springer the Opera is deliberately blasphemous and intolerant of Christianity. If Christians had sat back and said nothing, it would have legitimised all that the show stood for. It would have sent out a message to the public that we don't care when our Lord is mocked and his name is profaned. We do care, and it was right to show people that we care.

<sup>1</sup> *The Daily Telegraph*, 18 March 2006  
<sup>2</sup> [http://news.bbc.co.uk/1/hi/entertainment/tv\\_and\\_radio/4152433.stm](http://news.bbc.co.uk/1/hi/entertainment/tv_and_radio/4152433.stm) as at 12 July 2006  
<sup>3</sup> *Croydon Guardian*, 29 June 2006



## PROFILE: Stewart Lee, co-author of Jerry Springer the Opera



Stewart Lee is a co-author of Jerry Springer the Opera. He is a stand-up comedian who has publicly said he hopes comedy can stir up religious hatred. It was his idea to introduce biblical characters as dysfunctional guests in the show and to re-work the second half of the show to ridicule Christian beliefs. He is a member of the National Secular Society and is well-known for his intense dislike of religion, and Christianity in particular.

When asked to comment on the Government's planned 'religious hatred' law he said, "One would like to think that comedy could incite religious hatred. That would be great."<sup>1</sup>

Lee included the comment that Mary was 'raped by God' in the Springer opera.

A documentary challenged him to defend it. Rather than down playing the 'raped by God' comment, Lee reinforces it by implying that God is like some kind of paedophile. He said, "There's no way that a thirteen year-old girl can have an equal relationship with a god, right? It's a similar sort of relationship to what you might get between a groupie and a pop star. It can never be anything other than unbalanced. There's no way that a young child could have understood what she was being asked to do. And I do feel it's an exploitative relationship on some level."<sup>2</sup>

<sup>1</sup> *The Independent on Sunday*, 5 December 2004  
<sup>2</sup> *Dispatches*, broadcast on Channel 4 on Monday 21 February 2005

# Against blasphemous Springer musical



## Newcastle Theatre Royal

Over 850 Christians gathered outside the Theatre Royal in the centre of Newcastle upon Tyne to protest against the show. They held placards and sang traditional Christian hymns. The protest was covered in the local press, on the radio and on the TV news. In the weeks leading up to the show, volunteers had been leafleting theatre-goers encouraging them not to buy tickets. Using the Freedom

of Information Act, The Christian Institute obtained official attendance records from the Theatre Royal. The records show:

- The total number of people attending the show was **4,493** (10,500 seats were available – meaning the theatre was more than half empty).
- The total number of tickets sold at *full value* was **2,728**.
- The total number of tickets sold at a *discount* was **1,237**.

- The total number of tickets *given away free* was **528**.
- The Theatre Royal received **£5,000** of public money from the Arts Council England National Office to subsidise ticket sales and/or any other aspect of the production.
- After all the grants and subsidies of public money, the Theatre Royal still made a loss of **£16,700** staging and promoting Jerry Springer the Opera.



## Liverpool Empire Theatre

On Monday 5 June Liverpool's Lime Street was packed with about 1,500 Christians protesting outside the Empire Theatre. Protesters sang Christian hymns and held placards carrying slogans like 'Theatre backs hate', 'They wouldn't treat Mohammed this way', and 'Springer Opera mocks our faith.' The demonstration was well reported in the local press, radio and TV news. The protest was organised by local Christians, co-ordinated by Alan Chester of Kingsway Christian Fellowship.



Photo: © Joseph Nixon

## Cardiff Wales Millennium Centre

Christians gathered outside the Wales Millennium Centre (WMC) for a service of witness against the staging of Jerry Springer the Opera on Monday 12 June. Police estimated a crowd of 1,200. They came from all over south Wales. BBC TV news broadcast live from the scene. Christians held placards bearing Scripture texts and sang hymns as theatre-goers arrived for the opening night of the blasphemous show. It was a peaceful and dignified display. In the run-up to the show, church leaders from more than 100 churches in Cardiff and south Wales had written to the WMC objecting to the staging of the show. The initiatives were co-ordinated by local church leaders including Revd Dr Peter J Naylor of Llandaff Presbyterian Church (Reformed), Cardiff.

Josephine Butler (1828-1906)

# Compassion and courage

■ By Jonathan Johnson

This year marks the 100<sup>th</sup> anniversary of the death of Josephine Butler – a Christian lady much less well known than she ought to be. Our laws on prostitution and the age of consent are largely the result of her work.

Josephine Butler (1828-1906), and her husband George, were greatly concerned for the welfare of prostitutes. Prostitutes dying of disease were invited into their home to stay and be cared for. Through their loving care many became Christians. Later a refuge was established.

But Josephine Butler knew that the law of the day was allowing these women to be exploited.

In those days there were 'tolerance zones' where prostitution was effectively legalised. The zones were introduced in an attempt to solve the problem of venereal disease amongst soldiers. Under the Contagious Diseases Acts any woman suspected of being a prostitute was required to undergo a medical examination or face imprisonment. Diseased prostitutes were imprisoned and 'clean' ones given a licence to practice.

As the Contagious Diseases Acts were extended Josephine Butler knew she had to oppose them. She was influential in the formation of two organisations which

campaigns against the Acts. These groups objected to the removal of women's personal security and to state recognition of vice.<sup>1</sup> Moral, constitutional, and statistical arguments were deployed. Handbills were printed and by-elections successfully contested.

It took Josephine Butler 16 years to win her campaign. During those years she experienced death threats, physical attacks and serious illness.<sup>2</sup> In 1883 the Contagious Diseases Acts were suspended and three years later they were repealed completely.

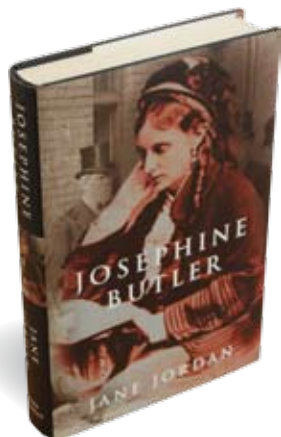
During her campaign Josephine Butler was appalled to see young girls being sold into prostitution. To stop the practice, she wanted the age of consent raised from 13 to 16. On several occasions the House of

Lords agreed but it was blocked in the Commons.

She and her son collected evidence of children being sold or abducted into prostitution. A well-known newspaper editor joined them and wrote up the investigation in his newspaper. Members of the public were outraged at this scandalous trade in young girls. This, combined with the earlier campaign, was an essential factor in the Government raising the age of consent to 16 in 1885. This is the same law we have today.

Josephine Butler was a woman of tremendous Christian compassion – she opened up her home to help sick prostitutes. But she also knew that she had to make a strong public stand against the state toleration of prostitution. She didn't have success overnight. Her campaign took 16 years and she didn't give up at the first disappointment. She kept going because she believed she was fighting a just cause. She is a tremendous example to us all.

<sup>1</sup> Butler, J E, *Personal Reminiscences of a Great Crusade*, Hyperion Press, 1989, pages 9-10  
<sup>2</sup> Jordan, J, *Josephine Butler*, John Murray (Publishers) Ltd, 2001, pages 122-124; 138-139; 171-173



◀ We recommend *Josephine Butler* by Jane Jordan, ISBN 0719555841

## Her influence across Europe

Josephine Butler took her campaign against the regulation of prostitution to the rest of Europe. She had varying degrees of success. This can still be seen in the variation in the ages of consent in different nation states. It is thanks to Josephine Butler that countries like Belgium have an age of consent at 16. But in other European countries it remains as low as 12.<sup>1</sup>

<sup>1</sup> House of Commons Research Paper 00/15, 7 February 2000, page 6

## Prostitute tolerance zones: nothing new under the sun

■ By Jonathan Johnson

The Contagious Diseases Acts were a series of Acts introduced by Parliament in the 1860s. They set up tolerance zones for prostitution in various ports and garrison towns around the country. It was thought these laws would allow the authorities to regulate vice and control the health of the prostitutes.

Does this sound familiar? These arguments have again surfaced in our own day. In a recent public consultation on prostitution, the Home Office floated the idea of 'tolerance zones'.<sup>1</sup>

Thankfully they didn't go ahead, but sadly the Government backed the legalisation of 'mini brothels' in order to protect prostitutes.<sup>2</sup>

Laws that approve vice in a misguided attempt to reduce harm may be well-intentioned. But more often than not, they increase the very harm they seek to reduce. A few years ago the city of Edinburgh was forced to abandon its tolerance zone. There was a major rise in the number of prostitutes flooding into the area.<sup>3</sup> Drug related incidents increased. Local residents, particularly the women, felt threatened and intimidated.<sup>4</sup> It was such a

disaster that the scheme was scrapped.

It is important that Christians speak out against the idea of tolerance zones. They send out the message that prostitution is acceptable and they increase the very harm they seek to reduce.

<sup>1</sup> *Paying The Price: A Consultation Paper on Prostitution*, Home Office, July 2004, page 87

<sup>2</sup> *The Times*, 18 January 2006

<sup>3</sup> *Sunday Herald*, 25 November 2001

<sup>4</sup> *The Herald*, 28 August 2001

## Who were the Puritans?

The Puritans had a powerful and lasting effect; not only on the Church, but throughout Europe and America also. J.I. Packer describes them as 'quality evangelicals of their own age and of any age'.<sup>1</sup>

Puritans didn't believe that the protestant reforms of the Church of England by Queen Elizabeth I in the late 1550s went far enough. Throughout the hundred years in which they were a major force, Puritans attempted to change the Church of England into one which was free to appoint its own ministers and therefore not be controlled by the Crown.<sup>2</sup>

Many Puritans sided with the Parliamentary forces during the English Civil War. But following the restoration of the monarchy in 1660 a period of persecution against Puritans resulted in many of them being driven out of the state church.

Nevertheless the Puritans had an enduring impact in the West. Their influence was not only theological but it was also ethical.

'Puritanism provided for Christians of every generation a model of the Christian faith as a decisive commitment to Jesus Christ and how that life of the soul expresses itself in the public arena, in a nation governed by the truths of the Bible.'<sup>3</sup> Just like faithful evangelicals today, the Puritans were concerned with applying biblical principles to both individual and public life.<sup>4</sup>

<sup>1</sup> Recording of Packer, J I, *The Puritans and Ourselves*, Lecture at Regent College, 1992

<sup>2</sup> Haller, W, *The Rise of Puritanism*, Harper Torchbooks, 1957, pages 6-12

<sup>3</sup> Shelley, B L, *Church History in Plain Language*, Thomas Nelson Publishers, 1995, page 291

<sup>4</sup> *Ibid*, page 292

# Re-writing history to sideline the Puritans

■ By Alasdair Armour

The American journalist, H.L. Mencken once wrote that Puritans possessed a 'haunting fear that someone, somewhere, may be happy'.<sup>1</sup> The idea that Puritans thought all pleasure was sinful still exists amongst many people (including Christians) today.

The Puritans applied the Bible to every area of life and were well-known for their highly moral lifestyles (see article, left, for more).

However, the view that they were dour kill-joys is far from true as many historians have repeatedly shown.

A musicologist named Percy Scholes uncovered and publicised the Puritans' appreciation for music and dance. An account of the wedding of Cromwell's daughter paints a very colourful picture of the Puritans. To celebrate the marriage, two feasts were held lasting for several days at a time; not only that, but an orchestra reputedly made up of 48 strings and 50 wind instruments "...made much mirth with frolics, besides mixt dancing..." and went on until 5 o'clock in the morning.<sup>2</sup>

Many Puritans had sided with Oliver Cromwell and the Parliamentary forces during the English Civil war. Following the restoration of the monarchy in 1660 the Royalists took their revenge on the Puritans.

Part of this revenge was to re-write history. The Royalist Cavaliers and their successors portrayed the Puritans as being gloomy, sullen people. This misrepresentation

"crept into general histories" and was "uncritically absorbed and reproduced over and over again..."<sup>1</sup>

But then Percy Scholes (1877-1958), a British music critic and historian, came onto the scene. His most famous work was *The Oxford Companion to Music*. According to J.I. Packer, Scholes started "a little trickle of water [which] began to break through the massive dyke

of prejudice" surrounding the Puritans.<sup>2</sup>

In *Puritans and Music*, Scholes explored many different aspects of the Puritans' love of music. He cites many letters which make reference to Puritans enjoying music, taking up lessons or attending performances. It was also in Puritan times that opera first came to Britain.<sup>3</sup>

Scholes also informs us that Oliver Cromwell,

people who disliked the Puritans tried to make them out as people who considered any pleasure to be sinful.<sup>3</sup> Not only did the Puritans enjoy music, but they played sport too. The famous Puritan Richard Baxter in fact said that sport and recreation was actually needed and so was to be a duty for some men.<sup>4</sup>



Cromwell, a Puritan, hosted a wedding feast that lasted until 5am

doctrinal and ethical influence swept across Britain, and other nations in Europe, and ultimately had a major and lasting impact on North America.

<sup>1</sup> Shelley, B L, *Church History in Plain Language*, Thomas Nelson Publishers, 1995, page 292

<sup>2</sup> Scholes, P A, *The Puritans and Music in England and New England*, Oxford University Press, 1934, pages 144-145

<sup>3</sup> Wagner, P, 'Puritan Attitudes Towards Physical Recreation in 17<sup>th</sup> Century New England', *Journal of Sport History*, Vol. 3(2), 1976, pages 139-151

<sup>4</sup> *Ibid*, page 143

## The man who put the record straight

himself a puritan, had a funeral which was by no means a dull affair; the procession was enormous and it included a brass band and drums – the proceedings cost £60,000.<sup>4</sup>

<sup>1</sup> Scholes, P A, *The Puritans and Music in England and New England*, Oxford University Press, 1934, page 91

<sup>2</sup> Recording of Packer, J I, *The Puritans and Ourselves*, Lecture at Regent College, 1992

<sup>3</sup> Scholes, P A, *Op cit*, pages 142 and 195

<sup>4</sup> *Ibid*, page 149

## Planned change in rules could help Christian broadcasters

■ By Jonathan Johnson

The broadcasting regulator, Ofcom, has been consulting on plans to allow TV shows to appeal for donations to help fund programmes and services.

The Christian Institute agrees with the proposal because the current ban hinders good quality Christian broadcasting.

Under the current Ofcom Broadcasting Code television broadcasters are prohibited from

broadcasting "appeals for donations to make programmes or to fund their services." However such a restriction does not apply to radio broadcasters.<sup>1</sup>

Lifting the ban on appeals for money would help to improve the quality of domestically produced programming, and reduce the reliance on programming from abroad which is often not very good and can be culturally inappropriate for British viewers.



Many Christians feel that they should be allowed to share what they believe through broadcasting. Allowing broadcasters to appeal for funds for programmes and services would help to ease the unwarranted burden of regulation.

However, even if this ban is lifted Christian broadcasters

in Britain remain heavily discriminated against. Under current laws religious groups are deemed 'unfit' to hold many types of broadcasting licences.

<sup>1</sup> *The Ofcom Broadcasting Code*, Office of Communications, May 2005, page 57, paras 10.15 and 10.16

## Cameron wants softer policies on drugs



■ By Jonathan Phillips

Ever since David Cameron famously refused to answer whether he had ever taken hard drugs, his liberal views on illegal drugs have been under increasing scrutiny.<sup>1</sup>

During the Conservative Party leadership campaign itself, Mr Cameron called for "fresh thinking and a new approach" towards drugs policy.<sup>2</sup>

This was not a sudden shift. In 2001, as a new MP and member of the Home Affairs Select Committee on Drugs, he supported the re-

classification of both cannabis and ecstasy.<sup>3</sup>

Whilst on this Committee Mr Cameron also voted against his Conservative colleague, Angela Watkinson, by supporting a call for the UN to consider legalising and regulating the drugs trade.<sup>4</sup>

In January 2006, a month after becoming leader of the Conservative Party, Mr Cameron made it clear he would not pressure Charles Clarke, the then Home Secretary, to toughen the law against cannabis.<sup>5</sup>

In May 2006, Mr Cameron said

he was thinking about changing Tory policy in favour of 'shooting galleries' (places where addicts can inject drugs under controlled conditions). He said, "I certainly would not rule them out...we should look at it as part of our policy review..."<sup>6</sup>

<sup>1</sup> *The Times*, 14 October 2005

<sup>2</sup> *The Independent*, 7 September 2005

<sup>3</sup> *The Guardian*, 15 October 2005

<sup>4</sup> *The Independent*, 7 September 2005

<sup>5</sup> *The Times*, 6 January 2006

<sup>6</sup> Conservative Party, Press Release, "Shooting Galleries" for Drug Addicts, 23 May 2006

## MPs block plans for longer Sunday opening hours



Plans to weaken the law on Sunday trading have been derailed by MPs.

The Government was thinking about changing the law which currently limits shops to six hours of trading on a Sunday.

But Ministers faced a rebellion of at least 177 Labour MPs who were believed to be opposed to the plan.

An opinion poll commissioned by the shopworkers' union, Usdaw, found that most shoppers do not want longer opening on a Sunday.

Britain's largest retailer, Tesco, recently stopped calling for a change to the law. It says customers do not like the idea.<sup>1</sup>

<sup>1</sup> *Daily Mail*, 23 June 2006

## Kerb-crawling to be a crime

SCOTLAND: Men who kerb-crawl in cars looking for prostitutes will soon be committing an offence, the Scottish Executive has confirmed.

Under new laws it will be a crime for prostitutes or their clients to cause nuisance or offensive behaviour. This will replace the current law which only outlaws soliciting.

The new law is expected to be passed before May next year.<sup>1</sup>

<sup>1</sup> *The Herald*, 23 June 2006

# Newspaper ad accuses Christians of bloodshed

■ By Mike Judge

Bible-believing Christians are responsible for shedding the blood of homosexuals. That is the outrageous claim of an advert placed in a national newspaper.

The Gay Police Association (GPA) placed the shocking advert (see picture, right) in *The Independent* on Thursday 29 June.

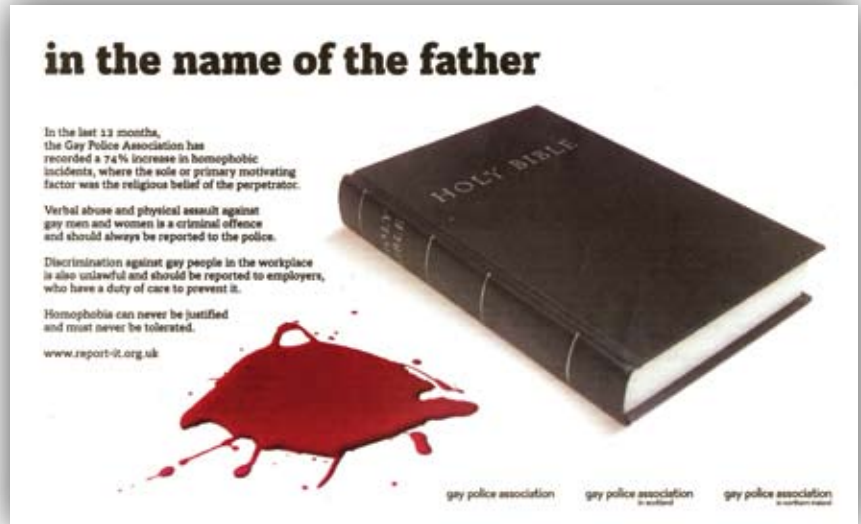
In the text of the advert, the GPA says it "recorded a 74% increase in homophobic incidents, where the sole or primary motivating factor was the religious belief of the perpetrator."

A "homophobic incident" is not a crime. It may simply mean saying things that homosexuals disagree with, such as the case of the Bishop of Chester in November 2003.

In January this year, leaders of the GPA called for members of the Christian Police Association to be barred from the Metropolitan Police because of their beliefs on homosexuality.<sup>1</sup>

The Christian Institute believes this advert is wholly inappropriate and it may incite hatred against Christians.

<sup>1</sup> *The Evening Standard*, 16 January 2006



This advertisement was placed by the Gay Police Association in *The Independent* on Thursday 29 June 2006

# Scottish lapdancing clubs face tighter controls



■ By Chris Prest

Lap dancing clubs in Scotland may face tougher new rules under plans being considered by the Scottish Executive.

A report from the Adult Entertainment Working Group set up by the Executive is recommending tighter controls.

At present lap dancing clubs in Scotland have fewer restrictions than in the rest of the UK. This has resulted in Scotland attracting 'sex tourists' from England.<sup>1</sup>

Under current Scots law licences are granted under legislation which

is primarily concerned with the sale of alcohol. In the rest of the UK a stricter 'public entertainments licence' has to be applied for.

The key recommendations of the Working Group include a national licensing regime for adult entertainment, a national ban on private lap-dancing booths, no touching, a minimum distance of one metre between dancers and others, and council discretion on the degree of nudity permitted.<sup>2</sup>

Most importantly it recommends that councils should have "a policy on appropriate levels of provision for adult

entertainment", something welcomed by Glasgow City Council which has strongly opposed such venues but has had no powers to prevent them opening.<sup>3</sup>

The Christian Institute opposes the existence of lap dancing clubs in any form. Nevertheless, these plans for tougher regulation will make it more difficult for clubs to operate. To that extent, they are to be welcomed.

<sup>1</sup> *The Herald*, 2 January 2006

<sup>2</sup> *The Herald*, 25 April 2006

<sup>3</sup> *The Herald*, 26 April 2006

## Gay sex lessons in Scottish schools

The NHS in Scotland wants to train secondary school teachers to teach about gay sex.

The training is being offered by NHS Health Scotland as part of the Sexual Health and Relationships Education (SHARE) project. The scheme is aimed at secondary school level.<sup>1</sup>

However, there is no requirement for schools to take part. There will be a big battle ahead.

Health chiefs claim existing sex education is too 'heterosexist' because it focuses on traditional male-female relationships.<sup>2</sup>

Rather, they say, it should be "reflective of the population".<sup>3</sup> But official census figures show that a mere 0.15% of adults in Scotland live together in a homosexual relationship.<sup>4</sup>

<sup>1</sup> *The Times (Scotland)*, 22 May 2006

<sup>2</sup> *Scottish Daily Mail*, 22 May 2006

<sup>3</sup> *The Times (Scotland)*, 22 May 2006

<sup>4</sup> *Scotland's Census Results Online*, Table UV49

# Online archive of religious liberty cases

■ By Mike Judge

The liberty of Christians to express their beliefs on moral issues is increasingly coming under attack. The Christian Institute has researched dozens of these cases. Victims include a church that faced legal action because they would not treat a transsexual as a woman, a University Christian Union threatened with expulsion from a Students' Union because it wouldn't let atheists be leaders, and an Anglican Bishop investigated by the police because he said homosexuals could change their 'sexuality'.

The Christian Institute website ([www.christian.org.uk](http://www.christian.org.uk)) has recently published a series of articles on such cases. Each case is summarised in one brief paragraph followed by a fuller description of the facts. Here is a selection of the case summaries:

In 1999 an Anglican parish church in Newcastle upon Tyne was vandalised and extensively daubed with obscene graffiti because its vicar upheld traditional Christian beliefs on homosexuality.

In 2002 a church in South Wales was sued for refusing to recognise a transsexual as a woman. Thankfully his case was thrown out of court.

The Bishop of Chester was investigated by the Cheshire

The screenshot shows the Christian Institute website. The main headline is "Religious Liberty Cases" with a sub-headline "Religious Liberties under attack". Below this is a photo of a man and text: "Victim: Street preacher convicted by magistrates for displaying a sign saying homosexuality is immoral. View Religious Liberty Cases". To the right is a fundraising banner: "The Christian Institute raises concerns about the Charities Bill". It shows a progress bar for a fundraising goal of £1,101,430, with £98,560 still to raise and £1,101,430 raised so far.

constabulary in November 2003 after he told his local newspaper of research showing that some homosexuals re-orientated to heterosexuality. The police passed a file to the Crown Prosecution Service who decided not to prosecute.

In 2004 the Christian Union of the University of Cambridge was reported to the police following its distribution of John's

gospel to students and hosting an evangelistic meeting where the Dean of Sydney Cathedral (a prominent evangelical) put forward "a traditional biblical view on homosexuality".<sup>1</sup>

In 2005 a Christian couple were interrogated by police because they complained about their local council's 'gay rights' policy. The police said they were responding to a reported 'homophobic incident'.

The police later admitted that no crime had been committed.

To read more about these cases, and to view more cases, visit [www.christian.org.uk](http://www.christian.org.uk)

<sup>1</sup> See <http://www.churchtimes.co.uk/churchtimes/website/pages.nsf/httppublicpages/C3216CE0EDA0CAFF80256FA2000DAB1F> as at 16 June 2006

## Prayerline 0191 256 1030

In The New Testament we are urged "that requests, prayers, intercession and thanksgiving be made for everyone — for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness." (1Tim 2:1-2).

One way of praying for our governing authorities is to make regular calls to The Christian Institute's prayerline (0191 256 1030). When you ring the prayerline you will hear a recorded message which will inform you about the latest prayer needs regarding our work. Our prayerline is updated every week.

## Get extra news from the Institute by email

■ By Mike Judge

Do you have an email address? Are you signed up to The Christian Institute's email list? If you are not, you may be missing out on extra news and information. For example, the Institute recently sent out an email informing supporters of the shocking advert produced by the Gay Police Association (see article on p13). They were the first of our supporters to be informed about this. Emails also allow us to

send our supporters links to multi-media content. For example supporters who had signed up to our email list were able to listen to an audio recording of Joe Roberts telling, in his own words, how he and his wife were interrogated by police simply because they complained about their council's gay rights policy.

Recipients of our emails have also been able to watch online videos, including the demonstration in Newcastle upon Tyne against Jerry Springer the Opera and a video of our new headquarters being built. We can also use our email list to inform supporters of events as they happen. For example, on the night of the crucial victory on

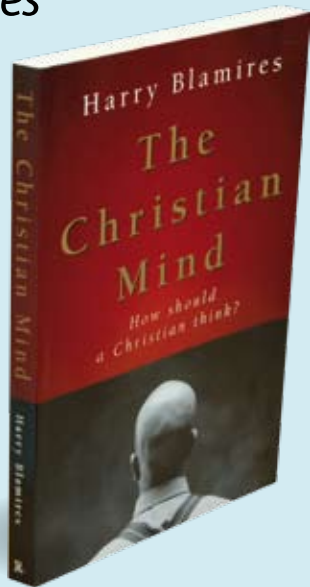
the Religious Hatred Bill we were able to publish the result by email as soon as it was confirmed later that evening.

Receiving information by email from The Christian Institute is simple and free. We will never pass your email address to anyone else and we will not inundate you with messages. You can sign up to our email list on our website ([www.christian.org.uk](http://www.christian.org.uk)) and click on "join our mailing list".

# The Christian Mind

By Harry Blamires

Paperback, 224 pages  
Regent College  
Publishing  
ISBN: 1573833231



## REVIEW

By Humphrey Dobson

Where did it all go wrong? Surveying the state of the Church and the nation, Harry Blamires provides an answer: "There is no longer a Christian mind...the Christian mind has succumbed to the secular drift with a degree of weakness and nervelessness unmatched in Christian history."<sup>1</sup>

Secular thinking pervades every area of life, including the Church. Harry Blamires was perhaps the first to lay bare this stark reality in his book *The Christian Mind*, published in 1963. Since then the situation has got much worse. Yet Blamires draws us back to the fundamental, timeless truths of Christianity. These alone can be the starting point for the fight back. As he says, "...Christian thinking is the prerequisite of Christian action."<sup>2</sup>

Harry Blamires identified the defining characteristic of secularism. It is bound by this world and this life. God and eternity are entirely excluded. In contrast the Christian mind has a supernatural orientation, an eternal perspective. It bows before the revealed rocklike truth of the Almighty Creator God.

The secularist replaces revealed, objective truth with self-made ideas, with constructed 'truth'. Here is the clash: "Secularism asserts the opinionated self

as the only judge of truth. Christianity imposes the given divine revelation as the final touchstone of truth."<sup>3</sup>

It is not necessary to share Blamires' churchmanship, or agree with all of his conclusions, to be gripped by this book. His more recent, and equally incisive analysis, *The Post-Christian Mind* (1999) surveys our contemporary scene.

The Word of God commands: "Be ye transformed by the renewing of your mind" (Romans 12:2). If you are a true Christian, do you think like a Christian? Do you have a Christian mind? This book may open your eyes.

*Regent College Publishing* reissued *The Christian Mind* in 2005 and *The Post-Christian Mind* in 2004; audio files of talks given by Harry Blamires for *The Christian Institute* are available on our website ([www.christian.org.uk](http://www.christian.org.uk)).

<sup>1</sup> Blamires, H, *The Christian Mind – How Should a Christian Think?*, SPCK, 1963, page 3

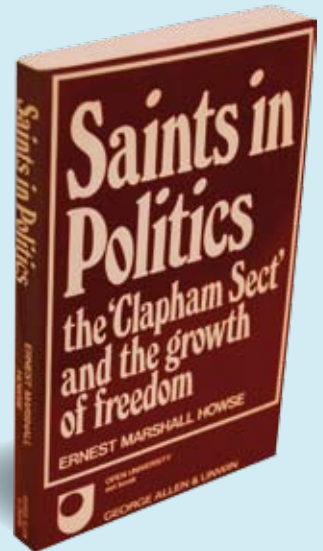
<sup>2</sup> *Ibid*, page 43

<sup>3</sup> *Ibid*, page 107

# Saints in Politics

By Ernest Marshall Howse

Paperback. 215 pages  
George Allen & Unwin  
ISBN: 0049420887



## REVIEW

By Colin Hart

Under God, William Wilberforce was a truly remarkable man, yet his many campaigns and evangelistic initiatives were not accomplished alone. He was helped by a group of friends many of whom lived in and around Clapham – nicknamed "The Clapham Sect". They were evangelicals who believed they had to live out their faith in public life.

Ernest Marshall Howse argues that the Clapham sect "made a permanent difference to the history not only of England but of the modern world".<sup>1</sup> Howse wrote this book to correct the intemperate attacks on members of the Clapham sect.

The abolition of the slave trade was their best known campaign. It took Wilberforce 46 years, most of his adult life. The battle was finally won three days before he died.

There was huge entrenched opposition to the repeal movement. Many members of Clapham became MPs. The businessman John Thornton and then his son Henry, helped fund and manage the campaigns.

Zachary Macaulay, in effect, acted as head of research. He gathered the evidence on the abuse of slaves and edited a newspaper to tell Christians about this and

the many other campaigns. It was said of him that he could reduce to ten or twenty pages all that was worth extracting from 500.

James Stephen, like Macaulay, had worked in the West Indies and knew at first hand the evils of slavery. Stephen, an eloquent lawyer, was described as "the ablest pamphleteer of his day".

Wilberforce and his friends set up many missionary organisations and societies to promote Christian literature. Many believe that Wilberforce's own evangelistic book *Practical Christianity* was even more influential than his work on the slave trade.

The Clapham Sect were a well-organised and professional group of Christians who dedicated themselves to standing up for Christian truth in public. Howse's book shows what it takes to make such a stand. It is now out of print, but copies can be found on many bookshelves and in second-hand bookshops.

<sup>1</sup> Howse, E M, *Saints in Politics*, George Allen & Unwin, 1976, page v

# Our new home is complete



**Do you have email?  
Do you want our latest news?**

**Then sign up to our  
email list at:  
[www.christian.org.uk](http://www.christian.org.uk)**

■ **By Colin Hart**

The Christian Institute is delighted that it has now taken ownership of its new headquarters, Wilberforce House, on the outskirts of Newcastle upon Tyne. The search for a new home began in Autumn 2002. At that time we had just 1,900 sq ft of space in a rented building. But as our work grew, we needed more

space. We have since moved twice, each time increasing the space available. Our latest rented office space in Cathedral Buildings gave us 3,600 sq ft.

Our new headquarters gives us 5,800 sq ft of space. And because we own the building, we will be saving tens of thousands of pounds each year in rent. The internal layout of the building has been designed to our precise specifications

with the help of architect and Christian Institute supporter, Trevor Condy. We have an expanded research centre, a new design studio for our publications department, and a room for media interviews.

Our new building is bigger, better and cheaper than our former rented office space. It will allow us to work more efficiently and, God willing, expand our work in the future.

## New staff members at The Christian Institute

■ **By Humphrey Dobson**

With the summer come changes for the Institute. It is an exciting time as we move to the new building, and we also have four new staff joining the team.

We welcome new research assistants Dave Greatorex and Mark Richardson. Dave is from Beverley in the East Riding of Yorkshire and is a graduate of Warwick University. Mark is

to join us in September, after completing a Masters degree at Durham University. Jane Sampson and Christine Thwaites have joined us as administrative assistants. Jane is a native of Northumberland and has experience in many areas of work, most recently in retail. Christine was a primary school teacher for many years in Stockton-on-Tees, but is now taking up a part-time position with us, having been a long-standing supporter of the Institute.

We are sad to say good-bye to our senior researcher Jon Phillips. After nearly five years on the staff, Jon is moving with his wife to Birmingham where he will take up a post with the police. His skills in monitoring research information and drafting articles will be sorely missed. Administrative assistant Kerry Hewer is expecting her first child in August and so she too is leaving us. Kerry looks forward to becoming a devoted full-time mother.