



## Things Can Only Get Better?

The No1 pop song by Irish Crooners D:ream was chosen as the New Labour theme tune on election night in 1997. Sung out with much vigour, and danced to with less skill by John Prescott and Peter Mandelson the nation celebrated New Labour's stunning electoral landslide. New Labour came to power promising to clear up sleaze and generally do government better. However, ten years on it seems that cracks are appearing in Labour-in-Government's grasp on the seedier side of politics. Nevertheless, this is no time for cynicism or rejoicing but perhaps an opportunity to look more closely at D:ream's pop song, and a more serious political message that its lyrics contain.

The current scandal over 'loans for peerages' and the questions it raises for all the major political parties over funding is a hugely important issue that strikes at the heart of our constitution and the way we wish British democracy to be run. It could be argued that it is far more important than many of the actual policies which each of the major parties increasingly seem to share.

As the scandal emerged from the political shadows it became apparent that twelve millionaires had raised £14m in loans for the Labour Party, almost Labour's whole budget for the 2004 General Election. To compound the Prime Minister's problems Labour Party Treasurer, Jack Dromey, claimed he did not know about the loans.

The other parties have not been as confrontational as they might. They have their own loans, and the Conservatives want to keep them secret. In fairness to David Cameron, he did conduct a review of party finance shortly after becoming leader. But the Conservatives became synonymous with sleaze and questionable foreign funding during their last time in

office, and the voters have still not forgotten.

So the Prime Minister's best defence was that the other parties are at it too. At his monthly press conference after the loans issue emerged the PM might have preferred to be grilled on the larger than expected backbench rebellion on the Education Bill. But instead, he was having to face excruciating circumstantial evidence that several of his party's rich benefactors have been offered or have received honours. As such the affair has become known as the 'cash for peerages' row.

Mr Blair appeared to be claiming the  
**Is he sorry for being wrong  
 or sorry for being found out?**

moral high ground during Prime Minister's Questions on Budget Day. He suggested that at least Labour were being the most transparent about the situation and had brought forward proposals to deal with the issue.

However, this begs the question that if Labour has done nothing wrong, why the flurry of admissions and remedial initiatives? Is he sorry for being wrong or sorry for being found out?

It might be argued that Conservative proposals for reform are more radical even though they won't reveal their secret lenders. David Cameron's suggestion included state funding of £1.20 per vote won at general elections for parties with MPs plus an annual payment of 60p per vote. This, coupled with suggestions for caps and controls on the amounts of money that can be lent to political parties seems to suggest that political consensus could be heading towards the funding of political parties mainly through taxation.

This is what happens in many other democracies, although it might prove

unpopular in the UK.

This did not stop SNP MP Angus MacNeil stating that "80p in every £1 that Labour receives comes from donors with an honour and every Labour donor of over £1m is in receipt of a peerage or a knighthood. There are big questions to answer".

It is to be hoped that proposals for reform of party finance will be acted upon and legislated for swiftly to allay any suspicion of foot-dragging by our political leaders. For public trust to be maintained in the nation's political parties we need speedy and transparent action. Anything less will certainly not fit with the slogan "things can only getting better". Less promises and more action are crucial to improve voters' views of the political parties they will probably end up paying to maintain. And at least the evident arrival of greater democratic and fiscal accountability will be relatively reassuring. It seems ironic that the political parties that make up the world's oldest parliament seem dependent on an apparent oligarchy of the rich. The whiff of plutocracy must be quickly replaced by the sweeter scent of more democratically accountable party funding. D:ream's catchy ballad is famous for its infectious tune and upbeat title, but a closer look at the highly appropriate lyrics reveals the following:

"You show me prejudice and greed  
 And you show me how  
 I must learn to deal with this disease.  
 I look at things now  
 In a different light than I did before.  
 I found the cause  
 And I think that you could be my cure"

Though the worthy cause has been a long time coming, this is perhaps a more prescient political song now than its authors could have ever imagined.

## How to By-Pass Parliament!

Remarkably an apparently innocuous and little-noticed piece of legislation has been making stealthy progress through the House of Commons. It has attracted little attention. That is, until now. The alarm bells are suddenly ringing loudly!

In its review of the proposed legislation, the House of Commons Regulatory Reform Committee warns that the Legislative and Regulatory Reform Bill “has the potential to be the most constitutionally significant Bill that has been brought before Parliament for some years. It needs to be scrutinised with particular care”.

Ostensibly a tidying up piece of legislation to reduce red tape and enable business to function more efficiently, the Bill empowers a Government minister to “amend, repeal or replace legislation in any way” (Clause 2(2)). Effectively this would permit any government, present or future, to rewrite virtually any law it wished whilst by-passing Parliament altogether.

Six Cambridge law professors have expressed their concerns to the press suggesting that if enacted the Bill could permit the Government, for example, to “create a new offence of incitement to religious hatred, punishable with two years imprisonment”.

Tony Benn points out that if passed the Bill could grant any government the power to leave the European Union simply by repealing the 1972 European Communities Act. Religious groups have particular cause for concern because potentially any legislation could be amended at short notice without proper consultation or formalities. The constitutional implications are obvious and alarming.

A question to be asked is whether or not the Bill simply requires better drafting or whether there is some underlying more sinister motive to extend Government bureaucracy and control. What is worrying is that during the Committee stage of the Bill, the Cabinet Office Minister, Jim Murphy, resisted all attempts to write into the Bill appropriate safeguards. There have been vague mentions of ‘discussion between the front benches’, ‘vetoes’, ‘references to select committees’ and ‘not applying to controversial issues’. But there is still no definition of ‘controversial’, and no actual safeguards are on the face of the Bill. Assurances have been given verbally by Mr Murphy, but Opposition parties respond that they cannot be trusted and that the Government has made little attempt to demonstrate how they will act.

It is likely that the House of Lords would never allow such a Bill to be passed. Influential voices, such as the Regulatory Reform Committee, are making themselves heard. But the threat to the democratic process, totally unacknowledged by the present Government, gives serious cause for concern, along with their apparent reluctance to respond to expressed alarm by committing themselves to build in appropriate levels of safeguard.

It is to be hoped that common sense will prevail and that we shall see serious movement on Mr Murphy’s part. However, we are sufficiently concerned now to be alerting our readers to the threat posed by this otherwise low profile Bill, and recommending that they write as soon as possible to their MP and to the Prime Minister insisting on the introduction of immediate and realistic safeguards for the democratic and constitutional process.

## New Anti-Discrimination Proposals

The recent Equality Act, though it largely dealt with the outlawing of discrimination on religious grounds and paved the way for the establishment of a new single equality body – the Commission for Equality and Human Rights – also provided for the making of Government regulations by October 2006 to ban discrimination based on sexual orientation in the provision of goods, facilities and services.

This is the first step in a process to be completed during the present Parliament in which all anti-discrimination legislation will be reviewed and extended to every area of life – known as the Discrimination Law Review.

On 13 March, the Women and Equality Unit of the DTI published its consultation ‘Getting Equal: Proposals to Outlaw Sexual Orientation Discrimination in the Provision of Goods and Services’. The Evangelical Alliance is encouraging as many people as possible to respond to the consultation which has a closing date of June 5th. The proposals are designed to introduce regulations in October that will seek to prevent discrimination on grounds of sexual orientation in areas other than employment, in both public and private sectors.

This is an extremely important consultation document. Of course, Christians believe that whatever peoples’ sexual orientation their fundamental human rights should be respected and that there can never be a case for subjecting anyone to abuse, hostility, vilification or intimidation. The vast majority of evangelical Christians rightly insist on values of mutual respect and the essential human dignity and inherent worth of everyone.

However, there are serious concerns relating to the proposed legislation, not least the fact that, because the regulations will not receive the usual full Parliamentary scrutiny that a Bill would, it is crucial that people respond to the consultation and that the Government listens carefully to responses from those who could be

adversely affected by the proposals. There is little doubt that the new proposals represent even further encroachment by the state into the lives of peaceful and law abiding sections of the public. These regulations could pose a greater threat to churches and religious groups than the Racial and Religious Hatred Bill. Potentially they could extend to every area of church and religious life, even defining for the foreseeable future how churches, religious organisations and charities, conference centres and faith schools in particular can practise or advance their historic faith and conduct their own affairs, including what they are permitted to say. The Government acknowledges that there is a potential clash of rights in this area and their challenge will be to achieve a fair balance of different rights in accordance with human rights law. A key concern is to define precisely who and who is not covered by the regulations and how narrowly any exceptions are drawn. It is possible that religious businesses, individuals and those in receipt of public funding will not gain any effective exceptions under the regulations which will require gay and lesbian people legally to be treated in exactly the same way as heterosexual people.

The consultation document does propose the possibility of appropriate exceptions to the legislation for several different groups, therefore relevant exceptions for religious groups are entirely appropriate to enable them to continue to function in accordance with their ethos. The constructive spirit in which the Government has formulated its proposals is to be welcomed and it is vital for as many Christians as possible – as well as other religious groups – to make their case by responding to the consultation to ensure that they will be able to continue their activities without hindrance in the future.

The consultation can be accessed at [www.womenandequalityunit.gov.uk/publications/sexo\\_consult\\_paper.pdf](http://www.womenandequalityunit.gov.uk/publications/sexo_consult_paper.pdf)

## Climate Change

Imagine working hard in the same job year in year out, putting in maximum effort every day, getting in early and staying late just to make sure the work gets done. Yet after all that you put in, all the sacrifices and the unpaid overtime, work being paid less and less. For most of us, if we found ourselves in this situation we would almost definitely be looking to move jobs. Who in their right mind would want to stay in employment like that?

Yet for millions of farmers in developing countries, this is the situation that they find themselves in but unfortunately unlike us they do not have the opportunity to look for something else.

Mr Gashu Beza is a sixty year old farmer from Medina in Ethiopia struggling to make ends meet. Over the past 20 years he has seen his crops yield less and less every year, mainly due to decreased and erratic rainfall. Rains that used to start in February and last sometimes until November are now starting as late as April and in a bad year barely make it to September. Gashu is not alone in his daily battle for survival. So many other farmers that Tearfund's partners work with are facing the same challenge, to continue to exist and if possible maintain a livelihood in the face of climate change.

The typical article about climate change may talk about atmospheric concentrations of CO<sub>2</sub> that are dangerously high, melting ice sheets and the imminent danger that lies ahead if we do not do something to cut greenhouse gas emissions. All of these things are alarming and rightly cause concern. Yet they do not portray one important fact that can quite easily get lost. Climate change is not a future threat, but is already destroying the lives of millions of some of the world's poorest people. The World Health Organisation already estimates that around 150,000 people a year die as a result of climate change related illnesses.

It takes several decades for the greenhouse gas emissions we produce today to actually have an impact on our climate, so unfortunately climate change is here to stay and will keep getting worse for a number of years. But just how much worse the situation gets is in many respects down to us. Every step that we take to cut our emissions as individuals and also collectively either as a family or a church, and then ultimately as a society, will mean that the outlook will be that bit more promising for farmers like Gashu.

Our collective action may have caused God's earth to be less and less hospitable resulting in lives being devastated. However it is also our collective action that will curb global warming and ensure we allow all of us to have a better future. Going green is no longer only for the environmentalists but is

becoming part of our everyday portrayal of God's love for all mankind. Tackling climate change is a matter of love and justice that in this present day, cannot be ignored.

In light of what is a massive global issue, we might not feel that we are able to do much and making small changes in our everyday lifestyles may not seem all that relevant in light of the scale of such an issue. Yet it is precisely here that we need to start. Cutting greenhouse gas emissions means reducing the amount of fossil fuels we consume, which in turn means changing our habits. The good news here is that it is not as hard to do as we might first think. With around a quarter of all greenhouse gas emissions produced in the UK coming from the home, there are plenty of simple things we can do

to cut our emissions, for example, turning electrical appliances off instead of leaving them on standby. Okay, it means that we have to go over and switch them on before we use the remote, but an appliance on standby can on average use between 30 and 70 percent of the electricity it would do when it is being used, so it is well worth that extra bit of effort. Turning the thermostat down by 1 degree, again, is something that is very simple and will not have much of an impact on the way we live, but can actually cut the energy we use for heating by as much as 10 percent. Possibly the biggest change we can make in our homes is ensuring our energy provider sources its electricity from renewable resources. There are many green tariffs to choose from, but as with all choices some are better than others. Not all green tariffs mean green energy, so if you are thinking about changing, make sure you check the fine detail before you switch.

The other area where we can make a big dent in our carbon emissions is with our transport choices. A quarter of all car journeys are under 2 miles, and with transport being the fastest growing polluter, it is increasingly important to try and find alternatives to as many of those short journeys as possible.

Tearfund's practical lifestyle guide *For Tomorrow Too* offers many simple ways to cut greenhouse gas emissions and is a great resource to help you find out just what you can do to help tackle climate change. If you are more inclined to learning in a fun

way, why not see how well you do in Tearfund's climate change pentathlon [[www.tearfund.org/pentathlon](http://www.tearfund.org/pentathlon)]. Both are great ways to find out more, and also great resources to help inspire others to take action too.

Climate change is not a future threat, but is already destroying the lives of millions of some of the world's poorest people.

Possibly the biggest change we can make in our homes is ensuring our energy provider sources its electricity from renewable resources.

James Alexander  
Tearfund Campaigns Officer

## Redeeming the Past and Facing the Future

Life in Northern Ireland has moved on significantly in many ways over the past decade. Gone are the days of police checkpoints surrounding Belfast city centre or bag searches on entering big name stores like Marks and Spencer. Come to Belfast today and you will find a vibrant commercial and business centre with a growing tourism industry. Alongside this a generation of children and young people have been growing up in this 'post-ceasefire/post-Agreement' Northern Ireland with little or no recollection of the bad old days. News of a car bomb or shooting incident will make these children think of Iraq rather than places closer to home.

However, you only need to scratch the surface to see that beneath the veneer of a rejuvenated city centre and buzzing nightlife, deep rooted emotions and feelings about the 'Troubles' remain.

Addressing the legacy of the conflict in Northern Ireland is not something which can simply be swept under the carpet. For many, facing the past is a daily reality – lost loved ones, physical injuries requiring continued treatment, psychological pain which simply will not go away all serve as a constant reminder of incidents that once made news reports but are now long forgotten by the rest of the world.

But, as with most aspects of the conflict here, how the past should be remembered is a subject on which few people agree. In a search for the answer a number of academic studies have considered other conflict situations around the world and their 'truth recovery' processes. In 2004 Paul Murphy MP, then Secretary of State for Northern Ireland, went on a fact finding mission to the South African Truth and Reconciliation Commission. There has been much resistance to the introduction of such a model here – with no agreement on the definition of a 'victim' it is even harder to conceive that anything resembling an agreed truth of our past could be found. As John F Kennedy has said, 'The great enemy of the truth is very often not the lie – deliberate contrived and dishonest – but the myth – persistent, persuasive and unrealistic.'

However in a series entitled 'Facing the Truth' broadcast earlier this month, the BBC set up its own 'truth and reconciliation commission' bringing perpetrators face to face with victims.

The BBC hoped that these encounters would open up a wider debate about victims, justice and truth. Presiding over the meetings was Archbishop Desmond Tutu, who led the South African Truth and Reconciliation Commission. He was assisted by Donna Hicks from Harvard University – widely experienced in conflict resolution dialogue, and Lesley Bilinda whose husband was killed in the 1994 Rwandan genocide and who subsequently went on a journey to find his killers and learn the truth about his death.

During the three programmes people from different sides

of the conflict came face to face with each other for the first time – a soldier met the sister of the man he shot in 1971; an IRA man met soldiers who had been injured and lost colleagues in a double bomb attack carried out by that organisation in 1979; and, a notorious loyalist killer met the wife and brother-in-law of a man he confessed to killing in 1988.

The BBC called the broadcasts 'compelling'. Those watching found them harrowing, looking on in bewilderment as the relatives of victims shook hands with the person behind the death of their loved one who could not look them in the eye. For others to have watched the programmes would have been to mentally revisit scenes and reignite memories and trauma buried long ago. For others still the series and the programmes which followed it served only to perpetuate the 'persistent, persuasive and unrealistic' myths which surround all that has happened here over the years.

One organisation expressing particular concern was Healing Through Remembering. For the past five years it has been working with a diverse group of individuals to address a range of methods for dealing with the past through research, dialogue and discussion. Speaking on behalf of the HTR board, Chairman Professor Roy McClelland highlighted the simplistic and confrontational manner in which the encounters were presented.

In dealing with the past the main focus has been to work with victims and survivors. However Prof McClelland went on to say:

'Conflict is not just about people who have carried out violent acts and those who have suffered directly, it is much more complex. It affects the whole of society.'

And therein lies the crux of the matter. From whichever angle we look at it there is no denying that we – government, politicians, media, church, wider civic society – are all complicit in the events that have shaped the turbulent history of Northern Ireland. So collectively we have a responsibility to work to find a way through the moral murk and awfulness of the past (and some might say the present) just as we all have a stake in, and responsibility for, the future.

Perhaps the myths are too persistent and pervasive for us in Northern Ireland to ever find the truth, never mind face it as the BBC suggests we should do. But that is not to say we are without hope. Longing for a time when there will be no more death or mourning or crying or pain is something which resonates with those who have suffered both on this island and in conflict situations around the world. Equally redemption of the past and moving forward to a new and glorious future is a central theme for us as Christians. Our responsibility as we address the legacy of the conflict with those with whom we live, work and socialise, is to make these Kingdom values a reality here on earth.

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## Wherever I Lay My Hat

Wales

“That’s my home” as Paul Young sang in the early 1980s. The subject of the song – homelessness – is one where Christian ministry abounds owing to the Bible’s emphasis on care and helping those less well off than ourselves.

As a devolved matter, it is also one where the Welsh Assembly is particularly active and, amongst other things, a homelessness strategy for 2006-2008 has been produced.

The goal to eradicate homelessness in Wales is a noble one and while there are some aspects of the problem that have support across the four main parties in Wales, such as the suspension of the controversial right-to-buy policy, its vastness – causes and symptoms include relational breakdown, mental illness, prostitution and drug and alcohol addiction – means that there are a host of opinions on how to accomplish it and the best way to allocate resources.

Homelessness includes hidden homelessness – referring to those with no permanent address, staying in B&Bs, hostels and squats, while rooflessness refers to those actually sleeping rough. Those in the second category are often the main recipients of Christian charity. In Cardiff for example, we have a “Paradise Run”, which has volunteers from many different churches, and which feeds the roofless of the Welsh capital nightly. Another ministry, the labour of love of a Christian lady from nearby

Caerphilly, sees them blessed with homemade Welsh cakes. If someone has to be homeless let it be in Cardiff!

Volunteering amongst Christians is exceptionally high and, although much is at a basic level – offering care and support, practical provision such as blankets and food and a kind word – there are also Christians strategically poised throughout Wales in positions to tackle homelessness of all sorts on a strategic level.

There are numerous hostels for the homeless throughout Wales and those in Cardiff, for example, have varying policies – some are tolerant and allow for people to turn up under the influence of drugs and alcohol, meaning that they do not suffer further social exclusion, while others are much stricter and provide a better environment for those who are motivated to improve their circumstances.

Although many would argue for more hostels to be built and improved facilities for the homeless in Wales, in truth, Wales is doing well compared to others. Perhaps a good indication of its current relative prosperity occurred recently when students spent a night out under the roof of the new Senedd in Cardiff Bay, campaigning for a Welsh-language federal college. Although not doubting for a moment their commitment or sincerity, their lack of real deprivation became evident when one of the Assembly’s porters questioned why the powers that be kept providing them with food and hot drinks during the night!

## Belarus Struggles for Liberty

Belarus continues for the moment to be ruled by newly Bre-elected President Aleksandr Lukashenko, a totalitarian dictator. Since he first came to power in 1994, he has maintained his control over the people with a mixture of propaganda, violence and repression. In 1996, he disbanded parliament, which had been seeking to impeach him, and also strengthened his control over the judiciary. Prior to the election on the 19th March, state control of the media was tightened, and harassment of independent and foreign journalists increased, despite complaints from human rights campaigners and Western governments. Indeed, opposition activists are closely monitored by the KGB, who recently beat up Alexander Kozulin, one of the opposition candidates. Before the election even took place, the KGB alleged that they had uncovered a plot by the opposition to cry foul, cite fraudulent exit polls and provoke an uprising if the Congress of Democratic Forces of Belarus lost the election. Lukashenko’s response to this was: ‘If there are provocations, we’ll give them such a going-over they won’t know what’s hit them.’

This situation is now a reality, as the US and EU have condemned the elections in Belarus as flawed, after Lukashenko won an overwhelming victory. Protests began on Sunday evening with some 10,000 people gathering in Minsk, and thousands turned out again the following evening, with ambassadors from 11 EU countries attending to show support. In a television appearance on Monday, the president insisted the poll was fair and democratic and called the complaints ‘absurd’.

However, the OSCE, Europe’s main election monitoring body, said the process had been ‘severely flawed’, with

harassment of opposition activists, biased media coverage and obstruction of independent monitors. Belarus’ main opposition leader, Alexander Milinkevich, has urged his supporters to keep up daily protests against the election result, calling for a major rally on Saturday.

The election drama continues to provide the backdrop for the on-going struggle in Belarus for religious liberty. In 2002 unregistered religious groups were made illegal, while registration is very restrictive. Christ’s Covenant Reformed Baptist Church is a Reformed Baptist church that was refused registration, and as a result on March 3rd this year its pastor Georgi Vyazovsky was sent to prison for ten days for conducting worship in his home. Although he has now been released, Sergei Tsvor, first vice-chairman of the Pentecostal Union and pastor of the Minsk-based Good News Church, is facing the same charges. Please pray for God to intervene and restore justice and liberty to Belarus.

Conservative party leader David Cameron visits EA member Open Doors, where he spoke about the unreported scope of religious persecution throughout the world. We will be doing a profile on Open Doors next month.



Religious Liberty

# Prayer, Action and Breaking News...

## Prayer points: David Drew MP



David Drew is the Labour and Co-operative MP for Stroud. He was first elected to Parliament 8 years ago, and is also a town councillor. A committed Christian, David has studied the rural aspects of poverty and subsequently introduced a 10 minute rule bill calling for a National Anti-Poverty Strategy. He has a keen interest in all environmental and rural issues and is a key member of numerous All Party Groups and an officer of the following; Charities and the Voluntary Sector, Poverty, Housing and Future Planning, Asthma, Nuclear and Health. He is married to Anne, and has four children. He asks PQ readers to pray:

- ▶ For those Christians abroad who suffer discrimination and subjugation because of their beliefs, especially those in Pakistan, North Korea and Iraq
- ▶ For greater tolerance in our society and that this may influence the world of politics and Parliament
- ▶ That the younger generation will take up the political mantle, fight for democracy and decency but do so through humility and service to others
- ▶ That we can learn to rest more, so that we can enjoy quality time with our family and friends and that Sunday remains a day for prayer and for quality time together

### THE AGENDA Tour Webcast

Don Horrocks, Head of Public Affairs at the Evangelical Alliance, joined prominent Christian leaders and spokespeople on a significant national tour called THE AGENDA last month. The aim of the tour was to alert Christians to the dangers of the proposed religious hatred and other legislation currently on the political agenda. The tour was hosted by Rob Frost, Director of Share Jesus International, as well as Premier Christian Radio, the Evangelical Alliance and a team of legal experts from the Lawyers Christian Fellowship.

THE AGENDA tour sought to encourage church leaders and concerned Christians to appreciate the implications of the changing law with regard to their preaching, mission, outreach and community activities, and assuage fears so that Christians do not hold back from continuing to spread the Gospel message.

Over 1,000 Christian leaders attended during the tour and there was a significant opportunity for feedback and discussion. The Tour had an excellent response across the nation – if you would like to see and hear excerpts from the tour please visit <http://www.premier.org.uk/engine.cfm?i=557>

### Gender Recognition: A Guide for Churches

The Gender Recognition Act came fully into force in 2005 and permits people who wish to change their legal gender to obtain new birth certificates and be treated legally in line with their new presenting identities. The Act effectively confers rights on transsexual people not to be discriminated against as a result of their changed status. The Alliance, working with the Government, was successful in gaining important exceptions in the Act which now allow a minister of religion not to have to marry someone they suspect could be of a different biological sex to their presenting gender. There were also complex regulations relating to disclosure of transsexual identity, and though significant concessions were gained, it should be noted that churches are not exempt from potential offences incurring substantial fines.

The Evangelical Alliance's previous publication, *Transsexuality*, in 2000, examined the nature and validity of claims by people to have been 'born into the wrong body'. Since there is little general awareness of this complicated legislation as well as minimal understanding of the pastoral implications of gender dysphoria, this new booklet gives a much briefer overview of the subject, although it is considerably updated. It assesses the potential impact of the Gender Recognition Act, especially on third parties. In particular, it draws attention to the need for churches and others to understand the implications for religious liberty of this obscure piece of legislation which may well come increasingly to affect the ways in which they operate, not least with regard to marriage.

The guide is available for £5 a copy from the Evangelical Alliance. For a little more information please visit [www.eauk.org/genderrecognition](http://www.eauk.org/genderrecognition)

your chance to get involved....

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Whitefield House  
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Tel 020 7207 2100

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Editor: Don Horrocks  
Contributors: James Alexander, Rebecca Chapman, Don Horrocks, Karen Jardine, Jim Stewart, Gareth Wallace

## information

For information on these and any other political issues,  
please contact our information line on: 020 7207 2129  
Or email: [pub-aff@eauk.org](mailto:pub-aff@eauk.org)

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