

# Homosexuality and the **POLICE**

December 2003

Christian  
Voice



inside:

- police chiefs push the 'gay' agenda
- bishop accused of 'hate crime'
- leaving the 'gay' lifestyle

# POLICE SHAME UNIFORM IN 'GAY PRIDE' STUNT

Homosexual police brought shame on the uniform they wear by parading in the London 'Gay Pride' march in July this year. The officers, who included former Brixton Police Commander Brian Paddick, marched in uniform for the first time, under a 'Gay Police Association' banner close to the front, with the full approval of most of the Chief Constables of England and Wales.

Ahead of them was a banner proclaiming the enormous political advances made by homosexual activists in the last thirty years, and the inevitable large 'rainbow' flag which has become the symbol of perversion - or 'diversity' as the activists prefer.

Behind the 'Gay Police Association' came a display of the political, the bizarre, the cheap and tacky, the indecent, the pathological, the provocative and the aggressive - accompanied by whistles and hooters, when these could be heard above the throbbing music accompanying the lewd gesticulating on the floats.

(cont. on p2...)

**Exclusive Pictures - See inside!**



## Contents:

## Page

Pants on Fire	3
Wages of Sin in the 'MET'	5
What is Homophobia	7
Catholic Out on a Limb	8
Hate Crime on the Way	9
Homosexual 'Killed Lover'	12
The Sad Homosexual Life	12
'Gay' Sex Degrading	13
Sexual Healing	15

## POLICE SHAME UNIFORM IN 'GAY PRIDE' STUNT (cont.)

The 'Stonewall' homosexual campaigning group (named after a riot) was well-represented with placards, and various trade unions lent their support to the cause of 'gay rights'. But it was the decision by Chief Police Officers to allow their men to parade in full uniform which was the most shocking. Serving police officers are not allowed to wear their uniforms 'off-duty', although exceptions can be granted. But here police officers were allowed to associate their uniform, the property of Her Majesty the Queen, with a contentious political issue.

'Gay Pride' was an intimidating display, and it was intended to be. The association of the uniform of the police with 'Gay Pride' and all its political agenda and debauchery was a coup for homosexual activists. It says to ordinary, decent people: "Those in charge of the police are on our side now - the rest of you had better look out".

## PRIDE OR SHAME?

The 'Gay Pride' march is intended to mimic a Brazilian Mardi Gras carnival - many similar marches in other parts of the world are styled 'Mardi Gras' parades. 'Mardi Gras' literally means 'Fat Tuesday' and together with the English expression 'Shrove Tuesday' refers to the day on which the fat is eaten up (hence the pancakes) before the Lenten fast begins. The accent in such a parade is on the colourful and the exotic. The excess and lack of restraint fit embarrassingly well with homosexual life. When we realise that such a march is about promoting homosexual perversion at the expense of marriage, family and normality, the air of menace and intimidation of 'Gay Pride' or 'Mardi Gras' is unmistakable. For those involved, and the rest of us who let such an obscenity happen without a fuss, the feeling should be one of shame, not pride. Ash Wednesday, rather than Shrove Tuesday. Surely we should be repenting before Almighty God, sitting in sackcloth and ashes for the abominations of our day, and in sorrow at the young people who are being drawn into a lifestyle characterised by disease, degradation, death and denial.

## TRANSSEXUALS JOIN CAMPAIGN

Transsexuals have been joined into the campaign for homosexual rights, in a 'big tent' policy to increase the political muscle of separate groups united only by their distressed state of mind and predilection for abnormal sexual activity. Transsexuals are demanding that the law backdate their birth certificates to show their preferred sex, and that they be allowed to 'marry' a member of the same sex as that of which they were born. As the 'T' part of 'LGBT' (It means 'Lesbian, Gay, Bisexual, Transsexual') transsexuals are pressing the government to agree to a raft of measures extending special favour to this mentally disturbed group.



Homosexual police - in full uniform - parade down Piccadilly under their flag and banner in the London 'Gay Pride' march in July 2003. Commander Brian Paddick is on the far right.



*"The fact is that things are moving in our favour, and moving pretty fast." (page 3)  
All quotation boxes are from 'Virgin Gay Guide' by Tim Laming, Virgin Books Ltd., London, 2002*

Transsexuals (not to be confused with transvestites, who dress as the opposite sex - most transsexuals are transvestite as well, but the opposite is not true) are men and women who feel they should have been born as the opposite sex. They feel as if they are 'in the wrong body'. Like those of homosexual men and women, the life stories of transsexuals are full of troubles with parents, either where these are missing, or emotionally distant, or when they express the wish that their son had been a daughter, or vice versa.



## PSYCHOLOGICAL DISORDER

Transsexuals urgently need healing for the underlying psychological disorder. Christians believe the power of God would deal with what is wrong, and the grace of God is often needed for there to be forgiveness of someone who has abused or neglected them as a child before healing can commence.

In the secular world, psychiatry is such a politicised profession that it is possible for transsexuals to shop around until they find a psychiatrist who will agree with their self-definition, prescribe hormonal compounds and recommend what is known as 'gender reassignment surgery'. That, sadly, only compounds the problem.



The hormones attempt to mask the characteristics of the gender as born, and substitute those of the chosen gender. The surgery, in which the surgeon attempts to remove the offending organs and construct those of the chosen gender, is little more than a grotesque mutilation of the body the good Lord gave them, and does nothing to heal the underlying pathologies. In some districts, it is even available on the hard-pressed NHS.

Hospitals are full of poor, deluded people some of whom think they are Queen Victoria, or Elvis Presley, or even Jesus Christ. Gender reassignment surgery is akin to treating a man who sincerely and unshakably believes he is Long John Silver by cutting off his leg and prescribing him a parrot. It merely adds to the confusion, in every sense.

## WATCH OUT FOR THE RAINBOW!

The rainbow and the 'rainbow sash' have become the international symbol of 'diversity'. Sexuality is a spectrum, according to the thinking, and can encompass 'straight', 'gay', 'bisexual', or 'transsexual'. When a rainbow in a bold semi-circular design appears in a school classroom alarm bells should ring in parents' minds. The rainbow sign means that the school is pushing homosexual rights under the guise of making that classroom a 'safe' place for 'gay children'.

*"The Rainbow Sign: It's become a convenient way to indicate 'gay' support, while not overtly saying so to the straight folks." p133*

## PANTS ON FIRE

Chief Constables were well-drilled by the 'Gay Police Association' to put the correct 'spin' on the 'Gay Pride' march. Political? Of course not. It's a celebration, not a campaign; it's about identity or diversity, not politics. Taking the lead, Stephen Warwick, deputy chairman of the 'Gay Police Association', told the BBC: *"Dorset Police said that to allow 'gay' staff to attend in uniform was no different from permitting officers to march in uniform with the Countryside Alliance. I totally reject that. This is not about politics. This is about identity."* Senior police officers used similar words, obviously orchestrated: *"The march is not political in nature but is a celebration of diversity."* (Sgt Kevin Rowlands, on behalf of Steve Pilkington, Chief Constable of Avon and Somerset Constabulary) *"By allowing these particular officers to take part in this event as they request, I believe the Force is clearly not only supporting individual desires, (what does that mean? - Ed) but it is also demonstrating its commitment to valuing diversity amongst all members of the community within which we serve."* (Peter Meddison, Chief Constable, Northamptonshire Police) *"The march is not political in nature in that it seeks to demonstrate the pride*



of the marchers in being 'gay'. (sic) The decision was made after senior officers were satisfied that attending the event in uniform does not align the MPS to a political issue." (Commander Cressida Dick, Metropolitan Police Service, on behalf of Commissioner Sir John Stevens).

## THE TRUTH

Here's the truth, from the horse's mouth: "The Pride Parade is our day to demonstrate for what we have still to achieve. We still have a long way to go to get what is rightfully ours in society." ('Pride' director Jason Pollock). "The Pride Parade is set to be even bigger and better this year as we embrace the theme 'Our History. Our Future'. It's a chance to enjoy a carnival atmosphere and to dress up in the fashions from the last four decades as we commemorate milestones in our campaigning history. We are also working closely with Stonewall this year and will lend our support to their current fight for equality." (John Miskelly, Chairman Mardi Gras 2000 Ltd., in the official 'Pride 2003' magazine). "Pride is remembering everything we've gained, and what we still need to fight for. Pride is a day to celebrate our culture, politics and lifestyle in all its fabulous forms." (Kevin McNelly, publisher, 'Pride 2003' magazine). "As Mayor of London, I am pleased to support Pride 2003, which is the highlight of the LGBT cultural calendar. For me the Parade symbolises the diversity tenacity and strength of a community that has struggled to achieve equal rights and legal recognition for many years.



"There have been some positive advances in legislation such as adoption, critical illness and tenancy succession rights. However, I will continue to roll out my message of 'Equality Before the Law' until full and equal rights are granted to all LGBT people." (Ken Livingstone, in the official 'Pride 2003' magazine) "The parade is a political statement" (Pink Paper - 18107/03).

On the defeat of Section 28: "You did it. You beat the right-wingers on their pet subject. You hit them where it hurts. And if we can win on this, we can win on anything - or more precisely, everything." (Tris Reid-Smith, Pink Paper, *ibid*).

## MULTICULTURAL DEAL

"We need to encourage those in minority groups, who are traditionally amongst the more vulnerable members of our society to place faith in the Police Service. In this way, we hope to be able to identify and address issues of hate crime. We also recognise that we live in a multicultural society and that the Police Service needs to reflect the community that it serves." (Ian Arundale, Acting Deputy Chief Constable, West Mercia Constabulary).

No police force has ever asked the 'community that it serves' if it wants them to introduce special favourable treatment for the less-than-1% of the population who are unfortunately homosexual. And although some homosexuals are 'vulnerable', others are not, and some are most vulnerable to other homosexuals. So what is going on?

The answer is, the police seem to have done a deal with 'the gays'. They were finding it hard to investigate crimes carried out within the homosexual network because no one from the homosexual milieu would talk to them. Investigations into crimes of paedophilia were also being hampered. In return for giving in to the demands of homosexual activists, the police in return secured the co-operation of homosexuals for their enquiries. But the cost has been a new public perception of the police spending so much time on political correctness that ordinary policing has gone out of the window. Our streets are not safer as a result of their cosying up to homosexual activists, they have become more dangerous.



## RECRUITMENT POLICY

As a result of pressure from 'gay activists' many if not all police forces now place recruitment adverts for practising homosexuals in the 'gay press'. This is a decision driven by political correctness and expediency, but is it wise in pure policing terms?

- ◆ Homosexual police are involved in some of the most disgusting perversions imaginable; how can they bring clean hands to any police investigation?
- ◆ Homosexual police are corrupted by what they do; how can they investigate cases of corruption?
- ◆ Their whole life is lived in denial; how can they be expected to tell the truth in Court?
- ◆ Homosexual police are likely to seek sexual encounters in public conveniences and in the open (most homosexual men do); are they going to take part in exercises against ‘cottaging’ and ‘cruising’?
- ◆ Their sexual behaviour is deviant and indecent; how can they uphold public decency and morality?
- ◆ The police are supposed to be impartial; does the deliberate recruitment of shamelessly homosexual men and women explain the recent explosion of cases brought against Gospel preachers and pro-life campaigners?
- ◆ Many homosexual men will have been interfered with at a young age, and be sexually attracted to boys of around that age as a result; are homosexual police going to be exempted from investigations into paedophile activities?
- ◆ The police serve the monarch of a constitutionally Christian country; how does the police force square that fact with the recruitment of officers who commit acts which are an abomination in the eyes of Almighty God?



## THE WAGES

Commander Brian Paddick, the top-ranking campaigning homosexual who turned Brixton into a drug dealers’ paradise with his soft-on-drugs policy, has been promoted to Link Commander for all nine North-West London Boroughs, after he threatened to take the Metropolitan Police to an industrial tribunal, Christian Voice has learned.

Mr Paddick, 45, courted controversy when as Borough Commander for Lambeth he brought in a softly-softly approach in 2001 where those found in possession of cannabis received only a verbal warning. As a result, dealers in all drugs flooded into the area, more children began using cannabis, and crime rates deteriorated compared with other South London boroughs



## ANARCHIST WEBSITE

In February 2002, Mr Paddick provoked further controversy when he said he was attracted by the idea of anarchy. On a website, [www.urban75.com](http://www.urban75.com), he made 25 contributions using the name “The Commander”, describing his interests as ‘police, ‘gay’ issues, drugs’. “The Commander” said: “*The concept of anarchism has always appealed to me. The idea of the innate goodness of the individual that is corrupted by society or the system. It is a theoretical argument but I am not sure everyone would behave well if there were no laws and no system.*”

In March 2002, Mr Paddick admitted allowing cannabis to be used at his home after a former lover made lurid allegations a Sunday newspaper. James Renolleau, a French model who lived with Mr Paddick for five years, claimed that he had smoked cannabis with him “*more than 100 times*”. M Renolleau also claimed that Mr Paddick was promiscuous and trawled for casual sexual encounters with strangers in homosexual clubs in London’s Soho. (Most homosexual men are driven to have casual sexual encounters, even when in a ‘relationship’.)



Mr Paddick denied smoking cannabis and refused to discuss ‘my private life’. He did admit that he had failed to tell his superiors about his relationship with M Renolleau, and that he was on bail pending a fraud investigation when they met. Officers are required to report any meeting, whether planned or chance, with a person who is on bail.

*“I’m no slag, but I’ve slept with quite a few lads.” Brian (shop assistant, 26) p47*

## WEAKNESS

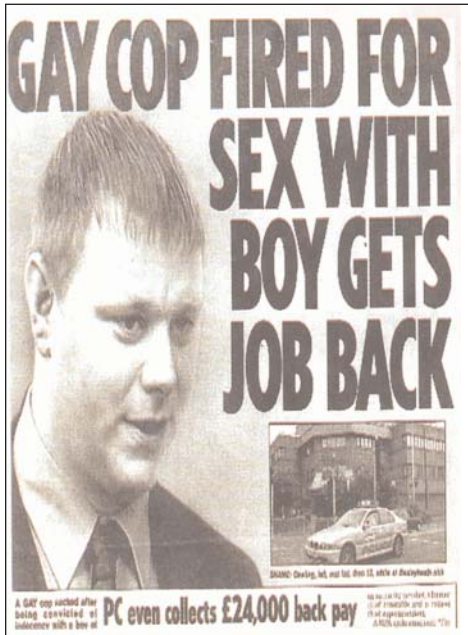
Mr Paddick was relieved of his position in charge of Lambeth directly, pending an investigation. His file was referred to the Crown Prosecution Service, which decided in October 2002 that there was 'insufficient evidence' to prosecute him. Next month, he was spared a disciplinary tribunal as well, despite being criticised for an 'error of judgment'. Meanwhile Mr Paddick was becoming increasingly restless in his job as joint No 3 in a new crime intelligence unit. The Metropolitan Police had instructed him to implement the National Intelligence Model, a scheme to cut crime. The force said that the decision to put him there was part of "the restructuring of senior posts". Not content with that, and still hankering to return to Lambeth, he threatened to sue the Met in an industrial tribunal.

Sir John Stevens, described by the Daily Telegraph as 'a man not known for his reluctance in reminding his officers who runs the Met,' reacted to that threat by promoting Mr Paddick to be in total charge of the North-West London boroughs of Camden, Barnet, Ealing, Hammersmith & Fulham, Hounslow, Kensington & Chelsea, Harrow, and Heathrow Airport. He was also put in charge of 'community relations', which includes dealings with the 'LGBT community'.

The case of Brian Paddick is an object lesson in why homosexuals should not be in the police service. But add weakness at the top, a touch of political correctness, and a fear of being seen as 'homophobic' (see below for what that means) and nothing will separate 'The Commander' from the highest police jobs in the land.



## SEX OFFENDER POLICEMAN GETS HIS JOB BACK



A 'gay' policeman sacked after being convicted of indecency with a boy of 16 got his job back. PC Matthew Cowling, 23, was reinstated - even though a judge put him on the Sex Offenders Register for five years.

The extraordinary decision by a tribunal shocked Metropolitan Police top brass and rank-and-file officers used to seeing offenders booted out of the force forever. A Scotland Yard source said: "It's ludicrous but unfortunately is typical of the police is going." Cowling will even get about 12 months' back pay of £24,000. The Old Bailey heard how the boy was 15 when Cowling met him. A 16-old girl on work experience at the police station in Bexleyheath, southeast London, told the PC her friend had come out as a homosexual. She offered Cowling the lad's phone number and the officer arranged to meet him outside the police station.

Cowling denied they had full sex and insisted he believed the boy was older. The officer, who continued seeing the boy after he turned 16 in October 2000, was arrested and accused of a series of sexual encounters in an alleyway at Bexleyheath.

Cowling denied all charges and was cleared in April last year of a serious sex assault and charges of indecent assault and gross indecency.

But he was convicted on one count of gross indecency in the alley when the boy was 16. As he was given a conditional discharge, even his defence lawyer accepted it meant the end of his career.

Cowling, a policeman for three years, was sacked by a Met discipline board two months after the trial. But he put his case to the Metropolitan Police Authority appeals tribunal which reinstated him last month. The Home Secretary heard such cases until the panel took over the role last year. Now officers can get their jobs back on a majority ruling by the four members - a lawyer, an authority member, a former chief constable and a retired chief superintendent. A MPA spokesman said: "The tribunal will consider arguments from the officer and police and reach a decision in accordance with the evidence."

**"I take sexual pleasure, quite unashamedly, in anything that turns me on. We (homosexuals) have different moral values and differing ways of looking at the very purpose of sex, let alone the actual act." Leon p43**

## WHAT IS 'HOMOPHOBIA'?

'Homophobia' is an invented word. From the Greek, 'homo' means 'the same' (as in 'homosexual') and 'phobia' means 'a morbid dread.' So 'homophobic' literally means fear of the same. So how did it come to refer to those who do not agree with 'gay rights'? Well, the word was invented by homosexual activists to intimidate anyone who fails to agree with them. It is their way of saying, "We're not sick, it's the rest of you!" Their triumph is to see the word adopted as a mantra by chief police officers and to hear ordinary people saying "I'm not homophobic, but..." Decent people, especially Christian people, should not use a Humpty-Dumpty word of abuse invented as a psychological weapon by those who would sodomise society.

## POLICE PRIORITIES

*"Although there may be no law prohibiting the use of language ('perverted lifestyle') referred to in your letter, there is a very strong possibility that*



The sand dunes at St. Anne's - a new hotspot of promiscuous homosexual activity.

*other members of the community may*

*deem using such words inappropriate, or indeed homophobic." (Chief Superintendent M Cunningham, District Commander Western Divisional Headquarters, Blackpool in a letter to a Christian Voice member in nearby Lytham St Anne's). Meanwhile, the sand dunes at St Anne's have become a 'hotspot' for homosexual men, with the paper complaining about the impact their activity on this seaside town.*

On one occasion, a passer-by came upon three men carrying out obscene acts. Why do the Lancashire Constabulary have such little interest in such activities?

## SIR JOHN STEVENS 'DOES NOT CARE'

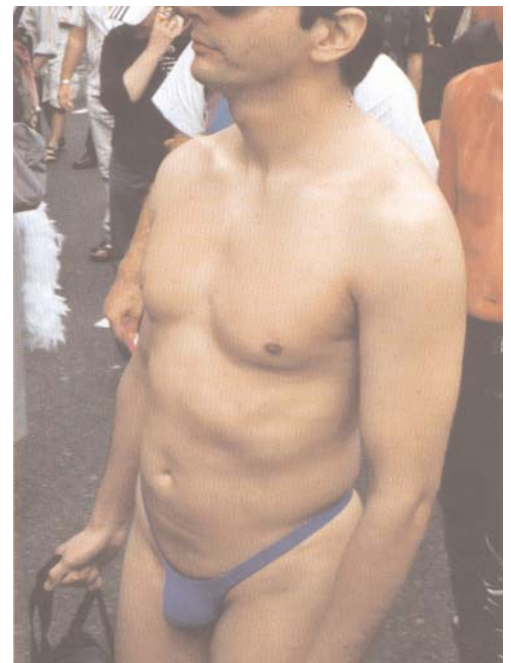
Whilst the hundreds of ordinary policeman drafted in at public expense to police the 'Gay Pride' march looked on with expressions ranging from disbelief to disgust, their homosexual colleagues, around forty in number, won cheers from the homosexuals who lined the route. They may be applauded by homosexual activists, but have those in charge of the new, 'gay-friendly' police forces forfeited the trust of ordinary decent people in the process? In their rush to accommodate the demands of homosexual rights activists, have the senior police officers of England and Wales left the defence of righteousness behind? In putting so much effort into politically-correct initiatives, have they forgotten that they are supposed to be impartial upholders of law and order?

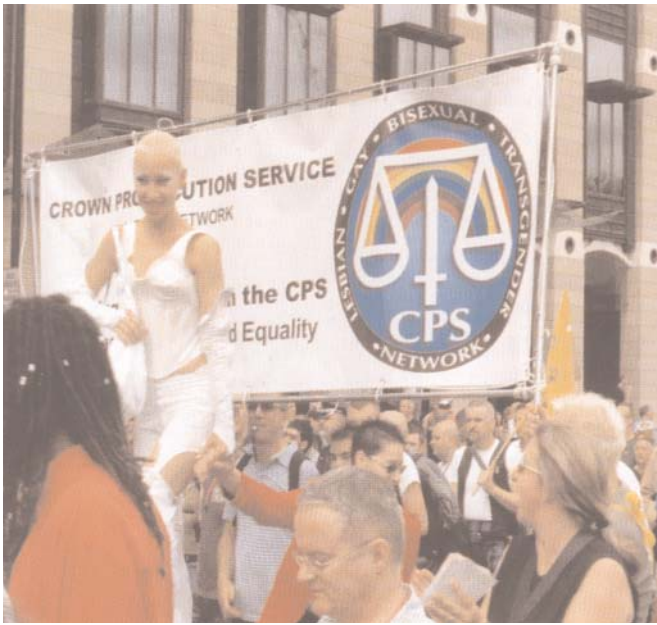
London's licensed taxi drivers launched a poster campaign claiming that Commissioner Sir John Stevens does not care enough about the rapes and assaults committed by unlicensed mini-cab drivers to clamp down on them. Is Sir John's mind - and that of other chief police officers - concentrated too much on 'the fight against homophobia' and not enough on policing? In August, a judge discharged all the defendants in a trial and accused the Metropolitan Police of 'state-sponsored crime', 'entrapment' and 'massive illegality' after the Met actually laundered £15,000,000 for drug barons in an attempted 'sting' operation. Has Sir John become so enamoured of homosexual values that he can no longer tell right from wrong?

## HOMOSEXUAL RIGHTS NOW ESTABLISHMENT

Perhaps the most disturbing feature of the decision to allow serving police officers to parade in the 'Gay Pride' march in uniform is the way in which the promotion of homosexual rights has been revealed as a feature of the mainstream establishment.

After all, it is difficult to be more mainstream establishment than the members of the Association of Chief Police Officers. Letters from Chief Police Officers to Christian Voice members who complained about the decision have had replies using all the language of 'gay rights' (words like 'diversity', 'homophobia', 'identity', 'multi-cultural', and expressions like 'LGBT community') in a manner quite obviously well-drilled by many meetings with the 'Gay Police Association', which is a recognised police staff association in receipt of £92,850 of grants in the last two years.





## POLICE AND CPS HARASSMENT

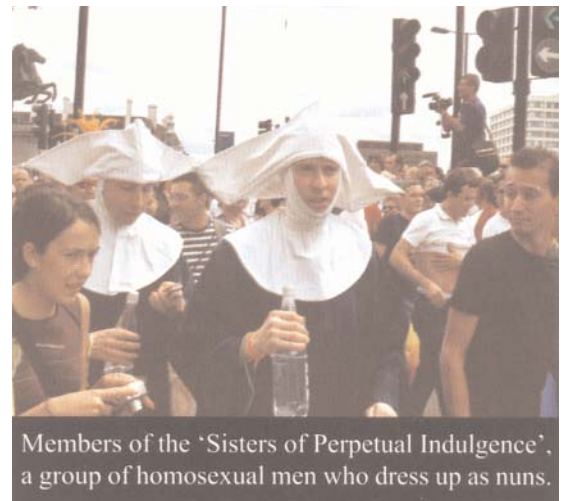
Street preachers increasingly complain of constant harassment from both the police and the Crown Prosecution Service, especially since the police became 'gay-friendly', and despite a 1999 Appeal Court ruling that preaching about sin and morality from the Bible is fully lawful. It is now common practice for certain police officers, possibly motivated by hatred of Christianity, to arrest preachers who are only exercising their God-given right of free speech by preaching the Gospel. Damages against the Police for false imprisonment have not deterred forces, and of course do nothing to alleviate the stress and inconvenience suffered. The Crown Prosecution Service, whose 'LGBT network' also had a banner in the London 'Gay Pride' march, adds to the problem. It has become standard practice for the CPS to keep preachers stringing along with a succession of Court appearances for 'directions' and then to drop charges when the case comes to trial.

## CATHOLIC OUT ON A LIMB

*"As a lifelong practising (sic) Catholic who has seen service in both the military and police force all my working life, I must advise you that I find your views morally offensive and totally reprehensible..."* (Terence Grange, Chief Constable, Dyfed-Powys Police writing to Stephen Green, National Director of Christian Voice).

Unfortunately for Mr Grange a new "ethical glossary" just published by the Vatican warns against the use of politically-correct language such as 'safe sex', 'homophobia' and 'discrimination against women' which it says are destroying the Christian foundations of society. The 900-page 'Lexicon on Ambiguous and Colloquial Terms about Family Life and Ethical Questions' says in a section entitled "Homosexuality and Homophobia" that homosexuality stems from an "unresolved psychological conflict" and explains that those who want to give homosexuals equal rights *"deny a psychological problem which makes homosexuality against the social fabric"*

Homosexuality has *"no social value"* and countries that allow 'gay marriages' are inhabited by people with *"profoundly disordered minds"*, it says. The lexicon condemns homosexuals for aggressively proclaiming their "normality", and says they are not normal and that heterosexuals have been made to feel guilty for even questioning homosexuality. *"Every criticism, every reflection on homosexuality is seen almost as blasphemy, and compared to a crime: the crime of homophobia,"* it says.



Members of the 'Sisters of Perpetual Indulgence', a group of homosexual men who dress up as nuns.

## HOMOSEXUALITY 'EVIL'

Separately, the Vatican called for opposition to moves to legitimise homosexual relationships. Roman Catholics in public life, such as Terence Grange, were urged to campaign actively against 'gay marriage', which was described as evil, deviant, and a grave threat to society. Politicians "need to be reminded that the approval or legalisation of evil is something far different from the toleration of evil."

The guidelines, issued by the Congregation for the Doctrine of the Faith, headed by Cardinal Ratzinger and approved by the Pope, described homosexual activity as 'inhuman' and adoption by homosexuals as 'doing violence'. In a forthright section, the document says: *"There are absolutely no grounds for considering homosexual unions to be in any way similar or even remotely analogous to God's plan for marriage and family. Marriage is holy, while homosexual acts go against the natural moral law. Legal recognition of homosexual unions or placing them on the same level as marriage would mean ... the approval of deviant behaviour."*

*"The chat room is the true reflection of the no-strings world of wham-bam meaningless sex which society has always imagined 'gay' lifestyle to be all about, either rightly or wrongly." p109*

*"I've met lots of people through the internet, mostly for sex really." Brian (unemployed, 21, Doncaster) p110*



## 'HATE CRIME' ON THE WAY

The police are trying to introduce what they call “homophobic hate crime” into Britain by stealth. There are two kinds of statutes concerning aversion to specific groups in force in Britain today. Both are commonly described as ‘hate crime’: Aggravation dates from 1998. A crime attracts a more severe sentence if motivated by hostility (note that the law says ‘hostility’ not ‘hatred’) towards members of a racial or religious group.

To ‘stir up racial hatred’ is a completely separate offence, created in 1986. It criminalizes the distribution of ‘threatening, abusive or insulting’ material by a person who intends to stir up racial hatred. Both aggravation and stirring up racial hatred have been defined by Parliament, but the police are quietly extending the definitions.



## AGGRAVATION

It was the Crime and Disorder Act 1998 which created higher maximum penalties for certain offences if they were racially aggravated. The idea was that a man assaulting another because he hated his race merited greater punishment than if he had just taken exception to his face.

Next, the Powers of Criminal Courts (Sentencing) Act 2000 told the Courts to take racial aggravation into account for all crimes. Finally, the Anti-Terrorism and Security Act 2001 (passed after 9/11) made religion also an aggravating element. The outworking was not as Parliament intended. Police and prosecutors now regard racial or religious aggravation as a reason to take to court cases which they would otherwise never have charged. Despite that, on 5<sup>th</sup> November 2003, the Government extended the list of ‘aggravating factors’ by an amendment to their Criminal Justice and Public Order Bill in the House of Lords. Under pressure from disability campaigners and homosexual activists they added disability and ‘sexual orientation’ to the list. The opposition actually welcomed the amendment which passed without a vote. The provisions will



become law as soon as the Secretary of State decides, and then a Court will have to state if an offence is ‘aggravated by reference to sexual orientation.’

At the time of writing, a ministerial order is also expected shortly to introduce ‘sexual orientation’ aggravation into Northern Ireland, unless there is a massive outcry in the Province.

## STIRRING UP RACIAL HATRED

Twelve years before ‘racial aggravation’ came in, the Public Order Act 1986 introduced the new offence of ‘intending to stir up racial hatred.’ A person who uses threatening, abusive or insulting words or behaviour, or displays, publishes or distributes material which is threatening, abusive or insulting, is guilty of an offence if he intends thereby to stir up racial hatred, or if racial hatred is likely to be stirred up.

An attempt by the Government in the debates on the Anti-Terrorism Act 2001 to extend this offence to include the words ‘or religious’ failed in the House of Lords. The Government would still like to see such an offence on the Statute Book, as would some members of the House of Lords Select Committee on Religious Offences. Meanwhile, homosexual activists are urging them to extend it even further to include ‘sexual orientation.’

Christian Voice is against all ‘hate crimes’ because they are outside what is ordained by God, even though we are as opposed to racial hatred as it is possible to be. If extended to cover religion and homosexuality, there would be grave issues of freedom of speech involved. So far as ‘aggravation’ goes, we believe it is wrong for the same offence to attract a different penalty just because a member of a favoured group is the victim of it. Why should a ‘queer-basher’ receive a heavier sentence than a mugger attacking an ordinary member of the public? Is some clumsy attempt at social engineering being attempted? And will valuable police time be diverted to reflect the new ‘seriousness’ of offences against homosexuals, making homosexuals a specially-favoured group? Until recently, the police used to

*“I’ve met guys out on the streets like that a few times, just when I’ve been out shopping or whatever, and we’ve ended up having sex in car parks and all over.” Mark (unemployed, 22, Swindon) p66*

patrol homosexual 'cruising' areas arresting men for gross indecency; will they now be patrolling to protect them instead? They could even, as some local authority 'sexual health workers' do, give out free condoms at the same time.

## LETTER OF COMPLAINT BECOMES 'HATE INCIDENT'

There is no such thing as 'inciting homophobic hate crime' in our jurisdictions of law, but police forces are simply ignoring the fact and acting as if there is. Not only that, but they keep jumping the gun on aggravation as well. The national crime figures have separated racially aggravated offences since 2000, but the Metropolitan Police started providing figures for what it deems 'homophobic incidents' at the same time. Sussex Police, who cover Brighton, with its large homosexual population, quickly followed. The Association of Chief Police Officers, in its 'Hate Crime Manual,' now recommends forces to record 'homophobic incidents'. The 'Hate Crime Manual' is one of the biggest ACPO produce, five times as big as their manual Substance Abuse. It has 130 pages, 124 more than their Public Safety Policy. The words 'homophobic' or 'homophobia' are used no less 92 times, even though neither of those words appears anywhere on the UK statute book. It is revealing that the police have taken up these 'gay rights' words, whose only purpose is to promote the homosexual cause, with such enthusiasm.



Birkbeck College in London describe "Hate Crime" as "a category of recent invention". "It has rapidly become a powerful and popular term," they say, as "'Hate Crime' initiatives resonate with wider political agendas."

One telling passage of the (not very well-written) ACPO 'Hate Crime Manual' states: "Anything that promotes anti-hate crime, anti-racism and anti-homophobia in society is a form of pre-emptive prevention. This may be

*"You read all this stuff about how 'gay' people are repressed or treated badly and that just doesn't really happen, at least not in the way that activists make out." (eighteen-year-old) p1*

through education or through deterrence. The aim is to make the environment more hostile to the hate-motivated offender." In ACPO's eyes, that's Christians. We can look forward to our environment becoming more hostile. But so too can Orthodox Jews, Muslims, and indeed most people from ethnic minorities. So, by equating 'homophobia' with racism, chief officers lose all moral authority on racism. All forces are taking up or have already taken

up ACPO's policy. Greater Manchester, who place recruitment advertisements in 'Gay Times', place "all hate crimes" on our crime recording system". To show how far they have gone, Manchester Police even told us that they logged a letter from Christian Voice complaining about homosexual police parading in the 'gay pride march' as a 'hate incident.'

## VICTIM CULTURE

The absence of the word 'homophobic' from legislation does not deter Staffordshire Police, which is "committed to eradicating all crimes of hate including homophobic crime." We need victims and witnesses to tell us about incidents," they say, and they need "information on homophobic activity." As Staffordshire Police, following the ACPO manual, define a "homophobic incident" as "any incident which is perceived to be homophobic by the victim or any other person," then it is obvious that a motivated activist could define any preaching against homosexuality, or the publication of this briefing paper, as "homophobic activity." And despite the fact that no law is being broken, Staffordshire Police want to hear about it, now!

In reality, a lot of violence against homosexuals comes from within their own network, either for robbery, from self-disgust, out of jealousy, or during peculiar sexual practices. Yet police forces do not record any of these as "homophobic". Nor do they separately record offences committed by homosexuals on heterosexuals. The police are partial. Other incidents that could be defined as "homophobic" are the repelling of an unwelcome homosexual advance. As an incident is "homophobic" by the self-definition of an alleged victim or "any other person", there is massive scope for the creation of a homosexual 'victim culture'.

*"The search for a physical distinction between heterosexuality and homosexuality continues - the search for the mythical 'gay gene' ...of course, you'd be hard-pressed to find any homo who believed that it was his upbringing that made him develop a liking for show tunes or Steps. We're all quite sure that we're simply made this way" p104*

## BISHOP BECOMES ALLEGED 'HATE CRIMINAL'

In November 2003, The Bishop of Chester angered homosexual activists by suggesting in an interview published in the Chester Chronicle that they should seek psychiatric help to 'reorientate' their sexuality. Cheshire Police immediately received a complaint from a member of the 'Lesbian and Gay Christian Association', saying that the article might incite people to turn against homosexuals.

Rather than simply tell the complainant that there was no offence in law that had been broken, Cheshire Police solemnly investigated the complaint, asking for advice from the Crown Prosecution Office to see 'if any crime had been committed.' The Assistant Chief Constable, Graeme Gerrard, threatened "to speak to the reporter and the Bishop of Chester before considering any further action."

One day later, Cheshire Police, recently criticised about racism in the programme 'The Secret Policeman', were forced to issue a statement to say that the Bishop had committed no offence. Their website grudgingly admitted: "current public order legislation does not provide specific offences based on sexuality." It is astonishing that the police did not know that before they consulted the CPS and before they began an investigation which was pointless if not intended to make the Bishop's environment more hostile, as ACPO put it. Or perhaps they were hoping the CPS would come up with something. The word 'current' rather looks as if they are hoping for such legislation in future.

Rather than apologise to the Bishop, the Chief Constable of Cheshire, Peter Fahy, went on the attack: "We need to be very aware of the position of minorities in the County and make sure diversity is celebrated; vulnerable minorities should feel they are protected." With the bishop completely exonerated, and the absence of any offences relating to 'sexuality', what on earth did he mean? How does he intend to celebrate what he describes as 'diversity' but Almighty God describes as abomination? It is almost as if he thinks 'homophobic hate crime' is already in force.

## LINCOLN THOUGHT POLICE

Some senior police officers have expressed views which are astonishing in the extent of their anti-Christian feeling. One plainly wanted to outlaw our views. In a barely-literate letter, Mr Richard Childs, Chief Constable of Lincolnshire Police (previously Assistant Chief Constable of Sussex Police, the first force in the country to advertise in the Pink Paper for recruits) said: "Much of what you say in the judgments and assumptions you make emanate from a view of the world that I neither understand, share or find palatable in today's world, although fully defend (whilst it remains legal) your right to express such views." (All as written.) 'Whilst it remains legal'? What does he know that we don't?

## INTIMIDATION

The way Cheshire Police danced to the 'gay rights' tune, harassing both the local newspaper and the bishop, sending out a warning to all traditionalists that the police would be watching them, wasting police time and public money in the process, should come as no surprise, given what has emerged about the police service. ACPO's passionate promotion of 'gay rights' must mean that a majority of chief police officers are now committed homosexual rights advocates.

If 'stirring up hatred' were extended to cover sexual orientation, or religion, we can be certain the police would take up each complaint and descend on Christian ministers and preachers with unbridled enthusiasm. That would amount to a massive and ungodly assault on Christian liberty and our freedom to preach the Gospel. The aim of the police even now appears to be to intimidate and silence all voices not approving of homosexual activity, searching the law for something to use against them. We are not scaremongering - this is the reality of the British police service today. It is rotting from the head down.

## PRAYER

All eyes will be on the Courts to see how they interpret the new 'aggravation by reference to sexual orientation.' Chief police officers will be trying to find a way to combine the new aggravation with existing offences to ban publications such as this and to criminalize Christians who speak out against homosexuality. Why senior police should wish to persecute the most



*"Most blokes aren't looking for some romance or anything like that, they just want to have sex... You can just go out to a toilet and meet some guy and do it there and then." David (call centre worker, 35) pp61-64*

law-abiding section of society is a mystery which even they can probably not unravel. There are surely dark spiritual forces at work in high places.

We shall pray firstly that legislation to protect what God calls an abomination is never enacted, and fight all attempts to introduce it. Secondly we shall pray that Christian ministers will be fearless in the face of such oppression then and now. Thirdly, we must all pray that those in charge of the police return to righteousness and stop sounding like 'gay rights' activists. That last is probably the biggest prayer of all three.

### HOMOSEXUAL 'KILLED LOVER'

A wealthy West End hotel manager was killed by his 'gay' lover and another man just minutes after police had left the victim's house, an Old Bailey jury heard earlier this year. Phillip Davis, 65, manager of the five-star Grosvenor House Hotel, was beaten and smothered on his bed after a jealous row with his 'partner', airline worker Jan Mertens. Mertens, 41, and Davis shared a flat in Palliser Road, Barons Court, West London. The house was owned by Davis, and there were occupants in two of the other flats.

Prosecutor David Waters, QC, said Mr Davis bitterly complained when Mertens first brazenly brought a 'new boyfriend' back to the house. He introduced Raoul Billia, 29, to the domestic life he had been sharing for years with Davis, who naturally reacted with fury, said the QC. Davis voiced his concern at "the invasion of his privacy" on several occasions when Billia came home with Mertens and he called the police.

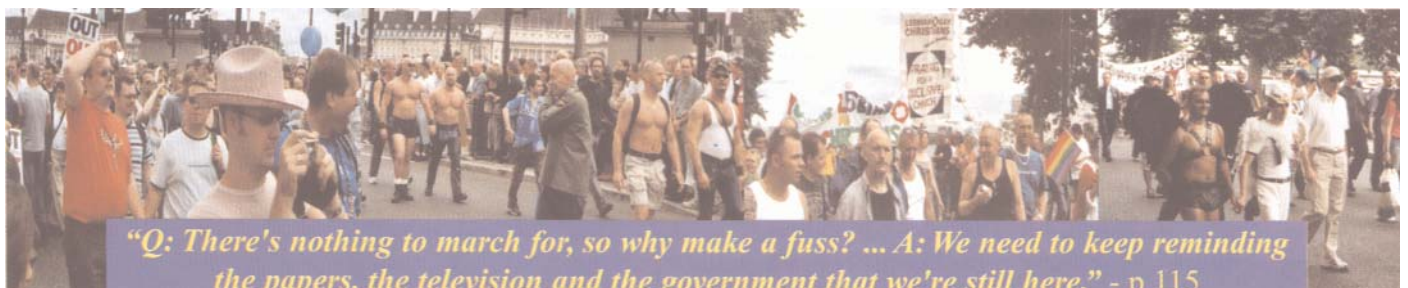
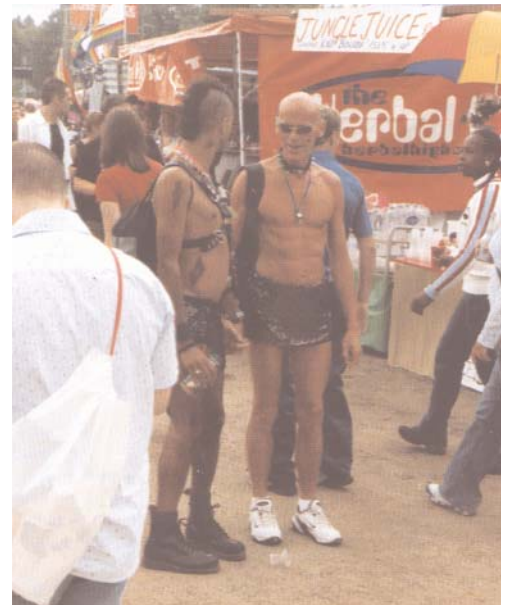
### DOMESTIC DISPUTE

In June last year, officers attended a domestic dispute when Davis wanted Billia removed from the address and Mertens demanded that he stay. A drunken Mertens began swearing and threatening Davis. He was arrested, but no further action was taken against him. On June 30th, Mertens and together at Billia's home in Denbigh Street, Belgravia, and the following day, Davis was 'clearly upset'. Police again were called to Palliser Road at lunchtime. Shortly after they left, Davis was attacked in his second-floor bedroom by Mertens and Billia, it was alleged.

Officers returned in answer to a 999 call from another occupant of the house. They found Davis dead in his bedroom. He had been suffocated with a pillow, which was bloodstained, and there was blood on the walls, the jury was told. Police found a bloody handprint which matched Billia's. A DNA test showed the blood to be Mr Davis's. Mertens claimed he discovered Billia hiding in a second floor cupboard after the police left at lunchtime, and that Billia said: "I'm going to kill the bastard!" Mr Waters told the jury: "You will have to decide whether the attack was carried out by both men or by only one." Mertens, now living in Slough, and Billia deny murder. ('Gay Times', May 2003)

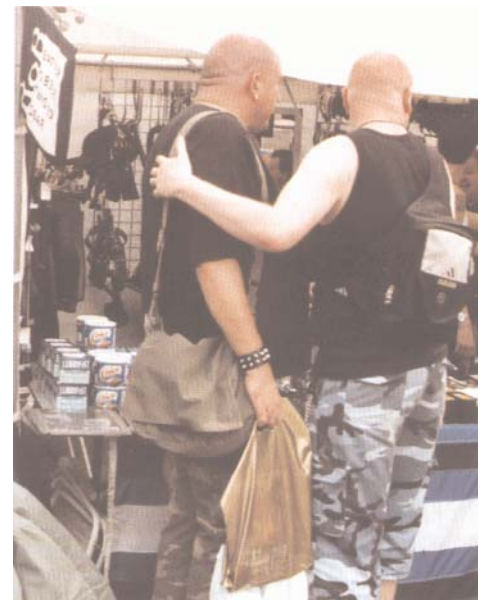
### THE SAD HOMOSEXUAL LIFE

*Cruising, (looking for sex in public parks) is a cultural characteristic of 'gay 'men. No matter how many 'gay bars' open, the facility for males to have sex with one another at the drop of a hat makes cruising a perpetual fact" (Jeff Dudgeon, veteran homosexual campaigner, 'Gay Times', May 2003). The Government's new Sexual Offences Act, soon to be implemented, will make it much easier for homosexuals to turn their 'cruising' grounds, notably parks, commons and open spaces, into no-go areas for families. The offences of 'importuning for an immoral purpose' and 'gross indecency' will follow 'buggery' into the legal waste-bin. The law will treat homosexuality and heterosexuality equally, and a person engaged in sexual activity out of doors will have to be proved to have been 'reckless' about whether he could be seen. It could become a defence that, for example, the men involved took care to hide in the bushes.*



## WHAT IS WRONG WITH THEM?

'Cruising' and 'Cottaging' (the latter refers to sexual encounters in public conveniences) are facts of homosexual life which have no parallel in heterosexuality. But why are homosexual men driven to anonymous sexual encounters in public places? Why are homosexual 'relationships' so short-lived? Why is promiscuity orders-of-magnitude greater amongst homosexuals than heterosexuals? Why are mainstream homosexual magazines full of suggestive pictures of sultry young men, sexual innuendo, advertisements for sexual activity and disgusting telephone story and chat lines, quotes about shallow sex and even descriptions of sordid homosexual orgies? Why do so many of the sexual practices of homosexuals revolve around sadomasochism and the ingestion of bodily waste? Just what is wrong with them? The orthodox Christian answer would be human depravity or sin. But that, although true, would still not explain why homosexuality is so self-limiting. The psychologist, Dr David Reuben, put his finger on it when he described homosexuals as "trying the impossible: solving the puzzle with only half the pieces". Homosexuals, he said, "are in a difficult position - condemned eternally to search after what does not exist - after what never existed."



## A REAL MAN "TO LOVE ME"

Quentin Crisp described his search to find a real man to love him as 'vain'. He wanted a real man, but a real man would never love a homosexual. For those involved in Christian healing ministries, the desire of a male homosexual for that man 'to love me' is seen as genuine. He does need a man to love him, but not in the way he thinks. Being physically an adult, he sexualises a need that should have been fulfilled in childhood. It is not pathological to be an emotional nine-year-old at the age of nine. It is at the age of twenty-nine. Absent, abusive or emotionally distant fathers, overbearing mothers, and broken and dysfunctional families run like a common thread through homosexual life stories.

A male homosexual needs to find someone - a proper man, or even God Himself - to replace that true father he never had when he was younger.

For girls, the absence of a father or mother at an emotional level can drive a girl into the arms of any young man who she thinks will give her the affection she craves. But the emotional absence of a mother can push a girl towards another woman for the same kind of reasons as the men - the need to be loved by and affirmed by an adult of the same sex. It must be said that no-fault divorce is wreaking havoc in the way it disrupts the normal processes of growing up today.

## SEXUAL ABUSE

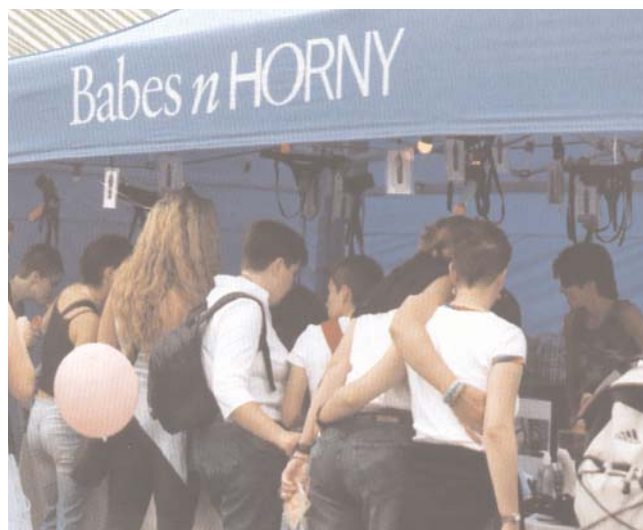
Another route into homosexuality is that of being sexually young. Here, too, divorce often plays a part, when an unrelated sexual designs on children moves in with the mother (who normally has custody today). Identification with the abuser (the Stockholm syndrome) leaves abused child looking for similar sexual experiences in adulthood. Superintendent Michael Hames, now retired from the Scotland Yard Squad, said that homosexual men are attracted to boys of a similar age to that at which they were first abused - not that they ever saw it, from their perspective - as abuse. We are all different. The same emotional trauma which turns one young woman to seek sexual satisfaction amongst her own sex will leave another completely unscathed. The lack of a father for one boy may be of little importance - for another it may leave scars of resentment, and for another, he will be found seeking consolation in a public lavatory. You would need a heart of stone not to weep for those caught up in homosexuality. Those who portray homosexuality as simply an expression of diversity, or as natural and normal, and thereby lead others astray, will be called to judgment at a greater court than any on this earth.



*"He (homosexual performer, the late Leigh Bowery) once said that his only regret was 'having unsafe sex with 1,000 men.'" p142*

## 'GAY SEX' DEGRADING

The sexual organs of men and women are complementary and designed by our Maker to fit perfectly. Sexual intercourse is an outward expression of the way a man and a woman can form a lifelong union with each other at an emotional level. Men and women are designed for each other. The sexual practices of homosexual men and women, on the other hand, express at a physical level all that is wrong with homosexuality. When we say homosexuals are perverted, we mean that they have twisted God's created order. Having done that, sadly nothing is barred for them. Frustrated by their inability to engage in proper sexual intercourse, homosexuals must limit themselves to manual or oral manipulation performed to orgasm. They gain sexual satisfaction from what is little more than mutual masturbation. However the defining act of male homosexuality is buggery, in which a part of the anatomy designed for compacting bodily waste is pressed into a service its Maker never intended and is routinely torn as a result. Articles or other parts of the body can also be inserted. Lesbians sometimes strap on artificial phalluses to penetrate their partner, sometimes again in the anus.



## SEXUAL ASSAULT

Buggery is a sadistic act of sexual assault, which fact does not appear to be lost on passive homosexuals. "I felt so cheap", one said - approvingly - of being buggered by a number of men one after the other. Sadism and masochism are very prevalent in both the male and female homosexual worlds, sometimes involving blood-letting and at other times the discharge of waste matter over the submissive partner.

How anyone can say that people doing such appalling things (according to the American ISIS survey, buggery is practised by 95% of male homosexuals, oral/anal contact by over half of lesbians and 90% of homosexual men, sadomasochism by over 40% of homosexuals and so on) are paddling with both oars in the water, is beyond belief. Our hearts should grieve that fellow

human beings, made in the image of God, have become so degraded and so far debased from the spiritual heights of which mankind, by God's grace, is capable.

## VILE AFFECTIONS

The Apostle Paul described in the first chapter of his letter to the church in Rome the stages of a society in terminal decline. 'Professing themselves to be wise, they became fools,' he writes (Rom 1:22). They worshipped themselves, and then 'vile affections' replaced the 'natural use' (v26). Finally, God gave them over to a 'reprobate mind' (v28) where people who knew the judgment of God would not only 'do the same, but have pleasure in them that do them' (v32). He could have had chief police officers in twenty-first century Britain in mind.

Some say that Jesus Christ said nothing during His Incarnation on earth about homosexuality. So that means that everything on the subject in the Old Testament, which He wrote as the Second Person of the Holy Trinity, still stands. For example, Leviticus 18:22 says: "thou shalt not lie with mankind, as with womankind: it is abomination." The same



chapter's prohibitions on incest, bestiality and child sacrifice, about which Jesus also said nothing, still stand, too.

But in fact, when the Lord Jesus spoke of human sexual relations it was solely in the context of marriage, reminding His hearers of what He created us to be: "He which made them at the beginning made them male and female ... A man shall cleave to his wife, and they twain shall be one flesh." (Matt 19:4-5) And in that coming together as one flesh, man and woman carry out the will of Almighty God as two homosexuals never can.

## SEXUAL HEALING

Becoming homosexual may not be a matter of choice, but staying homosexual certainly is. Christian healing - or the power of God, who is Almighty, can resolve the underlying pathologies and the homosexual life can be left behind. No one has to stay homosexual. There are men and women alive today who have walked away from homosexuality, dealing a deathblow to the bizarre idea that homosexuals are 'born that way'. Although persecuted by homosexual activists because of the challenge they pose, Christian healing ministries lead the way. A spiritual force keeps some people homosexual. Others may leave each healing session only to go back to homosexual friends, who think they are mad to want to change.

The belief in a superior spiritual force, in the form of the Lord Jesus Christ, who is also a personal saviour, friend and helper, is invaluable in the process of repentance and healing. One man said: "I came to crisis as I realised that a homosexual lifestyle was not what God had planned for anyone's life. Jesus made it clear through His example and teaching that people should remain single without sexual attachments or be faithful within marriage. I knew I had to change my life and go God's way. As a 'gay' person that meant I was prepared to be single for the rest of my life. I found that, through His Spirit, God gave me the power to overcome temptation AND He has done what I thought impossible - God has so changed my life that I am now married with a family!"

## POSSIBLE TO BREAK AWAY

"Don't get me wrong, the Christian life isn't all plain sailing. At times it can be very hard, but believe me, following Jesus is the best life there is! It's worth giving up relationships and exciting experiences that are wrong, because the experience of God's love, forgiveness and power is far more exciting - and it lasts forever!" Another letter, this time from a teenager: "This is just to let those of you who think they may be 'gay' know that it is not irreversible - I was, and am now well on the way to 'recovery'! I am going to be 17 in a matter of days, and this has been a very turbulent year for me - sometimes in complete despair because of my enjoying looking at other guys, I have managed to turn that around, admittedly not completely yet... but I can now say I have



come from being 'gay' to 'bisexual' and, being Christian, I hope soon to be solely straight." "Christianity and homosexuality do not mix - the Bible says so, it was written by God, who loves us all, no matter what - if we really love Him we will not practise homosexuality - God did not make us to be homosexual, which means it is possible to break away from. Why would God make it possible for us to be 'gay' and then condemn it?"

## LOVING THE SINNER

Who loves a homosexual more? He who encourages him to continue in what the Bible calls 'an abomination' or he who warns him and calls him to repent? The Bible is quite clear. Way back in Leviticus, in fact just between the two chapters which condemn sexual perversion, we read that love for our neighbour is equated with warning him: "*Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. ...thou shalt love thy neighbour as thyself. I am the LORD.*" (Lev. 19:17-18)

"Loving the Lord God means hating evil: "*Ye that love the LORD, hate evil*" (Psalm 97:10a) The same thought is in Paul's letter to the Ephesians: "*And have no fellowship with the unfruitful works of darkness, but rather reprove them.*" (Eph. 5:11)

*"With few exceptions, 'gay' saunas are about cruising and sex" p82*

*"Saunas are pretty good if you're looking for sex." Jason (sales assistant, Manchester) p82*

## REPROVE AND REBUKE

In fact, if we do not warn our neighbour, a terrible fate awaits us: The Prophet Ezekiel was given this chilling word: *“When I say unto the wicked, Thou shalt surely die; and thou givest him not warning nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.”* (Eze. 3:18)

The Apostle Paul writes to Timothy, an elder of the early church: *“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.”* (2 Tim. 4:2) He uses similar words to the Christians in Thessalonica: *“Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.”* (1 Thes. 5:14)

God uses us as an instrument of His mercy: *“Say unto them, “As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways.”* (Eze. 33:11)

## JOY IN HEAVEN

The Lord Jesus expresses the same thought: *“I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.”* (Luke 15:7)

One young man whom Jesus met thought he was right with God, but out of His love for the man, the Lord gave him a difficult challenge: *“Then Jesus beholding him loved him, and said unto him, “One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.”* (Mark 10:2 1)

Warning a sinner is never easy, and warning a homosexual goes against the spirit of the age - indeed if Christians are not vigilant it could become illegal. There are always those who love the praise of men more than the praise of God. (John 12:43) *“But the friends of the world are the enemies of God’s”* as the Apostle James writes (Jas 4:4). James also writes of the reward for saving a sinner from death: *“Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.”* (Jas. 5:20)

## MY BROTHER’S KEEPER

Those who confirm homosexuals in their pathological and perverted lifestyle show no love or compassion according to the Biblical witness. They are like heartless Cain crying: “Am I my brother’s keeper?” Let us pray that the church will become so strong in its love for God and our fellow man that it is willing, even in these dark days, to minister the healing and saving power of Christ to those in need. Let us pray for the courage to stand up for Christ Jesus and the truth at this time when even Chief Police Officers cannot tell the difference between right and wrong, clean and unclean, pure and corrupt. And let us pray that our leaders will turn back to God and lead our nation back to the paths of righteousness.

Author: Stephen Green, M.A.

Note: If you wish to let Sir John Stevens and/or your local Chief Constable know you are praying for them, you can:

### WRITE:

Sir John Stevens, New Scotland Yard, Broadway, LONDON, SW1H 0BG  
your local Chief Constable (use the telephone directory or the website given below)  
The Association of Chief Police Officers: 25 Victoria Street, LONDON, SW1H 0EX

### EMAIL:

Email: [commissioner@met.police.uk](mailto:commissioner@met.police.uk)  
Your local Chief Constable. Go to: <http://www.police.uk/forces.asp> and click on your area to go to your local police website, and email them from there. Click on ‘Contact Us’  
ACPO: email: [info@acpo.police.uk](mailto:info@acpo.police.uk)

**HEALING:** If you or someone you know is struggling with homosexuality, please follow the link from this document on the Christian Voice website: [www.christian-voice.org.uk](http://www.christian-voice.org.uk)