

**CHRISTIAN peoples ALLIANCE**

THE  
**Mayflower  
Declaration**

**Christian Democratic  
Values for Society**

**Our Common Christian Faith** • A Christian Contribution to  
Politics • **Understanding our Times** • The Meaning of Christian  
Democracy • **Reworking the Foundations** • Goals for the CPA

Foreword by **Sid Cordle MBE**  
Leader of the Christian Peoples Alliance

## Introduction



**Sid Cordle MBE**  
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**CHRISTIAN**  
**peoples**  
**ALLIANCE**

The Christian People's Alliances' vision for our nation arises from the conviction that the Creator knows best how His creation is ordered. Truth exists and so does a set of objective, moral norms that can guide all human society in the pursuit of true peace, justice, charity and the opportunity for each individual to fulfil their human potential. It is for this reason that a party which seeks to ground itself on Gospel values and the example of Jesus Christ is necessary for our nation. It is through the adoption of Christian Democracy that Britain can play a just and meaningful role in the wider human family of nations.

We seek to base our policies upon a principled respect for creation and the conviction that, as human beings are made in the image and likeness of God, everyone is of infinite and equal value before Him. Without the right to life, all other rights and laws are rendered meaningless. The Christian Peoples Alliance will therefore promote unequivocally the sanctity of human life from conception until natural death. As part of this culture of life, we hold to the conviction that marriage and the family are crucial building blocks of society. We will therefore seek to protect and promote these Biblical and fundamental institutions.

The pursuit of peace is also fundamental to our political vision. It is written that God flooded the earth because violence was everywhere. Jesus said "Blessed are the peacemakers for they shall be called children of God." That's why as Christian Democrats we seek peace at every level of our society. We abhor weapons of mass destruction and we seek the end of all wars. Equally we seek reconciliation within our society and the end of forces that bring separation, especially deep inequalities. That doesn't mean compromise. It means encouraging everyone to honour God and His laws but doing it with respect and compassion. Ultimately we believe that our nation prospers only to the extent that it makes righteous decisions.

The booklet that follows was produced at the beginning of a new adventure launched in 1999. In turn it was based upon an identically formed statement produced in 1991 by our predecessor, the Movement for Christian Democracy. Since our formation as a party, the Christian Peoples Alliance has produced a series of manifestos which can be found on our web site. Please join us and help us together to seek God's purpose for our nation.

**CHRISTIAN PEOPLES ALLIANCE**

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# THE Mayflower Declaration

## Our Common Christian Faith

We believe that God is the creator of all things and the source of all good. God has made us to worship Him, and to live in love, justice and peace with one another and His creation. However, our lives are marked by sin, which distorts our relationship with God, with each other, and with the natural world.

Yet God does not abandon us in our failure, but in His love has met with us in Jesus Christ. Through His life, death and resurrection, as scripture reveals, Jesus Christ has opened the way to reconciliation with God, and has triumphed over the power of death. We believe that the Holy Spirit is present and seeks to guide us, to lead us to right living, and to bear witness to the truth.

## A Christian Contribution to Politics

We believe that Jesus Christ calls us to follow Him in every area of our lives, including the realm of politics. We recognise that the Kingdom of God cannot be simply identified with any political cause; but we also affirm that it demands the pursuit of just government and the promotion of a well-ordered society.

We reject the idea that religion is merely the individual's private affair. We regard all of life as subject to the rule of Christ. The Christian faith has been fundamental to British society and of irreplaceable import and influence in the process of shaping the character of our nation. Hence we bear a responsibility both to challenge and to affirm the social and political order in accordance with our understanding of orthodox Christian principles.

## Understanding Our Times

We believe that under God the well being of society should be judged more by the quality of human relationships than by material attainments, more by the richness of human lives than by the abundance of possessions, and more by the realisation of human values as expressed in scripture than by the accomplishments of technology.

We acknowledge and give thanks to God for the many privileges that we enjoy today: the relative stability of our political institutions; the recognition of many civil rights and liberties, comparative economic prosperity; the many advances in industry, science and technology; and the continuing availability of social, educational and health services.

However, we also recognise that our nation has failed in many ways to live as God requires. Our society is marred by economic exploitation, poverty, homelessness, family breakdown, neglect of the elderly, child abuse, destruction of the unborn, exploitation of women, racism, violence, crime, drug and alcohol abuse, excessive personal debt, complacency about global suffering and injustice between nations, and careless ravaging of the natural world. Ours is a nation where too often selfishness is rewarded and responsibilities are evaded, and where the fear, loneliness and unhappiness of some are met by the ignorance and indifference of others.

We wholeheartedly affirm the value of industry and commerce and the importance of a productive economy for a nation's well being. Nevertheless we find it inadequate to measure the health of society in terms of the growth of the gross national product, growth of the information society and e-commerce, and globalisation, or to attribute its greatest problems merely to such causes as poor economic performance, problems with the welfare state, and long-term industrial decline. The fact that many of our technical and economic solutions serve only to exacerbate the problems confirms that deeper diagnosis is necessary. There are mistaken beliefs to which we have succumbed and idols

before which we have bowed. We have placed our faith in humanly desired possibilities of self-sufficient science and technology. We have invested our hopes in the quest for endless economic growth. And, to give meaning to our lives, we have turned to the promise of individual freedom, happiness and prosperity, or have found our identity in collective groups such as state, nation or class. Beneath it all, we have deceived ourselves into thinking that we can solve our problems without reference to God and His good purposes for us. It is time to break with these false notions and to recognise our need for an individual and corporate change of heart and mind.

## The Meaning of Christian Democracy

The Christian Democratic tradition of thought, in our understanding of it, takes its bearings from Christian convictions about the person, society, and political authority. According to these, the fundamental worth of each human being is derived from being made in the image of God. True human fulfilment is understood as responsible freedom in relation to others, and is found in the development of persons in society.

A society should embody an ethos which is neither selfishly individualistic in sanctioning the pursuit of private satisfactions to the detriment of duties towards others, nor tyrannous in supporting the demands of the state or other collective bodies at the expense of the rightful claims of the individual. Instead it should create and nurture a spirit which respects the freedom and integrity of social and cultural institutions such as the family, the school, religious organisations, trade unions and business enterprise, thereby serving to equip citizens to pursue the common good together.

The fundamental role of political authority is to ensure justice in the public realm and to create conditions conducive to the common good. The exercise of power by the state must always be equitable and limited, and should be directed to promoting just relations between individuals, associations, communities, and other groups, whilst also respecting their proper independence.

Although bearers of political authority have the responsibility of encouraging the good, and rectifying injustice, it is beyond the competence of government to remedy every social ill, and indeed it is the duty of government not to undertake tasks that are the responsibility of family, church, or other spheres of authority where this could be properly fulfilled.

Democratic participation enlarges the horizons of people, empowers them as citizens and limits the power of governments. The expression of opinion through representative elections, political parties, public debate and loyal opposition, together with respect for political office and open and accountable government, are intrinsic to responsible democracy. No party or grouping may claim special legal privileges. While Christian Democratic thinking rejects secularism as a public ideology, it does not seek a governing role for any one church denomination. We recognise the role of the Christian faith in shaping the liberties our nation enjoys. Though we want Christianity to continue to be our established religion we affirm that it also requires the state to acknowledge the rights of religious and cultural minorities and to treat them equitably in public policy. We welcome the diverse faith communities present in our nation.

With regard to the economy, democratic responsibility implies that the economy should not be controlled either by the state, or by business and finance, but should build up the contribution and mutual responsibilities of everyone. Economic activity should serve people rather than dominate them. The full personal, social and ecological implications of national and international market activity need to be recognised, rather than merely private or accounting calculations. Inequitable and unfair patterns of distribution need redressing. Our emphasis is therefore on the state's concern with justice and right structures rather than economic performance alone.

## Reworking the Foundations

We do not imagine that in Christian Democracy we possess simple solutions to the problems of our country. Nevertheless we firmly believe that Christianity can make an important contribution to the

well-being of society, and that membership of the Christian Peoples Alliance is an appropriate way of affirming this. For this reason we commit ourselves to the following six guiding principles which highlight some basic themes of Christian Democracy.

## Justice

- Justice is ultimately founded in the character of God and its content is given by divine law. Under this law all men and women are due equal respect and have responsibilities to one another and to wider society. Social justice demands an equal regard for all and consequently a special concern for the needs of the poor, the suffering and the powerless. It requires that exploitation and deprivation be fought, and that appropriate resources and opportunities be available, so that the basic requirements of all are met and each is enabled to take part in the life of society.

## Respect for Life

- Human beings are created in the image of God. The right to life is the most basic of all human rights and the intrinsic value of every human life at every stage from conception to natural death should be acknowledged and respected. We therefore especially affirm the fundamental dignity of those who are unborn, infirm, mentally or physically disabled, elderly, or unable to speak for themselves. Such respect for human persons also requires a commitment to maintaining a decent quality of life for all, and to meeting the needs of those who for whatever reason do not have the essentials of life. Moreover it implies a disavowal of all armaments whose use is incompatible with the pursuit of just peace.

## Reconciliation

- The Kingdom of God is heralded by a community in which all are called to be reconciled in Christ Jesus. This should be reflected beyond the church in the breaking down of oppression and divisive barriers related to differences of religion, gender, race, class, nation, ideology and political power. These problems have their roots in human sin,

expressed through flawed social structures and personal pride and selfishness, which we Christians too often demonstrate as well. It is a task not only for individuals and social and economic groups but also for those engaged in politics, at local, national and international levels, to work towards reconciliation and healing. We recognise that such goals may never be wholly achieved in this world. Nevertheless, humility, repentance, patience and forgiveness are political as well as personal values, and are essential in the process of replacing conflict by common understanding.

## Active Compassion

- The God of justice is the God of Love, and human beings are called to active loving service of others. Instead of an indifference to the distress of others based on passivity, self-concern or ignorance, such compassionate love inspires an attitude not only of detached justice but also of open-hearted generosity. We all bear the responsibility, individually and corporately, for such service to one another. The government should motivate individuals, families, charities and other associations to active compassion, and should prompt and assist the community to meet the fundamental needs of the poor before satisfying the preferences of the rich.

## Wise Stewardship

- Human beings are called to be stewards of the Creation, and all economic activity involves our responsibility before God for the world entrusted to us. Economic resources are given by God to serve people's needs, to help in the developing of their capacities, particularly for justice, co-operation, and mutual care, and to be used creatively and with responsible concern for others (including future generations) and the environment.

Markets are not a law unto themselves, but are shaped by people's decisions. They should therefore be structured in such a way that economic transactions are fair and are undertaken in good faith and with the needs of the community in mind. Concentrations of wealth and power erode responsibility and

may cause market distortion. We seek an economy where banks, businesses, trade unions, professional groups and government departments work together with greater mutual understanding and public accountability.

The primary task of government in relation to the economy is to oversee the establishment of just structures in all areas of economic activity; such justice includes maintaining a sound currency against inflation and encouraging wealth creation by gainful employment. We will discourage continuing dependency on the state welfare provision and gambling so as to equip all to participate fully in the economy and to use resources in a manner that respects the created order of the world.

## Empowerment

- All authority is from God and must be exercised responsibly in accordance with the Divine ordinances for society. It is given to enable service of the common good and use of it distorts its intended purpose. There are spheres of life such as family and church, in which God has placed authority in structures other than the state. In each case authority should have its own proper limits and be directed towards serving and benefiting those under it. We will encourage active participation between the state and voluntary providers of services.

The accumulation of power may often be necessary for the satisfactory performance of certain tasks, but it may also foster patterns of control and domination. Consequently it is wrong to assign to larger organisations what can be adequately done by smaller and more local associations. In particular, those in whom much power is concentrated, such as individual owners of wealth, professional interest groups, trade unions, multi-national corporations, national governments, and leaders of political blocs, while they often exercise power with great responsibility, may yet need to be called to account in view of their potential for working against the common good.

## Some Goals for the Christian Peoples Alliance

We have outlined the central ideas of Christian Democracy and these six principles in the belief that they offer a better vision for Britain than those prevalent at this time. The task of bringing them to bear on the problems of a complex society will require both vision and patient attention to detail, careful research and wide-ranging discussion. However, at the outset, we put forward the following as a selection of goals for the Christian Peoples Alliance, acknowledging that they will need further refinement.

### 1 Education

- To improve the quality, resources and morale of the state system of education.
- To urge the appropriate authorities to make resources available, so that parents may effectively exercise their right to have children educated in conformity with their own religious and philosophical convictions, especially in the funding by the state of new voluntary aided schools.

### 2 Health

- To improve the quality, resources and morale of the state system of healthcare.
- To improve preventative healthcare to increase the health of the nation and reduce the burden on the NHS.

### 3 Welfare

- To provide resources for methods of welfare provision by discouraging economic dependency and promoting gainful employment.
- To adopt a holistic approach to care, which moves beyond mere financial provision.
- To provide assistance to people who are in danger of being pushed to the margins of society, for example the homeless or mentally or physically disabled.

### 4 Employment

- Improving employment prospects by economic, social and physical means.

- To improve the conditions of work to encourage human flourishing and to put people before profit.
- To seek measures which would aid the genuine participation of employees both in decisions made by their companies and participation in ownership.

## 5 Housing

- Develop policies to assist the regions to redress economic imbalances, in order to bring demand for housing into balance.
- To encourage and resource communities to develop holistic planning for neighbourhoods, and regenerate deprived areas in partnership with the community.

## 6 International Policy

- While we are members of the European Union to work with fellow Christians to seek to bring about moral and democratic reform. If in future there is a referendum on leaving the EU we will make a judgement then on what we consider to be right and in the best interest of everyone.
- To work for peace, justice, freedom and reconciliation between and within nations.
- To foster human flourishing and quality of life both locally and globally.
- To increase the financial and other support provided by this nation to low-income nations with a view to promoting economic independence, especially by partnership with voluntary providers.

## 7 Economic/ fiscal

- To give workers more say in the running of their companies through increasing employee share ownership and the value of those shares. To ensure bonuses are paid to all employees in a company not just a few, using the tax system to this end.
- To exercise prudent financial management of public resources.
- To properly exercise influence over wider economic and fiscal matters.

- To reform taxation to the benefit of married families.
- To avoid massive debt and balance the budget.

## **8 Defence**

- To protect British Citizens and the United Kingdom.
- Work towards international peace and security by strengthening UN peacekeeping and multilateral global security, supporting the reduction of armaments and outlawing weapons of mass destruction.

## **9 Business**

- Work for the just distribution of economic benefits.
- To ensure that businesses support sustainable communities and preserve the integrity and flourishing of people and creation.
- To promote an economy which is stable, diverse, strong, sustainable, adaptable and competitive for existing and new businesses.
- To reform food policy by encouraging free, local markets with responsible government intervention.

## **10 Environment**

- To effectively steward natural resources for the use of both our own and future generations.
- To work for the restoration of the environment where it has been damaged.

## **11 Crime**

- To build a nation which has a high reputation for justice, safety and civility.
- To provide a police service with both high morale and public confidence which is sensitive to the cultures it serves and works in partnership with the community.

## **12 Transport**

- To provide transport systems which meet the full range of needs in ways which are attractive, effective, environmentally friendly and sustainable.

- To promote responsibility and participation in the financing and operation of public transport.

### **13 Regeneration (Economic, Physical and Social)**

- To facilitate the economic, social and physical regeneration of decaying communities through local partnerships.
- To promote innovation, diversity, equality and sustainability.

### **14 Discrimination**

- To promote and protect the dignity of the person - in civil, political, social, religious, cultural and economic life and in the workplace.
- To foster responsibility by people and institutions to work for a just society, marked by love, compassion and peace.

### **15 Culture, Media & Sport**

- To support cultural, media and sport activities and services for all which lead to human flourishing, creativity and improved quality of life.

### **16 Agriculture, Fisheries and Food**

- To support farming methods that practice stewardship by encouraging sustainable farming methods, the appropriate use of technology, maintenance of bio-diversity, and respect for the place of animals within the creation order.

**Each policy area is to be considered in relation to both other policy areas and the following areas of focus, to ensure that all policies are considered for their impact in a range of contexts:**

#### **The Person**

**This focus considers how policies contribute to:**

- Respect, equality and the eradication of unrighteous discrimination.
- Individuals' responsibility for their families, neighbours and the poor.

- Personal financial security through practical measures which will extend and strengthen the emergence of a culture of stewardship.
- Creativity and the realisation of individuals' potential.
- Providing honourable work and rest.

## The Family

**This focus considers how policies contribute to:**

- The central importance of the family, including the extended family, for general welfare.
- The concept and practice of family property ownership so as to enable families to develop roots and a greater sense of permanence and security in their communities.

## Community

**This focus considers how policies contribute to:**

- The quality and integrity of human relationships and our relationship with God.
- An awareness of our accountability to God in all aspects of public and private life.
- The support, regeneration and celebration of community - at work, in rest, in play and in civic arenas.
- The decentralisation of political and administrative decisions from regional government to local authorities and from local authorities to neighbourhood structures.

## Region

**This focus considers how policies contribute to:**

- The decentralisation of political and administrative decisions from central to regional government.
- To encourage the flourishing of regional identity, development and vibrancy whilst celebrating diversity.
- To support regions adversely affected by global and local trends.

## Nation

**This focus considers how policies contribute to:**

- Fuller stakeholder participation in political processes.
- Governance which is open, efficient, flexible and modern.

## Global

**This focus considers how policies contribute to:**

- The development of an active role for Britain in international governance structures and alliances in the pursuit of co-operation, mutual benefit, global prosperity and peace-making.
- Addressing the issues behind the continuing impoverishment of poorer nations including through debt and international trading policies.
- The responsible harnessing and stewardship of the environment for the use of present and future generations.

## Conclusion

The Christian basis of our nation is under attack as never before both from secularists and from false religion. We endeavour above all to be authentically Christian in our approach rather than merely different from other political programmes. We will never be ashamed of being Christians and wearing crosses and praying in public. We call on all those who share our vision of society to join forces with us, and to promote and act upon the principles and goals outlined in this declaration.

**ADOPTED BY THE COUNCIL OF THE CHRISTIAN PEOPLES ALLIANCE IN  
SEPTEMBER 2001 AND UPDATED IN 2013**

The Mayflower Declaration is a document which provides the philosophical basis of the Christian Peoples Alliance. It explains why we believe Christians have a role to play in politics, and sets out the basis of the Party within the Christian Democratic tradition. The main principles on which the Christian Peoples Alliance is founded are explored in detail, and policy directions based on these principles are set out, including the various levels of society which cut across each policy area.

The Mayflower Declaration is based upon a similar document published on the founding of the Movement for Christian Democracy, from which the Christian Peoples Alliance later emerged as a party contesting elections. The Declaration was adopted by the CPA Council in September 2001 and updated in 2013. It should be noted, however, that we hold the Mayflower Declaration with an open hand in humility before God.

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