

# Letter to Margaret Hodge M.P.

---

Margaret Hodge MP.  
Culture Minister  
House of Commons  
London SW1

Essex  
25-05-08

Dear Margaret Hodge,

Just recently you came in for some criticism regarding the 'accessibility' of certain British customs and institutions which prevail from achieving the very thing they espouse. As you remarked in the Newsnight interview, your comments were related to a long speech which covered many complex perspectives. I am sure this is the case, and in our spin and sound-bite media, you were quoted out of context and derided unjustly. However, may I contribute to the debate in hopefully a constructive manner, which may lead to some progress in assimilating our cultural diversity.

For the indigenous peoples, the British themselves underwent a cultural drift by imperceptible incremental degrees from the era of **Deference** to our presiding **liberal meritocracy**. Or to put it in historical terms, from the era of the British Empire to our modern entrepreneurial liberal culture. For the host nation England, felt the most severe drift from Victorian values espoused of Christianity to our secular values espoused of liberal thinking and consumerism. It is also a comment on our democracy, that the major political parties had much to do in both influencing cultural changes as it has in major reforms in Parliament to both 'aide and abet' society's aspirations, people trusted that link between society's aspirations and Parliament to implement them, though this legacy is in some danger of failing its intent in recent decades.

In Harold McMillan's maxim, '*the winds of change*' and '*you've never had it so good*' succinctly brought in this era with prophetic utterance. Harold Wilson later I believe also said something about '*the white heat of technology*' alluding I think to the great era of technology which has given to humanity such choice and increase in our lives. Margaret Thatcher also deserves some praise for '*devolving*' the autocracy of our industrial power base, ie the Nationalised industries and industrial practise in general to a more competitive basis. In the last decade the Labour Party under Tony Blair has I believe finished this process of **devolution**, from many splendid vistas, political, constitutional and cultural.

The chief perspective in which these series of incremental changes have accrued is that of **Deference** which is irrevocably linked to the days of the British Empire, of Victorian values and subsequently the values which Christianity holds dear. Sadly, the church especially the Church of England has failed to maintain dialogue with society, and sees society as a secular state. Society without this benchmark, hailed its own agenda and with constitutional and cultural changes, reached its own aspirations of a **liberal meritocracy**. Such has been the completeness of this process that 'art' can be defined in an 'pile of bricks' or a bed in a sorry state, just because it projects our humanity in a visual '*liberated*' form. This is what happens when all standards are jettisoned, but I am not advocating a return to Victorian values, but we ought not to throw out the baby with the bath water, rather refresh the bathing!

In this imperceptible change came the many nations of the world with their own cultures and legacies which developed into our multicultural society, but not necessarily assimilation. I see the former as toleration and the other as true integration. For example, many of the ethnic minorities have integrated with British society in their attitude to business ventures and social networking. Here they are truly integrated, however because of their religious belief, there is tension in the British seeing this as 'unfinished business' in which loose ends create incomplete assimilation, because the British view Christianity as an irrevocable part of what it means to be British! In truth multiculturalism has progressed as far as it is able, the stumbling block, alas, resides in religion.

Herein lies the irony within a paradox. The British impose **unconsciously** upon any new addition to the population a set of values which they themselves no longer abide by. These values are irrevocably linked to Christianity expressed in Victorian '*traditional*' values culturally, and sealed in its religious memory bank in three stupendous books, the King James Authorised Version, the Book of Common Prayer and the wonderful Hymn Book. These three 'books' are raised as the standard by which **complete integration** is achieved in which the British **themselves** underwent historically and thus they unconsciously impose upon incoming additions to the British Isles, criteria which are sealed in concrete, ie in history.

Herein lies two apparently insurmountable difficulties which firstly requires to be **discerned** and then secondly, (if the focusing is correct) how it can be **overcome**. The first is that of religious **belief**, ie of Christianity itself, the second is its **practise**. Both require to be **devolved**, in the same manner in which society itself has 'devolved' itself from the era of **deference to a liberal meritocracy**. For example, gay relationships and single parents where both disdained in the era of *deference*. Culturally, society has overcome these problems and finds acceptance with little impediment. However, the Christian church has found no **theological** way by which to assert the same degree of acceptance as society, thus this is the reason why the Church of England is bogged down in an internal dispute regarding gay relationships, and the new pope has no truck with *liberalism* and all other **ism's**. Thus the theology of Christianity itself must undergo **reform or devolution, theologically**. In concert with its **worship structure**, once held in the custodianship of the 'three books.'

In the Proms, this difficulty has been touched upon, indirectly by your good self (misinterpreted by the media) in which I hope my accompanying writings may offer a possible solution to the particular dilemma which this great British institution affords, which conceals the above dilemma. Providentially, I hope this letter will be of benefit to you as a Minister of the Crown, in which I hope to show you how the above insurmountable difficulties may be overcome. May I respectfully pass on to you my self published book, 'a tincture from above.' This is not to create financial gain but published as a demonstration of **belief and allegiance**, and to those to whom I pass this book I have suggested they make a contribution to the Save the Children Fund.

In this book there are three things I wish to convey to you if I may. Firstly it demonstrates through I hope familiar historic language what I **personally** believe and aspire to, the values expressed therein, of chiefly Christianity and love of nation, ie of being British. In the same book I have written two poems dedicated to the late Rt. Hon. John Smith MP, Leader of the Labour Party. At the time of his unexpected passing, I was inspired to secure what I believe can be considered as the true **reform or continuity** to the profound Book of Common Prayer. This wonderful Prayer Book, codified what it means to be a Christian via the vistas of the Church of England, which spanned this period of deference since Elizabeth I to its gradual demise in the early 50's at the same time as the Accession of our present Sovereign Elizabeth II. This period encapsulated the Elizabethan and Victorian eras, which codified what it means to be British, **deferential and reserved**.

In our secular society, based upon a **liberal meritocracy**, I hope to show you how both the **theology and worship structure** of Christianity especially the Church of England may undergo reform or **devolution**, to bestride society's social and political achievements. In the early 70's when I was a young man, I felt a distinct calling to become an Anglican priest, which resulted in a very profound calling to 'revise' the Prayer Book of the C of E. Such was the clarity and severity in which I was led to this conviction, that I quietly submitted my entire life to secure this calling. In the same time frame as the premature death of the late John Smith MP, I felt inspired at last to secure the true **continuity** to the wonderful Book of Common Prayer. Here, I believe I have achieved on a compatible level the degree of **devolution of the liturgy into a liberal meritocracy**, in this wise, which compliments the social and political changes from the **autocracy** (of 'Victorian values') **to liberalism**.

Firstly I advocate that the Liturgy becomes an **indigenous liturgy**, which devolves it from the autocracy of a definitive Prayer Book. This offers to every diocese the responsibility and freedom to **create** its own liturgy to reflect the beliefs of the local congregation, giving both responsibility and a sense of duty to show deference and thus make the liturgy **liberal**. To achieve meritocracy, the liturgy can now be expressed in language which is intimate, as in the Personal Version and our collective responsibility in the Corporate Version. These two 'Versions' also symbolise Christ's humanity and Christ's divinity. The two versions also incorporate personal

language like that of a lover, intimate and the Corporate Version in traditional language of the thee's and thou's, to sustain **historical** continuity and hereditary by **merit**. The language also links prose to poetry. The Book of Common Prayer itself becomes active like the manager of a football club to supervise in the arena.

In the Book of Common Prayer and the King James Authorised Version, more than any other literary work, are the influences which codified the great British sense of **reserve**, via chiefly the custodianship of the Church of England. Now that the British are now no longer of this hue, but enterpreneurial of a **liberal meritocracy**, the Church of England must consider the great privilege and responsibility it holds to secure a Liturgy which can once again address the British peoples and empathise with their values and maintain dialogue.

Having secured what I believe would be the true **reform** of the Prayer Book, I asked myself how its two Great Companions the King James Authorised Version and the Hymn Book, can also be reformed or modernised, as if you reform one, you must also reform the other two. In 1999, I was inspired to write 100 hymns, three of which **Jerusalem, I vow to thee my country and Onward Christian Soldiers**, I pass on to you to show you how the Hymn Book can also undergo reform and modernisation. In the eg of the Ten Commandments is a way in which the Authorised Version can also undergo reform, to compliment the Prayer Book and the Hymn book.

If I may apply an analogy, this new **Watering can**, ie the Prayer Book, the receptacle which holds the water, ie the truths of the Bible, which when discharged each droplet from the spray creates a hymn, a total discharge results in the Hymn Book. Thus the **Original watering can ie the Book of Common Prayer**, and the water inside ie, the **King James Authorised Version**, and its discharge **the Hymn Book**, can now all be reformed joining the ancient to the modern, equal in status to the reform of the Lords from hereditary to one based upon **merit**.

What this has achieved is the reform of the entire **worship structure** of the Church of England, which mirrors the reform achieved in society, egg, the devolution of the Welsh and Scottish Parliament, the devolution of the House of Lords and the devolution of society itself from the autocracy of Victorian values to our presiding liberal meritocracy. It also achieves a compatible status of **transparency, inclusiveness and accountability**, from a **religious perspective** to mirror the aspirations achieved in society of which the presiding government has done so much to achieve. The **worship structure** of the Church of England is now ' **fit for purpose.**'

The significance and usefulness of this **New Watering - Can**, can now afford that same dialogue and prestigious position which the Church of England enjoyed in that era of **Deference** in which Anglicanism gave to the nation a leadership role which can now be restored, to reinforce the political changes and engineer that culture of self respect and respect for others, which in a **liberal meritocracy** requires both a sense of moral code which is neither judgmental or autocratic. By reforming the worship structure of Christianity from its **historical legacy**, to one which commends every communicant to **contribute** to its reform from one which was previously **imposed** to one which **proceeds** from the Christian will also help to devolve that sense of imposition upon new comers to the British Isles and place everyone in society upon a level playing field. This **devolution of the worship structure, of the Church of England, is compatible with the devolution of much of our institutions and constitutional changes. It will join Church to State in an equilibrium.**

### **The significance of the reform of the worship structure of the Church of England.**

The great influence and benefit this will achieve upon the British peoples will become invaluable when it is realised that this will **devolve the autocracy of the memory bank into a democratic form**. This gives to Christianity via the C of E, inspiration by which to aspire to the heights reached by the King James Authorised Version, the Book of Common Prayer and the Hymn Book, the memory bank in its autocratic form. This creates the criteria within the **British themselves**, especially the host nation the English, in which religion plays such a vital role in assessing what constitutes being British. When the indigenous peoples **themselves** perceive that they need to aspire to these criteria in the **religious arena**, it will help to focus and **empathise** with those entering the UK and the difficulty **they** experience in assimilating to become **British**, in the **secular arena**, giving to the host nation the English, a re-alignment of a slightly disorientated identity crisis in recent years.

## **The significance of the reform of the theology and MODERNISATION of Christianity.**

The reform of the **worship structure** of Christianity within Britain from the host nations will go a long way to **empathise** with the difficulties which incoming nations find in becoming British, when both find high standards by which to aspire to, creating a level playing field for all concerned. **BUT** because the British sees Christianity as a vital pivotal role in assessing what it is to be British, they unconsciously seek for either conversion or the dominance of Christianity above all others. This is the most severe problem which Britain has in overcoming the quest for cultural diversity. To impose upon others a change of religion would be unthinkable and unacceptable, yet in truth this is what the indigenous British peoples **unconsciously** wish for, but can never openly pursue. The way to overcome this insurmountable problem is to **devolve religion itself, from the autocracy of its THEOLOGY** in this wise.

**THE AUTOCRACY OF CHRISTIANITY** resides in its **theology**. For 2,000 yrs, Christianity has enjoyed pole position in Western thinking, which asserts that firstly, we were once created in the image of God and held a perfect state of harmony, which by our disobedience brought about our separation from God and necessitated the **Act of redemption through Jesus Christ**. Faith in this **Act** restores our likeness to God via the religious dimension.

**THE DEVOLUTION OF CHRISTIANITY**, is achieved by reform of its theology in this wise. In the beginning, the authors of the Bible are inspired to create a scenario which **has** to circumvent human evolution to create **eye contact** via a **religious criteria**. What the Creator whom we call God, **really has in mind**, is for all of humanity to **realise the gift of comprehension to service the call to Duty**, in the likeness of the **allegorical Adam** hid in;

Genesis 2. 19. *And out...and brought **them** unto Adam to see **what he would call them**: and whatsoever Adam called every living creature, that **was** the name thereof.*

This is the most profound passage in scripture, which conceals the **Original divine intention**, in which the Creator **distils his true image across history**. The most significant period in which this was finally realised was the **Reformation and the Age of the Enlightenment**, when in particular in the **Arts of Literature, of Painting and of Music**, reached a staggering **comprehension** of our humanity, which resulted in creating all the **vital infrastructure** of our modern **Democracy**. **THIS IS WHAT THE CREATOR REALLY HAD IN MIND FOR ALL HUMANITY**.

**Autocracy of religion-** 'Original sin' is a **theological** way in which the Bible **codifies** evolution as 'sinful.'  
**Devolution of religion-** 'Original divine intention' is the image of the Creator distilled across human history.

**THE DEVOLUTION OF RELIGION** is what Christianity can do to inspire all other religions to espy to. Christianity must undergo an **internal conversion** which places Biblical criteria plus the 2,000 yrs of the Christian Church into **context**. The staggering conclusion to reach will (initially) be beyond our grasp and comprehension. To cut to the chase, my findings since 1972, to 'revise' the Book of Common Prayer, results in securing **Christianity's conclusive theological fabric, ie;**

**The gift of comprehension to service the call to Duty,  
realised via all the infrastructure of a modern democracy.  
The fulfilment of Genesis 2. 19.**

**The prize to be won.**

What this will do for humanity is to position our **line of sight** to **see** the Creator via **secularism** and effectively **devolve the autocracy of religion**. When Christianity reaches for this Prize, the spiritual vortex created will devolve **every religion** and place the Creator **ahead** of the progress of humanity, to **remain** in the **line of sight**, when now in every religion we are called to look **behind** when pursuing what is **in front**.

Both India and China have **inadvertently** grasped this and are acting out this **reformed theology**, without

alluding to it. Japan, has demonstrated the success of this philosophy, especially in its industrial and technological mastery, without alluding to this ‘theology.’ The beauty of this is that Christianity can make this a **coherent** argument and offer a fantastic diplomatic initiative which can engage with these two emerging nations, whom very soon will be shopping at the local ( world ) supermarket, not with a basket or trolley, but a **juggernaut** !Closer home, Turkey, a predominant Muslim country, have in their younger generation a respect for traditional Islamic values, but they also hunger after the liberal life style and consumerism of the West, which **is** all the infrastructure of a modern democracy. The leadership role in which Christianity can take can only begin, when ironically she herself must undergo an **internal conversion of theology**.

Minister, the conclusion to comprehend is to **reach out and grasp**, that what the Creator whom we call ‘God,’ **could only make ‘eye contact’** with uninformed humanity via the conduit of **all religions**. What the Creator **‘really had in mind’** is to reach that relationship of **mutual understanding**, which results in the successful custodianship of the entire planet, in the likeness of the allegorical Adam and Eve.

This will place all religions in **context**, neither expunging their virtues or to diminish their status. The diversity of cultures, in which religion were their respective and dominant landmark, may now **give way** in which the pre-eminent **‘culture’** is **‘superintended’** by the desire to secure that **‘mutual understanding’** between humanity and **‘our Creator.’** The most successful, comprehensive and satisfying **realisation** of this aspiration is fulfilled in **all the infrastructure of a modern democracy**. My findings in truth **begins** with the revision of the Church of England’s Liturgy, in which the above précis I hope can convey to you that I have singularly and successfully reformed. It is now nearly 40yrs since I first dedicated myself to this enormous task. What I am now concluding is that this colossal work in itself only amounts to achieving **eye contact**. What the Creator whom we call Almighty God **really had in mind**, for me, is to present my findings, initially, before the British peoples via Parliament and the Church of England in particular, the necessary parameters which will inspire ultimately, the reform and modernisation of the United Nations into a kind of **World Parliament**, with the specific brief of taking a lease on a despotic nation, for a period, in the likeness of what Britain did with Hong Kong, and create all the vital infrastructure of a modern democracy **at their behest**. What this can afford to the Iraqi people, I leave you to contemplate, when at present the USA and Britain bear the most awful burden.

In my findings Minister, I find myself **located** in the likeness of Joseph, in the Old Testament to whom God conferred many talents **in order** to bless Egypt, increase her prosperity and status. Our presiding Prime Minister, ushered in eloquent precepts of **‘government by all the talents.’** This is precisely what can be achieved in the **religious arena**, calling upon the talents of every Christian to reform the **worship structure**. To inspire our nation and offer real leadership qualities reside in the reform of its **theology**. Joseph was **‘laid in irons ’** **until** he was finally heard and his talents put to use by Pharaoh himself, and ‘the people of Egypt loved Joseph.’

I have much to show you Minister, and can only hope that this letter and its enclosure creates **‘eye contact ’** and lead you to enquire into much else which **‘I have in mind,’** extrapolated in all my findings.

Yours sincerely,

Mr. Thomas. F. Darwood.