

# Pilgrimage of Grace

A layman's theological report from the North of England in response to the Church of England's theological report on the laity ("Setting God's People Free").

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“There are evils nearer home, which we as Christians should acknowledge, and strive to remedy[...] As a general principle, upon which alone the solid foundations of peace can be built, we should recognise that the resources of the Earth should be used as God's gift to the whole human race, and used with due consideration for needs of the present and future generations.”

Archbishop William Temple, 1942 war-time sermon  
from a partially bombed Canterbury Cathedral

“Was Jesus a social revolutionary? [...] Of course. But we have not often seen the political meaning of Jesus and the Bible. It is there – and once one sees it, it is so obvious. Not to see it is the product of habituated patterns of thought, or of willful blindness. Jesus was (and is) not about endorsing the rule of domination systems that privilege the wealthy and powerful. Jesus was (and is) about God’s passion for a very different kind of world.”

Marcus Borg, from an article titled, *God’s Non-Violent Revolutionary*

And was Jerusalem builded here,  
Among these dark Satanic Mills?

William Blake, *Milton*.

# 1. Introduction

In February 2017 the Church of England officially published a report, with an “implementation plan”, supposedly to “empower, liberate and disciple” the laity, and to “evangelise” England for “the sake of our nation”.

The report offers “a theology of, and for, the laity” that is patronisingly superficial and which fails to acknowledge the religious diversity of England today. More seriously, the report fails to mention any of the great moral and global challenges of our times, as if clergy and laity alike can somehow wash their hands of these things. Rather than care about the world, we are to concoct a plan to “empower, liberate and disciple the 98% of the Church of England who are not ordained and therefore set them free for fruitful, faithful mission and ministry, influence, leadership and, most importantly, vibrant relationship with Jesus in all of life” (whatever all that means).

I write this counter report in the hope of undermining the **Report of the Archbishop’s Council** – which I will subsequently refer to as the Archbishop’s report – and in the hope of putting something better in its place.

I am an ordinary member of the laity, with a 40-year career (to date) mainly in engineering and the sciences. Outside of (electronics) engineering and science I am an autodidact, studying, dialoguing and writing in most of my spare time. My eclectic interests include theology, philosophy, the sciences, the fine arts, classical music, history, natural history (my first passion as a child), foreign languages, and depth psychology. Whilst many of the academic specialisations of our times are invaluable, I think too few of us engage in the abstraction of all things. I’d like to think that my report is thought-provoking, original, positive and holistic, and, unlike the Archbishop’s Report, accounts for 21st-century knowledge of the world. I think that my report could have theological value for the Church of England – if I can first persuade friends in the clergy and in scholarship to give me a voice, by distributing this report, and/or inviting me to speak in their church about some of the ideas I put forward in this report.

The Archbishop’s report needs to be undermined because it lacks vision. It lacks vision at a time when England needs vision, and England needs Church. (And please don’t tell me that “Fresh Expressions” of the platitudes and sectarian clichés imported from North-American “Evangelism” and even “Prosperity Theology” amount to vision, or to Church.)

The Church of England needs vision and an holistic understanding of the century in which we are living. The Church needs to acknowledge, and needs to be seen to acknowledge, the unique crises of our times, none of which are mentioned in the Archbishop’s report.

Can you, dear reader, believe that in a report of almost 20,000 words, on the Church of England, its theology, its laity and its mission, and which calls for a “seismic revolution in the culture of the Church”, there is not a single instance of the word “Earth”? Would you believe it possible for a Christian, let alone a posh committee of them in London, to write 20,000 words on Church and theology, and not use the word “Earth”?

There is of course no instance of the words “ecology” or “green”. And there is no instance of the words “nature” or “environment” or “creation” (at least not in the context of planet Earth). The closest allusion to recognising that we live on Earth – and have work to do Earth, and are responsible for Earth, and that God’s will is to bring Earth, and the destiny of all nations, into a harmonious and peaceful Kingdom on Earth – are the semi-literate words “seismic revolution in the culture of the Church”, in which the authors have somehow managed to squeeze tautology and mixed metaphor into a single clause.

I think future generations – if we allow future generations to come into being by successfully defeating those who seem to be out to destroy the Earth – will be puzzled when they compare Pope Francis’ encyclical *Laudato Si*, and Rome’s primary concerns today, with the Archbishop’s report, and London’s primary concerns today.

In Pope Francis’s inaugural homily on 19th March 2013, on the Feast of Saint Joseph and on the theme of Joseph as “protector”, the world heard the words: “Let us protect Christ in our lives, so that we can protect others, so that we can protect creation! The vocation of being a “protector”, however, is not just something involving us Christians alone; it also has a prior dimension which is simply human, involving everyone. It means protecting all creation, the beauty of the created world,...”

The Pope – like other visionary thinkers who do not ignore any part of the world or any of its voiceless peoples or peoples of other faiths – recognises and acknowledges that the destruction of the environment is primarily the destruction of the poorest of our neighbours in the world. To love our neighbours, we must protect and respect their environment, and the world’s atmosphere and seas. And this involves protecting the diverse *Beauty* of Creation, down to the smallest detail, because it is the beauty in Creation that properly nourishes the soul and awakens it to the Creator. (The Prince of Wales has written eloquently on this truth.) Our friends in Islam have 99 “Beautiful Names of God”, one of which is, “The Beautiful”. “Allah is Beautiful and loves Beauty”.

An even better visionary than Pope Francis, in my opinion, is former Irish President and former UN High Commissioner for Human Rights, Mary Robinson. She is a Catholic who is not afraid to criticise some of the Church’s more harmful and backward teachings, and who in 2010 set up her Foundation for Climate Justice, one of whose primary goals is to empower the women of the world (according to the UN Gender Report in 2011, women do 66% of the world’s work, for 10% of the world’s income, and own 1% of what is owned).

#### [ Pod 1. About this Report, and its “pods”

The Archbishop’s Report is almost 20,000 words. I have decided to mirror it with a report of about the same length. My report is:

- part political (and critical of the apolitical nature of the Archbishop’s Report);
- part philosophy (and critical of the absence of philosophy in the Archbishop’s Report);
- part calling the Church of England to see the Christian Earth-redeeming (Greening) narrative everywhere from Genesis to Revelation and the teachings of Jesus;
- part theology (I consider myself a lay theologian; I have dialogued and worked with scholars of divinity, and I have started to write books on philosophical theology);
- part confessional theology (all truly original theology, it seems to me, is autobiography);
- part vision for England and the Church of England.

By profession I am presently a Scientific Technical Writer, and I have worked in many domains of science and engineering (from aerospace and electronics to the computer sciences and, most recently, the life sciences).

This report, then, doubles up as a counter-report to the Archbishop’s Report, and as an introduction to my recent projects in philosophical theology. My work calls for the re-sacralisation of *everything* (which Archbishop Rowan Williams and the Prince of Wales have also called for, in their own ways and with different emphases).

The Church of England is, in the main, stuck in the theology that was constructed when Earth was flat, and resting on pillars at the bottom of the Cosmos. Contemporary science on the other hand is stuck in material physics – or what was once called “natural philosophy” – and has forgotten

how to do the bigger and whole-making philosophy, or the *meta*-physics. (I have worked with many PhD scientists over the years, all of whom were necessarily deeply embedded in their specialisation, and even when religious or nominally religious, seemed incapable of understanding their work holistically, or as insight into the works of God.)

With so much to cover in only 20,000 words I've created "**Pods**" here and there. I will number each pod in its bottom right corner, in case I or others want to refer to them from elsewhere. Think of the pods as exploding seed pods. Theology, especially CofE theology, needs re-wilding, and I will be throwing out as many questions as attempts at answers. We need to dare to question everything (*except* the omnipotence of God, as I will explain). As evidenced in the Archbishop's Report, the Word or *Logos* of God has become reduced by the Church to a standard set of clichés and tautologies that seem to comfort some, but are an excuse to not use the mind.

Everything needs re-seeding. God is in everything, including in our *psyche*, and in our mind, providing we haven't closed our mind off from its source with false images of God, i.e. *any* images of God, including over-familiar and self-affirming words.

Pod 1. ]

## 2. Climate Justice

"Is it not enough for you to feed on the good pasture? Must you also trample the rest of your pasture with your feet? Is it not enough for you to drink clear water? Must you also muddy the rest with your feet?" *Ezekiel 34:18*

What the rich consume in "consumer" society generally harms the poor rather than helps the poor.

The rich man is not really harmed by the greenhouses gases that his extravagant lifestyle pumps into the atmosphere and into the rivers and seas. He is not harmed by the pollution caused by the manufacture of his goods, or by the mining of "conflict minerals". He is not harmed by child slaves in debt bondage producing cocoa. He can move around in his air-conditioned car to his air-conditioned and air-purified habitats and high-tech mega church, or HTB-next-Harrods, to drum up some kind of spirit with flashing lights and disco music in his "Jesus-enthused" life.

He is oblivious to, and not harmed by, the environmentally devastating oil spills that are a daily occurrence in parts of West Africa and South America, destroying the water, health and lives of voiceless peoples. (Do an Internet search for "oil spills in the Niger Delta", once the most beautiful and diverse wetlands on Earth, and home to 20 million people of many ethnic groups that almost no-one in the West has heard of, but are slowly being poisoned to a premature death.)



Up to 100 million barrels of oil have been spilled in the Niger Delta, which, before we poisoned it, was the most bio-diverse wetland on the planet. Spills in Nigeria, often from a vast network of pipes, are not the exception but the rule (around 300 incidents per year according to a UN report), due to poor maintenance from companies such as Shell, Exxon Mobil and Elf. It's more profitable to allow spills and then fix the leaks than to ensure that leaks don't happen.

The 'invisible' and voiceless people in these wetlands amount to 20 million, from 40 different ethnic groups. Every oil spill adds to loss of livelihood and detrimental effects to health and general water quality. And yet no compensation is given the people. As far as the bottom line is concerned, these people don't exist.

Consumer man in the rich parts of the world can buy luxury foods and cut flowers, refrigerated and flown in from every part of the globe, including parts of the world with malnourished or starving people. And of course, these “food miles” continue to pollute the atmosphere with CO<sub>2</sub>, and increase the demand for oil (and increase the frequency of oil spills). Oblivious consumer man is living like what the prophet Amos called the “fat cows of Bashan”.



A family escapes floods in Bangladesh. The Prince of Wales points out that this long-suffering nation is one of the first to see the consequences of climate change.

The poor of the world on the other hand are not only net exporters of food (often “cash crops” to pay off national historical debts or tributes) but are on the front line of climate change, be it droughts in parts of Africa, or the inundation of Bangladesh, which suffers both from flooding off the deforested Himalayas and from sea-level rise.

Weather shocks and unreliable agricultural seasons – largely attributed to the amount of CO<sub>2</sub> and methane we have put into the atmosphere – are a small nuisance in northern Europe, but in most parts of the world their occurrence and violence can quickly become a matter of life and death.

There is none of this in the Archbishop’s report. There is no sense of thirsting for righteousness, or justice for the poor, or what President Mary Robinson calls “Climate Justice”.

If the Archbishop’s Council *does* understand there are problems on planet Earth, and that we have turned Earth into what Pope Francis calls “a pile of filth” (*cf. Laudato Si*) then, the Archbishop’s Council has decided these problems are someone else’s problems. The Prince of Wales at least, future *Fidei Defensor* God willing, is aware of the unique crises of our times, and that we are, as the Prince says, “on the brink”, and must immediately turn back while we still can. (I welcome, and recommend, the Prince’s book *Harmony: A New Way of Looking at our World*.)

God so loved the Earth, that we have turned it into a “pile of filth”. And on Earth the rich nations are supporting militarily-enforced domination systems of gross injustice. But why should the Archbishop’s Council encourage the clergy and laity of the Church of England to care about Earth, and the suffering and beaten-up body of Christ on Earth? Leave it for others deal with it. Be an apolitical church, and leave the problems for “consumer democracy” to sort out.

### 3. Four-Square Balancing of the Church of England

“And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest **destroy them which destroy the earth.**” *Rev 11:18*

Church, I argue, is, or should be, the vehicle of Truth, Beauty, and the fourfold harmony of Love (*Agape*) between **God and mankind (and the nations of mankind)**, and **man and mankind (i.e. one’s individual relationship with mankind and the nations)**, and **individual man with himself and God in himself** (love neighbour *as thyself*), and **God and mankind with Earth**.

Can anyone argue that good Church is *not* about recognising the four-square balancing of the loving relationships between the following?

**1. God and mankind (and the nations of mankind).** As William Temple noted, the best of every nation could only have come out of that nation (whereas the worst of every nation could come out of any nation). The nations in their diversity glorify God. The prophetic Jewish and Christian vision is very much about nations, and the peaceful destiny of all nations, after the rebuking and humbling of the strong ones. This loving relationship requires our loving and trusting, and being

prayerfully open to, God, rather than inventing or contriving political systems, such as a “new world order” policed by US militarism and skewed to benefit rich man’s corporate “capital”. Militarism and Capitalism are not God’s plan for the nations, obviously, and so as soon as we can give up our addiction to them the better.

**2. Man and mankind.** We are called, by the Christ, to care for one another. There is no-one on Earth who is not our neighbour, and in all our individual and corporate thoughts and actions we must think first about the least, and the most voiceless, if we are Christian servants.

**3. Individual man with himself and God in himself** (love thy neighbour *as thyself*).

**4. God and mankind with Earth.** In our times, this requires what Pope John Paul II called a necessary “ecological conversion”, to which I will return.

Take any one of these four away and Church and *Agape* and Truth and Beauty are impossible. Any project, no matter how well-intentioned, that ignores any of these, always fails, and must fail, even if it takes 3 or 4 generations for it to become obvious to us that it has failed. God will not allow us to bypass God, or bypass Earth. God owns us, and God owns Earth (on which we are but “sojourners”), for our own good. We thank God that He is “jealous God”.

A Church that bypasses or ignores any one of the above is not Church, or at least not a church that I want anything to do with. (By “man” I also mean “woman” of course.)

And so let us build, for the first time in the history of the Church of England, a **balanced** theology on these **four corners**, never emphasising any one, or two or three, over the others. After all, the Bible depicts Earth with four corners, with four angels and four winds, built on pillars. Four is the number of earthly balance, everywhere from the four rivers of Paradise, to the vision of Ezekiel, to the Gospel told through the four Evangelists, to four of everything on Earth in *Apocalypse*, centred on the measured square city. Balancing the Four Humours/Temperaments was the science of healing in the West (until relatively recently). We have four blood groups (Jesus, had one of them, being fully human), and our phenomenal library we call the human genome is written with just 4 letters representing the four acids of DNA. The name of God (Tetragrammaton) is 4 letters. Carl Gustav Jung, the 20th century “doctor of the soul”, saw the dynamics and structure of the psyche as a quaternity. (And Jung’s theory of four personality types has entered the corporate world as the Myers-Briggs analysis.)

In the Church of England, as a corporate whole, we are not very good at any of these relationships, but we need them all, as a corporate whole. The Archbishop’s Report doesn’t get anywhere near *any* of them. The Archbishop’s Council seems to be so obsessed with promoting a personal relationship with the cornerstone, that it has forgotten the glorious building of which we are called to be the living stones.

And we never will be any good at any of the above unless we **do all four of them in equal measure**. Furthermore, in England, within and without the Church, man’s strongest loving relationship of all today is with Money. We are trusting not God, but this hocus pocus thing called “the Economy”, or “Capital-ism”, in which capital (or the corporate “share”) is held for an average of 11 seconds, and the rich are allowed not only to impose usury on the poor, but are allowed to buy and sell and “hedge” their bets on the debts/usury of people and nations that they’ve never heard of, and in whose life and suffering they have no interest or feel no responsibility (not even for the 11 seconds).

Within the limited space I have allowed myself in this report, we are going put emphasis on the crises of environment (land, air and sea), the crises of extreme poverty, the crises of militarism and nuclear-weapon proliferation, and the crisis of fear (capitalised on by opportunistic leaders in politics and some multinational corporations) between peoples of different faiths and nations. And we are going to



discuss Money worship. Perpetual debt, and trust in “economic growth” as the panacea for all ills, is the universal religion of planet Earth in our times.

Perhaps this common interest in money was God’s plan for history all along. By coming into a common religion, even if it is a false religion with a false god (or what Jesus called “Mammon”) we have at least come into a **global community**, which has good things and bad things, whose laws and agreements are designed and skewed by the rich to favour the rich (with Oxfam telling us that just 8 individuals own as much wealth as half the population of the world, and that just 10 people in Africa own half the wealth of the continent). From this global “economic” community, the next paradigm is surely **the Kingdom**.

Providence has allowed us, or even willed us, to create this mess—shrinking and dying Earth, and Mammon making things rapidly worse and more unstable and unjust—perhaps to help us to **learn** that we cannot invent any system, including “economics”, that bypasses the Love (*Apagē*) of God. Our generation is being forced to learn that we cannot bypass our divine obligation to forgive debts, both literally (monetarily) and spiritually. And what our generation learns is critical. The human population has grown from about 1 billion in the 1900s to about 7 billion today. Even since I was born in 1961, the population has more than doubled. There are now more people on the continent of Asia than there were in the whole world in the 1960s. Therefore, whilst we can, and should, learn from the lessons of history, there is no historical precedent against which we can compare our times and its unique problems. We all need to learn to see things anew, and come up with new ways that work for everyone.

According to the Gospel records, Jesus, when he wasn’t in one of his regular hell-fire preaching moods, spoke of no subjects more than God, Love, Earth, money and debt.

#### **[Debt Forgiveness**

When Jesus returned to his home town after the start of his mission, he proclaimed the “favourable year of the Lord”, which for the Jews was the double Jubilee Year. The Jubilee year was every seventh year, with a double jubilee for the 49th and 50th years.

In a Jubilee all debts are written off, “to set the downtrodden free”.

All Christian theology has debt at its core, particularly the belief that man is indebted to God, and that man is but a sojourner on Earth who, in the most fundamental sense, owns nothing. The Lord’s Prayer would have been received by its hearers in Aramaic, a language in which “sin” and “debt” are the same word. Considering the many, many times Jesus spoke about money, and monetary debt (*cf. Matthew 18:21-35*), and in view of his proclamation of Jubilee, it is obvious in the spirit of his prayer that Jesus intended the double meaning of debt. He was too perfect a genius and a poet to overlook it. And according to Luke, chapter 6, where Jesus tells his followers to love their enemies and to do good, he explicitly says lend and do not expect a return.

Jesus, in his actions and words, taught the world that **money lending is not a divine act**. (I was writing about this back in 1996, at the time the German government of “Christian” Democrats at the G7 Summit blocked plans to release gold hoarded by the IMF, to ameliorate Third World debt causing not only immense human suffering, but environmental devastation.) Any soulless idiot or tyrant or miser or amoral banker or immoral banker or government minister can lend money, especially when he can resort to arms or to the law (such as the World Bank’s “structural adjustment”) to get it back. **Forgiving debt is the divine act**, just as we pray to God to request forgiveness of our debts, something putative Christian political leaders of our times seem incapable of understanding. Debt forgiveness is not an option in the Christian faith, it *is* the Christian faith.

**Pod 2.]**



The responses of our Established Church in England to these crises must be theological, i.e. they must begin and end with **God Omnipotent**, otherwise there is no point to Church. If, in your mind, there is a power in the Cosmos more potent than “God”, your mind is loving and trusting the wrong god.

I propose that the Church of England issues a whole set of fresh questions, to the whole of England, inviting all into the Church to address these questions, rather than expect the people of England to accept tired and feeble answers and Christian platitudes from the House of Bishops. These questions, to be issued by the Church to the people of England, will be theological, scientific, ecological, economic, technological, sociological, medical, ethical, political, philosophical...etc, and we will pose questions on peace studies, interfaith dialogue, human rights, animal rights, culture and sport... etc, all centred on God.

As I will argue, whereas in centuries past, the Church was the seat of all learning, and would speak *ex cathedra* on everything, often to illiterate societies, today the Church is not positioned to teach anything apart from bell ringing and how to sing well (the value of which are not to be scoffed at, and are indeed things of Beauty worth conserving, just as our cathedral buildings and cathedral liturgy are worth conserving for the sake of their Beauty).

#### [ **Economy — and Financing Cathedrals and Historic Churches**

Church historian Rev Dr. Diarmaid MacCulloch, in his work on the Reformation period, describes the notorious Roman Catholic “Indulgence certificates” as looking remarkably like our lottery tickets.

Protestants take great delight in telling us about their disapproval of this innovative use of the printing press. The reality is that these tickets had little to do with the conflicts that led to the Reformation and the Thirty Years’ War. Rather, the Protestant theology (“*sola scriptura*”) of **Biblical literalism was an inevitable result of the invention of the printing press** and the translation of the Bible into the vernacular. (For a time the Bible, “the Word of God”, was the only printed book the people could see and buy and so they were inevitably deeply impacted by, and fearful of ignoring, these “words of God”.) After all, before the printing press and the vernacular Bibles, the Roman Catholic Church had historically survived, and often accommodated, many internal revolutions and anti-corruption movements and new orders and chapters of believers before Martin Luther (an Augustinian monk) came up with his revolution.

It has dawned on me that Indulgence Certificates, a means for the Roman Catholic Church to raise money for its magnificent buildings, are not so different to the way we, the Church of England uses the National Lottery to raise money for our magnificent buildings (over £400,000 of lottery funds recently going to Salisbury Cathedral for instance).

Our dehumanised economics today (with corporate shares held for an average of 11 seconds) prevents our doing what is important without resorting to things like the Lottery, even in Britain, the fourth richest nation in the world. We must ask why. We want to conserve our cathedrals, and people like to work on cathedrals. It is good and highly-skilled and highly satisfying work, creating or repairing a thing of beauty to inspire generations to come.

We must invite people into the cathedrals to discuss economics, before God, and work on a new and godly economics, which accepts that people matter, and their environment and our environment matters: Earth, and her beauty, and her integrity matter. Economists and organisations (such as the New Economics Foundation) outside the dehumanising economics of the mainstream have been working on such ideas since the ground-breaking book by E. F. Schumacher, “***Small Is Beautiful: A Study of Economics as if People Mattered***”.

“Economy” is rooted in the Greek word “*oikonomia*”, and the Orthodox Tradition speaks of God's providential relationship with Creation and mankind as the “divine economy”. Whilst I am member of the Green Party of England and Wales (which I first joined in 1991), and support my colleagues in activities such as anti-Fracking, I know that environmentalism *per se* is addressing the symptoms and not the cause. The cause is spiritual, and is the lack of four-square balancing, or lack of “Church”, as described above.

Buying Indulgence certificates with the hope of some temporal remission of sins probably did no harm to the soul of the purchaser, and did us all some good by conserving the great cathedrals of Europe. The Indulgence Certificates were used to fund our cathedrals 500 years ago in exactly the same way as the National Lottery tickets fund the very same cathedrals today. And the desired outcome for the gambler is just as unlikely. In fact, encouraging people to buy lottery tickets is worse than encouraging people to buy indulgences, because encouraging the desire to be very rich is the very opposite of what Jesus taught. It is easier to pass through an eye of a needle with an indulgence certificate than with a ‘winning’ lottery ticket. **Pod 3 .]**

Perhaps the Church, for all its light and dark history, has done its historical job. Having weathered the storms of History, it is now time to disembark from the Nave, and mingle.

There is a time for teaching, and a time for learning. The Church now needs to pose big questions, to capture the imagination of the people of England, rather than pretend to offer the big answers, and look and sound ridiculous in the process. The Cosmos (or “world”) as we see it and understand it today is far more awe-full and be-wild-ering than the little cosmos into which the Church and its theology are trapped under the weight of “Tradition” and Pomp.

We cannot allow Earth to suffer and die under Pompous Primates.

God is in *all* things, and in all knowledge. All intellectual property is God's Intellectual Property. The Church of England needs to invite all people not just to worship God conventionally, but to discuss God, reason with God (itself a form of worship), and build the holistic knowledge of what it is to be human, or *imago dei*. **This includes of course hearing the voice, and the spiritual direction, of women, not just men. We will not know ourselves on Earth as God knows us until we have properly heard the voice of woman**, as fully equal and valid, including in the leadership of the Church. In Paul's visionary metaphor, after all, when we see ourselves clearly in the mirror, we become *fully* human, neither man nor woman, Christian nor Muslim, heterosexual nor homosexual, Jew nor Gentile, black nor white. (And this knowing, or what Paul called *gnosis*, is not just intellectual knowledge, but loving knowledge: loving knowledge of the whole, just as in Biblical Hebrew, *to know* and *to love* can mean the same thing.)

The Church cannot teach the wholeness of knowledge, as historically it often believed it could, and perhaps at times almost did with some degree of intellectual satisfaction. Perhaps Saint Thomas Aquinas made the most noble attempt in his great *Summa Theologica*, bringing together the theology, natural philosophy (‘science’) and philosophy of his day, and theological and scientific insights from the Muslims and the Jewish sage Moses Maimonides. But of course, Thomas never completed his *Summa*, and, it was intended only as a training manual for the clergy.

Without whole (Holy) knowledge, our knowledge is inevitably the wrong kind of knowledge (or “sin”). **Without whole (holistic) knowledge, we will continue to eat from the wrong tree, and use the knowledge we have to destroy Earth.** The journey of humanity (according to the great allegory in the second chapter of Genesis) is from partial knowledge to the wholeness of knowledge: “the glass brightly”. Allow me to insert this long quotation from Pope John Paul II on man's “rediscovered harmony”. I'm almost certain that John Paul II would not have liked my report as a whole, but I think this long quotation from a visionary General Audience in 2001 is in the proper context:

"The believer, in a sense, is "the shepherd of being", that is, the one who leads all beings to God, inviting them to sing an "alleluia" of praise. The Psalm [Ps 148: 1-5] brings us into a sort of cosmic church, whose apse is the heavens and whose aisles are the regions of the world, in which the choir of God's creatures sings his praise.

"On the one hand, this vision might represent a lost paradise and, on the other, the promised paradise. Not without reason, the horizon of a paradisaical universe, which Genesis (chap. 2) put at the very origins of the world, is placed by Isaiah (chap. 11) and the Book of Revelation (chap. 21-22) at the end of history. Thus we see that man's harmony with his fellow beings, with creation and with God is the plan followed by the Creator. This plan was and is continually upset by human sin, which is inspired by an alternative plan depicted in the same Book of Genesis (chap. 3-11), which describes man's progressive conflictual tension with God, with his fellow human beings and even with nature...

"Unfortunately, if we scan the regions of our planet, we immediately see that humanity has disappointed God's expectations. Man, especially in our time, has without hesitation devastated wooded plains and valleys, polluted waters, disfigured the earth's habitat, made the air unbreathable, disturbed the hydrogeological and atmospheric systems, turned luxuriant areas into deserts and undertaken forms of unrestrained industrialization, degrading that "flowerbed" - to use an image from Dante Alighieri (*Paradiso*, XXII, 151) - which is the earth, our dwelling-place.

"We must therefore encourage and support the "ecological conversion" which in recent decades has made humanity more sensitive to the catastrophe to which it has been heading. Man is no longer the Creator's "steward", but an autonomous despot, who is finally beginning to understand that he must stop at the edge of the abyss. "Another welcome sign is the growing attention being paid to the quality of life and to ecology, especially in more developed societies, where people's expectations are no longer concentrated so much on problems of survival as on the search for an overall improvement of living conditions" (*Evangelium vitae*, n. 27). At stake, then, is not only a "physical" ecology that is concerned to safeguard the habitat of the various living beings, but also a "human" ecology which makes the existence of creatures more dignified, by protecting the fundamental good of life in all its manifestations and by preparing for future generations an environment more in conformity with the Creator's plan.

"In this rediscovered harmony with nature and with one another, men and women are once again walking in the garden of creation, seeking to make the goods of the earth available to all and not just to a privileged few, as the biblical jubilee suggests (cf. Lv 25: 8-13, 23). Among those marvels we find the Creator's voice, transmitted by heaven and earth, by night and day: a language "with no speech nor words; whose voice is not heard" and which can cross all boundaries (cf. Ps 19 [18]: 2-5)."

*"God made man the steward of creation"*, John Paul II, GENERAL AUDIENCE, 17 January 2001

## **4. It's Time to Inhale, and for the Church to Learn from the World, not Teach the World**

Before God Omnipotent, calling us into the wholeness of Knowledge, we must, in this age of specialisation, all teach one other, whatever our background or specialist knowledge, be it science, farming, medicine, baking, social work, factory work, butchery, music, sport, astrophysics, artificial intelligence, driving a train, or operating a crane high above the city... We all see, experience and come to know the world differently. As noted, my own background is mainly science and engineering, and at age 56, nearing the end of my career, I feel that I have a lot to teach to Church of whose body I am a member. After all, the word "Apostle", if we go back to the original Greek, means "**learner**" as well as follower and messenger. We are together, and only together, the Body of God on Earth.

G.W.F. Hegel came to realise that thinkers and writers in all domains, be they theological, philosophical, political, economic or scientific are stranded in their "Understanding", i.e. in knowledge which is reasoned within itself, and never in relationship to all the other domains of knowledge. Whilst these patterns of understanding are of course indispensable, Hegel encouraged a full conceptual grasp of all

things, and their interrelatedness. Hegel believed, as I do, that the attraction of God Himself is pulling us towards this historical (eschatological) goal, in which the human spirit truly and absolutely comes to know itself as Spirit. This common goal should surely be encouraged; it would surely inspire us all as Christians to be creative, encouraging one another to see God in all things, rather than, as Hegel complained, what we now have: clergy, theology and doctrine that claim to proclaim the Gospel, but “send the imagination and heart away empty” (*The Phenomenology of the Spirit*, G.W.F. Hegel).

I propose that the Church of England invites into our buildings people of all faiths, and agnostics and (cooperative) atheists too, to discuss God or “Allah” (the Arabic for God, including for Christian Arabs) and Jesus, or “Isa”. This would be done of course in a dignified manner, in a religious context, the desired outcome of which is the betterment of knowledge of the Creation and purposes of God, not as in, say, an Oxford Union debate on God, with competing sides for and against belief in God. **Whatever we do, and debate, the omnipotence of God must be a given**, and I will explain why I think this later in the report.

### [ **God Omnipotent — My “Jesus and Herod Test”**

I wrote a book last year (that I will probably rewrite before I publicise it) called “England’s Beheading of God Omnipotent”. In the book I analyse some of the thinkers and writers in the Church of England who deny omnipotence, either explicitly (“I don’t believe in omnipotent God”) such as media spokesman Canon Giles Fraser, or implicitly almost everywhere in the clergy.

As I explain in *Pod 11*, everyone who thinks deeply comes to believe in an omnipotent (or *most* potent) something, obviously. Although denial of God’s omnipotence can make it easier to account for evil, it actually leads to the most pessimistic answers of all, and trust in wrong things.

Theologians and philosophers often waste their time by setting up for themselves and for each other conundrums on God Omnipotent. Often, these conundrums are rhetorical questions to ‘prove’, ‘logically’, that God cannot be ‘omnipotent’.

No-one who is serious about omnipotence, and who worships and submits to God Omnipotent, spends much time on semantic contradictions such as, “could god make a square that has no corners?” But there are infinite “omnipotence paradoxes” that almost anyone can up with a little effort, such as, “if god has unlimited power, can god create something over which he has no power?”

I ask my reader to forget all this. Forget all the omnipotence paradoxes you can dream up. “Omnipotence” is after all a word that is impossible to define satisfactorily with other words. (All omnipotence paradoxes, though they might not at first seem so, are merely clever word play.)

It is futile to test in your mind—which is a tiny, reflected manifestation of the ‘Mind’ of God—what God ‘cannot’ do. What God has done is total Mystery enough! The Creation is total Mystery enough! Contemplating ‘where’ all the energy/matter in the Universe (or Cosmos) comes from, or how all the energy/matter of the Universe was created, is total Mystery enough! Submitting to the Power and Glory of the reality of God is enough. We know next to nothing about the Cosmos. We haven’t got a clue about what is in the next galaxy (or even the neighbouring ‘solar’ system), or the centre of our native galaxy. We do not even know what is at the centre of our own planet (scientists can only speculate), or even what there is just a few miles below the surface (the depth limit for drilling and sampling)! We have barely scratched the surface of knowing the manifestations of God, and we only ever will be able to scratch the surface of the knowledge of what IS, or of I AM.

God’s sustaining our ability to be conscious of God, to journey into God, is enough. By far the most interesting facts about the Cosmos are that we are conscious of it and conscious in it. We

cannot journey to the centre of the Earth, but we can journey into God, because we are conscious persons and God is 'Conscious' Person. (I put 'Conscious' in inverted commas here as a caution against attempts to hold in the mind an anthropomorphised god created in the image of man. Being God cannot be anything like our experience of being conscious.)

"Omnipotence" is not a riddle for us to solve. We can no more define "Omnipotence" than we can define "God". Detaching *Omnipotentem* from *Patrem Omnipotentem* in order to 'analyse' God's omnipotence is a meaningless exercise, and it seems to me an irreverent one, and the opposite of prayer. It is like saying, "Our Father, for whom all things are possible, the power and the glory are yours, but nevertheless we are going to test you, because we are intellectuals at Cambridge University and we have worked out some things that are impossible for you".

I have a far simpler way of dealing with the problem:

### **The Jesus and Herod Test**

**A.** Could God have killed King Herod (or used some other way to prevent his being a tyrant), and, presuming that the Massacre of the Innocents was a historical event, could God have stopped it?

**Yes/No**

**B.** Was Jesus of Nazareth the long-prophesied Christ of God as revealed to Israel many centuries before he appeared on the scene? **Yes/No**

Typically, the Christian teacher in England wants to say "No" to the question A. and "Yes" to question B. This is because he wants to be a vicar of Christingle, and is obviously uncomfortable about being a vicar of Christ: God Omnipotent. (Sometimes I might make mention of the Angels in the Christmas story, and in the history of Israel, which seems to make my clerical interlocutor even more nervous.)

Only if he answers "**Yes" to both A and B does he get the necessary 2/2 and passes the test**, and I can take him seriously when he says he believes in God Omnipotent. As for the clergymen who insist we see God not in Omnipotent Power and Glory, but in "the powerlessness of the baby Jesus", I cannot hide my intellectual contempt, or contempt for the hypocrisy of it. In any case, in the Christmas story Jesus had supernatural protection, which is why he lived whilst all the other babies were killed.

God could have saved the innocent babies and killed the guilty Herod, just as God could have killed Hitler and Stalin, just as God could have saved John the Baptist, and allowed Jesus to live a long life, followed by a natural death, followed, or not, by a resurrection. (We have no reason for believing that God has written a law into the nature of Creation which determines that a resurrection must be preceded by death on a cross.)

The whole of History, good and evil, is the unfolding of God's plan for Earth. And as I have written elsewhere, there would be no point in God's killing tyrants if men, nay whole nations of men, have the propensity to serve and worship tyrants, thereby adding weight to the tyranny of a tyrannical *Zeitgeist*, unable to discern it from the *Heiliger Geist*.

**Pod 4. ]**

Perhaps, the Church of England, in England, is of all the churches in the world, uniquely placed to invite all the nation's people, or parishioners, into a kind of meaningful living membership of the Church of England. As the Church of England is fond of telling us in its strapline, we have a "presence in every community".

## 5. The Utter Uniqueness of our Times

**The Archbishop's report, in all respects, fails to acknowledge the uniqueness of our times.** As noted, it ignores planet Earth, and the environmental limits to man's materialism and the consumerism ideology. In fact the Archbishop's report centres on a 1946 report called "*Towards the Conversion of England*" produced by a Church of England Commission, calling the Church to use and encourage the laity to evangelise all the workplaces in England. We are told: "These words [from 1946] remain as true and as urgently relevant today". **No they don't.**

The 1946 report was written before the *MV Empire Windrush* docked in Kingston, Jamaica, in 1948. Descendants of African slaves were shipped back across the Atlantic, this time to do the low-paid jobs that the English did not want to do, or were under-resourced to do. *The British Nationality Act* of 1948 allowed the "British subjects" of her colonies to come to Britain as British citizens. Peoples from all parts of the globe brought with them their own religions (many Christian, but with their own ways of doing Church) cultures, music, cuisine, etc. And many of our new neighbours and colleagues from the Indian subcontinent were/are Muslim, Hindu and Sikh. People came from Europe too of course, including from the Roman Catholic nations of Italy, Ireland and Poland. And more recently, since the Schengen agreement, the whole of the European Union has become deeply integrated, and England has welcomed people from Eastern Europe of Greek Orthodox and Russian Orthodox faith.

The Archbishop's report doesn't mention any of this. It ignores the fact that things have become very mingled since 1948. In England, all peoples are now deeply enmeshed and deeply interdependent. Perhaps the Archbishop's Council doesn't approve of this, or just wants to ignore it?

Being born in Bradford, I see this great co-mingling (including international sports) as one of the few *good* fruits of British imperialism, which today gives us great opportunities to make peace and encourage mutual understanding (more on this later in the report). It certainly cannot be ignored, in the way the Archbishop's report ignores it.

I am very much a product of British imperialism myself. My mother is Indian. She met my father in his National Service with the RAF in Singapore in the late 1950s. She happens to be Roman Catholic, raised in a Roman Catholic convent during the War after her father was killed in the Japanese occupation of Singapore. On arriving in England she trained to be a nurse in the NHS, a vocation to which she was dedicated until retirement age.

If a bishop of the Church of England can expect to be healed by, say, the expert Islamic life-saving hands of an Indian or Egyptian open-heart surgeon in an English hospital, will the bishop then open his heart to open his cathedral, and warmly welcome the Muslim heart surgeon and his family? Similarly, if the Bishop of Bradford (my native city) and his family occasionally eat curries and breads cooked and prepared by Muslims in the restaurants of Bradford, can he not occasionally invite the Muslim waiters and cooks to share bread in the cathedral or church, united before God/Allah/YHWH who is One? Perhaps we can devise a simple ceremony for sharing bread with our Muslim neighbours and parishioners, perhaps preceded by the Lord's Prayer. (Apart from the small point that Islam does not attribute a gender to God, there is nothing in the words of the Lord's Prayer that, in my experience Muslims do not accept and cannot revere.)

Is there anything in the teaching of Jesus that suggests his followers belong to an institution that is pure and separated in appearance, thought and deed? If there is, I have somehow missed it.

### [ Islam and Me.

I am a working-class son of a railwayman and a nurse, born and bred in a typical terraced house in Bradford, Yorkshire. Muslims have always been my neighbours, school friends, sporting teammates (in cricket), and colleagues.



I have met Muslims who truly share my obsession with, and addiction to, God, and the “struggle” of the human intellect: applying the whole of the mind to God, as Jesus did. How else can we become *fully* human and in love with Love (*Agape*)?

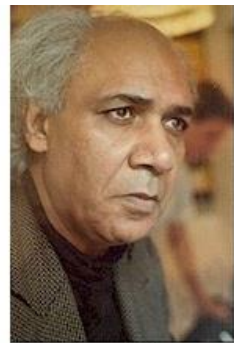
Love of my neighbour surely cannot just mean (as it seems to do for the majority of fellow Anglicans) *tolerance* of my neighbour. Tolerance is simply laziness: the path of least resistance. Love of my neighbour, on the other hand, requires my understanding of my neighbour, and (if religious) his or her relationship to God Omnipotent. True love of my neighbour demands my praying together with my neighbour, if he or she is amenable to doing so. In Bradford in the mid-90s I used to accept invitations to eat with my Muslim neighbours, sharing their breads and curries, sitting on the floor, eating with just hands. Sitting and eating on the floor is of course what Christians did for most of the history of Christianity (only bishops and kings would sit on a “throne”, “chair” or “cathedra”).

In the mid-90s I became a close and intimate friend of the late Professor Syed Hasan Askari. We would often pray together: the Lord’s Prayer in English and then the Fatiha in Arabic, and then the Lord’s Prayer in English, and then the Fatiha in Arabic . . . for up to an hour. “Hasan” loved the Lord’s Prayer, and the whole Gospel of Matthew in fact. He taught Muslims that they should revere the Lord’s Prayer. Hasan was described by the late Bishop Kenneth Cragg, Anglican bishop of Egypt, as one of the eight important Muslim voices on inter-faith dialogue in the 20th century (cf. *The Pen and The Faith - Eight modern Muslim writers and the Qur’an*).

Hasan was encouraged by the many good things happening in Bradford, despite the poverty in the city (which has continuously had the lowest life-expectancy in England since the 19th century), encouraging the new academic discipline of Peace Studies (40 years ago Bradford set up the world’s first department dedicated to Peace Studies and international conflict).

Prophetically, Hasan took quite an interest in Saint Francis of Assisi as the man for our times. Hasan was convinced that when Francis met the Sultan of Egypt in an attempt to convert him, the Sultan received Francis and introduced him to the Sufis, who mentored him. Hasan gave me a copy of *The Conference of the Birds*, by the Persian poet, Farid ud-Din Attar (who was contemporaneous with Saint Francis). Apparently, “Sufi” means “wool”, and the Sufis wore wool. Saint Francis – the “Patron Saint of Ecology” since Pope John Paul II – certainly became famously associated with birds and wearing wool!

*Inshallah*, perhaps, that Hasan and I were discussing this amidst the “dark, satanic mills” of Bradford, or “Wool City”.



Syed Hasan Askari,  
late friend and guide



Here giving the umpire's  
finger to Archbishop  
Robert Runcie

**Pod 5.]**

Loving one’s neighbour, rather than loving only members of the same club, moves us out of the lesser spirits into the greatest Spirit of all. Such Love can move mountains. The impossible becomes possible. And I hardly need remind the Christian reader of Christ’s definition of “neighbour”.



## 6. Our leadership today is an intellectual and moral disaster

“Within humanity there is planted the organism of the Church to be the channel and vehicle of the life of the Kingdom, until at last the Church includes mankind, and all nations, coming into the Church, make Christendom [sic] co-extensive with the world, when at last the Kingdom of God will be come.”

*Mens Creatrix, Archbishop William Temple, 1916*

"Would to God that all the Lords people were Prophets."

*Numbers 11*

The Church of England, like the Roman Catholic Church, has its good side that is very good, with very good people doing very good things that often go unnoticed by society. But the Church of England leadership today is an intellectual and moral disaster that no amount of marketing and business planning can fix.

Many if not most people in England outside the Church do not see the Church as the solution to the world's problems, and do not see the Church as particularly moral. This is perhaps the biggest crisis of all: the crisis of loss of confidence in Church. And this loss has come about, I think, through the Church's intellectual incredibility, and its prurience (which is itself partly caused by the failure to account for knowledge in the life sciences, about which I have written elsewhere).

Although, apparently, most people in England are not atheists, and accept a kind of “God”, or claim to be “spiritual but not religious”, the Church of England cannot speak cogently or coherently on *anything*. And as in all modern Western nations, the Church is no longer the teacher even of morality, and the **Church is no longer the arbiter of morality**. Even Ireland, which became the first nation in the world to allow the national plebiscite to vote on the legality of same-sex marriage, ignored the Church and chose to vote for same-sex marriage, despite the “special relationship” between Dublin and Rome.

Surveys suggest that less than 3% of the population of England today is likely to be influenced by the moral teaching of the Church of England – thank God, because in areas such as ecology, money, militarism and medicine it has nothing to credibly contribute in the moral debates. And although the Church seems to be obsessed with sex and sexuality and rules for having sex, as an institute, the Church of England (and the Methodist Church in England) is almost as notorious as the Roman Catholic Church for institutional sexual abuse, and harbouring its sexual abusers ostensibly to protect the Church from damage to its reputation.

The Church will never again be the moral voice. It has been leapfrogged by, and has needed to accept and adapt to, **human rights**. But this is OK. Christ's vision for the Kingdom, through ‘the organism of the Church’, is much greater than the teaching and arbitration of morality and sex.

### [ The Beauty of Rules

*Some rules in religion can be good. A friend and former scientific colleague, Paul, near Manchester, has been practicing bell-ringing for his church (of England) once a week for several years. He told me that he's getting quite good, and I laughed, thinking, “how hard can it be?” But then he showed me the ins and outs of ringing to one of the many traditional set pieces, with a team of, say, seven other bell-ringers, in perfect timing, and the bell does not make a sound until quite some delay after the rope is pulled, and now I never failed to be impressed when I hear church bells. (Sadly, some churches in the world now project church bell recordings through loudspeakers, just as sadly today the muezzin is less likely to climb to the top of the minaret to sing the Muslim Call to Prayer, in favour of remaining on the ground with a microphone up to a loudspeaker.)*

Whether it's bell-ringing or cricket, yoga or writing a dissertation, or even everyday activities such as driving or cycling on the road, and shopping for groceries, we are all following rules, and perhaps conventions and good manners too. And all this is good for the character of our soul.

If I think of my very diverse career, from leaving school (with all its rules), beginning with navigating ships in the Merchant Navy, to maintaining terrain-following radar in the RAF, to my jobs in engineering, aerospace, science and the arts . . . I have had to learn many rules, as we all have. Those of us who have served in the military have been subjected to some very curious rules, particularly in the first couple of months of "basic training", but we all accepted that the very purpose of these rules (including the very fact that they were nearly all irrational) is to develop character and camaraderie, and mental and physical preparedness to handle pressure. Similarly, those of us who have played a lot of sport have, obviously, willingly subjected ourselves to a lot of rules.

Rules is good. And rules is how it began. We only need think of the "ruler" or measuring reed that had to be brought out to measure the Tabernacle, representing God's very presence on Earth with the Jews. And we only need think of the impact of rules on the Jewish nomads, and on the nomads and villages of Arabia at the advent of Islam, to realise that it was rules that suddenly brought us out of great-ape being to human being and "civilisation".

I've played a lot of golf, and at a serious enough level of competition that requires a thorough understanding of the rules: and there are hundreds of them. There are more laws and rules of golf than there are in the Torah. I also learned to play classical music (piano) as child. And of course, once one has learned all the rules (and rituals) of these activities, one requires regular practice and commitment to become good at them. These kind of activities don't necessarily help one to remember God, but I suggest that our complex modern activities work deeply on our character of soul in the way that religious rules did for ancient societies.

In modern societies we no longer need religion to impose or fabricate rules and laws (or catechisms) in order to improve the character of our soul. I suggest, rather, that religion in the 21st century should be about remembering and worshipping God, and experiencing God.

Even the Christian Scriptures tell us that, with Christ, the Law became written into all hearts and minds (*Hebrews 8:10*). The reason I don't steal is not because it is against the law (religious or secular) or because I have an opportunity to steal with no risk of being caught and punished. I don't steal, because I love my neighbour. Similarly, I don't want to evade tax, I want to pay my share to society. And surely this was the whole point of Jesus' teaching: Love (i.e. *Agape* or universal love) is above the Law.

Love changes everything, or rather the greatest Love does: Love that begins and ends with solidarity with God, who is Love, and Love that has solidarity with all Creation (as God has solidarity with all His Creation), and Love that has solidarity with all human being (because God the Creator has sanctified the human creature everywhere on Earth, through Christ).

This is hugely important eschatologically. Once we, the human race, the "body of Christ", become convinced that we must allow the Love (Agape) in our hearts and minds to subsume all other things in our hearts and minds, then Christ finally rules, or reigns on Earth, "for ever and ever": Kingdom will have "come on Earth as it is in Heaven". And Earth will be blessed with the glory of God in ways that we can as yet scarcely imagine.

People want to know about God, and to talk and learn about God. Even atheists want to talk about the God they don't believe in, as I know from experience, because I was an atheist until age 30 (25 years ago). In fact atheists often know more about God than folks who simply accept God, perhaps in the way that someone on a diet knows more about, and thinks more about, food and drink than someone who isn't. Indeed, perhaps God Omnipotent allows atheism because it is necessary for the great dialectic of history. And thinking atheists are perhaps on the spiritual path of *via negativa*, always testing out ideas of God, to reveal what *God is not*, causing us theists to improve our own thinking about God.

And some people want to teach about God, or at least the infinite manifestations of God in the world and in the depths of the psyche, in **new and holistic ways**. But the House of Bishops thinks it should be doing the teaching, and reminding people about the "Gospel of Jesus of Christ", as if "Christ" were a surname, and as if the Gospel, or Good News, were a coherent thing (which of course it isn't, which is why there are over 30,000 denominations of churches, borne out of disagreement of interpretation).

The Church of England seems to have dropped interest in the Almighty Creator in favour of the worship of a human celebrity called "Joshua" or "Jesus", despite the fact that Joshua/Jesus taught us to pray to God, and to love God with all mind and soul.

It seems to me that, intellectually and culturually, the House of Bishops wants us to become a kind of "Jesus Foundation". This "foundation" is acceptable to nominal and "cultural" Christians, but it can block the mind from God, because you can be a member of the C of E "Jesus Foundation" without needing to bother or challenge your mind with God Omnipotent.

The Jesus Foundation is really not so different to, say, the "C.S. Lewis Foundation", which consists of people "dedicated to the living legacy of C.S. Lewis", or the "Wagner Society", which "promotes knowledge, understanding and appreciation of the life and works of Richard Wagner", or the "Elvis Fan Club", which worships "the King" and runs pilgrimages to Graceland... etc. The Church of England's Minister for Propaganda, the Reverend Arun Arora, even chooses to promote himself as "Jesus Freak", as you can see from his profile page on his Twitter account. It is inconceivable to me that Jesus, filled with the spiritual gift of fear, and knowing the tremendous power and majesty of God, would ever have said, "be Jesus Freaks", or "be God Freaks". The calling is more solemn and awe-inspiring than this.



### [ The name of Jesus

As I see it, Joshua/Jesus never asked his followers to worship him, but to worship God, as Jesus worshipped God. And he asked his followers to have faith (trust, *pistis*) in him, and follow him into God, not make him into a celebrity. He never asked us to think of him as an alternative to the human sons of gods of the epoch, such as "Caesar". *You are gods!* exclaimed Jesus, echoing the Psalmist. Saint Paul put a different spin on things of course, and saw much significance in the *name* of Jesus, but Paul was also directing the Gentiles away from the worship of pagan gods, and human sons of gods with names such as "Claudius" and "Nero" and "Mein Führer".

**Pod 7.]**

"Jesus Freak"? I can't imagine anyone who has had any kind of experience of the Divine would use such language. God is everything, and more: every breath of every thing (*Energeia*), and more (*Ousia*). There is nowhere we can go where God is not. Everywhere we turn is the face of God, or, we might say, "from the greatness and beauty of created things comes a corresponding perception of their Creator" (*Wisdom 13: 5*).

## 7. Bringing back Love and Awe of God Almighty

“They that go down to the sea in ships, that do business in great waters; These see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. . . . He maketh the storm a calm, so that the waves thereof are still. *Psalm 107*”

“The feeling of it [the *numinous*, or “divine power”] may at times come sweeping like a gentle tide pervading the mind with a tranquil mood of deepest worship. It may pass over into a more set and lasting attitude of the soul, continuing, as it were, thrillingly vibrant and resonant, until at last it dies away and the soul resumes its “profane,” non-religious mood of everyday experience... it may be developed into something beautiful and pure and glorious. It may become the hushed, trembling, and speechless humility of the creature in the presence of — whom or what? In the presence of that which is a Mystery inexpressible and above all creatures”. *The Idea of the Holy, Rudolf Otto (1923)*”

I agree with the German theologian Rudolf Otto that the power of God is at once mysterious, fascinating and terrifying, and that, psychologically, if we think it through, we wouldn't want it to be anything other.

What seems to be the authentic experience of the Holy results in a kind of push-pull relationship with our Creator. This terrifying aspect of God at once attracts us to God and repels us from God, in a correct arrangement of what the Jewish theologian Martin Buber called “I-Thou”.

Not everyone has experienced the Holy, or the supernatural, in this way, but everyone has experienced the *natural*, or Nature, in this way. Therefore Otto's analogies with the aesthetics of nature in the quotation above are useful. Many of us love the sea and feel called to the sea (I started my career as a Midshipman Navigator in the British Merchant Navy, until our merchant fleet went into terminal decline), but would I have been so attracted to the sea if it were always calm, and never fascinatingly mighty and terrible? I doubt it. Similarly, would I really be as attracted to Mozart's *Requiem* in D Minor had it been written to the melody and instrumentation of the *Dance of the Sugar Plum Fairy*, and if the *Requiem's voca me cum benedictus* were not juxtaposed with *confutatis maledictis*?

Everything in Creation is a metaphor of its (and our) Creator: God whom, the major Prophet/s Isaiah (the prophet most quoted by Jesus) tells us creates Good and Evil, Light and Dark, Order and Chaos. Indeed, God is the measure of Good and Evil. If it is Good to God, it is objectively good by definition. If it is Evil to God, it is objectively evil by definition. Of course, it is not always easy for us to discern these things: we certainly cannot rely wholly on written texts, but we are obliged to discern, and to ensure we are well-informed enough to trust our conscience.

I have written elsewhere about the binary nature of Creation, and that we would not come into knowledge of anything, including discerning Good (and choosing Good), without knowledge of its opposite pole. But the whole of Creation is the “face” of the Creator, and the whole of Time and History, not just bits of it. The whole, good and evil, has to be accepted as the whole. Pope John Paul II talked about the love of Christ “which restores to the world **the balance between good and evil**” (*cf. Crossing the Threshold of Hope, Pope John Paul II*).

Not surprisingly, there is not one mention of *awe* or *fear* of God in the Archbishop's Report, or *evil*. Fear of God has become unfashionable if not extinct in the Church of England. And if our House of Bishops feared God Almighty they would not fear “the Russians”, and would not encourage, in the House of Lords, the armament of the United Kingdom with nuclear weapons.

### [ **The Established Church of Nuclear Weapons**

Although nuclear-key holders Trump, Putin and May are ostensibly Christian, there is no theological or (Platonic) philosophical case for arming with nuclear weapons; there is no Christian case for “pushing the button”. There is no Christian case for a pre-emptive strike that kills a million people of any nation; there is no case for a nuclear retaliation.

If Britain were subjected to a nuclear attack that killed a million people, there would be no moral case for politicians to retaliate and kill a million people and permanently destroy the health and environment of millions of others, for this generation and future generations who will inherit the Earth. Even if I and my family were killed or otherwise harmed in the attack, I would not desire the same fate to be visited on the people from the nation from which the attack was launched. This is not how Christians are called to think and act. To think and act in this way results from a deep sickness of the soul, and a failure to understand what Christian faith is.

In any case, a nuclear retaliation cannot kill a hidden and bunkered-out tyrant. Only God can kill a tyrant, or allow a tyrant to live, just as he allowed King Herod to live whilst, just up the road from Herod’s palace, He was, with his Angels, effecting all kinds of miracles that established the very centre of the history of civilisation. Bishops who trust their security to nuclear “deterrent” are merely actors of the Faith.

Furthermore, in the Christian Peace there is no case for “mutually assured destruction”. This amounts to the wrong kind of fear, and to idolatrous trust in bombs and politicians rather than trust (*pistis*) in God Omnipotent.

**Pod 8. ]**

If I were to teach theology to beginners, or to non-believers, I would begin talks on God as source of Creation, and then with talks on love and awe and fear of God, and God as source of our very love and awe and fear (and God as source of all our emotion, and all our knowledge and intellect). Only as the theology started to get advanced would I bring out the Bible, and God’s project of sanctifying Time (hitherto endless cycles) on Earth through the history of man, and then eventually I would get into the New Testament and the Messiah. The Church of England on the other hand seems to want put everything into a chocolate-box Jesus god, but of course the listener, thank God, is rarely convinced, and will complain that the Providence of God in this world is far from chocolate box, or Christmas card, and the Church is speaking “total bollocks” (as we say up North).

“The parent who supposes that enjoyment is the [goal] of life will show love for his child by leniency and indulgence, and when God’s government of the universe seems to be the very opposite of leniency and indulgence both the man and his children will be likely to say that God is no loving Father.

But if what is good for man is to be made like Christ, to be used and used up in the service of God and men; and if love aims rather at the formation of a character which has in itself the secrets of joy and peace because it is rooted in love, discipline will at once appear to be as essential an activity of love as any indulgence can ever be.” *Mens Creatrix* William Temple

Fear of God is as necessary as love of God. The Roman Catholics call this “filial fear”, as distinct from servile fear. Indeed, with no filial fear of God, servile fear of something else will take its place (or perhaps, overwhelming fear of a punitive god, or eternal “Hell”, invented by this or that church). When our *predominant* fear and trust in life (and with our life that is God’s Life) is God Almighty, we tend to question and test all authority, as Jesus questioned and tested all authority. But if our predominant fear in life is *not* God Almighty, we inevitably have lesser predominant fear or fears, and will more readily accept authority, and fear *it* too (and if it is a tyranny, thereby add weight to the tyranny).



Similarly those whose predominant love (*Agape*) in life is God Almighty (who *is* Love and Life) will settle for a life of love for nothing less than God Almighty (even if it gets us killed).

The lesser loves (*storge*, *eros*, and *philia*), whilst important, and need to be balanced, are easy. Even Hitler loved his wife, dogs and nation, and was in return loved by his wife, dogs and nation.

**[ Jesus on *Agape*.**

Let us look at some of Jesus' teaching on the subject of Love, the most important subject of all to Jesus. Teaching the love of God, invisible and ineffable, is not easy. And it seems to me that when Jesus was teaching things that are not easy, he used (what I call) "shock theology".

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

Jesus, according to *Luke*

There is a corresponding passage in Matthew, which is a little softer (and replaces "hate" for family with love for Jesus). I would hazard a guess (considering Jesus' methods of teaching) that Luke's record was the closest to Jesus' words, if he did actually issue them (and I suspect he did, because, frankly, they are so odd that I can't imagine his Gospel biographers, as devout Jews, would want to make them up). In the above passage Jesus is saying the precise opposite of what his audience would expect a Rabbi to say. It seems to contradict the commandment to honour thy mother and father. And, obviously, he didn't really want you to hate your children. He loved children, and made a point of it. He sided with children, and none of his teaching was harsher than on child abusers. I think we see here Jesus trying to move the people out of the limitations of *Storge* (or conservative "family values") and nationalism and religious sectarianism and into the spiritual and universal love, *Agape*, of which he was/is the Messianic embodiment.

**Pod 9.]**

My conversion from atheism to theism at age 30 was a result of experiences over two years in the early 90s, some ecstatic, some terrifying, all disturbing and demanding. The Church of England, and those close to me, were concerned that I was suffering madness. Fortunately, I received some support from, and solidarity with, the Islamic philosopher and mystic Professor Syed Hasan Askari, mentioned in *Pod 5*. A concerned Archdeacon of Craven (my vicar's boss) told my concerned wife that I was suffering from "schizophrenia", and wanted me to see a doctor or a psychiatrist – which I refused to do.



The village of Grindleton, on the Yorkshire/Lancashire border, where I lived and worshipped in the 1990s, at the CofE Church of Saint Ambrose.

The village is best known for its religious dissension, forming a group in c.1610 called the Grindletonians, who were the forerunners to the Quakers.

The hill in the background is Pendle Hill, the "Mount of Vision" of George Fox, founder of the Quaker movement, who, in his published "Journal" reported his eschatological vision from the top of the hill.

### [ Divine Madness

Through private study in philosophy, theology and the depth psychology of Carl Gustav Jung, I came to discover that what is often dismissed as madness or schizophrenia can actually be a sane response, a prophetic cry, to an insane and paranoid civilisation.

Prophets and poets alike have often been seen as mad or foolish, but as the Socratic philosophers came to understand, the true “poet” brings in eternal truth when he or she has been drawn outside his or her human mind (with all its inevitable cultural conditioning, religious indoctrination, education and *common* sense) and into the divine mind, the One Mind from which the whole of Creation, including the ‘laws’ of Nature and minds, came into being.

Thus out of the mind, the poet is in a state of what Socrates called *theia mania*, or divine madness. In *Phaedrus*, Plato records a speech of Socrates on the subject: “The greatest of our blessings come to us through mania, provided it is a gift from god”, and that this gift is “is superior to sanity, which is of human origin”.

Four centuries after Socrates, Jesus of Nazareth was seen to be “out of his mind”, even by his own family (*cf. Mark 3:21*).

**Pod 10.]**

There is, obviously, no instance of the word “philosophy” in our 27-page Archbishop’s Report. The Church of England does not do philo-sophy, and there is no mention of Wisdom, or *Sophia*, in the spiritual sense of the word.

## 8. Wisdom, Love (Agape) and Trust have become lost in clichés

If, dear reader, you are familiar with any of my lay theology, you will know that I stress always the omnipotence of God. The omnipotence of God – without which nothing about the Christ of God or the records of the life of Jesus of Nazareth make any sense – is always neglected in the Church of England, and even often denied. I think this is because the omnipotence of God is the hardest thing of all to teach, and to accept, in a world in which God Almighty allows evil to do its thing, and run out under His Providence.

Having found it difficult to accept, teach, trust and love God Omnipotent, the Church of England seems to prefer to work with a meaningless language around “*the Original Sin*”, and “Jesus Christ”. We have words such as “standing/kneeling at the foot of the Cross”; “the Second Person of the Trinity”; “meeting the *risen* Christ”; “Crusade”; “Jesus *came down* from Heaven”; “Jesus *ascended* into Heaven”; “Jesus is God’s only *son*”; “Jesus *sits* at the *right hand* of the Father”; “Jesus died for us all”; “Jesus died for our sins”; “disciples of the love of God in Jesus”; “Triune nature of God”; “Jesus-enthused life”; “Trinitarian”; “the Bible is the word of God”; “born again Christian”; “heavenly *firmament*”; “*descended* into Hell”; “Jesus Freak”, and “*the Good News*” (ignoring the fact that there are thousands of ways of interpreting of interpreting the Gospels, and that each Gospel in itself is a different interpretation of the meaning of Jesus).

Take “Trinity” for instance. Christians have never agreed on what this means since the concept of Trinity was introduced several generations after Christ. And even today, the very top scholars of Divinity in England, on the most prestigious chairs at Oxbridge, have widely different ideas and theories of Trinity. Professor Richard Swinburne for instance has written books of his *a priori* reasoning that the “godhead” is necessarily three distinct centres of consciousness, whereas Dr Canon Keith Ward (former



theologian to the Queen no less) insists in his books that God is One, with no three distinct centres, but rather three *personas* or faces (which Ward says is a more accurate reading of the Greek for “person”).

Swinburne and Ward are simply continuing the 3rd century battles between, respectively, Tertullian and Sabellius. As for what is popularly believed on “Trinity”, you only have to do an Internet search for images of Trinity to see what is engraved in the mind of the simple believer and even often the scholarly believer. As former Bishop N.T. Wright admits:

“It is of course a huge and difficult matter. Caricatures abound: Jesus . . . sitting up in heaven with the other members of the Trinity, having angels bring him bananas on golden dishes. . . you would be surprised what devout people sometimes believe.” (*The Meaning of Jesus*, Marcus Borg and N.T. Wright)

But why should we “be surprised what devout people sometimes believe” on Trinity, when highly-decorated professionals who have dedicated their career to the subject cannot even nearly agree.

All the words and phrases of Tradition mentioned above don’t mean anything anymore, or they are suspiciously hoary with age and belong in a very different intellectual framework. But the Church of England is not helping by introducing on top of these words of Tradition all kinds of business-like and pseudo-military expressions that make most of us cringe, such as, from the Archbishop’s Report: “Fruitfulness at the Frontline”, “whole-life DNA/Discipleship”, etc. No-one of sound mind outside the Church will come into the Church to listen to all this stuff. The words and phrases of Tradition doubtless had a metaphorical or poetic power when people (including perhaps Jesus) thought that Heaven was up (literally in the clouds) and a watery underworld was below Earth, whose centre was literally the Garden of Eden with its four rivers. But today these words merely help the mind of the “believer” (another word that needs unpacking) to find rest in tautological patterns of words. Familiar patterns of words can often make it impossible to use the mind to think, and indeed are often an excuse not to think about the awe-full, and our sense of isolated “I-ness” in God’s vast Cosmos. It is easier to be in a club of *like-minded* adherents who also prefer to rest the mind in familiarly comforting words rather than experience the Almighty Creator, and indeed the Creation, in which we are to be eternally in harmony (there is nothing in Christian theology to suggest annihilation in God, but rather an eternal “I-Thou” from wherever we are in the Creation).

It seems to me that if you use combinations of the words “Jesus Christ”, “Disciple”, “Jesus is Lord”, “Jesus died for your sins”, “Salvation”, “the Cross”, “Believe”, often enough you can bypass the human intellect altogether, and bypass love and fear of God Almighty. And you can get a job on the Archbishop’s Council on how to advise we, the laity, how to “live out the Good News of Jesus”, and be “whole-life disciples of Jesus Christ”, except that we wouldn’t be whole-disciples of anything but platitudes. We would be rightly perceived as tedious and unthinking bores outside the Church: “Jesus Freaks”, with whom no-one would want to spend an eternity (me included). And, outside the Church, in response to these unthinking phrases we would hear well-honed and well-rehearsed snippets of the Atheist’s Gospel: Richard Dawkins’ “*The God Delusion*” cited to us (discussed in the next section of this report).

If one tells oneself and others often enough that one is “meeting Jesus at the foot of the Cross”, or “encountering the risen Christ”, I suppose one starts to believe oneself and feel a distinctly special sense of belonging? But God Almighty is not ossified at the foot of the Cross – in fact Paul’s letter to the French alludes to Hebrew law which states that the ground is cursed at the foot of the Cross (*Gal 3:13*).

And God cannot properly be worshipped in the mind, with all the mind, if “God” is merely a collection of clichés about Jesus and the Cross. The Cross itself (which predates Christianity as a religious symbol) as a picture or carved image, or object of devotion or fetish, was unknown to Christians in the 1st century. And as Christianity evolved from house churches to dedicated Church buildings, there was initially no Cross imagery in parts of the East (we are informed by Rev. Diarmaid MacCulloch).

I am not suggesting here that the Church ditch its rituals and liturgy. I value ritual and liturgy (the more Anglo-Catholic the better, for me personally, though led by a male *or* female priest). Familiar patterns of words are good in ritual, obviously. But when we are discussing the intellectual problems of theology, from God to the Good News, we need to break out of the traditional ways of thinking, and to account for what we, mankind, know today, not 2000 years ago, about God's Creation.

The Church should be calling itself, and all of us, to use **all the mind** to enter the awesomeness of God – and the awesomeness of the Cosmos of God as we know it today. Jesus demanded no less. And if we don't do this, we are not following Jesus, but worshipping Jesus the man, and an anthropomorphised god, which God, the Prophets and Jesus consistently warned us not to do. Jesus even refused to be called "good". The purpose of God's Christ for Earth is that man becomes, in some holistic sense, God-like, not that we think of, or have images of, God as man-like.

**[ Every thinker today has an "omnipotent" something**

Whilst the Church must seriously start, for the first time in history, to account for modern knowledge, there is nothing in our knowledge of the Cosmos today that does, or ever can, challenge the omnipotence of God, or our taking on trust the omnipotence of God. Similarly, there is nothing in modern knowledge that can cause us to deny the possibility of miracle, such as the actual and historical Resurrection of Jesus. Whether or not one accepts these things are true has nothing to do with modern knowledge, and certainly not scientific knowledge, which only accounts for things, and hypothesises things, that can be subject to, or based on, mathematical/statistical truths or repeatable experiment.

All science since Isaac Newton has accepted there is a power that universalises the universe, i.e. there is a common something between every sub-atomic quantum of energy regardless of how many billions of light years separate it from another sub-atomic quantum of energy in another galaxy. Everyone who reflects on the Cosmos comes to accept an omnipotent something, such as "the law of gravity", or mathematics whose laws (some say) govern even the law of gravity. And no-one in the world can account for Energy (including gravity).

We all accept Energy is universal, but science cannot say what Energy is, because science and scientists *are* Energy. We cannot become independent of Energy to observe or explain Energy.

Our modern knowledge tells us that everything that exists is Energy, and that Energy is One. And Energy is conscious, obviously, because we are conscious. The word "Energy" comes from the Greek *Energeia*. In the Greek Church – whose theology is far more compatible with modern knowledge than Western theology – *Energeia* means God, or at least the immanence of God.

**Pod 11.]**

We must find a way to grow out of saying things that we no longer believe, and that we know not to be true: such as heaven is up "above" us and hell is down "below" us, or that God created "man" and "woman", ignoring the 1 in a 1000 human beings with mixed sex or "indeterminate" sex, whom we must dignify as fully human. They are not suffering a chromosomal disease, the medical scientists tell us, but are healthy and natural. ("Indeterminate" sex is now accepted on German birth certificates and passports, and Western parents are now less inclined to subject an infant to sex-determining surgery.)

Although the Church now accepts that Earth is *not* the only heavy object in the Cosmos, situated at the bottom of the Cosmos from where we gaze up at the inverted bowl ("firmament") of Heaven (as Earth was for the Jews, and Ptolemy, Aristotle and Saint Paul), our theology is still trapped at the bottom of the Cosmos on a "fallen" Earth that is in need of "redemption" back to its original state, before Adam and Eve caused the Fall in the Garden of Eden. I've even heard some clergymen say that because Jesus

seemed to believe that Adam and Eve were the literal and historical parents of humanity, so must we. But Jesus would also have believed in the Ptolemaic cosmology. Jesus, though we read he “grew in wisdom and stature and in favour with God and man”, and had extraordinary and revealed knowledge and insight, was not all-knowing. He was *fully* human, and therefore had fully human limitations (otherwise he was not fully human). And, of course, **Jesus asked questions of God**, right up until his dying breath.

Outsiders can be forgiven for thinking that we fear Truth, preferring to play it safe by sticking to what our forebears “knew”: “we are living in a fallen world” but the “Good News” is that “Jesus died for your sins”. Neither speaker nor hearer is expected to think these things through. Although the people of England outside the Church are unlikely to read the Archbishop’s report, if they were to do so, they would see that it has bypassed any attempt at Truth — and any attempt of an holistic understanding of the world as we know it in the 21st century — in favour of Christian platitudes and clichés, somehow bizarrely joining these up with business-management speak, and with the language of pop culture (just as the Archbishop’s Minister for Propaganda calls himself “Jesus Freak”).

**Sorry to harp on about clichés, but I see them as the *biggest* problem in the Church today.** Words, after all, are very important in the Jewish and Christian faiths. God “speaks”, and things come into being. The eschatological Christ, “the Word”, is “Alpha and Omega” (being the first and last letters of the alpha-bet) and the Holy Spirit descended on the first Church causing the Apostles to speak fluently in 17 real and living languages they had never learned (understandable by at least someone in the cosmopolitan crowd at Jerusalem).

We don’t just speak language, language speaks us. Language lives us. As I have written elsewhere, I believe that **Language is everything** (and mathematics is but a subset of the greater language).

But in the Church of England, comfort clichés are killing everything. “Cliché”, in French, literally means printed or engraved image (although cliché can also be used metaphorically in French, just as we have come to use it in English). Such graven images stultify the mind, and stop one exploring God with all one’s mind. Our clichés are blocking the mind from its natural relationship with God, who is all ‘Mind’. I think this is especially a problem in Protestant/Evangelical theologies that entered the Church of England, because these theologies tend to work from Calvin’s idea that everything in the world, and in man, including the intellect of man, is totally depraved. In contradistinction to Calvin, I profoundly believe, and teach, that the Intellect is the most marvellous of God’s creations, as did Thomas Aquinas (later echoed by the RC philosophers Etienne Gilson and John Paul II).

Intellect unites all peoples. Intellect is strongly stressed in Islamic theology and scholarship, although, of course, Muslims can get just as “thickened” and crusted over by their religion as Christians can. As noted, there is no mention in the Archbishop’s report of Muslims or Jews or Hindus or Sikhs, or even Roman Catholics or Protestants or Orthodox, rather we the laity are to be trained and equipped in our “mission” to go into the workplaces of England to evangelise non-Christians into the Archbishop’s Council’s cliché-ridden interpretation of Anglican Christianity.

Imagine a working man, not well-educated, being “leveraged” and “empowered” through the Archbishop’s Council’s training and development program, and then goes to his workplace and starts talking about his “vibrant relationship with Jesus”, and the Church of England (perhaps ignorant of the tyrannical and bloody history of the Church of England) first to committed New Atheists, and then to his Muslim colleague who prays 5 times a day and fasts for a month a year, and really does have a mystical understanding of our Creator (as, I am persuaded, some of my Muslim friends do).

## 9. England's Success in Evangelising New Atheism to the English-Speaking World

The Church must come to see that its mainstream teachings are intellectually incredible in our times. If our clergy actually sincerely believe what they are preaching, they are stupid. But I don't think they are stupid; I think our bishops, and a good number of the clergy, are just acting out a part. And through a process of historical mimesis, the better one can act the part of the English bishop, the more likely one is to get promoted to bishop. Hence nothing changes.

There is nothing new here of course. This kind of thing tends to happen in all kinds of human institutions. Plato and Aristotle explored the problem of *mimesis*, and Jesus, who was almost certainly familiar with Greek drama (as Saint Paul evidently was) probably exclaimed "actors" in the original Greek for actor: "hypocrites!"

### [ Jesus farted.

As noted, I am not complaining about ritual and liturgy, or even the best of our hymns. I'm complaining about "memes" such as "Jesus died for your sins". Jesus died because he was fully human. He lived to the ripe old age of, perhaps, 33, whereas his coevals in Bethlehem (if we are to believe the narrative) were killed as infants. 33-years-old is not a bad age, and probably about the average in God's History. In my native city of Bradford in the late 19th century, at about the time Archbishop William Temple was born, life expectancy, in what was the most polluted and child-exploiting city in England, was only 18. Even the Brontë sisters, relatively affluent and living in their father's parsonage on the hills above Bradford, hardly made it into their 30s.

It is because Jesus was fully human that he needed super-natural (angelic) guidance to escape the Massacre of the Innocents. And the Roman Empire, apparently at the request of the Jewish authorities in Jerusalem, could easily kill Jesus because he was merely human and had no army around him. He was vulnerable flesh and blood, just like you and me. Jesus wept salty tears and farted smelly gas. And, as a young man working on building sites for his father's business, he perhaps laughed when he or someone else let one rip.

Jesus was the Messiah (or Christ). Jesus was resurrected from the dead. Jesus returned after his death. I accept these things. For God Omnipotent, Creator of Creation, these things are easy in God's History of Earth. And yet it is surprising how many clergymen don't accept these things, and do not accept that God is omnipotent. In fact some even accept that "God" is just a human construct: a good idea around which people can rally: a kind of god but whose power is denied thereof. ]

**Pod 12.**

Outside of the managerial and administrative work, of a very rich, large, complex and self-important organisation (self-important for the wrong reasons) our bishops seem to feel the need to act the part, to keep up Establishment appearances of the C of E's being the Established Church: participating in ceremonies, entertaining dignitaries, blessing nuclear bombs (and all who sail on them) and other billion-dollar weapons, and showing up regularly at the House of 'Lords'. They have a public role that has been played for so long in English society that it is simply a part of the landscape we recognise as "England": it is the natural order of things: foxes have holes and birds have nests, and bishops wear a purple shirt, a Cross on a necklace, and go around saying, "Jesus died for your sins", or we must "encounter the risen Christ" and become "disciples of the Gospel of Jesus Christ", just like they are.

In England especially we are losing ground. And Richard Dawkins, our friendly lapsed Anglican, has perhaps become our most successful and influential intellectual export since the hugely influential intellectual ideas of Charles Darwin. I don't think it is unfair of me to suggest that the New Atheist/Humanist movement is attracting in droves converts of moderate-to-high intelligence, whereas the typical contemporary adult convert to the Church of England, since it imported North American Evangelicalism following the so-called "Toronto Blessing", has a lower intelligence, and is unlikely to care about what the Intellect is. And this is the way the Evangelicals seems to want to keep things.

I can promise you, speaking from experience, this low impression of the Church of England is what people, highly educated or not, religious or not, spiritual or not, generally have here in the north of England.

At the precise time of my writing, the American philosopher and militant atheist Daniel Dennett has come to London to promote his latest book: a materialistic theory of consciousness, or Intellect in other words. Dennett is, with Richard Dawkins, one of the most influential figures in a movement that calls itself "the Brights", promising that man has now come of age, and that man must self-consciously evolve out of all religion into a benevolent and rational Scientocracy. The Brights, the Scientocrats, are indeed bright. They are intellectually convincing, and convince their audiences to trust no knowledge that cannot be subject to the scientific method and scientific (repeatable) evidence. They are opposed to all philosophy (whilst not realising that trying to understand the world through science alone is a very radical philosophy, with many philosophical presuppositions).

Whereas our bishops, I'm afraid to say, strike me as intellectually insincere (and trapped in mimesis), I suspect the Brights sincerely believe they are pursuing the truth, and are self-consciously breaking out of the human institutional propensity for mimesis. Dawkins has even given the ancient exposition of mimesis a new spin, with his theory of "memes".

Intelligent audiences believe the Brights are onto something. But of course, whilst the Brights have many new facts about the world, what they are pursuing when looked at as a whole is far from new, and far from the Truth. Science is but footnotes to the Truth. Reason is but footnotes to the Truth. "Reason" did not create the world. There is more to *Logos* than just logic. If I didn't trust in this, I wouldn't bother with Church or Christianity at all. But I wouldn't bother with the Brights either. Their philosophy is non-existent, something I came to realise when, as an atheist myself, I studied philosophy and became attracted to the French Existentialists, who did their atheism honestly, and took it to the abyss of absolute meaningless that it inevitably leads to if pursued with intellectual honesty.

## 10. Theology for Today

God, *Theos*, cannot be held in any *theo*-logical or *tauto-logical* system. God is God. God is *Logos*. And *Logos* is not "Christian". *Logos* is the centre of all things. *Logos* is the centre today. *Logos* was the centre 2000 years ago, and *Logos* was the centre 2000-million-years ago. *Logos* is the *eternal* centre. *Logos* is greater than all theology, all cosmology, all 'ologies, all science and all religion, all Time and all Space.

The first galaxy wasn't discovered until 1920, making us realise, soon after, that the billions of stars we can see with our most powerful telescopes are themselves in just one galaxy of many billions of galaxies. Similarly, what we know in the microscopic life sciences, and that we have 23 chromosomes from both our mother and father, is not compatible with all our theology that works from a belief that human being begins in a "seed" that grows in a woman's body. Jesus had to have 23 chromosomes from his mother and 23 chromosomes from his father, in order to be fully human (this of course does not discount the possibility of God's using a miracle, as a "sign", to bypass the act of sexual intercourse).

### [*Semina Verbi* or Ovum?]

This theory that the human being is the seed of man, and the woman's body is the material substrate (like soil to an acorn), was taught by Aristotle, and eagerly accepted by Thomas Aquinas when the West became acquainted with Aristotle via the Muslims.

The theory is sometimes known as "preformationism". It is evidently not true today, but since Saint Augustine of Hippo, the Western Church has seen its very own *raison d'être* is to legislate for a corrupt human nature passed to all children through the corrupt seed, or semen, of our common biological father, Adam.

**Pod 13.]**

Of course, intellectually and culturally we are overwhelmingly indebted to the Western Church. For most of the history of the Church, *all* education and good culture and law came out of the Church. The upper and lower case letters I am now typing were invented by the monks, as was the musical stave as the means of transmitting music, and as was Western musical harmony itself. But today the Church cannot be expected to teach everything. The Church of England can still, indeed, teach music (and the Anglican choral tradition is perhaps the best in the world) but in our highly-specialised and knowledgeable world, the Church cannot professionally teach, not even theology.

In a sense, we might consider that the Church in England, beginning with the Celtic Christians who came to Scotland and the North of England before Augustine turned up at Canterbury, has done its job in England.

England's history, the best and the worst of it, have largely been the history of the Church. And England's intellect, the best and the worst of it, have largely been the intellect of the Church. Now is the time to invite back in the Intellect. We cannot plan everything, as the Archbishop's Report tries to plan everything. We must allow all things to co-mingle, and re-bond, as only God knows how, as the Spirit (*Ruach*) breathes where She wills.

Trust the Church to the Spirit of God Omnipotent.

## 11. Breathe Easy

The covenant with God involves learning the story of Creation: a story common to everything that breathes. In the eschatological vision of the Psalmist (in the very last line of the very last Psalm), everything that breathes praises God. But in the space of a generation, half of everything that breathes has become extinct, never to breathe again, never to magnify their Creator again and lift the spirits of we human observers and listeners.

"Breath" is everything. The words "Breath", "Life", "Spirit" (or *Pneuma* in Greek), "Soul", "Inspired" (or "God-breathed"), and "Scripture" are all as good as synonymous: they all mean "breath", or "from breath". Earth, that God so loves, is dying rapidly under our stewardship. We are not priests of Creation, but rapacious beasts. Everything that breathes, in the air, on the land and in the sea is suffocating or is likely to suffocate due to the activities of our generation, which sees "increase in consumption" as good for "the economy", and therefore the world.

According to the Zoological Society of London, Earth has lost half its wildlife in the past 40 years alone (cf. "Earth has lost half of its wildlife in the past 40 years, says WWF", *The Guardian* 30th September 2014). We are killing planet Earth, and her very thin crust of life.

There is nothing of this in the Archbishop's 27-page report for how to instruct the laity in "mission". The condition of planet Earth seems not to interest the incumbent Archbishop of Canterbury. I think this is because he is a product of North-American "prosperity theology" that teaches we are to bring on the *eschaton* in which we will get a whole "new Earth", as the old one passes away in all-consuming fire, and a new one, with Jesus at the centre, will be put in its place, on the pillars, for "Christians".

We now know that God does not work like this. God did not create Earth as it is now. With our ability to look out at the vast Cosmos, we have no good reason to believe that God creates "new" Earths out of nothing. God has allowed billions of years for the creation of our Earth to create itself into what it is. And we are reasonable in thinking He could have created billions of other Earths, that are similarly largely self-creating, and perhaps all very different, but will, at some point, be brought into Kingdom. Earth will be new because we will see (and perceive and conceive) it anew. Earth will change because we will be changed, not because God will plonk down a new one, on to the old pillars over the old watery underworld.

In USA in particular, mainstream Christianity believes the "new Earth" will be preceded by the "Battle of Armageddon" in the Middle East (both Ronald Reagan and George W Bush subscribed to bizarre theology called "Armageddon Theology"). Of course, in the Islamic Middle East, there are many equally deluded adherents, who also want to bring on Armageddon, believing it will bring about the all-defining victory of Islam.

Most of the Protestant Christianity (and even some Roman Catholic Christianity) in the USA believes in "Dispensationalism", and "Rapture", which all lead up to a climax in geographical Israel, hence the popular backing for Zionism. One American institution that sounds out the American collective psyche is the "Pew Research Center", which describes itself as "a nonpartisan fact tank". On one paper on its website called "People see a future of promise and peril", we read that 58% of the people of the USA believe that a world war within a generation is "definite or probable". And we also read that 41% of Americans expect that "Jesus will return to Earth before 2050" (this is 41% of the whole population, not just the Christians) and 13% don't know.

Therefore, if we are to believe the Pew Research Center, about half the US population expect to see human-like figure called "Jesus" appear on Earth to inaugurate the "Apocalypse". The report tells us that this belief in "Second Coming" is synonymous with "Apocalypse", which is, the Yanks believe, the next "world war", and the victory of Captain America. In other words, the "next world war" is something to pray for and look forward to and relish.

Far from showing a determination to heal and save the Earth, our bishops have been importing this theology from the USA (as Robert Runcie feared the Church of England would do), and seem to be content that they are presiding in a system that accepts it is good that we have more nuclear weapons today than at any time since we invented them. Great Christian nations, such as Britain and Russia, are pointing nuclear bombs at one another.

Trusting nuclear bombs, and fearing of our Christian neighbours (or "Mutually Assured Destruction") is not the Christian peace. The purpose of the Christ is that nation comes to speak peace unto nation. Today we have no choice. Throughout the entire history of the Church of England, the Church and its bishops have supported violence. This must stop. And England bishops must work with Russian bishops to eliminate xenophobia, if the Church of England wants to be a credible peacemaker.

#### [ **The Church in Russia**

It is ironic that in England in 2016 **less than half** the population self-identified as Christian: ironic because in Russia in 2016 **more than half** the population self-identified as Christian, and this number is increasing. And yet in Russia until recently, Atheism was officially sanctioned,



promoted and taught by the State and all its channels of propaganda. All belief in God was constantly ridiculed, and Christianity, Russia's main religion, was, like all religion, illegal and violently oppressed. Historians estimate that in the 20th century between 12 and 20 million Christians were killed because of their religious adherence, by the Soviet regime. Christianity and the other faiths were forced underground and Christians would be arrested and killed simply for secretly gathering to pray together in small groups in house churches.

I don't think the English decline of Christianity (and the decline in the quality of what passes as Christianity) has anything to do with science, because Russia does more science than England. I think it is to do with the credibility of the Established Church. The Orthodox Church speaks cogently about God and how the world relates to God, and the Church of England does not.

**Pod 14.]**

I feel that the Church of England, of all churches, has special responsibilities, and a special calling to peacemaking. By a kind of providential calculus, we seem to be centrally placed amongst the world's churches. Pope John Paul II, the first Pope since the Great Schism to visit the Orthodox nations and ask for pardon for the Crusades, spoke of Europe's needing its "two lungs" to breathe properly, by which he meant the Magisterium of Roman Catholic Church, and mystical light of Christ Pantocrator that has been kept alive by the Eastern Orthodox Church since the very foundation of the Church, and since we were first called "Christians" at Antioch.

We, the Church of England, have as much in common with the Protestants as we do with the Roman Catholics and as we do with the Greek Orthodox. (The Orthodox Church is the church closest to the heart of our future Supreme Governor, and his Greek father who, of course, had to convert to Anglicanism and Freemasonry when he married ER indoors.)

## 12. The Church of England and the English Language

We, the Church of England, have special responsibilities in our use of the English language. God who, according to Tradition, confounded man's ambition to build cloud-reaching towers by introducing many tongues (17 of which descended on the first Church), has allowed, under His Providence, the world's first truly universal language. English is the first truly **world-wide** *lingua franca*, the language of air, sea, science, IT, and the world-wide web.

English is a second or third language for the vast majority of those who speak English, and need to speak English.

"I am A and Z, the beginning and the end". Language is everything. We don't just speak language, language speaks us. God speaks . . . and it is. The whole Cosmos is language: the language of God.

How are we to respond to the sky-scraping Trump Tower of hubris, and a climate-crisis denying US regime?

Who in England will blow the Jerichoan Last Trump against the Wall of Imperialism? Who will challenge Caesar, and the deluded American Christian belief in what Walter Wink called "the myth of redemptive violence"?

The Church of England must take on Caesar, because the US Empire, the first truly universal empire in history (with its military bases and its nuclear weapons even in England) spreads its evil, and its junk

culture, with and through the English language, often changing the language and the meaning of words through the techniques of “propaganda” (invented for the USA by Edward Bernays, atheistic nephew of Sigmund Freud). Pray the US Empire is the last empire the world sees, because God’s plan for the destiny of nations, all knowing that God the King, is not imperialism, and the not linguistic science of deception (propaganda).

“I need other human beings in order to be human, and we say in our part of the world, in the spirit of ùbùntù, that a person is a person through other persons, that we are made for interdependence, we are made for complementarity, for I have gifts that you don’t have and you have gifts that I don’t have. . . . All kinds of things go horribly badly wrong when we break this fundamental law of our being, when we can spend obscene amounts on what we call defence budgets, which are really budgets of death and destruction, when we know that but a small fraction of those budgets would ensure that children everywhere had enough water to drink, had enough food to eat, could afford a decent home, could have affordable health care. Children die today because they cannot afford quite inexpensive inoculations. And so cricket reminds us that we are made for togetherness. We are made as those who are going to have to turn this world and make it something that is more compassionate, more caring, more loving, more gentle, and you here are part of God’s team plan, collaborators to help God bring about a realisation of God’s dream. Could we have any higher aspiration, not only for cricket but for the whole of life as we humans experience it in community, that we live our lives in the Spirit of Cricket?”

From a speech by Archbishop Desmond Tutu, who in 2008 delivered the annual “MCC Spirit of Cricket Lecture” at Lord’s

It now really is time for the Exodus out of stupidity. We are very much in danger of winning the battle against Nature, and of becoming the next species on the extinct list, as Earth’s thin crust of life is dying, both the dry land and the waters. In many nations, intensive farming has turned living soil into synthetic soil, including here in Britain, resulting in ever-increasing chemical fertilisation, chemicals that in turn run off into the rivers and oceans, creating what ecologists call de-oxygenated oceanic “dead zones”. And yet the scientists involved in this monoculture admit that there is a maximum of a century of productivity in soil that is farmed in the present way. And this intensification is driven not by food shortages, but by the money god. There is no shortage of food.

Nations of the Indian subcontinent, the most malnourished and starving nations in the world, are net exporters of food, including to England—putting our farmers under yet more ‘competitive’ pressure—where we literally throw nearly 50% of our food away (either at the supermarket or in the purchaser’s home). India uses its revenue from cash crops to buy weapons from eager arms manufacturers in the West. India is the biggest weapons-importing nation in the world.

Furthermore, the capitalisation and market-globalisation of food (and, increasingly, water) not only wastes food, but has a huge carbon footprint. For instance, having grubbed up most of our beautiful orchards in the garden of England, we fly in fruits from New Zealand, South Africa and Chile, overflying the people who really need this nutrition.

In England, as we import cheap milk, dairy farming is in crisis due to over-intensive farming, and our farmers cannot get a meaningful price for milk (forcing them to go under, or commit suicide, or attempt to produce yet more of it). And unsympathetic use of agricultural land, and agro-chemicals, are causing the disappearance of the bee, as our farmers and shepherds are forced to compete with cheaper imports. We should remind ourselves that the vision given to Moses of the Promised Land is one of **milk and honey**. And we should remember that Moses told his people, when they finally had the chance of freedom, to “choose life or death”, and “good or evil”.

The Church of England, which was heavily involved in the Slave Trade and British Imperialism and the insensitive exploitation of Nature has, today, *special* responsibilities, and special choices.

The Roman Catholic Church has not had an empire since Napoleon dissolved it. But the Church of England still has bishops directing or calling for wars (in the House of Lords), and seems addicted to its relationship with the British military and weapons of mass destruction. What we hear from our bishops today are exactly the same militaristic “solutions” to the world’s problems and conflicts that we hear from the atheistic President of France. One could be forgiven for thinking that our archbishops and bishops are trying to protect their Church from the error of Jesus’ ways of peacemaking.

In the North of England, I am calling for volunteers to ignore the House of Bishops and President Hollande and Theresa May and to try the ways of Jesus, on behalf of the Church of England, and in England. I am calling for a Pilgrimage of Grace to overwhelm the seats of power in London. In the Church of England, I want to see a seismic shift, and a cultural revolution, or, in Archbishop-speak, “a seismic revolution in the culture of the Church”.

We, the Church of England, have *special* responsibilities. We have been given special world-wide responsibilities. We are the Church that has come out of the cradle of the English language, the language that Providence has allowed to become the first truly universal language.

To whom much is given, much is expected.

*Non Angli, sed angeli.*

### **13. Diarrhoea is streaming out of the Body of Christ**

Today we, mankind, are the Body of Christ on Earth. Jesus was the Christ for all men and women of all nations. No theologically literate Christian can deny this. Christianity, Church, Earth, Kingdom... are nothing to do with individualistic salvation. We are One Body, obliged, through love, compassion, wisdom, loving-kindness and giving to heal another to heal the corp-orate whole.

Today, diarrhoea is streaming out of the Body of Christ. And it is perfectly within our technical powers to heal this illness. God has given us the power to choose to heal this illness. Scandalously, diarrhoea is the world’s biggest child killer (of under 5s) caused by lack of access to potable water and a little salt, often in nations such as India where Coca Cola and Pepsico use 5 litres of potable water to produce 1 litre of junk food in the name of the “Economy”. There is no mention of diarrhoea in the Archbishop’s Report. Why not? The Christ, we can be assured, is not eating canapés and sipping bubbly wine in Church House in anticipation of a speech by Archbishop Welby on “Christian witness” or “Front-Line Fruitfulness”. No, Jesus the Christ is in the shit: crawling in the diarrhoea streaming out of his dying Body, and in all the other forms of revolting suffering that we allow to afflict the little ones and the least of people.

There is no shortage of food in the world, and there is no shortage of potable water and salt. There is a shortage of compassion, including, scandalously, in the Church of England. (The Roman Catholic Church at least is rapidly improving.) Where is the salt of the Earth?

### **14. Know Thyself – Discerning and Working with the Will of God**

I want social justice, from Bradford to Bangladesh, I believe that God wills me to want it. I believe that God wills you to want it. And I believe that God wants the Church **to do it**.

I believe that God wills man to be *fully* human, as Jesus, towards the end of his life, became *fully* human by taking in the fully divine will (*kenosis*). This is important when it comes to reflections on omnipotence. I believe that God wants us all to want social justice. God Omnipotent could effect social

justice through micro-management of the society of man, but there would be no point in that. This is not why God created Man. Omnipotent micro-management is not the great plan. Allowing us eternal freedom from Fate is, surely, the plan?

God wills that we align our own will to His inscrutable will. And this, perhaps, is the greatest purpose of prayer, and the greatest purpose of Church, because Church is the vehicle for Kingdom.

Now, you cannot use your own will to change your will. Indeed, any willingness to change your will is itself your will. And if all humans, even if they think they have goodwill, are working from their own will, we won't get anywhere, and the Church will not be Church. This is why, as Pope Francis complained to his Curia, the Church must not over plan.

I want what God wills for the Church, just as I want what God wills for the Jews and for Islam, just as I want what God wills for the delicate thin crust of Earth we call "Life".

I think that God wills me to will what God wills. And I think that God wills me to love the Earth that God so loves. Jesus valued Earth. Earth is just as spiritual as anything else we call, or think of, as "spiritual". Jesus even healed with the soil of the Earth, mixed with his own saliva, and asked us to remember him through eating and drinking his body in the agricultural fruits of the soil. We are *Adamah*. We *are* Earth.

The sparrow has value to God, said Jesus. But I wonder if the Archbishop, and his Council and his Tory cronies have noticed that in the space of just a few years, the sparrows have vanished from London. It seems that God is caring from them by directing them away from the Tories. God's "cockney sparrow" has done an exodus from London to the North of England (and this seems to have nothing to do with latitude or the city environment, because sparrows are still common in Paris and Leeds).

#### [ **Theology of the Sparrow**

Whereas sparrows in England seemed almost omnipresent until recently, and we took them for granted, they are, indeed, now **valued** in the pockets of England where they are still thriving. In Britain as a whole, the population of the house sparrow has fallen by over 70% since the 1970s, and the tree sparrow, once common on agricultural land, is now rare due to intensive agriculture.

The decline of bird species such as the tree sparrow, which eat weed seeds and insects, makes us yet more dependent on herbicides and pesticides ("Economic Growth") to produce so much food that our farmers cannot get a meaningful price for it, and we throw much of it away. We must, once again, allow the 'weeds' to grow with the wheat, and once again enjoy the flowers and the birds in the fields.

If we were to all consider the value of the sparrow (as Jesus and Saint Francis did, and as God does) we would have better theology, better ecumenism, better ecology, a better diet (less chemical contamination), a more sustainable economy, and the joy that these cheeky, chirpy, chappies bring when they live amongst us, and in the fields. We need to start looking at and listening to the world with the eyes and ears of fully human being, rather than through the eyes of economists and accountants and mainstream (capital/labour) politicians, who seem hell-bent on making Earth as joyless and boring and grey as they are. **Pod 15. ]**

Not only have the mysteries of the physical Universe deepened, but the mysteries of the Mind have deepened. It was only in the 20th century, through the work of Freud and Jung, that the noun "the unconscious" helped man to realise that he has, essentially, a split mind, and as Jung set out to prove, this unconscious mind is overwhelmingly more powerful than the conscious mind, and has a great autonomy and even, as Jung came to realise, a timelessness. What Jung described as autonomous

“archetypes” are essentially “angels” and “demons” and “spirits” in the language of the Church. This idea would have been anathema to Enlightenment philosophers. Archbishop William Temple, arguably the greatest Anglican mind to ever hold office at Canterbury, acknowledged these insights in his philosophical essay *Mens Creatrix* (“the creative mind”):

“In an enquiry into the methods by which the intellect pursues its search for truth we must take account of the fact that the great bulk of our thinking is sub conscious. . . In regard to the great conventions of life there is nearly always a vast inductive process through which the human race has passed, and of which no individual has ever been at all fully conscious. . . . None the less it is only with consciousness that the philosopher can deal, and it is to this, therefore, that we must address ourselves, remembering throughout how small a part of human thought it is, and recalling this truth to mind at the points where to forget it is most likely to be a source of error.” *Mens Creatrix*, William Temple

Again, I see this as a great opportunity for the Church of England. If we can consider and begin to accept that all our minds are part of one Mind (or what Jung called “the collective unconscious”), we can create the right kind of environment to help one another **explore the life of the mind, safely** and with good spiritual guidance. I’m sure the Quakers could help us here, and the Jungian depth psychologists too, and of course contemplatives in the religious orders (I’ve personally been following with interest the talks of Timothy Radcliffe, Dominican scholar and former Master of the Order of Preachers, who does often speak to Anglican audiences of his diverse knowledge and holistic insights, always focused on social justice, ecology, and a timeless, human loving togetherness that transcends religion and culture.)

Entering more deeply and contemplatively into the life of the mind is perhaps not for everyone in this life, and not without its dangers, but the journey is perhaps essential to come to know the One Spirit of which we are individual manifestations. As the Scottish psychologist R.D. Laing noted: “Creative people who can’t help but explore other mental territories are at greater risk, just as someone who climbs a mountain is more at risk than someone who just walks along a village lane”.

And I would suggest that knowing oneself is a prerequisite to offering any kind of meaningful spiritual direction. The second-century scholar and saint Clement of Alexandria (venerated in the Orthodox Church) famously said that **to know oneself is to know God**, and that coming to know God is our goal.

#### [ **Knowing God**

When the Greeks, including Saint Paul, talk of knowledge of God they use the word *gnosis*, as loving insight into the divine, rather than the word *eidein*, which is intellectual knowledge, somewhat similar to differences between the French words for knowledge, *connaître* and *savoir*. Similarly, I can properly and lovingly *know* my daughter, sister and mother, without needing to know their shoe size, blood group and the number of hairs on their head.

**Pod. 16 ]**

I find it very interesting that Terry Waite, Archbishop Runcie’s Special Envoy, who suffered almost five years of cruel incarceration (the first four in solitary confinement), but who, against the odds, kept his mind and could do nothing other than explore the mind, has, according to his *Wikipedia* page at the time of writing, a “particular regard for Eastern Orthodoxy and the writings of C.G. Jung”. And that: “In 2008, he joined the Religious Society of Friends or Quakers”.

As noted in section 7 of this report. The global Quaker movement is very much a product of English soil. Quaker founder George Fox had his eschatological, and ecological, vision atop Pendle Hill, Lancashire, and suffered incarceration in Lancaster Castle and elsewhere for his troubles. Perhaps we can persuade Terry Waite and the Quaker men and women to come back to the Church of England, to teach us their ways, and help us to save the world.