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**OPEN LETTER**

Rt. Hon Igor Baron Judge of Draycote, PC  
Chief Justice of England and Wales,  
Royal Courts of Justice,  
Strand,  
London WC2A 2LL

29 September 2012.  
(for circulation to 11 November 2012)

Dear Chief Justice,

**Re: The Judges Service in Westminster Abbey**

I am writing to invite you, as head of the judiciary, and your judicial colleagues to either transform this service from 2013 into a genuine act of repentance before God or to abandon it. My standing to make this request you must decide for yourselves. I make no claim beyond being a child or disciple of the Lord Jesus Christ.

Rest assured this is not a personal matter. The judiciary have not wronged me but the general public. The Judges Service is about your role as judges and this letter is solely concerned with the *corporate* offences I can prove have been committed by judges as judges and not their *personal and private* conduct. Even if you were all canonised saints, and I were the very devil, it would not affect my argument or case in the slightest degree.

The need for repentance is this:

- A. In cases that touch on politics ('political cases') judges are literally fabricating evidence, which they have no lawful authority to do under English law, let alone God's law.
- B. Contrary to the image of a non-political judiciary which the judges seek to project, there are party politicians masquerading as High Court judges.
- C. Even 'non-political' judges are applying the relevant law to the material facts of a political case in a way that subordinates truth to political expediency. As a result:
  - i. The integrity of the register of charities is being undermined;
  - ii. The government has been enabled to use 'charities' to advance its own political policies at home and abroad; and
  - iii. Education in the differing means to secure peace and avoid war is subverted to political ends, making peace impossible and war inevitable.

Even though most judges are not involved in administering charity law many are involved in charity and all are complicit in these abuses, if only by their silence, which strike at the very heart and integrity of the sector.

I believe the general public are unaware of this, and certainly of proof that it is so, as the media (including the BBC) do not regard the facts as being worthy of public scrutiny.

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## 1. Introduction

This letter sets out the theological basis of this challenge based on documentary evidence accumulated over a period of nearly 20 years and direct experience of prosecuting two cases (not referred to directly in this letter). The claim that the English and Welsh judiciary are 'non-political' will be shown to be misleading and the moral and spiritual consequences of this will reveal the Judges Service as a travesty of worship. Undoubtedly, there are individual judges who have shown the true nature of divine worship by their conduct in court. For others, though, it would be more fitting if judges formed a semi-circle around the Houses of Parliament and bowed low to their 'god' than to pretend, as a corporate body, to any real devotion to the one true and only God. I urge us all, judges and laity alike, to show immediate and heartfelt repentance.

I note from the Judges Service 2011 that you read the following lesson from St Matthew's Gospel 11: 25-30. It will form an apt text for this letter whatever passage you may actually be reading next Monday 1 October at the Judges Service 2012:

**At that time Jesus said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.** Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. [Emphasis added.]

Political naivety was a feature of Jesus' own ministry on earth and it may be one of mine. It would be inconceivable for any practising lawyer or judge to be able to bring to light the things contained in this letter about how our legal system actually works because to do so would require setting aside wisdom and prudence as the world understands it.

However, if I decline in this letter to use the term 'Lord' of anybody but Jesus Christ it is not through any disrespect of those called lords on earth but to underline His Lordship as the Son, obedient to His Lord and Father, unto death on the cross. The former Justice Secretary's reading last year from Galatians 6: 14-18 began with this passage of Paul's:

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Thus a politician underlined that Calvary was the turning point in world history while a judge recognised that only babes had got the Message. What better way, then, to frame the call to repentance than around the Lord's Prayer, as contained in the Judges' Service based on the traditional words of the King James' version (Matt. 6: 9-13), in order to reveal how the way of Christ contrasts with the way of the (political) world?

## 2. The Lord's Prayer

**'Our Father, who art in heaven,  
hallowed be thy name;'**

*Interpretation:*

There is a certain irony in a congregation of leading judges and other lawyers coming together to worship as God one who was convicted of blasphemy and sedition in a religious and a secular court respectively. God has a sense of humour or, perhaps, there is a more serious point in what it means to revere with loving awe His holy name.

*Application:*

Only the Almighty could transmute the whole messy, unpleasant business of two kangaroo courts, overseen by respectable people not so different from ourselves, leading to false convictions and death on a cross – such a person being accursed under the law – ... into the greatest act of redemption in the history of the world.

*Conclusion:*

The first lesson, I submit, is the futility of 'cooking' a judgment then or now or imagining that political pressures, albeit expressed in the language of legal discourse, could ever frustrate His purposes. 'The fear of the Lord is the beginning of wisdom' (Proverbs 9: 10) for He is unchallengeable by the might and power of the State then or now.

**'thy kingdom come;  
thy will be done;  
on earth as it is in heaven.'**

*Interpretation:*

If the first part of the Lord's Prayer brings you as judges into an attitude of repentance, as it is meant to, the second part should lift your spirits for it brings us to the heart of the Message of Jesus Christ – the Kingdom of God.

*Application:*

This Kingdom – at once past, present and future – is the real power at work in the world though not of the world. Christ's purpose and, therefore, yours and mine is to submit unconditionally on earth to the will of our Father as it is done in heaven. Jesus speaks of the integration of faith and work and emphatically not separate public and private lives.

*Conclusion:*

Judges must not tell lies in their judgments. For the Good News of Christ's Kingdom is based on 'the truth, the whole truth and nothing but the truth'. No Act of Parliament, no judge-made precedent or act of political expediency can set this, your highest duty and joy, aside.

**'Give us this day our daily bread.'**

*Interpretation:*

If the second part of the Lord's Prayer introduces a note of anxiety, that the truth courts demand from witnesses should also be a requirement on them, even in political cases, then the third part provides the resolution. Prayer for daily sustenance no longer requires the kind of faith needed by all in first century Palestine where crops could fail and life was lived 'at the edge'. It's no credit to judges in our country today that they take no bribes, given how much they are paid to obtain their daily bread. Yet bread is corruptible and that is still a very live issue.

*Application:*

There was a judge called Robert whose method was always to seek to give to each person their due under the law. His daily bread was justice and he sought to share it fairly so it became 'our' daily sustenance – a parable of the Kingdom of God whether born of doctrinal faith or not. This knowledge of God, which resulted in just dealings and righteousness, is the true worship the Father seeks. Without it worship is meaningless.

*Conclusion:*

What corrupts a judge's daily work in England and Wales is not, in this day and age, money but power. Jesus made clear that believing in Him is the work of God (John 6: 27-29) – the food that endures for entry into God's Kingdom. In the same way the prophet Amos declared God's judgment when worship does not reflect knowledge of God:

I hate, I despise your feasts,  
 and I take no delight in your solemn assemblies.  
 Even though you offer me your burnt offerings and cereal offerings,  
 I will not accept them,  
 and the peace offerings of your fatted beasts  
 I will not look upon.  
 Take away from me the noise of your songs;  
 to the melody of your harps I will not listen.  
 But let justice roll down like waters,  
 and righteousness like an everflowing stream. (RSV Amos 5: 21-24)

**'And forgive us our trespasses,  
as we forgive those who trespass against us.'**

*Interpretation:*

If the third part of the Lord's Prayer underlines working for bread that does not corrupt, then the fourth part shows how we can find redemption when we fall short of the mark or, more precisely, fail to pay our debts, which is a failure in duty. Normally interpreted in solely individualistic terms, unthinkable to a first century Jew, like the rest of the prayer it focuses on 'we' and 'us', the corporate body of Christ's disciples on earth (not limited to those who recite the words of the Nicene Creed but extending to all who do the will of God). Those who know they need to pray this prayer are those who have repented because they have shown forgiveness to others.

*Application:*

There was a judge called John who asked a litigant for forgiveness – indeed trusted that it would be given. He had to falsify a material fact and leave out other facts that put a different light on the case. He showed he had repented as judge because the wrong he and his two colleagues perpetrated was not against the litigant but the public. John put this right by writing, like the author of the Gospel which bears his name, a judgment at two levels: a superficial level; and at a deeper level of legal appreciation. The litigants understood. The other State party did not, as subsequent events revealed.

*Conclusion:*

The judge was forgiven for sacrificing truth to political expediency not only because the litigant forgave him but because he had provided the legal and factual basis to test before the 'Court of history', where God's judgments are finally known, whether the Court was right. The officials of the State party did not repent, or even see the need for forgiveness, and so showed that they could not yet be forgiven. This involved not an abstraction but real and respectable people in their official roles. It is a story of the laws of God reflected in the Golden Rule (Matthew 7: 12), for when officials will not treat others as they would themselves wish to be treated they put themselves outside the law.

**'And lead us not into temptation;'**

*Interpretation:*

If the fourth part of the Lord's Prayer emphasises the centrality of repentance and forgiveness for all Christ's followers (not just 'bad' people for only God is good), the fifth part recognises that a time of trial or testing will come. We pray that it won't but 'thy will be done'. The point is that this trial can be for our collective good not necessarily just the avoidance of evil.

*Application:*

A judge of Jewish origin was unwittingly tempted by a litigant and, with unexplained anger, thought he would teach that litigant a lesson in 'power politics'. Clearly any judge, especially a senior party politician like this one, can arrive at any 'legal' conclusion he wants to if he knowingly adopts the fabricated evidence of a State party.

*Conclusion:*

What was extraordinary was that a Jewish judge, of all people, could not see the futility of trying to impose his will through power, based on falsehood and deceit, against John's judgment, from a higher tribunal, that provided the legal justification for the case. The whole history of the Jewish people has shown the futility of trying to impose on them by force a belief incompatible with their worship of one God. Then, again, a Christian judge should know that but many have acted in a similar way down through the centuries.

**'but deliver us from evil.'**

*Interpretation:*

If the fifth part of the Lord's Prayer pleads that we are not put to the test yet knows that, when we are tempted, He puts us through it for our collective good, the sixth part takes very seriously the consequences of our giving in or others doing so. The prayer does not say how God will deliver us but we can infer from the rest of the Sermon on the Mount that it is through an active overcoming of evil by good. For evil is not that which appears so; it is that which seems good but isn't. Satan, in biblical terms, is the divine prosecutor making the case against a man, such as Job, in the divine court but lapses into the Devil, the slanderer, who makes up a case against a man and becomes his real adversary.

*Application:*

In prosecuting the case against the Charity Commission for England and Wales, and its predecessor body, I was conscious of how easily one could slip into untruthfulness in order to get the outcome one wants. My legal opponents were normal, respectable people who certainly didn't have horns growing out of the back of their heads, doing corporately what they would be unlikely ever to do individually. Yet I can truly claim from experience that if the Olympic Games in London 2012 had been organised as charity is regulated in England the Games would have collapsed because the umpires, rather than the competitors, were on drugs. The drug is power. When I later made a complaint of 'misconduct in public office' against them to a senior officer of the Metropolitan Police he accepted that a criminal offence may have been committed by officials of the Charity Commission, if not their legal representatives, but considered the task of prosecuting them faced too great a set of obstacles to be worth attempting.

*Conclusion:*

If the Commission committed a criminal offence then that Jewish judge must have done so, too, because he endorsed their actions. Yet the Office for Judicial Complaints had dismissed the earlier complaint brought against this judge on the grounds that most of the points merely related to the decisions the judge made and his case management.

**'For thine is the kingdom,  
the power, and the glory,  
for ever and ever.  
Amen'**

*Interpretation:*

If the sixth part of the Lord's Prayer demonstrates the consequences of relying on the power of evil to defeat a belief or idea founded on fact and reason, the seventh and final part brings us back to God's Kingdom where the true power and glory rest. While not part of the original prayer – notwithstanding the King James version – it is a fitting conclusion, bringing us back to the only focus of all true worship:- one God. (The State isn't even mentioned!)

*Application:*

The whole point of the charity sector is to put the emphasis on the rational, moral and spiritual dimensions of human life. If people cannot learn to do the right thing because it is right rather than because they have been coerced into it, then the State has only itself to blame when the misguided and disaffected turn to force instead. As the old Israel and the new have both shown during their best periods – the Exodus, the Davidic kingdom and the early Church – it is only when we rely fully on our Father God that the greatest achievements are possible. In the case of the early Church, the cross of Christ and His resurrection, ascension and the coming of the Holy Spirit were the foundation of spiritual and moral power. Conversely reliance on power politics corrupts the behaviour and outlook of all those involved. Jonathan Sumption's work on the Hundred Year's War with France, ultimately a spectacular English failure, illustrates this graphically and, though this historian-turned-Supreme Court judge may never have intended it, has illustrated the impossibility of securing peace and avoiding war by reliance on such methods.

*Conclusion:*

A true understanding of how the world really works, derived from the Hebrew Scriptures (Old Testament) and the New Testament, is the essential underpinning to my own commitment to overcoming evil with good. I don't for one moment regard any person as evil. Christ died for all but, until the final consummation of God's Kingdom we all face the decision on whether to rely on Him and His methods, when there is a conflict between the worship of God or the State. *In particular the obstacle of political judges, and of 'non-political' judges subordinating factual truth to political expediency, will have to be faced.*

### 3. Final Conclusion

'The Constantinian turning-point' in relations between Church and State in the fourth century AD is dead in all but name. The days when the Church could be used to sanctify, let alone bless, the misconduct and crimes of the State are over. A political judiciary is and always has been anathema to justice and mercy. Worship based on such practices is a mockery of God, a contempt or flouting of justice herself; and a denial of the Lord's Prayer.

I fully understand and support in principle your oft-repeated concern to maintain the independence of the judiciary so as to safeguard the freedom and rights of the citizen under the rule of law. Nothing in this letter should be at odds with that principle unless by 'independence' you mean not subject to the laws of God. Indeed one consequence of this letter is that the judiciary cannot claim to be independent of the executive and legislative arms of government if judges allow factual truth to be subordinated to political expediency and party politicians can act as judges when your own Guide to Judicial Conduct (March 2008) said they must not.

The judiciary is being asked to do nothing except what it already claims to be doing and stop doing only what it claims not to do anyway. The A, B and C of the case for repentance could be understood by a child but, perhaps, not by the learned and wise.

There is nothing more at this stage, beyond reciting the Lord's Prayer, that I or anyone other disciple of Jesus Christ needs to do. You will discover for yourselves the consequences of rebellion against the living God. No help can be expected from the Attorney General who was invited to prosecute me for 'scandalising the court' in my open letter of 28 June 2012. He has neither been able to refute the facts contained therein nor accept the opportunity presented. He considers the offence obsolete.

Clearly the judiciary are not being singled out when the need for repentance before God is so widespread across so many institutions and workplaces in this country. I am therefore circulating this letter, as part of a wider call for a National Day of Prayer for a return to God and deliverance from self-centredness, in the period to **Armistice Day 2012**. The power behind this call is the cause of peace, which is the cause of Christ and the purpose of God Himself. What better way to honour those who sacrificed their lives on earth in the 'war to end all wars' than to seek by faith and reason, expressed through prayer, that 'shalom' which is the highest purpose of God Himself?

Yours faithfully,

Peter Southwood

#### Note

Anyone is free to copy this document and pass it on but only if this is done in full and un-amended.

#### Acknowledgement

I record my thanks to various biblical scholars, too numerous to name here except for William Barclay, an outstanding 'theological middleman'.

Naturally I alone am responsible for the contents of this letter which is not written on behalf of any other person or organisation.