

<p>1 Wednesday, 3 July 2019</p> <p>2 (10.00 am)</p> <p>3 (In Closed Session)</p> <p>4 THE CHAIR: Good morning, everyone. Welcome to Day 3 of</p> <p>5 this public hearing. Ms McCaffrey?</p> <p>6 MS McCAFFREY: Good morning, chair. The first witness from</p> <p>7 whom we will be hearing this morning is AN-A88. This</p> <p>8 evidence is being heard in closed session. Usher, can</p> <p>9 the witness be sworn, please?</p> <p>10 WITNESS AN-A88 (sworn)</p> <p>11 Examination by MS McCAFFREY</p> <p>12 MS McCAFFREY: Good morning. Thank you very much for coming</p> <p>13 to give your evidence to the inquiry today. You and</p> <p>14 I have spoken earlier, and I have explained to you that,</p> <p>15 in order to protect your identity, I will refer to you</p> <p>16 not by name, but by using the cipher AN-A88.</p> <p>17 Before we begin, I just want to run through a few</p> <p>18 housekeeping matters with you. Firstly, if you need</p> <p>19 a break at any time, and for whatever reason, please do</p> <p>20 let us know. There is absolutely no rush. We can take</p> <p>21 your evidence as slowly as you are comfortable with.</p> <p>22 <b>A. Thank you.</b></p> <p>23 Q. Secondly, this is not a test of memory. We appreciate</p> <p>24 that the events in question happened a long time ago.</p> <p>25 We do have a written statement from you, so please feel</p> <p style="text-align: center;">Page 1</p>	<p>1 free to refer to that during your evidence, if you need</p> <p>2 to.</p> <p>3 <b>A. Thanks. Yep.</b></p> <p>4 Q. There is a bundle in front of you, which contains your</p> <p>5 witness statement and a few other documents, which</p> <p>6 I might ask you to look at on the screen next to you.</p> <p>7 Finally, you will have seen within your statement</p> <p>8 that some of its contents have been redacted as</p> <p>9 sensitive or as irrelevant. Again, the purpose of that</p> <p>10 is to protect the identity of you and any other victim.</p> <p>11 If anything is said during your evidence that might</p> <p>12 identify you, we can cut the live feed immediately, and</p> <p>13 that's something we are very accustomed to doing, so</p> <p>14 please don't worry if that does happen.</p> <p>15 <b>A. Okay, thank you.</b></p> <p>16 Q. The first thing I'm going to ask you about is your</p> <p>17 background. As a child, you attended church regularly,</p> <p>18 and you were heavily involved in various church</p> <p>19 activities; is that right?</p> <p>20 <b>A. Yeah, that's right. My dad was a vicar, so I was</b></p> <p>21 <b>a vicarage child. My mum was less concerned with being</b></p> <p>22 <b>a traditional vicar's wife, which, in the '70s, looked</b></p> <p>23 <b>very different than I think it looks now. So I was very</b></p> <p>24 <b>heavily involved in things like teaching Sunday school,</b></p> <p>25 <b>working Sunday school, being a sacristan, getting things</b></p> <p style="text-align: center;">Page 2</p>
<p>1 <b>ready. My dad used to go to an 8 o'clock service and</b></p> <p>2 <b>I used to cut the bread up for Holy Communion, those</b></p> <p>3 <b>sorts of things, so very heavily involved. Playing the</b></p> <p>4 <b>piano for the people, singing at the old people's home.</b></p> <p>5 <b>So that was very important to my identity. It was who</b></p> <p>6 <b>I was. I was proud of being a vicar's daughter, I liked</b></p> <p>7 <b>it and I got a lot of my own identity from that. That</b></p> <p>8 <b>was really key to my life.</b></p> <p>9 Q. It is fair to say that the church and your faith was</p> <p>10 central to your life during those early years?</p> <p>11 <b>A. Yes, I look back and I think I was quite a pious little</b></p> <p>12 <b>girl, actually, I was really quite unpleasant. I had</b></p> <p>13 <b>a little shrine, sort of thing, set up in my bedroom.</b></p> <p>14 <b>That sounds absolutely disgusting and it probably was</b></p> <p>15 <b>quite disgusting, but it gives you a sense, I think, of</b></p> <p>16 <b>how religion and the church were important to me at that</b></p> <p>17 <b>point in time.</b></p> <p>18 Q. Of course. In the spring of 1979, when I think you were</p> <p>19 14 years old --</p> <p>20 <b>A. That's right.</b></p> <p>21 Q. -- I understand your father, sadly, left the family</p> <p>22 home?</p> <p>23 <b>A. Yes, he did.</b></p> <p>24 Q. Shortly after your father left, were you and your</p> <p>25 brother taken to meet the then Bishop of Chester,</p> <p style="text-align: center;">Page 3</p>	<p>1 Victor Whitsey?</p> <p>2 <b>A. That's right.</b></p> <p>3 Q. You had met the bishop on a few occasions before, but</p> <p>4 you didn't know him very well; is that right?</p> <p>5 <b>A. No, I think -- the bishop was massively powerful. He</b></p> <p>6 <b>was purple. He was big. He was purple. He had</b></p> <p>7 <b>glasses. A lot of people smoked then, but I think he</b></p> <p>8 <b>smelled of smoke. I don't mean that in a horrible way.</b></p> <p>9 <b>So he had this sense of bigness. I'd met him,</b></p> <p>10 <b>I remember, at a garden party, where people said, "You</b></p> <p>11 <b>know, that's the bishop", and stuff like that, and</b></p> <p>12 <b>I certainly knew that I had to behave myself when the</b></p> <p>13 <b>bishop was around.</b></p> <p>14 <b>And I think I -- you know, people would say "He's</b></p> <p>15 <b>your dad's boss", so I think, again, it was very</b></p> <p>16 <b>different -- the Zeitgeist in the '70s was very, very</b></p> <p>17 <b>different and it was like, "That's my dad's boss, I need</b></p> <p>18 <b>to behave". Because, when you're a vicar's daughter, or</b></p> <p>19 <b>when you were then, it wasn't just the individual, the</b></p> <p>20 <b>whole family was embodied in churchness, if you like.</b></p> <p>21 Q. You say that you thought of him as powerful. I think</p> <p>22 you say in your statement that, as far as you were</p> <p>23 concerned, he was the bishop and he could solve all</p> <p>24 problems?</p> <p>25 <b>A. I think -- I was very distressed when my dad left the</b></p> <p style="text-align: center;">Page 4</p>

1 family home. I think I thought, when the bishop had  
 2 asked to see us, I was told that he wanted to see us to  
 3 make sure -- this is myself and my brother -- that we  
 4 were okay, and I thought, well, that was nice. I knew  
 5 that the bishop was very powerful. I was scared at the  
 6 time that we might lose our family home. They didn't  
 7 have the system in those days -- I think they're now  
 8 called "bishops' visitors", but they didn't have that at  
 9 the time. So I was really scared that we would be  
 10 chucked out of our family home at the end of  
 11 the interregnum with no money. I think I thought that  
 12 the bishop could sort that out. So certainly, on that  
 13 particular day, my mum made sure that myself and my  
 14 brother went -- I think I had a haircut. It seems very  
 15 bizarre now, but I can't -- I'm trying to emphasise how  
 16 important that was at the time. I had a haircut, I had  
 17 new clothes. I was going to see somebody who was  
 18 massively important and who I thought would help.  
 19 Q. So you and your brother were taken to the bishop's house  
 20 in Chester. I think you were then sent into a room on  
 21 your own to see the bishop. Is that right?  
 22 A. Yeah, we -- I can remember somebody, and I am not sure  
 23 who it was, I think it was a woman, saying "The bishop  
 24 wants to see you and your brother separately".  
 25 I remember thinking, "Oh, that's a bit strange", because

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1 was a bit strange, but, again, I didn't really know.  
 2 So he then sat down in one of the chairs and said  
 3 would I go and sit on his knee. I think -- my first  
 4 thoughts were that he thought I was a child, and that he  
 5 was -- then he said ...  
 6 Q. Take your time.  
 7 A. ... "Suffer the little children to come unto me". And  
 8 then he said he thought I needed comforting and I could  
 9 kind of sit on his knee. I knew -- I didn't really know  
 10 what it was at the time. He then had an erection. And  
 11 he was feeling me through my clothes, he wanted to  
 12 comfort me and to make me feel better, and he was  
 13 stroking me through my clothes, and during that time  
 14 I could feel that he had an erection, and I really was  
 15 a child in many ways. I didn't -- I don't want to sound  
 16 rude. I didn't know that erections pointed up, not  
 17 down. I was such a naive person in relation to that.  
 18 So I didn't really understand what was going on, and it  
 19 was only afterwards that I realised that.  
 20 And then, suddenly, very suddenly, I think, he sort  
 21 of pushed me away and I got off his knee and that was  
 22 that. And I now realise, I think -- I may be wrong, but  
 23 I assume that at that point he'd ejaculated, because he  
 24 was sort of rubbing up against me during that time. So  
 25 I assume that, but I don't know that.

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1 I would have expected -- my brother and I were kind of  
 2 in it together, and I would have expected us to go in  
 3 together. But that was okay. Again, I think I didn't  
 4 question what was happening. It was just, yeah, okay,  
 5 the bishop says that's what he wants to do. So that's  
 6 what I did.  
 7 So I went in first to see him, yes.  
 8 Q. In your own time, can you describe what happened when  
 9 you were alone in the room with the bishop?  
 10 A. Yes. So the room was a very -- I wasn't used to this.  
 11 We came from a very disadvantaged area at the time. So  
 12 it was a very opulent room, and we were told -- well, it  
 13 was -- I thought it was called the Bishop's Palace and  
 14 that said it all to me, that this really important  
 15 person lived in a palace, like royalty. So I remember  
 16 Whitsey kind of -- he was very tall, and I remember him  
 17 kind of enveloping me in a hug and saying, "You need  
 18 comforting". I remember thinking -- I was a teenager,  
 19 a pubescent teenager, and I remember thinking, "What?",  
 20 and it was a hug that was far too close. It was a whole  
 21 body hug. And he said -- he was talking something  
 22 like -- he said, "Well, you know, and of course men have  
 23 urges". And at the time I thought that he was referring  
 24 to my father and my father's urges and the reason that  
 25 my father had left the family home. And I thought that

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1 So, yeah, that -- and then I don't remember properly  
 2 what happened after that. I went out. My brother went  
 3 in to see the bishop at that point.  
 4 Q. Your brother was sent in alone?  
 5 A. He was.  
 6 Q. He remained there for a period of time?  
 7 A. Yes, he remained there while I was in a sort of -- gosh,  
 8 there were so many -- we called them sitting rooms.  
 9 There were so many rooms. It was such a big house.  
 10 And, yes, I was outside and [redacted], my brother, was  
 11 inside.  
 12 Q. After that day, and during the remainder of your  
 13 childhood, did you and your brother talk about what  
 14 happened to you at all in that room?  
 15 A. No, not at all.  
 16 Q. Did you tell anyone else what had happened to you during  
 17 your childhood?  
 18 A. No.  
 19 Q. Was there a reason for that? Did you feel that you'd be  
 20 listened to if you did?  
 21 A. Well, now I'm older, I understand that it's not uncommon  
 22 for victims to feel shame and guilt and all those  
 23 things, and I felt that -- I felt it was my fault.  
 24 I was angry, I guess, as well, but, no, I didn't tell  
 25 anybody, and, actually, had I told anybody -- I mean,

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1 I wouldn't have known who to tell. I didn't -- we were,  
 2 as a family, sort of ostracised by the church at that  
 3 point because the family was splitting up, and there  
 4 were a few odd local vicars who were being helpful, but  
 5 they were operating outside the system rather than  
 6 inside the system.

7 I wouldn't have known who to say anything to, and  
 8 because it was a bishop, I mean, I'd met the suffragan  
 9 bishop, actually, as well, of the diocese, and I knew  
 10 him better, I think, and liked him. But I wouldn't  
 11 have -- I wouldn't even have had a clue, as a child or  
 12 a young adult, how to get in touch with anybody or what  
 13 to say. What would you say?

14 Q. As far as the long-term impact of the abuse is  
 15 concerned, how did it affect your relationship with the  
 16 church?

17 A. I guess I was lucky, in that I fell out with the church,  
 18 I didn't trust the church anymore or the people in the  
 19 church, but I never fell out with God. And I'm lucky,  
 20 I think, because I know a lot of people don't feel that.  
 21 But that meant also that there kind of was nowhere to  
 22 go. And obviously, over the years, I'd read and seen  
 23 other things that had happened in the church, and  
 24 I wasn't very impressed, and I think I knew enough from  
 25 being a child and a teenager and living in the vicarage

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1 the Lady chapel in the church, and I don't know why this  
 2 would be, but for some reason, Whitsey had signed a page  
 3 in the book of remembrance. I think, perhaps -- you  
 4 know the way that bishops sign, it always makes me  
 5 laugh, with a cross and then their first name, so there  
 6 was that kind of "X Victor". And my brother and I were  
 7 looking and the reason we were looking was, as I said,  
 8 other members of my family were buried there, or  
 9 something like that. And my brother looked at me and  
 10 said, "That bastard abused me", and it was a bit of  
 11 a mangle-mangle moment, actually, because I looked at  
 12 him and it -- and we knew straight away, and I just  
 13 went, "Me too".

14 I was aware that there were other people in the  
 15 church at the time, but I didn't really know where they  
 16 were, but Elaine Chegwin Hall was kind of floating  
 17 around, and that wasn't weird, because that's what  
 18 vicars do in churches, sort of do things, and my elder  
 19 daughter and my nephew were there, but I don't think  
 20 they heard anything. They just knew that my brother and  
 21 I were having an intense conversation.

22 Q. Did anyone hear, as far as you're aware?

23 A. I didn't know then, but I subsequently found out, after  
 24 I had given video evidence to the police in  
 25 about September 2017, that in fact the reason that the

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1 that, really, what was going to happen? Nothing would  
 2 happen. So that was why.

3 Q. Is it right that in April 2015, so many years later, you  
 4 did disclose the abuse to your brother. Can you tell us  
 5 whereabouts that disclosure took place?

6 A. Yep. I have a very clear memory of that. So this was  
 7 at the interment of my mother's ashes and that was done  
 8 at a church where my father had been curate in the  
 9 1960s, and so it was important -- so my father's ashes  
 10 were already there, and my elder brother, who had died  
 11 as a child, his ashes were already there in the garden  
 12 of remembrance. So I had wanted mum's ashes to be in  
 13 the same place.

14 I had spent quite a lot of time talking to the  
 15 vicar, who was Elaine Chegwin Hall, and because my dad  
 16 had been the curate there, there was a link. We'd  
 17 looked at pictures of -- there were old pictures in the  
 18 vestry, black-and-white pictures, of people and my dad  
 19 and the guy who had been the vicar and people like that  
 20 were there in the pictures, and we were looking at those  
 21 kinds of things.

22 So at this particular time, we either had just  
 23 interred the ashes -- I think the ashes had been poured  
 24 and we were waiting for them to put the grass over, and  
 25 we were looking at the book of remembrance, which was in

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1 police knew about what had happened was because  
 2 Elaine Chegwin Hall had heard something, yes.

3 Q. Now, we do have a statement from Reverend  
 4 Elaine Chegwin Hall dated 14 May 2019. Chair and panel,  
 5 this is behind tab A2 of your bundles. Ralph, would you  
 6 mind putting up ANG000615\_002, please.

7 For completeness, Elaine Chegwin recalls the  
 8 conversation as follows at paragraph 6 of her statement.  
 9 She says:

10 "The son and daughter [you and your brother] and  
 11 I gathered in the chapel following the burial service as  
 12 the plot was prepared."

13 She goes on to say that she does not know how the  
 14 subject of Bishop Whitsey came up:

15 "But one of the siblings said to the other that they  
 16 used to go and see him and he gave them an extra-long  
 17 hug, and then the other sibling said that he used to do  
 18 that to them."

19 She says in the next paragraph that she does not  
 20 recall this conversation extending in any way:

21 "... and I just thought it was odd, rather than  
 22 having any safeguarding concerns."

23 She accepts she did not mention it to anyone else  
 24 until June 2017, when, at paragraph 9, she tells us that  
 25 she informed the Diocesan Safeguarding Officer,

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1 Pauline Butterfield.  
 2 Reading that, what are your views on  
 3 Elaine Chegwin's decision not to share your disclosure  
 4 with anybody else at the time it was overheard?  
 5 **A. Had she done so, and had mandatory reporting been in**  
 6 **place, my brother, who died a year afterwards, would**  
 7 **have died knowing that something might have been done,**  
 8 **and that people were aware of his distress. He was**  
 9 **substantially more distressed than I was.**  
 10 **Because she -- well, first of all, what is reported**  
 11 **there in the statement is, as I have just said, very**  
 12 **different from my memory. My brother and I would not**  
 13 **have used words like that. We'd talk as siblings.**  
 14 **Anybody here who has a sibling will know. We talked**  
 15 **very openly to each other. We're both northerners. We**  
 16 **were rude to each other. My brother called me "Twig**  
 17 **Leg", I called him "Twig Leg", he called me all kinds of**  
 18 **unmentionable names, those sorts of things. A "long**  
 19 **hug" isn't something that I recognise as being anything**  
 20 **that I would talk about. So my memory was a very clear**  
 21 **disclosure of my brother to me saying, "That bastard**  
 22 **abused me", and my brother was very upset at that time.**  
 23 **So now I know that that was overheard, which**  
 24 **I didn't know at the time. I fail to understand why**  
 25 **something wasn't done there and then. And I do not**

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1 **I think they were absolutely superb throughout.**  
 2 **I had been away on holiday, the family had been away**  
 3 **on holiday. I got back home and the neighbours were all**  
 4 **agog, "Coppers have been around, coppers have been**  
 5 **around", and then we'd been away for the weekend and it**  
 6 **had been the same. They were plain clothes but**  
 7 **obviously, I think, recognisable. Then I had a phone**  
 8 **call on my mobile phone at work, I think**  
 9 **early September 2017, where it was Matt McGuinness**  
 10 **saying, "[Redacted], I want to talk to you about**  
 11 **something from your past", and I knew straight away**  
 12 **that -- he said, "There's nothing to worry about",**  
 13 **he knew straight away that I'd got a speeding fine or**  
 14 **whatever it was. But actually, I knew straight away**  
 15 **that that's what it must refer to.**  
 16 Q. How did you find the process of giving a statement?  
 17 **A. It's interesting. In my real life, I do a lot of --**  
 18 MS McCaffrey: Sorry, just pause there. Chair, could we cut  
 19 the feed, please?  
 20 Chair, there appears to have been an inadvertent  
 21 breach of a restriction order and sensitive information  
 22 has been mentioned. The live feed will be temporarily  
 23 broken so that this information is not broadcast.  
 24 I remind all those currently present in the hearing room  
 25 that you have already made a restriction order dated

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1 **understand why something which Elaine Chegwin Hall says**  
 2 **in her statement was of no consequence, why would it**  
 3 **then suddenly become of consequence more than two years**  
 4 **later, if it was something, "I did not have any**  
 5 **safeguarding concerns at the time", as she says in**  
 6 **paragraph 7.**  
 7 Q. I suppose what you're saying then is that her eventual  
 8 choice to inform the Diocesan Safeguarding Officer  
 9 suggests to you that, actually, she did regard your  
 10 conversation as more than odd, and she in fact viewed it  
 11 as something that did warrant reporting?  
 12 **A. Two years is a long time, isn't it? If it was**  
 13 **nothing -- I hear a lot of nothing a lot of the time.**  
 14 **If it was nothing and somebody said to me, "What**  
 15 **happened two years ago?", then I wouldn't remember it.**  
 16 **It must have been something or, two years on, it**  
 17 **wouldn't have been an issue, in my opinion.**  
 18 Q. I want to ask you a little bit about the Cheshire Police  
 19 investigation that we know as Operation Coverage. We  
 20 know that Bishop Victor Whitsey died in 1987 and that  
 21 this police investigation began decades later,  
 22 in July 2016. How did you come to give a witness  
 23 statement about your experiences?  
 24 **A. First of all, I should say that I experienced nothing**  
 25 **but professionalism and kindness from the police.**

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1 1 July 2019 prohibiting the disclosure and/or  
 2 publication of the name of any individual whose identity  
 3 has been redacted or ciphered by the inquiry, and any  
 4 information redacted as sensitive and irrelevant. We  
 5 may now continue.  
 6 Sorry, AN-A88, I think we were just talking about  
 7 how you found the process of giving the witness  
 8 statement without referring to the names --  
 9 **A. Sorry, I apologise. I hadn't realised that. So the**  
 10 **police officers concerned were very helpful. They were**  
 11 **very professional. They behaved with the utmost**  
 12 **kindness and understanding at all times. So when I gave**  
 13 **video evidence, there was a male officer and a female**  
 14 **officer concerned, and the female officer interviewed**  
 15 **me. But because I'd never talked about this before --**  
 16 **and it's really different, in my real life, I do a lot**  
 17 **of talking -- my husband would say I do far too much**  
 18 **talking. But in my real life, I do a lot of talking.**  
 19 **But talking about something like this was massive and**  
 20 **was big, scary.**  
 21 Q. I'd like to ask you specifically about the contact that  
 22 you had with the Diocese of Chester during  
 23 Operation Coverage. Is it right that you tried to  
 24 initiate contact with the Diocesan Safeguarding Officer?  
 25 **A. Yes. So the police suggested that they could get in**

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1 touch with the diocese and perhaps get some help or some  
 2 counselling -- I don't know, some -- "support" is  
 3 probably the right word. And I didn't want that to  
 4 happen. I didn't want them to initiate the contact,  
 5 because I'd already experienced that it was quite  
 6 awkward having the police sort of arriving at the house  
 7 and then phoning me at work, and so on. I wanted to do  
 8 it in my own time. Although I had every intention of  
 9 doing it, I think at that time I was still perhaps  
 10 thinking that the church would provide solutions,  
 11 provide answers, be supportive, do the caring thing that  
 12 the church is supposed to do.

13 So I think in late September -- I'm not sure,  
 14 I tried to find the date but I can't find the date. In  
 15 late September 2017, I phoned -- I think it's not  
 16 a Chester number, and I asked to speak to the  
 17 safeguarding officer. The person who answered the phone  
 18 said that the safeguarding officer was off sick and  
 19 wouldn't be back for some time and said that the  
 20 safeguarding officer had, I think, an assistant, but the  
 21 assistant wasn't there.

22 Q. Okay.

23 A. So I left my contact details. I didn't say anything  
 24 very much else, maybe -- it wasn't just, "I need to talk  
 25 to you", as if I was -- but that it was personal and

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1 ACE026965. Can we have that on screen, please, Ralph.  
 2 AN-A88, this is a publicly issued apology from  
 3 Dr John Sentamu and Dr Peter Forster at the conclusion  
 4 of Operation Coverage, in which, at paragraph 2, if we  
 5 can just zoom in to paragraph 2, please, it says:  
 6 "We are deeply sorry and apologise to those  
 7 individuals who have come forward to share their account  
 8 of abuse by a bishop in the Church of England who was in  
 9 a position of power and authority."

10 The first question I want to ask you is, did you  
 11 receive any separate personal apology from the church at  
 12 this time, or indeed at any time?

13 A. Never.

14 Q. When did you become aware that this apology had been  
 15 published?

16 A. Around the time, I think -- around the date -- I'm not  
 17 sure exactly. To be honest, it was almost irrelevant to  
 18 me, because it doesn't really mean anything very much.  
 19 So it was around that time, or around the time that  
 20 Operation Coverage was published.

21 Q. You have just said the apology, in your view, was  
 22 irrelevant. Do you want to expand on the adequacy of  
 23 this public statement, as far as you're concerned, in  
 24 terms of both its content and its tone?

25 A. Apology is tricky, isn't it, because saying sorry is

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1 that I would like to talk to the safeguarding officer.  
 2 And then I never heard anything again.

3 Q. You never heard anything again?

4 A. No. And I guess now I feel -- if safeguarding is  
 5 genuinely a whole institution responsibility, then we  
 6 know from our work with young people that very often  
 7 young people disclose to receptionists, telephonists.  
 8 In my world, which is education, the photocopying team,  
 9 you know, and things like that. And so safeguarding is  
 10 a whole institution responsibility, and I would have  
 11 expected, particularly in the time that was going --  
 12 that we were working in then, only a couple of years  
 13 ago, I would have expected that, if anybody had answered  
 14 the phone to somebody who said they wanted to talk about  
 15 safeguarding and it was a personal issue, that that  
 16 would have been flagged as something of importance, of  
 17 urgency, and that that was something that, even if the  
 18 safeguarding officer were off sick, that that was  
 19 something that was fed through to somebody else with  
 20 oversight, or, if not, then outside to some kind of  
 21 other body, but that didn't happen.

22 Q. Can I take you briefly, please, to tab B2 of your  
 23 bundle. This is a joint statement from the Archbishop  
 24 of York and the Bishop of Chester. It is dated  
 25 17 October 2017. Chair, the URN for this document is

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1 just words, and that doesn't mean that they have to be  
 2 meaningless. But I think a true apology has to include  
 3 things such as an acknowledgement, some affect, perhaps  
 4 no defence and some reparation. It was Desmond Tutu,  
 5 I think, who talked about apology and said, if somebody  
 6 takes somebody's pen and they have got the pen and then  
 7 they say, "I'm really sorry", but they don't give the  
 8 pen back, then it's nothing. It is nothing. Nothing  
 9 has changed.

10 So for something to have to change, this feels to me  
 11 like a candy floss apology. It is a bit like -- it is  
 12 maybe a bit like a peach, in that it looks all soft and  
 13 it looks nice, but, when you bite into it, actually  
 14 inside of it there's this jagged hard stone that can  
 15 hurt.

16 So it's sort of hiding a -- in my view, this is  
 17 hiding a core of deception and sophistry. Real apology  
 18 is about a sort of exchange of power and shame. It's  
 19 about actually saying, "I'm really sorry", but, more  
 20 than that, this is what I say to my kids, "Don't just  
 21 say you're sorry. Make sure it doesn't happen again".  
 22 So that's what apologies should be. Otherwise, it's  
 23 words, not deeds. It's prattle without practice.

24 So although I'm not trying to suggest in any way  
 25 that an apology is something that shouldn't be given, it

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1 should be given with true meaning, with true care, with  
 2 true pastoral support. Otherwise, you know what, it's  
 3 like armchair Christianity. It's sitting there, kind of  
 4 in the armchair, kind of going, "Yeah, I'm really  
 5 sorry". It means nothing.

6 Q. On that topic of pastoral support, it does say,  
 7 actually, in the last two lines of paragraph 2:  
 8 "We are offering pastoral support to all those who  
 9 have come forward and continue to hold them all in our  
 10 prayers."  
 11 Did you ever reach any such pastoral support from  
 12 the church?

13 A. I never did. I'm kind of surprised. I suppose I was  
 14 surprised at the time. I'm not surprised now. I didn't  
 15 receive any pastoral support at all. Yeah, it's kind of  
 16 nice, I guess, to be held in somebody's prayers, but  
 17 I would rather have had some concrete action, some  
 18 actions which move towards cultural change, then anodyne  
 19 words that really didn't mean anything.

20 Q. Taking things as a whole, and you were referring to  
 21 cultural change, do you have any ideas or suggestions,  
 22 from your experience, as to how the church could improve  
 23 its policies or procedures in relation to its response  
 24 to allegations of child sexual abuse?

25 A. Yes. I think one of the things that perhaps will have

Page 21

1 I think one of the things that has happened here is  
 2 that the church is still marking its own homework. It's  
 3 still trying to say, "Oh, we'll investigate it  
 4 ourselves". You can't. You cannot do that. We must  
 5 have an independent body. We must do that. And that  
 6 independent body must make sure that actions are  
 7 reported, that there's mandatory reporting, and that  
 8 things are investigated not by the people who were  
 9 there, even if they are the best-intentioned people in  
 10 the world. It must be done independently. And it must  
 11 have independent oversight of what's going on.

12 And I think, until we have that kind of -- those  
 13 sorts of actions, they are the things that will start  
 14 cultural change in the church. You can't start off by  
 15 saying, "Oh, we must change the culture", and then go,  
 16 "Oh, oh, all right, well, we'll change the culture".  
 17 You have to go for the behaviours, for the actions, for  
 18 what you know is right, and that way things will change.

19 Q. Just finally, I note that you said in your statement  
 20 that you have recently co-authored a book about abuse in  
 21 the Church of England, and you quote from a chapter in  
 22 that book in which you say that, for you, it was  
 23 the white male hegemony of the church that let you down  
 24 and "used its power to destroy me", you say. Do you  
 25 want to expand briefly at all on that, what you mean

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1 become clear as I'm talking, and you can tell that I'm  
 2 emotional, is, one of the things that's happened is  
 3 a sort of notion of -- I think I might call it re-abuse.  
 4 So the original abuse that happened has then been lived  
 5 and relived and relived, both by me and, as I suggested,  
 6 my brother as well, who would have died in a much  
 7 happier state had there been mandatory reporting.

8 In education, we do a lot of work on safeguarding.  
 9 I work in education, as you know. And, actually, when  
 10 we have mandatory reporting, it causes a lot fewer  
 11 problems for people because there's no decision to be  
 12 made. You don't have to think, "Is this something that  
 13 I should do or something that I shouldn't do?". You do  
 14 it. There is no ...

15 So that -- and the other thing that -- when I'm  
 16 working with students and children and my staff, I don't  
 17 ask my students to mark their own homework. Why not?  
 18 Because it's really difficult when you're involved in  
 19 it. Even if my students, or the staff that are directly  
 20 involved with them, mark their own homework and come up  
 21 with the right mark, nobody ever knows whether it is the  
 22 right mark or not. It's always under suspicion. It's  
 23 always there, "Ah, yeah, but they taught them. They  
 24 will say it was brilliant. They taught them. They will  
 25 say this. They will say that". That's always there.

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1 when you speak of this white male hegemony in the  
 2 church?

3 A. So the church, being the established church, puts it in  
 4 a very particular position in our society. If I go back  
 5 to the Zeitgeist of the 1970s, which was about Whitsey  
 6 and other bishops being all-powerful, the church is  
 7 still operating in that way, in a way where white men,  
 8 and some white women, and some black men and some black  
 9 women, are operating as if they are all-knowing, as if  
 10 they are all-powerful.

11 What happened to me destroyed my identity. It  
 12 destroyed my childhood and it's destroyed a lot of  
 13 things since, and I think that's because the power sat  
 14 with a very small group of people who were both  
 15 perceived as being powerful but were also powerful, and  
 16 that has not changed. That set of hegemonic values,  
 17 that are patriarchal and largely white, dominate what is  
 18 going on and contextualise the difficulty of cultural  
 19 change for the Church of England today.

20 MS McCAFFREY: Thank you very much for giving your evidence,  
 21 AN-A88. Is there anything else you would like to say?

22 A. No, thank you.

23 MS McCAFFREY: That concludes my questions. Chair and  
 24 panel, do you have any questions for this witness?

25 THE CHAIR: No, we have no questions, but I'd like to thank

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1 the witness very much. We know this is difficult and we  
 2 appreciate you coming here today.  
 3 **A. Thank you.**  
 4 THE CHAIR: Your reflections on the institutional responses  
 5 are particularly helpful to us.  
 6 **A. Thank you.**  
 7 MS McCAFFREY: Thank you. Chair, we now pass over to open  
 8 session for your next witness. Could I please invite  
 9 the chair and panel to rise for five minutes whilst we  
 10 change over? Thank you.  
 11 (10.36 am)  
 12 (A short break)  
 13 (10.44 am)  
 14 (In Open Session)  
 15 MS McNEILL: Chair, our next witness is Bishop  
 16 Dr Peter Forster.  
 17 BISHOP DR PETER FORSTER (sworn)  
 18 Examination by MS McNEILL  
 19 MS McNEILL: Thank you. You are Bishop Dr Peter Forster,  
 20 the current Bishop of Chester, and we have spoken  
 21 beforehand and you would like me to call you  
 22 Bishop Peter; is that right?  
 23 **A. (Witness nods).**  
 24 Q. As a matter of housekeeping, if you can, whilst you're  
 25 giving your evidence, keep your voice up to make sure

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1 had in place a Diocesan Safeguarding Advisor or  
 2 equivalent within the diocese since 1997; is that right?  
 3 **A. Yes, I inherited -- it was then called a Child  
 4 Protection Representative, actually, and --  
 5 Peter Armstrong, and then there was another period,  
 6 which was Sue Foster, and more recently with  
 7 Pauline Butterfield.**  
 8 Q. The diocesan safeguarding role became a full-time role  
 9 only in 2014; is that also correct?  
 10 **A. That's correct.**  
 11 Q. I know that you have indicated that, from the  
 12 perspective of the diocesan bishop, that the diocesan  
 13 approach and the approach of the church towards  
 14 safeguarding cases has changed significantly within your  
 15 tenure. I wonder if you could set out for us the key  
 16 ways in which you think the approach or the culture of  
 17 safeguarding within the Church of England has developed  
 18 during your tenure as a diocesan bishop?  
 19 **A. I think it's become much more professional having  
 20 a full-time, well-qualified safeguarding advisor based  
 21 in the diocese, employed by the diocese. The previous  
 22 arrangement -- we had a one-third share in somebody who  
 23 covered three big dioceses -- Chester, Liverpool and  
 24 Manchester -- and was actually employed in, and based  
 25 in, Liverpool, was intrinsically unsatisfactory, and in**

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1 everybody can hear you nice and clearly.  
 2 **A. Of course.**  
 3 Q. You have a bundle in front of you which has a copy of  
 4 your witness statement slotted in the front. Chair and  
 5 panel, the witness's statement is slotted at the very  
 6 front of the bundle. I hope everybody has a copy.  
 7 If I can confirm, that witness statement, which is  
 8 reference WWS000228, was signed and dated on  
 9 28 May 2019, along with a statement of truth. I'd just  
 10 like to confirm, was that witness statement true, to the  
 11 best of your knowledge and belief?  
 12 **A. Yes.**  
 13 Q. Bishop Peter, briefly, and by way of background, you  
 14 were ordained in 1980. You have undertaken, I see,  
 15 a number of roles within the church, but have in fact  
 16 been the Bishop of Chester since 1996; is that right?  
 17 **A. Correct.**  
 18 Q. I understand that you're actually due to retire in 2019?  
 19 **A. That's right.**  
 20 Q. Within the Diocese of Chester -- I'm not going to go  
 21 through a great deal of detail about safeguarding  
 22 arrangements within it, because I know it was audited by  
 23 SCIE not too long ago; is that right?  
 24 **A. That's correct.**  
 25 Q. But by way of Diocesan Safeguarding Advisors, you have

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1 **some ways worked less well from the previous  
 2 arrangement, which was pro bono, but there was a very  
 3 good, recently retired social worker, senior social  
 4 worker, Peter Armstrong, who, while unpaid, actually was  
 5 on hand and available more. So more professional, and,  
 6 along with that, a much more rigorous and professional  
 7 training regime which has been set up alongside that.**  
 8 **In that time, also, I think there's been a major  
 9 shift from simply seeing safeguarding in terms of risk  
 10 assessment, or primarily, much more to also having  
 11 a proper victim focus. I would identify that as  
 12 a significant development as the capacity has been  
 13 increased.**  
 14 Q. What do you mean when you say there's been more of  
 15 a victim focus, because, of course, some of the victims  
 16 and survivors might not say necessarily that's their  
 17 experience of the church's response, but from within the  
 18 church, what would you say?  
 19 **A. I'm sure there's further to go, and there are real  
 20 issues about who takes responsibility and how the  
 21 various things that happen are co-ordinated. Indeed,  
 22 the problem, all of the procedures that involve legal  
 23 processes tend to take a long time. They just do, as we  
 24 know, in all sorts of aspects of the legal process. And  
 25 I think victims find that not knowing what's going on,**

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1 you know, when they're going to be communicated with,  
 2 who they're dealing with, very difficult. But I think  
 3 there's been a shift at least to start to address those  
 4 issues, but I would be the first to say there's a good  
 5 deal further to go.

6 Q. Through your evidence, what I would like to do is  
 7 explore your involvement in a number of safeguarding  
 8 cases -- three cases in total, really -- to draw out,  
 9 through that, the issues that we have been exploring in  
 10 this inquiry. The first of those cases, I think,  
 11 chronologically, is the Reverend Ian Hughes, and your  
 12 witness statement on page 3 from paragraph 10 covers  
 13 your evidence about this.

14 Ian Hughes is somebody from whom, we will hear, you  
 15 had ultimately to take disciplinary action following  
 16 a conviction. Before we get to the detail, we have  
 17 heard a lot of evidence about the potential conflict of  
 18 interest or difficulty in balancing for a diocesan  
 19 bishop the pastoral support and their disciplinary  
 20 responsibilities. How have you managed that within your  
 21 diocese?

22 **A. By trying to establish clarity at the outset as to who  
 23 was responsible, who is responsible, for those different  
 24 aspects and keeping them quite clearly separate. The  
 25 default position for me would be that I would handle the**

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1 Q. Following his conviction and imprisonment, is it right  
 2 that the church has produced guidelines about the  
 3 appropriate penalties to be put in place under the  
 4 Clergy Discipline Measure in those cases?

5 **A. Well, there are guidelines that don't cover all cases  
 6 but cover -- and the Clergy Discipline Commission  
 7 updates those guidelines from time to time.**

8 Q. But in the instance of a cleric who is imprisoned for  
 9 a child sexual offence, is the guideline to indicate  
 10 that the appropriate penalty is prohibition for life  
 11 from ministry?

12 **A. They were the guidelines. That was the guidance.**

13 Q. But in the case of the Reverend Ian Hughes, you wanted  
 14 to depart from those guidelines; is that right?

15 **A. I wanted to discuss with the President of Tribunals the  
 16 possibility of departing in a small degree. They're  
 17 guidelines, and so they have to be interpreted, and  
 18 I felt that in his case, given his relative youth, the  
 19 fact that he was entirely penitent from the outset as to  
 20 what had happened, and his previous record of ministry  
 21 was excellent, that it was worth raising with the  
 22 President of Tribunals, who is a senior High Court  
 23 judge, the possibility of a 20-year ban rather than  
 24 a lifetime ban.**

25 **The problem with a lifetime ban -- this may be**

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1 formal legal disciplinary aspects, but then I would  
 2 normally ask one of my colleagues, either a suffragan  
 3 bishop or an archdeacon, to be responsible for the  
 4 pastoral aspects. Occasionally, that's been reversed,  
 5 and we may come to that, for reasons I can go into, but  
 6 in Ian Hughes' case there was no reason why I shouldn't  
 7 do that.

8 **So when we were informed that he was -- had been  
 9 arrested, I arranged for him to be suspended the same  
 10 day, and we served that notice of suspension and --**

11 Q. Bishop Peter, I'm sorry to interrupt you. So everybody  
 12 else can follow us, I'm going to put in a little bit of  
 13 the detail before we move on.

14 **A. Of course.**

15 Q. You had a Reverend Ian Hughes within your Diocese of  
 16 Chester.

17 **A. Yes.**

18 Q. He was arrested, and ultimately convicted, in 2014 for  
 19 possessing indecent images of children and he was  
 20 sentenced to a 12-month custodial sentence?

21 **A. Yes.**

22 Q. You say that when he was arrested and the diocese was  
 23 informed, he was immediately suspended?

24 **A. Yes, because the Clergy Discipline Measure permits  
 25 suspension when somebody has been arrested.**

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1 **a weakness in the Clergy Discipline Measure -- is that,  
 2 once you impose a lifetime ban, there is no way of  
 3 revisiting that. It's a done deal. Unless new evidence  
 4 pertaining to the original offence arises. And it  
 5 seemed to me that, while he would never return to being  
 6 in a position of responsibility as an incumbent, if, for  
 7 20 years, he had lived out the penitence that he was  
 8 showing, at least the possibility of a limited  
 9 restoration might be considered. That's the point I put  
 10 to Sir Andrew McFarlane, and he endorsed that.**

11 Q. We will look at your correspondence with him in  
 12 a moment. I just want to draw out a couple of  
 13 the factors that you raised. You said the factors that  
 14 made you wish to consider departing from the guidance  
 15 were Reverend Hughes' age, that he was still relatively  
 16 young?

17 **A. Yes.**

18 Q. But then you say his penitence and that he had an  
 19 exemplary record in ministry to date?

20 **A. Yes.**

21 Q. The first question will of course be, how can we know  
 22 that that penitence is really genuine? It's somebody  
 23 who has just been convicted of a sexual offence and  
 24 imprisoned. It is pretty likely that, at that time,  
 25 they're sorry that they're in prison, but how can you

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1 make any real assessment as to whether this is genuine  
 2 penitence?  
 3 **A. The penitence arose at the moment of his arrest, before**  
 4 **he was, you know, put in prison or anything, and that is**  
 5 **what would be tested over 20 years.**  
 6 Q. Of course, you say that he had an exemplary record in  
 7 ministry to date. I would ask you to question, really,  
 8 what the relevance of that is. Because, almost  
 9 universally within the cases we have seen in this  
 10 inquiry of clerics who have been convicted of a child  
 11 sexual offence, they had an exemplary record in ministry  
 12 until they were convicted of something. So, really,  
 13 what's the relevance in that in deciding what the  
 14 appropriate penalty is following that conviction?  
 15 **A. Well, I mean, I take that point. It is a game changer**  
 16 **if somebody is arrested -- and he admitted his guilt,**  
 17 **and so forth. Twenty years living out penitently --**  
 18 **and, of course, after 20 years, there would be no right**  
 19 **to return to ministry, he would have no right to return,**  
 20 **that would have to be considered by the bishop and there**  
 21 **would have to be a risk assessment at the time. All of**  
 22 **that would have been 20 years down the line. So there**  
 23 **was no right for him to return to ministry. It simply**  
 24 **kept open a possibility which otherwise would have been**  
 25 **ruled out altogether by the lifetime ban. And it seemed**

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1 **according to the book, actually.**  
 2 Q. I'm just looking a little bit -- my last question before  
 3 we look at your correspondence with Sir Andrew McFarlane  
 4 is, you have said expressly in your witness statement  
 5 that, in reaching this view, you were relying on your  
 6 own personal knowledge of Reverend Hughes and his  
 7 ministry to date as somebody who had been active within  
 8 your diocese. Do you think the fact that you were  
 9 relying on your knowledge of him and your experience of  
 10 his ministry demonstrates exactly that difficulty  
 11 I flagged up at the beginning, which is the conflict for  
 12 a diocesan bishop to be judge, jury and sentencer, in  
 13 disciplinary terms, of a cleric whom they might know?  
 14 **A. The decision to approach Sir Andrew about the**  
 15 **possibility of a 20-year ban was discussed with my**  
 16 **colleagues, and not just a decision taken by me.**  
 17 Q. Yes.  
 18 **A. That would bring different perspectives, but I don't**  
 19 **believe it compromised my fundamental juridical**  
 20 **responsibility, which is what I had to consider.**  
 21 **I mean, this was a synoptic decision which left open**  
 22 **a possibility, it did no more than that. I don't know**  
 23 **whether it's relevant at all, but he was put on a sex**  
 24 **offenders register for ten years.**  
 25 Q. Automatically, yes.

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1 **to me -- and Sir Andrew supported this -- it is a very**  
 2 **important point to me, that I consulted the person who**  
 3 **is now the President of the Family Division, indeed.**  
 4 Q. Quite.  
 5 **A. And he didn't hesitate to support me in that.**  
 6 Q. I will turn to his correspondence, but I want to stick  
 7 with this point, because I understand your answer to my  
 8 question is, "Well, I wasn't guaranteeing him a return  
 9 to ministry in 20 years, just the option of it", but my  
 10 question was, and I'm not sure it's really been  
 11 answered, is, is it really relevant, when you're making  
 12 these decisions, to say, "Well, somebody has been  
 13 a really good priest or cleric to date, they have an  
 14 exemplary record, they are really liked within the  
 15 parish". Once they have been convicted of a child  
 16 sexual offence, is that really relevant?  
 17 **A. Well, it's part of the background picture. One makes**  
 18 **a judgment against all sorts of things in the**  
 19 **background. There's also -- again, I don't want to make**  
 20 **too much of this, but his own self-confessed sexual**  
 21 **orientation probably -- I think he was somebody who had**  
 22 **been wrestling a great deal with that, and maybe that --**  
 23 **I didn't make a lot of that. But you have to form an**  
 24 **overall judgment, and I put the case to the President of**  
 25 **Tribunals, he supported my judgment. I played it**

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1 **A. Yes, but not for life.**  
 2 Q. Yes.  
 3 **A. For ten years. And so I had been told that he'd been**  
 4 **put on a sex offenders register for ten years. I was**  
 5 **barring him from ministry, with the president's support,**  
 6 **for 20 years. That didn't seem, at the time,**  
 7 **a particularly lenient approach, and, also, there'd be**  
 8 **no guarantee of any return after that 20 years. That**  
 9 **would have to be -- there would have to be a risk**  
 10 **assessment and whatever down the line. The fact that**  
 11 **the Clergy Discipline Measure gives you no way back once**  
 12 **you impose a lifetime ban, unless there is new evidence**  
 13 **pertaining to the original offence, probably did weigh**  
 14 **on my mind, actually.**  
 15 Q. If we can look, please, at tab 11 of your bundle --  
 16 chair and panel, it is tab 11 of your bundle also.  
 17 WWS000222. This is your letter to the President of  
 18 the Tribunals. You said you wrote to him. You're  
 19 writing to him to consult him about the appropriate  
 20 penalty for Reverend Ian Hughes, and you reference  
 21 there, we see in the third paragraph:  
 22 "The guidance on penalties, section 5, [would  
 23 indicate]:  
 24 "Anyone convicted of possessing child pornography  
 25 should be regarded as complicit with the original abuse

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1 involved in the making of the images. There can be no  
 2 realistic expectation that a convicted cleric could be  
 3 safely restored into ministry. Removal from office and  
 4 prohibition for life should normally be imposed."

5 Essentially, the guidance is saying, is it not, that  
 6 the child pornography offences should not be considered  
 7 any less serious than child sexual abuse of itself,  
 8 because the individual must be considered complicit  
 9 within the original offending?

10 **A. I accept that that's how things are viewed, and this is**  
 11 **"guidance" and "normally". "Guidance" and "normally"**  
 12 **are words which leave open the possibility of looking at**  
 13 **the particular circumstances, which is the basis upon**  
 14 **which I approached the President of Tribunals. As we**  
 15 **all know, the courts deal in different ways with people**  
 16 **convicted of downloading child pornography, and today,**  
 17 **you know, that seems to be evolving. I suppose I would**  
 18 **also, in my own mind, regard the fact that pornography**  
 19 **is so ubiquitously available and viewed --**

20 Q. Pornography --

21 **A. If I may just finish.**

22 Q. Sorry.

23 **A. In my own mind, could it be the case that some people**  
 24 **would be easily misled into viewing child pornography,**  
 25 **who themselves would not dream of abusing a child? And**

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1 says is:

2 "Firstly, whilst I accept the complicity in the  
 3 original abuse, it is nevertheless the case that many  
 4 people who download child pornography believe it to be  
 5 different from direct abuse of a child."

6 So we are thinking there about the mind-set of  
 7 the offenders:

8 "They may well be entirely unwilling to perpetrate  
 9 such abuse directly. The internet has a seductive  
 10 character in this regard."

11 What you are describing here -- it seems to be  
 12 saying that people can be lured into the downloading of  
 13 child pornography or indecent images of children, as  
 14 they are now called, and that we shouldn't be too hard  
 15 on them. Is that what you're saying?

16 **A. The first half of what you're saying I think is**  
 17 **absolutely true, and I have heard that in direct**  
 18 **testimony from people, you know, working late at night**  
 19 **on their computer, and whatever. I'm not saying that we**  
 20 **shouldn't be too hard on them; I'm simply saying that**  
 21 **that needs to be, you know, noted. But that's not the**  
 22 **fundamental point. The point in the next paragraph, is**  
 23 **the more fundamental point to me.**

24 Q. We will come to that one, but I want to stick with this  
 25 one, because what you say here is:

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1 **that would have been what Ian Hughes said.**

2 **I wouldn't want to put too much emphasis on that**  
 3 **point, though. I'm simply -- it's a point made**  
 4 **en passant and it is not the basis on which Sir Andrew**  
 5 **actually supported my application to him.**

6 Q. No, and there are a few questions arising from that.  
 7 First of all, you said that pornography is, of  
 8 itself, ubiquitous at the moment, but there must be,  
 9 mustn't there, a very clear distinction between  
 10 pornography and child pornography, indecent images of  
 11 children?

12 **A. In my mind, completely, absolutely, yes. But I think in**  
 13 **the case of people who do get drawn into this sick**  
 14 **desire to download, maybe the two are not. I'm not**  
 15 **defending it in the slightest. Indeed, I wouldn't want**  
 16 **to put weight on that point, and it wasn't the basis**  
 17 **upon which Sir Andrew supported my decision.**

18 Q. No, you have said you don't want to put too much weight  
 19 on it and it is not the basis on which Andrew McFarlane  
 20 supported your decision, which is correct, but it is the  
 21 basis, or one of the bases, on which you wrote to him.  
 22 Ralph, can we please look at the penultimate  
 23 paragraph.

24 **A. Yes, I accept the complicity in the original abuse.**

25 Q. I just want to read this out, so we are clear. What it

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1 "It is nevertheless the case that many people who  
 2 download child pornography believe it to be different  
 3 from direct abuse ..."

4 First of all, I query the relevance of what the  
 5 perpetrator thinks. Secondly:

6 "They may well be entirely unwilling to perpetrate  
 7 such abuse [themselves]."

8 Do you think, therefore, that is to minimise the  
 9 seriousness of indecent imagery, because the production  
 10 of indecent imagery necessitates the abuse of children?

11 **A. No -- in retrospect, I could have missed that paragraph**  
 12 **out. The only other case I have dealt with involving**  
 13 **child pornography, I did impose the prohibition for**  
 14 **life. It's in my witness statement.**

15 Q. You did.

16 **A. Exactly. And that would be the norm, in my view.**  
 17 **I felt in the case of this priest there was at least**  
 18 **a case to be put to the President of Tribunals, and**  
 19 **I would have based that more on the second -- on the**  
 20 **following paragraph than on that one. I'm simply**  
 21 **reporting what people say to me. I'm not wishing to**  
 22 **deny the complicity in the original abuse, I'm not**  
 23 **wishing to challenge the guidance. I'm simply**  
 24 **exercising my right to consult a senior judicial figure**  
 25 **about the appropriate course of action to take.**

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<p>1 Q. I understand that. And what I'm trying to explore is                  2 why you thought it necessary or appropriate to do that                  3 in the case of Ian Hughes, because we have behind tab 10                  4 of your bundle -- I'm sorry, Ralph, this is not on my                  5 list, it is ACE022113_002. This is a news report in                  6 relation to the Ian Hughes conviction. What it says is:                  7 "An Anglican vicar was caught with more than 8,000                  8 images of child sexual abuse, including 800 of the worst                  9 kind. He admitted 17 offences."                  10 That would sound like, wouldn't it, very different                  11 to somebody who is, as you have said, working late at                  12 night and has been inadvertently, or sort of drawn into                  13 downloading these images. It was 8,000 of the most                  14 serious kind. What I'm trying to explore is why,                  15 knowing that, you chose to write this paragraph in the                  16 letter to the President of the Tribunals?                  17 <b>A. Because of the overall circumstances of Mr Hughes, who</b>                  18 <b>I knew well. I think he had got drawn into a very sick</b>                  19 <b>and unsatisfactory situation. The question was whether,</b>                  20 <b>after 20 years, which is quite a long time, of</b>                  21 <b>penitently coming to terms with what had happened,</b>                  22 <b>whether at least the door could be left open for others</b>                  23 <b>down the line to review the situation, which could not</b>                  24 <b>have happened if a penalty for life was imposed. That's</b>                  25 <b>the reason. I don't underestimate the seriousness of</b></p> <p style="text-align: center;">Page 41</p>	<p>1 <b>the mess he'd got into.</b>                  2 Q. Some would be concerned, would they not, that you again                  3 have indicated here, "because I knew Mr Hughes". Isn't                  4 that an indicator that perhaps clergy discipline might                  5 be better dealt with by those who are entirely                  6 independent of the individual and are not at risk of                  7 being swayed by their own knowledge or perhaps feelings                  8 towards the individual? Would you agree in principle                  9 that it would be better to be entirely independent?                  10 <b>A. Transferring all clergy discipline to a body independent</b>                  11 <b>of the church is something that could be discussed.</b>                  12 <b>It's simply not what we currently do.</b>                  13 Q. Quite. Can we, Ralph, please go back to tab 11 and                  14 bring the letter to the President of the Tribunals back                  15 up. Because I know you wanted to refer to your second                  16 paragraph, and I will. It is WWS000222. The very last                  17 paragraph, please, Ralph. To warn you, we are going to                  18 go to the first paragraph on the next page just                  19 afterwards:                  20 "Secondly, once prohibition for life is imposed, the                  21 measure offers no possibility of a review, unless new                  22 evidence comes to light, affecting the original facts."                  23 From your evidence today and from the letter, that                  24 is something that appears to have weighed very heavily                  25 in your consideration, the fact that it's sort of one</p> <p style="text-align: center;">Page 42</p>
<p>1 time only, there and then, and there is no possibility                  2 for review in 20 years:                  3 "Mr Hughes is 46 and accessing child pornography has                  4 been connected with his struggles with his sexuality."                  5 Over the page:                  6 "In every other respect, he has had a good ministry                  7 and has been very well regarded by his parishioners.                  8 I could envisage a situation, perhaps in 15 or 20 years'                  9 time, when it might be judged appropriate for him to                  10 return to public ministry in some form or context,                  11 probably as an assistant, non-stipendiary priest."                  12 Quite rightly, of course, you highlight that you                  13 haven't made this decision on your own, you have written                  14 to the President of Tribunals for his advice.                  15 My final question on this letter is whether you                  16 think that an individual who has downloaded 8,000                  17 images, 800 of which were of the most serious kind,                  18 could ever be a person who is appropriate to be in                  19 public ministry within the Church of England? For                  20 example, is he somebody you think would get through the                  21 selection process at your Bishops Advisory Panel?                  22 <b>A. That's a matter for the Ministry Division to consider,</b>                  23 <b>historic convictions, that this was 20 years earlier.</b>                  24 <b>The fact that I was consulting a senior High Court</b>                  25 <b>judge, who is currently President of</b></p> <p style="text-align: center;">Page 43</p>	<p>1 <b>the Family Division, and would not act without his</b>                  2 <b>support, would have been the factor which weighed most</b>                  3 <b>heavily with me.</b>                  4 Q. In terms of the decision, what I'm exploring is your                  5 reasoning for referring it to him in the first place?                  6 <b>A. Yes. Because of 20 years is a long time.</b>                  7 Q. Can we turn over the tab, please, to tab 12. This is                  8 the response to your letter by Sir Andrew McFarlane,                  9 ACE022114. This might not be on my list, so I'm sorry                  10 for going off list again. It is page 1. Can we look at                  11 the second paragraph, please. He says:                  12 "I am grateful to you for your observations both                  13 about the particular distinction that may be drawn                  14 between those who commission and view material of this                  15 nature, yet who may be totally unwilling to perpetrate                  16 such abuse themselves, and, secondly, as to the lack of                  17 any mechanism for review of a lifelong prohibition. The                  18 second of these points leads me to agree with you that,                  19 given the age of Mr Hughes and the other positive                  20 reports that you make of him, this may be a case where,                  21 in a long time to come, it could be appropriate for him                  22 to return to public ministry in some form or context.                  23 A lifelong prohibition, with no mechanism for review,                  24 may not, therefore, be appropriate in this case."                  25 And you're quite right, he did agree with you, but</p> <p style="text-align: center;">Page 44</p>

1 he's very plain that it was on the second limb, for want  
 2 of a better word, the lack of a review mechanism, and  
 3 the fact that Mr Hughes was, at that time, 46 years old.  
 4 He didn't agree, did he, with your first observation  
 5 about any distinction between indecent image offences  
 6 and child sexual abuse contact offences, did he?  
 7 **A. Yes. He expressed gratitude for both points and ignored**  
 8 **the first. I fully accept that. His paragraph over the**  
 9 **page is quite important, because he does refer to the**  
 10 **guidance being a useful guide, but it should not be**  
 11 **a straitjacket. Now, this is being told to me by the**  
 12 **President of Tribunals, and that is the basis upon which**  
 13 **I had consulted him.**  
 14 Q. Indeed, I don't think anybody would disagree,  
 15 necessarily, with the points of principle raised about  
 16 guidelines not being tramlines -- anybody in the room  
 17 who is a lawyer will have heard that many a time. But  
 18 the questioning remains whether you think that the first  
 19 limb on which you referred this matter to the President  
 20 of the Tribunals was an appropriate point to be making,  
 21 namely, that this offence wasn't that serious or as  
 22 serious as a contact offence?  
 23 **A. I'm happy to agree with you on that.**  
 24 Q. Thank you. Chair, they are my questions on Reverend  
 25 Ian Hughes.

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1 **rightly the National Safeguarding Team and the**  
 2 **Archbishop of York will feel that they should take the**  
 3 **lead on this. Though, when it comes to any civil**  
 4 **claims, they're against me in an official capacity, and**  
 5 **the pendulum swings completely the other way. One of**  
 6 **the questions I would raise is just how the coordination**  
 7 **works between these different aspects.**  
 8 Q. We will look a little bit at the specifics of that and  
 9 the core group process, et cetera. But, as a matter of  
 10 principle, do you agree that it is appropriate, where  
 11 the allegation is made against a former Bishop of  
 12 Chester, for that to be dealt with largely outside the  
 13 Diocese of Chester itself?  
 14 **A. It should be led by the National Safeguarding Team, in**  
 15 **consultation with the archbishop of the province. But,**  
 16 **obviously, there needs to be some coordination, and**  
 17 **indeed communication, within the diocese, not least**  
 18 **because the majority of victims are likely to live in**  
 19 **the diocese, so the arrangements for pastoral care of**  
 20 **victims will inevitably engage the diocese.**  
 21 **I mean, there are really quite tricky issues about**  
 22 **where boundaries are drawn here, but fundamentally, yes,**  
 23 **the NST and the archbishop should lead, I think.**  
 24 Q. By way of a little bit of chronology, to assist  
 25 everybody following, because I know you're well aware of

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1 I'm afraid it is not all my questions, Bishop Peter.  
 2 Before I move to the next topic, I wonder perhaps if  
 3 that would be a convenient time to take our mid-morning  
 4 break?  
 5 THE CHAIR: Yes, we will return at 11.30 am.  
 6 MS McNEILL: Thank you, chair.  
 7 (11.15 am)  
 8 (A short break)  
 9 (11.31 am)  
 10 MS McNEILL: I'm going to turn now, Bishop Peter, if I can,  
 11 to talk about the case of Bishop Victor Whitsey. Chair,  
 12 the witness's evidence on this starts at page 5 of his  
 13 witness statement. That might assist you too,  
 14 Bishop Peter. Page 5 of your witness statement.  
 15 By way of context, the allegations against Bishop  
 16 Victor Whitsey, the most recent allegations, sorry, and  
 17 Operation Coverage, arose within the Diocese of Chester  
 18 whilst you were the bishop; is that right?  
 19 **A. Yes.**  
 20 Q. But notwithstanding that, is it right that, overall,  
 21 your involvement in the church's response to those  
 22 allegations, and Operation Coverage, was actually  
 23 relatively limited?  
 24 **A. I think that would be a fair comment. Because it's an**  
 25 **allegation against a former diocesan bishop, quite**

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1 it, in terms of the allegations arising, a disclosure  
 2 was made to a reader within the Diocese of Chester  
 3 in January 2016; that's right, isn't it?  
 4 **A. By a reader, yes.**  
 5 Q. Sorry, by a reader. That was passed to the Chester  
 6 Diocesan Safeguarding Advisor?  
 7 **A. Correct.**  
 8 Q. On the same day, you were informed as well?  
 9 **A. She told me that there was this case, yes.**  
 10 Q. We have her notes. I just don't intend to bring up all  
 11 of the detail.  
 12 **A. Sure.**  
 13 Q. Within four days, the National Safeguarding Team was  
 14 informed and had become involved?  
 15 **A. Right.**  
 16 Q. And then we see from the notes that it was not  
 17 until June 2016 that a core group was actually gathered  
 18 together by the National Safeguarding Team. Are you  
 19 able to help us to understand why there was any delay  
 20 between the disclosure in January and the formation of  
 21 a core group in June 2016?  
 22 **A. I have no idea, and I had no involvement in that.**  
 23 **I would have expected at least a preliminary core group**  
 24 **to be formed. I would also have expected the police to**  
 25 **be informed then.**

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1 Q. What we also know from your witness statement -- it's at  
2 paragraph 23 -- is that the reader in question who made  
3 the allegation against Bishop Victor Whitsey has said  
4 that they disclosed it to you in 2002, that they were  
5 offered some counselling, but then nothing else was  
6 done. Can you explain to us what happened in 2002?

7 **A. I have no recollection of the meeting. I have a vague  
8 memory of somebody, at the end of meeting with me,  
9 saying that Victor Whitsey had put his arm around him,  
10 or something. Very vague. And it didn't register at  
11 the time. And I can only think that is the thing being  
12 referred to. I don't know the detail. This actually --  
13 among the victims, this is one who hasn't made a civil  
14 claim. When people make a subsequent civil claim, much  
15 more detail is then given to me of what happened, and  
16 this person hasn't made a civil claim, for whatever  
17 reason.**

18 I think I have to be honest and say that 15 --  
19 17 years ago, I wasn't attuned to, you know, the thought  
20 that a previous bishop would have behaved as we now know  
21 he did, and I have to accept that, you know, I would not  
22 be as sensitive to disclosures then as I would be today.  
23 I must accept that.

24 But I don't have any precise memory of what actually  
25 transpired, and I can only think that this was

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1 or something similar.

2 **A. Something like that, yes.**

3 Q. Would that, of itself, not have been enough to at least  
4 cause you to ask some questions about what happened, to  
5 try and elicit a little bit of detail? Answer that one  
6 first before I ask the follow-on question.

7 **A. Well, that was then, this is now. Of course, today, one  
8 would precisely do that. One is attuned to it. One is  
9 prepared for it. But I don't remember the precise  
10 detail, so it is very difficult to, you know, relive the  
11 precise details. I do have a very vague memory of  
12 someone saying something odd about Victor Whitsey. He  
13 did have a reputation for odd behaviour, in general --  
14 not abusive behaviour, but he had a reputation, and so  
15 if somebody said something odd about Victor Whitsey  
16 17 years ago, I probably -- it wouldn't have registered,  
17 partly because he was somebody who was known to behave  
18 in slightly odd ways. But, you know, I'm speculating.  
19 I do not remember the details of the occasion, and  
20 there's no written note.**

21 Q. No. And you say that if somebody said to you that they  
22 wanted to come and see you to disclose abuse, you would  
23 have made sure that somebody was with you to take  
24 a note?

25 **A. Absolutely, yes.**

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1 relatively informal and in another context. But I don't  
2 have any detail of the context. No written note was  
3 kept.

4 Now, it is important to say this: people don't just  
5 come and see me with no reason. If people are coming to  
6 see me, it needs to be with a reason. A reader could  
7 ask to come and see me for some reason. But if somebody  
8 said, "I want to come and see you because I want to  
9 disclose abuse by a previous bishop", I would have had  
10 my legal secretary or somebody taking a note.  
11 I wouldn't conduct -- you know, even 17 years ago,  
12 I wouldn't have conducted that meeting in a casual way,  
13 I promise you. So I can only think -- and, indeed, as  
14 others happened, there would certainly have been a note  
15 kept and there's no note or correspondence arising out  
16 of this meeting that we've been able to discover. So  
17 I can only assume it must have been, to some degree,  
18 informal, or whatever, but I don't have a precise  
19 recollection.

20 Q. I entirely appreciate the difficulty in recollection and  
21 that it was some 17 years ago and there is no note. But  
22 I just want to make sure I understand your evidence and  
23 unpack it a little bit. What you have told us is that  
24 you have a vague memory that somebody told you about  
25 Bishop Victor Whitsey having put their arm around them

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1 Q. But, of course, many people, we have heard, will make  
2 their disclosures in the course of a different  
3 interaction, because it's very difficult to call up and  
4 say, isn't it, "Can I make an appointment with the  
5 bishop because I'd like to disclose some abuse to him?"  
6 It would be much easier to call up and say, "I'd like to  
7 see the bishop because there is something I want to  
8 discuss", or an entirely different pretence?

9 **A. I understand that.**

10 Q. So it is not that surprising, is it, that there was no  
11 note or no legal person present to assist you?

12 **A. I accept that. He does say he was offered counselling.  
13 Now, if I were to make an offer of counselling,  
14 invariably I would have put that in a letter, because  
15 there are practical matters -- who is paying, and  
16 whatever -- that go with an offer of counselling.  
17 I don't remember that. And I would have expected, when  
18 there's something practical and clear like that, for  
19 there to be a written note. It simply doesn't exist.**

20 Q. Do you accept that somebody telling you that  
21 Victor Whitsey had put their arm around him, or  
22 something similar, particularly where Bishop  
23 Victor Whitsey already had a reputation for what you  
24 have described as odd behaviour, should have caused you  
25 to ask more questions and perhaps to have done something

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1 about it, in terms of more formal offers of support or  
 2 making records on Bishop Victor Whitsey's file?  
 3 **A. Well, with the benefit of hindsight, clearly, yes, but**  
 4 **I think, in the context of 2002 -- and I simply don't**  
 5 **remember the precise -- I'm speculating on the precise,**  
 6 **you know, seriousness or whatever. There is no written**  
 7 **record. Clearly, you know, I have read the report of**  
 8 **the Commission in the case of Peter Ball and, you know,**  
 9 **people just did not believe, clearly, that he was**  
 10 **capable of, you know, behaving as was being disclosed.**  
 11 **I mean, that was the culture back then. I have to**  
 12 **accept that.**  
 13 **But, having said that, I have no -- I do not have**  
 14 **any clear recollection or sufficient recollection to**  
 15 **respond in a rational, sensible way to your question.**  
 16 Q. I entirely appreciate the limitation of your memory, so  
 17 my very last question is, just to pick up on what you  
 18 just said. You read the report that we prepared, in  
 19 fact, about the Bishop Peter Ball case.  
 20 **A. Yes.**  
 21 Q. And many people just didn't believe he was capable of  
 22 acting in that way.  
 23 **A. Exactly.**  
 24 Q. Are you meaning to say that, in 2002, if somebody had  
 25 come to tell you this about Bishop Victor Whitsey, you

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1 offered at that time. Why was it premature, at that  
 2 stage, to offer an apology on behalf of the church?  
 3 **A. I felt that any apology should involve the Archbishop of**  
 4 **York, for the reasons we discussed earlier. It would be**  
 5 **wrong for me to fire off independently of**  
 6 **the archbishop. I also felt that that was a very early**  
 7 **stage of the investigation, and the suggestion came**  
 8 **simply from a member of the NST, not from the -- as**  
 9 **a formal communication from the core group. But, for**  
 10 **those reasons -- the one victim whom I did meet,**  
 11 **I certainly expressed great sympathy, assured it would**  
 12 **be taken -- you know, whether the word "apology", and**  
 13 **whatever -- but I felt it was right to involve the**  
 14 **archbishop, and I wrote to the archbishop alerting him**  
 15 **to all this at that time.**  
 16 **But then you have a police investigation, and the**  
 17 **rule then is that you really need to be careful what you**  
 18 **do and say, and so forth. So the apology that was**  
 19 **issued jointly by me and the Archbishop of York came**  
 20 **immediately the police report on Operation Coverage was**  
 21 **made public.**  
 22 **The question of when apologies are made, by whom,**  
 23 **is, I think, a really difficult question. In one sense,**  
 24 **you can't apologise too often; on the other hand,**  
 25 **I think you have to do it in an appropriate way. In**

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1 just wouldn't have been able to believe Whitsey capable  
 2 of this?  
 3 **A. No, I'm not saying that at all. I'm simply using that**  
 4 **to illustrate the fact that times have changed and one's**  
 5 **sensitivities are much more alerted to these things.**  
 6 **I didn't have anyone -- there's no letter, you know,**  
 7 **disclosing abuse from Whitsey from that period.**  
 8 **Goodness knows. How would I have responded had I had**  
 9 **the equivalent to the disclosures that were made in**  
 10 **relation to Peter Ball? I hope very much that I would**  
 11 **have taken them very seriously, but there was no such**  
 12 **letter disclosed to me.**  
 13 Q. I want to move, if I can, on to the question of  
 14 apologies, and we heard a little bit from our  
 15 complainant witness AN-A88 this morning about apologies.  
 16 **A. Yes.**  
 17 Q. Can we look at paragraph 25 of your witness statement.  
 18 Chair, it is on page 6 of the witness's statement.  
 19 Once the National Core Group was up and running  
 20 in June 2016, a very early recommendation by the  
 21 National Core Group was for an apology from you,  
 22 I believe, to be made to those who had made  
 23 allegations -- I think by then it was two people --  
 24 against Bishop Victor Whitsey. What you said is that  
 25 you believed that to be premature, and in fact it wasn't

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1 **this case, there was a joint statement from the**  
 2 **archbishop and I when the Operation Coverage report was**  
 3 **made. Subsequently, I believe at the instigation of**  
 4 **the core group, the archbishop himself wrote**  
 5 **individually to those whose names were supplied by the**  
 6 **police.**  
 7 **In the process of the settling of civil claims,**  
 8 **where I do become fully involved, you know, I'm keen**  
 9 **that in any settlement document there is a reiteration**  
 10 **of that, you know, full apology. In two cases, victims**  
 11 **have requested that they meet with me to hear that**  
 12 **personally, and I have been more than pleased to arrange**  
 13 **for that and they have expressed satisfaction at that**  
 14 **being arranged.**  
 15 **But, you know, I mean, that is what's happened. The**  
 16 **question as to when apologies are issued and by whom is**  
 17 **tricky, and in the case of civil claims, of course it**  
 18 **intersects with when, you know, the whole issue of**  
 19 **admission of liability comes into that, which is**  
 20 **something that I haven't dealt with personally, but**  
 21 **I understand to be an issue for those who are**  
 22 **responsible for the civil claims.**  
 23 Q. I want to just look at two paragraphs of your witness  
 24 statement before I ask my final question on this topic.  
 25 Can we display, please, Ralph, page 6 of the witness's

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<p>1 statement. It is WWS000228_006, paragraph 25. The last                  2 sentence -- I am going to show you two paragraphs before                  3 I ask a question. The last sentence says:                  4 "When it comes to apologies made in the course of                  5 civil proceedings, it is clear that these are not to be                  6 given until our solicitors are satisfied that a case had                  7 been demonstrated to their satisfaction on the balance                  8 of probabilities."                  9 The second paragraph I want to look at is                  10 paragraph 33 of your witness statement, which is on                  11 page 8, please, Ralph. This is when you talk more                  12 specifically about the Bishop Whitsey case, which of                  13 course was not an insured case, because he was a bishop.                  14 What it says is:                  15 "In this case, I was kept informed by our solicitor,                  16 Paula Jefferson ..."                  17 We have heard her name before because she is,                  18 incidentally, the solicitor often used by the                  19 Ecclesiastical Insurance Office as well:                  20 "... made sure that she was given the factual                  21 information she needed to weigh up the merits of each                  22 claim and, if she judged the claim to be more likely                  23 than not to succeed at trial on a balance of                  24 probabilities, I would often be called upon to make                  25 a personal and individual apology to the claimant as</p> <p style="text-align: center;">Page 57</p>	<p>1 part of an agreed overall settlement. As noted above,                  2 on two occasions this meant meeting personally with the                  3 claimants."                  4 Appreciating that this was not an insured claim, but                  5 that you will have, in the course of your role in the                  6 Diocese of Chester, no doubt dealt with a number of                  7 claims against the diocese, what we heard from                  8 David Bonehill from the Ecclesiastical Insurance Office                  9 yesterday was, first of all, when and if to offer                  10 apologies is not a matter for the legal representatives,                  11 but a matter for the church, and, more importantly,                  12 potentially, that there is no reason why the apology                  13 must wait until the claim is initiated, considered or                  14 settled.                  15 Is that consistent with your experience of dealing                  16 with civil claims in the Diocese of Chester?                  17 <b>A. If I may just correct the first thing you said?</b>                  18 Q. Please.                  19 <b>A. When you said the diocese has received, the diocese, the</b>                  20 <b>Diocesan Board of Finance, has not received lots of</b>                  21 <b>claims. It's parishes that are the respondents, and the</b>                  22 <b>EIG deals with those cases. I never see that at all.</b>                  23 Q. Okay.                  24 <b>A. That's completely -- I have no involvement in that.</b>                  25 <b>I can't think of one case against the Diocesan Board of</b></p> <p style="text-align: center;">Page 58</p>
<p>1 <b>Finance in my time. So my experience is actually quite</b>                  2 <b>limited in that regard.</b>                  3 <b>When it comes to claims against me in my official</b>                  4 <b>capacity, they are handled on my behalf by the Church</b>                  5 <b>Commissioners, the relevant legal person in the national</b>                  6 <b>legal team, and they appoint a solicitor --</b>                  7 <b>Paula Jefferson, you mentioned -- to act on my behalf.</b>                  8 <b>Now, you'd need to ask the Church Commissioners and</b>                  9 <b>the instructions that Paula has -- I'm not best placed</b>                  10 <b>for this. But, as I understand the situation, the EIG</b>                  11 <b>money is not charitable money. It is not charitable</b>                  12 <b>money. But in the case of the Commissioners, they are</b>                  13 <b>making payments out of their general charitable monies,</b>                  14 <b>and it may be the case -- you would need to ask the</b>                  15 <b>relevant people -- that, therefore, the due diligence to</b>                  16 <b>make sure that a payment is appropriate in this case,</b>                  17 <b>there's a certain threshold that has to be reached.</b>                  18 <b>That's the impression I have from seeing the methodology</b>                  19 <b>unfold in relation to Paula's work.</b>                  20 <b>So, just to take an example --</b>                  21 Q. Before we sort of go too far down a sort of side track,                  22 perhaps, I entirely understand the claims process is                  23 a complex one, particularly as to who the claim is made                  24 against, et cetera, and who is footing the bill. The                  25 question is actually just a very specific one, that,</p> <p style="text-align: center;">Page 59</p>	<p>1 bearing in mind this is your witness statement, in your                  2 involvement in claims, is it your experience that you                  3 are encouraged not to provide apologies until the stage                  4 at which a claim and the merits of that claim have been                  5 considered?                  6 <b>A. Well, in relation to the civil claims, but already the</b>                  7 <b>person will have had the general apology from the</b>                  8 <b>archbishop and I, and will also have had a personal</b>                  9 <b>letter from the Archbishop of York. So apologies have</b>                  10 <b>already been issued to the people concerned.</b>                  11 <b>In this case, I have to act on advice, because, you</b>                  12 <b>know -- and the Commissioners and their legal appointee</b>                  13 <b>have to advise me on this, and in the advice, there's</b>                  14 <b>a sentence which will say, "I am satisfied that if this</b>                  15 <b>came to trial, on a balance of probabilities, the claim</b>                  16 <b>would succeed". And it is at that point the settlement</b>                  17 <b>ensues. At least, that's my understanding, but I'm</b>                  18 <b>probably not the best person to give you the detail on</b>                  19 <b>this --</b>                  20 Q. No, no, and I don't ask you for the detail about how the                  21 claim --                  22 <b>A. -- because my involvement in a civil claim -- if a civil</b>                  23 <b>claim is settled without needing to meet with me,</b>                  24 <b>I actually don't have any -- you know, I'm not further</b>                  25 <b>involved. I'm sent the paperwork, but I'm not, you</b></p> <p style="text-align: center;">Page 60</p>

1 **know, directly involved, unless I am asked to be**  
 2 **involved.**  
 3 Q. Okay.  
 4 **A. And when I am, I'm more than happy to back up the**  
 5 **apologies that have been given previously.**  
 6 Q. Moving back, if we can, to talk specifically about the  
 7 case of Victor Whitsey, you said in your witness  
 8 statement, and I'm looking now at paragraph 26:  
 9 "The existence of two complaints about a previous  
 10 bishop alarmed me greatly."  
 11 **A. Yes.**  
 12 Q. So you began to discreetly enquire:  
 13 "... of about half a dozen respected clergy who had  
 14 served in the diocese around the period 1974 to 1981 to  
 15 see if any of them had heard any rumours or disclosures  
 16 about Victor Whitsey."  
 17 The first question is, did you consider whether it  
 18 was appropriate for you to begin conducting your own  
 19 investigations whilst this was under the investigation  
 20 of the police?  
 21 **A. Well, this touches on the complaint that's been made**  
 22 **against me, so I'm slightly cautious about saying too**  
 23 **much. From my perspective, in the summer of 2016, there**  
 24 **have been two complaints. I'm worried. You know, I'm**  
 25 **really anxious, what's going on here? Is there**

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1 **a retired priest? I don't know. I did that. It**  
 2 **produced one more complainant, but no more than one.**  
 3 **You know, you can debate whether it was appropriate or**  
 4 **not. I was simply trying to -- (a) to help and (b)**  
 5 **wanting to know what on earth had been going on.**  
 6 Q. In case anybody is not following, we have delved into  
 7 the detail. The chronology is that you made some  
 8 enquiries --  
 9 **A. Yes.**  
 10 Q. -- amongst which you spoke to an individual called  
 11 Canon Peter Lee, from whom we have a witness statement?  
 12 **A. Yes.**  
 13 Q. He told you that, in around 1990, a parishioner had  
 14 disclosed to him abuse by Victor Whitsey but no action  
 15 had been taken because the complainant didn't want any  
 16 to be taken?  
 17 **A. Yes.**  
 18 Q. He mentioned this to you. You encouraged him to get in  
 19 touch with the complainant, which he did, tracked him  
 20 down and spoke to him. Ultimately, that complainant,  
 21 who we know as AN-A89, came to meet you at  
 22 Bishops House?  
 23 **A. Yes.**  
 24 Q. Now, that complainant has provided a witness statement  
 25 to this inquiry and has said that having to go to

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1 **something I just don't know about that's gone on in the**  
 2 **diocese? And, you know, approach half a dozen people**  
 3 **who I felt would give me an honest answer, see**  
 4 **whether -- you know, if there was a major problem**  
 5 **covering lots of people, surely somebody else would know**  
 6 **something about it. And I have not been told, at that**  
 7 **point, not to do this. And I simply contacted people,**  
 8 **one of whom, kind of -- Peter Lee, who has put a witness**  
 9 **statement in, did say that he had met -- he had received**  
 10 **a disclosure many years earlier, but the person had been**  
 11 **very reluctant to take it forward, and so on and so**  
 12 **forth, and I -- that's the only person that came**  
 13 **forward -- the only victim I have had direct disclosure**  
 14 **from. And I arranged to see that person in a fairly**  
 15 **pastoral context, precisely to encourage him, if he was**  
 16 **willing, to go to the police, which indeed he did,**  
 17 **through the DSA.**  
 18 Q. Can I just get you to --  
 19 **A. But after those six, that's -- yes.**  
 20 Q. Sorry, finish your sentence. I just want to set the  
 21 chronology --  
 22 **A. You asked whether -- at the time, it just seemed the**  
 23 **right thing to do. It did lead to that particular**  
 24 **complainant coming forward, and, had I not done this,**  
 25 **would anyone have thought of going to Canon Peter Lee,**

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1 Bishops House, which was the scene of his abuse, was  
 2 extremely distressing.  
 3 **A. Yes.**  
 4 Q. Did you think, in fact, perhaps you shouldn't have  
 5 invited him to the house in order to give an account to  
 6 you, but, once you knew of the existence of an  
 7 additional complainant, provide that information  
 8 directly to the police, who by that time were  
 9 investigating the allegations against  
 10 Bishop Victor Whitsey?  
 11 **A. Well, the first point to make is that I didn't know**  
 12 **where the abuse had taken place, so I wasn't to know**  
 13 **that it had been at Bishops House.**  
 14 **Secondly, the person had apparently been adamant**  
 15 **that he did not wish this to go any further. I didn't**  
 16 **have his name, of course, so I couldn't have referred**  
 17 **him directly to the police. I didn't know his name.**  
 18 **I had not -- you know. And, also, apparently -- this is**  
 19 **something that Peter Lee said to me -- the person, you**  
 20 **know, would not want to do that without the support of**  
 21 **the church, and that comes out in the witness statement**  
 22 **as well.**  
 23 **Now, for those reasons, it seemed to me to be**  
 24 **pastorally appropriate to say, would the person be happy**  
 25 **to come and see me with Canon Lee in support, the**

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1 purpose of which was simply to facilitate the disclosure  
 2 to the police, and that was arranged for the end  
 3 of August 2016, and I recognised that any unearthing of  
 4 these issues would have been distressing.  
 5 I don't believe that the fact that this took place  
 6 with me at Bishops House in itself was a major factor in  
 7 this, and I could cite evidence for that, because I do  
 8 have a civil claim from this person.  
 9 Q. Please don't give the witness's name.  
 10 A. I'm not giving any name, thank you. No, I wasn't going  
 11 to give a name. So I accept the sensitivity of this,  
 12 but I think that the self-description from the person of  
 13 what happened is that the overall revisiting of the  
 14 abuse was what was most distressing.  
 15 My purpose was simply to facilitate. The day after,  
 16 or the same day as I met with that person, I sent a full  
 17 account of the meeting, note of the meeting, to the  
 18 safeguarding advisor, asking her to then arrange for him  
 19 to be put in touch with the police.  
 20 Q. My final question on the case of Victor Whitsey is,  
 21 I don't know if you had the opportunity to listen to the  
 22 evidence this morning of the complainant --  
 23 A. I didn't, I'm afraid.  
 24 Q. -- whom we are calling A88. One of the things that she  
 25 flagged up was, despite the fact that yourself and the

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1 responsible. It's the coordination of all this, isn't  
 2 it? I think that, at the end of the day, the core group  
 3 has to take responsibility for ensuring that pastoral  
 4 support is provided.  
 5 I think probably it shouldn't be provided by members  
 6 of the core group. I think that can get complicated.  
 7 But somebody, and I think the obvious person in the core  
 8 group would be the Diocesan Safeguarding Advisor, who  
 9 should contact the person and say, "What support do you  
 10 need?". It may be counselling, you know, it may be  
 11 particular counselling, which we would always pay for  
 12 whenever it's requested. It may be other forms of  
 13 support, or whatever. But I don't think personally --  
 14 this may be an issue for discussion -- that the DSA  
 15 herself should take a prominent role in providing  
 16 pastoral support. I think that is confusing things,  
 17 potentially, and complicating things. So that would be  
 18 a question you'd have to put to the DSA. It certainly  
 19 wouldn't land on my desk. I actually don't know who the  
 20 victims are at this stage --  
 21 Q. That's absolutely fine.  
 22 A. -- I have no information. The person who gave  
 23 evidence -- I don't know that person's name. You know,  
 24 I personally would have no way of -- but certainly  
 25 I think this is a responsibility, one way or another,

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1 Archbishop of York put out an apology, a public  
 2 statement apology, after the conclusion of  
 3 Operation Coverage, which said that pastoral support was  
 4 being provided to all of those involved, she herself had  
 5 never received any pastoral support and that she had  
 6 tried to contact the diocese but had never heard back.  
 7 It may well be that you don't have the detail, but are  
 8 you able to assist us as to whether or how efforts were  
 9 made to provide pastoral support?  
 10 A. There are two points I think you have made there, the  
 11 second, which is very serious, is that she said she  
 12 phoned the diocesan office and left a message and no-one  
 13 came back to her.  
 14 Now, from the timings given, this is when the  
 15 safeguarding advisor was off sick for six weeks, so it's  
 16 most unfortunate that that coincided.  
 17 I am very sorry that nobody got back to her. I have  
 18 no idea, when the safeguarding advisor came back from  
 19 her sick leave, if there was no message on her phone or  
 20 whatever, or so forth. I can only say that is most  
 21 regrettable. It is obviously the diocesan office, it is  
 22 not my office, I don't work from there, it doesn't  
 23 involve me directly.  
 24 The question of pastoral support, I think, is,  
 25 again, a really important -- you have to know who is

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1 that should land with the core group, and I would  
 2 imagine that the diocesan DSA should pick that up,  
 3 though I would be cautious about that person being  
 4 personally responsible. I think it should be an  
 5 enabling -- just as counselling is provided  
 6 independently and, you know, confidentially, so the  
 7 pastoral support should be too.  
 8 Q. If I can move on, please, turning to page 9 of your  
 9 witness statement, on paragraph 41, to deal with the  
 10 case of Gordon Dickenson. Now, by way of background,  
 11 Gordon Dickenson was a member of clergy within the  
 12 Diocese of Chester. In 2009, he disclosed to you that  
 13 he had been accused in 1974 of indecently assaulting  
 14 a young member of the congregation in which he then  
 15 resided. Is that right?  
 16 A. He disclosed that he had disclosed in 1994 --  
 17 Q. 1974.  
 18 A. 1974, yes. So it was a secondary disclosure. It was  
 19 the disclosure that he had disclosed to the then bishops  
 20 that this had happened, yes.  
 21 Q. Is it right that, at the time of that allegation in  
 22 1974, Bishop Victor Whitsey had been the Bishop of  
 23 Chester and had chosen to move Gordon Dickenson to  
 24 another parish?  
 25 A. Yes. He says that the disclosure was made to the

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<p>1 <b>suffragan bishop. There were obviously two bishops</b>                  2 <b>involved. Yes, I had no idea, of course, that Whitsey</b>                  3 <b>himself was an abuser.</b>                  4 Q. Is it right that in Gordon Dickenson's blue file it                  5 didn't contain any information about the allegations in                  6 1974 or about the reason for his move between parishes?                  7 <b>A. Correct.</b>                  8 Q. This is despite the fact that he spent all of his                  9 ministry within the Diocese of Chester?                  10 <b>A. That's correct. I mean, I would say the clergy files</b>                  11 <b>from the 1970s are very mixed in terms of what is</b>                  12 <b>recorded on them. They're often quite thinly recorded</b>                  13 <b>and there's often not a lot on them. But it is true to</b>                  14 <b>say there was nothing whatsoever about what had</b>                  15 <b>transpired in this case.</b>                  16 Q. So that, chronologically, takes us to when you become                  17 involved in the matter, which is that, in 2009,                  18 Gordon Dickenson's PTO, his permission to officiate, was                  19 up for its five-yearly review, and, as part of that                  20 process, did he have to submit a confidential                  21 declaration form to the diocese which included the                  22 question:                  23 "Has it ever been alleged that your conduct has                  24 caused significant harm to a child?"                  25 <b>A. Yes.</b></p> <p style="text-align: center;">Page 69</p>	<p>1 Q. To which he ticked "yes". Can we turn to tab B18 of                  2 the bundle, chair and panel -- Bishop Peter, it should                  3 be in your bundle as well?                  4 <b>A. Yes, indeed.</b>                  5 Q. WWS000226. This is the confidential declaration form --                  6 sorry, it is not the form, it is the letter that                  7 accompanied that confidential declaration to you in                  8 2009. We can see what it says:                  9 "In the summer of 1974, I was accused of indecently                  10 assaulting a young member of the congregation of                  11 Christ Church, Latchford, following a complaint from the                  12 boy's father. I reported the matter to the then Bishop                  13 of Birkenhead. I have forgotten the name of                  14 the youngster and the actual date of the incident. The                  15 police were not informed.                  16 "I was interviewed by the diocesan bishop ..."                  17 Who would have been Bishop Whitsey:                  18 "... and he decided that I would have to step down                  19 as a vicar of Christ Church, Latchford, and be moved to                  20 another parish. He made me make a solemn promise that                  21 I would never again interfere with any youngster."                  22 Now, this tells you specifically that an allegation                  23 was made, and it intimates in fact -- some might say                  24 that it was a truthful allegation -- that the police                  25 were not informed. There is enough there within that</p> <p style="text-align: center;">Page 70</p>
<p>1 document, is there not, to raise a concern that this had                  2 not been handled properly in 1974?                  3 <b>A. I'm sure it wasn't, and it may well be that the boy's</b>                  4 <b>father who is referred to here had said, "Please don't</b>                  5 <b>tell the police". I don't know.</b>                  6 Q. Quite. The key thing is, of course, having received                  7 this, you granted Reverend Dickenson permission to                  8 officiate?                  9 <b>A. Well --</b>                  10 Q. Is that right?                  11 <b>A. The renewal of his permission to officiate for five</b>                  12 <b>years. The focus in my own mind, as I think I say in my</b>                  13 <b>witness statement, was on risk assessment, and</b>                  14 <b>I discussed this with my chaplain at the time, a fairly</b>                  15 <b>senior priest who was handling the DBS renewals.</b>                  16 <b>We knew -- I knew the four parishes in which</b>                  17 <b>Dickenson had served. There had never been any hint of</b>                  18 <b>problem in his ministry. He was now 80. His ministry</b>                  19 <b>was quite minimal. I mean, in those days, of course,</b>                  20 <b>PTO simply was a recognition that you were still alive</b>                  21 <b>almost. I mean, it didn't imply any great involvement</b>                  22 <b>in ministry. Now that's changed. Anyone who is granted</b>                  23 <b>PTO, you're into a much more regulated, recognised sort</b>                  24 <b>of system, and so forth.</b>                  25 <b>So his ministry was fairly minimal, and I made</b></p> <p style="text-align: center;">Page 71</p>	<p>1 <b>a judgment, which I accept was a misjudgment -- I accept</b>                  2 <b>it was a misjudgment -- that the ongoing risk from</b>                  3 <b>Dickenson was very small, because the previous 35 years</b>                  4 <b>was clean, there was no evidence whatsoever.</b>                  5 <b>And since his conviction, the publicity concerning</b>                  6 <b>Dickenson has been very extensive in the four parishes</b>                  7 <b>in which he's been involved, and no hint of impropriety</b>                  8 <b>has emerged. So it does appear that his assurance that</b>                  9 <b>he would never do this again has been -- was borne out.</b>                  10 <b>So I took a view about what the risk was at the time</b>                  11 <b>for this 80-year-old.</b>                  12 Q. Several questions arising from that. The first is, of                  13 course, as a diocesan bishop and not a safeguarding                  14 professional, were you qualified to assess that risk on                  15 the information you had before you?                  16 <b>A. Well, this was a particular low point in the advice that</b>                  17 <b>was available on the safeguarding front, which we went</b>                  18 <b>through earlier. I agree that I should have sought</b>                  19 <b>further advice, yes.</b>                  20 Q. Indeed, you didn't show this document to the Diocesan                  21 Safeguarding Advisor, did you?                  22 <b>A. I did not.</b>                  23 Q. So PTO was granted following a disclosure of child                  24 sexual abuse without any reference to a safeguarding                  25 professional; is that right?</p> <p style="text-align: center;">Page 72</p>

1 **A. Well, it was a disclosure of a disclosure which had been**  
 2 **handled at the time, and this was a disclosure made to**  
 3 **me in a confidential context, and I took a view. I'm**  
 4 **perfectly prepared to accept that that was**  
 5 **a misjudgment.**  
 6 Q. Just a couple of things to pull up on that. The first  
 7 of course is, you said it was handled at the time. It  
 8 is not adequate, is it, by way of handling something,  
 9 just to move them to another parish. That doesn't  
 10 minimise the risk posed, does it?  
 11 **A. I accept that it wasn't handled properly at the time.**  
 12 **I don't have details of how it was handled. I don't**  
 13 **have any details.**  
 14 Q. Well, we have here, he tells you himself, he was moved  
 15 to another parish and told to promise not to do it  
 16 again. That's not sufficient, is it?  
 17 **A. No, it's not, I agree.**  
 18 Q. Secondly, you said you'd received this disclosure  
 19 confidentially. There was nothing, was there, to  
 20 prevent you from providing this information to the  
 21 police?  
 22 **A. Well, that would have been -- that's certain -- I mean,**  
 23 **well, that could have been done, yes, of course.**  
 24 Q. You could have given this to the police, but you didn't?  
 25 **A. Probably that would have -- there would have been**

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1 attention -- bearing in mind it touches on  
 2 Victor Whitsey, to the police's attention when they were  
 3 investigating Victor Whitsey in 2016?  
 4 **A. I didn't make a connection in my mind between these two**  
 5 **things, no, because the Whitsey investigation was about**  
 6 **Whitsey, and -- no, I didn't -- I simply did not make**  
 7 **a connection in my mind.**  
 8 Q. When the Whitsey investigation began and you contacted  
 9 a number of people who were in post under  
 10 Victor Whitsey, was Reverend Dickenson and the person  
 11 referred to here as the Bishop of Birkenhead, were they  
 12 amongst the people that you contacted?  
 13 **A. Not the Bishop of Birkenhead. That arose slightly**  
 14 **differently, slightly later. But Dickinson, who had**  
 15 **been in the office at the time, notwithstanding this,**  
 16 **I felt would be potentially able to point the way to --**  
 17 **if there were other victims, he might well be well**  
 18 **placed to say so.**  
 19 Q. So --  
 20 **A. I didn't feel any harm was done by asking him.**  
 21 Q. So once the police investigation into Victor Whitsey  
 22 began, you identified in your own mind that  
 23 Reverend Dickenson was a potentially relevant person to  
 24 speak to a potential witness, or someone who might have  
 25 information, but you didn't give his name to the police

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1 **a stage in between of taking further advice, I think,**  
 2 **yes. I think I should have taken further advice on the**  
 3 **basis of which, yes, it might well have been handed to**  
 4 **the police.**  
 5 Q. Why doesn't receiving a letter like this saying, "I was  
 6 accused in 1974. No-one told the police. All they did  
 7 was move me along to another parish", why is that not  
 8 enough for you to immediately reach your own conclusion  
 9 that this needs to go to the police, someone needs to  
 10 check that this has been looked into properly? Why  
 11 isn't that enough to raise that flag?  
 12 **A. Well, today, that would happen sort of almost**  
 13 **automatically, and you're then into, that was then, this**  
 14 **is now. Going back ten years, the relevant section of**  
 15 **the Child Protection Policy, the 2004 policy, speaks of**  
 16 **the need for the bishop to handle information**  
 17 **proportionately.**  
 18 **My main focus then was upon the risk management**  
 19 **aspect of the situation and there was, on the basis of**  
 20 **that, no way of finding a way to the victim concerned.**  
 21 **That only arose after the disclosures much later about**  
 22 **Victor Whitsey. I took a view on the risk management.**  
 23 **I'm perfectly prepared to accept that that was**  
 24 **a misjudgment.**  
 25 Q. Did you consider bringing this document to the

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1 or this information about him; why is that?  
 2 **A. I didn't make a connection. I think my connection was,**  
 3 **it was in the role of him being chaplain.**  
 4 Q. We have heard yesterday, so I'm not going to go any  
 5 further into it, that this case, Dickenson in  
 6 particular, has led to a Clergy Discipline Measure  
 7 complaint being made against you and it is being managed  
 8 by Sir Roger Singleton. So I'm not going to deal with  
 9 the merits or otherwise of that. But I should, to  
 10 square the circle, as it were, set out, it is right,  
 11 isn't it, that following the press publicity around the  
 12 Victor Whitsey case, the complainant referred to in that  
 13 letter actually came forward themselves, went to the  
 14 police about Reverend Dickenson, and he was convicted,  
 15 having pleaded guilty, of eight counts of indecent  
 16 assault against a child and was sentenced to 27 months'  
 17 imprisonment; is that right?  
 18 **A. Correct.**  
 19 Q. Was that, do we know, the same individual referred to in  
 20 this letter that you were made aware of in --  
 21 **A. I assume so, yes. I have had no contact with the**  
 22 **individual concerned, but I assume so, yes.**  
 23 Q. In terms of your Clergy Discipline Measure, the only  
 24 thing I want to ask is, as soon as that was made, were  
 25 there any practical steps taken within the diocese about

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1 your management of safeguarding? Was it delegated to  
 2 anybody else?  
 3 **A. Yes, when the criticism of me was made, I discussed with**  
 4 **the Archbishop of York how we should respond and agreed**  
 5 **with him that the sensible thing to do would be for me,**  
 6 **fully and formally, to delegate all responsibility for**  
 7 **safeguarding in the diocese to my suffragan bishop, the**  
 8 **Bishop of Birkenhead, you know, for the duration of**  
 9 **the CDM complaint, yes. That just seemed a sensible**  
 10 **thing to do. And that was done quickly and formally.**  
 11 Q. My last question is just a very quick question that's  
 12 been flagged up to me about the SCIE audit.  
 13 **A. Yes.**  
 14 Q. We are going to hear from Dr Fish next who works with  
 15 SCIE.  
 16 **A. Yes.**  
 17 Q. Can we bring up just one page of that report --  
 18 **A. Could you just tell me where it is in the bundle?**  
 19 Q. Of course. I have pulled it out of my bundle so it is  
 20 helpfully missing the tab number. It is ACE025871.  
 21 **A. What number in my bundle would that be?**  
 22 Q. Just one second. And it is page 16.  
 23 **A. 16, okay.**  
 24 Q. No, sorry, Bishop, in your bundle it is tab 3.  
 25 **A. Yes, thank you.**

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1 **if I could just quickly explain the background here?**  
 2 Q. Please.  
 3 **A. Because just before the SCIE audit, a priest in the**  
 4 **diocese, who was separated from his wife, I think, had**  
 5 **a short affair with a parishioner in his parish.**  
 6 **They're both in their 30s.**  
 7 **The question was raised with me -- this came to the**  
 8 **attention of the safeguarding advisor, I'm not quite**  
 9 **sure how -- that the woman concerned might have been**  
 10 **a vulnerable adult and that a reference should be made**  
 11 **to the Local Safeguarding Board as a result.**  
 12 **I could see no evidence that the woman concerned**  
 13 **should be described as a vulnerable adult. I had no**  
 14 **evidence for that. There is a case for saying that any**  
 15 **relationship of a priest with a parishioner involves an**  
 16 **imbalance of power and raises questions of**  
 17 **vulnerability. I understand that argument. But there**  
 18 **were no actual presenting issues of vulnerability in**  
 19 **this case.**  
 20 **The woman concerned was adamant --**  
 21 Q. Bishop, I'm only interrupting because I don't want us to  
 22 inadvertently get some jigsaw ID about a different  
 23 case --  
 24 **A. No, I need to explain --**  
 25 Q. Okay.

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1 Q. It is also on the screen to assist you. Down at the  
 2 bottom, if we can, please, Ralph, just take a look at  
 3 the very last paragraph, this was about the current  
 4 running of safeguarding whilst you were in post and  
 5 prior to the CDM?  
 6 **A. Yes.**  
 7 Q. What it said is:  
 8 "The Bishop of Chester does not delegate any of his  
 9 safeguarding responsibilities and takes all decisions  
 10 about if and when the threshold for referral to  
 11 statutory agencies takes place."  
 12 Do you think that you, within the Diocese of  
 13 Chester, were the appropriate person to take all  
 14 decisions about if and when the threshold for referral  
 15 to statutory agencies takes place?  
 16 **A. I carry the responsibility in the life of the diocese.**  
 17 **That would not be something that I would decide without**  
 18 **very careful discussion with -- in particular, with the**  
 19 **safeguarding advisor, almost certainly the diocesan**  
 20 **secretary, quite possibly the legal advisor. There can**  
 21 **be quite tricky issues, particularly concerning**  
 22 **vulnerable adults. If the case involves a child,**  
 23 **I think it's usually pretty clear when a referral needs**  
 24 **to be made.**  
 25 **With a vulnerable adult, it is more difficult, and**

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1 **A. -- because this is the referrals threshold case. That's**  
 2 **what's referred to. The lady concerned did not consider**  
 3 **herself vulnerable, and, indeed, did not even want to**  
 4 **receive an apology. I offered to her that a proper**  
 5 **apology should be made for the behaviour of the priest.**  
 6 **She refused that point blank and said she didn't wish to**  
 7 **cooperate with any action against the priest at all.**  
 8 **I did also discuss this with the church wardens of**  
 9 **the parish, just to see whether there was something**  
 10 **I was missing. That was the case where I took the**  
 11 **view -- I did consult the then Head Bishop of**  
 12 **Safeguarding, the Bishop of Durham, about, you know,**  
 13 **just the fact that the priest had had an affair with**  
 14 **this woman, did this ipso facto mean that there should**  
 15 **be a reference, and he supported my view and said he**  
 16 **knew of one case in his own circumstances where the**  
 17 **woman concerned actually resented the suggestion that**  
 18 **she was vulnerable as a result of this. That was the**  
 19 **case in the background to the SCIE report.**  
 20 Q. I'm only interrupting to bring us back to child-related  
 21 cases.  
 22 **A. Yes.**  
 23 Q. Because the question is one of principle, not about any  
 24 specific case, where it says that the ultimate decision  
 25 for whether or not to refer to statutory authorities

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1 remains with the bishops and, even in that case you have  
 2 just talked to us about, you said you discussed it with  
 3 the bishop, the Head Bishop of Safeguarding and the  
 4 church wardens. The question is, shouldn't the decision  
 5 of whether or not to refer a safeguarding matter to  
 6 a statutory body be left with a safeguarding  
 7 professional and not with a cleric?  
 8 **A. Well, I think that is a matter for the inquiry to**  
 9 **comment upon, it seems to me. That is a fundamental**  
 10 **question covering a whole range of cases. I don't think**  
 11 **it arises particularly -- that is a fundamental question**  
 12 **about the degree of independence that the safeguarding**  
 13 **and disciplinary structure should have.**  
 14 **I'm simply illustrating how, particularly in**  
 15 **relation to vulnerable adults, there can be two**  
 16 **opinions. There can be uncertainty. You know, there's**  
 17 **a broad, grey area. I think the children's case is,**  
 18 **it's often much clearer, but in this particular case,**  
 19 **yes, I took the view that the threshold had not been**  
 20 **raised, after considerable discussion, including**  
 21 **consultation with the Lead Bishop --**  
 22 Q. Again, I'm not particularly concerned with that case.  
 23 The question was one of principle.  
 24 **A. But it is the one that's referred to in the SCIE report.**  
 25 Q. It is, but what the SCIE report referred to --

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1 MS SHARPLING: All right. Thank you.  
 2 THE CHAIR: No further questions. Thank you very much,  
 3 bishop.  
 4 (The witness withdrew)  
 5 MS McNEILL: Our next witness, who will take us up to lunch,  
 6 is Dr Sheila Fish.  
 7 DR SHEILA FISH (affirmed)  
 8 Examination by MS McNEILL  
 9 MS McNEILL: Dr Fish, thank you for coming along. If I can  
 10 just say at the outset, if you need a break at any time,  
 11 please let me know. Throughout your evidence, if you  
 12 can, just make sure you keep your voice up so that we  
 13 can hear you. You have a bundle in front of you, which  
 14 should have a copy of your witness statement, and  
 15 a number of exhibits. Your witness statement is behind  
 16 tab A1. I will just let the chair and panel have an  
 17 opportunity to swap their bundles over, before I start.  
 18 Thank you, chair, the witness's statement is behind A1.  
 19 Its reference is SCI000006.  
 20 This is signed and dated 15 May 2019. It includes  
 21 a statement of truth. Can I just confirm with you today  
 22 that that statement is true, to the best of your  
 23 knowledge and belief?  
 24 **A. Yes.**  
 25 Q. And you have had the opportunity to consider it before

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1 **A. Yes, I accept your point of principle. I simply think**  
 2 **that, in the great scheme of things, that's above my pay**  
 3 **grade. That's a big question for the inquiry, it seems**  
 4 **to me, to comment on.**  
 5 MS McNEILL: Thank you very much, Bishop Peter. That  
 6 concludes my questions. Chair, do you or your  
 7 colleagues have questions for this witness?  
 8 THE CHAIR: Ms Sharpling?  
 9 Questions by THE PANEL  
 10 MS SHARPLING: Thank you, Bishop Peter. Just one question  
 11 from me. I'm sure you will agree that good safeguarding  
 12 practice within the Church of England is vitally  
 13 important.  
 14 **A. Yes.**  
 15 MS SHARPLING: I just wanted your view of, what are the  
 16 characteristics of good leadership within the diocese in  
 17 promoting and ensuring good safeguarding practice?  
 18 **A. That's quite a big question, actually: you know, proper**  
 19 **resourcing, listening --**  
 20 MS SHARPLING: At a very personal level. Let's break the  
 21 question down. Rather than a general proposition, what  
 22 are the personal qualities required in leadership?  
 23 **A. Well, to seek to act in the best interests of children**  
 24 **and vulnerable adults at all times. I mean, that's what**  
 25 **I would set out -- hope to set out to do.**

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1 you have come to give evidence?  
 2 **A. Yes.**  
 3 Q. Dr Fish, is it right you are the head of Learning  
 4 Together, which is Social Care Institute of Excellence  
 5 Safeguarding Case Review and Audit Work?  
 6 **A. Yes.**  
 7 Q. Did I get that title correct?  
 8 **A. Yes.**  
 9 Q. For shorthand, we refer to SCIE?  
 10 **A. Mmm-hmm.**  
 11 Q. Can you tell us, in very brief terms, what it is that  
 12 SCIE does?  
 13 **A. Yes. SCIE was established in 2001 as an independent**  
 14 **charity and remains an independent charity with the**  
 15 **board of trustees. Initially, we were part of**  
 16 **the Labour administration's quality strategy for social**  
 17 **care and fully funded by the Department for Health.**  
 18 **More recently, since 2013, we have remained part**  
 19 **core funded by the Department of Health and part**  
 20 **commercial improvement agency where we work with all**  
 21 **organisations that support adults, families and children**  
 22 **across the UK, so we still work very much with social**  
 23 **care organisations, but not exclusively, with a whole**  
 24 **range of organisations supporting improvement.**  
 25 Q. Again, in brief terms, what work does SCIE do with the

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1 Church of England and does it do any work with the  
 2 Church in Wales?  
 3 **A. Yes. With the Church of England, we have done, and are**  
 4 **continuing to work on, some significant pieces of work.**  
 5 **There are two strands of independent safeguarding audits**  
 6 **that we have conducted. One was the first independent**  
 7 **diocesan audit programme that ran from July 2015 up**  
 8 **until April 2019, and that included the additional piece**  
 9 **of work about improving responses to survivors.**  
 10 **We are now -- having completed the diocesan audit**  
 11 **programme, we are moving to audit all of the cathedrals,**  
 12 **and that is at an earlier stage; we started**  
 13 **in December 2018, and the programme should finish**  
 14 **in March 2021, and includes Bishopthorpe and Lambeth**  
 15 **Palace as well. So we have the independent audits, and**  
 16 **then we have done a smaller and very important, in**  
 17 **SCIE's view, piece of work to support engagement of**  
 18 **abuse survivors with the church, and there are various**  
 19 **strands of that, and all of it has been co-delivered**  
 20 **with MACSAS, the survivors support group.**  
 21 **Q. We will come on to a little bit of detail about those**  
 22 **various strands as we come along.**  
 23 **Firstly, I would like to talk about the audit**  
 24 **programme that the Church of England has commissioned**  
 25 **SCIE to undertake.**

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1 **evaluating and critically appraising the standard and**  
 2 **appropriateness of how things that. So it is not just**  
 3 **a met or not met standards approach, it is more**  
 4 **a developmental approach that we have taken.**  
 5 **We have various sections and topics -- they are**  
 6 **slightly different from the diocesan audits and the**  
 7 **cathedral audits, as you would expect, but both speaking**  
 8 **to the statutory requirements that are in place**  
 9 **universally in the country as well as the House of**  
 10 **Bishops' guidance, and we have tried to -- audits by**  
 11 **their nature are, in a way, a snapshot. They are in**  
 12 **some ways inevitably quite superficial, and we have**  
 13 **tried within the proportionate sort of structure that we**  
 14 **have given them to get a good balance in terms of data**  
 15 **and evidence in the process between -- by having**  
 16 **interviews with key people in the safeguarding**  
 17 **structure, as it were, in leadership, as well as looking**  
 18 **at documentation, and particularly casework**  
 19 **documentation, so that we get a sense of what people do,**  
 20 **as well as what they say they do, and can**  
 21 **cross-reference those. And we are always trying to also**  
 22 **get something of a perspective from outside the**  
 23 **establishment, if you like, so in the diocesan audits we**  
 24 **have had a parish focus group and in the cathedral**  
 25 **audits we are having a number of focus groups, including**

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1 **A. Yes.**  
 2 **Q. From your perspective, what do you see as the purpose of**  
 3 **an audit programme?**  
 4 **A. The approach we take with audits is flavoured with the**  
 5 **Learning Together methodology. So that**  
 6 **Learning Together method is SCIE's model for initially**  
 7 **conducting incident reviews, Serious Case Reviews in**  
 8 **Children's Services and Safeguarding Adult Reviews in**  
 9 **adults, and it very much draws on the evidence base from**  
 10 **other sectors -- from engineering and other high-risk**  
 11 **industries -- that suggests you have to understand not**  
 12 **only a standard of whether you have met the**  
 13 **requirements, but also what's helping and what's**  
 14 **hindering, in order that you can direct your improvement**  
 15 **efforts.**  
 16 **So we have tried to bring that flavour, if you like,**  
 17 **to our approach to the independent audits.**  
 18 **We have set up the audits to be as collaborative as**  
 19 **possible, with the sites that are audited, to try to**  
 20 **make the process of doing them helpful to the**  
 21 **improvement and not putting people backwards. We set**  
 22 **out to understand -- in some ways to understand the**  
 23 **journey that any locality has been on -- where they've**  
 24 **come from and where they are going and where they see**  
 25 **themselves as going in the future -- as well as**

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1 **with children and young people, parents of choristers,**  
 2 **et cetera. So trying to get -- albeit within, you know,**  
 3 **a three-day fieldwork visit, trying to get a range of**  
 4 **sources of data to support, you know, the evidence from**  
 5 **which we can speak. Is that enough?**  
 6 **Q. That's a lot. I'm going to try to tease a little bit**  
 7 **out of that, if I might. The first stage will, of**  
 8 **course, be the purpose of the audit. You have said in**  
 9 **your witness statement -- I'm looking at paragraph 26,**  
 10 **which is page 5 -- that there is a twofold purpose:**  
 11 **supporting learning within the individual diocese, but**  
 12 **also producing a national overview and drawing out**  
 13 **national systemic strengths and obstacles to timely and**  
 14 **effective safeguarding by the church.**  
 15 **A. Yes.**  
 16 **Q. So it's seeing what's going on within that diocese and**  
 17 **helping them to improve, but also using that diocese to**  
 18 **inform the overview of the church and the work it's**  
 19 **doing as a whole?**  
 20 **A. Yes, sorry, I answered your question in terms of**  
 21 **the methodology for a single audit, and, you're right,**  
 22 **in terms of the whole programme that we were**  
 23 **commissioned by the church, by the National Safeguarding**  
 24 **Team, to do, that was very much an aim, to not only have**  
 25 **results that help progress in safeguarding individual**

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1 **dioceses or at cathedral level, but to be able to**  
 2 **collate the learning across all 42 dioceses, for**  
 3 **instance, and draw out commonalities, have a global**  
 4 **picture, but also be able to analyse what are some of**  
 5 **the underlying issues that either make it more likely**  
 6 **or -- our strengths or our weaknesses and, for the**  
 7 **programmes, those two aspects are very important.**  
 8 Q. Staying at sort of a high level at this moment, in terms  
 9 of how SCIE's methodology -- I know it is a very complex  
 10 methodology and a lot of work went into developing it.  
 11 But headlines. Again, it is fieldwork at site for  
 12 a maximum of three days. Is that right, for the  
 13 diocese?  
 14 **A. For the diocese, three days. For the cathedrals, three**  
 15 **or two and a half, depending on the size.**  
 16 Q. What do you do when you're onsite? Is it file reviews,  
 17 deep dives, samples?  
 18 **A. No, it's partly key interviews with people in key roles**  
 19 **relevant to safeguarding. It's partly looking at case**  
 20 **files. Part the -- we have a category scheme for kinds**  
 21 **of cases we'd like to look at. The diocese sample some**  
 22 **and the auditors randomly sample others on site. Yeah,**  
 23 **so it's mainly that, interviews and casework and focus**  
 24 **group to get an external view from the parishes or other**  
 25 **stakeholders in the locality.**

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1 a moment?  
 2 **A. Coming back to your initial question, yes, I think we --**  
 3 **the field audit team that I oversee, I don't think they**  
 4 **have any concerns that things have been withheld. In**  
 5 **the main, we have had very positive engagement with the**  
 6 **auditors, I think both across the dioceses and the**  
 7 **cathedrals so far; a tangible sense that places want to**  
 8 **use the -- have prepared very well so that the auditors**  
 9 **can make the most of the fieldwork time they have, and**  
 10 **are keen to use the opportunity to actually inform work**  
 11 **that they -- often is in progress and to take things**  
 12 **forward. So, yeah, I think -- I wouldn't -- I haven't**  
 13 **had concerns from the field auditors that either the**  
 14 **limitations are such that we can't have any faith or**  
 15 **trust in the sort of picture that we get.**  
 16 Q. Okay. It's one of the things people used to raise about  
 17 sort of school inspections: everybody is on their best  
 18 behaviour on that day.  
 19 **A. Yes.**  
 20 Q. That is not a concern that has come through in your  
 21 work?  
 22 **A. It is a snapshot. So there's always that risk, of**  
 23 **course. There's always that risk. But within the**  
 24 **constraints of that -- in a way, that is part of**  
 25 **the audit process. We are very clear that, you know,**

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1 Q. Recognising that there are constraints within the audit  
 2 structures, do you genuinely believe that the work that  
 3 you are doing has been able to give you a real view,  
 4 a real idea, of what the diocese is doing in terms of  
 5 safeguarding?  
 6 **A. Yes, within those constraints, yes. The key limitation**  
 7 **has been not so for the cathedral audits, but in the**  
 8 **diocesan audits we weren't able to hear directly from**  
 9 **abuse victims and survivors in the dioceses that we were**  
 10 **auditing. It was -- the structure of the audits that we**  
 11 **inherited didn't include victim and survivor views. In**  
 12 **agreement with the NST, we ran four initial pilots, and,**  
 13 **at the end of those, we were all agreed, the church and**  
 14 **SCIE, that finding a best way to get victim and survivor**  
 15 **views into the audits was really essential.**  
 16 **There were difficult judgments to be made about how**  
 17 **best to do that.**  
 18 Q. Before we get into the detail of that -- I will turn to  
 19 that later in my questions. I'm going to try to take it  
 20 as methodically as I can manage.  
 21 **A. Okay.**  
 22 Q. But the long and short of it was, you decided this  
 23 structure didn't have enough input for victims and  
 24 survivors and an additional piece of work was done to  
 25 try to address that, which we will talk about in

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1 **there's a section at the beginning of the report where**  
 2 **we comment on any limitations, and if there are -- if**  
 3 **there have been any problems in being given access or**  
 4 **engagement, that's where we will be as transparent as we**  
 5 **can about that, to try to allow the reader as well to**  
 6 **know the strength of evidence that we're speaking from.**  
 7 Q. Before I delve into the detail, two more questions about  
 8 principle, and they arise from the evidence of  
 9 Ian Elliott yesterday, who produced a report for the  
 10 church. One of the things that he said was that the  
 11 difficulty with audits being conducted by someone like  
 12 SCIE -- and it wasn't a criticism of the methodology,  
 13 but, rather, if audits are external, that prevents  
 14 change from within the church. It would be better if  
 15 the church built their own structures of internal audits  
 16 so that they were informing their own internal  
 17 development. What do you say about that?  
 18 **A. I was trying to think -- in other sectors, you'd usually**  
 19 **see a range, that you have some self-assessment, some**  
 20 **internal auditing, and there's absolutely a place for**  
 21 **independent audits as well, for the fresh eyes and**  
 22 **additional expertise that that can bring in. So**  
 23 **I wouldn't think it is a categoric either/or. I think,**  
 24 **particularly in the church context, with the history as**  
 25 **it is of safeguarding in the church, the independent**

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<p>1 perspective is especially important and, as I understand                  2 it, was a key part of the National Safeguarding Team's                  3 thinking as well, of why to commission an external                  4 partner to be their independent partner and bring those                  5 fresh eyes.                  6 Q. Linked to that was the other issue raised -- I'm not                  7 sure if it was Ian Elliott, sorry, or one of our other                  8 witnesses, that if you are going to take an independent                  9 approach, bearing in mind the audits themselves are                  10 commissioned by the church, is that sufficiently                  11 independent or is there a risk of a "He who pays the                  12 piper". What would your thoughts be in relation to                  13 that?                  14 A. I mean, it is a difficult one. By the nature of an                  15 audit, you will get -- the more open and engaged people                  16 are with you, the better view and assessment appraisal                  17 you can give of setups, arrangements and practices                  18 locally. So there is an element where it can never be                  19 truly independent because you have to have the                  20 engagement of the party that you are auditing, and,                  21 yeah, again, that comes back to our methodology, that we                  22 think, actually, there are other benefits -- it depends                  23 on what you think the purpose is. If the purpose is                  24 just a grading at the end, that's one element. Our                  25 stance is that it's more productive, for safeguarding</p> <p style="text-align: center;">Page 93</p>	<p>1 and improving -- you know, getting a safer church and                  2 improving things for children and vulnerable adults, to                  3 have the audit process itself be something that is                  4 helpful and supports improvement, even through the                  5 journey of the audit, not only in response to the                  6 outputs at the end.                  7 Q. One of the objectives you have indicated was that the                  8 audits are there to support learning within the diocese.                  9 But SCIE doesn't make recommendations in their reports.                  10 Why?                  11 A. No, we don't make recommendations, and we don't do that                  12 in our Serious Case Reviews or Safeguarding Adult                  13 Reviews either, with great consideration. Because                  14 often -- our job, in a way, is to shed light on the                  15 nature of the systemic vulnerabilities, where                  16 improvement is needed, and understand the nature of                  17 the problems. Some of getting the sort of basics in                  18 place, you can say what sort of has to happen, but some                  19 of the areas, there're always ways and ways of achieving                  20 the goal that we set out, and there's evidence that                  21 there are benefits of having the right people being                  22 involved in those discussions and decisions about what                  23 the best solution is, and often that's not an external                  24 person who doesn't know all of the local considerations,                  25 and it helps to foster ownership, really, of</p> <p style="text-align: center;">Page 94</p>
<p>1 the solutions that are -- the actions that are finally                  2 decided. That's the rationale behind it.                  3 Q. Having concluded all of the diocesan audits, SCIE                  4 produced a report which was called the overview                  5 report -- chair, it is tab B5 of your bundle, SCI000005.                  6 I'd like to take a look at page 17 of that document,                  7 first, if I may.                  8 So this overview report was produced in March 2019.                  9 It is the culmination, essentially, of about three                  10 years' work, four years' work, really, isn't it?                  11 A. Yes.                  12 Q. At page 17, you have said that there are some real                  13 positive changes made within the Church of England, it                  14 has made some positive progress?                  15 A. Mmm. Is that on the summary?                  16 Q. It is page 10 of the report, 17 on the numbers at the                  17 very bottom.                  18 A. Okay.                  19 Q. It is on the screen. Can you draw out for us -- we                  20 don't need to read out the whole page -- what you                  21 thought were the main positive changes which have been                  22 made within the church since 2015?                  23 A. I think we were very clear, since 2015, that there have                  24 been major changes, and there are lots of very                  25 significant improvements, and one of the key ones we</p> <p style="text-align: center;">Page 95</p>	<p>1 have drawn attention to in the summary is the                  2 improvement in safeguarding resources, in national                  3 policy and practice guidance, and in safeguarding                  4 training that have all had really positive consequences                  5 in terms of practice within dioceses.                  6 In a little bit more detail, I think we saw                  7 a significant growth in staffing, both at national and                  8 diocesan level, for safeguarding that have enabled                  9 a range of other changes. So the increase in the                  10 National Safeguarding Team resource, we have seen                  11 allowing more kind of communications and contact with                  12 Diocesan Safeguarding Advisors and with the independent                  13 chairs of Diocesan Safeguarding Panels, with regional                  14 meetings and national meetings, helping to minimise what                  15 we had identified in earlier pilots as a real issue                  16 about isolation and potential linked vulnerability of                  17 DSAs otherwise, which is very different to the                  18 experience of, you know, some people -- let's say                  19 working in a local authority social work team, being                  20 completely on your own without a team in a diocese                  21 had -- yeah, some of the early findings, the early                  22 diocesan audits really highlighted the isolation of                  23 DSAs, so that's really been addressed. And the sharing                  24 of good practice and supporting of consistency.                  25 There are now provincial advisors which increase the</p> <p style="text-align: center;">Page 96</p>



<p>1 availability of advice and support and escalation 2 mechanisms.</p> <p>3 We have seen the wholesale kind of revision of 4 Church of England policy and practice guidance in the 5 time since we began and now that has made it more 6 comprehensible, less duplication, more consistency. We 7 still have some issues with the distinction between 8 procedure and guidance, but the fact of wholesale 9 revision we see is definitely a positive.</p> <p>10 There's been lots of efforts to strengthen the 11 consistency of casework, introducing core groups, new 12 guidance for allegations against church officers, risk 13 assessment training and, even though it's problematic, 14 the fact that there is the due regard requirement is 15 also a strength.</p> <p>16 Q. Better than nothing?</p> <p>17 A. Yes. Then I think some of the clarity and strengthening 18 of key roles, which I think some of which came directly 19 out of the audits, one aspect is really the 20 clarification within the requirements of the 21 professional safeguarding background of the Diocesan 22 Safeguarding Advisor which hadn't been there at the 23 beginning of our audit programme --</p> <p>24 Q. I'm hesitant to interrupt, but I want to ask you about 25 that one. What you have said specifically at the bottom</p> <p style="text-align: center;">Page 97</p>	<p>1 of page 10 of the report, page 17 of the SCI reference, 2 is that the new guidance and regulations clarify that 3 DSAs should have safeguarding professional background 4 and experience and recommends this should be a social 5 worker:</p> <p>6 "Because this is a recommendation, dioceses remain 7 able to disregard it if they so wish, thereby increasing 8 the risk that vital expertise will be missing from the 9 diocesan safeguarding service."</p> <p>10 It is a question that we heard in Chichester last 11 year, because, in fact, the Chichester Diocesan 12 Safeguarding Advisor is not from a social work 13 background.</p> <p>14 A. Yes.</p> <p>15 Q. Why specifically social work, as opposed to somebody 16 else who might have safeguarding experience?</p> <p>17 A. I think the social work skills particularly speak to the 18 issues of risk assessment and also engaging and working 19 with -- whether children or vulnerable adults or victims 20 and survivors of abuse. It is not that probation or 21 other fields of expertise don't have those skills, but 22 our view is there were some aspects of the DSA role 23 where there are particular strengths to the social work 24 experience, and, indeed, we saw, by the end of 25 the audits, a lot more -- at diocesan level, a lot more</p> <p style="text-align: center;">Page 98</p>
<p>1 teams where there was an aspect of social work 2 expertise, if not wholly in the DSA. But, yeah, we 3 are -- I think there is a range of aspects of the DSA 4 role, and I think -- I guess SCIE's view would be, we 5 don't have a clear evidence base of what the most 6 effective background skills and competencies are in the 7 delivery of that role, and, on the ground, we saw 8 a range of people coming -- DSAs coming from a range of 9 different backgrounds and inevitably bringing, 10 therefore, a whole range of quality and levels of 11 expertise in different aspects of safeguarding, and 12 I think another point that we raised slightly more 13 problematically was currently not having any requirement 14 to have senior management experience, which, given the 15 nature of the role and the isolation and the tensions 16 that you were discussing before about who -- where does 17 responsibility lie for leading the operational work, we 18 do think that senior management experience would be 19 highly beneficial.</p> <p>20 Q. You have led us into the sort of what you have called 21 underlying vulnerabilities. Chair, it is page 12 of 22 that report. Ralph, it is URN page number 19 of 23 the same document. It is paragraph 1.4.3 of the report. 24 It sets out what you describe as "underlying 25 vulnerabilities which remain in the church". I don't</p> <p style="text-align: center;">Page 99</p>	<p>1 ask you to set them all out. I am going to ask you 2 about a few specific ones that seem to chime with what 3 we have been hearing.</p> <p>4 The first is the role of the bishop. What you have 5 said here, and I am going to ask you to elaborate on, 6 is:</p> <p>7 "What remains intact is the lead role in 8 safeguarding of clergy, and particularly bishops, within 9 individual dioceses. They are ultimately responsible 10 for the appointments, managements and decisions made by 11 the Diocesan Safeguarding Advisor."</p> <p>12 You have flagged that up as an actual vulnerability. 13 Why do you see that as a vulnerability? Secondly, what 14 would your thoughts be about how to address that?</p> <p>15 A. Through the audits, we have ended up unpacking what 16 leadership of safeguarding would look like in a diocese, 17 and we do think that there is a key role, leadership 18 role, for bishops in dioceses in relation to 19 safeguarding, and we have been thinking of that as the 20 spiritual or theological leadership as critical, seeing 21 safeguarding as intrinsic to the faith and, therefore, 22 of priority and the premise of no tolerance to abuse of 23 any kind.</p> <p>24 But then the other aspects of leadership fall into 25 more strategic leadership and operational leadership,</p> <p style="text-align: center;">Page 100</p>

<p>1 and we saw -- it is worth saying -- and the spiritual                  2 leadership, we saw, through the diocesan audits, lots of                  3 very positive and strong leadership.                  4 In the strategic leadership, again, we saw it as                  5 quite standard, by the end of the audits, that there is                  6 a senior management group of some kind, usually                  7 involving the bishop -- called the bishop's leadership                  8 team or management team, and yet we highlight -- and                  9 that is a strength, but we highlighted that the                  10 vulnerability is if there is no safeguarding expertise                  11 inputting somehow into that strategic leadership group,                  12 so we recommended that, minimally, the DSA should report                  13 in to such meetings. But you can see the logic of                  14 having strategic leadership held by the equivalent of                  15 the senior management group of a diocese.                  16 Where we think the main tension and real -- more                  17 problematic area lies is where operational                  18 responsibilities should -- for safeguarding should lie.                  19 The guidance isn't really clear about what delegating                  20 that means or looks like and whether clergy should have                  21 any role at all and, if so, what the role should be.                  22 That does mean --                  23 Q. What's your view on that? Sorry to interrupt, but what                  24 is your view on that: should clergy have any role at                  25 all?</p> <p style="text-align: center;">Page 101</p>	<p>1 A. I think we would probably err on the "no" side.                  2 Q. Okay.                  3 A. You know, we saw -- it creates lots of problems on the                  4 ground. So we have DSAs having to have a split line                  5 management and professional supervision, and seek their                  6 professional supervision from outside of the diocese,                  7 which then creates a problem of linking -- how does your                  8 line management link to your professional supervision?                  9 You know, at a local level, we saw that -- at least one                  10 example where the DSA post was provided via an external                  11 organisation, which gave the DSA both the team and                  12 professional and line management supervision in one. It                  13 seemed to us that that could easily, with benefit, be                  14 replicated at a national level where the DSA, the                  15 safeguarding service, was provided by a national service                  16 that employed and appointed DSAs who were located                  17 locally.                  18 Q. I'm going to jump ahead in the document to make clear                  19 what I think you're referring to so everybody else can                  20 see what you are referring to. Chair, it is page 37 at                  21 the bottom, the small numbering. If we bring up page 37                  22 of that same document. The paragraph between the bullet                  23 points would be helpful, please. You say:                  24 "It is the view of the SCIE auditing team that                  25 a national arrangement for the appointment, management</p> <p style="text-align: center;">Page 102</p>
<p>1 and supervision of DSAs has advantages that outweigh the                  2 benefits of local 'ownership' of the DSA in the current                  3 arrangements. A national safeguarding service will be                  4 better able to resolve the current difficulties relating                  5 to supervision and management ..."                  6 And you also set out, in bullet points beneath, the                  7 additional specific benefits. Is that what you are                  8 referring to?                  9 A. Absolutely. Because, otherwise, you have the                  10 operational aspect led and managed by people without any                  11 safeguarding expertise, knowledge or qualifications.                  12 Q. Before we move on from this report, jumping back to                  13 page 19 -- you skipped ahead to tie them together.                  14 A. Right, sorry.                  15 Q. You do need to turn up -- I will bring it up on screen                  16 if we can, please, Ralph, back to page 19. Can we have                  17 the paragraph just above 1.5. The report set out some                  18 concerns about the practice guidance produced by the                  19 Church of England, and you say that it leads to a level                  20 of confusion for the reader which of the instructions                  21 must be followed and which are purely guidance which                  22 allows for local variations. And we have heard, and                  23 I think it is clear, that that will tie in to the due                  24 regard we have heard about and what must be followed and                  25 what is guidance?</p> <p style="text-align: center;">Page 103</p>	<p>1 A. Exactly. I think in the Church of England setting                  2 things that in local authority, at least social care,                  3 are separated, procedures and policy and guidance, are                  4 merged into one, which make it more confusing of exactly                  5 which are the absolute requirements and which are the                  6 supportive -- supports about how you might do it, which,                  7 yeah, runs risks of people confusing one for the other.                  8 Q. I am going to move forward to cathedrals, unless you                  9 think there is something very key on the diocesan open                  10 view reports that we have not touched upon that would be                  11 of assistance to the chair and panel?                  12 A. No, I think that's good, because we will come to the                  13 survivor part --                  14 Q. We are going to come to the survivor bit this afternoon.                  15 Cathedrals, if we can. SCIE's work on cathedrals is not                  16 as advanced as that around dioceses because it didn't                  17 start until December 2018. Is it the plan to produce an                  18 overview report about cathedrals in due course with                  19 their overarching strengths and weaknesses, et cetera?                  20 A. Yes. For the cathedral programme, we have got built                  21 into the contract a briefing midway rather than                  22 a published report, and then a published report at the                  23 end.                  24 Q. But you have helpfully front-loaded a little bit of that                  25 work for us?</p> <p style="text-align: center;">Page 104</p>

1 **A. Yes, we have.**  
 2 **Q.** At page 3 of your witness statement, paragraphs 13 to  
 3 15, you have identified for us a few of the themes that  
 4 you see emerging within the cathedrals work. If you  
 5 could set out for us -- you're not limited to what's in  
 6 your reports. You might well have done even more work  
 7 since then?  
 8 **A. Indeed, we have done I think eight cathedral audits, and**  
 9 **I have, with support from SCIE colleagues, updated some**  
 10 **of what seemed to be the themes. I think it is -- it is**  
 11 **worth saying that these can only be reflections at the**  
 12 **moment, and the fact that they have changed from when**  
 13 **I wrote the witness statement to now makes that very**  
 14 **tangible.**  
 15 **I think what stands out from the eight reports we**  
 16 **have got to comment on so far is that there is a lot**  
 17 **more commonality on the strengths, and there's more**  
 18 **variety in where there are areas for improvement.**  
 19 **Q.** Because cathedrals can be so different from one area to  
 20 the other?  
 21 **A. Indeed, indeed. And yet -- I think we -- I think we**  
 22 **assumed that cathedrals would be a lot further back in**  
 23 **their safeguarding arrangements than dioceses, and**  
 24 **I think so far we have been more positively surprised,**  
 25 **yeah, at the strengths that there are. We have had**

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1 **internal leadership, of recognising the theological**  
 2 **aspect of that as well, is not wholly consistent, and it**  
 3 **is only a sample of eight so far. We have noted some**  
 4 **areas already where we have said that things can be**  
 5 **strengthened. Something of formalising the**  
 6 **implementation of the sort of vision and mission of**  
 7 **safeguarding in a cathedral into some sort of strategic**  
 8 **plan we think would definitely help.**  
 9 **We suggested that a particular challenge for**  
 10 **cathedrals, because they are places rather than**  
 11 **networks, like dioceses, so the dean and members of**  
 12 **chapter are often wearing different hats at different**  
 13 **times, and, actually, helping them to be clear and**  
 14 **thinking through the theological leadership from**  
 15 **strategic leadership from operational leadership, when**  
 16 **it's likely to be the same people, is something that**  
 17 **would help.**  
 18 **We think that there's a particular area where**  
 19 **cathedrals -- where it is very underdeveloped as yet.**  
 20 **For cathedrals, where they have a service level**  
 21 **agreement with the dioceses, and particularly for sort**  
 22 **of scrutiny and challenge to be provided via the**  
 23 **Diocesan Safeguarding Advisory Panel, it's not really**  
 24 **clear yet whether -- the extent to which that really is**  
 25 **working for the cathedral as well as it works for the**

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1 **really positive engagement with the audit programme as**  
 2 **a whole, and I think that ranges from the Lead**  
 3 **Safeguarding Dean, Stephen Lake, who has been very**  
 4 **proactive in his leadership of endorsement of support of**  
 5 **the audit programme, and is a point of call if there are**  
 6 **any concerns or problems that arise, which is very**  
 7 **helpful. In the eight sites so far, yeah, we have had**  
 8 **very positive engagement with the intention of -- it is**  
 9 **clear that people want to use the opportunity to have**  
 10 **more help with getting their safeguarding as good as it**  
 11 **can be.**  
 12 **Q.** Dr Fish, only in case we get lost in the mix here, what  
 13 would you say, then, are -- I'm going to take the  
 14 positives and the negatives -- the key positives that  
 15 are emerging from your work in cathedrals?  
 16 **A. I can do that. So far, the adequacy of the safeguarding**  
 17 **team, particularly vergers and their visibility, their**  
 18 **availability, their confidence in understanding children**  
 19 **and vulnerable adult safeguarding and the procedures**  
 20 **that volunteers use to share any concerns they might**  
 21 **have with the vergers is, so far, across the -- has been**  
 22 **definitely a strength. The active roles of deans and,**  
 23 **in most places, chapters too of quite evidently putting**  
 24 **a high value on safeguarding, of understanding**  
 25 **safeguarding responsibilities, of providing quite strong**

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1 **diocese, and how the cathedral holds the safeguarding --**  
 2 **the Diocesan Panel to account for what it does for the**  
 3 **cathedral.**  
 4 **Q.** Because they're different?  
 5 **A. Exactly. And I think that's -- it's just an area where**  
 6 **it's newer and actually testing out how you make it most**  
 7 **effective is least developed.**  
 8 **We were really pleased to see that safeguarding**  
 9 **arrangements for cathedral choirs in the places we have**  
 10 **been to so far is well established. Effective choir**  
 11 **management, including chaperoning, robing arrangements,**  
 12 **handovers, thought being given to cathedral schedules in**  
 13 **relation to child welfare, a sort of elite sport**  
 14 **balance. A lot of positives about hearing children's**  
 15 **voices in the choir, about safety and seeking those**  
 16 **views and listening to them, and also generally about**  
 17 **hearing the parents of choristers' views as well.**  
 18 **We are really aware that there's a level of**  
 19 **frustration in cathedrals, and possibly still questions**  
 20 **about how best to handle adult choristers, known as the**  
 21 **back row, who aren't eligible to be DBS checked just**  
 22 **because of the fact that they're an adult in a choir**  
 23 **that involves child choristers. We have seen some**  
 24 **cathedrals being quite creative and having chaperoning**  
 25 **being an element of the role of adult choristers --**

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<p>1 Q. To bring them into --</p> <p>2 A. -- which means they can be DBS checked. And we have</p> <p>3 seen other cathedrals where they have done a really</p> <p>4 strong, positive focus on codes of conduct between</p> <p>5 adults and children and what to do if you have concerns</p> <p>6 about the behaviour of any of your fellow adults around</p> <p>7 you, and we think that there is an important -- that is</p> <p>8 really important, because what we don't want to</p> <p>9 encourage via the audits is effectively the quarantining</p> <p>10 of choristers as the way to keep them safe, that there</p> <p>11 has to be a part that is about creating a safe</p> <p>12 environment which includes the codes of conduct and the</p> <p>13 culture of that amongst adults.</p> <p>14 Another strength -- sorry, this is the end of</p> <p>15 the list. Another strength was definitely the</p> <p>16 arrangements for visiting schoolchildren, that, again,</p> <p>17 cathedrals seems to be on it, to put it colloquially.</p> <p>18 That has been a strength, very effective processes for</p> <p>19 managing school visits, making sure -- ways of making</p> <p>20 sure the planning in advance -- you know, that</p> <p>21 cathedrals know who is going to be there, that they have</p> <p>22 the phone number of the actual person who is going to be</p> <p>23 on the visit, not the person who was setting it up and</p> <p>24 planning it in advance, et cetera.</p> <p>25 At the time that I wrote the witness statement, we</p> <p style="text-align: center;">Page 109</p>	<p>1 thought it was looking like expertise in dealing with</p> <p>2 adult safeguarding was less strong compared to</p> <p>3 children's, but actually, in the ones we have done so</p> <p>4 far, this does look -- the subsequent ones have made</p> <p>5 this look stronger. Clearly, cathedrals, by their</p> <p>6 nature, often have a higher involvement with vulnerable</p> <p>7 adults, including people possibly with mental health</p> <p>8 issues and substance misuse.</p> <p>9 There is a real challenge where, in the social work</p> <p>10 language, risk assessments have to be an ongoing</p> <p>11 process, not a one-off event, and where a person's</p> <p>12 situation -- where it might be that a pastoral response</p> <p>13 is appropriate sometimes, actually spotting when things</p> <p>14 escalate and risk escalates either to the person</p> <p>15 themselves or to the people around them, being able to</p> <p>16 spot that change and keep the risk assessments</p> <p>17 continually under review is particularly challenging,</p> <p>18 and we are linking back to -- especially with the high</p> <p>19 use of volunteers, having really robust and well-used</p> <p>20 structures for reporting from volunteers to the vergers</p> <p>21 is a core part of making the cathedral safe. That was</p> <p>22 strengths.</p> <p>23 Q. That was strengths.</p> <p>24 A. I'm rattling through.</p> <p>25 MS McNEILL: Don't worry. I'm going to pause you there and</p> <p style="text-align: center;">Page 110</p>
<p>1 we can do weaknesses after lunch. You're probably</p> <p>2 desperate for a glass of water, having given us all that</p> <p>3 information.</p> <p>4 Chair, for any housekeeping, to assist, I think</p> <p>5 I have about 15 minutes left with Dr Fish after lunch</p> <p>6 and then we will start with Bishop Mark Tanner.</p> <p>7 THE CHAIR: Thank you. We will return at 2.00 pm.</p> <p>8 (1.05 pm)</p> <p>9 (The short adjournment)</p> <p>10 (2.02 pm)</p> <p>11 MS McNEILL: Thank you, chair. Dr Fish, before lunch, we</p> <p>12 were talking about the work that you, through SCIE, have</p> <p>13 been doing with the cathedrals in the Church of England</p> <p>14 and you took us, at a gallop, through the main learning</p> <p>15 points you have identified. You have done eight</p> <p>16 cathedrals. You spoke about some negatives and some</p> <p>17 positives. I think you actually did both the negatives</p> <p>18 and the positives as we went along, but I just want to</p> <p>19 check, because I cut you off, whether there were any key</p> <p>20 learning points we didn't manage to touch on before we</p> <p>21 took the lunchbreak.</p> <p>22 A. I don't think so. I think the one element that we</p> <p>23 haven't mentioned is just the work that's still to be</p> <p>24 done to make sure that the House of Bishops' guidance,</p> <p>25 which was written for diocesan contexts, to work out how</p> <p style="text-align: center;">Page 111</p>	<p>1 it actually fits with cathedrals, because there are lots</p> <p>2 of differences, and I think at the moment there hasn't</p> <p>3 been that detailed work.</p> <p>4 Q. So do you think there should be a bespoke guidance, or</p> <p>5 perhaps just a little bit of work done about translating</p> <p>6 the existing guidance across?</p> <p>7 A. I think the work needs to be done to work out which</p> <p>8 would be most appropriate.</p> <p>9 Q. We are not quite at that decision yet.</p> <p>10 A. Absolutely. But it is, I think, guidance and also</p> <p>11 training, because the cathedrals get a lot of their</p> <p>12 training from their linked dioceses and the training</p> <p>13 tends to be designed around dioceses, so I think there</p> <p>14 still remains some of the finessing what already exists</p> <p>15 and taking the strengths of that, but making sure it is</p> <p>16 tailored enough to the specificity of cathedral</p> <p>17 contexts.</p> <p>18 Q. I'd like to move on, if I can, to the work that SCIE has</p> <p>19 done researching survivor experiences within the</p> <p>20 Church of England. Chair and panel, we have the report</p> <p>21 that was produced in relation to this. It is SCI000005,</p> <p>22 and it is behind tab 5 of your bundle. It is the second</p> <p>23 half of that document. Is it right that the overview</p> <p>24 document from learning gleaned from the dioceses was</p> <p>25 published together with what has been called, "Improving</p> <p style="text-align: center;">Page 112</p>

<p>1 church responses to victims and survivors of abuse?"</p> <p>2 <b>A. Indeed.</b></p> <p>3 Q. The reason that work was commissioned, and the reason</p> <p>4 they were published together, was because you had</p> <p>5 identified, during the pilot phase of the auditing, that</p> <p>6 something was missing in not hearing the voices of</p> <p>7 victims and survivors and the information they can give?</p> <p>8 <b>A. Absolutely.</b></p> <p>9 Q. So we can focus on the conclusions, I'm going to take</p> <p>10 you quickly through the methodology. But, in short, you</p> <p>11 decided to use a survey approach?</p> <p>12 <b>A. Mmm.</b></p> <p>13 Q. I understand there was some real thought given to the</p> <p>14 ethical way in which that ought to be managed; is that</p> <p>15 right?</p> <p>16 <b>A. Absolutely. Do you want just the mechanism of</b></p> <p>17 <b>the survey, rather than the substance of the focus?</b></p> <p>18 Q. Please, yes, because we have a copy of the survey.</p> <p>19 <b>A. We did choose to use a survey, but in a way, it's</b></p> <p>20 <b>a survey that is as close to what qualitative interviews</b></p> <p>21 <b>would be, if you had had the chance to do those. So we</b></p> <p>22 <b>were really keen to use a mechanism whereby people who</b></p> <p>23 <b>took part in the survey could be in control and download</b></p> <p>24 <b>and do, at a pace they were comfortable with, to pause</b></p> <p>25 <b>and come back to it as they needed. But also to get --</b></p> <p style="text-align: center;">Page 113</p>	<p>1 <b>to have it as open as possible so that people could give</b></p> <p>2 <b>us important qualitative data, and there was no way --</b></p> <p>3 <b>nothing like this had been done before, so we were keen</b></p> <p>4 <b>for it to be open to us as widely as possible, for</b></p> <p>5 <b>people to take part in, and if we had chosen interviews,</b></p> <p>6 <b>we wouldn't have been able to -- that wouldn't have</b></p> <p>7 <b>suited everyone, for one, but also we wouldn't have been</b></p> <p>8 <b>able to hear from as many people as we ended up hearing</b></p> <p>9 <b>from.</b></p> <p>10 Q. Chair, I should have said that that section of</p> <p>11 the report starts at page 75 of the document, behind</p> <p>12 tab 5. That was my omission, sorry.</p> <p>13 It is important to draw out, I think, what you said</p> <p>14 in your statement, that in designing this work, there</p> <p>15 was a balance to be struck between attempting to engage</p> <p>16 with the abused survivors and ensuring that what was</p> <p>17 done was not tokenistic. So you decided that you</p> <p>18 wouldn't be able to get any meaningful evidence, for</p> <p>19 want of a better word, during the three-day fieldwork in</p> <p>20 each diocese?</p> <p>21 <b>A. Exactly.</b></p> <p>22 Q. So this was the approach taken instead?</p> <p>23 <b>A. Yes.</b></p> <p>24 Q. You have identified from that the five stages of</p> <p>25 potential engagement within the church, and can we see,</p> <p style="text-align: center;">Page 114</p>
<p>1 please, Ralph, SCI000005_080. Chair, it is page 80 of</p> <p>2 the document you have open in front of you. You</p> <p>3 structured the survey work around these five stages of</p> <p>4 church engagement with those alleging abuse?</p> <p>5 <b>A. Yes.</b></p> <p>6 Q. Step one, making it easy to tell someone. Step two,</p> <p>7 what they do when they're initially told. Stage 3,</p> <p>8 throughout processes that follow both formal and</p> <p>9 informal. Stage 4, grievances and complaints. Stage 5,</p> <p>10 after the processes have ended and longer term.</p> <p>11 Dwelling for a second on stage 5, what you are saying</p> <p>12 is, the church's engagement doesn't stop when a civil</p> <p>13 claim is settled, essentially?</p> <p>14 <b>A. Absolutely.</b></p> <p>15 Q. Is that the real thrust of stage 5?</p> <p>16 <b>A. Yes. It is important to say that we drew this framework</b></p> <p>17 <b>from a published article by Dr Josephine Stein, who is</b></p> <p>18 <b>an academic and researcher and survivor.</b></p> <p>19 Q. In terms of the findings of this report, can we turn to</p> <p>20 page 123, please, Ralph, of this document. You have</p> <p>21 identified nine systemic issues, and they are at</p> <p>22 paragraph 8.1.1 of that document. Can you tell us about</p> <p>23 the nine systemic issues?</p> <p>24 <b>A. How speedily shall I rattle through?</b></p> <p>25 Q. I'm actually going to help you. You have set them out</p> <p style="text-align: center;">Page 115</p>	<p>1 for us at page 10 of your witness statement,</p> <p>2 paragraph 54. That might be more helpful.</p> <p>3 <b>A. Indeed.</b></p> <p>4 Q. Again, just the headlines, if we can.</p> <p>5 <b>A. Can I interject to say, these are the systemic issues</b></p> <p>6 <b>that we pulled out from reviewing the input that abuse</b></p> <p>7 <b>survivors and people who'd raised concerns about</b></p> <p>8 <b>safeguarding gave us through the survey, and reflected</b></p> <p>9 <b>back on what we knew about setups and arrangements for</b></p> <p>10 <b>safeguarding in the dioceses and, with these systemic</b></p> <p>11 <b>issues, drew out underlying issues that would make it</b></p> <p>12 <b>harder to achieve the image of good practice that</b></p> <p>13 <b>survivors had helped us create through the survey. So</b></p> <p>14 <b>there are two parts of the findings. The bulk of</b></p> <p>15 <b>the analysis of the survey is a really detailed picture</b></p> <p>16 <b>of what, from survivor perspectives, is how the church</b></p> <p>17 <b>should be responding at all these different stages, and</b></p> <p>18 <b>there's a huge wealth of detail in there. It's</b></p> <p>19 <b>eminently reasonable, and that's as important as the</b></p> <p>20 <b>systemic issues that we have drawn out as well. So</b></p> <p>21 <b>there are two parts, which are both equally important.</b></p> <p>22 Q. So was it the view -- again, I'm summarising, I know,</p> <p>23 a very complex subject -- of the victims and survivors</p> <p>24 that the church at the moment wasn't doing enough, but</p> <p>25 that those things that the victims and survivors wanted</p> <p style="text-align: center;">Page 116</p>

1 them to be doing were largely very reasonable,  
 2 achievable things?  
 3 **A. That's my interpretation. What we -- the survey had two**  
 4 **parts. The smaller, first part, where we did ask**  
 5 **something of participants' experiences, both of their**  
 6 **stories of abuse or raising concern and their experience**  
 7 **of church responses; but the part two, the almost bigger**  
 8 **part, we asked people, drawing on their personal**  
 9 **experience, to tell us what good would look like, and it**  
 10 **was -- there was some -- what we drew out from the**  
 11 **survey was, one, that the majority of -- the vast**  
 12 **majority of people taking part had not been satisfied**  
 13 **with the response they got, and it's important to say**  
 14 **that that's -- some of that was things outwith the**  
 15 **Diocesan Safeguarding Advisors' control, this isn't just**  
 16 **about the response at the diocese, it might be about the**  
 17 **civil claims process or the wider process. So most**  
 18 **people weren't satisfied with their response. But they**  
 19 **could nonetheless very readily, and very generously,**  
 20 **give us an incredibly rich picture across all those five**  
 21 **stages of what they want the church to be doing.**  
 22 **Q. In terms of the -- let's whiz through, then, if we can,**  
 23 **the systemic issues. The first one was telling**  
 24 **difficult stories about abuses and abuse. So people**  
 25 **find it very difficult to tell those stories?**

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1 That really links back to what we heard from Ian Elliott  
 2 in his recommendations, which was some time ago, that  
 3 victims and survivors shouldn't be seen as a nuisance --  
 4 **A. Absolutely.**  
 5 **Q. -- but as a real wealth of knowledge to inform**  
 6 **safeguarding?**  
 7 **A. Absolutely, and there are a handful of named individuals**  
 8 **who have been really critical in bringing us to where we**  
 9 **are now and forcing the church to focus on safeguarding**  
 10 **and do -- you know, get to the lots of positives that we**  
 11 **saw in the audits. But, as yet, there is no public**  
 12 **recognition, there is no award. They don't feature in**  
 13 **the -- the stories the church tells itself about its**  
 14 **safeguarding journey doesn't recognise the key role that**  
 15 **named individuals, you know -- think of Phil Johnson in**  
 16 **the Chichester case. There are particular named**  
 17 **individuals who have played a huge role and have no**  
 18 **recognition. If we are wanting to get to a better place**  
 19 **of respect and co-production with survivors, actually**  
 20 **recognising in the history that's written those**  
 21 **individuals, not just in the reports of case reviews,**  
 22 **the Learning Lessons reviews that are done, but actually**  
 23 **more broadly, was that point. That's the point of that**  
 24 **finding.**  
 25 **Q. The third finding was positive senior role models?**

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1 **A. No, what --**  
 2 **Q. Even in training, is what I mean.**  
 3 **A. No, I think not even that it's difficult. It's just --**  
 4 **what people in the survey told us was that it's really**  
 5 **important, once criminal convictions or other processes**  
 6 **have been completed, and where it's possible, for the**  
 7 **church to tell stories about abuse that has happened in**  
 8 **the church, and that is now known; you know, to tell of**  
 9 **the abusive behaviour, who they were, how they groomed**  
 10 **individuals and communities, to actually bring those**  
 11 **stories into a public narrative, and our reflection was**  
 12 **that that's what survivors said would be helpful, it**  
 13 **helped them see their reality mirrored. It helps, we**  
 14 **know, preventatively, because it's incredibly difficult**  
 15 **to remain vigilant about abuse. We know this in any**  
 16 **institution. So that's another way to help with**  
 17 **vigilance, et cetera. But we know systemically that**  
 18 **that's not currently done within the church, not that**  
 19 **it's difficult, but it just doesn't happen. Where**  
 20 **church abuse stories are told, they tend to be closeted**  
 21 **within training, but they don't make it out into the**  
 22 **wider world. That was the point.**  
 23 **Q. Your second finding was that it was important to**  
 24 **recognise the contributions of survivors in public**  
 25 **narratives about the safeguarding journey of the church.**

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1 **A. Yes.**  
 2 **Q. "Positive senior role models holding your hands up to**  
 3 **having got it wrong"?**  
 4 **A. So we know lots of, again, input that we hear and some**  
 5 **of the ongoing frustration from abuse survivors is that,**  
 6 **even when it is clear that people have got it wrong, in**  
 7 **how they have responded, more recently the church**  
 8 **doesn't yet have very tangible role models for how you**  
 9 **hold your hands up to that in a constructive fashion.**  
 10 **Q. Long-term support, is the fourth one, and we have**  
 11 **already touched upon that?**  
 12 **A. Indeed.**  
 13 **Q. Number five is a person-centred approach?**  
 14 **A. Yes. The church has responded most to this one at the**  
 15 **moment. In all of the -- SCIE was very positive about**  
 16 **the reviewing of all the policy and practice guidance of**  
 17 **the church, but through that process, abuse survivors**  
 18 **and victims are only ever referred to indirectly. As**  
 19 **yet, nothing exists that speaks to somebody if you're**  
 20 **thinking of coming forward with a concern or an**  
 21 **allegation.**  
 22 **Q. I think very much linked to that is keeping the person**  
 23 **who came forward at the heart. We heard again from**  
 24 **Ian Elliott about core groups, et cetera. At all times,**  
 25 **they should be at the centre of what you're doing?**

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1 **A. Indeed, and, again -- sorry, to bring this point --**  
 2 **I think what we were saying, and survivors were saying,**  
 3 **is, they don't want to be niched into, there's the**  
 4 **church of safeguarding work over here and then there's**  
 5 **dealing with survivors over there. It is almost the**  
 6 **same with policy and guidance, that this finding speaks**  
 7 **to the fact that we should see how survivors are**  
 8 **responded to through all the policy and practice**  
 9 **guidance, not just one that's called "Responding Well",**  
 10 **if that makes sense.**  
 11 Q. So they inform every aspect, in reality?  
 12 **A. Yes.**  
 13 Q. Then you move on to the allegations management process.  
 14 Again, that's going back to what we just said?  
 15 **A. That is the point, exactly.**  
 16 Q. The person-centred approach. Not to the person against  
 17 whom the allegation has been made, but about the person  
 18 who's made it?  
 19 **A. I think it is useful to make the analogy with social**  
 20 **care. In the child protection world, you would have**  
 21 **a section 47 investigation that is more like the**  
 22 **church's core group meeting, that's the allegation**  
 23 **management. But you would also have the core groups,**  
 24 **where the family and children, where it is relevant, are**  
 25 **actually involved and the church is missing that part in**

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1 they were going to do in response to your report in  
 2 particular and, on behalf of MACSAS, Jo Kind, in her  
 3 witness statement, has called it rather woolly or not  
 4 quite satisfactory. It is not clear enough about what  
 5 is going to be done. I know that you have been  
 6 undertaking ongoing work and engagement with the church  
 7 about how to respond to victims and survivors following  
 8 on from this report.  
 9 I'd like you to tell us your thoughts about the  
 10 response that the church has made, or is making, to this  
 11 report into the experiences of victims and survivors?  
 12 **A. I think there are lots of -- I think that report --**  
 13 **I take at face value, it's well intended, uses the**  
 14 **intelligence of the National Safeguarding Team to**  
 15 **identify key areas that need addressing, need improving,**  
 16 **and there is lots of very important issues that are**  
 17 **raised in there.**  
 18 **I think the point that I'd like to raise is linked**  
 19 **and relevant to ongoing work that SCIE is doing and**  
 20 **trying to do with the church to enable better engagement**  
 21 **and co-production between the church and victims and**  
 22 **survivors of abuse.**  
 23 **I think it's that -- in that journey to getting to**  
 24 **a more equal footing, pace and power are really**  
 25 **critical. I think the church is very keen to -- keen**

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1 **the processes at the moment.**  
 2 Q. Eight, support versus advocacy. So it is really  
 3 important to have a support person, but also you need  
 4 somebody who is going to be behind you, speaking on your  
 5 behalf and helping you?  
 6 **A. Yes. And there is something about -- this role of**  
 7 **a support person is new in the church -- House of**  
 8 **Bishops guidance. But the way it's written is very**  
 9 **mealy-mouthed. It doesn't come across, if you are**  
 10 **a survivor, as a generous, compassionate offer.**  
 11 Q. And the final one is finding number nine: routinely  
 12 seeking and using survivor feedback, including  
 13 complaints, to drive learning and improvements, and  
 14 I think that's rather self-evident?  
 15 **A. Indeed. There is none of the basic gathering of, you**  
 16 **know, the equivalent of customer feedback in any other**  
 17 **sector, so that the church can continue to know and**  
 18 **review where things are going well from the perspective**  
 19 **of people who are getting a response, and where the**  
 20 **issues are, so they can get on with tackling them.**  
 21 Q. My final question, and, again, possibly one -- it's  
 22 a very important one. We have a document in your  
 23 bundle -- I don't propose to ask you about it in detail.  
 24 The church produced a detailed report for the National  
 25 Safeguarding Steering Group addressing all of the things

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1 **to, and to be seen to, push ahead and not delay with**  
 2 **tackling some of these important things that are needed,**  
 3 **and yet the danger of that is that they end up setting**  
 4 **the agenda and not engaging adequately with abuse**  
 5 **victims and survivors about what that agenda should be,**  
 6 **and I think that's part of the problem with some of**  
 7 **the paper that was taken to General Synod, is that the**  
 8 **substance might be right, but actually we don't know how**  
 9 **it would tally if abuse survivors in the church context**  
 10 **were to be asked to say what are the key things that**  
 11 **need addressing now.**  
 12 Q. It is a bit like the cart before the horse: we are going  
 13 to put all of these things in place to help the victims  
 14 and survivors and then see how it goes. But your view  
 15 is, why don't you run that by the victims and survivors  
 16 or speak with them before you put that in place or start  
 17 proposing things?  
 18 **A. Indeed. I think SCIE does a lot of co-production,**  
 19 **working with people with lived experience in social care**  
 20 **and other settings. We have a long-established**  
 21 **co-production network that drives our strategic**  
 22 **priorities and agendas. The giving up of power, the**  
 23 **people who have had it, to come to an equal balance is**  
 24 **never easy or straightforward, and, in the church**  
 25 **context, the church is keen, understandably, to get**

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1 quickly to a point where they can work constructively  
 2 and collaboratively with abuse survivors.  
 3 **The reference group, survivor reference group, that**  
 4 **I have been working with, MACSAS -- I will put it the**  
 5 **other way around. SCIE and MACSAS have been working**  
 6 **with the individuals who took part in General Synod last**  
 7 **year to form a survivor reference group that can help,**  
 8 **as they have generously offered, to help the church with**  
 9 **improvement in safeguarding, particularly engaging with**  
 10 **survivors.**  
 11 Q. So you're saying they should be the catalyst for these  
 12 sort of reports, as opposed to one section of them?  
 13 A. Well, it makes it very tangible, one, that trust can't  
 14 be magicked overnight, that it does have to be earned  
 15 and some of that -- the process of setting agendas or  
 16 letting survivors set agendas, rather than having  
 17 a preset agenda into which you slot people to get the  
 18 task accomplished will be key to building up that trust,  
 19 if it is possible. There is a huge amount of  
 20 understandable and real anxiousness amongst the survivor  
 21 reference group -- the people in the survivor reference  
 22 group that I have been working with -- that they might  
 23 be being used as window dressing. So how you get the  
 24 basic building blocks right first before you get on to  
 25 actually doing work is absolutely critical.

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1 satisfied or happy with what the church does. My  
 2 experience in working with people in the survivor  
 3 reference group is that they are eminently reasonable,  
 4 astute, often very eloquent in articulating where the  
 5 problems lie and what would help, and, secondly,  
 6 incredibly compassionate and supportive of each other,  
 7 in ways that are incredibly humbling to be witness to.  
 8 **I think if it is one thing, getting to a place where**  
 9 **the church can recognise the value and the generosity of**  
 10 **the offer of help that survivors are giving, and to look**  
 11 **and learn from the compassion and tenacity of support**  
 12 **that they give each other, they would go a long way.**  
 13 MS McNEILL: Dr Fish, thank you for adding that, it is  
 14 extremely helpful. Chair, any questions arising from  
 15 that?  
 16 THE CHAIR: No.  
 17 MS McNEILL: Dr Fish, thank you.  
 18 (The witness withdrew)  
 19 MS McNEILL: Chair, our next witness is Bishop Mark Tanner,  
 20 and I am going to hand over to Ms Scolding.  
 21 BISHOP MARK TANNER (sworn)  
 22 Examination by MS SCOLDING  
 23 MS SCOLDING: Good afternoon, chair and panel. Good  
 24 afternoon, Bishop Mark, I understand is how you would  
 25 like to be known this afternoon.

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1 MS McNEILL: Chair, that concludes my questions for Dr Fish.  
 2 But do you, yourself, or the panel have questions for  
 3 Dr Fish?  
 4 THE CHAIR: No, we have no questions. Thank you very much,  
 5 Dr Fish.  
 6 MS McNEILL: Dr Fish, thank you, I think we have covered all  
 7 of the topics.  
 8 A. **I know I have taken a bit more time. Could I say one**  
 9 **last thing?**  
 10 Q. Of course.  
 11 A. **It is just that it feels like we have ended up squeezing**  
 12 **in the survivor part at the end and it hasn't quite had**  
 13 **the time that it might have had. So just to close by**  
 14 **saying that the work I have done through doing the**  
 15 **surveys, through working with people, the individuals**  
 16 **who came to General Synod last summer and in setting up**  
 17 **the survivor reference group with MACSAS, has left me**  
 18 **very clear about what an incredible asset to the church**  
 19 **church abuse survivors are, and I think you have heard**  
 20 **it said before about how imperative it is and how urgent**  
 21 **it is that the church recognises that and finds ways to**  
 22 **use positively the generous offers of help and support**  
 23 **that many survivors give.**  
 24 **It is very -- I think it is important to lay to rest**  
 25 **any idea that abuse survivors are too damaged to ever be**

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1 Bishop Mark, just a few preliminary matters. The  
 2 first thing, I suppose I should say is this isn't a test  
 3 of memory?  
 4 A. **Thank you.**  
 5 Q. You have three bundles in front of you. I know they  
 6 look quite daunting. There is quite a lot of policy  
 7 documents we are going to have to go through this  
 8 afternoon. But there are three bundles in front of you  
 9 which you can refer to, and, as well, Ralph, the  
 10 gentleman here, will be getting up documents which will  
 11 then appear on your screen.  
 12 A. **Thank you.**  
 13 Q. Please feel free to identify if you need them to be  
 14 enlarged. I certainly find that a number of them need  
 15 to be enlarged, so please don't feel afraid to say that.  
 16 A. **Thank you.**  
 17 Q. The second thing to say is, this isn't a test of memory,  
 18 so if you can't remember or you don't know or you want  
 19 some time to look at notes you have prepared yourself or  
 20 part and parcel of the policy documents, please don't  
 21 hesitate to do so.  
 22 The third thing to identify is, please don't feel  
 23 under any pressure. We can have as many breaks as you  
 24 want. We would be due a break, in any event, at around  
 25 3.15 pm, but if you need a break before that, for any

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1 reason whatsoever, please do let me know.  
 2 So, Bishop Mark, we have one witness statement from  
 3 you which, chair and panel, should be behind tab A1 of  
 4 your bundle, and its ACE reference is ACE027524.  
 5 Obviously, your signature is in fact redacted, but  
 6 can I just double-check, have you had an opportunity to  
 7 read this witness statement recently?  
 8 **A. I have.**  
 9 Q. Is it true, to the best of your knowledge and belief?  
 10 **A. Apart from the minor typos that we let you know about.**  
 11 Q. Yes, it is true, to the best of your knowledge and  
 12 belief, save for some issues. I will now read out the  
 13 errata, so to speak.  
 14 As I understand, paragraph 6, line 4 should read you  
 15 served as an assistant curate in the Diocese of Chester  
 16 for three years?  
 17 **A. That's correct.**  
 18 Q. I believe it said two years before?  
 19 **A. It said four, and I was slightly embarrassed to note**  
 20 **I got my curacy length wrong.**  
 21 Q. We can all forget these things. Secondly, paragraph 11,  
 22 line 7 should read "The house was, in my opinion",  
 23 rather than "is".  
 24 "The house were, in my [opinion]", paragraph 11  
 25 towards the bottom. In fact, it should read, "The house

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1 Director of Ministry, I think, at what is known as the  
 2 Ministry Division?  
 3 **A. Correct.**  
 4 Q. Or Min Div, as I understand it is known internally, is:  
 5 "Bishop Mark wishes to note that he believes  
 6 paragraph 17, line 1 should refer to lay people in  
 7 specific roles."  
 8 I mean, plainly, we can ensure that those erratum  
 9 appear -- they have appeared on the transcript now and  
 10 so they can appear on the website. Thank you very much.  
 11 Now turning to more substantive matters, if we put  
 12 it like that, Bishop Mark, you wear three hats as  
 13 I understand it: you are the Bishop of Berwick; you have  
 14 also been the lead bishop dealing with changes in  
 15 respect of recruitment and training, at least at the  
 16 initial stages, for the past couple of years; and you  
 17 were, until recently, the warden of Cranmer Hall, which  
 18 is part of St John's College, Durham, which is  
 19 a theological training institution?  
 20 **A. Yes, normally known as a TEL.**  
 21 Q. Yes, normally known as a TEI. Could you tell us  
 22 a little bit about your role as part of the future  
 23 clergy review?  
 24 **A. Certainly.**  
 25 Q. What it is and what you do?

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1 was, in my opinion" rather than "were, in my option".  
 2 Again, I think we knew what you meant.  
 3 Paragraph 12, as I understand it, in fact you have  
 4 provided us with an updated document which we have got  
 5 in the bundle now which I am going to be taking you  
 6 through. So that was just to identify that.  
 7 There is also some more updated information in  
 8 Graham Tilby's sixth witness statement, again, which has  
 9 been very helpfully provided and which we will be  
 10 talking about today.  
 11 Just two points, chair and panel, because  
 12 Bishop Mark, to a certain extent, is also treading on  
 13 ground we already have in written witness statements  
 14 which were disclosed during the course of the Chichester  
 15 hearing. I would just like to draw your attention,  
 16 chair and panel, now to an addendum in the witness  
 17 statement of Hannah Foster, who was the Director of  
 18 Human Resources in the central church institutions. In  
 19 her witness statement at paragraph 47 -- I don't think  
 20 I need to take you to it, but simply to identify that  
 21 a review of lay ministries, and in particular how lay  
 22 ministers were to be authorised, has not yet taken  
 23 place.  
 24 Secondly, in respect of paragraph 17, line 1,  
 25 of Julian Hubbard's witness statement, who was the

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1 **A. Certainly. So I sit as a bishop, as part of the**  
 2 **Ministry Council in the Church of England, which is the**  
 3 **subcommittee of the Archbishops' Council. It has**  
 4 **responsibility for ministry matters. In that role,**  
 5 **I chair something called the Selection Oversight Group,**  
 6 **which has responsibility for selection discernment of**  
 7 **those who are called to ordained ministry, particularly,**  
 8 **and, as a result of being that, I have also been the**  
 9 **episcopal member of the Future Clergy Review, whose work**  
 10 **was happening before I joined the group, but, actually,**  
 11 **I have been, as it were, the episcopal lead.**  
 12 Q. In other words, this is the church looking at whether or  
 13 not its current recruitment procedures are fit for  
 14 purpose and fit for the role of clergy in the 21st  
 15 century; is that right?  
 16 **A. That's exactly right: what type of clergy do we need to**  
 17 **lead the church in the 21st century?**  
 18 Q. This inquiry has already recognised, and in his evidence  
 19 last year to us Archbishop Justin Welby accepted that,  
 20 recruitment and training was of central importance, and  
 21 a number of witnesses have come to us to say that. In  
 22 particular, Archbishop Justin said it was important for  
 23 them to make sure they get the right people into church  
 24 and, at its most basic level, do you agree that means  
 25 making decisions early on about who should be selected

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1 to become a cleric and, during the course of that  
 2 selection and training, who maybe isn't suited for the  
 3 life of a cleric in the 21st century?  
 4 **A. Yes, I absolutely agree with that. The archbishop could**  
 5 **have been talking about two things. So the type of --**  
 6 **the work that clergy will do in drawing -- if the**  
 7 **Church of England is here to serve the whole nation, how**  
 8 **do we make sure that we are serving the whole nation?**  
 9 **But then, within that, the question of how we get the**  
 10 **right clergy and how we select and train them is**  
 11 **absolutely key.**  
 12 Q. Do you agree that it is essential that the  
 13 Church of England identifies and ensures that those  
 14 individuals who may pose a risk to children are not  
 15 clerics?  
 16 **A. Absolutely.**  
 17 Q. In particular, Archbishop Welby also identified to us  
 18 that you wanted to pick up people who were not going to  
 19 use power well or who are going to use it badly?  
 20 **A. Yes.**  
 21 Q. Last but by no means least, the phrase that  
 22 Archbishop Welby used to us was, he wanted people who  
 23 "got safeguarding", I think was the term in fact he  
 24 used.  
 25 **A. Yes.**

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1 **teams are shaped slightly different, but a range of**  
 2 **people who will help to explore. Then there will be**  
 3 **a formal process of discernment, which, on average,**  
 4 **lasts about 18 months, through which the prospective**  
 5 **ordinand will be taken, and at some point they will then**  
 6 **be engaged with the sponsoring bishops -- so I am**  
 7 **sponsoring bishop in the Diocese of Newcastle -- who**  
 8 **will take a decision on the advice of the DDO and his or**  
 9 **her team on whether they will sponsor them for**  
 10 **a national selection panel, which we know, rather**  
 11 **unfortunately, is a BAP, which stands for the Bishops**  
 12 **Advisory Panel. This is a national three-day event and**  
 13 **every person who is going to be trained for ordination**  
 14 **will go through a national BAP.**  
 15 **They make a recommendation which then also comes**  
 16 **back to the sponsoring bishops, and the final decision**  
 17 **about whether a candidate will be sponsored for**  
 18 **training -- and, actually, that's quite important**  
 19 **because candidates are sponsored for training, not for**  
 20 **ordination -- belongs to the sponsoring bishop and the**  
 21 **final decision about ordination happens at the end of**  
 22 **that first stage of training.**  
 23 Q. Just to identify for your assistance, chair and panel,  
 24 that process is set out in brief at paragraph 8 of  
 25 the witness statement.

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1 Q. Can you describe in outline for us, just briefly, how  
 2 you get from, "I think I might want to become a cleric"  
 3 through to the process of theological training in a TEL,  
 4 as I know now how to call it?  
 5 **A. As things stand right now?**  
 6 Q. Yes, as things stand right now?  
 7 **A. So an individual would experience some kind of sense**  
 8 **of calling. That could happen in a variety of ways and**  
 9 **often, of course, there would be informal conversations**  
 10 **with friends or small group leaders or what have you,**  
 11 **but at some point they would start talking to their**  
 12 **local priest who would often be the incumbent of**  
 13 **the parish they were in, but might, for example, be the**  
 14 **university chaplain or some other -- we call them "fresh**  
 15 **expressions", so a new type of church which doesn't**  
 16 **exist within a parish.**  
 17 **At that point, the process starts to become formal.**  
 18 **So normally, the local priest will do some work with**  
 19 **them and when they are reasonably convinced that there**  
 20 **is something here to be explored and not merely a whim,**  
 21 **which somebody will pass through in some kind of phase,**  
 22 **they will engage in conversation with somebody called**  
 23 **the DDO, which stands for Diocesan Director of**  
 24 **Ordinands. Every diocese has a DDO and there are**  
 25 **normally assistant DDOs and vocational advisors and**

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1 Just to identify as well, just briefly, as an  
 2 introductory, in your role in the Future Clergy Review,  
 3 you presented a paper to the House of Bishops. I think  
 4 it was either in May or June this year?  
 5 **A. May, yes.**  
 6 Q. May. This is at tab 47, chair and panel, of bundle 3,  
 7 right at the back. Would you mind awfully, Bishop Mark,  
 8 pulling it out?  
 9 **A. I have it here, yes.**  
 10 Q. Because we might be going through it on a number of  
 11 occasions. It's B47, as opposed to B45. It's called  
 12 "Ministry approval of shared discernment process". It  
 13 has "HB(19)11" in the top right-hand side. Thank you  
 14 very much.  
 15 Before we look in detail at this document, could you  
 16 tell us what the headline changes are?  
 17 **A. Certainly. We are moving from a system whereby we have**  
 18 **nine selection criteria into a system whereby we have**  
 19 **a discernment process and a discernment framework.**  
 20 **There are various reasons for that which are important**  
 21 **internally. We believe that discernment is a process**  
 22 **which is theologically informed as well as practically**  
 23 **informed. But we also believe that there are certain**  
 24 **elements of that process which are rightly, to be**  
 25 **slightly simplistic, black and white. For example, some**

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<p>1 of the clear safeguarding filters that we need to put at                  2 the beginning. But we also, at the same time, need to                  3 capture the rather more nuanced and subtle work of how                  4 one discerns whether someone has a calling to be an                  5 ordained minister or perhaps to be a lay minister. What                  6 we are trying do is capture the different nuances which                  7 are necessary in a robust process, and hence the                  8 discernment process within which sits the discernment                  9 framework.                  10 Q. Could we have ACE027712_004. Chair and panel, it is                  11 page 4 of 23 of this document. So (f) is the practical                  12 steps that you are going to be taking. So work has been                  13 done within the submissions to IICSA with regard to                  14 strengthening the response of the church:                  15 "Work has been done with the submissions to IICSA                  16 with regard to strengthening the response of the church                  17 to issues of safeguarding. This includes the scrutiny                  18 work that DDOs do with candidates which in time we hope                  19 will be strengthened by psychological assessment, but                  20 includes also strengthening the safeguarding training of                  21 DDOs, bishops, advisors and the national selection                  22 team."                  23 A. Yes.                  24 Q. So that's practically what's going to come out of this                  25 process in respect of the safeguarding element?</p> <p style="text-align: center;">Page 137</p>	<p>1 A. Yes and no. One of the unfortunate things about the                  2 timing of this is this particular document is written                  3 for a different audience. I am very clear that we have                  4 a three-tiered approach to safeguarding in this new                  5 process, and that's really important to me. So in the                  6 abortive July 2018 criteria, which you might take me                  7 back to later --                  8 Q. I think we will take you back to that later.                  9 A. -- there was a safeguarding criteria and we have moved                  10 away from that here. The reason we have done that --                  11 may I explain why? --                  12 Q. Of course you may.                  13 A. -- is because we are really convinced that safeguarding                  14 is not a one-time action in the process. The danger                  15 with a safeguarding criteria is, it gives the impression                  16 that, as it were, it is written in the perfect tense: we                  17 have safeguarded, it is now done. The reality is,                  18 safeguarding will never be that; it is a present,                  19 continuous action.                  20 So we are seeking to do three things at the same                  21 time: firstly, to put as fine a mesh as we can at the                  22 beginning of this process, because there are certain                  23 people who simply should not be considered for                  24 ordination, and a relevant conviction would be the most                  25 obvious one of those barriers or roadblocks, as we call</p> <p style="text-align: center;">Page 138</p>
<p>1 it; secondly, to invest heavily in training, which needs                  2 to be shared in corporate so we have a common                  3 safeguarding language and common safeguarding practice;                  4 and then, thirdly, to invest in a culture within which                  5 safeguarding is the norm. Because if we are serious --                  6 and I am deadly serious about having a church in which                  7 there are not dark corners where people can lurk and do                  8 things -- that's going to come about by having a church                  9 where there is low-level, constant vigilance and where                  10 people will report things about which they are                  11 concerned.                  12 So it is those three things which form the                  13 safeguarding backbone of this new process within which                  14 the framework sits. Does that make sense?                  15 Q. Yes. We are going to hear a little bit about the new                  16 process in some time. But now can we have a quick look                  17 at the current selection criteria, and I note that from                  18 now on it is not going to be a criteria, it is going to                  19 be a framework?                  20 A. Yes.                  21 Q. I am sure we will talk about that in a bit. Chair and                  22 panel, tab B15 of your bundle, which is bundle number 2,                  23 Ralph, ACE004257, which are the selection criteria                  24 from May 2014. Could you go to 013 now, please, Ralph.                  25 We have looked at this document, and what we</p> <p style="text-align: center;">Page 139</p>	<p>1 struggle with slightly is how it addresses the need to                  2 recruit individuals who won't pose a safeguarding risk,                  3 or in fact positively will be suitable and appropriate                  4 to work with children or to manage safeguarding                  5 responsibilities. Just to give you a few examples, we                  6 have got D2, which is "should display emotional                  7 stability", but, again, doesn't say anything about                  8 maturity in respect of sexual relationships. And then,                  9 could we go to 016, please, Ralph, which is E4 and E5:                  10 "Candidates should have the potential for exercising                  11 effective pastoral care."                  12 I think all those things are obviously necessary.                  13 And:                  14 "Candidates should be able to accept the standards                  15 of sexual morality expected of ordained ministers."                  16 I can well understand those are all appropriate                  17 criteria, but I suppose the question that we have asked                  18 ourselves is, does it currently flag up safeguarding as                  19 a central enough issue? We don't think it does. Do you                  20 have any response to that?                  21 A. I think I would hold my hands up and agree with you.                  22 I think we are playing catch-up and we are absolutely                  23 necessarily playing catch-up because this does not                  24 provide sufficient safeguarding -- what's the word? --                  25 criteria by which to make the judgment.</p> <p style="text-align: center;">Page 140</p>

1 Q. Now, revised criteria were drafted and presented to the  
 2 House of Bishops in July 2018, as we understand from  
 3 your witness statement --  
 4 **A. Mmm-hmm.**  
 5 Q. -- but weren't implemented because the House of Bishops  
 6 asked for a radical revision?  
 7 **A. Yes.**  
 8 Q. Can you identify what their concerns were and were they  
 9 anything to do with safeguarding?  
 10 **A. I can identify, to the best of my understanding, what**  
 11 **the concerns were, because I was not a member of**  
 12 **the house at that point. The major concern which was**  
 13 **driving the bishops at that point was the reality that**  
 14 **those selected for ordained ministry came**  
 15 **disproportionately from a certain cadre of those who had**  
 16 **a particular type of education and were**  
 17 **disproportionately white, middle class --**  
 18 Q. Sort of "pale, male and stale", as I believe the  
 19 expression --  
 20 **A. I believe that may be --**  
 21 Q. Possibly using the first two rather than the last one?  
 22 **A. I couldn't comment.**  
 23 **No, that's absolutely right, and so we've talked**  
 24 **about the "excluded called" and the "unseen called" in**  
 25 **the work we are seeking to do. If we are here to serve**

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1 **which looks after them and they have been doing some**  
 2 **review about what reader ministry looks like in the**  
 3 **21st century.**  
 4 Q. Then it says:  
 5 "We have attended to both the strengths and the  
 6 critiques of the status quo."  
 7 And they have listened carefully to the needs, hopes  
 8 and convictions being expressed by bishops in the wider  
 9 church about what you have already described as the  
 10 "unseen called" and the "excluded called".  
 11 Can I take you to 002, please, Ralph, section F,  
 12 page 2. So there is very -- you want the ethos to be  
 13 simple, clear and trusted?  
 14 **A. Mmm-hmm.**  
 15 Q. I'm not going to take you through that. But the  
 16 qualities, dimensions and framework, can you explain  
 17 this and, Ralph, would you mind getting up the quality  
 18 number 5 and 6 as well, because we have got the call of  
 19 God; the love for God; the love of people and wisdom,  
 20 but I think there are two more. There are six qualities  
 21 deliberately. I think they are on the next page. Can  
 22 you tell us what you mean by this?  
 23 **A. Certainly, but could you clarify the question, forgive**  
 24 **me?**  
 25 Q. Sorry. Can you explain the qualities to us, please, why

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1 **the whole nation, which we believe we are, we need to be**  
 2 **able to reflect the whole nation in those who are**  
 3 **servng.**  
 4 Q. So the focus really is on trying to draw the most  
 5 diverse pool of candidates, particularly from black and  
 6 minority ethnic backgrounds --  
 7 **A. Yes.**  
 8 Q. -- to reflect the nature of the Church of England as it  
 9 now currently is, and also to reflect those who come  
 10 from less advantaged socioeconomic backgrounds?  
 11 **A. Exactly right.**  
 12 Q. Can we now turn to tab 17, bundle 2, please, chair and  
 13 panel. This is the briefing paper which sets out the  
 14 proposed changes to the discernment process. Ralph,  
 15 ACE026772\_001. Then this is it -- would you mind,  
 16 Ralph, I do apologise, it is to review the criteria.  
 17 Then you've looked at three sources, which is the  
 18 ordinals and CRC's work. Can you explain in layman's  
 19 language what that is?  
 20 **A. The ordinals is the liturgies we use at ordinations of**  
 21 **deacons, priests and bishops. "CRC" stands for the**  
 22 **Central Readers' Council. So the majority of our**  
 23 **licensed lay ministers in the church, who would robe and**  
 24 **take part in worship, are called readers, used to be**  
 25 **called lay readers, and the CRC is the national charity**

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1 you have chosen them?  
 2 **A. Yes. Probably the best way to do it is to explain how**  
 3 **we chose them. So we -- I drew together what we called**  
 4 **a Criteria Working Group, which had the bishops on**  
 5 **Ministry Council, a number of DDOs, a number of**  
 6 **ordinands, a number of folk from various groups that we**  
 7 **felt we wanted to engage with, for example, ethnic**  
 8 **minority and those from the Estates Working Group, for**  
 9 **example. We found ourselves asking the question, if we**  
 10 **went back to basic principles, what would capture, in**  
 11 **language that would be understood easily beyond the**  
 12 **professional cadre of the church, what captures what we**  
 13 **are looking for? And we had a long and discursive**  
 14 **process which, in the end, boiled down to these six, and**  
 15 **we hope that they are comprehensive but also**  
 16 **comprehensible.**  
 17 Q. I note that none of those deals with safety;  
 18 safeguarding; love of children; love of vulnerable  
 19 adults, none of those. Which bit -- would you say that  
 20 that's in all of them?  
 21 **A. Well, I suppose in direct answer to your question**  
 22 **I would say it's in "love for people". However, what**  
 23 **you are talking about here is the discernment framework**  
 24 **which sits within the discernment process, and I would**  
 25 **be very clear that the clear work of safeguarding sits**

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1 within the process not within the framework. Because,  
 2 again, we are trying to do two very -- quite importantly  
 3 different things. There won't be black yeses and  
 4 whites -- so black and white -- I can't get my words out  
 5 this afternoon. A kind of black-and-white decision that  
 6 comes out of the framework because it's a discursive  
 7 work of discernment, whereas the Holy Spirit of  
 8 the living God calling you to be. But there are things  
 9 about which we need to have absolute clarity, yes and  
 10 no, which is why we have moved to this slightly  
 11 different system.

12 Q. Can we get the framework up, at 004, please. Now, this  
 13 says various things. Could you just explain this to me,  
 14 because this all seems lovely and marvellous, but  
 15 a little bit woolly, if I'm being completely honest with  
 16 you.

17 A. I think that's absolutely fair, when looked at in this  
 18 context.

19 Q. Yes.

20 A. But remember that what this framework is intended to do  
 21 is to shape a conversation around discernment, around  
 22 what a particular candidate is being called to by way of  
 23 ministry. So it's a deliberate tool to enable  
 24 conversation within which discernment happens that isn't  
 25 limited to the educated, white middle class.

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1 this room, but just for the ordinary person, what do you  
 2 mean by "discernment"?

3 A. I mean that process which is part human and part  
 4 spiritual of seeking to, as it were, what could one say,  
 5 discover the mind of God. So you have somebody in front  
 6 of you who is eloquent, who is clearly able, who can  
 7 clearly do the work of a priest, but the question that  
 8 we are actually trying to ask is, "Are they called to be  
 9 a priest?", because ultimately, in the way that we see  
 10 the world, God is at the centre of it and, if God is  
 11 calling, then we go with that within the constraints  
 12 that we have outlined with regards to safeguarding by  
 13 way of example and, if God isn't, then we don't want to  
 14 do that, however able the individual might be.

15 Q. Again, I am going to say to you there is no mention  
 16 about power relationships, about positions of trust,  
 17 within the context of that discernment process, as far  
 18 as I can see, other than possibly trusting relationships  
 19 and enabling collaborative leadership and emotional  
 20 intelligence, "listens, values and respects others".  
 21 This would seem to me to be -- those would be the three  
 22 nearest. But there is nothing particularly about  
 23 "understands the roles of power" or understands those  
 24 kinds of things. Is that something that deliberately  
 25 hasn't been put in or is that incorporated somewhere

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1 So what you see along the top are the four  
 2 dimensions within which we want to have that  
 3 conversation: the candidate in the world; the  
 4 candidate's work in the church; the candidate's personal  
 5 and shared relationship with Christ; and what one might  
 6 call the candidate's relationship with himself, so their  
 7 own personal maturity and development, and down the  
 8 left-hand side you see the six criteria, call the  
 9 ministry.

10 Q. Yes.

11 A. Those four and six provide a framework which can be used  
 12 not just with priests as you see top left but also those  
 13 who are called to be distinctive deacons and  
 14 potentially, although we are yet to do this work, with  
 15 those who are called to reader ministry and potentially  
 16 with those called to episcopal ministry as well. They  
 17 also provide a framework within which ongoing  
 18 discernment can happen and that's probably outweigh the  
 19 concerns of the particular inquiry, but it is quite  
 20 important in terms of continued professional  
 21 development.

22 Q. I don't think we need to go too deeply into this, but  
 23 just for the audience in the public who might not be as  
 24 clear about the issue of discernment, you have talked  
 25 quite a lot about discernment. We know what it is in

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1 here?

2 A. Well, I would do two things. One is, I would point to  
 3 the areas you have highlighted for me and say,  
 4 particularly in that fourth column, the column of  
 5 the self, there is a whole range of scope to explore  
 6 that. But I would also take you to another document,  
 7 namely, the traffic light document --

8 Q. We will come on to the traffic light document in  
 9 a moment.

10 A. -- which forms part of the process, not part of this  
 11 discernment framework, and is a document all DDOs are  
 12 expected to work through with all candidates that  
 13 again --

14 Q. Very largely, this document reflects what two of  
 15 the bishops who were dealing with Clergy Discipline  
 16 Measure -- I mentioned in my opening remarks on Monday  
 17 about the fact that they had said that all clergy need  
 18 to be psychologically integrated, resilient in the face  
 19 of criticism, able to deal with conflict, emotionally  
 20 intelligent, and able to understand what's going on in  
 21 a pastoral encounter, and that there needs to be  
 22 a rigorous selection process to screen people out, but  
 23 also those who seek to use the privileges to hold power  
 24 over others. Is that really -- this is your response to  
 25 that, or is it something slightly different?

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<p>1 <b>A. No, it's not a response to that, not least because</b>  2 <b>that's the first time I have heard that expressed in</b>  3 <b>exactly that way. This framework would sit within</b>  4 <b>a process which is designed to explore precisely the</b>  5 <b>issues that you are talking about and that process is</b>  6 <b>still being finalised. So, again, we might come back to</b>  7 <b>this later, but the place of mandatory psychological</b>  8 <b>assessment is really important within this, not least</b>  9 <b>because I'm not an expert in that and we need the</b>  10 <b>expertise of those who genuinely are.</b></p> <p>11 Q. We will come on to that a little bit later. Can you  12 explain to us, now we have dealt with discernment, once  13 you are through the discernment process, so to speak,  14 you go to see the Diocesan Director of Ordinands. Who  15 are they and what sort of safeguarding training have  16 they had? They won't necessarily work with children  17 themselves, but of understanding the needs of clerics in  18 that respect?</p> <p>19 <b>A. Yes. So it's not quite true to say that you get through</b>  20 <b>the discernment process and then you go and see the DDO.</b>  21 <b>The DDO guides you through the discernment process. So</b>  22 <b>they would be either directly, or through one of their</b>  23 <b>assistants, working with you from an early stage. DDOs</b>  24 <b>are almost always ordained, but not all DDOs -- it is</b>  25 <b>not a requirement of the job. If they are ordained, it</b></p> <p style="text-align: center;">Page 149</p>	<p>1 <b>means they, themselves, will have gone through the</b>  2 <b>mandatory safeguarding training and most will have</b>  3 <b>worked, of course, with children. All DDOs are trained</b>  4 <b>up to level C4, I think, certainly C3. I spell that out</b>  5 <b>in my statement.</b></p> <p>6 Q. I think, at paragraph 64 of your witness statement, it  7 says level C4 --</p> <p>8 <b>A. Thank you.</b></p> <p>9 Q. -- which is the senior leadership level --</p> <p>10 <b>A. Thank you.</b></p> <p>11 Q. -- which I think is the highest level which is currently  12 possible for the church?</p> <p>13 <b>A. That's right.</b></p> <p>14 Q. Can I double-check what the relevance of the church's  15 safer recruitment guidance is to the recruitment of  16 ordinands? That's in bundle 3, chair and panel, tab 29.  17 Ralph, can we get up -- in fact, I don't think we need  18 to get it up, but it's ACE025228. Tab 29, bundle 3, if  19 you wouldn't mind.</p> <p>20 What I want to know is, is this the document which  21 is used when dealing with safer recruitment of  22 ordinands, or is it only used to recruit what I would  23 say are sort of employees or other officers of  24 the church?</p> <p>25 <b>A. Well, it lies behind the recruitment of ordinands. So,</b></p> <p style="text-align: center;">Page 150</p>
<p>1 <b>for example, on page 13 of that document you can see</b>  2 <b>about the steps to safer recruitment, and we could go</b>  3 <b>through and very easily map on each of those steps to</b>  4 <b>the ordained discernment process.</b></p> <p>5 Q. In fact, Ralph, would you mind getting it up,  6 ACE025228_013. If you wouldn't mind enlarging it. So  7 this is the six steps which is -- in fact, there are  8 more than six steps, there are nine steps because it  9 goes on to the other page as well?</p> <p>10 <b>A. There are nine, yes.</b></p> <p>11 Q. So this applies as much to ordinands as it does to  12 anybody else that the church is recruiting?</p> <p>13 <b>A. It does, although, because the DDOs and their teams</b>  14 <b>would go through the process repeatedly with ordinands,</b>  15 <b>they would work within the specific guidelines which are</b>  16 <b>based on this, rather than coming back to this every</b>  17 <b>time, if that makes sense.</b></p> <p>18 Q. Yes, it does. Then if we could turn to tab 20, chair  19 and panel, bundle number 2, this is, as I understand it,  20 a guide to the selection process, and I think this is  21 the most up-to-date guide to the selection process.  22 That's right, isn't it?</p> <p>23 <b>A. Yes, it is.</b></p> <p>24 Q. There is a picture of lots of people looking happy and  25 smiley on the front page.</p> <p style="text-align: center;">Page 151</p>	<p>1 <b>A. Of course.</b></p> <p>2 Q. ACE026776, please, Ralph. There we are. They are all  3 looking very happy. Then 006 is the discernment  4 process. There is an overview of that at 1.2. Could  5 you just help us with what happens during the course of  6 the discernment process? Take us through --</p> <p>7 <b>A. Do you want me to take you through this document?</b></p> <p>8 Q. Yes.</p> <p>9 <b>A. This parallels what I told you at the beginning of our</b>  10 <b>conversation. So there is the initial approach by the</b>  11 <b>candidate, which will have happened in each case that</b>  12 <b>I have been aware of after some informal conversations.</b>  13 <b>The initial interview, that's where you've talked to</b>  14 <b>your local priest, your incumbent, your chaplain,</b>  15 <b>whoever they might be, and that is with a member of</b>  16 <b>the DDO's team who has been trained, and properly, in</b>  17 <b>this context, and importantly, safeguardedly -- vetted</b>  18 <b>with regard to safeguarding.</b></p> <p>19 <b>Really, the formal process starts at some point in</b>  20 <b>that process. There needs to be a degree of kindness in</b>  21 <b>this, because DDOs are emotionally intelligent people as</b>  22 <b>well. So moving on to candidate forms, what you don't</b>  23 <b>do is just say to everybody, "Let's stick you straight</b>  24 <b>through the process and see if you stumble at the</b>  25 <b>fences". Candidates forms, there are a series of them,</b></p> <p style="text-align: center;">Page 152</p>

1 **references for the discernment. This is**  
 2 **Julian Hubbard's work on the three stages of**  
 3 **safeguarding in the current process, namely,**  
 4 **confidential declaration, full CV and references.**  
 5 Q. When you say a confidential declaration, that's a self  
 6 certification, I'm assuming?  
 7 **A. Correct, yes. That's available on the church website.**  
 8 Q. There would also be the relevant DBS checks?  
 9 **A. Correct.**  
 10 Q. I'm assuming that would be an enhanced check?  
 11 **A. I believe that to be the case, yes.**  
 12 Q. And, as well, references. Who do you get references  
 13 from?  
 14 **A. You get four, and now you are testing my memory. One is**  
 15 **the incumbent. I think one is an occupational**  
 16 **reference, I would need to check the detail. But there**  
 17 **are four.**  
 18 Q. Are any of those people who might know the way that  
 19 somebody dealt with children or vulnerable adults?  
 20 **A. They are. The reason I'm slightly hesitant in answering**  
 21 **is because I think, if somebody were skilled at this and**  
 22 **intending to deceive, it would be possible for them to**  
 23 **manipulate who their referees were. So of course, most**  
 24 **people -- you can probably imagine, somebody who feels**  
 25 **called to be a priest, will be already very involved in**

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1 **a big drive on recruiting younger ordinands. So when**  
 2 **I was ordinand of Cranmer Hall, which was between 2011**  
 3 **and 2016, our average age, in terms of the mean age, was**  
 4 **32.7, I think I remember. So that shows the picture.**  
 5 **It would be fair to say that a disproportionately**  
 6 **large number of the younger ordinands will train**  
 7 **residentially and thus I would have seen**  
 8 **a disproportionately large number of the younger**  
 9 **ordinands, but it does give you an idea.**  
 10 Q. Once you have had the references and there have been  
 11 various meetings with the candidate and their family,  
 12 you look at various matters, including, as I understand  
 13 it, at 008, please, Ralph, the bottom of the page, their  
 14 financial situation. You also look, at 009, at their  
 15 marital status, as I understand it. It says it is  
 16 important for candidates to discuss plans for  
 17 engagement, marriage or civil partnership with their  
 18 DDO. And then, at paragraph 12, at 012, there is  
 19 specific issue to do with safeguarding, 1.15, page 12,  
 20 chair and panel, of the internal pagination. So this is  
 21 the specific guidance that's given to everybody about  
 22 what in particular happens in respect of what I think we  
 23 would call safer recruitment, but it's called  
 24 safeguarding within there.  
 25 **A. Yes.**

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1 **their church which means, even if they don't have**  
 2 **exposure to children, they will have exposure to those**  
 3 **adults who could be vulnerable at some time and, thus,**  
 4 **within our overall safeguarding, would be able to**  
 5 **comment. There is also an employer's reference or**  
 6 **equivalent. Again, that might not be with children, but**  
 7 **would normally have some degree of sensitivity to those**  
 8 **who would be in potentially vulnerable situations.**  
 9 Q. Can I just ask, in comparison to maybe 30 or 40 years  
 10 ago, what number -- it hasn't got to be an express  
 11 number, but what number, roughly, of people who are  
 12 called to become priests now arrive at 18 or 19 and say,  
 13 "I'd really like to be a vicar", and what percentage are  
 14 much older, because that will make a difference in terms  
 15 of who is coming to give a reference and how much you  
 16 might be able to get references which are useful in  
 17 terms of analysing somebody's personality and character?  
 18 **A. We fluctuate massively on this. I'm afraid my response**  
 19 **will be anecdotal rather than giving you statistics,**  
 20 **which, as a maths graduate, slightly offends me. We can**  
 21 **get the statistics if you want them.**  
 22 Q. That's fine. I don't think we need the statistics.  
 23 **A. When I was ordained, in 1998, I was among the youngest**  
 24 **clergy that I knew. I have to say, I am still among the**  
 25 **youngest clergy I know in 2019. However, we have had**

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1 Q. Now, can I ask about -- I mean, 1.15 seems to focus very  
 2 much on what I would call process questions?  
 3 **A. Mmm-hmm.**  
 4 Q. Rather than thinking about somebody as a person. It's  
 5 like -- it's more box ticking, arguably, than it is  
 6 anything else?  
 7 **A. Mmm-hmm.**  
 8 Q. Do you think that this guidance is good enough, read  
 9 with the rest of it, in terms of looking at  
 10 safeguarding, or is this something that you are going to  
 11 need to look at when you recast this document?  
 12 **A. So I've already been clear that I think we are catching**  
 13 **up, and we are catching up because we believe it is the**  
 14 **right thing to do, not simply because somebody is**  
 15 **telling us that we must. Is this sufficient as it is?**  
 16 **No, I don't believe it is. We need to look at the**  
 17 **dispositions of an individual as well as their actions.**  
 18 **Would it be possible for somebody who was of**  
 19 **malicious intent to slip through some of this?**  
 20 **I believe that it would be, simply because I think that**  
 21 **people play the system. But this is why we have already**  
 22 **introduced the traffic light work and we are doing**  
 23 **serious work around psychological --**  
 24 Q. Can I take you to the traffic light, which is the tab in  
 25 front, chair and panel, tab B19. Unfortunately, it

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1 hasn't been photocopied in colour, so we are going to  
 2 have to guess which bits are green, amber and red?  
 3 **A. I think they actually say green, amber and red.**  
 4 Q. It will come up in colour. ACE026777\_001, Ralph. Can  
 5 I identify -- no, it doesn't come up in colour. But it  
 6 does helpfully say "Green light", "Amber light" and "Red  
 7 light", so for anybody who is colour blind, there won't  
 8 be any problems.  
 9 When was this introduced, this traffic light  
 10 questioning?  
 11 **A. That is an extremely good question, and I'm not going to**  
 12 **pretend I know the answer. I can certainly find out for**  
 13 **you, but I'm afraid I just don't know.**  
 14 Q. That's absolutely fine. Has it been in the past five  
 15 years, though, do you think?  
 16 **A. I would say it has been, but, again, I can let the**  
 17 **inquiry know.**  
 18 Q. Who uses this?  
 19 **A. This is a resource given to DDOs to be used with every**  
 20 **ordinand. Ian McIntosh will be telling me exactly when**  
 21 **this was written but I can't recall the detail. It may**  
 22 **be the DDO himself, it may be a member of the DDO team**  
 23 **who has used it, but it is intended to be a tool which**  
 24 **DDOs -- and please remember that neither I nor they are**  
 25 **professional safeguarding officers. So what we are**

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1 **A. -- in more professional detail.**  
 2 Q. -- or something, matters of that nature?  
 3 **A. Yes, I always get a bit confused about what**  
 4 **psychotherapeutic and what precisely that means, but --**  
 5 Q. If we can go to 005, this traffic light -- expressly,  
 6 questions are asked about attitudes towards intimacy and  
 7 intimate relationships, and, basically, if -- it is  
 8 a red light if you are not prepared to discuss this, or  
 9 if there's either a DBS check or a confidential  
 10 declaration, then do not proceed?  
 11 **A. Yes, I believe that to be case. Again, it would go to**  
 12 **the DSA in order that we were following proper advice of**  
 13 **those whose expertise lies absolutely in this area.**  
 14 Q. I think, obviously, possibly if somebody had said, "Yes,  
 15 I am attracted to people who are under age and I have  
 16 actively pursued it", then --  
 17 **A. A major red light.**  
 18 Q. -- I'm assuming you would say no at that stage?  
 19 **A. You're absolutely correct, yes.**  
 20 Q. If one goes to 006, you also ask about someone's  
 21 intimate relationships, and ask them whether they have  
 22 had a romantic relationship and, in particular, you're  
 23 interested here in difficulties in thinking about these  
 24 areas, difficulty in forming close relationships,  
 25 difficulty in reflecting on challenging times,

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1 **trying to do is put tools in their hands that they can**  
 2 **use in order to be able to discern whether there are --**  
 3 **I have unhelpfully used the word "discern". Pick up**  
 4 **whether there are issues which then need to be picked up**  
 5 **in further questioning. And Julian Hubbard identifies**  
 6 **a particular firm we employ so that those questions can**  
 7 **be explored more fully.**  
 8 Q. On the first page here, we have "When have you been in  
 9 a position of power and how you exercised it". It says,  
 10 "Green light: fine", which says really understands what  
 11 they are doing. Then it is amber, evidence of  
 12 misjudgment. And then serious misjudgment is red, which  
 13 then identifies that the matter is then, what, referred  
 14 to the Diocesan Safeguarding Advisor for some advice,  
 15 or --  
 16 **A. If there is an issue which raises a specific**  
 17 **safeguarding concern, it would always go to the DSA.**  
 18 **That's the basic advice which I have picked up from all**  
 19 **the safeguarding training I have ever done: if in doubt,**  
 20 **talk to the DSA. Again, I would need to refer to his**  
 21 **statement, Julian Hubbard names the firm that we use**  
 22 **where there are questions that we feel need to be**  
 23 **explored --**  
 24 Q. So for greater risk assessments or greater  
 25 psychotherapeutic support --

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1 defensiveness, blaming others, lack of repentance,  
 2 inability to tell a coherent, integrated story of  
 3 working with past damage, and those are both sort of red  
 4 lights?  
 5 **A. Mmm-hmm.**  
 6 Q. As is -- as well as a refusal to discuss infidelity,  
 7 which is something which those of us who -- different  
 8 people might have different views about. But on the  
 9 next page, 007, it says "addictive and destructive  
 10 behaviours", so you also ask all these questions about  
 11 whether you have used pornography, whether you have  
 12 purchased sex, whether you are attracted to anybody who  
 13 is under age. In effect, what you are saying is, there  
 14 are problems in -- can I just ask you about this, which  
 15 is the second box along:  
 16 "Problems in the past, several years ago, not recent  
 17 past, but able to give a thorough and detailed account  
 18 of the process by which the issue has been dealt with."  
 19 Can I just ask you about that? If somebody said,  
 20 I don't know, "My friend in geography showed me some  
 21 pornography when I was 13, but I haven't used it since",  
 22 is that what you mean by "problems in the past"?  
 23 Because one of the concerns I've got is, that does give  
 24 people a licence to say, even if they've been involved  
 25 in criminal and dangerous behaviour, "It's all in the

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1 past". You can understand from this inquiry's  
 2 perspective, we have had a lot of problems with that.  
 3 **A. Yes, absolutely. If you read the amber light box, as it**  
 4 **were, on the right-hand side:**  
 5 **"Further discussion and work needed, probably with**  
 6 **professional help."**  
 7 **So there would be a judgment made, but there is**  
 8 **always a judgment made by the person to whom some kind**  
 9 **of safeguarding concern, or potential concern, is**  
 10 **raised, and what we are trying to do all the time is**  
 11 **say, "Look, where we have some questions, we need to**  
 12 **look into this". Again, it comes back to my absolute**  
 13 **commitment we cannot be a church with dark corners.**  
 14 Q. In particular, it says evidence of past sexual  
 15 attraction/behaviour in relation to those under age is  
 16 a red light, in effect?  
 17 **A. Yes.**  
 18 Q. Can we also look at tab 22, which is ACE026774\_001.  
 19 This is a letter that was sent to all DDOs last year  
 20 following, in fact, I think the hearing into the late  
 21 Peter Ball. It highlights immediate actions. Can  
 22 I ask, why was this sent, if you know why it was sent,  
 23 and what is it telling people? Could you highlight  
 24 under "immediate action" and enlarge that, please,  
 25 Ralph?

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1 **this was to say, "This is an absolute requirement and we**  
 2 **need to get it right".**  
 3 Q. One of the issues you raised earlier, but which I would  
 4 like to explore with you in a little more detail now, is  
 5 the use of mandatory psychological assessment. We  
 6 heard, for example, from Bishop Martin Warner, the  
 7 Bishop of Chichester, who expressed a degree of  
 8 enthusiasm for it as an idea. Are you still considering  
 9 using mandatory psychological assessment and, if so,  
 10 when in the process?  
 11 **A. Yes, absolutely. The answer to the question is yes, we**  
 12 **are. And we want to get it right. It is very easy, if**  
 13 **one doesn't think too carefully about this, to think it**  
 14 **is some kind of silver bullet, that somebody will come**  
 15 **in and simply tell us all the answers, and that's**  
 16 **dangerously simplistic.**  
 17 **What we are seeking to do -- and I confess I do not**  
 18 **have specific expertise here and I get very confused**  
 19 **between the five different psychs that people talk**  
 20 **about -- so psychometric testing, psychological -- we**  
 21 **have somebody working for us, whose name I've written**  
 22 **down because I always forget it,**  
 23 **Professor Chris Lewis --**  
 24 Q. It might help you if we look at ACE027712\_009. That  
 25 provides the update. That might assist you somewhat,

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1 **A. The answer is in the top line of the bit that's been**  
 2 **highlighted. So in July 2018, at General Synod, of**  
 3 **which, at the time, I wasn't a member, they debated and**  
 4 **supported a paper called GS2092, which had a number of**  
 5 **actions -- this will have come a number of times,**  
 6 **I guess, to you already.**  
 7 Q. Yes.  
 8 **A. This letter was sent by Ian, who is head of formation --**  
 9 **at the time, Ministry Division was responsible for this**  
 10 **whole work of discernment and selection, although that's**  
 11 **now been handed over to somebody else -- to say these**  
 12 **are bits of good practice we need to be doing and it is**  
 13 **further evidence of the thing I have already said, that**  
 14 **we are playing catch-up because we want to get this**  
 15 **right.**  
 16 Q. So it is only from that point onwards that there was  
 17 a requirement that all candidates from that stage  
 18 onwards -- I know it is something which should have  
 19 happened, but are you sort of accepting the fact that  
 20 probably it might not have been happening routinely,  
 21 that they weren't signing and saying, "Look, we  
 22 understand what the relevant guidelines are and we will  
 23 abide by them"?  
 24 **A. I'm certainly accepting there might have been cases**  
 25 **where they weren't. So what we were seeking to do in**

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1 Bishop Mark. An update on the mandatory psychological  
 2 assessment. Could you blow that up? I really do think  
 3 I need reading glasses as a result of this.  
 4 **A. Just to remind the inquiry, this is coming in the paper**  
 5 **that went to the House of Bishops in May. The reason it**  
 6 **is very specifically there is we had hoped to have this**  
 7 **work completed by the May House and we just needed to**  
 8 **hold our hands up and say it would take longer than we'd**  
 9 **hoped it would and, therefore, we were intending to**  
 10 **return to the December House with it.**  
 11 **It is certainly true to say that a number of other**  
 12 **denominations and a number of dioceses within the**  
 13 **Church of England already engage in this. London**  
 14 **Diocese is one of the kind of leading examples. Those**  
 15 **who are involved in the process -- by which I don't mean**  
 16 **those who are paid to do the work, incidentally, which**  
 17 **is another problem we had, in that people are very keen**  
 18 **to sell us stuff, but we need to make sure we have**  
 19 **something which is robust. So the DDO, Neil, would be**  
 20 **very clear that it is hugely helpful in giving insight,**  
 21 **not just in the area of safeguarding. So this is also**  
 22 **about caring for clergy well-being --**  
 23 Q. What sorts of psychological assessment are you talking  
 24 about? You have identified there are a number of forms,  
 25 so there's psychiatric assessment; there's psychological

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1 assessment; there's psychometric testing; there's  
 2 psychotherapeutic assessments, I suppose; and then  
 3 there's psychosexual assessment.  
 4 So if you think about -- they're five different  
 5 forms, what, particularly, would you be looking at doing  
 6 for all candidates and is there additional psychological  
 7 work you would be doing with certain candidates?  
 8 **A. Yes, and you are on the very limit of my understanding**  
 9 **here. As far as I understand it, we are looking at**  
 10 **psychological assessment. In other words, one-to-one**  
 11 **with an individual.**  
 12 **What has been said to me is that there are problems**  
 13 **with psychometrics because they are too general. Now,**  
 14 **I am not an expert. I can't guarantee that's right.**  
 15 **But what I am saying to you is, we are going to somebody**  
 16 **and we have tried to find somebody independent who will**  
 17 **not gain from doing the work, apart from being paid to**  
 18 **do that particular piece of work, in order to give us**  
 19 **the best advice we can get and, at the same time, learn**  
 20 **from good practice around the world and around the**  
 21 **Church in England.**  
 22 Q. When is this likely to take place? Is this going to be  
 23 before the Bishops Advisory Panel, after the Bishops  
 24 Advisory Panel? At what stage in the process are you  
 25 thinking about doing this?

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1 THE CHAIR: Yes. We will return at 3.30 pm.  
 2 MS SCOLDING: Bishop Mark, you are obviously under oath, so  
 3 you can't discuss the details of your evidence with  
 4 anyone, but you can have general chitchat.  
 5 **A. Thank you.**  
 6 **(3.15 pm)**  
 7 **(A short break)**  
 8 **( 3.30 pm)**  
 9 MS SCOLDING: Good afternoon. Thank you very much,  
 10 Bishop Mark. Turning now to the Bishops Advisory Panel,  
 11 you have told us a little bit about who they are, but  
 12 can you just tell me, do any of them have any child  
 13 protection or safeguarding -- I mean, who are they and  
 14 what sort of child protection training have they had.  
 15 **A. Yes. So on a BAP, normally there will be seven members**  
 16 **of staff present. One will be a national selection**  
 17 **secretary. Mostly, they are full-time employees, or**  
 18 **maybe part-time employees, actually, but employees of**  
 19 **the National Church institutions. We do have a number**  
 20 **of outsourced panel secretaries, but they will have been**  
 21 **trained to a higher level and they will be able to help**  
 22 **the advisors. Then you will have two sets of three**  
 23 **advisors, each of whom has been nominated by their**  
 24 **diocesan bishop. They have all been trained and, again,**  
 25 **I outline in my statement the level to which they have**

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1 **A. Before the Bishops Advisory Panel. So in part of that**  
 2 **early phase of the shared discernment process.**  
 3 Q. How long is it going to take until you reach a decision  
 4 on this?  
 5 **A. Well, I am told that -- and Professor Lewis's report**  
 6 **should be with us imminently, I await that. The**  
 7 **deadline that we are working to is to have a report with**  
 8 **some proposals to the December House of Bishops, that**  
 9 **is, in order that, just as we did in May with the rest**  
 10 **of the process, we can make some kind of costed**  
 11 **proposals so that there's agreement that we can move**  
 12 **forward with this.**  
 13 **I am very keen that we move forward with this, as**  
 14 **with other parts of this process, by not setting things**  
 15 **in absolute stone. So we need to learn as we go along,**  
 16 **because, otherwise, we can't perfect the processes that**  
 17 **we have got. So we have something at the moment which**  
 18 **has evolved slowly. We need to be more fleet of foot in**  
 19 **picking up good practice, particularly, if I may say,**  
 20 **because I am absolutely committed that we are open to**  
 21 **external scrutiny when it comes to safeguarding, because**  
 22 **we need to be using the best possible practice that we**  
 23 **have.**  
 24 MS SCOLDING: I note the time. Chair, would now be an  
 25 appropriate moment for a brief afternoon break?

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1 **been trained.**  
 2 Q. So everybody who might be involved in any safeguarding  
 3 or recruitment now has all had a measure or a degree of  
 4 safeguarding training?  
 5 **A. I believe that to be the case, yes.**  
 6 Q. Once somebody has been agreed, once a recommendation has  
 7 been made to the Bishops Advisory Panel, or maybe even  
 8 if a recommendation isn't made, as I think that -- it is  
 9 not uncommon for people to say, "Go away and think  
 10 again"?  
 11 **A. That's right.**  
 12 Q. What's the role of the sponsoring bishop then?  
 13 **A. Following a Bishops Advisory Panel, the panel will write**  
 14 **or the panel secretary will write with advice to the**  
 15 **bishop and it will either be a recommendation or what we**  
 16 **call a non-rec in the trade, and they come on pink or**  
 17 **green forms.**  
 18 **Normally, the bishop will go with the recommendation**  
 19 **or the non-recommendation. It is permissible and**  
 20 **possible for bishops to overturn the recommendation, so**  
 21 **that would mean the candidate was not recommended for**  
 22 **ordination but the sponsoring bishop decided that they**  
 23 **would be recommended -- they would train for ordination,**  
 24 **and they come on pink forms. And some bishops overturn**  
 25 **or set aside many more recommendations than others do.**

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1 Q. Can they turn somebody from not being recommended to  
 2 being recommended --  
 3 **A. Yes.**  
 4 Q. -- or can they only turn them from being recommended to  
 5 not recommended?  
 6 **A. I don't know of a single case where somebody has been**  
 7 **recommended for ordination training and the bishop has**  
 8 **set that recommendation aside. The cases I know of have**  
 9 **all been where the BAP has not recommended for**  
 10 **ordination training and the bishop has nonetheless**  
 11 **sponsored them for ordination training.**  
 12 Q. Is that a wise discretion to have? I'm just thinking  
 13 about the late Peter Ball, for example. He wasn't  
 14 recommended for ordination training and the then bishop  
 15 in the Diocese of Chichester overturned that decision.  
 16 Again, the Bishops Advisory Panel, I'm thinking in the  
 17 case -- I know this is sort of in the 1950s and 1960s;  
 18 however, the discretion still exists. I'm thinking  
 19 again about the Reverend Roy Cotton, who was convicted  
 20 of a sexual offence. Again, I think the Bishops  
 21 Advisory Panel said, "We are not sure he should be  
 22 recommended" and the Bishop of Portsmouth, I believe it  
 23 was, said, "Well, these things don't matter, it is all  
 24 in the past".  
 25 So do you think it is wise to give that discretion

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1 isn't there a significant risk that what the House of  
 2 Bishops wants, in terms of recruiting a more diverse  
 3 church, is undermined by them then going ahead and sort  
 4 of saying, "Well, he was my friend, he was at Winchester  
 5 with me", or matters of that nature?  
 6 **A. You're absolutely right and I don't think there is**  
 7 **a single serving bishop who would regard it as good**  
 8 **practice to say, "He was my friend, he was at**  
 9 **Winchester". So the situations I would know of, where**  
 10 **there had been a set aside -- in other words, the bishop**  
 11 **had said, "This person is not recommended, but I will**  
 12 **recommend him", they would do so on the basis of**  
 13 **the information which came to them also through their**  
 14 **DDO and their team where the Bishops Advisory Panel**  
 15 **report -- because the recommendation isn't just one line**  
 16 **that says, do or don't; it is a substantive report --**  
 17 **seems to be dissonant with the candidate who is known**  
 18 **very well by the diocese.**  
 19 Q. Again, can you give me -- what I'm worried about is,  
 20 this is where safeguarding mistakes happen.  
 21 **A. Yes.**  
 22 Q. When you allow people to -- I'm sorry to say this, but  
 23 when you allow people to exercise discretion who don't  
 24 have the full picture in front of them.  
 25 Are you aware, in your own experience, of

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1 in the hands of the people who have probably had the  
 2 least to do with the candidate and who possibly had the  
 3 least amount of information about them?  
 4 **A. Well, I think it's certainly true that they would have**  
 5 **the least to do, or possibly have the least to do, with**  
 6 **the candidate, but not that they would have the least**  
 7 **information about them. And of course we are an**  
 8 **episcopal church, so we are a church which understands**  
 9 **ourselves to be led by the bishops, and thus these**  
 10 **decisions rightly rest within the hands of the bishops.**  
 11 **Now, whether there should be further guidance and**  
 12 **further training and, indeed, a greater degree of**  
 13 **adherence to the recommendation is something upon which**  
 14 **I would have particular views. But we do need to work**  
 15 **within the ecclesial structures within which we find**  
 16 **ourselves.**  
 17 Q. I understand that. However, what I am going to say is,  
 18 if you are particularly keen, and the House of Bishops  
 19 is particularly keen and has particularly said to you,  
 20 "We want less ordinary candidates", I'm not suggesting  
 21 that the House of Bishops is largely made up of people  
 22 whom the church wishes to see -- you know, the House of  
 23 Bishops is largely white men, I think?  
 24 **A. Yes, it is.**  
 25 Q. The reality is that, if you recruit in your own image,

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1 changing -- for example, I'm assuming this is a function  
 2 you may well perform?  
 3 **A. Yes, it is.**  
 4 Q. When would you turn something from a non-recommendation  
 5 to a recommendation if you said, "It is different from  
 6 what the dioceses have told us"? Could you give me  
 7 a practical example, because I'm struggling at the  
 8 moment?  
 9 **A. Actually, I can't, because I have never done it and**  
 10 **I can't actually think of situations in which I would.**  
 11 **I would go back to the Bishops Advisory Panel, to the**  
 12 **staff, and say, can we talk about what we are reading,**  
 13 **if there was significant dissonance between the**  
 14 **person we believed we had met and the person who was**  
 15 **being described to us in the BAP paperwork. I have to**  
 16 **say I would never -- and I don't know of a bishop who**  
 17 **would -- overturn something that had been blocked**  
 18 **because of a safeguarding reason. I simply can't**  
 19 **imagine that being a situation which would happen and,**  
 20 **personally, I would be in support of that not being**  
 21 **a permitted thing to happen, because it seems to me that**  
 22 **we need to be absolute in our requirements.**  
 23 **The examples I could give you would be from my time**  
 24 **in Cranmer Hall when, as principal, you receive the BAP**  
 25 **report, so you receive -- "pinks and greens" is the**

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1 language I would use at the time. I have to say to you  
 2 I started off being worried when I received pinks,  
 3 because I thought, "What on earth has happened here?".  
 4 By the end of my time there, when I received a pink  
 5 report, my heart lifted rather than sank, because what  
 6 tended to happen was you had some really creative  
 7 candidates. Now, that's a very subjective and limited  
 8 sample, but actually would indicate that in that case  
 9 the bishops knew their candidates relatively well.  
 10 I think you are right, if I'm reading between your  
 11 lines correctly, that we need to be more rigorous about  
 12 this.  
 13 Q. That's the difficulty. I'm sorry to say this, but if  
 14 you give people discretion, I understand discretion is  
 15 important, but in this particular context, you've gone  
 16 through an entire process, possibly involving in the  
 17 future psychological assessments, so you're going to  
 18 have spent thousands and thousands of pounds, if nothing  
 19 else, on a decision, to then have somebody who, as you  
 20 say, probably knows less about the person, might have  
 21 quite a lot of written information, to then say, "Oh,  
 22 I'm terribly sorry, he gets to go through anyway".  
 23 I'm just thinking that it's neither -- it is  
 24 potentially not effective financially, but also it's  
 25 potentially very destructive in terms of risk assessment

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1 Q. So, therefore, you could have a situation where the  
 2 National Safeguarding Panel could routinely look at  
 3 situations where there's been a non-recommendation to  
 4 a recommendation, where the issue is one of  
 5 safeguarding, and I accept --  
 6 A. Yes.  
 7 Q. -- maybe not doctrinal issues, and say, "Right, I need  
 8 you to come in and explain why that is", and give them  
 9 a Select Committee grilling, so to speak, as we heard is  
 10 going to be happening?  
 11 A. Absolutely. You could even have a situation where the  
 12 NST or another suitable body needed to be consulted.  
 13 Q. Thank you. Turning now to theological education. So  
 14 you have got your -- is it pink?  
 15 A. The non-recs, yes.  
 16 Q. No, no, green.  
 17 A. Recs, yes.  
 18 Q. You have your green, so you are off to start your  
 19 training. How long, roughly, does that take?  
 20 A. The normative process is it takes three years in what we  
 21 call IME phase 1. So "IME" stands for "initial  
 22 ministerial education", and phase 1 is done in some form  
 23 of TEI -- we don't use jargon at all in the church.  
 24 Then phase 2, which is an integral part of the initial  
 25 ministerial education, is what you might think of as the

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1 and risk management, is it not?  
 2 A. Yes, I think that's right. And if the situation were as  
 3 you outline it, I think I would be desperately  
 4 concerned. I think the way it would be seen within the  
 5 church would be that, here is a decision that the bishop  
 6 is bound to make upon which many other people are asked  
 7 to give advice in order that an informed and systematic  
 8 decision can be made. I think, personally, as a young  
 9 and relatively new bishop -- I have been a bishop for  
 10 less than three years -- there is a lack of  
 11 accountability to bishops about their decisions. That  
 12 would be my own view, personally.  
 13 Q. So even if the discretion were to be kept, would you  
 14 identify the need for: (a) possibly some clear guidance;  
 15 and (b) in those circumstances where there has been  
 16 a change, that there is a clear rationale and an  
 17 explanation which can, if appropriate, be challenged by  
 18 the National Safeguarding Team or the National  
 19 Safeguarding Panel in some way, shape or form?  
 20 A. Yes. I'm speaking very much for myself here, but my  
 21 view is that you can keep the right episcopal leadership  
 22 of a church like the Anglican Church by making sure that  
 23 you have peer accountability, at which others are able  
 24 to input, and I would give the National Safeguarding  
 25 Team an absolute voice in that person.

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1 kind of apprenticeship, so you're an assistant curate in  
 2 a benefice.  
 3 Q. As I understand it, in fact, it is not the theological  
 4 education institutions, or the TEIs, that provide the  
 5 safeguarding training, it is the dioceses to which the  
 6 sponsoring person has come or the local dioceses which  
 7 provide safeguarding training during that period of  
 8 time?  
 9 A. That's not precisely true.  
 10 Q. Right.  
 11 A. The situation is that the safeguarding modules which are  
 12 mandatory and must be sat at certain points, and some of  
 13 those happen within IME 1, are nationally provided and  
 14 monitored courses which are delivered by trainers who  
 15 have been trained by the national team.  
 16 Q. So this is C0 and C1?  
 17 A. C0, C1, C2 and currently C3 and C4. Although, in the  
 18 new proposal, C3 --  
 19 Q. Yes, C3 disappears in the new proposals; yes?  
 20 A. Yes.  
 21 Q. So in fact, as I understand it, they have to have done  
 22 the C0 and the C1 course before they start their IME 1;  
 23 is that right?  
 24 A. I believe the situation, as we currently stand, is that  
 25 they must have done C0 before they start, and they must

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1 do C1 as they start. So in -- this might have changed,  
 2 since I haven't been a principal for three years, but  
 3 I believe -- certainly the situation we were working  
 4 with was that people would come and, if they hadn't done  
 5 C1, we did it in the very first week of the very first  
 6 term, in order that they were brought up to speed.  
 7 There is clearer guidance in the new guidance which is  
 8 coming out.

9 Q. Can I just double-check, as I understand it, when you're  
 10 training for ministry, the academic curriculum doesn't  
 11 include anything about safeguarding or managing  
 12 safeguarding in the context of being a cleric. Where  
 13 does it come up in the curriculum and how it is  
 14 delivered then?

15 A. It doesn't include anything mandatory around  
 16 safeguarding, so it might include something, but there  
 17 isn't a mandated requirement. However, there is  
 18 a mandated requirement -- the overall curriculum, so the  
 19 formational curriculum in a TEI that safeguarding  
 20 training must take place. The reason for that is  
 21 because we are convinced that safeguarding training is  
 22 not simply an academic question. So in very colloquial  
 23 terms, I don't want somebody coming out of theological  
 24 college who is an expert on Freud or adolescent sexual  
 25 development or whatever it happens to be. I need

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1 situation is it must be delivered by trained trainers.  
 2 Q. Whilst these curriculum are delivered in the context of  
 3 theological education and institutions, the curriculum  
 4 is in fact devised by the Church of England alongside  
 5 academic advisors and pastoral advisors, as I understand  
 6 it. As I understand it as well, the Church of England  
 7 undertakes what's called periodic external reviews every  
 8 six years?

9 A. Yes.

10 Q. Do you think that's good enough, in terms of every six  
 11 years looking at it from a safeguarding perspective?  
 12 I'm just thinking, 2013, we are at the Chichester  
 13 visitation to now, a TEI might not have had any kind of  
 14 periodic external review from which -- which  
 15 I understand happens from yourselves?

16 A. That's right.

17 Q. So the church goes in and has a look and sees what's  
 18 going on?

19 A. It is joint between ourselves and whatever the HEI,  
 20 which will be the university that delivers the academic  
 21 awards. For most TEIs, that's Durham University, but  
 22 for -- two or three others. So the external review  
 23 happens both through PER, periodic external review, and  
 24 there is an interim visit at the three-year period,  
 25 I believe. And then through the annual process of

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1 somebody to come out of theological college knowing how  
 2 to recognise signs of abuse, knowing how to respond  
 3 appropriately, knowing how to keep records, knowing how  
 4 to refer. More importantly even than that -- or just as  
 5 importantly as that, alongside that, I need people to  
 6 have caught sight of just what a sin this is and that it  
 7 happens in the church and it will happen on our watch if  
 8 we are not diligent about safeguarding. I need them to  
 9 have heard the stories and I need them to leave college  
 10 with that gut-level determination that this will not  
 11 happen on our watch.

12 Q. So who delivers the safeguarding training during the  
 13 IME? When you were at Cranmer Hall, who delivered  
 14 safeguarding training?

15 A. When I was at IME, I actually personally attended the  
 16 national training so I became a trainer. I think that's  
 17 relatively unusual. There will be different  
 18 arrangements in each TEI and I don't even know whether  
 19 that's permissible as things stand right now. What's  
 20 clear is training needs to be delivered by a trained  
 21 trainer. That feels like too many words --

22 Q. Is that mandated at the moment or can it be delivered by  
 23 anyone at the moment, or it can only be delivered by  
 24 trained trainers?

25 A. Please check with Graham Tilby, but I believe the

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1 annual self -- ASE, what's the "E" stand for? Anyway,  
 2 the annual self-appraisal which takes place.

3 Q. As I understand it, they are audited, shall we say,  
 4 every six years but every year they have to put in  
 5 a self-assessment form?

6 A. That's correct.

7 Q. One of the questions I was going to come on to ask you  
 8 is to say, how does -- does the self-assessment form  
 9 specifically deal with safeguarding training,  
 10 safeguarding policies and, if so, how is that  
 11 scrutinised by the church?

12 A. It does. I can't quite turn it up but there is  
 13 a tab which shows --

14 Q. Yes, it's behind --

15 A. And there is a specific question.

16 Q. Tab 27 of bundle 3 shows an example of it, as  
 17 I understand it. So it is right towards the front of  
 18 bundle 3. ACE026768. So this is the annual  
 19 self-evaluation?

20 A. Yes, in which safeguarding appears. In the copy I have  
 21 at home, I have highlighted where.

22 Q. Sorry, it's not highlighted in my copy. I can't  
 23 actually see -- oh, here. It's at the top of the third  
 24 page, 003?

25 A. Yes, thank you.

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1 Q. "Have your institution and policies and practice been  
 2 reviewed in the last year against the nationally  
 3 provided model and what actions have resulted?"  
 4 **A. Yes, and that question will be reported on. One of**  
 5 **the holes that we have noticed in the last 12 months is**  
 6 **that this annual self-appraisal has not gone**  
 7 **automatically to the national safeguarding training**  
 8 **group and, again, we have rectified that so these will**  
 9 **come in and they will go to the January NSTG meeting, in**  
 10 **order that they can be scrutinised and questions asked.**  
 11 Q. From the perspective of somebody who used to be in  
 12 charge of a TEI, how do you identify, realistically,  
 13 those candidates who aren't going to make it because  
 14 you're concerned about -- firstly, have you ever had  
 15 a candidate against whom you had safeguarding concerns  
 16 or believed that they wouldn't be suitable because they  
 17 didn't understand the risks to children or vulnerable  
 18 adults?  
 19 **A. No, we never had one during my time as warden. I can**  
 20 **imagine situations in which you would have them, and we**  
 21 **would then engage with the sponsoring bishop and with**  
 22 **their -- you know, their Diocesan Safeguarding Advisor,**  
 23 **but we would engage through the diocese which had**  
 24 **sponsored the candidate in order to raise the questions**  
 25 **and concerns.**

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1 **So concerns would be raised within that about**  
 2 **appropriateness that would be addressed, and although**  
 3 **I can't think of a safeguarding one, I can think of**  
 4 **a number of examples where things were dealt with -- for**  
 5 **example, the one that comes straight to mind is around**  
 6 **whether the tone of emails that a particular ordinand**  
 7 **was firing off were appropriate. Not about safeguarding**  
 8 **as it happens, it was around irritation with**  
 9 **a particular thing. Those kind of contexts are very**  
 10 **much part of the life of the formational institution.**  
 11 Q. The last question I have for you is, once they have gone  
 12 through the process of ordination, in curacy -- I'm  
 13 assuming in becoming an assistant curate, that's the  
 14 first time they really have an opportunity to be  
 15 completely involved as a cleric within the church. Do  
 16 they receive any specific safeguarding training,  
 17 guidance, mentoring during the course of that time?  
 18 **A. Yes, they do. In a formal and mandatory sense they**  
 19 **receive module C3 as things currently stand. But in**  
 20 **a church which is more and more conscious of the need of**  
 21 **safeguarding, it becomes part of the formational**  
 22 **criteria. One of the bits of work which we are**  
 23 **literally starting as we speak -- so we had our first**  
 24 **meeting with the TEI principals about it last week -- is**  
 25 **a review of the formational criteria which will affect**

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1 Q. I suppose I understand that. What I'm less clear about  
 2 is how you work out that that's the situation?  
 3 **A. I think that's a completely understandable lack of**  
 4 **clarity and one to which we should probably attend.**  
 5 Q. So at the moment, there isn't an obvious thing. I mean,  
 6 as I understand it, at the end of the process, a report  
 7 is prepared from probably yourself or from somebody  
 8 within your institution to the diocese saying, "This  
 9 person has attended our training. I'm assuming this is  
 10 what was good, this is what was bad". What do you say  
 11 about risks -- do you say anything about safeguarding in  
 12 the context of that report at the moment?  
 13 **A. Yes, under section E, if I remember rightly, which is on**  
 14 **relationships, there is a particular section in which**  
 15 **one reports on whether you have worked with safeguarding**  
 16 **material. Sorry, I'm just questioning the answer I have**  
 17 **just given you, because, of course, the reality of**  
 18 **running any educational institution at tertiary level is**  
 19 **you get to know your students quite well in a variety of**  
 20 **contexts, so particularly in the residential context in**  
 21 **which I was working, you will eat together, you will**  
 22 **worship together, you will learn together, you will have**  
 23 **common room space together. The relationship that**  
 24 **exists between tutor and tutee is really quite marked**  
 25 **for its honesty, openness and rigour.**

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1 **IME 1 and IME 2, and one of the things we are making**  
 2 **sure is, right from the start, there are safeguarding**  
 3 **people explicitly in the room with us in that, in order**  
 4 **that we can continue the work that we have been feeling**  
 5 **our way towards, really, of making sure that**  
 6 **safeguarding is integral to all we do by way of**  
 7 **formation.**  
 8 MS SCOLDING: Thank you very much, Bishop Mark. Chair and  
 9 panel, I don't know whether you have any questions for  
 10 Bishop Mark?  
 11 THE CHAIR: No, we have no questions. Thank you,  
 12 Bishop Mark.  
 13 **A. Thank you.**  
 14 **(The witness withdrew)**  
 15 MS SCOLDING: We now pass back to Ms McNeill, and we are  
 16 going to be dealing with the evidence of  
 17 Mr Justin Humphreys.  
 18 MR JUSTIN HUMPHREYS (sworn)  
 19 Examination by MS MCNEILL  
 20 MS MCNEILL: Mr Humphreys, thank you. You have provided  
 21 this inquiry with a witness statement. Its reference is  
 22 ANG000389. Chair and panel, it is behind tab A1 in your  
 23 bundle.  
 24 You have signed this, dated 13 March 2019, and it  
 25 includes a statement of truth. Can you just confirm for

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1 us, please, that this statement was true, to the best of  
 2 your knowledge and belief, and you had the opportunity  
 3 to consider it before giving your evidence?  
 4 **A. Yes, it is, and, yes, I have.**  
 5 Q. If you don't mind, Mr Humphreys, I am going to assist by  
 6 setting out the background a little bit about your role  
 7 for those watching and you can correct me or agree with  
 8 me as I go along. You are the chief executive officer  
 9 safeguarding at an organisation called thirtyone:eight  
 10 which used to be called CCPAS; is that right?  
 11 **A. That's true.**  
 12 Q. I hope I don't do thirtyone:eight a disservice if  
 13 I summarise its role as a non-governmental,  
 14 non-denominational charity that works not just with the  
 15 Church of England, but with organisations in general, to  
 16 create safer places for all, and you provide advisory  
 17 support to a number of organisations, including, but not  
 18 limited to, the Church of England?  
 19 **A. Yes.**  
 20 Q. I think three headlines of the work you do would be to  
 21 equip, empower and encourage good practice that makes  
 22 places safer for all?  
 23 **A. That's right.**  
 24 Q. I understand you do quite a variety of roles for the  
 25 Church of England, including providing disclosure

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1 progress?  
 2 **A. Yes.**  
 3 Q. Again, is that a fair summary of the position?  
 4 **A. Yes, I think so. Certainly there's -- although there**  
 5 **have been themes and patterns that we discovered, and,**  
 6 **as you have already picked up in previous evidence, the**  
 7 **ability to actually see through the implementation of**  
 8 **some of the changes varies, but I thought it was only**  
 9 **fair to say that some of them are two/three years old**  
 10 **now.**  
 11 Q. What I would like to do with your evidence this  
 12 afternoon is to focus, chair and panel, on the evidence  
 13 which begins at page 13 of the witness's statement, from  
 14 paragraph 43. It might assist you, Mr Humphreys, to  
 15 have that open. Using all of your experience with the  
 16 Church of England and all of the work and these reports  
 17 that have been completed by thirtyone:eight, I want to  
 18 draw out the overarching themes, as you have mentioned,  
 19 that have emerged and seek your views on where they are  
 20 going right, wrong or could be improved.  
 21 The first of those would be the pastoral care and  
 22 counselling which is provided at the moment to the  
 23 Church of England -- to victims and survivors, sorry, by  
 24 the Church of England. What are your views on the  
 25 pastoral support?

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1 services -- is that right?  
 2 **A. Yes.**  
 3 Q. Training services?  
 4 **A. Yes.**  
 5 Q. Helpline services?  
 6 **A. Yes.**  
 7 Q. Policy support?  
 8 **A. Yes.**  
 9 Q. Consultancy services?  
 10 **A. Yes.**  
 11 Q. And part of that is that you help provide independent  
 12 risk assessments where they are necessary?  
 13 **A. That's right, yes.**  
 14 Q. I hope I have hit all of the sort of headlines of  
 15 the work that your organisation does?  
 16 **A. I think so. Good summation, yes.**  
 17 Q. You will be very relieved, as I'm sure the chair and  
 18 panel will be, that we have a big bundle here that sets  
 19 out some of the reports that thirtyone:eight under its  
 20 old guise of CCPAS have made for the Church of England.  
 21 I don't propose to go through all of those with you.  
 22 You have flagged up in your statement that some of them  
 23 are quite old now and you think are not necessarily  
 24 representative of the current situation in the  
 25 Church of England because they have done a lot of recent

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1 **A. Well, as I think we have heard before, it can be hugely**  
 2 **varying, and I think that in itself is a real concern.**  
 3 **There may indeed be some victims and survivors who are**  
 4 **content and satisfied with their pastoral care, but, in**  
 5 **my experience and that of thirtyone:eight, by far the**  
 6 **majority are not happy, not satisfied, with the support**  
 7 **they have been provided. In fact, having communicated**  
 8 **regularly over a long period of time with a number of**  
 9 **survivors, the themes and patterns are those that have**  
 10 **already been expressed by previous witnesses: it is not**  
 11 **quick enough; it doesn't go as far as it needs to go;**  
 12 **apologies aren't there when they need to be there;**  
 13 **there's not a sense in which they are always believed;**  
 14 **and I think, principally, the point that has already**  
 15 **been made, which is that their perspective and their**  
 16 **experience is not valued in the way it ought to be.**  
 17 Q. We should be very clear, because the Church of England  
 18 has given us a lot of evidence and is quite rightly  
 19 pointing out that they have made a large number of  
 20 changes in recent years, even within the currency of  
 21 this inquiry. Do the views that you have just expressed  
 22 hold true even now or could they be dismissed as  
 23 reflecting the old practice, not the new?  
 24 **A. I think the first thing I would say is I don't think we**  
 25 **should ever dismiss them as being reflective of**

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1 something that isn't the case now, because, as I said,  
 2 there is a variation that we see. But, sadly, there are  
 3 still cases that we are aware of where the response has  
 4 not been what it ought to be.

5 Now, I'm fully appreciative that the  
 6 Church of England and others are making plans to put in  
 7 place better support for survivors. The Safe Spaces  
 8 Project as an example. That has been an awful long time  
 9 in coming. I think I have been talking with people  
 10 about the forthcoming Safe Spaces Project for probably  
 11 three years, and I think when you are a survivor who is  
 12 expecting to see something come that might actually  
 13 help, to be left waiting that long for that dawning  
 14 situation, it's not good.

15 So, yes, there are efforts. I think there is some  
 16 level of recognition, clearly, but it still is not where  
 17 it needs to be.

18 Q. Before I move on from that topic -- it might not be an  
 19 easy answer -- is there anything or any priority matter  
 20 that could be put in place to help address those  
 21 concerns, in your view?

22 A. Well, I know that there are efforts to engage with  
 23 survivors, but I think -- the point, I think, that  
 24 Dr Sheila Fish made earlier on today was a very good  
 25 one, which is, is this really a co-production model that

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1 what has been delivered.

2 So I think the problem has been, in speaking with  
 3 many dioceses around the country, that there isn't  
 4 a clear sense of when can they flex what it is that they  
 5 have been told they need to deliver, both in terms of  
 6 content and style of delivery, frequency of delivery,  
 7 all those sorts of issues.

8 So there is often a situation where a diocese would  
 9 want to do more and feel that they're not able to do  
 10 more because they are being driven down a very  
 11 prescriptive route.

12 I have been an advocate for a long time of  
 13 a standards-based framework which covers training,  
 14 amongst a range of other things, that says, "These are  
 15 the things that need to be covered". How you go about  
 16 delivering them is a matter of local decision making,  
 17 provided you're prepared to be accountable about what  
 18 you have done and its efficacy.

19 Q. In terms of providing training, and I'm speaking  
 20 specifically about the Church of England, what are the  
 21 challenges you have identified in your experience of  
 22 providing safeguarding training within the  
 23 Church of England?

24 A. Training in the Church of England is necessarily  
 25 complex, and we know we have a range of levels that are

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1 is being worked with? So is there a sense in which the  
 2 Church of England is operating almost in a vacuum in  
 3 terms of what it thinks survivors want and need, rather  
 4 than hearing from them about what they genuinely do want  
 5 and need? And that's not to say that there is no  
 6 consultation going on. That would be wrong to say. But  
 7 there's a sense in which it's not working. Those groups  
 8 have not produced the fruit that they ought to have done  
 9 by now, in my view.

10 Q. Moving on by topic to the provision of training, your  
 11 organisation has actually been involved, am I right, in  
 12 providing training directly within and on behalf of  
 13 the Church of England?

14 A. That's right.

15 Q. So with that experience in mind, what is your view of  
 16 the current training framework within the  
 17 Church of England and any improvements that could, or  
 18 should, be made to it?

19 A. I think there's a key issue with the training framework,  
 20 and it wouldn't be a problem that the Church of England  
 21 is wrestling with alone, and that is getting the  
 22 position right between the framework being flexible  
 23 enough to take account of local context, but being  
 24 sufficiently prescriptive so that the national  
 25 overseeing body, whoever that might be, knows exactly

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1 designed to address issues for different roles at  
 2 different points.

3 There is often a hugely varied audience in the room  
 4 when delivering safeguarding training in the  
 5 Church of England. You may have everybody from a new  
 6 ordinand curate up to a long-serving cleric, and  
 7 everything in between. There is a huge variation in  
 8 views, in attitudes, in understanding, frankly. So  
 9 actually delivering training to such a diverse group is  
 10 often very challenging; that's not to say it shouldn't  
 11 necessarily be done that way, but it is a complex  
 12 environment to work in.

13 Q. We have heard evidence from Bishop Mark Tanner this  
 14 afternoon, and from others, that the church is focusing  
 15 on getting people in who "get safeguarding". Is that  
 16 your experience of providing training?

17 A. Yes, I would say so. I think one of the most  
 18 encouraging signs that I have seen within the church  
 19 most recently has been to deliver safeguarding  
 20 training -- in fact, safeguarding on spiritual abuse to  
 21 a group of students who were about to graduate.

22 The passion, the understanding, the insightfulness  
 23 of that much, much younger group of individuals who were  
 24 about to go into ministry in communities was refreshing,  
 25 and it's that that gives me hope that, actually, the

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<p>1 <b>Church of England and other denominations and</b>                  2 <b>institutions may have something positive to look forward</b>                  3 <b>to in this regard.</b>                  4 Q. Mr Humphreys, can you look specifically for me, please,                  5 at paragraph 46 of your witness statement. It is on                  6 page 13. There is a line I would like to draw out. You                  7 say:                  8 "It has been most unhelpful for statutory guidance,                  9 in particular Working Together to Safeguard Children, in                  10 this respect to remove any clarity, standards or                  11 expectations surrounding the content and focus of                  12 training to different groups of workers."                  13 The question is, in what way do you think the                  14 statutory guidance has hindered the provision of                  15 safeguarding training?                  16 <b>A. If I may, there are two things that I would perhaps like</b>                  17 <b>to address in terms of Working Together to Safeguard</b>                  18 <b>Children.</b>                  19 Q. Please.                  20 <b>A. I think it was in the 2006 edition that CCPAS, my former</b>                  21 <b>organisation, worked with the Department for</b>                  22 <b>Education -- I think it may have been DCSF back then --</b>                  23 <b>to ensure that adequate attention was given to faith</b>                  24 <b>communities and religious groups in terms of their</b>                  25 <b>safeguarding responsibilities. We had a page of</b></p> <p style="text-align: center;">Page 193</p>	<p>1 <b>guidance in respect of those organisations, which was</b>                  2 <b>incredibly helpful.</b>                  3 <b>Since 2010, there has been a gradual erosion, so we</b>                  4 <b>are now down to one paragraph of token attention given</b>                  5 <b>to faith groups and their responsibilities. When you</b>                  6 <b>think that, in 2005, it was known that the church was</b>                  7 <b>the single largest provider of youth work services in</b>                  8 <b>the country, that is shocking to find, that there should</b>                  9 <b>be such an ignoring of their contribution. So that's</b>                  10 <b>the first point that I would make.</b>                  11 <b>In relation to training specifically, the levels</b>                  12 <b>that used to exist within Working Together around</b>                  13 <b>training which guided people as to what was expected of</b>                  14 <b>different people in different sorts of roles at</b>                  15 <b>different levels of seniority was incredibly helpful.</b>                  16 <b>We have not seen that in Working Together for a number</b>                  17 <b>of years now.</b>                  18 <b>Thirtyone:eight, as a provider of safeguarding</b>                  19 <b>training, not only to the Church of England, but to</b>                  20 <b>a wider range of Christian organisations, is still being</b>                  21 <b>asked "What level of training does your training equate</b>                  22 <b>to in the 'old language'?"</b>                  23 <b>So there clearly is still an appetite and a need to</b>                  24 <b>have a greater level of guidance around what</b>                  25 <b>expectations are so that when churches are working</b></p> <p style="text-align: center;">Page 194</p>
<p>1 <b>together with statutory agencies, as they should be</b>                  2 <b>doing in their local communities, there is not a level</b>                  3 <b>of misunderstanding, there is not a mismatch, there is</b>                  4 <b>clarity around what safeguarding training in the church</b>                  5 <b>looks like and the fact that it is commensurate with</b>                  6 <b>what everybody else in statutory partner organisations</b>                  7 <b>is participating in.</b>                  8 Q. Looking at your witness statement, we see that you have                  9 made mention that you think it would be useful for there                  10 to be a well-articulated set of common standards and                  11 that that could be backed up, possibly, by some form of                  12 accreditation or quality mark. Can you tell us in brief                  13 terms -- I know it would be complex in full terms --                  14 what you think that would look like and how it could                  15 benefit?                  16 <b>A. Sure. Thirtyone:eight operates with a set of 10</b>                  17 <b>safeguarding standards, and there are other</b>                  18 <b>organisations that operate in a similar way. I have</b>                  19 <b>mentioned it already in relation to training, but</b>                  20 <b>I think something that is very clear, about, "These are</b>                  21 <b>the aspects that need to be considered. This is what we</b>                  22 <b>would expect to be the outcomes, the level of</b>                  23 <b>understanding that participants gain from the training",</b>                  24 <b>so that those things can be assessed and, yes, maybe</b>                  25 <b>a quality mark of some kind that gives people an</b></p> <p style="text-align: center;">Page 195</p>	<p>1 <b>opportunity to compare what might have been learned in</b>                  2 <b>one environment to another and know that there is some</b>                  3 <b>level of consistency across them would be key.</b>                  4 <b>So, in my -- I'm privileged to be the current chair</b>                  5 <b>of the Christian Forum for Safeguarding, which is</b>                  6 <b>a national body of the safeguarding leads from across</b>                  7 <b>the Christian denominations. We have talked on many,</b>                  8 <b>many occasions about the need for some level of</b>                  9 <b>commonality across the training that we're providing,</b>                  10 <b>not in terms of exactly what is being delivered but the</b>                  11 <b>subjects that are covered.</b>                  12 <b>So a standards-based framework that spans across not</b>                  13 <b>perhaps just the Church of England, but all such</b>                  14 <b>organisations, would be incredibly helpful.</b>                  15 Q. If we can jump forward a little bit in your witness                  16 statement to paragraph 48, and, chair, it is on page 14                  17 of the witness's statement, there's been some                  18 consideration within the church and some discussion                  19 within these hearings about the possibility or the                  20 usefulness of an Ombudsman sort of scheme, and you're                  21 not really in favour of that within your witness                  22 statement and, in fact, describe it as perhaps                  23 counterproductive?                  24 <b>A. Yes.</b>                  25 Q. Can you tell us why that is?</p> <p style="text-align: center;">Page 196</p>

<p>1 <b>A. I think the principal concern for me about an</b>                  2 <b>Ombudsman-type arrangement is that, if it works in the</b>                  3 <b>way that we are probably all familiar with, there is</b>                  4 <b>a requirement for all local measures to have been</b>                  5 <b>exhausted first.</b>                  6 <b>Now, I think, in the case of survivors, that is</b>                  7 <b>very, very challenging in many cases, and to be forced</b>                  8 <b>to go back through a system which has already been seen</b>                  9 <b>as abusive, that is seen to potentially be reabusive,</b>                  10 <b>before they then have recourse to some form of</b>                  11 <b>independent arbitration, or what have you, I just don't</b>                  12 <b>see as a workable solution in this situation.</b>                  13 <b>That's not to say that I'm not a believer of</b>                  14 <b>the need for external scrutiny accountability, but just</b>                  15 <b>not through what I would recognise as an Ombudsman</b>                  16 <b>arrangement.</b>                  17 <b>Q. So what areas do you think the Church of England would</b>                  18 <b>benefit from -- or requires, not even benefit, would</b>                  19 <b>require external oversight?</b>                  20 <b>A. I think you've heard in previous witness evidence that</b>                  21 <b>there is a connection -- I think there should be</b>                  22 <b>a connection with the CDM process. There should be</b>                  23 <b>a connection with general complaints around safeguarding</b>                  24 <b>services. There should be a connection to the general</b>                  25 <b>provision and quality of safeguarding so that that might</b></p> <p style="text-align: center;">Page 197</p>	<p>1 <b>even be a standards-based, quasi inspectorate</b>                  2 <b>arrangement that says, "This is what you are supposed to</b>                  3 <b>be working towards. You're either meeting it or you're</b>                  4 <b>not", and have some teeth and authority to bring</b>                  5 <b>sanctions, where appropriate.</b>                  6 <b>I think it was Ian Elliott that talked yesterday</b>                  7 <b>about there needing to be crisis as a catalyst for</b>                  8 <b>change. I understand what he's saying. I don't think</b>                  9 <b>I agree with him exactly. I think the catalyst for</b>                  10 <b>change may well be the external scrutiny and the ability</b>                  11 <b>to enforce accountability. That, I believe, would be</b>                  12 <b>far more productive but leaves the responsibility for</b>                  13 <b>safeguarding practices as close to the coalface as we</b>                  14 <b>can keep it.</b>                  15 <b>Q. You make a reference in your witness statement, and I'm</b>                  16 <b>looking at paragraph 50, to the Charity Commission, who</b>                  17 <b>at the moment do perform some sort of external oversight</b>                  18 <b>to the Church of England, and indeed other charities,</b>                  19 <b>including other religions. You express the view that</b>                  20 <b>the Charity Commission isn't enough, it is neither</b>                  21 <b>sufficient deterrent nor incentive to get safeguarding</b>                  22 <b>right, is what you say. Can you tell us why you think</b>                  23 <b>it is not enough?</b>                  24 <b>A. I don't believe that the Charity Commission are there to</b>                  25 <b>perform this function to the degree that it's needed.</b></p> <p style="text-align: center;">Page 198</p>
<p>1 <b>They are a regulator. So expecting them to have the</b>                  2 <b>necessary safeguarding knowledge to guide, to instruct</b>                  3 <b>and to enforce where necessary, I just don't see that</b>                  4 <b>being the case.</b>                  5 <b>I think, if we look at the number of investigations</b>                  6 <b>that have been launched by the Charity Commission as</b>                  7 <b>a result of safeguarding failures, they are not up there</b>                  8 <b>as the most prominent. So I don't think it is fair to</b>                  9 <b>assume that they would take on that role. However, an</b>                  10 <b>organisation that has similar powers, that is</b>                  11 <b>appropriately trained, qualified and experienced may</b>                  12 <b>well be part of the solution.</b>                  13 <b>Q. Drawing it together, then, with another line within your</b>                  14 <b>statement, you mention that, in terms of external</b>                  15 <b>guidance, standards and auditing, there are already</b>                  16 <b>organisations trying to fill those gaps --</b>                  17 <b>thirtyone:eight being one, SCIE being another -- but is</b>                  18 <b>it right that your concern is, they don't have</b>                  19 <b>sufficient teeth by way of enforcement powers or the</b>                  20 <b>ability to hold the church as a whole or individuals</b>                  21 <b>within it to account?</b>                  22 <b>A. Yes, I think in part. And I am a believer in</b>                  23 <b>a multi-pronged approach to audit review and monitoring</b>                  24 <b>activity. I think it is right that there is a level of</b>                  25 <b>self review, self auditing, that should take place.</b></p> <p style="text-align: center;">Page 199</p>	<p>1 <b>That should be routine for any organisation, not just</b>                  2 <b>the Church of England. But then to complement that with</b>                  3 <b>independent external review and audit is absolutely</b>                  4 <b>necessary.</b>                  5 <b>Now, at the moment, as you've acknowledged already,</b>                  6 <b>we do a significant amount of that work in the</b>                  7 <b>Church of England and elsewhere, and there are others.</b>                  8 <b>But we don't have any ability to say, "We need to come</b>                  9 <b>back in six months' time or a year's time and see that</b>                  10 <b>you have made progress". We just don't have that</b>                  11 <b>ability. Nobody does.</b>                  12 <b>So I think it is that part that's missing. It is</b>                  13 <b>those teeth that we desperately need in order to drive</b>                  14 <b>the change that's necessary.</b>                  15 <b>Q. I want to move to talk about reporting structures, and</b>                  16 <b>this is my penultimate matter for you. You say in your</b>                  17 <b>witness statement that you're concerned about the</b>                  18 <b>reporting structures within the church. We know that</b>                  19 <b>the Church of England and indeed the Church in Wales do</b>                  20 <b>not have a command/control structure, it is a little bit</b>                  21 <b>more complex than that. Do you think that, as a result</b>                  22 <b>of that, any safeguarding needs to be independent of</b>                  23 <b>clergy?</b>                  24 <b>A. Yes, the decision -- the final decision making around</b>                  25 <b>safeguarding issues needs to rest with those who are</b></p> <p style="text-align: center;">Page 200</p>

1 **qualified to carry that burden, that have been**  
 2 **sufficiently trained to do so. And that's not to say**  
 3 **that bishops and other senior clerics don't have a role.**  
 4 **Clearly, they are concerned for -- we would hope they**  
 5 **are concerned for the well-being of their parishioners**  
 6 **and subjects. But they should not be the final point of**  
 7 **reckoning in relation to safeguarding. I think that is**  
 8 **dangerous. I think we can quite clearly see that that**  
 9 **has got the Church of England in some very difficult**  
 10 **situations, and that needs to change.**  
 11 Q. There's a lot of talk about independence, then. Are you  
 12 talking about taking safeguarding outside of  
 13 the diocesan structure, or taking ultimate safeguarding  
 14 responsibility away from senior clergy, so that we are  
 15 not at cross-purposes?  
 16 A. I'm talking about taking the ultimate decision making  
 17 about safeguarding away from clergy, senior clergy,  
 18 bishops. I'm not talking about taking the safeguarding  
 19 responsibility away from parishes and dioceses. To be  
 20 clear, I think that would be a big mistake. We know  
 21 that ownership and investment, cultural change, are  
 22 improved by having that coalface approach to these  
 23 aspects of work. But what I am saying is, to complement  
 24 that, there needs to be something which is external to  
 25 the Church of England that can hold that activity to

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1 **are not going to be beyond the difficulties that the**  
 2 **Church of England has experienced in the past. We can**  
 3 **be very competent, but if our character is flawed, then**  
 4 **there is a recipe for disaster there.**  
 5 MS McNEILL: Thank you very much, Mr Humphreys.  
 6 Chair, do you or the panel have any questions for  
 7 this witness?  
 8 THE CHAIR: No, we don't have any questions. Thank you very  
 9 much, Mr Humphreys.  
 10 MS McNEILL: Chair, I'm sorry for running over just I think  
 11 three minutes, but that concludes all of our witnesses  
 12 for today.  
 13 THE CHAIR: Thank you.  
 14 (4.18 pm)  
 15 (The hearing was adjourned to  
 16 Thursday, 4 July 2019 at 10.00 am)  
 17  
 18  
 19 I N D E X  
 20  
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1 **account.**  
 2 Q. Thank you very much. What we have done this afternoon,  
 3 and, chair, with your leave, as indicated at the outset,  
 4 if we could upload Mr Humphreys' statement in full to  
 5 the website, that sets out the factual background to the  
 6 work that thirtyone:eight has done.  
 7 What we have used our time this afternoon to do is  
 8 to explore what Mr Humphreys has described as the  
 9 emerging themes.  
 10 Before I pass you over to the chair and panel,  
 11 Mr Humphreys, are there any other recommendations or  
 12 areas of improvement within the Church of England that  
 13 you would like to draw to the chair and panel's  
 14 attention that I haven't already asked you about?  
 15 A. There is one that actually came to mind whilst listening  
 16 to Bishop Mark, and that part of the discernment process  
 17 and how it is able to address safeguarding I think is  
 18 a really key issue.  
 19 We often think about the Holy Trinity of character,  
 20 competence and chemistry when we are thinking about  
 21 recruitment decisions -- we might look at it as  
 22 character, competence and calling, in the context of  
 23 the Church of England -- but character being all  
 24 important. And I think there is a danger that, unless  
 25 we are able to explore character in greater depth, we

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