

children or young people, so I treated this issue in the same way as I would with any other member of the congregation seeking my help.

AN-A143

20. **AN-A143** phoned me early in 2011 saying that he wanted to come up to **DPA** with some of the elders from his church to meet with me, some of my elders and **AN-F71** to discuss an historic event concerning **AN-F71**. I did not know what this meeting was about, what the agenda was or what the outcome was that **AN-A143** was seeking. **AN-A143** did not provide me with details or an explanation during our call. It occurred to me that the historic event referred to by **AN-A143** could be of a sexual nature based on what I knew of **AN-F71** past, but I did not know this. At this time I did not know about any incidents involving **AN-A143** and **AN-F71**. **AN-A143** also told me that if I did not agree to meet with him then he would go to the police.
21. While **AN-A143** said he wanted to share some information about **AN-F71** his meeting request felt more like a confrontation than a means of sharing information, something compounded by his ultimatum of going to the police. I assumed that the reference to "elders" was to a group of people who led his church in a similar way to our PCC or Church Wardens. I felt that a meeting involving both **AN-A143** and **AN-F71** in front of a group of 'elders' from both churches was not the right way to deal with this situation. I therefore told **AN-A143** that such a meeting would be inappropriate and that I needed to seek advice as to how to proceed.
22. I spoke briefly to **Church Warden** to ask if he could shed any light on what **AN-A143** was referring to with **AN-F71**. I was told that some time before my arrival, while my predecessor Reverend **Parish Priest** was still in post, **AN-F71** and **AN-A143** had arranged to go on a weekend camping trip together. I was also told that **AN-A143** had been advised most strongly not to go but "as a very headstrong teenager" he did not listen and went anyway. I was told that at some point during the weekend it was understood that **AN-A143** had awoken to find that **AN-F71** had unzipped his sleeping bag and was staring at his genitals. I do not know how my predecessor, Reverend **Parish Priest** dealt with this allegation.
23. I contacted the Archdeacon, Venerable Paul Ferguson (now Bishop of Whitby) as soon as possible to tell him of the phone call with **AN-A143** and to seek

26. I did not make a record any of either of the conversations I had with **AN-A143** and am, therefore working from memory to the best of my ability.
27. At the time, **AN-A143** did not seek pastoral support. As **AN-A143** was based in **DPA** and I did not have a pre-existing relationship with him, I did not feel in a position to offer any direct pastoral care given my location **DPA** nor was I advised to do so by the Archdeacon. I was also aware that **AN-A143** already seemed to be receiving support from his own church in **DPA** as he had requested that his elders attend the meeting with him. Having now seen more recent documents relating to **AN-A143** complaints, I can see that he was hurt both by the incident he has described in 1999/2000 with **AN-F71** and by the Church's responses to that incident, in 2000 and in 2011.² While I now see that he was suffering and in need of pastoral support, the extent of this was not clear to me from our two brief telephone conversations in 2011. I did not therefore offer him any pastoral support. Looking back at this now, both my understanding of and the Church's approach to and guidance around supporting survivors has developed. I now realise that I should have asked the Diocese what pastoral support could be provided, and if a similar situation arose today, I would approach Julie O'Hara (our DSA) for assistance and guidance, both in terms of risk management and pastoral support for the complainant and those involved.
28. I did, however, have an existing pastoral relationship with **AN-A143** parents who were part of **Parish** and who were part of **AN-F71** housegroup. I met with them and **Pastoral Worker** and we offered them support through either her, or a group of Christian Counsellors whom she knew who were based in **DPA**. **AN-A143** parents informed me at a meeting that they no longer wished to be part of **AN-F71** housegroup. They told me that this was because they felt that remaining in his housegroup would be disloyal to their son under the circumstances. I offered to help **AN-A143** parents into another housegroup, but they declined.³ **AN-A143** parents did not take up the offer of counselling offered by **Pastoral Worker**. I did not discuss matters in detail with **AN-A143** parents.
29. Throughout this period I was in regular contact with the Archdeacon of Cleveland. He informed me that he had had a long telephone conversation with **AN-A143** in between my two conversations with **AN-A143** and that he told him he should go to

² ACE027571; ACE027572.

³ ACE027570, page 21.

church being aware of his previous conviction, as a number already knew about this, but was wary about this becoming known in the wider community.

43. I telephoned Paul Ferguson to discuss [AN-F71's] concerns. He was now Bishop of Whitby and was familiar with the issues concerning [AN-F71] from his time as Archdeacon. He advised that [AN-F71] should complete the self-declaration and apply for a DBS certificate as they would only reveal what was already in existence and there was, therefore, nothing to be feared. He further said that it was matter of routine in line with current practice. During my call with Bishop Paul we did not discuss any further restrictions arising following the completion of the DBS or the confidential form, and I did not understand that [AN-F71] was ineligible for the PCC or would require further safeguarding action as a result of his conviction. I therefore believed that all that was required from the updated PCC requirements was the completion of the form and the DBS.
44. In light of [AN-F71]'s concerns I also contacted the DSA, Julie O'Hara, to seek her advice and to explain to her [AN-F71]'s hesitancy around the DBS. She told me that the DBS was like contacting a library to see what books were in stock and that the request for a DBS for [AN-F71] would not attract the attention of the police.
45. I shared this with [AN-F71]. Reassured, [AN-F71] completed the self-declaration form and the DBS. The DBS form took a while to complete and [AN-F71] explained to me that this was because he [DPA] had nothing with his home address on it, so had to await the arrival of a paper bank statement. I believe that the delay to the DBS was also partly due to [AN-F71] fear of attracting police attention.
46. Having received the completed self-declaration form, Julie O'Hara told me that she would need to come and interview [AN-F71].⁶ [AN-F71] was unhappy with this as nothing had been mentioned about it previously, but he agreed. While we waited for his DBS to come back before arranging this interview, the DSA delegated responsibility for this case to her Assistant DSA, Vanessa Kendall, saying that it was only a matter of routine. Once [AN-F71] had agreed to be interviewed by the DSA, I was keen to agree a meeting date with the Assistant DSA and [AN-F71] as quickly as possible to prevent a stressful situation. As far as I recall, either Julie or Vanessa sent me a series of possible dates when they could meet. I recall that due to the delay in receiving a DBS certificate, having received the self-declaration form, Julie

⁶ ACE026551, page 4.