

9. I have served as the Governor of a number of schools at various times since the 1990s. From March 2009 I served as a Governor of All Saints Church of England Secondary School (thereafter Academy), Ingleby Barwick, until 2017 when I became chair of Dales Multi-Academy Trust of which All Saints is part. As well as safeguarding being a regular item on the agenda and in the Board's self-assessment, including a whole-Board training session, I also attended specific safeguarding training in connection with my role as a School Governor, which includes the completion of the following courses:
- a. Governor training on 25 February 2015;
 - b. Safer recruitment training for School Governors on 1 November 2016; and
 - c. Safeguarding training for School Governors on 24 January 2017.

Allegations made by [AN-A143] against [AN-F71] in 2011

10. On 20 January 2011 I had a visit from the Reverend [Parish Priest] [Parish]. The same evening I emailed a report of his meeting with me to the then DSA, Mrs Susan Roughton, for discussion.¹ Reverend [Parish Priest] had asked for advice about how to proceed in a case that concerned [AN-A143] and [AN-F71], who had been imprisoned for a sexual offence and was now attending his church. Reverend [Parish Priest] told me that [AN-A143] had requested a meeting with Reverend [Parish Priest] his own minister from West Yorkshire, and the 'elders' from the two churches, during which [AN-A143] [AN-A143] would 'impart some new information' about [AN-F71]. Reverend [Parish Priest] was unwilling to hold such a meeting and was seeking my advice. [AN-A143] had said that in default of such a meeting he would go to the police. I told Reverend [Parish Priest] that he should encourage [AN-A143] to go to the police if he thought it appropriate, and that if [AN-A143] chose not to approach the police, we would offer a meeting with him according to our own procedures. My expectation as recorded in my email to Mrs Roughton was that were [AN-A143] to go to the police in relation to this matter "*any investigation or questioning on our part would stop.*"²
11. Later the same evening, Reverend [Parish Priest] made contact with [AN-A143] and reported to me by email the result of his conversation: [AN-A143] was (he wrote) unwilling to speak with the DSA and would "*now do what he feels he has to do*", which Reverend [Parish Priest] took to mean going to the police. Reverend [Parish Priest]

¹ ACE027570, pages 7-8.

² ACE027570, page 7

OK?"⁹ That email was copied and placed in the DSA's file but unfortunately I am not now able to access some of my emails from that time, so I do not know how or whether that correspondence continued.

25. On 1 March 2011 I had a follow-up meeting with the Reverend [Parish Priest] which I reported to the DSA in an email of 4 March 2011.¹⁰ He admitted being firm with [AN-A143] but denied other allegations. He said he did not ban [AN-A143] from church, though he thought his attendance would be unhelpful. I went through the notes of the meeting of 1 February 2011 with him. I made notes on the facing page of my manuscript on particular points, which are reflected in the typed up version of these meeting notes. In respect of the comment that [AN-A143] relayed Reverend [Parish Priest] as making — "*I have wept with him when other accusations have been made*" — Reverend [Parish Priest] said that that was not intended to refer to any uninvestigated allegations. That was a reference to the fact that knowledge about [AN-F71] conviction was always 'close to the surface', and he had had to refuse work that was offered to him by an ex-offender who had been converted to Christianity and was now a well-known local evangelist.
26. Similarly Reverend [Parish Priest] said that he had not told [AN-A143] to '*beg for forgiveness*' but to '*learn about forgiveness*' (which is recorded in my typed up meeting notes, taken from my manuscript).¹¹
27. Reverend [Parish Priest] agreed that the support offered to [AN-A143] parents consisted 'in part' of moving them to another house-group. This was according to the pattern of the parish where the congregation was organised in cell-groups.
28. In my email to Sue Roughton on 4 March 2011, I recalled that Reverend [Parish Priest] told me in our meeting that [AN-F71] was careful to avoid any contact with young people, even in a public context, but that there were no services held at his church without children present. I said to him that although a practical way of behaving might have been agreed verbally with [AN-F71] the lack of a written agreement left both Reverend [Parish Priest] and [AN-F71] unprotected. My email records that whilst Reverend [Parish Priest] was reluctant to enter into a written agreement with [AN-F71] [AN-F71] I insisted that that should be the case.¹² The agreement would state that [AN-F71] would avoid contact with children or young people during worship, and would make no attempt to associate with them or be involved in their organised

⁹ ACE027570, page 17.

¹⁰ ACE027570, page 19.

¹¹ ACE026531

¹² ACE027570, page 19.

48. As regards the Diocesan and parish response, I felt that in 2017 and 2018, the DSA, the local Archdeacon and I worked together in relation to **AN-F71** to give a consistent message as to the acts that needed to be taken in the parish and that this resulted in Reverend **Parish Priest** compliance with the advice given, albeit after some reluctance (for reasons I have tried to explain at paragraph 47 above).
49. As the incumbent parish priest, Reverend **Parish Priest** had the primary role of dealing with the pastoral consequences of this advice within the parish. Ultimately he complied with the instructions received and the legal requirement, but I do not believe that the way he otherwise responded in this case is typical of parish clergy in his position or, even of the way Reverend **Parish Priest** would usually respond in a safeguarding matter. But this does illustrate that people who have a strong 'conversion theology', and therefore view ex-offenders charitably, need to bear in mind that this must not act as a barrier to effective safeguarding.
50. At Ms O'Hara's request there is theological input by one of the Diocese's senior clergy in the C3 safeguarding training sessions that she leads. I consider it would be beneficial if material focusing on tensions of this kind could be included in nationally-approved training.

Statement of Truth

I believe that the facts stated in this witness statement are true.

Signed: _____

Signature

Dated: _____

31 May 2019