

<p>1 Wednesday, 10 July 2019</p> <p>2 (10.00 am)</p> <p>3 THE CHAIR: Good morning, everyone, and welcome to Day 8 of</p> <p>4 this public hearing. Ms McNeill?</p> <p>5 MS McNEILL: Thank you, chair. Our first witness is</p> <p>6 Reverend Matthew Ineson. Can the witness please be</p> <p>7 sworn?</p> <p>8 REVEREND MATTHEW INESON (affirmed)</p> <p>9 Examination by MS McNEILL</p> <p>10 MS McNEILL: Good morning. Can I confirm, then, you are</p> <p>11 Reverend Matthew Ineson?</p> <p>12 A. I am.</p> <p>13 Q. We have met outside, and you'd prefer me to call you</p> <p>14 Mr Ineson for your evidence today?</p> <p>15 A. That's fine.</p> <p>16 Q. You have provided two witness statements for this</p> <p>17 inquiry?</p> <p>18 A. Yes.</p> <p>19 Q. If at any point during your evidence you need to be</p> <p>20 reminded of what's said in those witness statements,</p> <p>21 I will bring them up on the screen for you, and we will</p> <p>22 look at them together?</p> <p>23 A. Okay.</p> <p>24 Q. So don't hesitate to indicate; okay?</p> <p>25 A. Okay.</p> <p style="text-align: center;">Page 1</p>	<p>1 Q. In terms of the evidence we are going to hear from you,</p> <p>2 I am going to ask you a little bit about your upbringing</p> <p>3 and then the abuse that you suffered from a member of</p> <p>4 the church, and then we will talk a little bit about the</p> <p>5 response that you have received from the church over the</p> <p>6 years, in particular your experiences of the Clergy</p> <p>7 Discipline Measure, and then, finally, more broadly,</p> <p>8 about areas of change within the church that you think</p> <p>9 would assist.</p> <p>10 A. Okay.</p> <p>11 Q. All right?</p> <p>12 A. Yes.</p> <p>13 Q. By way of background, is it right that you come from</p> <p>14 a very religious family?</p> <p>15 A. Yes.</p> <p>16 Q. And that, as a child, a lot of your childhood was spent</p> <p>17 in church and church activities, such as altar serving,</p> <p>18 choir, et cetera?</p> <p>19 A. That's absolutely right. Taken to the church as a baby</p> <p>20 and grew up in the church and was involved in all church</p> <p>21 activities. Yes.</p> <p>22 Q. You're quite softly spoken.</p> <p>23 A. Am I, sorry? I apologise.</p> <p>24 Q. Not a problem. Just keep your voice up nice and loud,</p> <p>25 so everybody can hear you.</p> <p style="text-align: center;">Page 2</p>
<p>1 You, yourself, were ordained in the year 2000?</p> <p>2 A. Yes.</p> <p>3 Q. And you were a curate in Hartlepool for three years --</p> <p>4 A. Yes.</p> <p>5 Q. -- before becoming a vicar in Rotherham for over</p> <p>6 ten years?</p> <p>7 A. That's correct, ten years.</p> <p>8 Q. You have reported that you were abused by the Reverend</p> <p>9 Trevor Devanamanikkam?</p> <p>10 A. Yes.</p> <p>11 Q. Can you tell us how you met the Reverend</p> <p>12 Trevor Devanamanikkam?</p> <p>13 A. Yes. There was a family breakdown. My mum had left and</p> <p>14 gone. She actually left the country. And I was in the</p> <p>15 care of my grandparents. And there was just a complete</p> <p>16 family breakdown. I was a teenager, my gran was a lot</p> <p>17 older, lots of things, and the family just fell apart,</p> <p>18 and my nan turned to the church, as she would, to the</p> <p>19 vicar, and wanted help. And she went to see the vicar</p> <p>20 of the next door parish, who she'd known for a long</p> <p>21 time, and there was a chap there with him, and he</p> <p>22 recommended that we all needed a break from each other</p> <p>23 and the family was in problems, and that I -- he had</p> <p>24 a friend, and I should -- he recommended I went and</p> <p>25 stayed with him while we tried to sort things out. And</p> <p style="text-align: center;">Page 3</p>	<p>1 the recommendation was to go and stay with</p> <p>2 Trevor Devanamanikkam, and he came and picked me up from</p> <p>3 the vicarage in his car.</p> <p>4 Q. How old were you when you went to say with</p> <p>5 Trevor Devanamanikkam?</p> <p>6 A. I was just 16.</p> <p>7 Q. Just 16?</p> <p>8 A. Yes.</p> <p>9 Q. You have reported that he abused you whilst you were</p> <p>10 staying with him?</p> <p>11 A. Yes.</p> <p>12 Q. Can you tell us as much as you're comfortable about the</p> <p>13 abuse that you suffered from Trevor Devanamanikkam?</p> <p>14 A. The first night I stayed at the vicarage, I was put in</p> <p>15 the box room, the tiny little room which overlooked the</p> <p>16 church. Then, after a couple of nights, he came and</p> <p>17 said to me, "You ought to move into another bedroom,</p> <p>18 it's bigger", which sounded reasonable. And then, that</p> <p>19 night, he came into the bedroom when I'd gone to bed,</p> <p>20 sat on the end of the bed -- he didn't even turn the</p> <p>21 light on. And he started to ask me things about, was</p> <p>22 I comfortable, how was I feeling being away from home,</p> <p>23 and so on, and then he put his hands under the duvet and</p> <p>24 started to touch me up, and he said to me, "Don't you</p> <p>25 like that?", and I said, "No", and he pulled his hand</p> <p style="text-align: center;">Page 4</p>

1 out, and he went.
 2 The next night, exactly the same thing happened
 3 again, and, again, I said no, and he went.
 4 And then he told me that I should have to move into
 5 his room. If I remember rightly, he told me there was
 6 some people coming to stay and there wasn't enough room
 7 for everybody to stay. Nobody ever actually turned up.
 8 And I said I didn't think that was right, but I was left
 9 with no option: "Well, if you don't, then you can't stay
 10 here". And I didn't know where to go.
 11 So I ended up in his bed, basically, and he -- I had
 12 lain on my side to turn away from him, just to try and
 13 nod off and go to sleep, and he came up behind me and
 14 I could feel he had an erection, and he forced me. He
 15 held me around -- sort of around my body. Because in
 16 those days, I was really skinny and little, and he held
 17 me and he had sex with me. And then he rolled over and
 18 fell asleep, I can remember that, and I went straight to
 19 the toilet to tidy myself up and it was a mess, and
 20 there was blood there and everything else.
 21 And then that went on. He did have a boyfriend who
 22 used to come and stay most weekends, and I was left
 23 alone when the boyfriend came, but that happened. And
 24 I knew it wasn't right, but he told me that if anybody
 25 ever found out, I would get the blame, my nan would be

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1 A. Yeah, sorry. I had had no sexual experience at all up
 2 to that point, and one day I started itching and he'd
 3 given me crabs, and I just shaved all my hair, and he
 4 said to me, "Have you had them as well?", and that
 5 suggests to me he was sleeping with other people, he
 6 must have been, because I was doing nothing, and the
 7 shame of that.
 8 But, sorry, to answer your question, how did I come
 9 to leave the vicarage, one day, my nan came -- I was in
 10 the kitchen and my nan walked up the vicarage drive and
 11 I did not know what reaction I was going to get, and she
 12 came in and -- she rung the doorbell, came in, and she
 13 was offhand with me. It was, "Hello, Matthew", and
 14 I thought, "I'm in trouble", you know, as nans do. And
 15 Trevor said, "I need to have a word with your nan. You
 16 go and sit in the kitchen". So I went in the kitchen,
 17 about five, ten minutes and then he came in and said,
 18 "Your nan's gone" and I couldn't believe she'd gone
 19 without saying goodbye, but I thought that means I'm in
 20 trouble. And then that wasn't mentioned again. The
 21 next morning, the Bishop of Bradford turned up at the
 22 vicarage and he asked me -- and I think -- I was young,
 23 purple shirt, bishop, this is important, and he said,
 24 "Are you Matthew?". I said yes. He said, "I need
 25 a word with Trevor". Again, they went in the study and

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1 ashamed of me, and I wouldn't be able to stay there
 2 anymore. And I thought, "Well, if I can't go home to my
 3 nan, I've nowhere to go". I'd never been away from home
 4 before, and I'd have to go, and I thought I would end up
 5 on the streets. And that's why it carried on.
 6 Another thing he used -- there's a couple of things
 7 that all stand out in my mind. He used to have in the
 8 window bottom of his bedroom a cane, not a school cane,
 9 like a garden cane, and he used to say that his partner
 10 at the time used to enjoy this, that he liked to pretend
 11 he was a naughty schoolboy, and I said, "Oh, that was
 12 done with when I was at school, they don't do that
 13 anymore", but he never did try that with me.
 14 The only other thing I remember, and it probably
 15 didn't really sink in at the time, but now, looking
 16 back, I've found out how awful it was. If he was ever
 17 out and saw a good-looking young lad or young man, he
 18 would say, and he had a saying, "If that was daddy, I'd
 19 never leave home".
 20 Q. Having stayed with Reverend Devanamanikkam for a while,
 21 ultimately he raped you throughout that period?
 22 A. Yes.
 23 Q. And you came -- how did you come to leave the vicarage?
 24 A. Can I just add something in there?
 25 Q. Sorry, of course.

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1 a few minutes later he came out and said, "You do know
 2 you can't stay here anymore? I need you to go and get
 3 your bag and I need you to go". I said, "Where am I to
 4 go?", and he said, "That's not my problem". I actually
 5 think, what he probably was thinking, I would go home,
 6 but I just walked out the vicarage with the bishop on
 7 one side and with Trevor Devanamanikkam on the other,
 8 and I can remember the glass in a door -- there was an
 9 outer door and an inner door -- shut behind me, and
 10 that's how I came to leave.
 11 Q. You told us during your evidence then that you found
 12 it -- it felt to you impossible to tell anybody what was
 13 going on and you were concerned about not being able to
 14 go back to your grandmother's. We know, and we will
 15 jump forward in time in a moment, that you didn't
 16 actually disclose your abuse for some years?
 17 A. No.
 18 Q. To help us understand, what were the main difficulties
 19 you felt about telling anyone what had happened to you?
 20 A. There's an awful lot of shame there. Again -- my nan
 21 was my mum. You've got to understand, my mum did not
 22 bring me up. My mum once told me that -- years later,
 23 that if abortions had been legal when she was having me,
 24 I wouldn't be here now. She didn't want me. And my nan
 25 brought me up, and my grandma, the paternal grandmother,

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1 on weekends. The grandparents did a lot of bringing up.
 2 Sorry, just go back and ask the question. I'm getting
 3 distracted.
 4 Q. The question was why you didn't feel able to disclose
 5 your abuse for so long?
 6 A. I was worried about upsetting them, again. All that
 7 with my nan, "Was I in trouble?". But then, who would
 8 believe a 16-year-old lad against a bishop and a vicar?
 9 These were positions of authority. Who would believe me
 10 and what would happen? And I was constantly thinking,
 11 "Am I in trouble?". In my mind, he's put across to me
 12 this was my doing, it was my fault all the time, and
 13 that was why.
 14 Q. I want to talk about when you did subsequently feel able
 15 to disclose your abuse. When was the first time you
 16 disclosed what had happened to you to somebody?
 17 A. July 2012.
 18 Q. And to whom did you disclose?
 19 A. That was the Bishop of Doncaster.
 20 Q. Is that Bishop Peter Burrows?
 21 A. It is.
 22 Q. Can you tell us how you disclosed to him and what his
 23 response was?
 24 A. I can. There was a meeting at my -- I was a vicar by
 25 then, and there was a meeting between the parochial

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1 walk the length of the church, I just thought, "I've
 2 just disclosed abuse to you".
 3 Q. When you told him, was it specifically because you
 4 wanted him to do something and did that change? After
 5 he walked away, did you want him to do something?
 6 A. My initial reason for telling him, I was so angry about
 7 what had been going on. I'm not standing by and
 8 potentially letting this happen to me, you know; that
 9 was the initial thing. But then, afterwards, on
 10 reflection, thinking, "I've just disclosed to him,
 11 surely he'll do something about that now", because
 12 I said to him, "I was abused by a priest when I was
 13 a youngster".
 14 Q. We know what the policies say, but from your perspective
 15 as a survivor, what would have been a helpful response
 16 from him at that time?
 17 A. I never heard from him again about it, at all.
 18 I presumed he would have reported the priest, he would
 19 have arranged to investigate the priest. That's what --
 20 the response I would have expected. I never heard
 21 another word from him.
 22 Q. I understand the next person within the church you
 23 disclosed to is Steven Croft?
 24 A. That's correct.
 25 Q. Bishop Steven Croft?

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1 church council and the bishop over issues at the school,
 2 the local church school, had been going on. And one of
 3 those issues had been that the local --
 4 Q. I'm just going to pause you there. We are going to try
 5 very hard not to identify any safeguarding individuals
 6 at the local school so we are going to stay relatively
 7 vague on this point?
 8 A. There was an issue of -- a safeguarding issue at the
 9 school.
 10 Q. Thank you.
 11 A. And the meeting took place, and the bishop told us the
 12 police had been called, the matter had been sorted, and
 13 we didn't believe him, and so on. And after that -- and
 14 I was cross. At a meeting, I asked him if I could have
 15 two minutes in the vestry. And we went into the vestry,
 16 and he kept looking at his watch the whole time, "I'm
 17 sorry, I've got to be somewhere else, I've got to be
 18 somewhere else", and I said, "Do you know why I am so
 19 cross?" I said, "Because this happened to me, and I've
 20 never told anybody", in what was then 28 years, "and
 21 I am not going to stand by. I am the vicar, I'm older.
 22 I'm not standing by and potentially letting this happen
 23 to children on my patch", and all the time he's clock
 24 watching, and, "Well, thank you for telling me", and he
 25 went. As he walked out the church door, I watched him

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1 A. Correct.
 2 Q. Can you tell us the circumstances of that disclosure?
 3 A. I can. That was December 2012. I was burgled at the
 4 vicarage, again, several times in Rotherham. The police
 5 were called and the people were caught. I rang
 6 Church House and I got the then Archdeacon of Doncaster,
 7 not my archdeacon, as it were, not my area, and he said
 8 to me, "Stay there. I'm coming up", and with all due --
 9 I can't fault the man. He came straight up, he was
 10 lovely, kettle was on, "I'll sort your door out", he was
 11 lovely. Spoke to the police and everything.
 12 Presumably, he went and spoke to Steven Croft and he
 13 rang me the day after about the burglary. To give him
 14 fair due, he asked me how I was and I remember saying,
 15 "I feel a lot better today than I did last night, having
 16 had a night's sleep" and he said, "The archdeacon will
 17 sort the door out for you and everything else". I said
 18 to him, "You and I need a chat". I said, "Did
 19 Bishop Peter tell you about the school and about my own
 20 disclosure to him of my own abuse?", and he used what
 21 I call the stock Anglican answer: "I can't remember".
 22 Because they can never remember anything when it
 23 chooses. And I told him everything. I told him about
 24 the school, everything that happened there, and I told
 25 him that -- I said, "And I said to Bishop Peter, 'I was

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1 **abused by a priest"**, and I named Devanamanikkam, and he
 2 **said, "I'm sorry, I've got a meeting to go to, I've got**
 3 **a meeting to go to"**, and couldn't get off the phone
 4 **quick enough. So I told him on the phone.**
 5 Q. Sticking, if we can, with Bishop Steven Croft,
 6 I understand that you told him on other occasions as
 7 well; is that right?
 8 **A. I did, on a following conversation on the telephone**
 9 **in February 2013, and the words there were, "Do you**
 10 **remember our telephone call from before Christmas?"**, and
 11 **basically the same -- I got, "I can't quite remember".**
 12 **So I told him everything again, and he did nothing.**
 13 Q. You also disclosed to the Archdeacon of Rotherham --
 14 **A. Yes.**
 15 Q. -- who is now Bishop Martyn Snow?
 16 **A. That's correct.**
 17 Q. In what circumstances did you disclose to him?
 18 **A. That was a meeting at Church House regarding an incident**
 19 **in the parish, and I said to him, "I didn't" -- I have**
 20 **to be clear, I did not name Devanamanikkam to**
 21 **Peter Burrows, and I did not name Devanamanikkam to**
 22 **Martyn Snow, because I didn't get time. The meeting**
 23 **with Martyn Snow ended up in a bit of a row and I said,**
 24 **"I've told Peter Burrows I was abused, I've told**
 25 **Steven Croft and now I'm telling you, and I'm going**

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1 **archdeacon, "I was abused by a priest". I just couldn't**
 2 **believe they were doing nothing.**
 3 Q. And had any of them, to your mind, offered you what you
 4 would call pastoral support --
 5 **A. Not a word.**
 6 Q. -- or any formal counselling or anything?
 7 **A. Not a word. Can I just add there, later -- we may come**
 8 **to this later on, but Steven Croft was interviewed by**
 9 **the BBC in November 2016, I think it broadcast, and he**
 10 **actually said I did disclose to him by dropping it into**
 11 **a long conversation about other things, "But I provided**
 12 **him with full pastoral care and support". That was**
 13 **three and a half years later. I have never heard from**
 14 **Steven Croft and he provided no evidence at all to show**
 15 **that he had provided me with care. He didn't. I never**
 16 **heard a word from him.**
 17 Q. I know that you made disclosures subsequently to
 18 individuals within the church. If I have got my
 19 chronology correct, we are moving on now to reporting
 20 the allegations to the police. Is my chronology
 21 correct?
 22 **A. It is, but there were further disclosures --**
 23 Q. Before you went to the police?
 24 **A. Before I went to the police.**
 25 Q. Then I have got the chronology wrong. To whom did you

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1 **home"**, because I was so angry with him, and we were
 2 **having a heated conversation, shall we say. And that**
 3 **was the circumstances that there I told him.**
 4 Q. I understand, just for completeness, the meeting itself
 5 wasn't called for the purpose of discussing the
 6 disclosures you had made --
 7 **A. No.**
 8 Q. -- but to discuss your management of a safeguarding
 9 issue in your professional --
 10 **A. That's correct.**
 11 Q. In your parish?
 12 **A. That's correct.**
 13 Q. So at this point, you -- and I think you have summarised
 14 it in your statement -- had made disclosures to three
 15 individuals in the church?
 16 **A. By then.**
 17 Q. By then. And, as yet, nothing had happened, as far as
 18 you could see?
 19 **A. Mmm.**
 20 Q. How were you feeling about the way you'd been treated by
 21 the church at this point?
 22 **A. I couldn't believe it. I could not believe that they**
 23 **would, to what I knew, do nothing about the school and**
 24 **nothing about the fact that a priest had said to**
 25 **a bishop -- or shall I say two bishops and an**

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1 disclose following these three individuals?
 2 **A. There was a letter went to Steven Croft on 26 March,**
 3 **which I know that because it was my birthday. And that**
 4 **went to him. And then I wrote -- when I'd left the**
 5 **parish, I wrote to Steven Croft a letter dated 1 June,**
 6 **and I wrote him that letter, "You will never know what**
 7 **it took to tell you, but you will also never know the**
 8 **hurt you and your suffragan have caused me by doing**
 9 **absolutely nothing about it", and I copied that letter**
 10 **to the President of Tribunals, to the Bishop of**
 11 **Beverley, and to the Archbishop of York.**
 12 Q. You use the phrase in your witness statement you had
 13 made eight disclosures to five people within the church?
 14 **A. That's correct. I never got a reply. Steven Croft, to**
 15 **this day, has never written and acknowledged that**
 16 **letter. The only -- neither did the Bishop of Beverley.**
 17 **The only person who did respond was the Archbishop of**
 18 **York, who wrote back and said, "Thank you for copying me**
 19 **into the letter, which I have read. Please be assured**
 20 **of my prayers and best wishes during this testing time",**
 21 **and he did nothing.**
 22 **That letter, can I just add, we subsequently found,**
 23 **because I put a subject access request into the church,**
 24 **and we got a copy of core group meeting minutes from the**
 25 **National Safeguarding Team. They record,**

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1 **in September 2016, that that letter was a disclosure of**
 2 **abuse, so the archbishop and all the others did receive**
 3 **a written disclosure of abuse as well.**
 4 Q. We are going to come on in a little bit to talk about
 5 how that, in part, led to the complaints that you later
 6 made during the Clergy Discipline Measure?
 7 **A. Yes.**
 8 Q. Before we move to your report to the police, I just want
 9 to ask, did you ever think of or try to engage with the
 10 Diocesan Safeguarding Team, rather than with the clergy
 11 directly, and, if not, is there a reason that you didn't
 12 choose to?
 13 **A. What Diocesan Safeguarding Team? I understand now, from**
 14 **having looked at the SCIE independent audit, the**
 15 **Diocesan Safeguarding Advisor worked one day a month in**
 16 **the office. The safeguarding in the Sheffield Diocese**
 17 **was so bad that the SCIE report actually records that --**
 18 **it says "the previous DSA", not the current one -- the**
 19 **previous DSA kept handwritten notes which were so**
 20 **illegible you couldn't work out what was happening from**
 21 **one case to the next. So there was no sound**
 22 **safeguarding in the Sheffield Diocese. I thought I'd**
 23 **told the bishops and that was enough.**
 24 Q. You reported to the police first in 2013. What happened
 25 when you reported to the police, first of all, and if it

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1 **A. Speed awareness. I suppose, like a lot of people,**
 2 **I rang up the number and said, "Do I have to go or can**
 3 **I just take the three points?", and they said, "You're**
 4 **better off going". To which I said, "It makes you**
 5 **laugh, doesn't it? You can report rape and nothing**
 6 **happens. Do a 34 in a 30 and they come down on you like**
 7 **a tone of bricks". He said to me, "What do you mean?".**
 8 **I told him what happened and that I'd reported. He**
 9 **said, "Leave it with me". Literally, within minutes,**
 10 **I got a phone call from a sergeant at South Yorkshire**
 11 **Police and he asked me what had happened and he promised**
 12 **he would look into the matter and come back to me, and**
 13 **I've never heard a word from him.**
 14 **Then, subsequently -- I don't know if you got that**
 15 **letter -- the police did write to me and acknowledge**
 16 **that they failed to ask. What I was told afterwards**
 17 **from the police investigation was that the email had**
 18 **been sent from South Yorkshire Police to the PPU**
 19 **department in West Yorkshire Police, not to their own**
 20 **PPU department and it seems to have got lost somewhere**
 21 **in the communications.**
 22 Q. You then subsequently went to the police again in 2015,
 23 this time to West Yorkshire Police?
 24 **A. Yes.**
 25 Q. You disclosed your abuse and Trevor Devanamanikkam was

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1 helps, I can bring up your witness statement. It was
 2 the Yorkshire Police, I think, first?
 3 **A. I went into Rotherham Police Station and I spoke to**
 4 **a police officer there -- I don't know if I'm supposed**
 5 **to name her, but it doesn't matter. She had asked --**
 6 **I told her what had happened, and she said to me, "Do**
 7 **you want to make a formal complaint?", and she said, "Or**
 8 **do you want to take a few days to think about it?". So**
 9 **I did. And then she -- we had text messages between us,**
 10 **and I said, "Yes, I would like to go ahead". She**
 11 **replied that she had sent an email to the PPU**
 12 **department, the Public Protection Unit, and I would hear**
 13 **shortly. She put something about she was on leave and**
 14 **did I want them to do it now or wait until she came**
 15 **back? I said, "No, I'm quite happy" -- I think it was**
 16 **until the 24th, and I never heard a word. So I was told**
 17 **on text that she reported it to the PPU department and**
 18 **I never heard a word.**
 19 **I rang South Yorkshire Police three times, saying,**
 20 **"I've never heard anything", and I was promised every**
 21 **time that somebody would get back to me, and they**
 22 **didn't. Then, the following February, I got a speeding**
 23 **ticket and I got one of those things asking me to go to**
 24 **a class, you know, for --**
 25 Q. Speed awareness.

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1 charged. Is that right?
 2 **A. That's correct. I honestly did not know what to do.**
 3 **I'd told all these bishops and senior clergy, even the**
 4 **Archbishop of York. I'd told the police. And I got no**
 5 **response. And I just did not feel believed. I thought,**
 6 **"Nobody believes me". And, as we all do these days,**
 7 **I was Googling and I came across a solicitors in**
 8 **Dewsbury and it was said they dealt with child abuse.**
 9 **And I thought, "I never even knew that". I thought,**
 10 **"I drive past there every day". That was Jordans.**
 11 **I went inside, I saw a lady, she asked me all the**
 12 **questions and wrote down effectively a statement, and**
 13 **then she said to me, "When did you know you could claim**
 14 **money from the church?". I said, "I'm not here for**
 15 **that. I want you to help me to report it to the police**
 16 **because they're not -- how do I report it and get them**
 17 **to listen?". She said, "Oh, that's easy. You just ring**
 18 **101 and tell them what you want to report. They won't**
 19 **ask you to go to the police station, they will come to**
 20 **your house". So I did. The first thing they said to me**
 21 **was, "Can you come down to Dewsbury Police Station?",**
 22 **and I stood in the entrance and the woman on the desk**
 23 **asked me to tell her what I was reporting, and there was**
 24 **a lot of people in the entrance hall.**
 25 **I then met a police officer in a little room, told**

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1 him, and then he come out and went back and asked me if
 2 I would go and make a video statement. I did that and,
 3 shortly after, DC Alison Hanson got in touch with me.
 4 She was the investigating officer and came to see me.
 5 Q. He was subsequently charged?
 6 A. He was.
 7 Q. In the run-up to the scheduled trial of
 8 Trevor Devanamanikkam, what support did you receive, if
 9 any, from the church, either locally or nationally?
 10 A. None. I have to be honest. When it started, DC Hanson
 11 told the Lead Diocesan DSA, obviously, of
 12 the investigation. She told me she contacted the church
 13 and it was -- am I allowed to name? Does it matter?
 14 Q. The DSA?
 15 A. That's Jenny Price; yes? She told Jenny that had
 16 happened and Jenny did say, "Does Matthew need any
 17 support?". I know that. Alison came to me and said,
 18 and I said, "I don't want nothing from them, Alison".
 19 Because I understood that to mean a church counsellor.
 20 I didn't want anybody from the church. The police
 21 recommended me to the Star Project in Bradford who
 22 recommended Mosaic II, which is a counselling service --
 23 or should I say was, because it closed last week, after
 24 years. And they recommended there. And I went there.
 25 And Alison said to me, "I think you're doing the right

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1 home and it looked at though he'd possibly taken his own
 2 life. The police were good, "Do you need anything? Do
 3 you need any support". They were very -- I said, "No,
 4 no, fine". To be honest, once it had started to sink
 5 in, I thought, "I want to be on my own. I want to sit
 6 and I've got to absorb this".
 7 Q. Can we, Ralph, display a page of the witness's
 8 statement, please, ANG000584_042. Paragraphs 117 and
 9 118, please. Is it right that following
 10 Trevor Devanamanikkam's death, the church issued
 11 a statement, and we see it there in bold?
 12 A. Mmm.
 13 Q. "We have been alerted by the police that
 14 Trevor Devanamanikkam has been found dead. Our thoughts
 15 and prayers are with everyone affected by this sad news
 16 and we have offered Michael ..."
 17 The pseudonym you were using at that time:
 18 "... pastoral care and support."
 19 A. Yes.
 20 Q. What was your view of this statement issued?
 21 A. I think it's disgraceful. I got a phone call -- the
 22 first time I got a phone call from Moira --
 23 Q. You can name church individuals.
 24 A. Yes, Moira Murray, the National Safeguarding Team, on
 25 the Friday before he was due in court. So she'd been

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1 thing. Go independent. Somebody who is not influenced
 2 on either side. Speak to a truly independent support
 3 and counsellor". So I went to -- because I wasn't going
 4 to go to anybody in the church.
 5 Q. We know that Trevor Devanamanikkam took his own life
 6 immediately before the trial was due to -- is it the
 7 trial was due to start or just the appearance at the
 8 magistrate's court?
 9 A. I was told he'd been summoned. Alison rang me and told
 10 me that he'd been charged and that he'd been summoned to
 11 appear at Bradford Magistrates at the beginning of June
 12 and it was the day he was due to appear in the
 13 Magistrates. He didn't turn up. I was told his
 14 solicitor hadn't either, and I found that strange,
 15 because you'd think a solicitor would turn up and say,
 16 "Where is my client?", and then that night -- I spoke to
 17 Alison and she said, "The judge has issued a warrant for
 18 his arrest. We'll send Oxford Police to his house. And
 19 if he's there, he will be brought back up to Bradford
 20 and put before the magistrates in the morning. If he is
 21 not there, it might take us a few days, but we will find
 22 him". I said fine. That night I was sat watching the
 23 television and the police came to the door. "Can we
 24 come in?" Yes. "Alison has asked us to come and tell
 25 you first", and she told me they'd found his body at

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1 told by DC Hanson he'd been charged. She said, "Can you
 2 tell me when he's appearing in court? Do you know what
 3 he's been charged with? Are there any investigations
 4 into the bishops? And do you need any support?"
 5 And I said, "Isn't it funny how I'm fourth on your
 6 list"? I said, "You've come and rung me, fishing for
 7 information". I said, "You should know when he's in
 8 court and everything else". And I says, "But I'm fourth
 9 on your list. And I've told you before, I don't want
 10 anything from the church, yeah, I don't want to" -- you
 11 know. And she said, "Well, we'll see how it goes and
 12 I'll ring you again next week to see how you are".
 13 I understand the call could have been a care call, but
 14 what stood out to me was, I was fourth on the list of
 15 questions.
 16 So to say that they have offered Michael, as it says
 17 there, pastoral care and support is true, but it came
 18 way down the list. They were more concerned about
 19 finding out were there any police investigating the
 20 bishops, did I know whether there were any charges going
 21 to be brought against the bishops, and so on. She
 22 wanted all that information before she ever asked me,
 23 did I need any care. That's the thing that really upset
 24 me.
 25 Q. In terms of topics, I'm going to move on to our next

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1 large topic, which is the Clergy Discipline Measure, and
 2 we are hearing, after you, from Mr Adrian Iles from the
 3 Church of England about the internal Clergy Discipline
 4 Measure processes from their perspective.
 5 **A. Yes.**
 6 Q. Is it right that you have made complaints under the
 7 Clergy Discipline Measure against a number of serving
 8 clergy?
 9 **A. That's absolutely correct.**
 10 Q. And serving senior clergy, I should say, specifically?
 11 **A. And still serving, yes. I made -- after I made my**
 12 **report to the police and the police investigation was**
 13 **under way, I met my solicitor, David Greenwood, and we**
 14 **completed forms under the Clergy Discipline Measure to**
 15 **complain about my abuser, because he is a clergyman, and**
 16 **against the bishops and the archdeacon who had ignored**
 17 **my disclosures of abuse.**
 18 **I then spoke to DC Hanson, and she said, "I can't**
 19 **stop you, but can I ask that you hold fire? I've got to**
 20 **trace Devanamanikkam and speak to him. I've got to get**
 21 **my investigation under way. I have told the church the**
 22 **basics, that this priest is under investigation, but can**
 23 **you just wait and let me get my investigation under**
 24 **way?" She did, and it took a year. Then she actually**
 25 **wrote me a cover letter on West Yorkshire Police headed**

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1 **A. He did.**
 2 Q. Can you tell us what the objection was?
 3 **A. We sent in the complaints under the Clergy Discipline**
 4 **Measure, and then received a letter saying, "Sorry,**
 5 **you're out of time. The Church of England has**
 6 **a one-year rule for dealing with complaints against**
 7 **clergy". So we then appealed that, which was an appeal**
 8 **to the President of Tribunals of the Church of England,**
 9 **and I understand the procedure is they then write to all**
 10 **the bishops concerned -- the people complained about and**
 11 **ask them their opinion on the one-year rule. I remember**
 12 **seeing the -- it is like a standard letter and it says,**
 13 **"You are not being asked to comment upon the actual**
 14 **complaints themselves, just your opinion on the one-year**
 15 **rule". All of the bishops -- Sentamu, Croft, Snow,**
 16 **Burrows, Glyn Webster -- all of them wrote back and**
 17 **objected to the one-year rule being extended in their**
 18 **case.**
 19 Q. I'm just going to make sure that is clear for everybody
 20 following. The individuals, the complete list, that you
 21 made complaints about were Bishop Roy Williamson, that
 22 he failed to comply with safeguarding guidelines?
 23 **A. And he put me out on the street.**
 24 Q. That was in relation to your own parish and the freehold
 25 that you had?

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1 **paper not saying that they had asked for that. So the**
 2 **actual complaints were not put in until 2016 because of**
 3 **that delay.**
 4 **So the delay had been, I wasn't believed. South**
 5 **Yorkshire Police didn't act. And I didn't feel**
 6 **believed. And it was only when I found Jordans, and**
 7 **then David, that we finally filed the complaints. Do**
 8 **you want me to go on, then, from the response I got?**
 9 Q. I think maybe it is helpful if we take a little bit
 10 about each of the complaints one at a time, so that
 11 those who don't know as much about it as you can follow.
 12 **A. Okay.**
 13 Q. What I will do is bring up a little bit on screen.
 14 Ralph, page 75 of the witness's statement. We might not
 15 be able to get all of them in detail. So you made
 16 a complaint against Bishop Peter Burrows. You will
 17 remember he was the first person you disclosed to. He
 18 was the suffragan bishop?
 19 **A. I did.**
 20 Q. Your complaint was that he ignored your disclosure --
 21 I'm looking at the second --
 22 **A. Yes.**
 23 Q. He ignored your disclosure of child sexual abuse and has
 24 done nothing about it except to object in writing to an
 25 investigation into his misconduct.

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1 **A. No, that's when he was the Bishop of Bradford at the**
 2 **time, who discovered and --**
 3 Q. Told you to leave Trevor Devanamanikkam's house?
 4 **A. Told me to leave Trevor Devanamanikkam's vicarage**
 5 **without the care for me. It was like, "Go now".**
 6 Q. Bishop Steven Croft, who we have talked about, because
 7 you made a number of --
 8 **A. Four disclosures to Steven Croft.**
 9 Q. -- disclosures to him. Bishop Martyn Snow, who had been
 10 your archdeacon --
 11 **A. One disclosure.**
 12 Q. -- and became the Bishop of Leicester and then the
 13 Bishop of Oxford, I think?
 14 **A. No. Martyn Snow was Bishop of Leicester. Steven Croft**
 15 **was Bishop of Sheffield at the time of my disclosures,**
 16 **and he was then moved to Oxford in 2016.**
 17 Q. We are going to talk about that in a moment.
 18 Bishop Peter Burrows, which we are looking at on
 19 screen --
 20 **A. Who was, and still is, the Bishop of Doncaster.**
 21 Q. And the complaint was that he ignored your disclosure of
 22 child sexual abuse and there was a data breach, which we
 23 will talk about in a second, in relation to him.
 24 Bishop Glyn Webster, that he ignored your disclosure of
 25 abuse and objected in writing to the investigation?

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<p>1 A. Yes, and in his objection, he did actually write that he 2 had received the letter. 3 Q. The letter from you disclosing the abuse? 4 A. Yes. 5 Q. And Archbishop John Sentamu, and the complaint was that 6 he had ignored a written disclosure of abuse and, 7 likewise, had objected -- 8 A. Yes. 9 Q. -- to the investigation. These were made out of time, 10 out of the one-year time limit, for the reasons you have 11 told us, and the procedure, as we know it, from the 12 Church of England would be that you can, with the leave 13 of the court, for want of a better word, make 14 a complaint out of time, but that in making the decision 15 to grant that leave, they would consult the respondent 16 about whom the complaint was made? 17 A. That's correct, yes. 18 Q. And what you have emphasised is that you're concerned 19 about the fact that each of the individuals about whom 20 you had complained objected to the granting of leave to 21 make the complaint out of time? 22 A. To even bring the complaint. So they consult those 23 complained about to ask them whether they think they 24 should be complained about. It makes -- it's no great 25 mind, is it, to say, "They're going to object".</p> <p style="text-align: center;">Page 29</p>	<p>1 Can I add here -- I don't know if this is the right 2 place -- the church also wrote to Trevor Devanamanikkam 3 and asked his opinion about the one-year rule and 4 whether he thought it should be investigated as well, 5 and he didn't reply. But I got on the phone, when 6 I discovered it, to DC Hanson. I think to say that she 7 was not impressed is an understatement. I know that one 8 of her officers got in touch with the legal office at 9 Church House, Westminster, and said, basically, "Who in 10 their right minds thinks it's acceptable to write to 11 a priest who is under investigation by the police for 12 historic child sexual abuse and give him the opportunity 13 to object to being investigated?", and the reply was, 14 "That is church procedure". 15 Now, I am aware that the year after, that was 16 amended, and it is the only thing, I believe now, that 17 the one-year rule does not apply to, if you are actually 18 accused of abuse. But at the time, they consulted my 19 rapist about asking him about whether he thought he 20 should be investigated or not. And that hurt. That 21 really hurt. 22 Q. I'm just going to go through a little bit more about the 23 basis of each of the complaints so that everybody can 24 follow. One of the complaints against Bishop Burrows 25 was that he had breached the Data Protection Act because</p> <p style="text-align: center;">Page 30</p>
<p>1 he was overheard in a cafe discussing your case. Is 2 that right? 3 A. That was -- there were several complaints. That one 4 came much later. It was 22 November 2017 and I got 5 a phone call from a friend of mine who was an undertaker 6 in Rotherham, and he said that he and his wife were sat 7 in a cafe and the Bishop of Doncaster in purple shirt 8 and full clericals were sat at the next table with 9 somebody he didn't know, and he said, "I hate to tell 10 you, they're laughing about your abuse and talking about 11 it, and the whole cafe is listening". I immediately 12 rang David Greenwood and David said, "Would your friend 13 be prepared to make a statement to that effect?". So 14 I asked him. He did. We then reported that to the 15 Information Commissioner who ruled that there would have 16 been a breach of the Data Protection Act, and I spoke to 17 the lady who deals with GDPR at Church House. She told 18 me that, yes, they had acknowledged that had been 19 a breach and we filed a CDM complaint with the 20 Archbishop of Canterbury about that, about which he then 21 decided to take no further action. 22 But can I just say, in his reply to that, 23 Peter Burrows blamed everybody but himself. He actually 24 blamed me and said that he'd -- his words were, "I had 25 made a momentary lapse of judgment", and it was because</p> <p style="text-align: center;">Page 31</p>	<p>1 I'd waived my anonymity, it had been in the papers and 2 on the television and that had put him under stress. So 3 it was all my fault. Then he went on to blame 4 Bishop Philip North for pulling out of Sheffield and 5 that he'd been left with the diocese and he'd had no 6 support from the Archbishops of Canterbury or York or 7 the wider church and all this stress had caused him to 8 have a momentary lapse of judgment. 9 Obviously, we're not happy with that, but I'm afraid 10 the Archbishop of Canterbury, as is his wont, decided to 11 take no further action on the complaint, which to me 12 says the Archbishop of Canterbury agrees you can sit in 13 a cafe, talking, one of your bishops, about somebody's 14 sexual abuse so the whole cafe can hear, "But it's all 15 right because I'm not going to take any further action 16 about it". A schoolteacher wouldn't have got away with 17 that, neither would a police officer. 18 Q. We are going to come to the outcome of the complaints in 19 just a moment. I'm going to bring up the next page of 20 your witness statement, page 76, just to flesh out the 21 detail about the other complaints made. 22 Bishop Steven Croft was -- the complaint in relation to 23 failing to act and ignoring information that you 24 passed -- in relation to Bishop Steven Croft, 25 I understand you raised objection to his enthronement?</p> <p style="text-align: center;">Page 32</p>

1 **A. We discovered -- well, I discovered and then got on the**
 2 **phone to David, that between the time of us applying to**
 3 **the President of Tribunals for the one-year rule to be**
 4 **extended, the president took until August to make the**
 5 **decision. But we then discovered that the church were**
 6 **appointing Steven Croft to be Bishop of Oxford and**
 7 **planned to enthrone him, and Martyn Snow as**
 8 **Bishop of Leicester, and I found it incredible that you**
 9 **could appoint somebody to a position like that whilst**
 10 **there was a safeguarding complaint against them.**
 11 Q. The Bishop Martyn Snow we have already gone through.
 12 Your allegation and complaint, was that he ignored your
 13 disclosures of abuse and also that you felt he had lied
 14 on BBC TV about the offer of pastoral support?
 15 **A. No, he lied on BBC TV about the process.**
 16 Q. Okay.
 17 **A. He said that he'd heard -- I made complaints against him**
 18 **and all the other bishops. A senior judge, ie, the**
 19 **President of Tribunals, had asked for evidence and**
 20 **they'd ruled that the bishops had no case to answer.**
 21 **That was not true. They blocked it with the one-year**
 22 **rule.**
 23 Q. Then --
 24 **A. He lied.**
 25 Q. -- below, we have Archbishop John Sentamu, that he'd

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1 observations on the process?
 2 **A. I can. We made complaints against the Bishop of Oxford**
 3 **when he went on the television in November 2016, and he**
 4 **admitted, for the first time, I'd disclosed to him, but**
 5 **he used the phrase that I had dropped it in a long**
 6 **conversation about other things and he provided me with**
 7 **full pastoral care. That was a lie.**
 8 **That went back and forth and back and forth.**
 9 **I think it took over a year for the Archbishop of**
 10 **Canterbury to deal with, and he decided to take no**
 11 **further action, despite the fact that Steven Croft has**
 12 **not been able to show any evidence at all he provided me**
 13 **with pastoral care. Because he didn't. I never heard**
 14 **from him. To me, he should be able to say, "There is**
 15 **the bishop I wrote to, there is the letter saying,**
 16 **'Could you be in contact with Matthew and offer pastoral**
 17 **care if he needs it?'" Nothing.**
 18 **We complained about Martyn Snow and the lying on**
 19 **television. The Archbishop of Canterbury wrote back and**
 20 **first of all said he was going to dismiss the complaint.**
 21 **Then, because it was live, the bishop was having to**
 22 **think on his feet and he was trying to make things**
 23 **intelligible for the casual viewer. We contacted the**
 24 **BBC journalist who interviewed him, who wrote**
 25 **a statement, and we appealed to the President of**

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1 ignored your written disclosure of abuse?
 2 **A. Yes.**
 3 Q. I understand -- is it right? -- that you also raised
 4 concerns about the fact that some of your complaints had
 5 been referred to Archbishop John Sentamu to consider in
 6 his role as archbishop?
 7 **A. Absolutely. They were sent, I believe, to his office**
 8 **first. We raised -- because he was one of the people**
 9 **complained about, we said he has a conflict of**
 10 **interests. He cannot handle a complaint into himself or**
 11 **his fellow people who had also been complained about.**
 12 **So it was sent to the Archbishop of Canterbury. And**
 13 **that's right.**
 14 Q. Finally, at the bottom of the page, and just a tiny bit
 15 over the page, Bishop Glyn Webster, that he had ignored
 16 your disclosure of abuse and had failed to conduct any
 17 investigation?
 18 **A. Yes, and that they objected to being investigated. The**
 19 **phrase I've often used is, why would they object to the**
 20 **one-year rule being extended? If they have nothing to**
 21 **hide, why hide behind that legal technicality? It**
 22 **doesn't make sense. If they can answer my complaints,**
 23 **answer them.**
 24 Q. Can you tell us a little bit, please, about the outcome
 25 of these complaints before I ask you about your

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1 **Tribunals, because the interview wasn't live, it was**
 2 **pre-recorded at the request of the Church of England**
 3 **press office. He wasn't asked any questions. He typed**
 4 **out -- he read a pre-typed-out statement and he was**
 5 **accompanied by one of their comms and media people.**
 6 **So we went back and said, "No, that wasn't thinking on**
 7 **your feet. That was premeditated". He lied and had**
 8 **prepared that statement beforehand and the President of**
 9 **Tribunals referred it back to the Archbishop of**
 10 **Canterbury, who then decided to take no further action**
 11 **anyway.**
 12 Q. Can we just take a look at one of the documents relating
 13 to the complaint against Bishop Martyn Snow. It's
 14 ANG000605_006. It's behind tab B1 of the bundle. This
 15 is the report on behalf of the provincial registrar to
 16 the Archbishop of Canterbury under the measure, and
 17 I want to just look at paragraph 6. What it says is
 18 that the alleged misconduct is clearly not trivial, but
 19 that the code at paragraph 8 states that disciplinary
 20 proceedings against clergy should only be about
 21 misconduct that is potentially sufficiently serious for
 22 referral to a Bishops' Disciplinary Tribunal
 23 proceedings, it is not for the determination of
 24 grievances. Did you consider your complaint to be
 25 a grievance?

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<p>1 A. No. I think he lied. He lied on television. And 2 that's misconduct. And certainly I think the phrase in 3 the Clergy Discipline Measure is "conduct unbecoming of 4 a clerk in Holy Orders". He lied to the general public 5 on television. That's not a grievance. That's 6 a complaint. 7 Q. The ultimate conclusion was: 8 "My assessment is also that the matters contained 9 within the complaint are not trivial but, nevertheless, 10 do not justify further consideration being given to the 11 complaint." 12 A. It says it all. But then, you see, to me, again -- and 13 even then, the ultimate thing, the Archbishop of 14 Canterbury takes no further action, again. That 15 presumably means he agrees with his bishops lying on 16 television about such serious things. 17 Q. We won't be able to go through all of them, but if we 18 can look a little bit at tab B15 and the document 19 ANG000603, please, Ralph -- B14. This is a letter sent 20 to you on behalf of the Archbishop of Canterbury 21 dismissing the complaint that you made against 22 Bishop Roy Williamson? 23 A. Yes. 24 Q. It says at the first bullet point: 25 "Your complaint is based on the assumption that</p> <p style="text-align: center;">Page 37</p>	<p>1 someone told the respondent about the abuse you suffered 2 from the Reverend Trevor Devanamanikkam and that 3 therefore the respondent acted in the way that you 4 allege he did ..." 5 Which is asking you to leave the house: 6 "... in the knowledge ... there must be sufficient 7 evidence to sustain the allegation that [he] knew ..." 8 Over the page is the response to that in the second 9 bullet point, please, Ralph, on page 3: 10 "The respondent denies he was aware of the abuse at 11 that time. This is supported by the assistant curate 12 and the churchwarden in their statements, who had no 13 knowledge at the time of any abuse or any allegations 14 against Trevor Devanamanikkam." 15 Below: 16 "You say that the respondent visited the vicarage 17 prior to you being required to leave and move elsewhere. 18 The respondent denies visiting the vicarage at this 19 time. This is supported by the assistant curate and the 20 churchwarden ..." 21 The bullet point below that: 22 "It is not surprising, given the fact that you were 23 not directly involved in the discussions which clearly 24 took place at the time, that events may not have been 25 clear to you."</p> <p style="text-align: center;">Page 38</p>
<p>1 It says: 2 "The respondent denies that he knew and witnesses 3 say that they had no knowledge of any disclosure 4 either." 5 At the bottom: 6 "I stress that, in coming to this conclusion, I am 7 not addressing the abuse which you suffered from 8 Trevor Devanamanikkam, which was the subject of 9 a separate complaint by you and of course of 10 the criminal case brought against him." 11 These are the reasons essentially given, and there 12 is definitely a discussion about what you say and what 13 he says. Did anybody meet with you to discuss what you 14 were saying had happened, or was it all done just on the 15 papers? 16 A. No, it's all been done by correspondence, yeah. Can 17 I just answer those points? 18 Q. Please. 19 A. My nan turned up at the vicarage and, the very morning 20 after, the Bishop of Bradford turned up. I can only 21 presume -- and I don't know what happened there 22 specifically -- that she'd gone away unhappy and got in 23 touch. Otherwise, why -- that possibly could have 24 happened. But in his reply to the complaint, Bishop Roy 25 actually wrote that there were several senior staff</p> <p style="text-align: center;">Page 39</p>	<p>1 meetings in the Diocese of Bradford, in which he sat 2 there, about the concern about a young boy being at the 3 vicarage, yeah, and he'd asked the archdeacon to 4 investigate, and he was fully aware I was there, asked 5 for the assistant curate and the churchwardens, not 6 knowing of the abuse -- they knew I was there. They 7 wouldn't have known of the abuse because they weren't 8 there when the abuse happened. They weren't there at 9 night-time when it was going on. But they knew I was at 10 the vicarage. 11 And I would raise the question there, if they are so 12 particular, if you like, why were they not asking the 13 question, "What is this young boy doing at the 14 vicarage?", themselves? No, they say they weren't aware 15 of the abuse, but they wouldn't have been because they 16 weren't there when it was happening. But they were 17 certainly there when I was there. 18 Further on, the assistant curate wrote -- because 19 Trevor Devanamanikkam had a housekeeper -- that when he 20 left the parish, he went looking at houses with her to 21 try to find her proper accommodation and look after her 22 and make sure she was all right. Well, why didn't she 23 do that for me? Because I was an awful lot younger than 24 the housekeeper. I was a child. And yet she allowed 25 a child to stay in a vicarage with a vicar and then</p> <p style="text-align: center;">Page 40</p>

1 I was put out. He was there. And I will add on to that
 2 further on Roy Williamson also puts in his statement
 3 that he's never met me and didn't know me. But when
 4 a subject access request we also got -- the whole page
 5 is blacked out, except for one line, and it's an
 6 internal thing from the National Safeguarding Team,
 7 "Bishop Roy acknowledges he did meet Matthew Ineson but
 8 said it was after the abuse and not at the time".
 9 And furthermore, the most recent subject access
 10 request we've got, in the NST core group meeting minutes
 11 it says that, "The Archbishop of Canterbury has come
 12 into further possession of information from Bishop Roy
 13 about the case, but will not release it and will not act
 14 on it". And all you get in the NST minutes is, "We must
 15 protect this bishop. He is frail. We must look after
 16 him". Not a word of care for me.
 17 Q. Looking, again, at the broader picture about clergy
 18 discipline and the measure, what are your views about
 19 the adequacy of the Clergy Discipline Measure and, in
 20 particular, how easy or suitable it is to be used by
 21 complainants, victims and survivors of abuse?
 22 A. I think it's totally unsuitable. Bishop investigates
 23 bishop. And they're all conflicted. It's very, very
 24 obvious. You know, we went -- if I can just briefly go
 25 through, Steven Croft saying he gave me pastoral support

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1 "Dear Matt [I have it here], there is absolutely no
 2 need for you to apologise. The whole process, speaking
 3 only of the last five years which you have referred to,
 4 has been shabby and shambolic."
 5 And that's from the Lead Safeguarding Bishop of
 6 the Church of England. And I thank him for his comments
 7 because I couldn't have put it better myself.
 8 Q. That's about the faith in the outcomes. In terms of
 9 the procedure, did you find it was a procedure that you,
 10 as a complainant, were able to understand and navigate?
 11 A. No. I found it difficult. And I don't understand a lot
 12 of the things -- writing to your abuser to ask his
 13 opinion; writing to people who are complained about.
 14 I don't understand the one-year rule at all. I don't
 15 understand why there should be a one-year rule for
 16 bringing complaints against clergy and certainly such
 17 serious things.
 18 Q. Did anyone from the church contact you or provide you
 19 any means by which to understand and navigate this?
 20 A. No.
 21 Q. To explain how the processes work and explain to you --
 22 to make sure you're putting the right documents in in
 23 the right time and the right forms?
 24 A. Not at all. There were occasions I sent in the wrong
 25 forms, and I was told they wouldn't hear it because I'd

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1 and care. He lied. No further action. Martyn Snow on
 2 the television, lying. Proved to be lying. No further
 3 action from the Archbishop of Canterbury. Peter Burrows
 4 in a cafe, gossiping about my abuse. He's actually
 5 found by the Information Commission to have breached the
 6 Data Protection Act. No further action.
 7 The Archbishop of Canterbury consistently takes no
 8 further action and, to me, therefore, condones all these
 9 actions. Why is he not concerned that a bishop is sat
 10 in a cafe, gossiping. Why is he not concerned his
 11 bishops are lying about this? Because this is serious.
 12 It is not trivial stuff. This is abuse.
 13 Q. Splitting them out a little bit, if we can, would it be
 14 fair to summarise from that that you don't have faith in
 15 the outcomes of the Clergy Discipline Measure?
 16 A. Absolutely. I think it's disgraceful. If I might just
 17 share something with you, the Bishop of Bath and Wells,
 18 the Lead Safeguarding Bishop, he did ring me one time
 19 and I was really, really, really stressed. On the
 20 phone, I was saying, "I don't want to talk, Peter, I'm
 21 not interested", and he went, "Fine, fine, fine, I'll go
 22 away". Then, when I put the phone down, I felt guilty,
 23 so I sent him a little email and said, "I'm sorry for my
 24 outburst. I was really stressed at that time", to which
 25 his reply was:

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1 put it on the wrong form. That was all I got back. But
 2 nobody explained to me from the church at all how to do
 3 it.
 4 Q. Was there any mechanism for pastoral support to be
 5 provided to you as the complainant in a complaint
 6 system?
 7 A. No. Is this an appropriate time to talk about
 8 counselling?
 9 Q. Please.
 10 A. The church had -- as I said, I'd chosen to have
 11 independent counselling, and the police agreed with me.
 12 And I went to Mosaic II for two and a half years and
 13 they were excellent. Absolutely excellent.
 14 The church kept putting out these statements, and
 15 they put one out saying that "The church was providing
 16 Matthew with full pastoral care and support". I rang
 17 Moira Murray from the National Safeguarding Team and I
 18 said, "I have no idea what you are even talking about.
 19 That's a lie". I said, "How can you say you're
 20 providing me with full pastoral care and support.
 21 I don't even know what you would be offering". And she
 22 said, "Well, we will pay for counselling for you", and
 23 I said, "Well, pay Mosaic II, then, because they have
 24 been doing the job you said you would pay for". And she
 25 said, "Well, how much do you think is reasonable?", and

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1 I said, "I have no idea how much these things cost.
 2 Let's say £40 an hour" -- I understand that's cheap now,
 3 but it was in Yorkshire.
 4 I said, "About £40 an hour. Seeing as I have been
 5 going every other week for two years by then, that's
 6 £2,000". She said, "I think that would be reasonable.
 7 I'll have to pass it to the Diocese of Leeds because
 8 that was where the abuse took place". So she sent it up
 9 there. Suddenly, the offer to pay was changed to, "We
 10 will make a contribution", and badgered and badgered and
 11 badgered the Bishop of Leeds about paying for this and
 12 the week before Christmas he sent Mosaic II £500, which
 13 equated then to the equivalent of £6.47 per session.
 14 I objected and wrote to him and said "That's less than
 15 the minimum wage. Let's be realistic. I was told my
 16 counselling would be paid for in line with
 17 Ecclesiastical Insurance guidelines that counselling
 18 should be provided". The reply I got was, "'Should' not
 19 'must'. We haven't got a bottomless pit of money and no
 20 diocese would be able to put itself in a position like
 21 that" and they refused "and there is no more money". If
 22 I tell you that Mosaic II closed last week due to lack
 23 of funds, and the counsellor I now go to I pay for
 24 myself because the church won't.
 25 Q. My final question on the Clergy Discipline Measure

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1 never stuck to one of their own time limits.
 2 I contacted Owen Carew-Jones and said, "Can you tell
 3 me what dates you actually received the complaints from
 4 the archbishop and what dates you sent your reports
 5 back?" And he wouldn't. It took forever. And we
 6 reported him to the Solicitors Regulation Authority and
 7 I got the information within 24 hours and, on the bottom
 8 of it, he wrote that the complaints against Bishops Snow
 9 and Croft had been delayed because the provincial
 10 registrar was passing them to the President of Tribunals
 11 to see whether they could go ahead. That meant that
 12 John Rees has had his hand in it all along.
 13 Then I put in a subject access request when I had to
 14 again complain to the Information Commissioner to even
 15 get that subject access request. Went through it and
 16 there were 26 documents which -- where John Rees had
 17 been consulted, had given his opinion, and that went
 18 right through, from the beginning right through, when
 19 the church had said that he wouldn't have anything to do
 20 with it. So I got on the phone to Owen Carew-Jones and
 21 said, "This is -- he shouldn't be touching these
 22 complaints". And I was told, "He's only touching the
 23 structural parts". I said, "He shouldn't be touching
 24 any part of them". And then I got a phone call from
 25 Bishop Alan Wilson, as a pastoral call, "I'm just

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1 system. I understand during the course of your
 2 complaints you raised some concerns about the role of
 3 the registrars?
 4 A. I did. We discovered -- the process is that once you
 5 make a complaint to a bishop or archbishop, they pass it
 6 to the registrar to do the preliminary scrutinies, as
 7 we've seen earlier, and they then make their view on
 8 whether this is a valid complaint, whether the person
 9 has a valid point in making it, is an interested party,
 10 and their recommendations. And then they pass it back
 11 to the bishop. But we discovered that the registrar to
 12 the Archbishop of Canterbury -- can I name him? --
 13 Q. Yes.
 14 A. -- John Rees, was also registrar to Steven Croft in
 15 Oxford. So we raised the point there's a conflict of
 16 interest here because you cannot investigate a complaint
 17 against your own client. So the church agreed and said,
 18 fine, and they appointed Owen Carew-Jones of the same
 19 solicitors' firm as John Rees -- I think he's the
 20 Rochester DSA -- registrar -- to do the complaints. We
 21 thought, well, we'll get on with it. But quite frankly,
 22 the complaints took that long -- they were taking
 23 months, sometimes over a year, which is in breach of
 24 the Clergy Discipline Measure, itself, time limits.
 25 They made me stick to the one-year rule but they have

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1 ringing, Matthew, I haven't spoken to you for ages. How
 2 are you?" I said, "I'm furious, Alan". I said, "I've
 3 just discovered that John Rees has had his hand in".
 4 And he said, "You know John is ordained, don't you?"
 5 And I said, "No, I don't know". And I said, "Hang on
 6 a minute", so he goes online, had a look in Crockfords,
 7 there's his entry and it says "Ordained deacon 1979,
 8 curate St John's, Moor Allerton in Leeds". Then we
 9 cross-reference that and the priest in charge at the
 10 parish was Trevor Devanamanikkam and he never declared
 11 it. He'd never said a word.
 12 I took that up with Moira Murray at the NST. Moira
 13 to see Bishop Tim Thornton and told me that
 14 Bishop Tim Thornton had said, "We are not doing anything
 15 about it. Let Matthew do what Matthew must do". And we
 16 have complained to the Solicitors Regulation Authority
 17 about John Rees and that investigation is going on at
 18 the moment.
 19 Q. We understand from looking at the paperwork that a core
 20 group has been set up in relation to your case, and this
 21 is being managed at the National Safeguarding Team
 22 level.
 23 A. Yes.
 24 Q. Just a very discrete question based on evidence we have
 25 heard from other people: do you think that you, as the

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1 victim/survivor, and/or your representative, should have
 2 a role in the core group about your case?
 3 **A. Yes. I was never even told core groups were happening**
 4 **at all. And then I was -- when we did discover they**
 5 **were happening, I was told by Moira Murray that**
 6 **I couldn't see the minutes of what was being said,**
 7 **I wasn't allowed to know who was on the core group,**
 8 **there was no representation from me and, quite frankly,**
 9 **there was no representation from Mr Devanamanikkam**
 10 **either, and I think there should have been. There**
 11 **should have been -- that's fair. That's fair, to me.**
 12 **There was nothing. We have recently discovered through**
 13 **the subject access request of who actually is on the**
 14 **core group.**
 15 Q. What is your view about the membership of that core
 16 group? I think you have set it out in your second
 17 witness statement?
 18 **A. I did. I've been through and I've looked in at the**
 19 **names. They're all representatives and employees of**
 20 **the very bishops complained about. So you've got the**
 21 **Archbishop of York's secretary, you've got**
 22 **Steven Croft's DSA, who was employed by him --**
 23 Q. I will bring it up to help.
 24 **A. Yeah, yeah, yeah.**
 25 Q. Ralph, ANG000648_004. Everything down to the very

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1 **A. The Church of England have come up with four proposed**
 2 **remits for this review. It was commissioned**
 3 **in September 2017 and I was told by Moira Murray, and**
 4 **she put it on an email, that the Church of England would**
 5 **appoint the enquirer -- I said, "Well, that's hardly**
 6 **independent, is it, if you're going to appoint the**
 7 **person investigating yourself?" And the core group**
 8 **would write the remit, so they're going to write the**
 9 **remit for the investigation into themselves. And that**
 10 **the reviewer would apportion no blame to anybody.**
 11 **And I said, "Well, that's dictating the outcome**
 12 **before anybody has even picked a pen up". And we**
 13 **wouldn't go with that.**
 14 **I have then had more recent -- nothing happened.**
 15 **Nothing happened. Moira told me that she'd been told**
 16 **that the review couldn't go ahead while the complaints**
 17 **under the Clergy Discipline Measure were active.**
 18 Q. Okay.
 19 **A. And after a while, she said -- she, herself, challenged**
 20 **that because she didn't think it was right, and she went**
 21 **down to the legal office in Church House and she**
 22 **questioned it and she was told there was no reason why**
 23 **a review could not start while the CDMs were active, and**
 24 **they would be noted as part of the review, and I said,**
 25 **"Who told you, Moira, that we could not -- that the**

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1 bottom, just before the bottom paragraph.
 2 **A. Yes. So I've put on there there's the DSA from Oxford,**
 3 **I put "conflict of interest" because he was employed by**
 4 **Steven Croft. The chaplain to the Archbishop of York,**
 5 **employed by John Sentamu. The Safeguarding Advisor for**
 6 **Leicester, employed by Martyn Snow. All these people**
 7 **employed by the very bishops who are being complained**
 8 **against. Therefore, they have a conflict of interest.**
 9 **It seems the other people who were on there are the**
 10 **media people from the Church of England. They're comms.**
 11 **What specialist knowledge they have of safeguarding,**
 12 **apart from trying to protect the church's reputation,**
 13 **I have no idea. But there's no representation from me**
 14 **or Mr Devanamanikkam's estate.**
 15 Q. Do you think that Mr Devanamanikkam should be
 16 represented?
 17 **A. Absolutely. Absolutely. I think I should and they**
 18 **should. I think that was what would happen, I think, in**
 19 **any other professional sphere, be it school or anything.**
 20 **Why shouldn't we be represented?**
 21 Q. In relation to your case, again, we understand there is
 22 going to be an internal review carried out -- an
 23 independent review, I should have said. Have you been
 24 consulted about the way in which this review will be
 25 carried out and its terms of reference?

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1 review could not go ahead while the CDMs were active?",
 2 and she said, "John Rees". So he's -- again, he's had
 3 his hand in it all along.
 4 **I have had, more recently, another two or three**
 5 **proposals. They're trying to tell me who they say will**
 6 **conduct the review and they have sent me a remit which,**
 7 **to be honest, we haven't had long and I haven't had**
 8 **a proper chance to have a look at, but my whole point**
 9 **is, it does say at the top that the whole point of**
 10 **the review is to investigate and look at how the church**
 11 **responded to the disclosures against**
 12 **Trevor Devanamanikkam. "The church" meaning the**
 13 **bishops, the NST, everybody. I do not understand -- and**
 14 **I'm not a legal man, but I do not understand how you can**
 15 **write a remit for an enquiry into yourself. If there is**
 16 **an investigation into West Yorkshire Police, they**
 17 **wouldn't write the remit, would they? It would be**
 18 **passed to another force. On that basis, I think it's**
 19 **wrong. We have been given no input. I'm told I can**
 20 **comment on their proposals, but no input, you know, as**
 21 **a part of the preparation.**
 22 Q. So you'd like a greater level of co-operation in getting
 23 this up and running?
 24 **A. Absolutely. They're controlling the whole thing and**
 25 **they will manipulate the whole thing and they will say**

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1 what they want to say.
 2 I got an email yesterday from -- most of the page is
 3 blacked out, because I get things, if I can just show
 4 you, like this (indicating).
 5 Q. You have made a number of subject access requests and
 6 you have received redacted responses?
 7 A. I have, and there's a comment in there from William Nye,
 8 and an email to the NST that says, "We must not -- be
 9 seen to have done everything right". They're working
 10 the outcome out before anybody has even started, in my
 11 view.
 12 Q. We have received a request under rule 10 from your
 13 representative, David Greenwood, to ask you about the
 14 events -- the fringe event held last year at synod?
 15 A. Yes.
 16 Q. And to ask you whether you had any contact with the
 17 Archbishop John Sentamu --
 18 A. I did.
 19 Q. -- at that event?
 20 A. I did. I'd never seen John Sentamu before and, if
 21 I never see him again, it will be too soon, in my
 22 opinion. It was a fringe meeting arranged so that
 23 General Synod members could meet with victims of abuse.
 24 And there were many victims -- 40, I don't know the
 25 exact number, but there were many, and members of the

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1 problems himself". I said, "You were disclosed to five
 2 years ago. You did nothing. So, go on, say you're
 3 sorry". And he answered, "Apologies mean different
 4 things to different people". And then he said to me,
 5 and I didn't get this, "There is a boulder between you
 6 and I". He said, "You have put a boulder between you
 7 and I". And I said to him, "The only thing in front of
 8 you, Mr Sentamu, is the possibility you will now have to
 9 answer for your actions and you don't like being
 10 answerable to anybody". And his answer was, "One day,
 11 we will talk", and he took his hand off my shoulder and
 12 walked away.
 13 I went outside and I saw a lady from the NST -- I'm
 14 sure it's Heather, but I'm -- I told her what happened,
 15 "I'll make you a cup of tea. Are you all right?" When
 16 I look back now, you do not, whoever you are, walk in
 17 a room full of victims of abuse and physically get hold
 18 of them and challenge them. But it's who he thinks he
 19 is. He's arrogant. He's rude. He's a bully.
 20 Q. This, I understand that you're talking about happened at
 21 the fringe event at General Synod last year?
 22 A. It did.
 23 Q. I understand that you were part of the event together
 24 with Sheila Fish, from --
 25 A. Yes.

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1 General Synod, and Justin Welby and John Sentamu were
 2 there. At the end of the meeting, people milling about,
 3 John Sentamu came over to me. The whole meeting,
 4 I could feel his eyes in the back of my head -- do you
 5 know what I mean? But he came up to me, and he came
 6 really in my face, too close, and he grabbed me by the
 7 shoulder and he held me by the shoulder, and he said to
 8 me, "One day, you and I will talk". So I said, "Well,
 9 I only live half an hour away. You put the kettle on,
 10 I'll come over and we'll talk". And the look was, "Who
 11 do you think you're speaking to?". And then he said,
 12 "One day we will pray together". And I said, "That will
 13 never happen, but I will talk to you". And he said to
 14 me -- and he was holding me the whole time, and he said,
 15 "What do you want? What do you want?" I said, "I want
 16 you to apologise and I want Steven Croft and all the
 17 others to apologise". I said, "You ignored my
 18 disclosure of abuse. You left my abuser five years to
 19 potentially abuse again".
 20 As part of the police investigations, they
 21 discovered that Trevor Devanamanikkam was looking for
 22 rent boys online.
 23 I said, "And then he's charged with very serious
 24 charges against me. He then climbs in a bath and stabs
 25 himself to death and then it's discovered that he had

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1 Q. -- whom we have already heard, from SCIE?
 2 A. Yes.
 3 Q. One of the things that she said -- chair, you might
 4 remember -- was that the victims and survivors had
 5 spoken to her about the change and the practical changes
 6 they would like in the church and that, largely, she had
 7 considered those to be practical, sensible changes. So
 8 my final question for you is, building on that, what
 9 practical recommendations or changes do you think would
 10 help the church to respond better to allegations of
 11 child sexual abuse?
 12 A. I have no desire to damage the church at all or bring
 13 the church down. That's not my thing. The overriding
 14 motive for me is to help prevent that abuse happens
 15 again, and I think there are people in position in the
 16 church who shouldn't be there who have repeatedly made
 17 mistakes, shall we say, if we're kind, about
 18 safeguarding.
 19 I think safeguarding should be totally out of
 20 the hands of the Church of England.
 21 Q. So managed outside of the church?
 22 A. Totally. You can't do your own work. You can't
 23 investigate yourself. There's too much bias there.
 24 There's too much conflict of interest.
 25 I also believe, personally, in mandatory reporting

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1 because I -- the church don't seem to really, in their
 2 heart, want to do that. They talk about it, but they
 3 don't do it. I can't understand, if you discover that
 4 abuse is possibly happening, or you receive
 5 a disclosure, you pick the phone up to the police. It's
 6 as simple as that. It doesn't have to go through all
 7 the different layers of the Church of England, and if
 8 I thought a little girl or boy was being abused, I would
 9 pick the phone up to the police then, and that is
 10 mandatory reporting, as far as I see. I'm simple.
 11 Simple thinking.

12 Q. No, not at all. That concludes the questions I have for
 13 you, unless we have missed something very key that you
 14 wanted to raise that might assist the chair and panel in
 15 their conclusions and recommendations?

16 A. No, there is just one thing I would say. There's
 17 a couple of things. You were talking before about
 18 apology, why would I want apology.

19 Q. Yes.

20 A. Firstly, it is recognition. It is recognition of what
 21 happened and it is recognition of the way that I have
 22 been tret. I was told, in July 2017, by Graham Tilby
 23 that I would -- had I had an apology? I said "No". He
 24 said, "I can sort that out for you". That was two years
 25 ago. I have never had it.

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1 I have even in the church been called "a common
 2 northerner" before now, at a safeguarding thing. I want
 3 to say -- I really want to say thank you to David
 4 because I wouldn't be here without David, and to people
 5 like Richard who represent victims of abuse. Without
 6 that support, I would still be not knowing what to do.

7 I also want to thank my MP, who is here today.

8 Yeah. Her staff and her get it, and she has been
 9 totally, totally supportive, and I understand she's
 10 written to the Archbishop of Canterbury and asked on
 11 more than one occasion to meet with him to discuss my
 12 case. A letter of 17 January 2018 has still not had
 13 a formal response. Over a year.

14 I want to say thank you to the many victims, and
 15 I've met many now, who really are courageous people.
 16 Some of them are here today, a lot of them will be
 17 watching. I don't actually even want to be here today.
 18 This is something I never in my life wanted to do. But
 19 I am. But the truth is, none of us ever asked for it to
 20 happen, the abuse to happen, and the re-abuse, and
 21 I want to say thank you to this inquiry for all you're
 22 doing, and I just hope that -- I believe the church will
 23 nod at the end of this and say, "Thank you very much.
 24 We will take note", and they will just revert to form.
 25 They are not going to change unless they are made to.

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1 Moira Murray told me that I would get a formal
 2 apology from the church when the legal case against
 3 Trevor Devanamanikkam was over. That was two years ago
 4 since he died, and I have never had an apology.

5 I was then told by Moira I would get a formal
 6 apology when the civil case was settled. That was
 7 a year next month. I have never had a formal apology.

8 Justin Welby was interviewed by a journalist student
 9 in Canterbury and the first question was, "Why hasn't
 10 Matthew had an apology?" He promised to chase that up.
 11 That was last year, I think. I have never had the
 12 apology.

13 I have never had a formal apology at all, but
 14 I think there's an obvious reason for that: because they
 15 would have to admit the bishops' failings if they
 16 apologised for it. I have never even had a formal
 17 apology for the abuse from Trevor Devanamanikkam -- the
 18 abuse by Trevor Devanamanikkam.

19 Can I just finally say a scenario I want to share
 20 with you: I am a Yorkshireman, as you've probably
 21 gathered. David Greenwood always says, "You're straight
 22 talking", that's how it comes. I don't think the church
 23 can cope with that. That's been my experience. They
 24 want to go around the houses and through the layers and
 25 do all that. Straight talking, they can't cope with.

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1 They can't be trusted.

2 And I say that as a clergyman. I am still a priest
 3 of the Church of England and I don't believe the
 4 hierarchy can be trusted. Justin Welby sat in this very
 5 room a few weeks ago, with tears in his eyes, and said
 6 he'd learned to become ashamed of the church. I do not
 7 understand why that is the case, because the vast
 8 majority of the Church of England, clergy and lay, would
 9 never abuse anybody, and would report it, and they would
 10 be horrified by the abuse. It isn't the vast majority.
 11 It is a small amount of people. And then it's the
 12 re-abuse by the bishops and the archbishops themselves,
 13 and I think, if any shame wants applying, it needs to be
 14 applied to the Archbishop of Canterbury and the
 15 Archbishop of York and the House of Bishops, and not all
 16 the bishops, but the vast majority of them. What
 17 they're -- and the NST and William Nye and all that lot
 18 at Church House. I think they are cruel, and that's the
 19 word.

20 What would Jesus do in this situation? He wouldn't
 21 do what they're doing. And I just think this comes down
 22 to -- it's the old story: abuse is about power.
 23 Devanamanikkam's power over me, he used. John Smyth did
 24 the same over his victims. Peter Ball. All of them.
 25 That abuse of power is used again, and again, and again

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1 by the bishops of the Church of England without -- they
 2 ignore disclosures. They leave the abuser to carry on.
 3 Then, when you complain about those bishops, the
 4 Archbishop of Canterbury just takes no further action,
 5 no further action, no further action. It's a complete
 6 cycle. That's what the problem with the Clergy
 7 Discipline Measure is, because they're investigating
 8 themselves, and it destroys people. It really does.
 9 And why? Because bishops sit on thrones. They live
 10 in fine houses and palaces, they wear the finest robes
 11 and garments, which cost the earth. I know, because
 12 I've sat I sell 'em them?in them. They bully people.
 13 Yeah? People literally kneel down and kiss the ring on
 14 their finger. Who would give that up? They don't want
 15 to, and that's why they're protecting themselves. It
 16 really does drive people to distraction. And I say no
 17 more. I really say no more. Enough is enough. And
 18 I think the victims are far tougher and stronger people
 19 than the archbishops and the bishops of
 20 the Church of England, and, as a priest, I can tell
 21 you -- and I say this as a priest -- I cannot see the
 22 face of Jesus in the Archbishops of Canterbury or York.
 23 I see hypocrites and I see Pharisees, the people who
 24 Jesus stood up against.
 25 I'm sorry to be so direct. I'm a Yorkshireman. But

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1 any reason. Just raise your hand or indicate to me that
 2 you wish to do so. Next, there are two bundles in front
 3 of you which have the vast majority of the relevant
 4 documents I am going to take you to, but exhibits will
 5 also be got up on screen. If, like me, you find reading
 6 things difficult unless it is in slightly larger font,
 7 please do indicate and we can blow the font up as large
 8 as you need it.
 9 We have two witness statements from you, Mr Iles:
 10 one dated 9 November 2017, which has already been
 11 published on this investigation's website; and one dated
 12 1 May 2019 at ACE026967. Chair and panel, behind tab A1
 13 of your bundle.
 14 Now, I'm not going to -- I am going to assume that
 15 you signed both of those witness statements, your
 16 signature, however, being subject to a cover. Did you
 17 sign both of those witness statements?
 18 A. Yes.
 19 Q. Have you had an opportunity to read them recently?
 20 A. Yes.
 21 Q. Are the matters set out there true, to the best of your
 22 knowledge and belief?
 23 A. Yes.
 24 Q. Mr Iles, just to identify, you are a barrister employed
 25 by the Church of England legal office since 2004, and

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1 I don't think these people are fit for office. Thank
 2 you. I'm sorry I have gone on.
 3 MS McNEILL: No, no, thank you, Mr Ineson. Chair, do you or
 4 the panel have any questions for this witness?
 5 THE CHAIR: No, we have no questions.
 6 MS McNEILL: Thank you.
 7 (The witness withdrew)
 8 MS McNEILL: Chair, I wonder if this would be an appropriate
 9 moment for our mid-morning break so we can start the
 10 next witness clean?
 11 THE CHAIR: Yes, we will return at 11.35 am.
 12 (11.17 am)
 13 (A short break)
 14 (11.36 am)
 15 MS SCOLDING: Good morning, chair and panel. We will now
 16 hear the evidence of Mr Adrian Iles.
 17 MR ADRIAN ILES (sworn)
 18 Examination by MS SCOLDING
 19 MS SCOLDING: Good morning, Mr Iles, and thank you very much
 20 for returning to provide us with gratefully received
 21 assistance about the technical area of the Clergy
 22 Discipline Measure.
 23 Just a few preliminaries: this isn't a test of
 24 memory, so please feel free to refer to any notes or
 25 documents. Secondly, we can stop at any time and for

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1 you also sit as a part-time member of the civil
 2 judiciary as a deputy district judge, as I understand
 3 it. You are also what's called the Chancellor of
 4 Durham, which means you are a judge of the consistory
 5 court, which is a court that deals with church buildings
 6 and matters around the fabric of the church and the
 7 surrounding areas, as I understand it.
 8 A. Yes, and also churchyards and consecrated land
 9 generally.
 10 Q. You are also -- this is the reason that we have asked
 11 you to give evidence here today -- what is known under
 12 the Clergy Discipline Measure as the "designated
 13 officer". Could you just explain very briefly what
 14 being the designated officer means?
 15 A. I have two main roles. One is to investigate cases that
 16 are referred to me by bishops and prepare a report for
 17 the President of Tribunals. The President then decides
 18 if the complaint should go to a tribunal. And the
 19 second role is, if it does go to a tribunal, I am the
 20 advocate who presents the complaint.
 21 Q. Can I ask, when we spoke to you in March 2018, we asked
 22 you some questions about your training, in particular in
 23 dealing with and managing vulnerable witnesses, and you
 24 identified at that time that you had had some training
 25 in respect of your judicial role, but no specific

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1 training in respect of your designated officer role. Is
 2 that still the case?
 3 **A. No, I'd had training in respect of witnesses generally**
 4 **as designated officer.**
 5 Q. Right. Have you had any specific training in dealing
 6 with or managing vulnerable witnesses or vulnerable
 7 people, the sort of advocates -- the Council of
 8 Advocates provides some training which some individuals
 9 undertake?
 10 **A. No, I haven't, but through the JSB I had some training.**
 11 Q. Do you have sight of, or an understanding of, the issues
 12 to do with vulnerable witnesses and quality and
 13 discrimination raised in the Equal Treatment Bench Book
 14 via your judicial role?
 15 **A. Yes.**
 16 Q. You very usefully provided us with a very detailed
 17 explanation, both in writing and orally, about the way
 18 that the Clergy Discipline Measure used to operate and
 19 now operates. I'm not going to take you back through
 20 that, but just for the purposes of anyone who wants to
 21 follow along, that would be found at ACE025283,
 22 paragraphs 41 to 84. You set out a very comprehensive
 23 list.
 24 I'm just briefly going to recap my understanding,
 25 the way that the process works, so when we then go on to

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1 mean, in layman's terms?
 2 **A. I don't know what you mean by a complaint about risk**
 3 **management.**
 4 Q. For example, if the complaint was not one saying, "This
 5 vicar had sexually abused a child", but was a vicar had
 6 sexually abused a child, then told, for example, the
 7 archdeacon and the archdeacon didn't pass that
 8 information on. So it would be a failure to have due
 9 regard to the House of Bishops safeguarding guidance?
 10 **A. So you mean a complaint against the archdeacon --**
 11 Q. Yes?
 12 **A. -- for not passing on --**
 13 Q. Information.
 14 **A. Right.**
 15 Q. In those sorts of situations, would that be considered
 16 something which was of sufficient substance?
 17 **A. Yes.**
 18 Q. What, roughly -- is there any guidance about what
 19 sufficient substance is?
 20 **A. It's covered in the Code of Practice, but, really, it is**
 21 **a matter of commonsense. The preliminary stage is**
 22 **simply to weed out cases which are clearly of no**
 23 **substance, and then the complaint will go forward. So**
 24 **safeguarding-related matters will easily satisfy the**
 25 **test of sufficient substance.**

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1 talk about changes that might be made to it, everybody
 2 outside this room understands what's going on. But I'm
 3 not going to take you back through the processes.
 4 So my understanding is that a complaint is made
 5 under the Clergy Discipline Measure to a diocesan
 6 bishop. That's right, isn't it?
 7 **A. A complaint against a priest or deacon, yes.**
 8 Q. That complaint has to be made in writing?
 9 **A. Yes.**
 10 Q. And then the bishop looks at it, but then passes it to
 11 someone called the diocesan registrar, who provides some
 12 legal advice about whether or not it meets the criteria
 13 to be a complaint. That's right, isn't it?
 14 **A. That's the preliminary stage, yes. There are two things**
 15 **the registrar in particular will advise on: one, if the**
 16 **complaint is of sufficient substance; and the other is**
 17 **if the complainant has a proper interest to make the**
 18 **complaint.**
 19 Q. Can I ask you about sufficient substance and proper
 20 interest in the context of safeguarding. So in respect
 21 of complaints which are made, even if they are not about
 22 abuse having taken place by the cleric or deacon but an
 23 issue about risk management, shall we say, for example,
 24 in the context of safeguarding, would they be considered
 25 to be of sufficient substance? Roughly, what does that

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1 Q. What's meant by "proper interest"? In lawyers' terms,
 2 we may well call it "standing". But for individuals who
 3 aren't lawyers outside this room, for lay people, what
 4 does it mean for somebody to have a proper interest in
 5 something?
 6 **A. I think standing is a fairly good summary of what it**
 7 **means.**
 8 Q. So it's --
 9 **A. What it's designed to prevent is people making**
 10 **complaints where they have no interest at all in making**
 11 **it, but they are, in effect, busybodies.**
 12 Q. So in the sort of area of law I practise in other than
 13 when I'm in this inquiry, you would say whether somebody
 14 was an interfering busybody, whether they were sort of
 15 meddling in business in which they had no business.
 16 But, other than that, anybody who might be tangentially
 17 involved would have a sufficient interest?
 18 **A. A proper interest is not defined anywhere, and that's on**
 19 **purpose, because we don't want to exclude people from**
 20 **making complaints.**
 21 Q. So, say, for example, we were talking about the
 22 archdeacon who failed to pass the information on to the
 23 statutory services, say, for example, a parish priest
 24 found out about this, this failure, would they have
 25 sufficient interest?

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1 **A. Yes.**
 2 Q. Would the person who made the disclosure have sufficient
 3 interest?
 4 **A. Yes.**
 5 Q. Fine. Thank you. So, once that stage has been passed,
 6 the registrar writes a report saying, in effect, it
 7 meets the threshold stage, I'm assuming, and then the
 8 next step is the bishop then has to make a decision, I'm
 9 assuming, about whether the complaint goes further
 10 forward to what's called the Clergy Discipline Tribunal?
 11 **A. No, the bishop then invites the respondent to respond to**
 12 **the complaint.**
 13 Q. And then makes the decision whether or not it can be
 14 dealt with by the bishop or whether it needs to be dealt
 15 with by the tribunal. That's right, isn't it?
 16 **A. The bishop has a number of options, and one of those is**
 17 **to refer it to the designated officer for investigation.**
 18 Q. In respect of safeguarding, what would be the
 19 bishop's -- I mean, obviously there is a Code of
 20 Practice. Does the Code of Practice provide any
 21 particular guidance as to what should happen in the case
 22 of safeguarding complaints in terms of them being
 23 referred to the designated officer for further
 24 investigation?
 25 **A. The Code of Practice doesn't really need to deal with**

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1 **A. I mean, I have no reason to believe that there is horse**
 2 **trading. I can't say either way there is or there**
 3 **isn't, but I have no reason to believe that there is,**
 4 **and bishops are told there shouldn't be, and they should**
 5 **only offer a penalty by consent once there is an**
 6 **admission in writing.**
 7 Q. So similar to, for example, the administration of
 8 a caution: it has to be clear what it is that's being --
 9 the discipline is being submitted, so to speak, the
 10 person has to be clear about what the particular issue
 11 is and what they're saying that they have done?
 12 **A. Yes.**
 13 Q. So in circumstances where they don't agree to a penalty
 14 by consent and the issue is related to safeguarding, it
 15 then comes to you, as the designated officer, who then
 16 undertakes an investigation; is that right?
 17 **A. Yes.**
 18 Q. And you would meet with victims and survivors, I am
 19 assuming, of the alleged abuse at that stage and/or of
 20 the proven abuse if it's in the case of somebody who has
 21 already been convicted?
 22 **A. If there is a conviction, then there is a nice, easy way**
 23 **of dealing with it: the bishop can simply impose**
 24 **a penalty.**
 25 Q. But let's assume there isn't --

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1 **that. It's blindingly obvious. If there is a complaint**
 2 **of sufficient substance and the respondent denies it and**
 3 **there's evidence before the bishop that the complaint**
 4 **needs to be considered, then it will be referred for**
 5 **investigation. They are serious complaints.**
 6 Q. Would there be a situation whereby the bishop and the
 7 individual concerned in respect of safeguarding would
 8 horse trade with, for example, the cleric saying, "Don't
 9 refer it to the Clergy Discipline Tribunal. I will
 10 resign", or "I'll agree" -- because there are
 11 circumstances in which, if the cleric agrees, the bishop
 12 can impose a penalty by consent, can't he?
 13 **A. There should be no horse trading. If a respondent**
 14 **admits a complaint in writing, then the bishop can**
 15 **propose a penalty. If the respondent accepts it, the**
 16 **penalty is imposed. If the respondent doesn't accept**
 17 **it, then it's still referred to the designated officer.**
 18 Q. Have you ever known any examples of horse trading taking
 19 place, though? I know you say it shouldn't happen, but
 20 there is a difference between "shouldn't" and "doesn't"?
 21 **A. I wouldn't know about it. I mean, the advice that goes**
 22 **out clearly from the Clergy Discipline Commission is**
 23 **that there should be no such horse trading.**
 24 Q. So once it comes to you, you then undertake an
 25 investigation, as I understand it?

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1 **A. And that's a specific provision under section 30 of**
 2 **the measure. If there is a conviction for an offence**
 3 **other than a purely summary offence, then the bishop can**
 4 **remove from office and can prohibit, and there doesn't**
 5 **need to be a complaint even. The bishop can do it**
 6 **acting on the conviction.**
 7 Q. Of his own volition, so to speak? So it's almost like
 8 a sort of automatic penalty, sort of automatic barring
 9 almost?
 10 **A. Well, it's not automatic, because the bishop has to**
 11 **impose it. The bishop will consider the circumstances**
 12 **and impose a penalty, and before the bishop does that,**
 13 **the bishop will consult the President of Tribunals about**
 14 **the suitable penalty.**
 15 Q. And the President of Tribunals now is
 16 Lady Justice Asplin, but until recently, it was
 17 Lord Justice McFarlane, who is now the President of
 18 the Family Division?
 19 **A. Yes.**
 20 Q. When you become involved in the investigatory stage, do
 21 you interview all the various witnesses, both the
 22 individual against whom the complaint has been lodged
 23 but also the person who's either made the complaint or
 24 the individuals who made the complaint that then led to
 25 a member of the clergy, for example, making a complaint

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1 on their behalf?

2 **A. I will see the relevant people. Sometimes the person**

3 **who is the subject matter of the complaint isn't the**

4 **complainant, but I will see him or her. If it's the**

5 **archdeacon who is making the complaint on behalf of**

6 **the survivor, I might meet the archdeacon, I might not**

7 **need to. The archdeacon is often acting simply on the**

8 **evidence of the survivor. Also, I will meet the**

9 **respondent.**

10 Q. Can I just double-check: is the appeal to the discipline

11 tribunal in terms of, if it goes to a full trial, is

12 that something which is decided on the facts, what us

13 lawyers would call a merits-based decision, or is it

14 a review of any previous decision that anyone's reached?

15 **A. The president will look at the case and decide if**

16 **there's a case that the respondent needs to answer**

17 **before the tribunal. So the president is not making**

18 **findings of fact, but is looking at the whole case and**

19 **deciding, yes, this needs to go to a tribunal.**

20 Q. What would be the criteria that would make it go to

21 a tribunal, if there were facts in issue, I'm assuming?

22 **A. Yes, and then, if the facts were proved, showed there**

23 **was misconduct.**

24 Q. In fact, is it misconduct or is it serious misconduct?

25 **A. Misconduct.**

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1 right to depose from Holy Orders was abolished in 2003.

2 Why did the church, at that time, feel that it was

3 appropriate to get rid of that ultimate penalty?

4 **A. Well, it's before my time in the legal office, but my**

5 **understanding is that there was quite a lot of**

6 **discussion, theological discussion, about whether or not**

7 **Orders can be removed, and the view was taken that you**

8 **can't do it. Once a priest, always a priest. And**

9 **I suppose that the practical difference between**

10 **prohibition for life and deposition actually is none.**

11 **Prohibition for life is preventing a priest from**

12 **exercising any functions of the priest's Orders, and**

13 **people say, "Well, they can still call themselves**

14 **Reverend". Well, anyone can call himself or herself**

15 **Reverend. You don't have to be a Church of England**

16 **priest to call yourself Reverend.**

17 Q. Is it a criminal offence to go around calling yourself

18 a Reverend? In some other professions, for example, if

19 you go around calling yourself, for example, Doctor --

20 **A. No, it is not. If you pretended to be a priest --**

21 **I think there is a famous case, isn't there, where**

22 **someone walked into a shop and pretended to be a priest**

23 **and obtained a pecuniary deception, but that's**

24 **different. There's nothing to stop you from calling**

25 **yourself Reverend.**

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1 Q. Right.

2 **A. But the measure is designed for serious misconduct.**

3 Q. Yes. Not sort of, "I'm sorry, I don't like the hymns

4 that you're playing"?

5 **A. Exactly, yes. The relevant provision under the measure**

6 **is conduct unbecoming or inappropriate. That's**

7 **generally the category that safeguarding cases will come**

8 **under.**

9 Q. Then, if the matter goes to a tribunal, there are

10 findings adverse to the cleric or deacon, there are

11 a range of penalties which can be imposed, the most

12 severe of which is prohibition for life, as I understand

13 it; is that correct?

14 **A. Yes, coupled with removal from office, if they are still**

15 **in office at the time.**

16 Q. So it is prohibition for life and removal from office.

17 Can I just ask: in Wales, they have the power, in

18 effect, to laicize the individual, so they can depose

19 them from Holy Orders. You no longer have that under

20 the Clerical Discipline Measure, although I believe it

21 still does exist under the Ecclesiastical Jurisdiction

22 Measure, although I might be wrong about that?

23 **A. No, you're right. That's in respect of doctrine, ritual**

24 **and ceremonial --**

25 Q. Yes. Can I just ask, why was it -- I know that that

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1 Q. But can you understand how, in particular, some victims

2 and survivors find it galling that an individual who has

3 so abused the office of Holy Orders is still entitled to

4 use the terminology, and whilst it is not of much

5 practical significance -- I completely recognise that --

6 it is symbolically quite important?

7 **A. I do understand that, yes. But even if they were**

8 **deposed, they could still call themselves Reverend, as**

9 **can anyone.**

10 Q. Can I just ask, how many times a year, particularly

11 since 2016 when the measure was amended to include

12 a number of safeguarding -- well, sort of beefed-up,

13 I suppose is the easiest way to say it, in respect of

14 various aspects of safeguarding, how many times a year

15 do you investigate complaints concerning sexual abuse

16 against children since the 2016 measure, either directly

17 or indirectly, by way of the example I gave earlier, in

18 terms of failing to do something?

19 **A. Well, there are cases before 2016. It is not just since**

20 **2016. All 2016 does is remove the limitation period.**

21 **But it wasn't a bar before that, and complaints --**

22 **complainants could get permission from the President to**

23 **make the complaint out of time.**

24 Q. Roughly how many times a year do you deal, as

25 a designated officer, with these issues to do with child

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1 sexual abuse? Is it quite rare? Is it very common?
 2 **A. It's fairly rare. The cases that come to me will --**
 3 **well, they have all been brought after the child has**
 4 **become an adult. There was a tribunal last year which**
 5 **related to sexual abuse when the complainant was 16 and**
 6 **17 and the behaviour also started when she was 15. She**
 7 **made the complaint when she was in her early 20s, and**
 8 **that went to the tribunal, and the priest was removed**
 9 **from office and prohibited for life.**
 10 Q. Is that the most recent example, or is that something
 11 which happens fairly regularly?
 12 **A. That's the most recent example that's been to**
 13 **a tribunal. I mean, you see, because most cases of**
 14 **child sex abuse will be dealt with through the criminal**
 15 **courts, and there's a conviction and the bishop will**
 16 **deal with it. In this particular case, the police**
 17 **looked into it and there was a decision made not to**
 18 **prosecute and so the complaint came through the CDM.**
 19 Q. Can I just ask a couple of other things. Have you had
 20 to deal, or has the tribunal yet had to deal, with any
 21 case where an individual has failed to have due regard
 22 to the House of Bishops' safeguarding guidance, where
 23 there isn't a criminal conviction but there's the kind
 24 of risk management failures in terms of processes that
 25 I identified earlier. Has the tribunal or yourself had

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1 likely to see as the designated officer, or is that
 2 something that's likely to be dealt with by the bishop
 3 at the initial stage, in terms of penalty?
 4 **A. None has been referred to me so far.**
 5 Q. So one assumes, given that there have been, you know,
 6 tens of thousands of people trained, but there are also
 7 tens of thousands of people awaiting training, that
 8 there must be some examples of those cases. I think
 9 Graham Tilby, in his witness statement, says there's
 10 something like 72 cases that were brought in respect of
 11 CDM in respect of safeguarding issues. But that's the
 12 sort of thing that, therefore, if you're not seeing
 13 them, the bishops are dealing with at their end, so to
 14 speak? It wouldn't necessarily be coming to you for
 15 further investigation?
 16 **A. If there are complaints about not doing the training,**
 17 **then, yes, the bishop must be dealing with it, but**
 18 **I would imagine it is a fairly open and cut case,**
 19 **because either the priest is undergoing training or the**
 20 **priest isn't. So there are factual matters to be**
 21 **decided.**
 22 Q. In respect of the process as it currently operates,
 23 there have been sort of two papers which have been
 24 written: one by the National Safeguarding Team, who have
 25 looked at what victims and survivors and various other

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1 to deal with any of those cases yet?
 2 **A. Nothing has been referred to me yet, no.**
 3 Q. Have you had to deal --
 4 **A. I say nothing yet. One of the very early cases which**
 5 **did go to a tribunal was in terms of a priest who did**
 6 **not follow the diocesan safeguarding policy and ignored**
 7 **advice given to him by the safeguarding adviser, and**
 8 **a complaint was brought against him by the safeguarding**
 9 **adviser, and that went to a tribunal and misconduct was**
 10 **proved. So there was that one case, but that was in the**
 11 **early days of the measure.**
 12 Q. You mean in 2003/2004, at some point around that period?
 13 **A. It was probably about 2008/2009, I can't remember.**
 14 Q. Just out of interest, how many tribunal hearings are
 15 there a year? So about anything, not just safeguarding,
 16 so we can get an idea.
 17 **A. Well, this year, there will be at least four. Last**
 18 **year, I think there were about four.**
 19 Q. So there's --
 20 **A. The number is -- I think the number is increasing.**
 21 Q. And have you had to deal with, as yet, any case about
 22 the failure to undergo training, because, for example,
 23 now if you refuse to undergo training and there's no
 24 reasonable excuse, so to speak, you can be subject to
 25 clerical discipline. Is that something which you are

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1 individuals involved in the process say; another which
 2 was a consultation by the House of Bishops of bishops
 3 and other senior individuals involved in respect of
 4 safeguarding, including, I suspect, yourself, about the
 5 Clerical Discipline Measure and whether it worked and
 6 whether it didn't work.
 7 Ralph, would you mind getting up ACE027659. Now,
 8 this is a paper that was presented to the National
 9 Safeguarding Steering Group about the reform of
 10 the Clerical Discipline Measure.
 11 Now, can you just explain why the strands of work --
 12 and we can see them here at 1(c), there are three
 13 strands of work that have been undertaken over the past
 14 18 months, shall we say, about this. Why did the church
 15 feel the need to examine these issues in the way that it
 16 has?
 17 **A. Because there were certain concerns expressed.**
 18 Q. Do you share those concerns, on a personal level -- not
 19 as the designated officer, but as a ...?
 20 **A. I can understand there are concerns, but -- I mean, if**
 21 **you're asking me for my view of the CDM, I do think it**
 22 **works well for serious cases. For the cases that**
 23 **concern this inquiry, I think the CDM, it has worked.**
 24 **I'm not saying it's perfect, and it can always be**
 25 **tweaked, and it was tweaked under the latest amendments,**

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1 **and, again, it can be tweaked again. But it does work**
 2 **for serious cases.**
 3 Q. When you mean serious cases, you mean cases where there
 4 have been convictions? Because, arguably, you haven't
 5 really tested it as against cases which involve what
 6 I would call more general failures of safeguarding --
 7 that's right, isn't it? On the basis of what you have
 8 said, there haven't been any cases which have come to
 9 the tribunal yet?
 10 **A. I am talking about where there's been sexual abuse.**
 11 Q. Yes, where the sexual abuse has been proven by way of
 12 a conviction, then the process you say works quite well?
 13 **A. Yes, and in terms of complaints that have been referred**
 14 **to me that involve sexual abuse, again, I think the**
 15 **measure does work. It can be made to work and it does**
 16 **work. I refer to the case I did last year, which was**
 17 **a particularly nasty one, and it went to the tribunal**
 18 **and a finding was made.**
 19 Q. Can I identify, however, that Mr Matthew Ineson,
 20 formally the Reverend Matthew Ineson, identified to us
 21 in evidence this morning that he had brought a number of
 22 complaints about a variety of diocesan bishops and other
 23 senior members, and he sought to extend time
 24 I believe -- I think he was 54 days overdue. So he was
 25 approximately six weeks, by my estimation, overdue, and

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1 **children, but to adults. So you'd have to have a pretty**
 2 **robust and clear definition of "abuse" before you start**
 3 **extending the limitation period.**
 4 Q. But your guide --
 5 **A. What you need to remember also is that applications can**
 6 **be made for permission to make a complaint out of time,**
 7 **and where there is good reason, permission will be**
 8 **given. You've mentioned Mr Ineson. I can't talk about**
 9 **his case because I don't know about it and I have not**
 10 **been involved in it. But there is a system whereby**
 11 **permission can be granted for complaints to be made out**
 12 **of time.**
 13 Q. Can I just press you slightly on the abuse point,
 14 because the guidance to which due regard has to be given
 15 does identify, as far as I'm aware, what abuse is. So
 16 there is already guidance produced by your National
 17 Safeguarding Team, I'm assuming in conjunction with your
 18 colleagues in the legal office, which defines the
 19 different forms of abuse. Some people might say, you
 20 know it when you see it. Just as you said it is obvious
 21 that there are cases which -- that all safeguarding
 22 cases pass through the sufficient interest test, what
 23 I might like to call the screening stage, the very low
 24 hurdle you have to get over, some might say it is
 25 obvious what's abuse when you see it?

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1 all those complaints were struck out as being outside
 2 the limitation time. So from his perspective, he would
 3 say it isn't working well. Is there anything you would
 4 like to say about that?
 5 **A. I can't talk about his cases because they have not been**
 6 **referred to me. I don't know about them. I have not**
 7 **had any dealings with them. And I wouldn't presume to**
 8 **comment on them.**
 9 Q. Now, can I ask something more broadly, which is, one of
 10 the issues that was being raised that Meg Munn raised
 11 with us yesterday in respect of limitation was that
 12 there should be -- at the moment, the one-year extension
 13 for bringing a complaint exists automatically in the
 14 case of sexual abuse but not in the case of other forms
 15 of abuse. Do you have any views, as the designated
 16 officer, of whether or not the automatic extension in
 17 respect of sexual abuse should be extended to anything
 18 either to do with any form of abuse or to do with issues
 19 around abuse?
 20 **A. I think the lawyer in me would immediately say, how do**
 21 **you define abuse?**
 22 Q. Well, I mean, the Children Act 1989 would be a starting
 23 point, for example?
 24 **A. It's a starting point, but there are all sorts of**
 25 **different forms of abuse, and abuse not just to**

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1 **A. The trouble is, if you start defining things, you can**
 2 **exclude what you don't intend to exclude.**
 3 Q. Yes. So the law of unintended consequences?
 4 **A. Yes. And in terms of whether the limitation period**
 5 **should be extended in other cases where it's something**
 6 **that will be looked at, clearly. You asked me for my**
 7 **view. I'm not a policy maker.**
 8 Q. No, I know.
 9 **A. I'm an advisor. So it's not right for me to express my**
 10 **views on terms of policy. That would be misleading.**
 11 Q. Okay. So can we go to the paper that's prepared by the
 12 bishops about their experience of CDM. Ralph,
 13 ACE027685, paragraph 9, page 6. Don't worry about that.
 14 Can we see page 10, please, Ralph. Sorry, that's my
 15 fault. In terms of the amount of time that bishops have
 16 to spend on Clerical Discipline Measure matters, they
 17 have indicated in their guidance that it varies between
 18 nought to four days per month, depending upon whether or
 19 not there's a CDM complaint currently in play. Do they
 20 ever complain to you when they're bringing the
 21 complaint, or have you heard complaints that that takes
 22 up too much of their time, and that they'd like it to
 23 either take up less of their time or for that particular
 24 issue to come off their plate and onto another plate --
 25 for example, yours?

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1 **A. Until I read this, I didn't know what they were saying.**
 2 **Four days a month seems quite a lot.**
 3 Q. Yes, it seems quite a lot for maybe one issue or one
 4 Clerical Discipline Measure.
 5 Then can we go, please, to paragraphs 27 and 28,
 6 please, Ralph, at page 8:
 7 "Some think the bishop's role is conflicted because
 8 she/he is both judge and jury."
 9 Let's accept that the vast majority of complaints
 10 under CDM are going to be resolved with the diocesan
 11 bishop. It is really going to be very few cases that
 12 you will see and even fewer cases that ultimately end up
 13 going to a tribunal. They then say the bishop is an
 14 isolated role and that they have both pastoral and
 15 disciplinary roles, and they found it quite difficult to
 16 balance that. Can I ask a question: have you ever been
 17 asked -- you're obviously a lawyer, you're used to
 18 exercising forensic functions, you're used to
 19 adjudicating, you do adjudicate in other
 20 jurisdictions -- to give the bishops any training or
 21 provide them with any guidance about how they can make
 22 these sorts of decisions?
 23 **A. Yes. I have had some training days with bishops.**
 24 Q. So they have all had, what, a day's training on sort of
 25 reaching decisions, writing things which might look

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1 **roles. They are responsible for ensuring that there is**
 2 **proper pastoral care given, and they have to ensure that**
 3 **that is done. Then they are free to carry out their**
 4 **quasi judicial function under the CDM. Sometimes it**
 5 **happens around the other way, that the bishop will**
 6 **prefer the pastoral angle and will delegate to another**
 7 **bishop within the diocese, so a suffragan bishop or an**
 8 **assistant bishop, to perform the decision making under**
 9 **the CDM.**
 10 Q. You have no involvement, I'm assuming, other than
 11 potentially providing off-the-record advice about those
 12 sorts of cases?
 13 **A. I won't -- I don't get involved in advising bishops**
 14 **before they send cases to me in the individual case.**
 15 **When I've done seminars, then we have touched on it as**
 16 **a topic.**
 17 Q. Can I ask, at the last two sentences of paragraph 28, it
 18 says:
 19 "In safeguarding and other criminal cases, the
 20 involvement of the designated officer for allegations
 21 and the police can lead to inordinate and unexplained
 22 delays. If the matter is referred to the DOFA, the
 23 proceedings move slowly. 'Justice delayed is justice
 24 denied'.
 25 It is only fair I give you an opportunity to respond

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1 a bit like judgments?
 2 **A. I think, when they're appointed, they have a session**
 3 **with the provincial registrar in which they cover**
 4 **matters.**
 5 Q. Now, can I just double-check, the provincial registrar
 6 is the legal advisor for either Canterbury or York,
 7 there are two of them?
 8 **A. There are two, yes.**
 9 Q. And they provide sort of general legal advice?
 10 **A. The relevant provincial registrar, as I understand it,**
 11 **will have a meeting with a newly consecrated bishop and**
 12 **CDM is one of the areas that they will cover with the**
 13 **bishop.**
 14 **I have done some seminars with bishops in which**
 15 **we've looked solely at the CDM.**
 16 Q. Do you think your advice on the basis of what they say
 17 there might have gone in one ear and out the other, so
 18 to speak?
 19 **A. It's always been a concern with bishops that they have**
 20 **a tension between the pastoral role and the disciplinary**
 21 **role. In many ways, the disciplinary role is all part**
 22 **of the pastoral role. Inasmuch as they sit in the quasi**
 23 **judicial role, they are advised that the pastoral aspect**
 24 **of their function should be done on their behalf by**
 25 **others so that there is no conflict between the two**

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1 to what's been said. Do you think that's an unfair
 2 characterisation of the length of time that such
 3 proceedings can take if they proceed to the stage at
 4 which you become involved?
 5 **A. I'm not sure that refers to me. There is another**
 6 **reference to the DOFA in paragraph 86, where it is**
 7 **reference to other agencies, eg the police and DOFAs.**
 8 **I don't think that's referring to me. I don't know who**
 9 **it is referring to.**
 10 Q. It does say, "If the matter is referred to the DOFA, the
 11 proceedings move slowly". I think it is only fair that
 12 I give you an opportunity to say that that's not true,
 13 or "That's not me"?
 14 **A. As I said, I've never heard my role described as DOFA --**
 15 **designated officer for allegations. I don't recognise**
 16 **that. And the use again, in paragraph 86, "alongside**
 17 **other agencies", clearly suggests it is not me.**
 18 Q. Who do you think it might be, then?
 19 **A. I don't know.**
 20 Q. Can I just identify --
 21 **A. Can I just say, if a complaint is referred to me and the**
 22 **bishop wants to know how it is progressing, then they**
 23 **get in touch and they're told. Sometimes it's the**
 24 **bishop's chaplain that will get in touch, either by**
 25 **email or telephone, and I tell them how things are**

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1 **going.**
 2 Q. One of the issues that victims and survivors have raised
 3 about complaints generally and about the management of
 4 safeguarding overall is an issue about not being kept up
 5 to date. So one of those situations that, even if there
 6 is no news, they'd like to know. When things come to
 7 you, do you update the complainants on a sort of monthly
 8 basis or something, even if it's just to say, "We are
 9 currently investigating", in a similar way to the way
 10 the police do sometimes. They just say, "No news, but
 11 it is still carrying on", or is that something that
 12 doesn't happen routinely?
 13 **A. No, I don't have it diarised to do every month. I will**
 14 **tell them at the beginning and, when I meet them, I will**
 15 **explain the processes and how long I expect it to take.**
 16 **And then I inform them when the report is finished and**
 17 **it's gone to the president and I tell them how long it**
 18 **will be, probably, before the report comes back -- the**
 19 **answer comes back from the president. And they're**
 20 **always free -- when I see them, I say, "If you've got**
 21 **any queries, you can simply get in touch with me either**
 22 **by email or phone". I will answer.**
 23 Q. Can we go to paragraph 33, please, Ralph, which is on
 24 page 8, and paragraph 35. Some thought there might be
 25 a lack of parity about penalties. I certainly have seen

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1 very good reasons.
 2 So do you agree with what the House of Bishops says
 3 in respect of paragraph 35 about the fact that
 4 publication should maybe not take place?
 5 **A. Again, you're asking me, really, to be a policy maker.**
 6 **All I can say is that the policy is this, that for**
 7 **proceedings -- that the outcome of proceedings should be**
 8 **transparent, and if misconduct is found either by**
 9 **a tribunal or a penalty imposed by the bishop, then it**
 10 **should be published. It is done in other professions,**
 11 **and the view that the Clergy Discipline Commission takes**
 12 **is that clergy should be no exception to the general**
 13 **rule.**
 14 Q. Could I take you to page 14, please, paragraph 86
 15 onwards. This, again, is some concerns that the bishops
 16 have:
 17 "What procedures or aspects of the CDM do not work
 18 well in the safeguarding context?"
 19 "See the same question ..." -- I just wanted to ask
 20 you really about suspension, that it is not seen as
 21 a neutral act. Plainly, the guidance identifies that it
 22 is not a neutral act. Can I check to make sure: does
 23 suspension lie entirely within the gift of the bishop or
 24 do you -- or, rather, does the President of Tribunals
 25 have the power to suspend a cleric?

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1 there are some sentencing guidelines, so to speak, which
 2 roughly identify -- so, for example, somebody who is
 3 convicted of sexual abuse against a child should be
 4 prohibited for life and removed from office; those sorts
 5 of things. Do you think it would be a good idea to have
 6 a sort of list of penalties or maybe to expand that
 7 guidance so it was a bit clearer that there was a sort
 8 of tariff rate, for example, a bit like there is in
 9 sentencing of, you know, "This is roughly what you will
 10 get for this and this is roughly what you will get for
 11 that", or do you think the current guidance is clear
 12 enough on that issue?
 13 **A. It was reviewed fairly recently, and it wasn't amended**
 14 **drastically.**
 15 Q. So this is something that's new to you, in terms of this
 16 being a particular concern or complaint?
 17 **A. Yes.**
 18 Q. Then, at paragraph 35, it says:
 19 "The requirement to publish a penalty does not
 20 encourage clergy to accept a penalty by consent and can
 21 represent a further humiliation."
 22 I mean, do you think that that's a fair assessment
 23 of the necessity for there to be transparency? Some
 24 people would say it's necessary that people know when
 25 people have been subject to discipline, for all sorts of

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1 **A. It is the bishop who suspends but there is a right of**
 2 **appeal to the President.**
 3 Q. Do you agree with what's said there, that there has been
 4 disquiet expressed, shall we say, about the use of
 5 suspension, feeling that it isn't a neutral act but it's
 6 sort of, you know, presuming guilt --
 7 **A. I --**
 8 Q. -- or do you think that's just because people don't
 9 understand the process yet?
 10 **A. Well, I can understand from a respondent's point of view**
 11 **that if he or she is suspended, it probably doesn't feel**
 12 **like a neutral act.**
 13 Q. Yes.
 14 **A. But it doesn't mean that any decision has been taken**
 15 **about whether or not misconduct has been proved. But**
 16 **I can see that the respondents may not see it like that,**
 17 **but the fact is, a suspension is a holding matter until**
 18 **a complaint has been determined.**
 19 Q. Can I take you to paragraph 87. This is about risk
 20 assessments. So this is about where somebody has been
 21 tried and found not guilty. I am assuming -- does the
 22 tribunal have power to order a risk assessment and that
 23 somebody isn't permitted to practice in office until
 24 that risk assessment has been undertaken, or does that
 25 power not exist?

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1 **A. It's the bishop who will direct that there's to be**
 2 **a risk assessment.**
 3 Q. But, I mean, does the tribunal have the power to
 4 recommend that the bishop can then implement? Or is
 5 that not a penalty which is currently on offer?
 6 **A. A risk assessment is not a penalty.**
 7 Q. Okay.
 8 **A. They're two entirely different things. The tribunal is**
 9 **concerned with whether or not there's been misconduct.**
 10 **If it finds there's been misconduct, it will make the**
 11 **finding and impose a penalty as appropriate. If there**
 12 **hasn't been misconduct, that's it. The complaint is**
 13 **dismissed. If the bishop, on reviewing the case as**
 14 **a whole, decides that nonetheless there should be a risk**
 15 **assessment, then the bishop can direct that there shall**
 16 **be a risk assessment.**
 17 Q. So this whole part of the concerns that the bishops have
 18 explained is really a bit misplaced, because that's
 19 really nothing to do with the Clergy Discipline Measure.
 20 That's what happens once the Clergy Discipline Measure
 21 has gone away or once the penalty has been imposed?
 22 **A. Or it might be, where there has not been a complaint in**
 23 **the first place, the bishop can require a risk**
 24 **assessment. The risk assessment is forward looking and**
 25 **misconduct is about whether or not it has happened in**

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1 Church Commissioners, the National Church Institutions,
 2 pay for the running of the Clergy Discipline Measure?
 3 **A. I think it's meant to refer to the comparison with the**
 4 **previous Ecclesiastical Jurisdiction Measure, where it**
 5 **was very much more adversarial, a complainant against**
 6 **a respondent. The complainant paid the costs, legal**
 7 **costs and legal representation, of bringing the**
 8 **complaint, and in the few cases that went to, then, the**
 9 **consistory court, the costs were absolutely**
 10 **astronomical.**
 11 Q. As I understand, there may be only one or two cases that
 12 ever went to that stage?
 13 **A. Yes.**
 14 Q. When you say the costs were absolutely astronomical,
 15 would that be sort of hundreds of thousands of pounds?
 16 **A. We are talking about --**
 17 Q. This is 20, 30 years ago?
 18 **A. -- 20, 30 years ago. I can't remember the figures**
 19 **now --**
 20 Q. But?
 21 **A. -- but there were thousands and thousands and thousands**
 22 **of pounds, and even now a case would not cost that much,**
 23 **even allowing for inflation over a long period of time.**
 24 Q. Thank you. Can I take you now to paragraph 7, which
 25 identified a number of areas in which the current

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1 **the past. If misconduct is proved and it's relating to**
 2 **safeguarding, then you don't need a risk assessment.**
 3 Q. Can I just clarify, a number of people have given
 4 evidence to us that they think that the Clerical
 5 Discipline Measure is not a suitable tool for risk
 6 management. I'm assuming on the basis of the evidence
 7 you've just given that you agree with that.
 8 **A. It's not meant to be anything to do with risk**
 9 **management. It's about, at the upper level, removing**
 10 **from office clergy who are not fit to hold office.**
 11 Q. Can we get up, if you wouldn't mind, ACE027659 at
 12 paragraph 6, which is the report that went to the
 13 National Safeguarding Steering Group prepared by,
 14 I suspect, the National Safeguarding Team, about the
 15 outcome of the CDM.
 16 Can I ask, this acts in defence of the CDM, as it is
 17 currently drafted, on the basis that the previous system
 18 was so defective as to be unworkable:
 19 "It routinely delivers appropriate disciplinary
 20 outcomes fairly, transparently and at modest cost, which
 21 is an important consideration."
 22 I'm assuming, by the way that's drafted, that the
 23 cost issue is an important consideration. What do they
 24 mean? Dioceses don't have to pay for the costs of this.
 25 I'm assuming this is all borne by the central -- the

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1 arrangements need improvement. Firstly, poor
 2 communication, which I think, as far as you're
 3 concerned, at your end, is really about -- I think
 4 that's aimed more at bishops than it is at anything
 5 else. But it identifies that there needs to be improved
 6 communication. As a result of that discussion, are
 7 there any moves afoot to change the way that you
 8 communicate with those undergoing discipline?
 9 **A. Well, I imagine these are things that will be looked at**
 10 **by the Working Group.**
 11 Q. The absence of adequate pastoral support. Do you
 12 provide -- do you or your office provide any pastoral --
 13 I don't personally mean providing pastoral support, but
 14 do you offer pastoral support or is that all run through
 15 the Diocesan Safeguarding Advisor and the diocesan
 16 service?
 17 **A. We are a legal office. Pastoral support is entirely**
 18 **a matter for the bishop.**
 19 Q. But you wouldn't be able to say -- I mean, would you, or
 20 have you ever said to the bishop, "Look, this case is
 21 very harrowing, very difficult". You identified the
 22 case you did last year. "I really think you need to put
 23 in place some pastoral support", or has that never been
 24 necessary because it's always been there?
 25 **A. I have, on occasion, drawn it to the attention of**

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1 **the archdeacon that it would be a good idea to keep in**
 2 **touch with the complainant from a pastoral angle, yes.**
 3 **That's when the archdeacon's been the -- the complainant**
 4 **and the survivor has been the main witness.**
 5 Q. Yes. Can I identify "the need for more developed and
 6 extensive guidance and training, in particular for new
 7 bishops and archdeacons, than is provided at the
 8 moment". Is that anything that you can comment on or do
 9 you think that the current guidance is adequate?
 10 **A. If I'm asked to do training, then I will do it. I have**
 11 **been asked to do it in the past and I have laid it on.**
 12 Q. Now can I just go further down -- would you mind going
 13 on to the next page, please, Ralph. I have dealt with
 14 the time limit. I have dealt with the issue of delay.
 15 "CDM be amended". Can we go down to the bottom two, (i)
 16 and (j), please:
 17 "A suggestion has been made, which seems worthy of
 18 further consideration, that the CDM be amended so as to
 19 allow bishops to impose a formal rebuke or other lesser
 20 penalty without consent ..."
 21 Would that be ever involve issues to do with
 22 safeguarding, for example, failure to attend
 23 safeguarding training might be one of the areas where
 24 one might think that you could impose a formal rebuke
 25 without consent. Is that anything that you have been

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1 Q. Can I just identify, in respect of written evidence, we
 2 have talked a lot about things need to be in writing,
 3 complaints need to be in a particular form. How
 4 legalistic is this process? I mean, because there's
 5 a difference between -- for example, I'm thinking about
 6 the small claims jurisdiction of the civil courts,
 7 whereby you pretty much allow people just to write
 8 a long letter saying, "This is what I think happened",
 9 and put something at the end saying, "This is true, to
 10 the best of my knowledge and belief", and that would
 11 stand. Whereas, if you tried do that in the middle of
 12 the High Court, they would get very upset and say, "Why
 13 haven't you done a proper witness statement?"
 14 So what sort of level of formality is required? I'm
 15 just thinking that you may well have survivors who have
 16 maybe quite poor levels of literacy, may not have
 17 English as their first language, may find it difficult
 18 to articulate in writing but could maybe articulate very
 19 powerfully orally. Is there a dispensation so oral
 20 complaints could be raised and/or matters could be
 21 explained orally?
 22 **A. The evidence that goes before the tribunal won't simply**
 23 **be what was produced in the very beginning on the**
 24 **complaint form because often they don't go into very**
 25 **much detail and they don't need to go into very much**

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1 asked about or is that anything which sounds sensible to
 2 you?
 3 **A. I have not been asked about it, no.**
 4 Q. Again, the issue of restoration of the ability to depose
 5 somebody from Holy Orders. So, can I understand, what
 6 engagement would you have, once the matter came to you,
 7 in respect of communication within support for
 8 survivors?
 9 **A. I would be in touch with the survivor, and I meet the**
 10 **survivor and I explain what the process is. I always**
 11 **ensure that the survivor has somebody with him or her of**
 12 **their own choosing. I don't see them on their own. And**
 13 **they know that they can contact me whenever they want**
 14 **to. What was the rest of the question?**
 15 Q. No, it was simply, is there anything else you do in
 16 terms of the provision of management of
 17 the communication with a victim and survivor in cases
 18 involving sexual abuse?
 19 **A. Right. Once it goes to a tribunal, then, again, I'm in**
 20 **touch with the survivor because I need to put in the**
 21 **evidence and say that I worked with the survivor on**
 22 **producing the relevant evidence. This is done in**
 23 **written form and the survivor will give evidence before**
 24 **the tribunal on the basis of the written evidence, in**
 25 **effect, be cross-examined on it.**

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1 **detail at that stage.**
 2 **When I meet them, then they will tell me their**
 3 **story, and a lot more detail will emerge. When it comes**
 4 **to producing a witness statement, then, using the**
 5 **material they have given me, I help them produce the**
 6 **witness statement.**
 7 Q. The crux of the issue, as has been explained by other
 8 individuals before this tribunal, is whether or not
 9 diocesan bishops should be responsible for the first
 10 stage, shall we say, of the process, or whether or not
 11 it would be more sensibly delegated to somebody like you
 12 to make all decisions about discipline, and, therefore,
 13 the bishop's role was simply pastoral, somebody would
 14 make a complaint, it would go to a commission or
 15 somebody which looked a bit like you and they could make
 16 the relevant screening processes.
 17 Because, at the moment, certainly some individuals
 18 here and individuals who have given evidence to us, have
 19 expressed the view that there is inconsistency and
 20 a degree of arbitrariness in terms of the way that
 21 penalties are applied and in terms of the manner in
 22 which safeguarding difficulties are dealt with, and that
 23 it would be better dealt with by a more independent
 24 body. Do you have any views about that or is that
 25 a policy issue rather than a lawyer's issue?

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1 **A. That is a policy issue.**
 2 Q. Can I ask you a couple of questions on the basis of your
 3 witness statement. You identified a particular concern.
 4 You said that there is a possibility that under
 5 article 9 of the European Convention on Human Rights --
 6 let's just remind everybody, that's the right to
 7 practice one's own religion and beliefs -- that if
 8 matters were removed from the bishops in terms of if
 9 disciplinary matters were removed from the bishops, that
 10 may well cause some doctrinal and significant
 11 faith-based difficulties.
 12 Now, I think when I asked somebody some questions
 13 about this last week, I think I, in fact, had
 14 misinterpreted what you said. So you're not saying that
 15 there's any issue under article 9 if matters were to be
 16 moved from a diocesan bishop if they were to delegate
 17 their powers of discipline to you, for example, or to
 18 a tribunal. There wouldn't be any issues under
 19 article 9 then, would there?
 20 **A. They already can delegate -- as I indicated earlier,**
 21 **they can delegate the decision-making stage to**
 22 **a suffragan bishop or an assistant bishop. There are**
 23 **various stages of a complaint that are carried out by**
 24 **others, but it's carried out in the name of the bishop.**
 25 **If a complaint is referred to the tribunal, then it's**

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1 Q. Can I just double-check as well, Dr Bursell has raised
 2 some issues -- raised some issues when he gave evidence
 3 to us last week, and I think I know the answer to these,
 4 but I would be most grateful for your clarification.
 5 If a priest is accused of abuse and then resigns,
 6 would the complaints process stop now?
 7 **A. There's no automatic termination of a complaint, no.**
 8 **A complainant can continue with the complaint and it can**
 9 **go to a tribunal and the tribunal can impose**
 10 **a prohibition. There is no need to remove from office**
 11 **because there's been a resignation, but the tribunal can**
 12 **impose a prohibition.**
 13 Q. If the complainant withdraws the complaint, what then
 14 happens? Does the matter disappear or can somebody else
 15 take it over, so to speak?
 16 **A. It doesn't necessarily disappear. There can be another**
 17 **complainant substituted. The bishop can substitute**
 18 **another complainant. And if it gets to the stage that**
 19 **I'm involved, then the President can order that there be**
 20 **a substituted complainant.**
 21 Q. Because I'm just thinking, particularly -- not so much
 22 in terms of -- but if clerical abuse were to take place,
 23 for example, within the family, you may well have
 24 a complainant who was a child or another family member
 25 who might withdraw the complaint because of legitimate

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1 **the Bishop's Disciplinary Tribunal, and it's all done in**
 2 **the name of the bishop, and the bishop is responsible**
 3 **within the diocese for discipline.**
 4 Q. So what you're really saying --
 5 **A. That's in the prayer book, that's in Canon law, and you**
 6 **can trace it back to 1549, Archbishop Cranmer's first**
 7 **prayer book. It is not a new thing. It is doctrinal.**
 8 **You can trace it back to the New Testament. The church**
 9 **is responsible for its own discipline.**
 10 Q. So what you're saying is, there might be issues about
 11 article 9 if discipline was removed entirely from the
 12 church --
 13 **A. Yes.**
 14 Q. -- and a body outside the church were to impose
 15 discipline against clerics?
 16 **A. Yes.**
 17 Q. But not if the church, itself, decided to set up a body
 18 which had a degree of independence to exercise the
 19 diocesan bishop's power of discipline on behalf of
 20 the bishops?
 21 **A. I understand that article 9 is a conditional right only.**
 22 Q. It is a qualified right?
 23 **A. It is a qualified right. But, nonetheless, it is**
 24 **a doctrinal matter that bishops are responsible for**
 25 **discipline within their own diocese.**

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1 issues they had about the impact it was having upon
 2 their family life more widely. In those sorts of
 3 circumstances, would there be a substitution of an
 4 archdeacon or something of that nature who could then
 5 pursue the complaint?
 6 **A. There could be, yes. The difficulty is, of course, if**
 7 **the main witness won't cooperate, then the substituted**
 8 **complainant will have a problem in trying to prove the**
 9 **complaint, because the evidence simply won't be there if**
 10 **people won't cooperate with the substituted complainant.**
 11 Q. Hasn't an issue which has been looked at and I think
 12 largely dealt with in the criminal law, for example, in
 13 respect of domestic abuse, you can now bring complaints
 14 even if the complainant withdraws their complaint using
 15 the material and evidence which has already been
 16 gathered?
 17 **A. But you still need that material if they have put it in.**
 18 Q. Yes.
 19 **A. The difficulty you have is that the person would not be**
 20 **there before a tribunal to give evidence. You then only**
 21 **have -- if you've got written material, you've only got**
 22 **written material. You can't cross-examine written**
 23 **material. You can't question written material.**
 24 Q. I'm just going to, I suspect, possibly challenge an
 25 assumption, which is, why should somebody have to come

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1 along and be subject to oral cross-examination? For
 2 example, in lots of criminal prosecutions, particularly
 3 where complainants are vulnerable, there is now a whole
 4 process of having specialist advocates, for the judge
 5 sort of saying, "You're only allowed to ask these sorts
 6 of questions; you can't really undertake
 7 cross-examination", there's a system for intermediaries.
 8 I'm just trying to think, in cases involving abusive
 9 behaviour, particularly sexual abuse but other forms of
 10 abuse as well, could there not be a system of, for
 11 example, video recording evidence --
 12 **A. There is. I have a tribunal coming up in October and in**
 13 **that, already, there have been directions given by the**
 14 **tribunal chair about the questions that can be asked of**
 15 **the witness. So all of that can be covered. It's all**
 16 **part of case management and the tribunal chair can give**
 17 **directions as appropriate to ensure that the evidence**
 18 **that's needed can be given and is covered.**
 19 Q. That is not currently in the guidance, though, is it?
 20 So that's something which happens but isn't necessarily
 21 flagged up or adverted to. Am I right in that or have
 22 I misread the guidance?
 23 **A. No, that's probably right, yes. You need to remember**
 24 **that the tribunal chairs are all experienced and they**
 25 **will come across vulnerable witnesses in their secular**

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1 Q. But we are not talking about adultery, we're talking
 2 about --
 3 **A. No, but I'm giving you an example of that. That's why**
 4 **there is what there is.**
 5 Q. I'm just thinking, in respect of abusive behaviours, in
 6 particular sexual abuse, on the basis that somebody has
 7 to be of good repute when they are ordained, and there
 8 are various Safer Recruitment checks, et cetera,
 9 et cetera, if matters were to come to light which
 10 postdate ordination, but which relate to behaviour which
 11 could amount to criminal behaviour or would be
 12 considered to be conduct unbecoming, would that not be
 13 something that you could consider bringing a complaint
 14 about in respect of just simply not telling the truth or
 15 not being absolutely frank, particularly as the whole
 16 discernment process seems to privilege frankness, truth
 17 and, you know, confessing all, shall we say?
 18 **A. It's one of the things that's going to be looked at.**
 19 Q. Because I'm just thinking, for example, in the
 20 profession that we are both members of, if there were to
 21 be a conviction or if there were to be issues which
 22 arose before somebody became a barrister but which
 23 related to their integrity generally, then that would be
 24 something which that professional body could look at,
 25 I'm assuming. I mean, whether or not it did anything

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1 **jobs.**
 2 Q. Most of them are either High Court judges or other
 3 judges of significant experience?
 4 **A. Circuit judges, most of them.**
 5 Q. Circuit judges. Can I ask about pre-ordination
 6 allegations. Some concern was expressed in the context
 7 of Chichester about the fact that, at the moment, one
 8 couldn't bring a Clergy Discipline Measure complaint
 9 about allegations which had taken place prior to
 10 someone's ordination. Do you agree with that, or do you
 11 think that conduct unbecoming could include conduct
 12 unbecoming before a cleric took Holy Orders?
 13 **A. If there's a conviction post ordination that relates to**
 14 **pre-ordination misconduct, then the bishop can impose**
 15 **a penalty. If there's no conviction, then**
 16 **pre-ordination misconduct can't be the subject of**
 17 **a complaint.**
 18 **Clergy are subject to different standards once they**
 19 **are ordained from what is the behaviour of lay people,**
 20 **for instance. I mean, to give you an example, adultery.**
 21 **If adultery is committed post ordination, that is**
 22 **misconduct. But adultery committed before ordination,**
 23 **well, that's not misconduct, and it wouldn't be**
 24 **appropriate to bring a complaint of adultery which took**
 25 **place before ordination.**

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1 about it would be something else, but at the moment, it
 2 seems to -- you seem to be in a quite difficult position
 3 of not being able to look at them?
 4 **A. That's right, unless it's criminal and there's been**
 5 **a conviction.**
 6 MS SCOLDING: I don't think I have any further questions for
 7 you, but if you would like to wait there. Chair and
 8 panel, do you have any questions?
 9 THE CHAIR: Ms Sharpling?
 10 Questions by THE PANEL
 11 MS SHARPLING: Just one question, if I may, and it is to do
 12 with conflicts of interest and how that operates within
 13 the tribunal process.
 14 When a case is referred to the registrar at the
 15 initial stages -- I think I'm right in saying that's the
 16 case -- and the registrar is in some way connected to
 17 the person being complained about, would it, in normal
 18 circumstances, be the case that the registrar would
 19 recuse himself or herself from carrying on further with
 20 the case?
 21 **A. Yes. Somebody else would do the preliminary scrutiny**
 22 **report instead of the registrar, yes.**
 23 MS SHARPLING: It is reliant on the registrar, as it would
 24 in most practice, of putting his or her hand up and
 25 saying, "I know this person and I can't proceed".

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1 **A. Yes.**
 2 MS SHARPLING: Thank you.
 3 **A. Usually, there would be another diocesan registrar, so**
 4 **the registrar of a different diocese would be asked to**
 5 **do it.**
 6 MS SHARPLING: I see. Thank you.
 7 THE CHAIR: Thank you. We have no further questions. Thank
 8 you very much, Mr Iles.
 9 MS SCOLDING: Sorry, Ms McNeill has just adverted to the
 10 fact that there is one question on my list which
 11 I haven't asked you: are diocesan registrars ever truly
 12 independent? Because they have been advising the
 13 diocesan bishop -- they advise the diocesan bishop in
 14 all sorts of issues. So should they be the people who
 15 advise in respect of discipline or do you think the
 16 relationship is all a bit too cosy.
 17 **A. The diocesan registrar is the bishop's legal secretary,**
 18 **the advisor to the bishop. So necessarily -- it's not**
 19 **an independent solicitor who has no connection with the**
 20 **diocese. It is the bishop's legal secretary, who is the**
 21 **diocesan registrar. Inevitably, they will have a close**
 22 **relationship. But the registrar is a solicitor and**
 23 **under professional duties and will give the advice that**
 24 **the registrar sees fit.**
 25 Q. But you can understand how, from the outside -- I mean,

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1 (1.45 pm)
 2 MS SCOLDING: Good afternoon, chair and panel. This
 3 afternoon we will hear evidence from Archbishop Sentamu.
 4 Please would you administer the oath, usher?
 5 ARCHBISHOP JOHN SENTAMU (sworn)
 6 Examination by MS SCOLDING
 7 MS SCOLDING: Good afternoon. I understand I should call
 8 you Archbishop Sentamu; is that correct?
 9 **A. Yes, counsel to the inquiry.**
 10 Q. Thank you very much. First, a few preliminary things.
 11 Firstly, this isn't a test of memory, so please feel
 12 agree to refer to notes or to refresh your memory by way
 13 of your witness statement or any other documents at any
 14 time.
 15 Secondly, we can have a break at any time you need
 16 it, and for any reason. Please just indicate that, and
 17 that will take place. In any event, we are likely to
 18 have a break at around 3.00 pm for around 15 minutes for
 19 the purposes of the transcribers.
 20 Next, there are two paper bundles, which should be
 21 in front of you, which have some relevant documents that
 22 we may well look at this afternoon. However, you will
 23 also see there's a screen right next to you, and
 24 therefore we will also pull up those documents on the
 25 screen and we can enlarge those documents to whichever

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1 if you are inside these professions, we all understand
 2 our professional obligations. But, of course, justice
 3 has to be seen to be done, and there are sort of
 4 apparent bias and apparent conflicts of interest: do you
 5 think that that issue has really been looked at or
 6 explored in terms of potential conflicts of interest?
 7 **A. I can understand that, but the registrar is an advisor.**
 8 **The registrar doesn't make decisions. It is the bishop**
 9 **that makes decisions. And the preliminary scrutiny**
 10 **stage, the report is sent to the respondent and the**
 11 **complainant, so they see what the registrar's advice is.**
 12 **It's not done secretly. It's done quite openly.**
 13 MS SCOLDING: Thank you very much. Thank you very much,
 14 Mr Iles. I'm so sorry, chair and panel, for omitting
 15 that question during the course of my questioning.
 16 Chair, I don't know whether or not it would be
 17 suitable to rise for an early lunch break and, if so,
 18 whether or not you want still to return at 2.00 pm or
 19 whether or not you'd like to return earlier than that?
 20 THE CHAIR: We will take the lunch break and return at
 21 1.45 pm.
 22 MS SCOLDING: Thank you very much. Thank you, Mr Iles.
 23 (The witness withdrew)
 24 (12.43 pm)
 25 (The short adjournment)

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1 font size is most appropriate, given your ocular vision,
 2 given your vision.
 3 We have one witness statement from you,
 4 Archbishop Sentamu. It is behind, chair and panel,
 5 tab A1 of the bundle. And for those with access to the
 6 system, it's ACE923700.
 7 If I can just identify, it is a 43-page witness
 8 statement, Archbishop Sentamu.
 9 **A. Yes.**
 10 Q. It identifies -- in fact, your signature is covered
 11 over, but did you sign this witness statement?
 12 **A. Yes, I did.**
 13 Q. Are the facts, as set out in this witness statement,
 14 true, to the best of your knowledge and belief?
 15 **A. They are true, to the best of my knowledge, thank you.**
 16 Q. Have you had an opportunity to read this witness
 17 statement recently and refresh your memory?
 18 **A. Yes, about twice in the last few days.**
 19 Q. Thank you very much. Just a little bit, as far as your
 20 background, both theological and otherwise, is
 21 concerned. I understand from your witness statement
 22 that you were a former practising lawyer and judge in
 23 Uganda, who then came to the United Kingdom as a result
 24 of Idi Amin coming to power and you were arrested and
 25 subject to abuse by the Idi Amin regime.

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1 You then trained for ordination at Ridley Hall,
 2 Cambridge, and you then undertook various priestly --
 3 you were a priest in various parishes, mainly in
 4 South London. You then became an honorary Canon of
 5 Southwark Cathedral from 1993 to 1996. You became
 6 Bishop of Stepney from 1996 to 2002. And, importantly,
 7 for these purposes, you were one of the members of
 8 the Stephen Lawrence Inquiry panel, and therefore you
 9 have maybe more insight than others into the way that an
 10 inquiry works.

11 You were then Bishop of Birmingham from 2002 to 2005
 12 and you were then installed, as I understand is the
 13 correct terminology, as Archbishop of York, a post you
 14 have held since 2005.

15 You are the Bishop of the Diocese of York, but you
 16 are also a Primate of England. What does that mean,
 17 please, Archbishop Sentamu?

18 **A. "Primate" means the first among equals, but I'm also**
 19 **a Metropolitan, which means I've got real authority in**
 20 **terms of the consecration of bishops, the discipline of**
 21 **bishops and you end up also being a Member of the House**
 22 **of Lords and a Privy Councillor.**

23 Q. So you are the Metropolitan, as I understand it, of
 24 the Province of York?

25 **A. Yes.**

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1 **there is the strategic board chaired by an independent**
 2 **chair and whose role is to ensure that the policies are**
 3 **being implemented and, if the Director of Safeguarding**
 4 **in the end is either not being listened to -- you know,**
 5 **that's the first point of appeal, because it's got an**
 6 **independent chair to ensure that our policies are being**
 7 **embedded in -- throughout all the diocese.**

8 Q. As far as the role within the diocese is concerned, it
 9 sounds, therefore, that because of the various roles you
 10 undertake, sort of the day-to-day responsibility as
 11 a diocesan bishop is run via the diocesan group that you
 12 have constructed, and you would only become involved,
 13 I'm assuming, if matters needed to be escalated to your
 14 level?

15 **A. Yes.**

16 Q. Is that right?

17 **A. Yes, the day-to-day reporting by the Diocesan**
 18 **Safeguarding Advisor is to the separate general --**
 19 **rather, the Diocesan Secretary and Chief Executive. But**
 20 **the body, because it includes an archdeacon and**
 21 **a bishop, they ensure that whatever that -- whatever is**
 22 **required is being supplied, and I think we are very**
 23 **fortunate that Julie O'Hara has joined us, a real, real**
 24 **professional, and we are in a very different place.**

25 Q. Can I just identify, in terms of -- obviously Ms O'Hara

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1 Q. Which consists of 12 dioceses?

2 **A. Yes.**

3 Q. Which are geographically the northern half of
 4 the country; is that correct?

5 **A. Yes, from Isle of Man, plus the Scottish borders and**
 6 **then down to Nottingham.**

7 Q. What are your safeguarding roles and responsibilities as
 8 Archbishop of York?

9 **A. I sit as a co-chair of the Bishops' Council nationally,**
 10 **and all the policies -- and oversee the work that is**
 11 **done by the National Safeguarding Team. I'm a member of**
 12 **the House of Bishops and, therefore, when bishops**
 13 **produce their practice guidance and information, I am**
 14 **part of that body that actually is responsible for the**
 15 **policies on safeguarding.**

16 Q. How about in your role -- because you are not only an
 17 archbishop, but you are also a diocesan bishop. In your
 18 role as diocesan bishop, what role do you have in
 19 respect of safeguarding?

20 **A. My role is to ensure that resources are made available**
 21 **for our safeguarding group, the two bodies that actually**
 22 **do safeguarding. The first is the operational body,**
 23 **where there is a committee chaired by the Archdeacon of**
 24 **East Riding, and where that particular operational body**
 25 **tries to support our two safeguarding experts, and then**

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1 is your Diocesan Safeguarding Advisor. I am going to
 2 come on to ask about your role -- the role of
 3 the Provincial Safeguarding Advisor. She isn't a member
 4 of your senior staff with your diocesan bishop mitre on,
 5 so to speak.

6 So what happens in respect of safeguarding? If you
 7 ever become involved in any individual safeguarding
 8 decisions or anything like that, who makes the decision?
 9 Is it you or her?

10 **A. Oh, she's the advisor. She takes the decision. It**
 11 **would be a strange person -- you appoint somebody who is**
 12 **a professional and they are good in their job and then**
 13 **you take it away from them? I can't see that happening.**
 14 **So actually that's why she's not a member of my**
 15 **leadership team, because around my leadership team**
 16 **table, we talk about all kinds of different things, and**
 17 **actually we could compromise her professionalism and her**
 18 **independence if she was part of our team, because, in**
 19 **the long run, she has got to go to it, as it were,**
 20 **fresh, without all kinds of different ideas bubbling in**
 21 **the back of her head. And I think that's why she isn't**
 22 **a member of the leadership team.**

23 Q. Does it make any difference, in terms of how seriously
 24 she's taken and whether or not her advice is followed,
 25 the fact that she isn't a member of your senior

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1 leadership team?

2 **A. I have not, since she arrived, heard of anyone**

3 **disregarding her advice, except in one particular case,**

4 **which is Y3, this is a clergy person, where there was**

5 **this -- him wanting to be a bit awkward, but I'm afraid**

6 **he had to be pulled in. That's not acceptable.**

7 **Q. As far as you're aware, you have also talked about the**

8 **fact that there is what I think we have known in other**

9 **dioceses been called the Diocesan Safeguarding Advisory**

10 **Panel, which you say is chaired by an independent**

11 **person. You have also identified that they are a sort**

12 **of mechanism for scrutiny, so to speak. What is their**

13 **role and how far would they become involved if there was**

14 **a dispute between yourself or another member of**

15 **the senior leadership team, who were clerics, and the**

16 **Diocesan Safeguarding Advisor about safeguarding issues?**

17 **A. Well, if, to take an example, you know, Julie comes and**

18 **advises me, "Vicar X, this is what should happen with**

19 **this particular thing, because our core group have met**

20 **and we have made a recommendation". For example, they**

21 **made a recommendation that somebody who was in training,**

22 **about to be ordained, that they hold the view the person**

23 **should not be ordained [a certain date]. That was their**

24 **advice. And I had to accept the advice.**

25 **Supposing I disagreed. She had the right to go and**

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1 **know, this is it.**

2 **Q. As far as you're concerned in respect of a core group,**

3 **do you find -- I mean, that is something which has only**

4 **been in place over the past three or four years. Has**

5 **that led, do you think, to an improvement in**

6 **safeguarding decision making in the context of**

7 **the diocese?**

8 **A. Without it, I think we would still be struggling.**

9 **Q. Right.**

10 **A. You know, there is a bit of a delay when the core group**

11 **wants to involve the police, and in some cases I've been**

12 **a bit -- again, in one of those cases that you chose,**

13 **where there was a real delay by the police's**

14 **investigation, by the same police force, and then, in**

15 **another case, they acted pretty promptly in gathering**

16 **the evidence. So I actually think that without the core**

17 **group, without having a safeguarding operation body and**

18 **without the strategic body, I think things would fall**

19 **between two stools. And I actually think that it is**

20 **really now what -- and I think I would say later on,**

21 **probably I had better say it now, I want to thank this**

22 **inquiry for inviting our diocese to be one of those they**

23 **want to look at in the four case studies and I have to**

24 **give evidence, because what you have done is you created**

25 **a partnership between all who are involved in**

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1 **see the independent chair and they would do the**

2 **investigation and find out, and 99 per cent I think the**

3 **decision will be to uphold what the Safeguarding Advisor**

4 **had given. But I have not been in a position to just --**

5 **I have never disagreed in terms of what her advice is.**

6 **Q. Right, okay, but you would view the role of**

7 **the independent chair of the Diocesan Safeguarding**

8 **Advisory Panel as being the person to whom the Diocesan**

9 **Safeguarding Advisor would go?**

10 **A. Yes.**

11 **Q. And they would then -- but, I mean, they have no power**

12 **over you, though, do they? I mean, neither Ms O'Hara**

13 **nor the independent chair of the Diocesan Safeguarding**

14 **Advisory Panel has any directive powers against you.**

15 **They have influence, but not power?**

16 **A. I mean, I wouldn't say that Professor Sue Proctor hasn't**

17 **actually got power, because she is the professional.**

18 **And because she is the professional -- I'm an amateur at**

19 **this, so I have got to really take seriously what I am**

20 **being told. And because there's a core group, which is**

21 **not just herself, she's got a core group around her, and**

22 **they work very collaboratively, and their advice, as far**

23 **as I'm concerned today, is always very sound. So the**

24 **power actually lies in their ability, because of their**

25 **professionalism, and the way the advice is given, you**

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1 **safeguarding, because we have all had to work together**

2 **collaboratively, over the witness statements, to check**

3 **our record and actually it has had a most positive**

4 **effect, that the Diocesan Safeguarding Advisor doesn't**

5 **feel alone, because this has been a joint -- so you have**

6 **given us an opportunity to be partners in the diocese**

7 **about safeguarding, which I think is really -- it's been**

8 **hard work, but it's been good news.**

9 **Q. Were you not partners before that? It is very rare that**

10 **anybody says thank you to us for investigating them,**

11 **but ...?**

12 **A. Well, you have made it -- you brought a possibility for**

13 **us. People could assume that because they are part of**

14 **the same committee, part of the same group, that they**

15 **are all sharing the same information, when actually they**

16 **may not be. What you have done, particularly with those**

17 **four cases we have been looking at, everybody has had to**

18 **look at it carefully and make sure that there are no**

19 **loopholes anymore. At the moment, we are going through**

20 **all our clergy files before SCIE come and, again, that's**

21 **being done collaboratively.**

22 **Now, you may say to me, "Why didn't you do it**

23 **before?". Well, I think we stopped assuming that we are**

24 **collaborative, we become one. We are now more**

25 **collaborative because of this particular inquiry and the**

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1 **challenges that you have been throwing at us, really,**
 2 **and for that I'm very grateful.**
 3 Q. Thank you. Can I ask you about what your role is in
 4 respect of the province? So you have a Provincial
 5 Safeguarding Advisor, a Provincial Chaplain and
 6 a Provincial Registrar. What do they do in respect of
 7 safeguarding and how do they support your work?
 8 **A. As soon as information comes from a diocese about**
 9 **safeguarding, that's referred immediately to the**
 10 **Provincial Chaplain, who is, again, a trained**
 11 **safeguarding person in her previous role where she was**
 12 **working in the army, and then the registrar is copied in**
 13 **to what has come into the diocese, into the office at**
 14 **Bishopthorpe, and then they give out advice on what**
 15 **needs to happen and our advice is sent back to the**
 16 **diocese where it came from.**
 17 **Now, even if it is to do with the bishop, again,**
 18 **that information is gathered by the Provincial Chaplain**
 19 **and the registrar and then write a report on what they**
 20 **would like to happen in this particular case, and then**
 21 **it is investigated.**
 22 **So without that Provincial Chaplain, I think the**
 23 **registrar was always struggling.**
 24 Q. So prior -- the Provincial Safeguarding Advisor was only
 25 appointed in 2016.

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1 other reports that came out in 2013 and 2014?
 2 **A. We were trying to do our best with my Provincial**
 3 **Chaplain and the registrar but you needed a safeguarding**
 4 **person who is trained in order to deal with the**
 5 **provincial cases. Cahill, in fact, flagged up, not only**
 6 **for my diocese, but also all other dioceses, and it led**
 7 **to the possibility of employing one full-time**
 8 **Safeguarding Advisor for the church, and that has**
 9 **increased in numbers. It set out the possibility of**
 10 **a National Safeguarding Team, the possibility that, out**
 11 **of that, the whole question of reviewing the seal of**
 12 **the confessional. That really -- Cahill I think flagged**
 13 **up the inadequacies which were there in the**
 14 **Church of England nationally.**
 15 Q. As archbishop, you obviously have attended a number of
 16 meetings of the National Safeguarding Panel. You are
 17 also on the National Safeguarding -- or, rather,
 18 a representative of yours is on the National
 19 Safeguarding Steering Group.
 20 At any point between 2005 and the outcome of
 21 the Cahill report, which is 2014, were you attempting to
 22 drive through changes in safeguarding or, again, is this
 23 something that you have come to rather than
 24 independently being proactive about it?
 25 **A. When Cahill started, we realised that Waddington and his**

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1 **A. Yes.**
 2 Q. Prior to that, were there any dedicated safeguarding
 3 resources for the northern province, so to speak?
 4 **A. No.**
 5 Q. Was that acceptable or adequate, in terms of your role
 6 and managing the archiepiscopal role that you play?
 7 **A. I think there was no money. This particular bill is now**
 8 **coming out of the Archbishops' Council nationally via**
 9 **the Church Commissioners and I think everybody thought**
 10 **you sort out your diocese properly, it is going to be**
 11 **okay, but the resources are to be put in. I mean, the**
 12 **report of the independent chair of our board, in her**
 13 **report to the council, said, for example, in the last**
 14 **three years we have had to spend £191,000 in order to**
 15 **make sure that our system is working properly. There**
 16 **were no resources. And somehow there was a wish that,**
 17 **you know, everything must be okay. That's the bit that**
 18 **Judge Cahill in fact criticises. What she says about**
 19 **the systemic failure. The system was assuming you're**
 20 **doing it, but, actually, there were a lot of gaps.**
 21 Q. You have obviously been the Archbishop of York since
 22 2005. Was it something that you had recognised as being
 23 a gap, ie, the absence of provincial safeguarding
 24 advice, or was it something that you only came to
 25 realise in the light of the Cahill Report and various

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1 **name and his file were in what you call the clergy**
 2 **files, so we had to get them back from the institute**
 3 **that actually guards all these files. And immediately**
 4 **I realised: by the way, this guy died; his file is not**
 5 **in our office, but in another place. What if a lot of**
 6 **those dead clergy had abused people? So I set up**
 7 **a review of the dead clergy files. They were all looked**
 8 **at by a very experienced person. And then tried to**
 9 **persuade the rest of the dioceses, through our meeting**
 10 **of the diocesan -- the bishops, that we are starting**
 11 **this, because you'd better do it as well because you may**
 12 **be shocked to discover that those files that have been**
 13 **buried away a long time ago, there were abusers and**
 14 **there could still be survivors.**
 15 Q. You didn't manage to persuade all dioceses. I think
 16 some dioceses have done what they have called a deceased
 17 clergy review, including obviously your diocese. But
 18 not every diocese has done one. That's right, isn't it?
 19 In fact, they are not going to do one even in the Past
 20 Cases Review 2. Do you think that's an omission,
 21 therefore?
 22 **A. Well, we ended up, as a result of this review, me seeing**
 23 **I think four survivors whose stories were horrendous,**
 24 **and if bishops really are concerned about survivors who**
 25 **have probably kept quiet because the clergy person died,**

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1 **"What can I do about it?", I think once they tell in the**
 2 **diocese, which we did, we did publicise it in the**
 3 **papers, we put it on the website, that we are now**
 4 **looking at these dead clergy files, and "If you have**
 5 **suffered abuse, please come forward", and we had four,**
 6 **and some of their stories were so horrendous.**
 7 **So I want to suggest to the rest of my brother**
 8 **bishops, please, please, look at those dead clergy**
 9 **files, because there may be a lot of people who were**
 10 **abused, and they need actually a lot of help and a lot**
 11 **of support.**
 12 Q. I know you have talked about the deceased clergy files,
 13 and we will go in a minute to the recommendations that
 14 were made as a result of that to the diocese. But I'd
 15 like to take you back a tiny bit to a few years prior to
 16 that, which is not long after your installation as the
 17 Archbishop of York. The then Archbishop of Canterbury
 18 instigated -- I'm assuming with your knowledge and
 19 approval -- the Past Cases Review. Were you involved at
 20 all in setting up the terms of reference or in anything
 21 to do with that particular review?
 22 **A. It came to the House of Bishops, so all of us agreed**
 23 **those terms and that's why I'm surprised there could**
 24 **still be people who are not revisiting the clergy files.**
 25 Q. Do you recognise, therefore, that the Past Cases Review

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1 **So, as far as I'm concerned, unless everybody has**
 2 **carried out a review of the dead clergy files, is**
 3 **looking constantly at the files they have got at**
 4 **present, and you've got professionals who are good at**
 5 **having an eye and looking carefully where things may**
 6 **have been missed, then I'm afraid it cannot -- it wasn't**
 7 **adequate. It wasn't adequate at all.**
 8 Q. Can I just get up, just briefly, the recommendations
 9 that were made in the Deceased Clergy Review, which was
 10 in 2014. So it happened at around the same time as the
 11 Cahill Report.
 12 **A. Yes.**
 13 Q. It's, Ralph, ACE025007_003. These are the lessons
 14 learned in detail. Can we go to 002, which is the
 15 previous page, which sets out the five recommendations.
 16 "Lessons learned from this analysis are outlined in
 17 brief below". The first one of those is:
 18 "That any future procedures and actions taken ensure
 19 the needs of the victim of an offence are paramount and
 20 the support needs of the person making the allegation
 21 are also considered."
 22 Do you consider that you do that and that you have
 23 done that following the Deceased Clergy Review?
 24 **A. For survivors?**
 25 Q. Not just them, but anyone who makes a complaint of abuse

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1 was, in the words of Sir Roger Singleton, I think he
 2 called it a curate's egg: good in parts but with
 3 significant omissions. So significant, in fact, that
 4 a number of dioceses are going to have to go back and do
 5 it again?
 6 **A. I won't agree, because, again, we did all the past cases**
 7 **and -- which now -- of course noncurrent ones. We had**
 8 **professionals that were looking at all our files, but,**
 9 **again, you see, we didn't even include in that Past**
 10 **Cases Review all officers of the church, who should have**
 11 **been included.**
 12 Q. And in fact you didn't include deceased clergy -- or you
 13 only included deceased clergy, I think, about whom some
 14 issue has been raised previously, rather than looking
 15 through all of them?
 16 **A. Yes.**
 17 Q. Do you agree, therefore, that when there was various
 18 sorts of publicity and press releases which were issued
 19 in around 2009, which said, "There are only" -- you
 20 know, "There are a very few number of referrals made.
 21 We can assure everyone that the church is a safe place",
 22 that that was an incorrect statement?
 23 **A. I think that was what I call a sort of hopeful comfort.**
 24 **But you can only comfort people hopefully if you've got**
 25 **the facts. And if you've gone through all the files.**

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1 postdating 2014. Do you think that the diocese has put
 2 the needs of the victim as paramount in all those cases,
 3 which is the first recommendation, the first analysis,
 4 in effect?
 5 **A. I think we, in the Diocese of York, have put victims and**
 6 **survivors at the heart of all our work, and, therefore,**
 7 **where there has been an omission, it isn't because we**
 8 **don't regard the importance. I mean, I have gone out of**
 9 **my way actually to make sure that anybody who**
 10 **discloses -- we have got to make sure we take them**
 11 **seriously and that I have actually, probably, in the**
 12 **ministry that I've been doing over the last 14 years in**
 13 **York, I think I've seen something like 15 people.**
 14 Q. Thank you.
 15 **A. And some of them have made all kinds of different**
 16 **challenges, answers. I mean, even as of yesterday, one**
 17 **of the survivors of Waddington wrote to me, because**
 18 **I said, "Please" -- I wrote to all of them and I said,**
 19 **"By the way, there may be matters that come in the**
 20 **hearing and this could reignite the bad memories that**
 21 **you have got, and, please, if you need more support,**
 22 **more care, let us know", and one of them wrote in to say**
 23 **that, you know, he's about to lose his house, the**
 24 **support has not been adequate, and so I immediately have**
 25 **told the bishop concerned that, "Look, this is what this**

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1 person is saying, and you're supposed to have supported
 2 them", but also I -- he made a suggestion that, "Would
 3 you please highlight the real worry some of us who
 4 survived have got about paedophiles being given only
 5 an 18-month sentence when some of us have got a life
 6 sentence? Could you raise that in some quarter?". So
 7 I'm raising it in this inquiry, that it will be good to
 8 look at the survivors of abuse having this life sentence
 9 because they were actually damaged very, very badly, and
 10 then the person who's done it, you know, only gets
 11 18 months, that looks so unjust.

12 Q. Thank you very much for raising that with us.
 13 Obviously, the views and issues around victims and
 14 survivors are at the very heart of everything we try and
 15 do in every investigation, but thank you.

16 Can I just identify, I know that you have just said
 17 this, but we heard evidence from Mr Ineson this morning,
 18 who is a survivor of abuse by an individual,
 19 Mr Devanamanikkam, the Reverend Trevor Devanamanikkam,
 20 and he indicates and identified that he made a number of
 21 disclosures to bishops, some of them in the context of
 22 being within your province, some of them in other
 23 provinces, and his views and his needs were not put as
 24 paramount. What would you like to say about that?

25 **A. I think Mr Ineson, when I look, the diocese -- and the**

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1 Mr Ineson, so this isn't a question from me, this is
 2 a question from him, really to say that when you were at
 3 the -- Mr Ineson was at the presentation that was given
 4 at synod by victims and survivors, as I understand it,
 5 last July. You were also present at that. And he
 6 described to us this morning in evidence:

7 "At the end of the meeting, I was approached by
 8 John Sentamu, who grabbed me by the shoulder and spoke
 9 right in my face. He said that one day we should talk.
 10 I responded by saying I was happy to talk and I live
 11 near. I would be happy to come to him. He said we
 12 should pray together."

13 Mr Ineson then says he said this would never happen,
 14 "but I would be happy to talk to him".

15 (Fire alarm)

16 MS SCOLDING: I'm so sorry, Archbishop Sentamu. I don't
 17 think this is a scheduled fire alarm, so we need to
 18 evacuate the building. Could the fire stewards please
 19 put on the relevant tabards?

20 Archbishop Sentamu, just to indicate, you are under
 21 oath, but I know you know what that means.

22 (2.19 pm)

23 (A short break)

24 (2.29 pm)

25 MS SCOLDING: Thank you very much. I understand it was the

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1 responsibility actually did lie with the Bishop of
 2 Sheffield.

3 Q. Yes.

4 **A. I got a copy on the back of another letter he'd written**
 5 **to me, and I assumed that the bishop was going to deal**
 6 **with this in a timely fashion because he had already**
 7 **dealt with another safeguarding matter in relationship**
 8 **to Mr Ineson very propitiously, so my assumption was he**
 9 **was going to take this disclosure pretty seriously and**
 10 **deal with it, because that's where both the pastoral**
 11 **care really lay, and I happened to have been copied in,**
 12 **but I assumed that the bishop was going to be doing it.**

13 **Those people who are in my responsibility, I mean,**
 14 **you try to expedite it as quickly as possible. So ...**

15 Q. But what I think Mr Ineson would say if he was speaking
 16 to you now is he would say his case has been very well
 17 publicised, he has stood outside synod and said, "These
 18 are the needs. I have these needs. I feel as if the
 19 church hasn't taken me seriously, has ignored and
 20 dismissed my Clerical Discipline Measures. I disclosed
 21 to all sorts of people. They didn't do anything. They
 22 haven't provided me with appropriate pastoral support".
 23 I think he would say all those things to you. And he
 24 would say he was at -- and I am asking this question on
 25 behalf of David Greenwood of Switalskis, who represents

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1 Sainsburys Local that caused the problem. Thank you
 2 very much, everyone, for bearing with us in that short
 3 break. In particular, Archbishop Sentamu.

4 Sorry, I was in the middle of asking you a question
 5 about Mr Ineson. I will go back to the beginning of
 6 that question, and this is a question I'm asking on
 7 behalf of David Greenwood, who represents Mr Ineson in
 8 these proceedings.

9 Mr Ineson, in his second statement, identified that
 10 during the course of the General Synod presentation,
 11 which took place with various victims and survivors last
 12 year, he recalls as follows, and I will read it to you
 13 verbatim:

14 "At the end of the meeting, I was approached by
 15 John Sentamu [Archbishop Sentamu], who grabbed me by the
 16 shoulder and spoke right in my face. He said that one
 17 day we should talk. I responded by saying I was happy
 18 to talk and, as I lived only half an hour away, I would
 19 be happy to come to him. He then said we should pray
 20 together. I told him this would never happen, but
 21 I would be happy to talk to him. He then asked me what
 22 I wanted and I told him an apology. He said apologies
 23 mean different things to different people and that I had
 24 put a boulder between him and I. I told him that the
 25 only thing in front of him was the hope that he would

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1 one day answer for his actions. He shrugged, let go of
 2 me and walked away. I reported this to Heather from the
 3 NST outside the room, but nothing was done."
 4 I suppose the question is, was that appropriate
 5 behaviour towards Mr Ineson in the context of the event
 6 and what was being spoken of and what did you mean --
 7 that's my first question, and then I will ask you my
 8 second question?
 9 **A. If that's how I behaved, it's totally inappropriate. It**
 10 **would be totally inappropriate. But I -- the room was**
 11 **a very small room and there were about probably**
 12 **40 people there, a room which should be occupied by**
 13 **around 15 people. I was on my way out, but, as you**
 14 **know, with people so close to one another, he said to**
 15 **me -- I said hello, and then he said to me, "All you**
 16 **need to do is apologise. Apologise. Apologise". And**
 17 **I said, "Well, I hope one day we will be able to sit**
 18 **down and say a prayer together", in a sort of a -- maybe**
 19 **I think I shouldn't probably have done it. I took him**
 20 **to be an honourable man, and so I put my hand on his**
 21 **shoulder and said, "I hope one day we will be able to**
 22 **meet and say a prayer together" and I left, and there**
 23 **were witnesses there that day.**
 24 Q. So can you remember saying he had put a boulder between
 25 him and you?

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1 Q. But should CDM have got in the way of the pastoral
 2 support? Because, in a way, one of them -- you don't
 3 have to wait for the outcome of the Clergy Discipline
 4 Measure to pick up the telephone -- for somebody to pick
 5 up the telephone and say, "How can I help?" Obviously,
 6 you might not have been the appropriate person because
 7 I know he was one of the people against whom a Clerical
 8 Discipline Measure complaint was issued, so I understand
 9 why not you, but someone. Do you think there is still
 10 that failure to put survivors at the centre of thoughts,
 11 particularly if there are ongoing disciplinary issues
 12 involving a number of clerics?
 13 **A. I mean, I think in this particular case I would say**
 14 **that, at one time, everybody was expecting the case was**
 15 **going to go to court and then the perpetrator killed**
 16 **himself and then that created a sort of a delay. But**
 17 **I'm reliably informed that Moira from the National**
 18 **Safeguarding Team has been in contact with Mr Ineson,**
 19 **not just once, but actually on a more regular basis.**
 20 Q. Can I also ask you about -- we heard this morning from
 21 Mr Ineson that he brought several Clerical Discipline
 22 Measure complaints, including one against you, and it
 23 was, I believe, six weeks -- 54 days out of time. Now,
 24 you could have chosen to have taken the time point or
 25 not to have taken the time point. As I understand it,

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1 **A. No. And I couldn't say a thing like that. That's why**
 2 **I said, when you read it, out that would be very**
 3 **inappropriate for anybody to say to anybody. No,**
 4 **I didn't, and there were witnesses who were around.**
 5 Q. Do you agree -- I think Bishop Peter Hancock has
 6 described on one occasion the treatment of
 7 Reverend Ineson by the church as a whole as "shabby and
 8 shambolic". Do you agree with that assessment?
 9 **A. I think that's right. I think Peter is -- because,**
 10 **unfortunately, because of the number of Clergy**
 11 **Discipline Measure complaints support -- and they had**
 12 **all to be dissolved and dealt with and it took a very**
 13 **long time, and in the meantime, I think what hasn't**
 14 **happened is that the -- where the original complaint**
 15 **started, more support should have been given, though**
 16 **I know that Moira from the National Safeguarding Team**
 17 **has also been spending quite a lot of time trying to**
 18 **support Mr Ineson, but every time, I think -- if all of**
 19 **us have behaved very badly, it's taken too long to set**
 20 **up an inquiry into all that material and it had to wait**
 21 **until all the Clergy Discipline Measure complaints have**
 22 **actually stopped. So there's been a delay but, on**
 23 **behalf of the church, I would say that, yeah, he hasn't**
 24 **been given the sort of maximum support that was**
 25 **required.**

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1 you did make an application to say that this complaint
 2 was out of time which it would have been in your gift
 3 not to object to that, as it is always in any litigant's
 4 gift to do things or not do things. Do you think it was
 5 right to object to the complaint on the basis of time,
 6 or do you think it would have been better to have let
 7 the substance of the complaint be looked at and
 8 examined?
 9 **A. Well, the President of the Tribunal asks, if he is going**
 10 **to set aside the time limit, reasons why the time limit**
 11 **should be set aside, and in the application by Mr Ineson**
 12 **to the President of the Tribunals, he actually did not**
 13 **give what the evidence was that demanded this to be set**
 14 **aside. All I said to the President of the Tribunal was**
 15 **that the facts in here have not actually been put into**
 16 **this -- but President of the Tribunal has got power to**
 17 **do whatever he wants to do, and he chose not to do it.**
 18 **And when you are dealing with the Clergy Discipline**
 19 **Measure, which is part of the law of England, not just**
 20 **the church's law, it is part of the law of England, and**
 21 **you've got a judge of appeal looking at all the facts in**
 22 **the round and decides he is not going to allow the**
 23 **appeal to be heard because the evidence that was in the**
 24 **appeal to the President wasn't probably as clear as**
 25 **probably it is now, so, you know, I have always believed**

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1 **in the rule of law, by the way.**
 2 Q. Can I ask you as well, in terms of putting victims and
 3 survivors in the middle of things, we heard some
 4 evidence earlier in the week from AN-A88, who is an
 5 anonymous witness, but she's a complainant in respect of
 6 the Bishop Victor Whitsey, and she said you and
 7 Bishop Peter Forster had given a joint apology after
 8 Operation Coverage, which was the investigation by
 9 Cheshire Police, had published their report. You then
 10 published an apology on the website.
 11 She described that apology in evidence to us last
 12 week that it was an apology of an armchair Christian,
 13 which means nothing. It was a candy floss apology. Do
 14 you have anything you want to say about that? I think
 15 what she said is, she wasn't written to herself
 16 individually, and she just read it on a website, rather
 17 than -- and nobody has ever offered to come and speak to
 18 her or anyone -- I mean, obviously that's more of
 19 a diocesan issue than it is an archiepiscopal issue,
 20 I do recognise that, but as you were a joint signatory
 21 to the apology, I wanted to give you a chance to comment
 22 upon her evidence in that respect?
 23 **A. Where the police supplied us with the names and**
 24 **addresses of those who had been abused by**
 25 **Bishop Whitsey, a letter was written personally to the**

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1 Q. "Public narratives the church tells about its own
 2 safeguarding journey of improvement do not adequately
 3 recognise the contributions of survivors of
 4 church-related abuse. This makes it less likely that
 5 good practice is achieved in recognising people,
 6 disclosing abuse and sharing concerns as playing
 7 a valuable service to the church."
 8 Do you agree with that, that that has been the
 9 position to date? That's what victims and survivors are
 10 telling you. I don't know whether you have any
 11 particularly different view, Archbishop Sentamu?
 12 **A. I have no reason to doubt that that's the case. I mean,**
 13 **survivors should be really seen as the -- in helping us**
 14 **to come to terms with our failures. In order to move**
 15 **forward, their advice is invaluable, really, and I saw**
 16 **this in the case of the Cahill case, because, by**
 17 **engaging with those four people, some change and some**
 18 **good has come out of it. I will never see those four as**
 19 **really not being at the forefront of challenging me,**
 20 **challenging the diocese, challenging the**
 21 **Church of England, that without their experience, which**
 22 **is ghastly, they can bring us to a much better place**
 23 **because they're speaking not from theories, and what**
 24 **they want are not theories, what they want are actual**
 25 **practical solutions. So they have got a very important**

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1 **person.**
 2 **Where we didn't get the addresses -- and I need to**
 3 **go back and check whether she is one of those whose name**
 4 **was not supplied to us, and the address -- you know, the**
 5 **address wasn't given, but I did remember signing these**
 6 **letters personally and, where we were not able to get**
 7 **the addresses of people, that's when it went on the**
 8 **website. So it wasn't just a website and that's it.**
 9 Q. Can I also check, have you had a chance to read the SCIE
 10 final overview report, the second half of it, which is
 11 to do with the experiences of victims and survivors?
 12 Have you had an opportunity to look at that or read that
 13 subsequent to its publication in April of this year?
 14 **A. Yes.**
 15 Q. Ralph, would you mind getting up ACE0267124. It is also
 16 under SCI000005. That's the first page. Could we go to
 17 124, please, Ralph. These are the conclusions as the
 18 themes and a summary of the findings which is presented
 19 in the table below. Ralph, would you mind getting the
 20 table up? In particular, I'm looking at the first three
 21 issues. They are all about leadership and culture.
 22 They identify that there needs to be more valuing the
 23 service of abusers -- can everybody read that clearly
 24 now? Archbishop Sentamu, can we all read it clearly?
 25 **A. Yes.**

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1 **role to play and, without that, I could never have**
 2 **looked at the dead clergy files. You suddenly realise**
 3 **they have a voice which we must hear.**
 4 Q. When you say "they have a voice that we must hear", do
 5 you have any practical suggestions for how their voice
 6 is heard? I think Jo Kind, who gave an address to synod
 7 when you were there, said, "We want you to walk with us.
 8 We don't want things to be done to us. We want you to
 9 walk with us". Do you have any practical suggestions?
 10 Obviously you are at the end of a long and extremely
 11 distinguished clerical career. I know you are about to
 12 leave the archiepiscopate. So if you have any words of
 13 wisdom for the rest of the church about how do you walk
 14 with people in this situation?
 15 **A. We must be prepared to drop whatever we are doing if**
 16 **a survivor wants us to get in touch with them. The**
 17 **young man I have just told you about in the Cahill case**
 18 **with Waddington, and another one, I had to travel a long**
 19 **way, which was quite a long way from York to where he**
 20 **lives in Oxford, in order to be able to hear and talk.**
 21 **So you've got to keep in touch. You just can't say, "We**
 22 **have given you some pastoral support. You had some**
 23 **counselling, and that's it". I think you've got to**
 24 **revisit and revisit, making sure that people are being**
 25 **supported.**

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1 Q. But you haven't done that in respect of Mr Ineson,
 2 though, have you?
 3 **A. Because --**
 4 Q. Or not you personally, but the church as a whole?
 5 **A. Well, again, as I said at the beginning, the abuse --**
 6 **where the complaint did rise, the responsibility there,**
 7 **really, you know, they should be put in -- putting in**
 8 **a lot of effort. I can only speak of the cases that**
 9 **actually I have been -- where people have made**
 10 **disclosures to me, I've done my best to continue**
 11 **following people.**
 12 **For the four survivors from the dead clergy files,**
 13 **again, I have kept in touch with the people, and in fact**
 14 **one of them, as a result of all of this, constant**
 15 **checking that people are all right, decided to get**
 16 **married. So I actually think that our pastoral support**
 17 **still leaves a lot to be desired.**
 18 Q. Can I take you to the bottom of the page, Ralph,
 19 number 3, please:
 20 "A lack of role models and leadership ..."
 21 If one can look on the right:
 22 "3. Leadership and culture. An open, learning
 23 culture -- personally holding your hands up to past
 24 failures. A lack of role models and leadership about
 25 how to hold your hands up to personal mistakes in

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1 **a place where my other predecessors were before, all**
 2 **I can say -- apologise and say I'm sorry. I'm sorry,**
 3 **we, as a system, didn't really pay great attention until**
 4 **the person went on television, and when I watched it,**
 5 **I said, "That person, to me, is a reliable witness, so**
 6 **something has got to be done about this".**
 7 Q. Can I ask you about, in -- you identify at paragraph 5
 8 of your witness statement, and you say -- Ralph, would
 9 you mind putting this on screen, please, ACE923700_002.
 10 It might not be "9". It might be "023", but it is
 11 written as "9" on my -- no?
 12 Can I ask you about this, paragraph 5. You identify
 13 the number of failings in the Church of England in
 14 respect of child sexual abuse. You then talk about the
 15 Cahill Report and say a lot more about the report later:
 16 "For now, I would note an important observation she
 17 made in her report, namely, that one should 'not judge
 18 yesterday's actions by today's standards.'
 19 It then goes on to say -- Ralph, would you mind
 20 going down to the bottom of the page:
 21 "The report acknowledges that it is important not
 22 to judge yesterday's action bis today's standards. In
 23 the last 10-15 years, public attitudes as well as
 24 policies and practices in relation to these issues have
 25 changed dramatically ...

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1 responding to disclosures of abuse or safeguarding
 2 concerns makes it more likely that people who come
 3 forward to flag up mistakes in the past will experience
 4 defensive responses when they raise poor past responses
 5 by people in the church."
 6 That's a rather long sentence. It's the sort of
 7 sentence I normally write, much to the disgust of
 8 everybody around me. However, I think what it is trying
 9 to say is it isn't enough saying, "We have made
 10 a mistake". Do you, yourself, consider you have made
 11 personal mistakes in respect of responding to
 12 disclosures of abuse during the course of your clerical
 13 career?
 14 **A. I'm just scratching my head. If somebody makes**
 15 **a disclosure to me of abuse and I swept it under the**
 16 **carpet?**
 17 Q. Not necessarily swept it under the carpet --
 18 **A. Hand on heart, I don't think so. Where there have been**
 19 **disclosures, I have been willing to apologise to the**
 20 **person, trying to do the best I can to support them.**
 21 **I mean, the tragedy in all of this is, when -- again,**
 22 **going back to Waddington, when the disclosure was made,**
 23 **Waddington was still alive. Had it been taken**
 24 **seriously, it would have led to his prosecution, and so**
 25 **that's a very, very big failure. And because I occupied**

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1 ""There was then no policy for training bishops and
 2 other senior staff and the policies did not deal with
 3 the conflict between a bishop's pastoral and
 4 disciplinary responsibilities. Further, the policies
 5 for our application in ..."
 6 Would you please go up to the next page:
 7 "... individual dioceses did not contemplate
 8 interdiocese issues. Nor was there any guidance in our
 9 national policies in relation to cross-jurisdictional
 10 issues affecting provinces of the Anglican Communion
 11 other than the Church of England."
 12 You then go on to identify in particular some of
 13 the changes in the criminal law that took place in the
 14 1980s and 1990s, for example, abolishing the rule in
 15 respect of corroboration, the introduction of
 16 the Children Act 1989, the difference in terms of
 17 the investigation of sexual offences, those sorts of
 18 issues which you set out at paragraph 7 of your witness
 19 statement.
 20 Obviously, there were changes in the criminal law,
 21 but can I just identify, what were you saying, what were
 22 you trying to mean that you mustn't judge yesterday's
 23 actions by today's standards if those actions were the
 24 sexual abuse of a child which, irrespective -- which
 25 from time immemorial has been seen as a criminal

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1 activity? Are you not trying to excuse a failure to
 2 take seriously child sexual abuse in the past by saying,
 3 "Well, things were different then"?

4 **A. No, I'm not excusing. I'm just simply stating a fact.**
 5 **For example, I go on where I say, you know, and I have**
 6 **noted this was compounded by a separate rule requiring**
 7 **corroboration of a complaint of sexual offence, a rule**
 8 **which was only abolished in 1995. Even the courts were**
 9 **treating children really in a way that I don't think**
 10 **they should have treated them that way, and the church**
 11 **lives in a culture of accepting -- I go on to say,**
 12 **because the church is the church, they should have**
 13 **actually put the children at the heart of all the**
 14 **decisions that were being taken. But we find**
 15 **ourselves -- so I'm not making an excuse at all. I'm**
 16 **just flagging up that, sadly, in this country, when it**
 17 **came to children, until the law of corroboration had**
 18 **been abolished, there were many cases of abuse in the**
 19 **courts which unfortunately collapsed, and the church**
 20 **really shouldn't pride itself that, well, we were like**
 21 **them. No, I think our standards should have been much**
 22 **higher.**

23 Q. You're saying what happened is the church fell into the
 24 trap of thinking, "Well, if the criminal law doesn't
 25 look at it, then we don't look at it", but in fact, the

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1 attitudes at large as well as a number of other cases we
 2 have been involved in. How often do you come across
 3 that sort of talk now?

4 **A. I have come across where -- in my own diocese, where**
 5 **three clergy persons were convicted, and the parishes**
 6 **where they had served, they all tell you it couldn't be**
 7 **true, in spite of the fact that people have been**
 8 **convicted. And another one writing to me that, "Please**
 9 **do not make a mistake of punishing this lovely person".**
 10 **So I'm afraid, on the ground, there are areas where**
 11 **the message hasn't got through that safeguarding is not**
 12 **an optional extra, it is not an add-on, it is really at**
 13 **the heart of the Christian faith.**

14 Q. What's your role, as an archbishop and as a bishop, to
 15 correct those erroneous assumptions, and what can the
 16 church do to try and drill into those assumptions,
 17 assumptions which are shared by those people who don't
 18 have a Christian faith as well? How much of it is
 19 a problem of the Church of England and how much of it is
 20 a problem of our society as a whole?

21 **A. I think society, since Jimmy Savile, has been**
 22 **conscientised, but I don't think it is that deep yet.**
 23 **It has not become part of our DNA. Not only in --**
 24 **I think in the church there is a shift which is**
 25 **beginning to happen, but you still get these shockers**

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1 moral authority that you have as the church --

2 **A. Yes.**

3 Q. -- should have meant that clerics should have been held
 4 to higher standards than those that were in place for
 5 the rest of society?

6 **A. I totally agree, I couldn't agree more.**

7 Q. Therefore, in fact, the church were operating to laxer
 8 standards when it came to looking at cases of child
 9 sexual abuse?

10 **A. Absolutely. What I still find difficult is you can say**
 11 **it to some people and there is still this -- no**
 12 **corroboration and, therefore, do we really believe his**
 13 **story? But I think the National Safeguarding Team have**
 14 **helped us, in that, when a disclosure of an abuse has**
 15 **happened, you've got to take that on its face value and**
 16 **use not the criminal standard, but the civil standard of**
 17 **grounds of probability, and if we had done that,**
 18 **actually, we would have been in a very different place.**

19 Q. The issue that you have just identified, which is people
 20 still saying, "Well, unless there is corroborative
 21 evidence, I don't think there can be sexual offending or
 22 I don't think one should judge someone in that respect",
 23 and other similar sorts of attitudes, how prevalent are
 24 they still in the church? They were obviously very
 25 prevalent and the Cahill Report really shows those

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1 **that come up, and you say to yourself, "I beg your**
 2 **pardon, someone has been to court, has been convicted of**
 3 **12 abuse numbers, and you are still telling me what**
 4 **a fantastic priest he was and you're still telling me he**
 5 **couldn't have done that". Well, the courts have found**
 6 **the person guilty. And in that case, what has happened,**
 7 **in this particular place -- and how a meeting had to be**
 8 **held with all the parishioners who worshipped there and**
 9 **told, "This is fact, this isn't fantasy".**

10 Q. And how do you think that attitude -- those very
 11 culturally engrained attitudes -- can be changed by the
 12 church?

13 **A. For the church to recognise everybody has got a duty**
 14 **towards safeguarding. It is not just the Safeguarding**
 15 **Advisor, it is not just the bishop, it is not just the**
 16 **archdeacon, but every member who worships in a church,**
 17 **it is our duty to protect, our duty to make sure our**
 18 **places are safe, our duty, collectively, to make sure we**
 19 **have got the best practice and that our churches are**
 20 **safe. They can only be made safe by the whole majority**
 21 **not just a few things. I think -- you know, I remember**
 22 **that whole harrowing case, the Soham murders, and the**
 23 **Richard Report, I think it's paragraph 12 -- page 12,**
 24 **paragraph 79, where he says that, for all of those**
 25 **people involved in safeguarding, they have got to,**

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1 **sadly, recognise that they can never guarantee there**
 2 **will be an abuse. "Our job" -- and this is what he**
 3 **said, "Our job, should they want to practise their**
 4 **devious acts, our job is to make sure that it is**
 5 **difficult for them to do it". And until we get that**
 6 **position in the rest of the church, I think it will**
 7 **always be very, very difficult.**
 8 **So, for me, I think training -- training has**
 9 **started, which was never before, and because training is**
 10 **now being done on a very high professional level -- and**
 11 **I can only speak about my diocese -- and what has also**
 12 **been amazing for me, the number of courses they put on**
 13 **for lay people and lay leaders as well as clergy is**
 14 **huge, and if we do not actually complete all our**
 15 **training by 2019, I just want to say to our Diocesan**
 16 **Secretary and Chair of the Board of Finance, we should**
 17 **probably put in more money to make sure that all our**
 18 **training is completed.**
 19 Q. When you talk about cultural attitudes in the church, we
 20 heard from one of the bishops in your province,
 21 Bishop Forster, last week, and he identified there was
 22 an issue which was about how long a particular
 23 individual, a particular priest, should be disqualified
 24 after he had been convicted of possessing 8,000 indecent
 25 images of children, of which over 800 were at the most

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1 That is Sir Andrew McFarlane, who was then the chair
 2 of the Clerical Discipline Commission.
 3 Is there anything you want to say about that, and
 4 about a statement like that, in respect of, in fact, the
 5 longest-serving bishop in the Church of England, about
 6 that attitude and approach towards indecent images of
 7 children?
 8 **A. I just -- I mean, I just find that shocking. Did he**
 9 **realise that indecent images of children is an abuse?**
 10 Q. Well, I think --
 11 **A. So children have been abused, and you then separate the**
 12 **physical -- children are being abused. So any indecent**
 13 **image of a child is an abusive act, and, therefore, it**
 14 **seems to me to try and draw that very subtle,**
 15 **nonexistent distinction doesn't wear with me.**
 16 **All I would say, that if in my heart I haven't got**
 17 **survivors and victims as at the centre of whatever I'm**
 18 **trying to do, then, really, I ought to go for more**
 19 **lessons, more classes, more training, because I can't --**
 20 **an indecent image of a child is an abuse, and because it**
 21 **is an abuse, you should never draw a distinction -- of**
 22 **course a physical one could be very harmful as well, but**
 23 **those children that are appearing in those images have**
 24 **been abused, and I -- I'm sorry, I can't separate it**
 25 **out.**

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1 serious level. As you may or may not know, they
 2 categorise indecent images of children, and they were
 3 the most serious indecent images of children. I'm not
 4 even going to say the kinds of imagery that they would
 5 have been.
 6 He then said, when he asked him in questions, about
 7 why he didn't recommend that he's prohibited for life,
 8 he said to us:
 9 "As we all know, the courts deal in different ways
 10 with people convicted of downloading child pornography
 11 and today, you know, that seems to be evolving.
 12 I suppose I would also, in my own mind, regard the fact
 13 that pornography is so ubiquitously available and
 14 viewed, in my own mind, could it be the case that some
 15 people would be easily misled into viewing child
 16 pornography who themselves would not dream of abusing
 17 a child and, in my mind, completely, absolutely yes.
 18 But I think in the case of people who do get drawn into
 19 the sick desire to download, maybe the two are not."
 20 Now, I understood that to be that there is
 21 a distinct difference between actual abuse of a child
 22 and viewing indecent images of a child:
 23 "I'm not defending it in the slightest. Indeed,
 24 I wouldn't want to put weight on that point and it
 25 wasn't the basis on which Sir Andrew ..."

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1 Q. Can I also ask you, Bishop Forster, also, when asked
 2 about -- he had received a confidential disclosure.
 3 Obviously, all your clerics provide confidential
 4 disclosures which include any problems that have been in
 5 their past. Within that confidential disclosure, the
 6 individual concerned had identified that he had been
 7 accused of abuse in the 1970s. The police hadn't been
 8 told about it and he was then just moved parish by the
 9 then Bishop Victor Whitsey and was told really not to do
 10 it again. When asked whether or not permission to
 11 officiate should have been reviewed, he said:
 12 "The renewal of his permission to officiate for five
 13 years, the focus in my own mind, as I think I say in my
 14 witness statement, was on risk assessment and
 15 I discussed this with my chaplain at the time. We knew,
 16 I knew, the four parishes in which Dickenson had served.
 17 There had never been any hint of problem in his
 18 ministry. He was now 80."
 19 Just to indicate that Reverend Dickenson has
 20 subsequently been convicted, as I understand it, of
 21 sexual offending:
 22 "His ministry was quite minimal. I mean, in those
 23 days, of course, PTO was simply a recognition that you
 24 were still alive, almost. I mean, it didn't imply any
 25 great involvement in ministry. Now that's changed. So

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1 his ministry was fairly minimal, and I made a judgment,
 2 which I accept was a misjudgment, that the ongoing risk
 3 from him was very small."
 4 So what do you say -- is there anything you'd like
 5 to say about that and about the approach to granting
 6 PTO, which was kind of almost as if to say, "Well,
 7 I have to be given a reason not to grant it rather than
 8 to be given a reason to grant it"?
 9 **A. Well, in that evidence he talks about talking to his**
 10 **chaplain. Where was the Diocesan Safeguarding Advisor?**
 11 Q. He didn't show her. He didn't tell her.
 12 **A. Well, that's shocking too. Because I would have**
 13 **thought, whenever there's been a disclosure, the first**
 14 **point of call is not my chaplain, it's the Diocesan**
 15 **Safeguarding Advisor, to look at it in the round and**
 16 **then give advice.**
 17 Q. But if I could identify that the failures -- well, I say
 18 the failures. The potential failures of the Bishop of
 19 Chester in this regard were picked up in the SCIE report
 20 which was published, I think, in 2017 in respect of
 21 Chester. I don't think I need to get the actual passage
 22 up. But what it basically says was, there was some
 23 concerns that the Diocesan Safeguarding Advisor was not,
 24 in effect, being allowed to perform the advice, and that
 25 the Bishop of Chester wasn't delegating safeguarding

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1 national team alert you to this as a potential issue,
 2 because I'm just thinking you may have wished to have
 3 delegated the safeguarding responsibilities to somebody
 4 else within that diocese in advance of when that then
 5 took place in January 2019.
 6 **A. I think, had I been made aware of it, and the Provincial**
 7 **Safeguarding Advisor would have been the first to seek**
 8 **an opinion, certainly the same advice I gave you**
 9 **recently would be put in place. Because you cannot --**
 10 **well, maybe people can. It is not good practice, it is**
 11 **not even gospel message, to disregard the advice of**
 12 **a professional in an area where you are not the expert.**
 13 **I mean it just doesn't -- I just can't ...**
 14 Q. But doesn't this raise a wider issue? Whatever the
 15 rights and wrongs of the situation, and I recognise that
 16 there's outstanding Clerical Discipline Measure against
 17 Bishop Forster, so one has to sort of, in a way, kind of
 18 identify -- I think I will leave that there, but doesn't
 19 it raise a more general issue in respect of the fact of
 20 the unaccountability of the diocesan bishop?
 21 Now, in this case, you've got a Diocesan
 22 Safeguarding Advisor who wasn't being told all the
 23 information. You've got a Diocesan Bishop who's making
 24 safeguarding decisions, something which you, yourself,
 25 say you wouldn't do because you don't feel you're the

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1 decisions when deciding whether or not matters should be
 2 referred to statutory authorities. He was making that
 3 decision. So, firstly, did anybody draw that particular
 4 part of the SCIE report to your attention at the time in
 5 2017 when it was published?
 6 **A. Sadly, no. That wasn't done.**
 7 Q. Had they done so, what would your response have been?
 8 I mean, I know I'm asking you a hypothetical question --
 9 **A. Had I been told that this is what they were trying to**
 10 **say, I would have invited the bishop to explain why he**
 11 **thinks he should not use his Safeguarding Officer, why**
 12 **he should be the one that controls all the machineries,**
 13 **because safeguarding requires real professionals to be**
 14 **the ones that give the advice, not because they happen**
 15 **to be bishop. So I would have had a really clear**
 16 **conversation with him and I want to hope that he would**
 17 **accept my advice, just like he did accept the advice to**
 18 **delegate all his functions, as far as safeguarding are**
 19 **concerned, to the Suffragan Bishop of Birkenhead.**
 20 Q. Now, Mr Tilby told me yesterday that in fact what
 21 happened was they amended the regulations in respect of
 22 Diocesan Safeguarding Advisors, particularly because of
 23 the issue that was raised within this SCIE report in
 24 order to avoid the situation happening again. Did your
 25 Provincial Safeguarding Advisor or anyone from the

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1 professional. But yet, there was no obvious way in
 2 which that individual could be held accountable for
 3 those purported or possible failings in respect of
 4 safeguarding. Do you think that's not a missing link in
 5 terms of the powers that either you, as archbishop,
 6 should have or the National Safeguarding Team or someone
 7 should have?
 8 **A. I would say that Lord Acton, speaking to a fairly**
 9 **individualising person, called Hugh Creighton, who was**
 10 **Bishop of London and he was a law unto himself -- this**
 11 **is going back many, many years ago. He said that**
 12 **"Absolute power corrupts absolutely". "Power tends to**
 13 **corrupt and absolute power corrupts absolutely".**
 14 **Bishops have got to be aware that if they've got**
 15 **absolute power, it will corrupt them, and if you've got**
 16 **authority which is unquestioned, and people have this**
 17 **mistaken trust because you happen to wear a dog collar**
 18 **and live in a lovely house, we end up in this kind of**
 19 **stuff.**
 20 **So for me, I would say -- I would characterise it in**
 21 **terms of abuse of power and questions of authority is no**
 22 **longer acceptable, as far as I can make out, and**
 23 **certainly trust should not be assumed without being**
 24 **earned. I think trust should be earned, not something,**
 25 **because you wear a purple shirt, that people will trust**

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1 **you. So I -- I mean, I think that's the thing which we**
 2 **in the church have got to deal with.**
 3 MS SCOLDING: Thank you very much. I notice the time, chair
 4 and panel. I think I've gone slightly over my 3.00 pm,
 5 but obviously we had the slight hiatus with the fire.
 6 Thank you very much, Archbishop Sentamu. I do have
 7 some more questions for you, but, chair, is this the
 8 correct moment to have a brief break?
 9 THE CHAIR: Yes. We will return at 3.25 pm.
 10 MS SCOLDING: Thank you very much, chair and panel.
 11 (3.08 pm)
 12 (A short break)
 13 (3.26 pm)
 14 MS SCOLDING: Archbishop Sentamu, if we can just continue
 15 for a couple more questions about Bishop Forster. You
 16 have talked very powerfully about the abuse of power.
 17 I suppose the obvious question I would ask you is,
 18 why -- you were aware, certainly at some points in
 19 respect of 2017 and 2018, firstly about his grant of
 20 permission to officiate in respect of the Reverend
 21 Dickson, and, secondly, his conduct in respect of
 22 the Whitsey investigation and in other issues. Why
 23 didn't you consider suspending him? I mean, as
 24 I understand it, he hasn't been suspended even to date.
 25 He no longer undertakes safeguarding functions, but he

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1 that legal reasoning with you, because it goes to the
 2 heart of what could be one of the gaps in the Clergy
 3 Discipline Measure. You said there wasn't a risk to
 4 someone. But obviously if he was -- certainly he had
 5 been in charge of safeguarding until a particular
 6 moment. He was still, and is still, the diocesan
 7 bishop, although I know he is due to retire very
 8 shortly. There is, at the very least, the theoretical
 9 possibility of risk in those circumstances, isn't there,
 10 if not the practical reality of risk, because he is
 11 still in charge?
 12 **A. You mean as a diocesan bishop?**
 13 Q. Yes.
 14 **A. But this rather important work of safeguarding, he**
 15 **hasn't got at all -- any at all, it's all been taken**
 16 **away, and that's, for me, the thing which concerns me.**
 17 **And the fact that he wasn't an abuser -- had he been**
 18 **found -- there's evidence about him abusing, then he**
 19 **would have been suspended pretty quickly, but because he**
 20 **mishandled, misjudged, this particular PTO question, the**
 21 **advice is very clear, and in fact, the Vicar General**
 22 **also looked at ACAS and what's their recommendation**
 23 **about suspension; that, actually, suspension should not**
 24 **always be automatic, you have to explain, you have to**
 25 **give grounds, and in this other judgment -- I could give**

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1 hasn't been suspended. Was any consideration ever given
 2 by yourself to suspending Bishop Forster?
 3 **A. Section 37 of the Clergy Discipline Measure lays down**
 4 **clearly on what grounds you can suspend. And the one**
 5 **which is most powerful is, if there is going to be risk**
 6 **or damage or harm done to somebody, and then, really,**
 7 **when that is the case, you really should suspend the**
 8 **person. But in this particular instance, having**
 9 **consulted the Vicar General, who is the chancellor of**
 10 **our diocese, a retired district judge, because at the**
 11 **time, you know, my Provincial Registrar had died, so**
 12 **there was a gap there, and the advice I got, which**
 13 **I happen to have agreed with, is that suspension really**
 14 **within the measure, I couldn't see whether there was**
 15 **going to be any risk at all to people, and also I had**
 16 **already persuaded him to delegate all his safeguarding**
 17 **matters to, you know, the Bishop of Birkenhead, and not**
 18 **just by telling him I'm delegating this, but, actually,**
 19 **an instrument, a legal instrument, had been drawn up,**
 20 **which means he couldn't take it back at all.**
 21 **So because there wasn't perceived risk, really,**
 22 **that's why he has not been suspended, and if you would**
 23 **like to see my legal reasoning, I have got a copy.**
 24 Q. That's fine. I think you have explained your legal
 25 reasoning. But I suppose I'm interested in discussing

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1 **you a copy and then you will see where it goes.**
 2 Q. Can I ask you -- I mean, obviously we don't know why the
 3 Bishop of Lincoln has been suspended or it is not
 4 entirely clear, but we do know it wasn't because of any
 5 abuse himself?
 6 **A. Yes.**
 7 Q. It was because of the management of safeguarding
 8 allegations.
 9 **A. Yes.**
 10 Q. So yourself and Archbishop Justin Welby have reached
 11 different conclusions about whether or not the clergy --
 12 whether or not suspension should be used in similar
 13 situations inasmuch as they both involve not any
 14 allegations of abuse, but about what may or may not have
 15 happened in respect of managing safeguarding generally.
 16 It's just interesting that you have reached --
 17 I mean, obviously we don't know the facts of the Lincoln
 18 case. It may well be they are very different?
 19 **A. Well, had I the same facts as those in Lincoln, you can**
 20 **rest assured he would have been suspended. But the**
 21 **facts of Lincoln are so different from this particular**
 22 **case --**
 23 Q. Like comparing an apple to an orange then?
 24 **A. Yes, yes, yes. As I always say to people, if you have**
 25 **got an orange, never look for lemonade, because you**

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1 won't get it. So I wouldn't -- the facts are so, so
 2 different, and if the Archbishop of Canterbury is asked
 3 why he did the suspension -- of course, suspension is
 4 always a very neutral act, but the facts are so, so
 5 different, and if you can distinguish -- as you know, in
 6 law, things may look alike, but actually what matters
 7 are the facts themselves.
 8 Q. Like cases must be treated alike, different cases must
 9 be treated differently?
 10 A. Yes.
 11 Q. But I suppose, even if Bishop Forster had obviously had
 12 a discussion with you and you had indicated to him that
 13 he had to legally delegate safeguarding
 14 responsibilities, you could at least have considered
 15 suspending him in order as a sort of mark of "This sort
 16 of behaviour will not be tolerated", to send a message?
 17 A. Yes, I did contemplate. I did contemplate suspension,
 18 hence the getting all the law very clearly lined up to
 19 see where the powers to suspend were and, unfortunately,
 20 the facts of this case being so different from Lincoln,
 21 to just suspend, ACAS would have said to me, if I read
 22 their law properly, that anything which looks like you
 23 must always automatically suspend actually could go
 24 against natural justice. But in this particular case,
 25 I was absolutely sure -- had he not delegated

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1 power. I mean, that's what they came to the conclusion.
 2 Though they end up their report, which is given to the
 3 church through the National Safeguarding Team, that if
 4 further evidence comes, they will pursue it again.
 5 So if the police actually also say they haven't got
 6 the facts that he has abused power, for me then to just
 7 simply say, "This is what the police have come to the
 8 conclusion to, but I actually think I need to suspend",
 9 I mean, I --
 10 Q. There is a difference -- if I am going to dance on the
 11 head of a pin, there is a difference between proving
 12 allegations of misconduct in public office which is
 13 beyond a reasonable doubt, one would have to demonstrate
 14 beyond a reasonable doubt misconduct in the public
 15 office, and there are various ingredients which have to
 16 be identified, and a situation of conduct unbecoming,
 17 which is what the test is likely to be under CDM, the
 18 relevant threshold, which is decided on the balance of
 19 probabilities and which is a much broader test, conduct
 20 unbecoming. You could easily fall within conduct
 21 unbecoming and not fall within misconduct in public
 22 office, particularly in respect of a failure in respect
 23 of risk management, rather than any abusive behaviour
 24 personally?
 25 A. Well, that's why the CDM has been sent, and I have

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1 safeguarding to another bishop by instrument, not by
 2 words, I would have suspended him.
 3 Q. I suppose the other question is, at the moment, the
 4 processes one has to undergo -- and one completely
 5 understands why there has to be a process of appropriate
 6 justice, although the length of that justice might be
 7 difficult. But should there not be some kind of summary
 8 mechanism in cases of obvious -- a bit like gross
 9 misconduct? I mean, at the moment, one can have a gross
 10 misconduct process, but that process can take quite
 11 a considerable period of time. There are sort of
 12 swifter processes which can take place in other
 13 jurisdictions. Do you think that you should have
 14 different or more extended powers? And I'm asked to ask
 15 this question on behalf of Switalskis and
 16 Mr David Greenwood, just to indicate that.
 17 A. The --
 18 Q. I mean, shouldn't there be the equivalent of being
 19 sacked?
 20 A. The question of -- the question of suspension, because
 21 it's a neutral act, the police who did carry out the
 22 investigation --
 23 Q. Yes, they did.
 24 A. -- they decided to take it no further because they did
 25 not have evidence of abuse of authority -- abuse of

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1 recused myself because of my dealing with the Whitsey
 2 case.
 3 Q. Of course.
 4 A. That CDM is going to be determined by the Archbishop of
 5 Canterbury once he's got his reports -- scrutiny report
 6 on what the Provincial Registrar judges to be the case,
 7 and it will be adjudicated and, should the bishop decide
 8 to appeal, then that will go to a tribunal at some
 9 point, but also, that's why the National Safeguarding
 10 Team have also set up an enquiry, an investigation, into
 11 this particular thing, apart from the CDM.
 12 So all the power -- so the law in this case being
 13 applied, and in my book he cannot have that CDM decided
 14 and then the investigation, his handling of it, by
 15 a very experienced person. So those are in place at the
 16 moment.
 17 Q. Can I ask, in respect of CDM more generally, is the
 18 issue of suspending clergy from office always a very
 19 difficult one? I mean, how often have you suspended
 20 a cleric from his ministry?
 21 A. Where there was a very clear risk, I have done it, and
 22 there is no -- I mean, there are no -- there is no
 23 question of -- even of a conversation, because you
 24 simply follow what is laid down in the Clergy Discipline
 25 Measure that in section 37, "I'm suspending you on

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1 ground this, this, this". Of course, once suspended,
 2 they can appeal to the President of the Tribunal and, as
 3 I know, in one particular case where somebody appealed
 4 the President of the Tribunal, the President of
 5 the Tribunal dismissed it. So there is always a safety
 6 net at some point. So I am absolutely sure that the
 7 threshold is not that very high, but the facts have got
 8 to tell me there would be real hurt and real trouble if
 9 this person is not suspended.

10 Q. Can I just ask, we have seen earlier in the week, and we
 11 have had various forms of evidence from bishops, about
 12 sometimes the challenges they feel in balancing the
 13 pastoral and disciplinary role, and we have seen
 14 a report -- we saw it this morning with Adrian Iles who
 15 came to give us evidence -- about bishops identifying
 16 that they found that quite challenging and they didn't
 17 really like being, what they said, prosecutor, judge and
 18 jury in respect of Clergy Discipline Measure complaints.

19 Do you see there being any tension between the two
 20 roles, and is that something which you find a challenge?

21 **A. No. The thing is this: there were only two dioceses
 22 until recently where there wasn't a suffragan bishop.
 23 That was Leicester and Newcastle. They have now
 24 got suffragan bishops. In my case, as soon as a CDM
 25 arises and I get a copy of it, I know immediately that**

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1 well be difficult for you to administer discipline in
 2 those sorts of circumstances?

3 **A. The Ordinal spells it out very carefully, that the
 4 bishop's duty is to exercise discipline with mercy. So
 5 discipline is part of being a bishop. We, in York, with
 6 my four suffragans, have all had to go on training of
 7 what is required for a bishop distinguished between
 8 pastoral responsibility and discipline under the Clergy
 9 Discipline Measure. And we never cross the line at all.
 10 They are kept quite separately. And I just think that
 11 if bishops are finding it difficult to exercise
 12 discipline, which is already one of their duties in the
 13 Ordinal, they should go on a course.**

14 Q. One of the issues that's been raised by the House of
 15 Bishops is the need for better guidance and training.
 16 Do you have any particular views about the adequacy of
 17 the guidance and training for non-legally qualified
 18 individuals?

19 **A. Yes, there should be another guide. We should produce
 20 some -- this is between all the walks of life. In any
 21 work that you are doing and you are not comfortable
 22 within it, I actually believe that training gives you
 23 slightly more confidence, and because I have completed
 24 all the raft of training that's required, I'm slightly
 25 more confident about safeguarding than I was before**

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1 particular person lives in the Archdeaconry of Cleveland
 2 or East Riding or Selby. The bishop responsible for
 3 that particular archdeaconry immediately becomes the
 4 pastor and, as far as I am concerned, I'm the judge,
 5 because of doing -- fulfilling that quasi-judicial.
 6 I have not found that difficult, because the pastoral
 7 matters are taken on by the other suffragan bishops. So
 8 there should be no conflict in a diocese where there are
 9 some suffragan bishops.

10 Q. I suppose the issue in terms of the conflict -- I mean,
 11 firstly, you're in a very fortunate position because
 12 obviously you have held judicial office and you've
 13 trained as a lawyer and, therefore, probably, the
 14 administration of discipline is more -- you're more
 15 naturally able to use the skills of forensic analysis
 16 than maybe some of the other bishops who don't have your
 17 qualifications and training would have.

18 Secondly, is there not, however, an inherent
 19 tension, even if you're not directly responsible for
 20 pastoral care during the process of any clerical
 21 discipline, in terms of the fact that you are
 22 disciplining one of your own, so to speak, and that
 23 there is an inherent difficulty in -- they're one of
 24 your tribe, for want of a better word, they are one of
 25 your gang, and therefore you have to -- you know, it may

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1 **I did those particular courses.**

2 **So I actually think that if the bishops are still
 3 finding a conflict being the one who exercises
 4 discipline but with mercy and, therefore, they want to
 5 be pastor at the same time, well, I'm afraid they have
 6 got suffragan bishops. They should do the pastoral
 7 matter and you should be sticking -- after all, the
 8 registrar of any diocese does a scrutiny report and the
 9 grounds on which this can be taken, so the registrar has
 10 given -- although you're the judge in the end,
 11 nevertheless, you're not just starting doing it
 12 yourself, the registrar actually provides you the
 13 reasons why this case is going this way or that way, so
 14 they should acquaint themselves with a little bit of
 15 training, and that actually would -- I didn't know
 16 I could get to grips with safeguarding until I've gone
 17 to the courses that I've been put on.**

18 Q. How about the relationship between the diocesan
 19 registrar and the bishop? Do you think the diocesan
 20 registrar, it is a bit too cosy a relationship or there
 21 are issues to do with apparent bias because of the role
 22 that the diocesan registrar plays in providing a range
 23 of advice to the bishop on a day-to-day basis and
 24 therefore it could be felt that, you know, it's all
 25 a bit too chummy and cosy?

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1 **A. Well, all I can say, that the three registrars I've**
 2 **had -- Lionel was the first and he's retired,**
 3 **Caroline Mockford came on and then she died. I've got**
 4 **Louise now. Neither of them ever gave advice which they**
 5 **didn't stand by and I would be foolish to disregard. So**
 6 **I don't actually want to have a very cosy relationship**
 7 **with the lawyer who is advising me. I have got to allow**
 8 **them to say -- and, of course, in the end, there was one**
 9 **particular case I was dealing with, I was advised one**
 10 **way and, before I made my judgment, some more evidence**
 11 **came in and then I had a conversation with the**
 12 **registrar, "By the way, did you ever notice this piece**
 13 **of evidence in the" -- he hadn't noticed it. In the**
 14 **end, he said, "Yes, it should go this way".**
 15 **If the safeguarding adviser really is respected, is**
 16 **treated with respect that they are professionals, then**
 17 **the relationship between the bishop, the registrar and**
 18 **the advisor, who always gets their advice from the core**
 19 **group that actually advises, I think the matters would**
 20 **be very -- could be very different. So I don't regard,**
 21 **for example, the advice I was given about whether to**
 22 **suspend the Bishop of Chester by the Vicar General, he's**
 23 **been a judge and his judgment often is right. If**
 24 **I didn't agree with him, I've got to find reasons why**
 25 **I'm disagreeing with him. So I don't think that should**

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1 **has been a paper that has gone into it.**
 2 **I, for myself, have been thrown into areas I never**
 3 **wanted to go into of offering pastoral support to**
 4 **survivors of sexual abuse. You go away absolutely --**
 5 **you know, almost punch drunk because of what you have**
 6 **heard. It's just so horrendous that, if there's**
 7 **anything that stands in the way of disclosure, it should**
 8 **be removed. So I am one of those on the side, like**
 9 **Bursell, I think you heard his evidence here --**
 10 **Q. Yes, we did?**
 11 **A. -- on the side that the seal of the confessional really**
 12 **cannot be left watertight, and maybe if people don't**
 13 **want to change -- because the confessional comes into**
 14 **the parish, that is the pastoral concern, somebody comes**
 15 **and talks to you and wants to get a bit of advice, and**
 16 **then there is your confessional bit of it, which is**
 17 **a penitent --**
 18 **Q. Yes, the sacrament of --**
 19 **A. -- who comes and wants to get absolution. Now, I'm not**
 20 **so sure that I would give absolution to somebody if they**
 21 **don't take responsibility for their actions and they**
 22 **don't want to go to the police. I would find that very**
 23 **difficult.**
 24 **So maybe the way around this is mandatory reporting,**
 25 **because that is more likely to ensure that, actually,**

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1 **necessarily create a cosy sort of relationship.**
 2 **Q. Can I ask your views about a slightly separate topic**
 3 **before I move sort of back to the culture of the church**
 4 **and clericalism. Could I ask your views about the seal**
 5 **of the confessional. We heard some evidence last week.**
 6 **We know that there is not agreement, shall we say,**
 7 **within the church about what should happen in respect of**
 8 **either its abolition entirely or there to be some kind**
 9 **of qualified exception, as there has been in Australia,**
 10 **in respect of, if there is likely, or the possibility**
 11 **of, serious harm to the individual, then the seal of**
 12 **the confessional can be broken.**
 13 **Do you have any particular views about that from**
 14 **a theological or doctrinal standpoint?**
 15 **A. In my preface to the Cahill Report, I actually advised**
 16 **that the seal of the confessional should actually be**
 17 **looked at very seriously by the church, because one**
 18 **young man, who was still in Australia when I got in**
 19 **touch with them, was abused. The only thing he wanted**
 20 **us to do was really not to make the seal of**
 21 **the confessional so watertight that some survivors**
 22 **really may find it difficult then to disclose, and so,**
 23 **out of Cahill, when we were looking at the National**
 24 **Safeguarding Team, that was one of the advice I put on**
 25 **the table, that this has got to be looked at and there**

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1 **survivors can then be confident that you are not using**
 2 **something else to cover up some abuse.**
 3 **Q. When you say mandatory reporting, I think we have to be**
 4 **quite careful. The chair and panel have listened to**
 5 **a lot of evidence from a number of jurisdictions and**
 6 **undertaken very many seminars, and I know different**
 7 **people have different views about it. Are you talking**
 8 **about clergy having a duty to report to statutory**
 9 **authorities or to their own authority, who are then**
 10 **under a duty to report to statutory authorities, or are**
 11 **you talking about there being a general piece of statute**
 12 **law, not just Canon law, but passed through**
 13 **UK Parliament with a criminal sanction if you don't**
 14 **report disclosures or allegations of abuse?**
 15 **A. Well, at the moment, in the Church of England, when**
 16 **a child discloses, you've got a duty to report. And**
 17 **I want to extend it that, actually, structures -- the**
 18 **structures -- for example, if a child discloses sexual**
 19 **abuse in a Sunday school, you know, Scouting, whatever,**
 20 **those kinds of groups where there are very clear**
 21 **structures that are in there, my view is that**
 22 **structurally, when those do exist, reporting must be**
 23 **mandatory, and how you work it out and resolve it and**
 24 **find a way of putting it in statute, I think that's**
 25 **a secondary matter. The first, primary one is this**

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1 mandatory reporting. I mean, I -- and I would like to
 2 encourage Sunday school classes, you know, young
 3 children in the choir, so wherever there are structures
 4 of people gathering, I think that's where the mandatory
 5 reporting must be paramount, as far as I'm concerned.
 6 Q. And any situation where children are involved or
 7 engaged --
 8 A. Yes.
 9 Q. -- whether it is a religious organisation or any other
 10 form of organisation?
 11 A. Exactly, exactly.
 12 Q. Should that be backed by disciplinary sanctions or by
 13 criminal sanctions? You are obviously a member of
 14 the Lords Spiritual, so at some point you may well have
 15 to debate this issue?
 16 A. I think that is a matter for debate but there is no
 17 doubt in my mind that mandatory reporting could give
 18 more confidence to survivors that the matter will not be
 19 swept under the carpet or people think there are no
 20 sanctions if they didn't report. Sometimes, you know,
 21 tough law can help change a culture. I mean, isn't it
 22 true that, for example, smoking, banning smoking, we
 23 suddenly get fresher air than we were getting before.
 24 Plastic, not dropping it, you know, and if you do, you
 25 are going to be fined. So there are certain sanctions

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1 else, because, again, in the letter of the Philippians
 2 Paul says, "Regard other people better than yourself",
 3 and Jesus is saying, "I am among you as one who serves".
 4 So the service element should be what characterises
 5 the church, but for so long there has been this thing,
 6 "Father knows best", and I actually think that does not
 7 give confidence. I hope, the way I carry out my
 8 ministry, people realise I'm a vulnerable person like
 9 anybody else. I am not a saint. I am -- while I'm
 10 still on earth, I am capable of doing something wrong
 11 I will regret, I -- and as long as people are told,
 12 "Don't put too much confidence in people because they
 13 are wearing clerical garb. They are just -- in fact,
 14 they wear those clothes in order to tell everybody how
 15 weak they are, not how powerful they are". But
 16 unfortunately, for some, it gives a bit of confidence
 17 and, you know, raising your nose and all that kind of
 18 stuff.
 19 Q. What do you think the church can do to try and educate
 20 its clerics about the perils of the abuse of power,
 21 about the elevated nose, as you have just identified?
 22 A. The Church of England has set in motion Setting God's
 23 People Free, which is about the partnership between the
 24 clergy and the laity but concentrating more on letting
 25 the gifts of the laity bubble up to the top. Often,

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1 that are put in for the common good of everybody, and I,
 2 for myself, think that if you are going to keep the seal
 3 of the confessional in organisations and groups wherever
 4 they are, there must be a duty mandatorily to report.
 5 Q. Can I move on to something which is not about the seal
 6 of the confessional but is about maybe something that
 7 the seal of the confessional represents, which is the
 8 idea of clericalism in the church, ie, that, you know,
 9 as people of God, those who are clerics are above lay
 10 people, and you talked just earlier about the abuse of
 11 power and about the issue of corruption. Do you think
 12 that clericalism is still a big problem in the
 13 Church of England?
 14 A. In my statement, I actually think that the words
 15 "clericalism" and "deference", they definitely do exist,
 16 the trouble with it, if you do not explain it carefully,
 17 you could go out thinking this characteristic is only
 18 with the clergy. What I see all around -- you know,
 19 Jimmy Savile was a celebrity, so nobody ever anticipated
 20 he would abuse. Okay? That would be the equivalent of
 21 clericalism really. So, for me, it is to look out for
 22 abuse of power and question authority and misplaced --
 23 and mistrust.
 24 I am a sinner, and I know that I can do things that
 25 are not right, and I should not put myself above anybody

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1 somebody has said, when things don't work in the parish,
 2 either the churchwarden is being quite difficult, but
 3 most of the time some of the clergy could actually be
 4 the cork in the bottle. And the only way you could ever
 5 change the culture is again by training, and it's got to
 6 be consistent, it's going to be of the highest quality
 7 and you've got to persuade everybody, "Please do not
 8 regard yourself" -- because we are not. Whatever it is
 9 you wear, whatever it is you are doing in church, you're
 10 supposed to be a servant of everybody else, and,
 11 therefore, do not luxuriate about yourself because "I'm
 12 Reverend this", "Reverend the other". I'm Sentamu, and
 13 therefore I constantly have to watch that I'm also
 14 capable of falling pretty, pretty heavily down
 15 somewhere.
 16 Q. Can I ask about the culture of the church in terms of,
 17 has having more women in senior roles within the church
 18 made a difference in terms of the culture of clericalism
 19 or tribalism or whatever you want to call it?
 20 A. In my statement, I actually talk about the ordination of
 21 women to the priesthood and the Episcopacy has been
 22 a great, great asset. You notice this when we are in
 23 the House of Lords, now that we have five women bishops
 24 among the 26, it's very difficult to quantify or to
 25 explain why this is, but even in the House of Bishops,

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1 some of our rather outrageous language is beginning to
 2 cease, really. So I think there is tremendous --
 3 something to celebrate about the ministry of women in
 4 the church. But already there were some who, too, were
 5 not liking the culture of deference, really, and
 6 therefore my hope is that we will, as a church, emerge
 7 out of all this unfortunate, really terrible pain that
 8 some of our people have suffered through sexual abuse,
 9 that we will be a church which is watching, looking,
 10 purposeful and that, as I said earlier on, safeguarding
 11 is at the heart of the gospel because everybody must
 12 flourish.

13 Q. Now, in respect of the role of women in clergy, I'm
 14 asked to ask you this question on behalf of
 15 David Greenwood, because very recently your wife has
 16 been ordained by yourself.

17 A. Yes.

18 Q. Has your wife undergone the relevant training and
 19 vetting requirements that are required of prospective
 20 ordinands, or is there -- and if she hasn't, is there
 21 any particular explanation of that?

22 A. Margaret, before she went to -- she went to
 23 a candidates' panel to determine her vocation. And
 24 before she went there, she went through the Ministry
 25 Division. That's the body in Church House that tries to

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1 also what they call a health manager when she goes and
 2 visits patients who are in dispute of their doctors
 3 whether they should be discharged or not.

4 Q. An approved mental health professional?

5 A. Yes. So she's got all that training. And she -- all
 6 the ordinands who go through training, before they are
 7 put in a parish placement, normally about, you know,
 8 sometimes three months or two months, however long, they
 9 have got to do a C1 to start with before they go out
 10 into parishes, and by the time they finish their
 11 training, they should have done C2 and then they get
 12 ordained. And the assumption of the guidance is
 13 assuming that everybody -- whoever gets ordained is
 14 going to go through the college, but they haven't
 15 actually catered for what happens when the candidates'
 16 panel has recommended, get ordained and then do your
 17 training. And in fact she completed a C1, which is done
 18 online, and her C2 on the Tuesday after her ordination,
 19 but before she began and accepted to be
 20 a non-stipendiary curate at St Chad's, which was on the
 21 7th.

22 Q. Can I just identify therefore, the Safer Recruitment
 23 process as identified in the church's guidance has
 24 therefore been followed, as far as I understand your
 25 evidence. However, the training, the C1 and C2, which

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1 organise all our conferences for potential ordinands.
 2 And she went through what they call a safeguarding
 3 screening by that particular body. They had to be
 4 confident, before she went to a panel, that actually she
 5 understood the policy of the Church of England on
 6 safeguarding, particularly that report on promoting
 7 a safe church, and then had to sign a confidential
 8 declaration form to ensure that she has no criminal
 9 record, no reprimand, no warning from the police, and
 10 that she's safe to work with children and vulnerable
 11 adults. So that was done.

12 And then she went to a panel and they recommended
 13 that she should begin her training post ordination, so
 14 the training was going to happen post ordination.

15 Q. So she's had the vetting but not the training?

16 A. The training is going to begin at Cranmer. She's
 17 already got her Masters in Theology and Leadership and
 18 that her training will begin in September with Cranmer
 19 and will do a two-year course, attending there one day
 20 a week.

21 But in the background is just to say to the inquiry
 22 that her work with the Leeds and Yorkshire mental
 23 health, which she's been doing for six years, she's had
 24 training in dealing with safeguarding questions in her
 25 leadership first of all in -- on the board itself, but

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1 would usually take place prior to ordination, is going
 2 to take place post ordination. Is that something which
 3 is unusual and special because she is the
 4 Reverend Sentamu, wife of the Archbishop of York, or is
 5 it something which you have known happen in other cases?

6 A. Never anything because she happens to be married to me.
 7 It is just that the Ministry Division were satisfied
 8 with her safeguarding screening, because that had to
 9 happen first before she went to the candidates' panel.
 10 The candidates' panel recommends that training should
 11 begin post ordination and then she completes C1, which
 12 is online, and then C2 on the 2nd of this month.

13 Q. Can I pass now to ask a question on behalf of
 14 Slater & Gordon, which they are entitled to ask under
 15 rule 10 of the Inquiry Rules. These are some questions
 16 about Victor Whitsey's clergy file. They identify that
 17 Dr Peter Forster, in his witness statement, identifies
 18 that Victor Whitsey's clergy file was not -- has not
 19 been present, for example, in Bishopthorpe Palace, which
 20 is where it would usually be, because he was Bishop of
 21 the York Province, as I understand it. Can I just
 22 identify why that file doesn't exist?

23 A. We have been looking for it everywhere and then suddenly
 24 realised why we didn't find it. Clergy blue files were
 25 created in 1986 by Graham James, who was the senior

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1 selection secretary in the Ministry Division and was
 2 also chaplain to Robert Runcie. So they were created in
 3 1986, they didn't exist before.

4 Q. Is that Graham James who is now the Bishop of Norwich?
 5 A. Who was the Bishop of Norwich, he is now retired.
 6 Q. Right?
 7 A. He is now retired. So he's responsible for the blue
 8 file and its creation, but it didn't come into being
 9 until 1986. Victor Whitsey resigned or retired in 1981.

10 Q. Yes. He died in -- sorry, I think he retired in 1981
 11 and I think he died --
 12 A. And then died in 1987 --
 13 Q. Yes.
 14 A. -- before the blue form was -- a file actually created
 15 for him. And from 1986, the House of Bishops took
 16 a decision that when a clergy person moves from one
 17 diocese or one parish -- one diocese to another, the
 18 blue file should follow that priest. The same is true
 19 of a bishop. If a bishop changes provinces, that file
 20 should be sent to the appropriate archbishop.

21 So if at all there is a file on Victor Whitsey,
 22 there would have been probably a little paper thing
 23 about his ordination certificate and his training and
 24 all of that in the diocese where he was first ordained
 25 as deacon. So there was no blue file until 1986.

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1 I'm turning to Mr O'Donnell and Mr Scorer. Am
 2 I correct in that assumption? Oh, Peter Forster said
 3 it. Sorry, I do apologise. I wasn't -- I'm afraid
 4 I obviously haven't been scrutinising Dr Peter Forster's
 5 evidence. But he says that they were lost in a flood.
 6 So he's given a completely different explanation to your
 7 explanation. So Slater & Gordon have provided a whole
 8 load of questions about flood risk, but I'm not going to
 9 ask you them unless it is relevant. Did you think they
 10 were lost in a flood? Has that been a previous
 11 explanation? Do you know anything about this?

12 A. There were floods. Some wonderful books were lost in
 13 the basement in 1992. But before the flood got anywhere
 14 near -- in fact, Victor Whitsey's file would have
 15 been -- this is 1992? His file, if it existed, would
 16 have been in the Borthwick Institute where all those
 17 retired clergy files go. So I don't -- I think the
 18 bishop -- because he knew there was a flood in 1992,
 19 I think that's more of guesswork on his part, not actual
 20 reality.

21 Q. Had you ever told him, or have you ever said to anyone,
 22 that the file got lost in a flood?
 23 A. Never. Not me. I don't -- by nature, I don't try to
 24 speculate about things that I can't substantiate.
 25 Q. I think, at the very least, I don't have to ask you

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1 Q. Why is it, then, that we do have files -- because within
 2 the context of this investigation we have looked at
 3 quite a lot of matters which date back to the 1960s and
 4 the 1970s, and we do have the blue files, for example,
 5 from the late Bishop Ball. We have his blue file. We
 6 had his blue file, which had everything back to the
 7 early 1950s. Even though he was, I think, first
 8 ordained a bishop in 1977. So that preceded the
 9 introduction of the blue files, as you identify them?

10 A. The creation of the blue file in '86 demanded that all
 11 dioceses, wherever their clergy file were, must create
 12 a blue file. So later in life, when he becomes
 13 a bishop, the papers, wherever they were -- so the
 14 digging we have got to do is, where did Victor Whitsey
 15 first of all get ordained as a deacon and then a priest,
 16 those little flimsy, little things, still in that
 17 diocese. Had he lived on, let's say, and he didn't
 18 retire in '81, let's say he retired in --
 19 Q. '87 or '88?
 20 A. -- '88, there would have been a desire to actually find
 21 where his papers are and turn them into a blue file.

22 Q. Slater & Gordon have asked me some questions about
 23 a flood. I believe at some point somebody has said that
 24 the Victor Whitsey files have got lost in a flood. So
 25 they have given a different explanation.

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1 about your knowledge of flood risk in York in the next
 2 few questions, but thank you very much for clarifying
 3 that.

4 You famously removed your dog collar for a long
 5 period of time because of what was the obvious lack of
 6 justice and democracy in Zimbabwe. Do you feel
 7 a similar sense of outrage and shame and should you
 8 symbolically remove your dog collar now about the way
 9 the Church of England has behaved to victims and
 10 survivors of sexual abuse?

11 A. Prophetic arts, if they are repeatedly being given, lose
 12 their significance and importance. So if I cut up my
 13 dog collar because of the abuses in the church, they
 14 will simply say, "Here he goes again", and I don't think
 15 they will take any notice.

16 What will be important, as I said at the beginning,
 17 is that this inquiry wanting us to give evidence and
 18 look at four cases which they determined has largely
 19 been an asset for us. So I actually think that
 20 somehow -- yes, I know SCIE is going to come to us
 21 in March next year, but the only way we are going to
 22 really show, first of all, that our sorrow and sadness
 23 and repentance and asking for forgiveness from those
 24 that the church has harmed will be more actions like
 25 quickly creating the safe space, being willing to set up

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1 an Ombudsman-type body for the survivors who feel they
 2 have not been properly treated to go and seek redress
 3 from that particular side. So actually, it is
 4 a collective action we have got to do. An individual
 5 person, I think said to me, "I can hear it coming,
 6 Sentamu. Look at him again".
 7 Q. Is there anything else you would like to say to this
 8 inquiry before I pass over to the chair and panel for
 9 any questions?
 10 **A. No. All I just want to say from the Diocese of York and**
 11 **the Province of York, is just to thank you people,**
 12 **because you have been able to probe, able to ask**
 13 **questions, and your first report with its five**
 14 **recommendations, which were important, is hard hitting,**
 15 **but, again, when you read the report -- I'm not**
 16 **patronising you people, but all I can say, it is what**
 17 **I call -- lays everything bare but there is some kind of**
 18 **fairness within it. And, therefore, already, for**
 19 **example, the whole question about religious institutions**
 20 **during General Synod this week we have now passed**
 21 **a Canon that also takes into account one of your**
 22 **recommendations about religious institutions.**
 23 So -- and that was passed awaiting the Royal assent.
 24 So I -- and I think this inquiry, if anybody watches or
 25 sees the writing up and particularly your first report,

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1 that -- I mean, it is a very difficult one, because you
 2 do not want to either be flippant about what kind of
 3 apology you are giving. For it to be substantive,
 4 actually, you have got to get all the facts out and the
 5 review should take place, I hope as soon as possible,
 6 because in one CDM my understanding is that the evidence
 7 was completely contested.
 8 MS SHARPLING: I see. Thank you.
 9 THE CHAIR: Thank you. We have no further questions. Thank
 10 you very much, Archbishop.
 11 **A. Thank you, chair.**
 12 MS SCOLDING: Thank you very much, Archbishop Sentamu.
 13 (The witness withdrew)
 14 MS SCOLDING: Chair, this concludes proceedings for today.
 15 May we now adjourn until tomorrow morning at 10.00 am?
 16 THE CHAIR: Yes.
 17 MS SCOLDING: Thank you very much.
 18 (4.11 pm)
 19 (The hearing was adjourned to
 20 Thursday, 11 July 2019 at 10.00 am)
 21
 22 I N D E X
 23
 24 REVEREND MATTHEW INESON (affirmed)1
 25

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1 it leaves you in some parts numb; other parts, saying,
 2 "Why? Why? Why, oh, my, when you're supposed to be
 3 a church of Jesus Christ, we didn't follow what he says
 4 about children?"
 5 MS SCOLDING: Thank you very much, Archbishop Sentamu.
 6 Chair and panel, I now pass to you.
 7 THE CHAIR: Ms Sharpling?
 8 Questions by THE PANEL
 9 MS SHARPLING: Thank you, Archbishop Sentamu. Could you
 10 just clarify something for me: we heard evidence from
 11 Mr Ineson today, and if the church accept that he was
 12 abused as a young lad whilst under the care of
 13 the church, is there now any impediment for an apology
 14 to be given for that abuse? Leaving aside anything that
 15 might have happened subsequently, is there any
 16 impediment in the collective church mind that prevents
 17 an apology to Mr Ineson for that original abuse?
 18 **A. I think the real problem comes because the evidence is**
 19 **contested.**
 20 MS SHARPLING: I see.
 21 **A. And the review hasn't happened. And I'm hoping that**
 22 **that review will be swift and quick. It's still,**
 23 **I think, waiting on Mr Ineson agreeing the terms of**
 24 **reference for this particular review. So hopefully, it**
 25 **will be swift. I hope it will happen. I actually think**

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