

<p>1 Thursday, 11 July 2019</p> <p>2 (10.00 am)</p> <p>3 THE CHAIR: Good morning, everyone. Welcome to Day 9 of</p> <p>4 this public hearing. Ms Scolding?</p> <p>5 MS SCOLDING: Good morning, chair and panel. This morning,</p> <p>6 we will hear evidence first from Mr Graham Tilby.</p> <p>7 MR GRAHAM TILBY (sworn)</p> <p>8 Examination by MS SCOLDING</p> <p>9 MS SCOLDING: Mr Tilby, thank you very much for coming back</p> <p>10 to give evidence. I also know that you have sat at the</p> <p>11 back, so you know what I'm about to say to you, which</p> <p>12 is, this isn't a test of memory. Please feel free to</p> <p>13 refer to any notes you may have.</p> <p>14 We can stop as often as you need, but we will be</p> <p>15 taking a break at around 11.15 am, in any event. There</p> <p>16 are obviously three bundles in front of you, but we will</p> <p>17 also be getting documents up on the screen, and if you</p> <p>18 need those to be enlarged, please let us know and we can</p> <p>19 do so.</p> <p>20 We have six witness statements from you. Your most</p> <p>21 recent is at -- seven. Sorry, I apologise. We have</p> <p>22 seven -- I have obviously missed the seventh. We have</p> <p>23 seven witness statements from you. Please can I ask you</p> <p>24 to turn to your sixth witness statement, which is what</p> <p>25 we are principally concerned with today, which is</p> <p style="text-align: center;">Page 1</p>	<p>1 tab A6, chair and panel, at ACE027643. It is a 226-page</p> <p>2 document with 111 exhibits, so if I can just identify,</p> <p>3 have you had an opportunity to read this document</p> <p>4 recently?</p> <p>5 <b>A. I got up at 5 o'clock this morning to do so. Yes,</b></p> <p>6 <b>I have.</b></p> <p>7 Q. Is it true, to the best of your knowledge and belief?</p> <p>8 <b>A. Yes, it is.</b></p> <p>9 Q. I think, from the 113 exhibits, we can tell, because</p> <p>10 this witness statement is updating this investigation as</p> <p>11 to what has been happening in the church</p> <p>12 between March 2018 and now, that there appears to have</p> <p>13 been a significant amount of activity. What I'd really</p> <p>14 like to do is take you through some of those things.</p> <p>15 There is no way we can go through, paragraph by</p> <p>16 paragraph, the extent of your witness statement, or even</p> <p>17 get up all the exhibits, so what I'm going to do is try</p> <p>18 and identify what are possibly the central issues, and</p> <p>19 we will obviously have the rest of those documents and</p> <p>20 exhibits to look at, for which we obviously are</p> <p>21 grateful.</p> <p>22 So you are the National Safeguarding Advisor. What</p> <p>23 is that and what team do you have around you?</p> <p>24 <b>A. I was appointed in February 2015 as the first full-time</b></p> <p>25 <b>National Safeguarding Advisor. The inquiry has heard</b></p> <p style="text-align: center;">Page 2</p>
<p>1 <b>evidence previously from Elizabeth Hall, who held that</b></p> <p>2 <b>role. There was a transitional arrangement after</b></p> <p>3 <b>Elizabeth left, before I arrived in February 2015. So,</b></p> <p>4 <b>in effect, at that point, I was the full-time National</b></p> <p>5 <b>Safeguarding Advisor with a very part-time</b></p> <p>6 <b>administrator.</b></p> <p>7 <b>Since then, the team has grown to around 18</b></p> <p>8 <b>full-time equivalent staff.</b></p> <p>9 Q. Ralph, would you mind getting up ACE026732_014. It is</p> <p>10 behind tab B16, chair and panel, but I wouldn't -- so</p> <p>11 this is the organogram as to the structure as it</p> <p>12 currently is?</p> <p>13 <b>A. Yes, and, as always, things are dynamic and have</b></p> <p>14 <b>changed, probably, since this diagram was drawn. In</b></p> <p>15 <b>effect, as the National Safeguarding Advisor, I had</b></p> <p>16 <b>responsibility then for building the team. I was</b></p> <p>17 <b>given -- not a blank cheque, but a certain sense of</b></p> <p>18 <b>freedom to say, "What do you need?", when I arrived, and</b></p> <p>19 <b>I came up with three key posts to start with:</b></p> <p>20 <b>a full-time training manager; a full-time senior</b></p> <p>21 <b>casework manager; and a full-time policy manager, who</b></p> <p>22 <b>then became the deputy. So that was the kind of first</b></p> <p>23 <b>iteration of the team, if you like, with an</b></p> <p>24 <b>administrator, and the team has grown, as you can see,</b></p> <p>25 <b>since then.</b></p> <p style="text-align: center;">Page 3</p>	<p>1 Q. So this is the team as it currently is. As</p> <p>2 I understand, you are leaving your role at the end</p> <p>3 of September?</p> <p>4 <b>A. Mmm-hmm.</b></p> <p>5 Q. And another individual is coming in to be the Director</p> <p>6 of Safeguarding from the end of July. So there is</p> <p>7 a little bit of overlap?</p> <p>8 <b>A. Yes. We will probably talk about the assurance route,</b></p> <p>9 <b>the National Safeguarding Team, at some point this</b></p> <p>10 <b>morning. As part of that, it was very clear that there</b></p> <p>11 <b>needed to be a Director of Safeguarding, so that</b></p> <p>12 <b>appointment was made. Sir Roger Singleton had held that</b></p> <p>13 <b>post from January. That appointment was made and she</b></p> <p>14 <b>will be starting end of July and there will be some</b></p> <p>15 <b>restructuring, I guess, as that moves forward.</b></p> <p>16 Q. Just generally, you identify at paragraph 11 of your</p> <p>17 witness statement that the pace of -- that whilst a lot</p> <p>18 of matters have accelerated, there is still much to do.</p> <p>19 Why do you say that?</p> <p>20 <b>A. I think, if I can say, the church was starting from</b></p> <p>21 <b>a very low base when I arrived. There's always a risk</b></p> <p>22 <b>of -- history starts when someone arrives, and I need to</b></p> <p>23 <b>acknowledge the work that had been done, particularly in</b></p> <p>24 <b>those transition arrangements, people like Jill Sandham</b></p> <p>25 <b>and Kate Wood, who you have heard from previously. But</b></p> <p style="text-align: center;">Page 4</p>

1 I think all would say we were starting from a low base  
 2 in terms of putting in what I have described as an  
 3 infrastructure, the foundational blocks of safeguarding.  
 4 I talk about, in my previous statements, the national  
 5 safeguarding framework, so trying to draw together key  
 6 components -- legislation, national policy, national  
 7 training, quality assurance -- and then work around  
 8 theology and infrastructure.  
 9 So I think my comment about, there's a lot to do,  
 10 reflects the fact that we have had to do a lot since  
 11 2015, which I think is evident from my statement. But  
 12 there is still much more to do, particularly around,  
 13 I think, survivor support and engagement, which no doubt  
 14 we will come back to.  
 15 Q. What do you see as the prevailing mood of your team, you  
 16 and your team, in terms of what --  
 17 A. Tired.  
 18 Q. -- there is still to do? Tired, yes.  
 19 A. I think the team -- I think the team is full of some  
 20 very dedicated professional people who work very hard,  
 21 and some of whom work very long hours, including myself.  
 22 I think the team has been through some difficult times,  
 23 and that, again, is drawn out through the assurance  
 24 review.  
 25 Q. Which we will come to and talk about a bit later?

Page 5

1 guidance. I think we're close to that. There's still  
 2 much more to do, and which we will come back to, no  
 3 doubt, but I think the kind of core policies and  
 4 guidance were under development. Gaps in legislation,  
 5 some of which I think have been filled, but there's  
 6 still more to do, and no doubt we will talk about the  
 7 CDM at some stage.  
 8 Q. Yes.  
 9 A. A lack of whole-church thinking, and perhaps we will  
 10 come back to the audits and why, perhaps, we didn't  
 11 include cathedrals at that point, but I think certainly,  
 12 when I arrived, I think the baseline was very much we  
 13 are separate legal entities, I think that's shifted  
 14 significantly, particularly with cathedrals.  
 15 I think I inherited what I would describe as  
 16 evidence, and you have heard the evidence, particularly  
 17 in terms of the Peter Ball hearing, of a culture of  
 18 secrecy and some collusion and a culture of denial, of  
 19 not wanting to be open and honest about safeguarding.  
 20 I think that's moved significantly and perhaps we will  
 21 come back to cultural change at some stage.  
 22 I think there was variability in professional  
 23 competence across the diocese. I think that's  
 24 significantly changed. I think you saw a good example  
 25 of that with Julie O'Hara and the quality of

Page 7

1 A. But I think the prevailing mood is a positive one. We  
 2 are in a time of transition again, I think, with various  
 3 sort of personnel changes. But I think, you know,  
 4 there's a sense that we have achieved a lot but we still  
 5 have a lot more to do.  
 6 I think the positive thing that I see developing,  
 7 I think culturally, certainly within Church House, is  
 8 that there is a recognition not just because of  
 9 the appointment of a director, but I think a recognition  
 10 amongst other directors that safeguarding is now their  
 11 business. So it's no longer something that's sitting in  
 12 a certain part of Church House that's, "That's  
 13 safeguarding. It's done over there"; I think there is  
 14 evidence now of the team and others engaging with the  
 15 team and I think a kind of more cross-cutting nature of  
 16 safeguarding.  
 17 Q. You say that the church came from quite a low base.  
 18 A. Yes.  
 19 Q. If I were to say that the church, probably, when you  
 20 arrived, was maybe at a 2 out of 10, where do you think  
 21 it is now out of 10?  
 22 A. I think it's hard to say -- it's hard to put a figure on  
 23 it. I think there are elements -- if I describe the  
 24 baseline that I think I arrived and I inherited, some  
 25 policy, but not a full suite of national policy and

Page 6

1 safeguarding people that are now in dioceses.  
 2 I think the thing that I would score lower is our  
 3 responses to survivors. I don't think we have  
 4 significantly changed enough on that. And I think also  
 5 we have also managed to begin to improve maybe the  
 6 joined-upness, the fragmented governance that I would  
 7 describe when I arrived I think has improved.  
 8 So it's difficult to put an overall score on that --  
 9 I think there is a long -- despite the improvements,  
 10 there's still a long way to go in some of those areas.  
 11 I think a generic score would sort of deny the realities  
 12 of the detail that's within that.  
 13 Q. Can we turn now, then, to work with victims and  
 14 survivors. In the internal audit that you discussed,  
 15 there was an internal audit undertaken within  
 16 Church House, so to speak --  
 17 A. Yes.  
 18 Q. -- in 2018. That identified that the National  
 19 Safeguarding Team had made limited progress in working  
 20 with victims and survivors. Ralph, this is  
 21 ACE026727\_003, tab B11. It identifies there lack of  
 22 engagement with victims and survivors, on the right:  
 23 "This was not prioritised despite being a strategic  
 24 objective. Culturally, there are challenges working  
 25 with other stakeholders within the church with victims

Page 8

<p>1 and survivors and the team itself. There is no healthy                  2 speakout culture ... Issues remain unresolved and                  3 relationships and, ultimately, the achievement of                  4 objectives suffer as a result."                  5 As a result of that audit, and also the SCIE victim                  6 and survivors reports, if we just have a quick look at                  7 that, would you mind -- my reading of the SCIE report is                  8 that there are a number of matters that survivors think                  9 are necessary, not all of which you currently do, and                  10 I am going to precis them without having to go to the --                  11 which is: there needs to be constant communication; lots                  12 of support; good record keeping; a transparent and                  13 accountable complaints process; timely access to                  14 relevant pastoral support; pastoral support in the long                  15 term; adequate risk assessment; speaking out; stopping                  16 people -- not criticising people when they do speak out;                  17 and ensuring that the preventative training talks about                  18 the issues of abuse within the church.                  19 That's my very rough and ready summary. Do you                  20 agree that that's an approximate summary of what the                  21 survivors say they want?                  22 <b>A. Yes. I think the SCIE research that we commissioned,</b>                  23 <b>and Dr Sheila Fish has given a narrative and explanation</b>                  24 <b>of why we didn't include that in the original audit, but</b>                  25 <b>that piece of work I think was a significant piece of</b></p> <p style="text-align: center;">Page 9</p>	<p>1 <b>work for us.</b>                  2 Q. Okay.                  3 <b>A. And I think the danger of any report is that you tend to</b>                  4 <b>head for the considerations and the recommendations.</b>                  5 Q. Yes.                  6 <b>A. The richness that's in that report of what survivors</b>                  7 <b>have told us, and, let's be honest, most of them are</b>                  8 <b>dissatisfied with the response of the church, but the</b>                  9 <b>richness in terms of -- because that report was very</b>                  10 <b>much about what SCIE would call future orientated</b>                  11 <b>practice, sort of, looking forward, what does "good"</b>                  12 <b>look like? And I think that's a real opportunity for us</b>                  13 <b>now, to say, well, actually, we have got a body of</b>                  14 <b>evidence from survivors saying, "This is what 'good'</b>                  15 <b>could look like".</b>                  16 <b>I think we need to grasp that, the church needs to</b>                  17 <b>grasp that, not only with policy, we have agreed some</b>                  18 <b>particular actions, which I guess we will come back to,</b>                  19 <b>but actually not lose sight of what's in that report and</b>                  20 <b>the richness that actually can help the church now move</b>                  21 <b>forward.</b>                  22 Q. If you wouldn't mind turning to ACE026753_123-124. If                  23 you could go to the next page, please, Ralph, it's the                  24 summary table we got up with the archbishop yesterday.                  25 If you wouldn't mind, Ralph, getting up that table and</p> <p style="text-align: center;">Page 10</p>
<p>1 then there's a table that continues on to the next page,                  2 if we could have both pages up, that would be great.                  3 So this is the summary of the issues that we have                  4 identified. No, that's the previous page. Once we have                  5 got them up ...                  6 Can we just go through these and identify what the                  7 church is committing to do as a result of them. I know                  8 some of the things will be tangible, some of them will                  9 be less tangible. But can we have a look at valuing the                  10 service of abuse survivors, creating accurate histories,                  11 public narratives tell us that this makes it less likely                  12 that good practice is achieved. What are you going to                  13 do to try and value the services of survivors and tell                  14 their stories, which I think is probably 1 and 2. So                  15 firstly, in terms of value and, secondly, in terms of                  16 stories?                  17 <b>A. Yes. I mean, I think it's probably 1, 2 and 3, to</b>                  18 <b>a degree. What the National Safeguarding Steering Group</b>                  19 <b>has agreed to do is commission some work which will tell</b>                  20 <b>some testimonies, both from survivors but also picking</b>                  21 <b>up some of the other points there about role models, and</b>                  22 <b>use those testimonies within training, within</b>                  23 <b>communications, to sort of disseminate across the</b>                  24 <b>church.</b>                  25 Q. Has there been any discussion about engaging with</p> <p style="text-align: center;">Page 11</p>	<p>1 survivors and using survivors as part of the training?                  2 Or is this what's going to happen now? Will they be                  3 sort of video clips or things which are written out?                  4 <b>A. I think we will need to have those conversations with</b>                  5 <b>survivors, with the survivors reference group, about how</b>                  6 <b>best to portray certainly -- you know, how would that</b>                  7 <b>best work in terms of training or wider communications.</b>                  8 <b>It could be video clips. I mean, that's an obvious</b>                  9 <b>place to start. There are other means. We have had</b>                  10 <b>some engagement with survivors within training already,</b>                  11 <b>previously, but I'm not particularly a fan, I guess, of</b>                  12 <b>a survivor being -- sort of standing up and being part</b>                  13 <b>of training. If you think about the scale of our</b>                  14 <b>training, I think that was something the National</b>                  15 <b>Safeguarding Panel were trying to get their heads</b>                  16 <b>around. So I think we have got to be creative and allow</b>                  17 <b>those testimonies to be told not just within training,</b>                  18 <b>it is broader than that, it is broader communications,</b>                  19 <b>and that's what SCIE were keen on us to acknowledge.</b>                  20 <b>So, you know, those conversations need to happen, and we</b>                  21 <b>will need to commission I think, you know, a proper</b>                  22 <b>piece of work to do that well, you know, and have people</b>                  23 <b>that are prepared to tell those stories -- not just</b>                  24 <b>survivors, but leaders in the church who can articulate</b>                  25 <b>both what's improved but also some of their failures and</b></p> <p style="text-align: center;">Page 12</p>

<p>1 <b>some of the things that haven't gone well.</b>                  2 Q. Do you think the church is -- do you think, particularly                  3 in respect of clerics within the church, do you think at                  4 the moment there is enough of an open learning culture,                  5 or do you think there is still an element of secrecy or                  6 a failure to recognise that mistakes have been made?                  7 <b>A. I think, generally, there is a much greater openness.</b>                  8 <b>I see that in various evidence of people I talk to,</b>                  9 <b>a willingness to understand, acknowledge with humility</b>                  10 <b>the failures, the responses -- the poor responses there</b>                  11 <b>have been. There's always going to be some that perhaps</b>                  12 <b>don't get safeguarding quite in the same way, and</b>                  13 <b>I think that's still a challenge that I guess we will</b>                  14 <b>come back to in terms of how we move forward on that.</b>                  15 <b>But I think you can see that in the conversations, both</b>                  16 <b>in House of Bishops, in General Synod just in the last</b>                  17 <b>few days, there is a different tone, I think, of</b>                  18 <b>the conversation and a different understanding, and</b>                  19 <b>I see that also when I go to -- into TEIs and see</b>                  20 <b>ordinands who, frankly, are just coming at safeguarding</b>                  21 <b>very differently because it's part of the fabric of our</b>                  22 <b>society and part of the narrative now.</b>                  23 <b>So I think there is a change, but there's still some</b>                  24 <b>way to go with some of those clergy.</b>                  25 Q. If we turn now to the top of page 4, which says "Quality</p> <p style="text-align: center;">Page 13</p>	<p>1 of service provision. Support and redress --                  2 a long-term framework". And then there are three about                  3 person-centred responses.                  4 <b>A. Yes.</b>                  5 Q. And then "Support and redress -- support versus                  6 advocacy".                  7 <b>A. Yes.</b>                  8 Q. Can you tell me, I identify that there is a response to                  9 the SCIE report --                  10 <b>A. Yes.</b>                  11 Q. -- which identifies various things which are going to                  12 take place. If it would assist you, we will get that                  13 up, ACE026754, pages 2 and 3, and maybe we can run                  14 through what you are intending to do. The bullets,                  15 please, Ralph, and on to the next page as well, if you                  16 could enlarge those. Thank you very much. So                  17 a co-design -- you have also mentioned the survivors                  18 reference group?                  19 <b>A. Yes.</b>                  20 Q. Perhaps you'd like to explain what that is and then what                  21 the victim survivor charter is or is going to look like?                  22 <b>A. Survivors reference group was really born out of July</b>                  23 <b>last year's synod and the event that took place there,</b>                  24 <b>and we agreed that there should be some further</b>                  25 <b>conversations with those survivors, who became 17</b></p> <p style="text-align: center;">Page 14</p>
<p>1 survivors afterwards, facilitated by SCIE and MACSAS.                  2 So that event had been facilitated by SCIE and MACSAS.                  3 So we wanted those conversations to continue.                  4 There was a paper presented then in November to the                  5 National Safeguarding Steering Group jointly by -- on                  6 behalf of the survivors by SCIE and MACSAS, which was                  7 really recommending that those conversations continue in                  8 the form of a survivors reference group. So we have                  9 been supporting that. The project manager for                  10 Safe Spaces has been part of that as well. So that's                  11 the reference group at the moment that we are hoping                  12 will work with the church to develop some of these                  13 pieces of work, and the first one there is                  14 a victim/survivors charter. So that's taking really                  15 what I just said about the kind of richness in the SCIE                  16 report and turning that into a set of standards to say,                  17 "This is what you should expect", regardless of whether                  18 you're in Chichester, Lincoln, Carlisle. If you are                  19 a survivor, this is what you should expect from the                  20 church, a set of principles that can be measured and                  21 where people can be held to account.                  22 Q. The next point down is:                  23 "The NST will work with survivors to develop a more                  24 systematic way of engaging their views and experiences                  25 in their work and the work of Diocesan Safeguarding</p> <p style="text-align: center;">Page 15</p>	<p>1 Advisory Panels and the National Safeguarding Panel."                  2 What's meant by that in practice?                  3 <b>A. Yes. What we have been doing, certainly since the NST</b>                  4 <b>was formed, was, where possible, engaging survivors in</b>                  5 <b>I would call bespoke pieces of work. So, for example,</b>                  6 <b>the domestic abuse -- "Responding to Domestic Abuse"</b>                  7 <b>guidance was developed, you know, and there was some</b>                  8 <b>consultation with survivors, there's been survivors on</b>                  9 <b>various pieces of work, but it's been a bit ad hoc, and</b>                  10 <b>that's really about how do we systemically -- how do we</b>                  11 <b>make sure, in all the work the NST is doing, and indeed</b>                  12 <b>the diocese is doing, there is the voice of survivors,</b>                  13 <b>the experience of what they bring, and how do we learn</b>                  14 <b>from their experience?</b>                  15 <b>So I will give you an example. Some Diocesan</b>                  16 <b>Safeguarding Advisory Panels have said, "Let's have</b>                  17 <b>a survivor on the panel".</b>                  18 Q. Is that not a little tokenistic?                  19 <b>A. That would be my view. Whilst I think that's well</b>                  20 <b>intended and that may well work, there's a risk for</b>                  21 <b>that, I think, particularly if it is one survivor.</b>                  22 <b>I think that can be quite isolating.</b>                  23 <b>So the systemic work would be about, well, do we</b>                  24 <b>have a National Safeguarding -- a national panel of</b>                  25 <b>survivors, could we have more regional panels, where,</b></p> <p style="text-align: center;">Page 16</p>

<p>1 rather than one person sitting on a DSAP, there would                  2 be -- they could actually go to that panel and say, you                  3 know, "Engage with us on these pieces of work". So it                  4 is more -- it is looking at different opportunities                  5 where survivors can engage in our work, be it training,                  6 policy development, panels, where it's a more systematic                  7 role than sort of a more ad hoc kind of approach to it,                  8 which has kind of tended to be the case so far.</p> <p>9 Q. You then talk about, on the third bullet point down,                  10 "exploring the use of mediation and restorative practice                  11 to address fully the experiences and concerns of victims                  12 and survivors". What do you mean by that? I'm assuming                  13 you don't mean mediation between the perpetrator and the                  14 victim?</p> <p>15 A. No.</p> <p>16 Q. I'm assuming between the victim and cases where there                  17 has been a poor practice in respect of responses to                  18 that?</p> <p>19 A. Yes, and I would include the National Safeguarding Team                  20 in that, where there's been a breakdown of trust and                  21 relationship with survivors, where we'd want to try and                  22 restore that or where -- you know, or promote those sort                  23 of methods in the diocese as well.</p> <p>24 I think mediation has a part, but it has -- it has                  25 a limited part. It's not always the right option. What</p> <p style="text-align: center;">Page 17</p>	<p>1 I'd like to look at is more restorative practice                  2 approaches, where, you know, I think that has a tried                  3 and tested --</p> <p>4 Q. What do you mean by a restorative practice approach?                  5 Could you give me an example?</p> <p>6 A. It's more typically used in criminal justice, as you                  7 know, in terms of, you know, an opportunity for people                  8 to have a framework where they can look at how they can                  9 reach some sort of place where they can restore some                  10 sort of justice, really. And we've commissioned                  11 somebody to come and speak at the National Safeguarding                  12 Summit to begin to introduce, how could this work in                  13 a church context, where relationships have been more                  14 testing, I think it's a better framework rather than                  15 looking at mediation, it's more holistic, and that's                  16 what we want to look at. And obviously we want to hear                  17 what victims and survivors think about restorative                  18 practice as well. So it's not something -- I'm very                  19 mindful of Sheila Fish's evidence about imposing things.                  20 I think we have to have a conversation: is this the                  21 right approach? Would it work? Let's work on this                  22 together.</p> <p>23 Q. Do you accept that that conversation hasn't really                  24 happened until now?</p> <p>25 A. I think the conversations are beginning to happen.</p> <p style="text-align: center;">Page 18</p>
<p>1 I think the reference group is still in its infancy. We                  2 are not sort of formally part of those conversations at                  3 the moment. So we need to find the -- get to the place                  4 where we can be, and sufficient trust to do that, and,                  5 you know, start to have these conversations together,                  6 hopefully.</p> <p>7 Q. You then talk -- then, further down, it talks about                  8 revising the guidance --</p> <p>9 A. Yes.</p> <p>10 Q. -- detailing how the church responds to victims and                  11 survivors of abuse?</p> <p>12 A. Yes.</p> <p>13 Q. If I remember rightly, that was only issued in 2017. Am                  14 I right about that?</p> <p>15 A. No, this is the guidance "Responding Well to Sexual                  16 Abuse". This is 2011 guidance. The reason I think this                  17 is important, and I think I acknowledge in my statement                  18 there is an inconsistency, particularly, about how                  19 dioceses respond to more long-term issues, and indeed                  20 the evidence of Mr Ineson I think suggested that                  21 yesterday.</p> <p>22 I think we need to address that, and Moira Gibb                  23 talks about this in the Gibb Review as well, about the                  24 impact, the long-term impact, and what is the church                  25 kind of approach to this --</p> <p style="text-align: center;">Page 19</p>	<p>1 Q. Yes, because the church --</p> <p>2 A. -- beyond the 10 or 12 sessions of counselling.</p> <p>3 Q. -- unlike an insurer, the church is there forever?</p> <p>4 A. Yes.</p> <p>5 Q. So it is about -- you know, some victims and survivors                  6 would suggest it's not just about the first disclosure,                  7 it's about possibly support for the rest of their lives?</p> <p>8 A. Yes, and potentially there are some survivors who                  9 receive that, and that's my point, really, I think.                  10 It's inconsistent, in terms of the application. I think                  11 the language in the current guidance is sufficiently                  12 loose to be interpreted in different ways, and                  13 I think -- so that's an important piece of work and,                  14 again, it is an important piece of work that we should                  15 do with survivor engagement. We shouldn't just be in                  16 a darkened room writing another piece of guidance.                  17 I think it is important that we engage survivors and we                  18 could develop that together as we revise it. I don't                  19 see that as being a quick fix. It's not a dense piece                  20 of guidance, but it needs to be absolutely right if we                  21 are going to get this approach right for the future.</p> <p>22 Q. So it is a case of sort of more speed, less haste,                  23 maybe, in terms of making sure that guidance is fully                  24 considered with victims and survivors?</p> <p>25 A. Yes, I think that needs more time. I would like to</p> <p style="text-align: center;">Page 20</p>

<p>1 <b>think we could work on the charter first, because</b>                  2 <b>I think that then sets the benchmark and the standards</b>                  3 <b>with which we can get some greater consistency, you</b>                  4 <b>know, what survivors and victims and survivors can</b>                  5 <b>expect across the church. I think that's a piece of</b>                  6 <b>work that hopefully we can do first.</b>                  7 Q. Can I then ask about the Safe Spaces Project, which is                  8 the one at the bottom, which is the work with the                  9 Catholic Church in England and Wales, so the                  10 Safe Spaces. You talked about this when you came last                  11 time. There is a lot of detail in your witness                  12 statement, which I don't think I need to take you to,                  13 but just for anybody who might want to read along                  14 afterwards, it's paragraphs 264 to 283.                  15 If I can just say, it sounded as if this project has                  16 been like wading through treacle, in terms of the length                  17 of time it's taken and the difficulties there have been                  18 with procurement and working out the legal status of                  19 whether it's a ProcureCo, whether it is an alternative                  20 business structure.                  21 Is this something that you think had good intentions                  22 but really has got lost in the quagmire of                  23 bureaucratic -- lost in the quagmire of bureaucracy?                  24 <b>A. No, I think it had got good intentions and still has.</b>                  25 <b>I think if you go right back to the start, and I know</b></p> <p style="text-align: center;">Page 21</p>	<p>1 <b>this is -- you know, it does portray the journey, which</b>                  2 <b>I think hasn't -- you know, has been far too long, but</b>                  3 <b>the intent -- the original concept came from survivors,</b>                  4 <b>it came from discussion with survivors, even the name</b>                  5 <b>came from a survivor. I think there has been various</b>                  6 <b>iterations, if I can say, of what this project should</b>                  7 <b>look like, at points paused because I think there wasn't</b>                  8 <b>sufficient maybe mandate from survivors that this was</b>                  9 <b>the right thing to do. And, of course, the danger here,</b>                  10 <b>we talk about survivors as a homogenous group. They are</b>                  11 <b>individuals who have different views and not all of them</b>                  12 <b>are going to necessarily think this is the right</b>                  13 <b>solution.</b>                  14 Q. It is highly unlikely you are going to get a room full                  15 of any people and there will be a consistent view as to                  16 what should happen?                  17 <b>A. Absolutely. But I think the criticism in the NST</b>                  18 <b>assurance review I think was, you know, lack of pace.</b>                  19 <b>I think the key piece of the jigsaw that was missing was</b>                  20 <b>some dedicated project management, which we brought in</b>                  21 <b>last year, and you can see, yes, it's still taken time,</b>                  22 <b>and I think we have been wading through some of</b>                  23 <b>the complexities of how to get the structure right, both</b>                  24 <b>in terms of -- we call it a Newco in terms of a new</b>                  25 <b>company that would manage this from a distance from the</b></p> <p style="text-align: center;">Page 22</p>
<p>1 <b>church, but also how to get the specification right. So</b>                  2 <b>that has taken longer to get through -- to actually work</b>                  3 <b>through --</b>                  4 Q. Are you now at the stage of procuring for those                  5 services?                  6 <b>A. Yes. The invitation to tender is now out and we have</b>                  7 <b>evaluation panels set up which include eight survivors,</b>                  8 <b>up to eight survivors, both from the Church of England</b>                  9 <b>and the Catholic Church. They will be fully involved in</b>                  10 <b>the decision-making process. So we are at the point now</b>                  11 <b>where, in the autumn, I would hope we will be appointing</b>                  12 <b>an independent provider to provide that service and --</b>                  13 Q. As of when? Sort of the beginning of next year or                  14 probably more like April 2020?                  15 <b>A. It will depend, I think, on who is appointed, because we</b>                  16 <b>are not looking for a provider that's sort of starting</b>                  17 <b>from scratch here. It is a provider with experience in</b>                  18 <b>this field, both in terms of running helplines, but also</b>                  19 <b>has an understanding of working with survivors, and</b>                  20 <b>particularly around trauma-informed practice.</b>                  21 <b>So if we get the right provider, I would hope that</b>                  22 <b>we can be running the service possibly January, but ...</b>                  23 Q. Just to recap, we did discuss this last time, but                  24 fundamentally it is going to be an independent                  25 helpline --</p> <p style="text-align: center;">Page 23</p>	<p>1 <b>A. Yes.</b>                  2 Q. -- and a series of advocacy services which can be                  3 accessed regionally or locally?                  4 <b>A. Yes. I mean, there's two parts to it. There's a third</b>                  5 <b>part in the sense of -- I think one of the things --</b>                  6 <b>I go back to my local authority experience here. One of</b>                  7 <b>the risks I think, sometimes, working in the public</b>                  8 <b>sector is, you don't know what's there, you don't know</b>                  9 <b>what's there in terms of existing services.</b>                  10 <b>There's been all kinds of different initiatives to</b>                  11 <b>try and help professionals understand what's around</b>                  12 <b>them, and I think -- so the third part is having</b>                  13 <b>a directory where the helpline has an understanding of</b>                  14 <b>what's actually already there, so where are the IDSVAs,</b>                  15 <b>where are the counselling services?</b>                  16 Q. Where are the SARCs, for example?                  17 <b>A. Yes. So part of that mapping -- we began doing that</b>                  18 <b>already in the NST -- is to ensure they have an</b>                  19 <b>understanding of what existing services there are right</b>                  20 <b>through to small sort of self-help groups, and that's</b>                  21 <b>where I think the Safe Spaces can stimulate some great</b>                  22 <b>work, is actually supporting some very small groups that</b>                  23 <b>do some brilliant work in very kind of localised</b>                  24 <b>communities as well as the sort of advocacy model as</b>                  25 <b>well. So it is stimulating, it is new, and also mapping</b></p> <p style="text-align: center;">Page 24</p>

<p>1 existing services as well as having a sort of more 2 national kind of hub, if you like.</p> <p>3 Q. Can I ask you about advocacy and support. Now, we have 4 heard quite a lot about the fact -- and you identify in 5 your witness statement that you have got -- there are 6 lots of people called authorised listeners?</p> <p>7 A. Yes.</p> <p>8 Q. But the SCIE report seems to indicate that the survivors 9 they spoke to, which admittedly is -- I think there were 10 59 or 60 of them. So that's a relatively large number 11 for survivors, but it is a relatively small number, 12 maybe, in the grand scheme of things. They didn't find 13 them particularly useful. You have got them in every 14 diocese. Are you looking at whether or not those people 15 could be more usefully deployed into Safe Spaces or into 16 another form of counselling and support services?</p> <p>17 A. Yes. I think it would be fair to say -- I'm not 18 actually a hundred per cent sure they are in every 19 diocese, if I'm honest. I think the latest data we had 20 was 2017, which says there are about 100 authorised 21 listeners across 24 dioceses. Now, that may be 22 a different picture now. The authorised listeners model 23 came from the Responding Well guidance that I referred 24 to earlier on, the 2011 guidance. I think it would be 25 fair to say there wasn't really a national</p> <p style="text-align: center;">Page 25</p>	<p>1 implementation. So some dioceses were very proactive, 2 and still are. Some dioceses I know now will be using 3 authorised listeners not just for victims and survivors, 4 but sometimes for respondents the subject of allegations 5 as well. Other dioceses I think have appointed and just 6 not particularly used them, and others haven't taken 7 that forward.</p> <p>8 So I think it is a patchy model and we will need to 9 do a proper review of how those individuals are now 10 being used and where do they fit in what I would call 11 a menu of support.</p> <p>12 Q. Because they're an option, but they're only one option?</p> <p>13 A. Absolutely.</p> <p>14 Q. And it seems that they don't work for a number of 15 the individuals, certainly where there's been quite 16 significant issues to do with clerical abuse, if I can 17 put it that way?</p> <p>18 A. Yes. I think the very nature of having an authorised 19 listener from -- if you like, from within the church, 20 for some will work, for some it's the last thing they 21 will want, and I think that's why advocacy and some 22 dioceses have commissioned independent advocacy 23 services, obviously some have got IDSVAs, very few. 24 I always talk about a menu of support. I think it's 25 naive to think that one solution fits all. If the</p> <p style="text-align: center;">Page 26</p>
<p>1 authorised listeners are working, great, that's good, 2 let's learn from that; but also let's make sure we 3 stimulate other services, other responses, secular or 4 within the church.</p> <p>5 Q. Now, I know that a couple of the dioceses have IDSVAs.</p> <p>6 A. Yes.</p> <p>7 Q. We know that Chichester does?</p> <p>8 A. Yes.</p> <p>9 Q. And I think Lincoln does as well now?</p> <p>10 A. Yes, they do.</p> <p>11 Q. Do you think that the IDSVAs service is a service which 12 could usefully be used by all dioceses?</p> <p>13 A. I do, in principle, yes, in terms of the experience 14 I have had in terms of both IDSVAs from my local 15 authority experience, if you like, but also from within 16 the church, is a positive one, because I think they 17 bring a very particular set of skills and experience and 18 training, and I think the independent advocacy model had 19 some real strength.</p> <p>20 The issue, I think, resource-wise will be 21 a challenge for the diocese --</p> <p>22 Q. Yes, I mean, there aren't --</p> <p>23 A. -- and I think we --</p> <p>24 Q. There aren't --</p> <p>25 A. You know, there may be some -- Safe Spaces, again, will</p> <p style="text-align: center;">Page 27</p>	<p>1 help us, because it will help us to understand where are 2 they and how could dioceses make arrangements with them.</p> <p>3 Now, they may not be able to do what Chichester and 4 Lincoln have done and have a seconded IDSVAs part time or 5 full time as part of the team, but I think we can 6 stimulate some of those conversations to say, how are 7 you using the IDSVAs that are already there, and, you 8 know, at some stage -- and I'm sure we will come on to 9 resources more generally -- I think this is an area that 10 the church has to look at in terms of whether it can 11 support a bit more work around that.</p> <p>12 Q. Or it should support a bit more work around having that 13 model of person, even if they are not badged as that, 14 that sort of person being available in every diocese?</p> <p>15 A. Yes, and indeed the NST has now a small part of the 16 Lincoln IDSVAs who is a safeguarding advocate as part of 17 the team. So we are trying to actually model that as 18 well and saying, there's some mileage in terms of this 19 role being part of our response, part of that menu.</p> <p>20 Q. Can I turn, as well, to the fact that most counselling 21 at the moment is funded at a diocesan level?</p> <p>22 A. Yes.</p> <p>23 Q. You fund some nationally, but it's kind of ad hoc. You 24 don't have a proper budget for it?</p> <p>25 A. No.</p> <p style="text-align: center;">Page 28</p>

<p>1 Q. It is just sort of an as and when. Again, a bit like                  2 with the IDSVAs, does that therefore mean that it is                  3 a bit patchy in terms of who has access to what and                  4 when?                  5 <b>A. Well, I think the reality is that there are different                  6 services and resources in different dioceses and, you                  7 know, it is no different from a local authority in that                  8 context. There will be some really good, strong                  9 services; there will be other places where those                  10 services are less available.</b>                  11 <b>My sort of principle here, I think, is that pastoral                  12 support or counselling should be local. For the person                  13 that's receiving it, it has to be local, and I think,                  14 obviously, through -- for the core group process, we                  15 would be still supporting that, actually, local support                  16 is provided, local counselling, as close to where the                  17 person lives as possible. So, again, you know, the                  18 Safe Spaces Project will help us perhaps understand                  19 better where those services are.</b>                  20 <b>I took a view that --</b>                  21 Q. But the issue is -- I mean, the difficulty, however,                  22 with that analysis, Mr Tilby, is, we know --                  23 <b>A. Sure.</b>                  24 Q. -- and this inquiry knows from various seminars that                  25 have been run about services for sexual survivors, that</p> <p style="text-align: center;">Page 29</p>	<p>1 those services have been cut to the bone or have been                  2 closed, largely because they relied on local authority                  3 support and, with the cut in local authority funding,                  4 because they are not a statutory service, they're the                  5 first thing that goes.                  6 <b>A. Yes.</b>                  7 Q. So, really, I suppose I'm asking, doesn't the church                  8 need to take a bit of responsibility and ownership?                  9 Instead of saying, "What's out there nationally?",                  10 doesn't the church have to sit there and say, "Okay,                  11 look, we know that nationally the picture is patchy",                  12 shall we say, "and, therefore, we have to step in. We                  13 have got the money to do so" -- I mean, I know money is                  14 always an issue, but there are ways and means -- "and we                  15 have got to set something up".                  16 What I was thinking is, I can understand the idea of                  17 wanting the service to be local, but I'm thinking, would                  18 it be a good idea if the resources were national?                  19 <b>A. Yes. In a sense, I have stepped towards that, I think,                  20 with some of the core groups that we have led                  21 nationally. So, for example, the John Smyth core group,                  22 where we provided -- we sourced a national counselling                  23 service to provide support.</b>                  24 <b>I think that those conversations will need to                  25 happen, in terms of how we properly fund, nationally,</b></p> <p style="text-align: center;">Page 30</p>
<p>1 <b>support that, you know, would support -- if we have                  2 a charter -- I mean, that's the obvious place to start,                  3 isn't it? If you have a victims and survivors charter,                  4 you have to be able to deliver that. Otherwise, it is                  5 just a piece of paper that is tokenistic. I think there                  6 have to be some further conversations nationally about                  7 how do we help dioceses make sure that actually they are                  8 able to deliver that.</b>                  9 Q. Again, doesn't that show that the church still has quite                  10 a long way to go? Because one of the obvious things is                  11 to sit there and think, okay, we are in the biggest --                  12 there has been the biggest cuts to local authority                  13 services in -- well, since anyone can remember. Their                  14 budgets have all been slashed by at least a third.                  15 Now, I have got no doubt the church has experienced                  16 the same kind of austerity in terms of what goes on the                  17 parish plate. I'm not suggesting that. But, on the                  18 other hand, surely fixing the advocacy and support                  19 service is a kind of quick win, really? What I'm                  20 concerned about is, does that not show an attitude and                  21 an approach to managing victims and survivors which is                  22 sort of inadequate and really sees safeguarding as                  23 something that they have to do rather than they want to                  24 do?                  25 <b>A. I don't think it does, but I think the issue is more</b></p> <p style="text-align: center;">Page 31</p>	<p>1 <b>about how do we resource safeguarding. I think it's                  2 a bigger question, I think. And, you know, there are                  3 formulas obviously to how the church is resourced in                  4 terms of, at the moment, across all kind of different                  5 areas beyond safeguarding. I think there are some                  6 further conversations the church will need to have                  7 about, as it begins to review -- develops standards,                  8 albeit safeguarding standards, as well as things like                  9 the charter, and reviews guidance to say, "These things                  10 should be in place", I think, alongside that, the church                  11 will need to have a conversation about how does it                  12 resource safeguarding across the piece.</b>                  13 Q. Because it would seem to me, on a very practical                  14 level -- let's leave aside conceptually why it's                  15 important. Practically, it's important. If you live in                  16 Cornwall, for example, the likelihood of you having                  17 a counselling service or a support service anywhere near                  18 you and being able to access it easily is a very                  19 different proposition to in the Diocese of London?                  20 <b>A. Yes.</b>                  21 Q. I mean, just on a -- but the Church of England is                  22 a National Church, and, therefore, the other factor is,                  23 don't people expect the response to be the same, whether                  24 you're in Carlisle or Southampton?                  25 <b>A. Well, yes, and that's been, I guess, in a sense, if I go</b></p> <p style="text-align: center;">Page 32</p>

<p>1 back to starting in 2015, that's been part of                  2 the journey, hasn't it: what does the church -- you                  3 know, the model is a diocesan model, and I'm sure we                  4 will debate the structures at some stage this morning.                  5 Q. Yes.                  6 A. But the model is a diocesan model and actually much                  7 of -- that's actually, I think, mostly right, in terms                  8 of delivery of safeguarding through the diocese. But                  9 what does the church need to do nationally beyond sort                  10 of developing guidance and standards, and so forth; are                  11 there things that, you know, it should resource                  12 nationally? Now, obviously it has done, to some degree,                  13 the audits being one of them, the Past Cases Review,                  14 there is national pots of funding that's been put aside                  15 for various pieces of work -- Safe Spaces is another                  16 example, case management system. I think it is another                  17 part of that conversation: what is the church prepared                  18 to do nationally in terms of resourcing some -- a pool                  19 of money, if you like, for this.                  20 Q. I'm just thinking, if I was a victim and survivor and                  21 I'd heard the evidence that Mr -- that we heard from the                  22 All Churches Trust, which said they have given something                  23 like £100 million to the church over the past five                  24 years, and yet only £272,000 of that money has gone                  25 directly to work which directly works with victims and</p> <p style="text-align: center;">Page 33</p>	<p>1 survivors, you may well sit there and think, well, it is                  2 a question of priorities, isn't it? I mean, I'm not                  3 suggesting that that £100 million isn't being used in                  4 very good ways, but if you were a victim/survivor, you                  5 might find that a little galling, I would imagine?                  6 A. I can understand that perception. It is obviously                  7 beyond my sphere of influence to achieve. But having                  8 obviously secured the grant, I think it was an important                  9 thing to do in the first place, and resecure it again.                  10 Q. Of course.                  11 A. I think, you know, that -- you know, we have got                  12 a project which clearly isn't -- is going to only be                  13 part of the solution. I think the danger is Safe Spaces                  14 is seen as -- it is another part of that kind of menu.                  15 But there is a bigger conversation to have, I think,                  16 about resourcing support to survivors more nationally.                  17 Q. Can we now turn to the barriers to reporting abuse,                  18 which you set out at paragraphs 242 to 253, which is                  19 pages 110 to 116 of your witness statement.                  20 Again, I don't think I need to get them up on                  21 screen, but I think you identify three issues, which is:                  22 listening to rebuild trust; owning mistakes; and looking                  23 at cultural barriers to abuse. You identify in that                  24 some training and research that was undertaken by                  25 Craig Harper along with Colin Perkins. Would you mind</p> <p style="text-align: center;">Page 34</p>
<p>1 just getting -- would you mind, ACE026757, tab B40,                  2 chair and panel, although I don't think ...                  3 So this is some research. Now, could you just tell                  4 us briefly what this research tells us? I understand                  5 it's been -- it's going to go into what's called the                  6 journal of sexual aggression, which I'm assuming is                  7 a peer-reviewed journal?                  8 A. Yes.                  9 Q. What does this tell us about what goes on in churches                  10 and why the culture of religious congregations might be                  11 particularly problematic in terms of managing                  12 disclosures and reporting abuse?                  13 A. Yes. I mean, what I think Dr Harper -- I think it's --                  14 it's highlighted, I think -- it's not a dissimilar issue                  15 to some of the issues coming out of the Truth Project                  16 report, and I talk about that as well a bit later on in                  17 the statement. It's highlighting the issue of whether                  18 people in religious institutions are more or less likely                  19 to believe a disclosure of abuse, and his research                  20 concludes they're less likely to believe, for a kind                  21 of -- a variety of different reasons. Partly because of                  22 the sort of disbelief that it could happen here; partly,                  23 I think, because some have an attitude towards                  24 forgiveness.                  25 Q. Within the context of the paper, it's called</p> <p style="text-align: center;">Page 35</p>	<p>1 a "forgiveness orientation". I wasn't entirely sure                  2 what that meant, but I'm assuming, if you are an                  3 academic, you know what that means.                  4 Does that basically mean that, even if people have                  5 done terrible things, there's a view by those                  6 individuals that they should be forgiven and, by that,                  7 that means everything should be the same as normal?                  8 A. Well, I think it is slightly more -- for some, that                  9 belief of redemption and that people have changed. We                  10 have heard some of the evidence in the last couple of                  11 weeks in respect of that.                  12 Q. Yes, we have.                  13 A. I think what Craig rightly does, he points out that the                  14 work that we have done around theology of safeguarding                  15 and particularly tackling some of these issues in the                  16 publications from the Faith and Order Commission have                  17 started to address some of these issues in terms of                  18 people's understanding about forgiveness.                  19 Q. Certainly when I read the Faith and Order Commission                  20 reports, they plainly identify that you shouldn't expect                  21 people to forgive people; people will sometimes not                  22 forgive people?                  23 A. Absolutely, yes.                  24 Q. And even if you do forgive people, that doesn't mean                  25 they should be allowed to carry on doing what they were</p> <p style="text-align: center;">Page 36</p>

<p>1 doing in the first place?</p> <p>2 <b>A. Absolutely.</b></p> <p>3 Q. That's a kind of very rough and ready summary, but</p> <p>4 I think that's basically what the guidance is trying to</p> <p>5 tell you?</p> <p>6 <b>A. Yes, it is. And the word "justice" appears quite</b></p> <p>7 <b>strongly in that publication, for deliberate reasons.</b></p> <p>8 <b>I mean, this -- you know -- and this is something that,</b></p> <p>9 <b>you know, it's really important with all the work that</b></p> <p>10 <b>we're doing about policy and training and legislation</b></p> <p>11 <b>and quality assurance, if you don't connect with the</b></p> <p>12 <b>theological work, because many people in the church will</b></p> <p>13 <b>think in this way. You know, this, for me, highlights</b></p> <p>14 <b>the importance of having a theological conversation</b></p> <p>15 <b>about safeguarding, which is why we commissioned the</b></p> <p>16 <b>Faith and Order Commission's work. I think Craig's work</b></p> <p>17 <b>highlights that that's a continuing conversation that</b></p> <p>18 <b>needs to happen, that we shouldn't just accept that</b></p> <p>19 <b>those two pieces of work have dealt with the issue. We</b></p> <p>20 <b>have got some further work and further reflection to do,</b></p> <p>21 <b>I think, in terms of understanding why it is that some</b></p> <p>22 <b>people may be less likely to believe somebody. Of</b></p> <p>23 <b>course, if they're less likely to believe, they're less</b></p> <p>24 <b>likely to report.</b></p> <p>25 Q. What, if anything, can the church do about that? Is</p> <p style="text-align: center;">Page 37</p>	<p>1 that really a training and awareness raising issue?</p> <p>2 <b>A. I think at parish level, fundamentally it is. I don't</b></p> <p>3 <b>think it is just about safeguarding training, I think it</b></p> <p>4 <b>is about teaching. It is about, how do we have those</b></p> <p>5 <b>conversations. That's why that first FAOC book -- the</b></p> <p>6 <b>orange one, as I call it -- was a resource book for</b></p> <p>7 <b>people to have a conversation about safeguarding. So it</b></p> <p>8 <b>wasn't about the Parish Safeguarding Officer turning up</b></p> <p>9 <b>at the PCC and saying, "How many DBS checks have</b></p> <p>10 <b>I done?". It was about, "Let's get our bibles out and</b></p> <p>11 <b>actually talk about safeguarding and why it is part of</b></p> <p>12 <b>a mission, why it's part of a gospel message". I think</b></p> <p>13 <b>that, for me, is what this is highlighting the need to</b></p> <p>14 <b>do more of.</b></p> <p>15 Q. For that sort of work?</p> <p>16 <b>A. For clergy to lead that. For incumbents to say, "I'm</b></p> <p>17 <b>going to take some leadership in this, and let's not</b></p> <p>18 <b>push this to one side, let's have an open conversation",</b></p> <p>19 <b>being mindful that in most congregations there will be</b></p> <p>20 <b>survivors of all kinds of abuse, regardless of whether</b></p> <p>21 <b>it is church-related abuse. But to do that sensitively.</b></p> <p>22 <b>But I think this is what it's saying. It needs more</b></p> <p>23 <b>than training. It needs dialogue and conversation and</b></p> <p>24 <b>the church prepared to be open and talk about it.</b></p> <p>25 Q. So it needs sort of scriptural discussion and</p> <p style="text-align: center;">Page 38</p>
<p>1 understanding?</p> <p>2 <b>A. Yes, and --</b></p> <p>3 Q. Do you think that's --</p> <p>4 <b>A. -- there's been some liturgical resources that we</b></p> <p>5 <b>published, I think, last year or the year before.</b></p> <p>6 <b>I think we have got to develop those more and I think we</b></p> <p>7 <b>have got to develop some tools to help people have these</b></p> <p>8 <b>conversations.</b></p> <p>9 Q. In terms of tools to help people have these</p> <p>10 conversations, we are obviously talking a lot about the</p> <p>11 reaction to disclosures?</p> <p>12 <b>A. Yes.</b></p> <p>13 Q. Obviously, the largest work that the church must do is</p> <p>14 prevention?</p> <p>15 <b>A. Yes.</b></p> <p>16 Q. So what are you doing to engage children and young</p> <p>17 people in these sorts of conversations and what are you</p> <p>18 doing to try and incorporate their wishes, feelings and</p> <p>19 views into the guidance and training you provide?</p> <p>20 <b>A. Yes. I mean, I -- it is very difficult to get a clear</b></p> <p>21 <b>picture. I guess each parish church, each diocese, has</b></p> <p>22 <b>a different approach in terms of the extent to which</b></p> <p>23 <b>they're engaging children and young people in their sort</b></p> <p>24 <b>of worshipping community.</b></p> <p>25 <b>What we are doing nationally is we are commissioning</b></p> <p style="text-align: center;">Page 39</p>	<p>1 a piece of work that's going to work with some children</p> <p>2 and young people to look at what does protective kind of</p> <p>3 factors look like for them, what does a safe church look</p> <p>4 like for them, how do you feel safe in a church, what</p> <p>5 would help you feel safe in a church. Whether that's</p> <p>6 about access to various people, you know, trusted</p> <p>7 people, whether it is about resources, you know, yes, we</p> <p>8 have tried to simplify some of our policies, the parish</p> <p>9 safeguarding handbook and resources, the posters and so</p> <p>10 forth, what does that look like from a young person's</p> <p>11 perspective? Probably not great because they probably</p> <p>12 want it on a mobile phone. So how are we going to get</p> <p>13 their perspective? I think it's something I feel quite</p> <p>14 passionate about. I think -- the bit that's been</p> <p>15 missing, I think, in our plan, our business plan, is</p> <p>16 about, what are we doing with children and young people?</p> <p>17 So we have an education group jointly with our education</p> <p>18 colleagues to try and draw together some resources about</p> <p>19 how do we engage children and young people in this</p> <p>20 conversation. It's absolutely right, we need to get the</p> <p>21 response right to those who have been abused, but we</p> <p>22 need to actually prevent children and young people from</p> <p>23 being abused. So the prevention agenda has to be</p> <p>24 absolutely key.</p> <p>25 Q. Do churches routinely invite the NSPCC in to undertake</p> <p style="text-align: center;">Page 40</p>

<p>1 the sort of programmes that I know they run in a lot of 2 schools, which children and young people will have had, 3 or has there been any work that the church has done in 4 respect of the new sex and relationship education 5 guidance and how much that can then feed into church 6 teaching? 7 <b>A. I mean, I haven't got a clear picture, I think, if I'm 8 honest. I think you have to look at the diversity of 9 the church, from the very rural parish church that 10 probably has no young people to a very large church that 11 has a few thousand that probably is doing quite a lot of 12 education work and engaging with various, you know, 13 partners and involving children and young people in 14 ministry and stuff. So the diversity is quite stark, 15 I think.</b> 16 Q. Yes. 17 <b>A. I think what we want to do with our education colleagues 18 also, but also with, you know, there are posts within 19 dioceses, there are --</b> 20 Q. Youth worker posts? 21 <b>A. -- youth workers, so have a more focused dialogue about, 22 what are you doing, to have these conversations. 23 Because it's unlikely that it will have escaped their 24 notice that there are lots of issues like bullying, 25 internet safety, radicalisation, all those kind of</b></p> <p style="text-align: center;">Page 41</p>	<p>1 <b>things that are there, exploitation.</b> 2 Q. I'm just thinking about the examples, the sample cases, 3 where you had three or four of those cases were to do 4 with things which took place within youth groups and 5 either behaviours between young people or behaviours 6 between young people and youth workers, where there were 7 allegations of abuse or sexually inappropriate behaviour 8 or potential grooming. 9 <b>A. Yes.</b> 10 Q. I'm also cognisant of the fact that I think the 11 Church of England is the largest provider of voluntary 12 services to children and young people in this country, 13 other than the state. 14 <b>A. Mmm-hmm.</b> 15 Q. So I suppose what I'm saying is, isn't the church a bit 16 behind the curve not to have done all this work already, 17 and isn't this something which is a real priority? 18 <b>A. As I say, I think the -- part of the difficulty is -- 19 I suspect there's a lot of activity happening, because, 20 you know, if I think about, you know, the churches 21 I have been to, if you run a youth group, you're not 22 going to -- the kind of conversations you're going to 23 have are going to be those kind of conversations partly 24 about safety, because that's what young people are 25 experiencing, in whatever form that might take,</b></p> <p style="text-align: center;">Page 42</p>
<p>1 particularly in terms of the internet and, you know, 2 social media. 3 <b>So I think that's happening. I think what 4 nationally we need to do is maybe --</b> 5 Q. You need to integrate -- 6 <b>A. -- stimulate and ensure that we have got some sort of 7 more joined-upness about that. How are we finding out 8 what is happening and also then, you know, with this 9 project particularly, how do we help churches have 10 resources that they could use that will help that 11 conversation happen in a more structured way.</b> 12 Q. Can I turn now from children to posthumous cases, 13 dealing with cases that involve posthumous clerics. 14 Obviously we have had, as you will have -- as the EIO 15 identified, about 25 per cent of all civil claims they 16 have are around deceased clergy, and I can only assume 17 that there are a similar sort of number in respect of 18 the number that you have to deal with. 19 Do you think that posthumous cases should be dealt 20 with centrally or using a different sort of process or 21 be dealt with by the national team rather than being 22 dealt with at a diocesan level? 23 <b>A. Not currently -- I wouldn't suggest necessarily that we 24 deal with them all nationally. I think, again, the 25 range of cases that will come up posthumously, I think</b></p> <p style="text-align: center;">Page 43</p>	<p>1 mostly should be dealt with at a diocesan level. 2 <b>I think what the dioceses need is some additional 3 guidance about how to do this. I think this has been 4 evolving. I think, if you look at the police, in terms 5 of their own sort of guidance, and you see that through 6 Operation Coverage, we see guidance, with how that 7 investigation was conducted. I think we are learning 8 also to -- how do we get the right sort of process in 9 place.</b> 10 <b>Now, of course, from a national perspective, the 11 most high-profile case is that of George Bell, where we 12 have had to consider the recommendations of 13 Lord Carlile's review and how do we apply that into our 14 current structures in terms of core group processes. 15 You will see from my statement some reflection about 16 some of the learning from that.</b> 17 Q. If I could just indicate, it's your witness statement at 18 paragraphs 321 through to 354, so that's pages 134 19 through to 145. You deal largely with what I am going 20 to call George Bell No 2, so to speak, which is, you had 21 a second independent review into some fresh allegations 22 which came to light I think in the sort 23 of February 2018, so just before the Chichester hearing 24 took place, but after -- shortly after Lord Carlile had 25 issued his report.</p> <p style="text-align: center;">Page 44</p>

<p>1 So, really, I don't think, again, we need to go                  2 through in any huge detail, but, roughly, how was the                  3 process different from George Bell No 1, where                  4 Lord Carlile had issued quite a damning critique of                  5 a number of aspects of the way that the investigative                  6 process took place?                  7 <b>A. Yes. Just to get the sort of timeline, I think that</b>                  8 <b>Lord Carlile's report we published on 15 December.</b>                  9 Q. Yes, December 2017.                  10 <b>A. 2017. I think the first correspondence that would</b>                  11 <b>indicate a sort of further potential allegation came in</b>                  12 <b>just at the end of December 2017, and then there were</b>                  13 <b>further correspondence and communications via the</b>                  14 <b>Diocese of Chichester during January, or with the -- or</b>                  15 <b>the National Safeguarding Team. So we ended up with</b>                  16 <b>a -- convening a core group just at the end</b>                  17 <b>of January 2018.</b>                  18 The approach to this was to consider the                  19 recommendations of Lord Carlile's review and what could                  20 be applied to the core group process initially. Bearing                  21 in mind, at that point, the National Safeguarding                  22 Steering Group hadn't, and the church hadn't, formally                  23 published a response to Lord Carlile's review in terms                  24 of how we were going to implement the recommendations,                  25 or many of the recommendations. As you know, the church</p> <p style="text-align: center;">Page 45</p>	<p>1 <b>didn't agree with all of them.</b>                  2 Q. No. Just to sort of recap, my understanding is that the                  3 church didn't agree with the issue of confidentiality --                  4 <b>A. That's right.</b>                  5 Q. -- the issue of using the limitation period --                  6 <b>A. Yes.</b>                  7 Q. -- and the issue of -- sorry, it's just forgotten, but                  8 I dealt with them with Mr Bonehill.                  9 <b>A. Yes, those are the key --</b>                  10 Q. But there were three or four issues, but those are the                  11 key issues?                  12 <b>A. Yes. So at this stage, we did convene a core group</b>                  13 <b>which I chaired, because we took the view that -- have</b>                  14 <b>some consistency with the previous core group process,</b>                  15 <b>and the key change to that particular first meeting was</b>                  16 <b>to try and ensure we had some voice of the Bell</b>                  17 <b>relatives. Now, admittedly, at that point, we didn't</b>                  18 <b>approach the Bell relatives to ask for their view about</b>                  19 <b>who that might be. So I selected -- asked someone</b>                  20 <b>called Donald Findlater to be part of that core group,</b>                  21 <b>and he took a perspective on behalf of the family, where</b>                  22 <b>he could. And did so very effectively.</b>                  23 At that time, we were developing what we considered                  24 to be the response to Carlile's recommendations,                  25 Lord Carlile's recommendations, and considered that,</p> <p style="text-align: center;">Page 46</p>
<p>1 <b>actually, particularly in the matter of George Bell,</b>                  2 <b>given the extent of criticisms, there were two key</b>                  3 <b>things that needed to be different.</b>                  4 <b>One, there needed to be an independent</b>                  5 <b>investigation, which the core group commissioned,</b>                  6 <b>Mr Galloway.</b>                  7 Q. That's the report of Ray Galloway, who is a retired                  8 police superintendent or chief inspector?                  9 <b>A. Yes, it is.</b>                  10 Q. Ralph, would you mind, please, putting it on screen.                  11 It's ACE027660. Chair and panel, behind tab B76 of                  12 the third volume.                  13 So this is the independent investigation. Can we                  14 just go -- I mean, having had a look at it, it really is                  15 quite thorough. But maybe if we could go to page 15 for                  16 an example. This is whether or not the car which was                  17 described by somebody could or could not have been the                  18 car that George Bell owned at the time, including                  19 a picture at the bottom of George Bell getting into the                  20 car and then the car he would have had at roughly the                  21 time when the allegation was made. There are also other                  22 pictures on other pages, for example, about a set of                  23 garages. So Mr Galloway undertook a fairly forensic                  24 investigation --                  25 <b>A. Yes, he did.</b></p> <p style="text-align: center;">Page 47</p>	<p>1 Q. -- to examine whether or not there were geographic                  2 accuracies, there was accuracies in terms of the layout                  3 of the Bishop's Palace and those sorts of matters?                  4 <b>A. Yes, he did, and, just to be clear, he wasn't</b>                  5 <b>investigating the previous allegation made by Carol --</b>                  6 Q. He was just investigating --                  7 <b>A. -- although he does make reference to that in the</b>                  8 <b>report.</b>                  9 Q. -- the other allegation.                  10 <b>A. He was investigating what we refer to as, I think, the</b>                  11 <b>fresh information, which was primarily from someone who</b>                  12 <b>is known as Alison.</b>                  13 Q. Yes.                  14 <b>A. And this was his investigation report in which he gave</b>                  15 <b>us a fairly clear recommendation in terms of that</b>                  16 <b>matters had not been substantiated.</b>                  17 Q. If I can just indicate, not only did he go and do                  18 detective work, but he also interviewed a number of                  19 people, including people who had worked at the                  20 Bishop's Palace during George Bell's time --                  21 <b>A. Yes, he did.</b>                  22 Q. -- or relatives of people who had worked at the                  23 Bishop's Palace during George Bell's time to see about                  24 the consistency of allegations --                  25 <b>A. Yes.</b></p> <p style="text-align: center;">Page 48</p>

<p>1 Q. -- and whether it tallied with their memory of what may 2 or may not have been happening at the time; that's 3 right, isn't it? 4 <b>A. Yes, it was a thorough and independent investigation.</b> 5 Q. He also met the relatives as well, as I understand it, 6 of George Bell, or was that you who met the relatives of 7 George Bell? 8 <b>A. I can't recall him meeting the relatives of George Bell,</b> 9 <b>if I'm honest. I had some contact by correspondence</b> 10 <b>with the relatives, and obviously, as we then set up the</b> 11 <b>decision-making process, which was the sort of third</b> 12 <b>strand, if you like, clearly then we had</b> 13 <b>a representation, more formal representation, if you</b> 14 <b>like, from the relatives of George Bell as part of that</b> 15 <b>process.</b> 16 Q. Once Mr Galloway had reported, I think the decision was 17 made that the decision as to whether or not the 18 allegation was substantiated or not should be made by 19 somebody independent of the core group? 20 <b>A. Yes.</b> 21 Q. So I understand you commissioned an analysis, shall we 22 say, of whether or not, on the balance of probabilities, 23 this complaint was met or not from a Mr Briden, who is 24 a senior ecclesiastical lawyer. His case -- his report 25 is ACE026752, B81. There's a summary of his report at</p> <p style="text-align: center;">Page 49</p>	<p>1 paragraph 348 of your witness statement, but, 2 essentially, what he identifies is that there is no 3 realistic prospect of bringing a claim, and describes 4 the evidence as unfounded. 5 <b>A. Yes.</b> 6 Q. But as part of that process, as I understand it, both 7 Bishop Bell's family were represented by 8 Desmond Browne QC -- 9 <b>A. That's right.</b> 10 Q. -- acting on a pro bono basis? 11 <b>A. Yes.</b> 12 Q. And Alison was represented by Mr Chapman, as 13 I understand it -- 14 <b>A. Yes, indeed.</b> 15 Q. -- who is sitting in this room here today? 16 <b>A. Yes.</b> 17 Q. And they made various submissions, because we have got 18 various orders that were made in the case? 19 <b>A. Yes.</b> 20 Q. Just to give people a flavour of the orders, if we can 21 go to ACE027657, B79, it looks -- I mean, that would be 22 the sort of order I would expect to see if I was 23 appearing in a court of law. 24 <b>A. Yes.</b> 25 Q. So it appears to have adopted a far more legalistic</p> <p style="text-align: center;">Page 50</p>
<p>1 process, shall we say, than the previous one? 2 <b>A. I think that would be fair. I think that's something</b> 3 <b>that requires some further reflection for the church,</b> 4 <b>particularly as we develop some further guidance in this</b> 5 <b>area, about the extent to which it should be a more</b> 6 <b>legal, somewhat adversarial, process and how that would</b> 7 <b>interface with any core group process that traditionally</b> 8 <b>has held the sort of ownership of making judgments about</b> 9 <b>whether matters are substantiated or not.</b> 10 Q. As I understand it, you also had representations from 11 a criminal barrister on the core group? 12 <b>A. Yes.</b> 13 Q. So before Mr Briden did his report, who gave you some 14 advice on the law on historic sexual offences? 15 <b>A. Yes, we did. I mean, again, in endeavouring to</b> 16 <b>implement Lord Carlile's recommendations, despite</b> 17 <b>I think some -- various views about thresholds in terms</b> 18 <b>of being criminal or civil, we took the view that it was</b> 19 <b>better to have a criminal lawyer as part of the core</b> 20 <b>group, and Ms Cohen fulfilled that role and then</b> 21 <b>represented the core group, in effect myself and my</b> 22 <b>colleague, Moira Murray, as part of the decision-making</b> 23 <b>process.</b> 24 Q. Does this -- are you going to, I'm assuming, think a bit 25 further about whether or not the process you have -- you</p> <p style="text-align: center;">Page 51</p>	<p>1 adopted in this case is one that you are going to adopt 2 into the future, or whether or not, because of 3 the nature of the criticism, it may well be that 4 something somewhere in the middle -- 5 <b>A. Yes.</b> 6 Q. -- might be where you end up? 7 <b>A. I think the word "proportionality" comes to mind.</b> 8 <b>I think, because of the nature of this particular case,</b> 9 <b>and the extent of criticisms, it was the right thing to</b> 10 <b>do for Bishop Martin Warner, the Bishop of Chichester,</b> 11 <b>to delegate his responsibilities in respect of making</b> 12 <b>those judgments to somebody else.</b> 13 <b>I think this process, if it were to run in the same</b> 14 <b>way for every posthumous allegation in the church, would</b> 15 <b>be both lengthy and costly and, I think,</b> 16 <b>disproportionate. And so the balance we have to find is</b> 17 <b>to take the best bits of this, if you like, and also</b> 18 <b>look at the role of the core group and produce some</b> 19 <b>guidance that's going to be realistically, you know,</b> 20 <b>something that can be implemented across dioceses or</b> 21 <b>indeed nationally.</b> 22 Q. Can I ask, you have also had a number of allegations 23 around Bishop Whitsey, Bishop Victor Whitsey, who was 24 the Bishop of Chester in the 1970s and in the early 25 1980s?</p> <p style="text-align: center;">Page 52</p>

1 **A. Yes.**  
 2 Q. Has the same sort of core group process taken place as  
 3 has been identified in respect of George Bell No 2, as  
 4 I am going to call it, or has a different process been  
 5 adopted or is a different process being adopted?  
 6 **A. Well, this was already running prior to George Bell 2.**  
 7 **So the core group process has very much taken what**  
 8 **I would say is a more traditional core group process in**  
 9 **terms of coordinating responses of the church to**  
 10 **allegations, and within that core group process, one of**  
 11 **the members of the National Safeguarding Team had some**  
 12 **particular responsibility for making contact with**  
 13 **Victor Whitsey's family. So there was a sort of -- the**  
 14 **spirit of the Carlile recommendation, if you like, was**  
 15 **followed through into that core group but there wasn't**  
 16 **a separate decision-making process in relation to**  
 17 **whether matters were substantiated.**  
 18 **Of course, this is somewhat different in terms of**  
 19 **the extent of the police investigation in Operation**  
 20 **Coverage.**  
 21 Q. Yes. I was going to say, the major difference is, you  
 22 had Operation Coverage --  
 23 **A. Yes.**  
 24 Q. -- which identified that, had Victor Whitsey been alive,  
 25 it would have interviewed him in respect of a number of

Page 53

1 **model that I would like to explore further, but I think**  
 2 **we also had to -- have to look at, in the light of**  
 3 **George Bell 2, what are the elements of that that we**  
 4 **need to sort of incorporate.**  
 5 Q. Can I ask you about independent reviews generally,  
 6 because, as I understand it, you've got -- can you just  
 7 identify which -- what sort of lessons -- what  
 8 independent reviews are the church currently  
 9 commissioning in respect of allegations of sexual abuse  
 10 or where there have been convictions of sexual abuse, if  
 11 you could just identify the nature of those?  
 12 **A. Well, I mean, I think the first thing to say is that the**  
 13 **current guidance in terms of Learning Lessons reviews is**  
 14 **the Responding Guidance, the 2017 guidance, which**  
 15 **I think gives a list of principles that are taken from**  
 16 **Working Together to Safeguard Children, the 2015**  
 17 **iteration of that. I think the emphasis in that**  
 18 **guidance is that, at the end of every core group, there**  
 19 **should be some learning process. That doesn't mean an**  
 20 **independent review, but there should be a sort of**  
 21 **openness to, what did we learn from this? That's the**  
 22 **first, I think, principle --**  
 23 Q. So internally, there will always be a lessons learnt --  
 24 **A. A discussion, potentially.**  
 25 Q. -- what I would call a lessons learnt, or a discussion?

Page 55

1 complaints?  
 2 **A. Yes, and there were a number of complaints.**  
 3 Q. And you also had a significant number of complainants,  
 4 I think it is 18 in total that came to the police, of  
 5 which I think they thought that 13 -- the allegations  
 6 made by 13 complainants were things that, had  
 7 Victor Whitsey been alive, he would have had to, you  
 8 know, answer questions about?  
 9 **A. Absolutely, yes. I mean, I think this was a good**  
 10 **example of collaborative working. There were meetings**  
 11 **with -- indeed, I attended one myself, with Cheshire**  
 12 **Police in respect of Operation Coverage. So there was**  
 13 **good collaboration across -- between the police and the**  
 14 **church. It was very important that the police only gave**  
 15 **us information from the survivors who wanted the church**  
 16 **to know.**  
 17 Q. Yes.  
 18 **A. But we ran those processes through the core group, and**  
 19 **I believe -- you know, there was obviously a number of**  
 20 **civil claims as well. That process has been managed**  
 21 **well, taking on board some of the evidence this inquiry**  
 22 **has heard this week about individuals that clearly**  
 23 **weren't contacted.**  
 24 Q. Yes.  
 25 **A. But, yes, I would say it's been -- that would be the**

Page 54

1 **A. Yes, and it may be that the last core group has**  
 2 **a discussion about, "What did we learn?"**  
 3 Q. Will that be sent in to the National Safeguarding Team  
 4 so that there will be a collation of those?  
 5 **A. Yes, I mean, what I would want to see in that guidance**  
 6 **is two things -- or possibly more than two things.**  
 7 **Firstly, a clarity around the threshold for when you**  
 8 **would have an internal process and an independent**  
 9 **external process --**  
 10 Q. Yes.  
 11 **A. -- and I give some suggestions --**  
 12 Q. Yes, you do, at --  
 13 **A. -- in my statement about what those criteria might be.**  
 14 Q. Just to identify again -- I don't think we necessarily  
 15 need to get it up, but it's paragraphs 354 to 367 which  
 16 is pages 145 to 148 of your witness statement, which  
 17 deal with internal reviews and external reviews?  
 18 **A. Yes. It would be fair to say, these are my thoughts**  
 19 **from my professional kind of experience, as opposed**  
 20 **to -- they're not currently contained in the draft**  
 21 **guidance, which is yet to be finalised. But I think it**  
 22 **is important to have a clarity of threshold to help**  
 23 **dioceses, and nationally, about which situations require**  
 24 **an independent review, and I'm mindful of the fact that**  
 25 **there is a risk of having too many independent reviews**

Page 56

<p>1 <b>and Dame Moira Gibb talks about this in her report, that</b>  2 <b>the church becomes overwhelmed with too many reviews.</b>  3 Q. You identify at paragraph 363 that there have been in  4 excess of 230 recommendations made by various bodies to  5 you since 2013?  6 <b>A. Yes.</b>  7 Q. And there were 153 recommendations made in the SCIE  8 audits alone?  9 <b>A. Yes. I mean, the reality is, I think --</b>  10 Q. I know, obviously, we are not necessarily helping in  11 that respect.  12 <b>A. Well, possibly not. But also, in a sense, it's been,</b>  13 <b>I would say, certainly part of my strategy to -- I think</b>  14 <b>as part of wanting the church to be open and honest</b>  15 <b>about its failings, to actually introduce independent</b>  16 <b>reviews. If you think about the history since 2015 of</b>  17 <b>the independent reviews we have done not just on cases,</b>  18 <b>but in terms of the Past Cases Review, in terms of</b>  19 <b>other -- so I think that's actually been an important</b>  20 <b>part of the church being able to be open about the</b>  21 <b>narrative and the learning and the failures. So</b>  22 <b>I wouldn't want to lose that.</b>  23 Q. No.  24 <b>A. At the same time, I think there is a danger that if</b>  25 <b>every case had an independent review, the church (a)</b></p> <p style="text-align: center;">Page 57</p>	<p>1 <b>I think wouldn't be able to afford it, but, actually,</b>  2 <b>more importantly, I think it would be overwhelmed and</b>  3 <b>actually come to a standstill because there are too many</b>  4 <b>recommendations. So the threshold has to be reasonably</b>  5 <b>high, I think, in terms of independent reviews, and</b>  6 <b>those are the suggestions I make.</b>  7 Q. You reach your ideas about this at paragraph 360.  8 <b>A. Yes.</b>  9 Q. So, in effect, they look very similar to the sorts of  10 reviews that would engage a Serious Case Review in  11 a statutory body?  12 <b>A. Yes, and, of course, mindful of the inquiry's</b>  13 <b>recommendation about -- recommendation 5 from the case</b>  14 <b>studies report that you published, that we need to make</b>  15 <b>sure that our thinking is aligned to that</b>  16 <b>recommendation.</b>  17 Q. So, in other words, there will be an independent review  18 because of the seriousness of the abuse suffered by  19 a child or an adult; the extent to which the abuse  20 involves multiple victims or perpetrators; the extent to  21 which a number of church bodies were involved, or should  22 have been involved; the extent to which there is likely  23 to be significant learning, either from the diocese or  24 nationally; or the extent to which actual or potential  25 conflicts of interest arise which will necessitate an</p> <p style="text-align: center;">Page 58</p>
<p>1 independent review?  2 <b>A. Yes. So those are, at the moment, my thoughts on the</b>  3 <b>criteria, and that work will need to be completed in</b>  4 <b>terms of that particular guidance.</b>  5 <b>You asked about what currently -- what independent</b>  6 <b>reviews there are. Clearly, I can't speak necessarily</b>  7 <b>across the dioceses. From a national point of view,</b>  8 <b>there are three independent reviews that are shortly or</b>  9 <b>being commissioned, one in respect of the Whitsey</b>  10 <b>matter, which I think we have already made an</b>  11 <b>announcement on, in terms of the review.</b>  12 Q. I think His Honour Judge Purle, who I think used to be  13 President of the Care Standards Tribunal before his  14 retirement?  15 <b>A. Yes. The other two are, at the moment, I think, in</b>  16 <b>consultation with the victims and survivors, so that's</b>  17 <b>the review in respect of Trevor Devanamanikkam and the</b>  18 <b>church's handling of allegations in respect of him. And</b>  19 <b>then the review in respect of John Smyth, of which</b>  20 <b>there's been a fair bit of attention, rightly so,</b>  21 <b>because clearly we have been trying to work with the</b>  22 <b>other institutions to ensure that it's a more</b>  23 <b>collective, holistic review of the matters in respect of</b>  24 <b>him.</b>  25 Q. Can I just identify, in respect of</p> <p style="text-align: center;">Page 59</p>	<p>1 Trevor Devanamanikkam, Mr Ineson in his witness  2 statement and in his evidence yesterday said that he was  3 unhappy because he wasn't initially consulted over  4 either the terms of reference or the identity of  5 the reviewer. One, do you accept that criticism; and,  6 two, have you now rectified that?  7 <b>A. He's been -- the terms of reference and the person</b>  8 <b>proposed to review -- undertake that review are now with</b>  9 <b>him for comment. But, yes, there wasn't a consultation</b>  10 <b>about who that person would be.</b>  11 Q. Do you think that's right or do you think, given that  12 a lot of it is not just going to be about the abuse  13 itself, but is likely to preponderantly be about the  14 church's response to disclosures, that he should at  15 least have been able to say, "Well, these are the people  16 that I think you should think about", although  17 ultimately the decision is the church's?  18 <b>A. I think we have had some variation in the extent to</b>  19 <b>which people have been consulted. You know, for</b>  20 <b>example, AN-A4, in terms of the Elliott Review, I think</b>  21 <b>I gave him three options, and Ian Elliott was the person</b>  22 <b>he selected. So I'm conscious that that's not</b>  23 <b>necessarily a consistent matter. But I think we have to</b>  24 <b>take some ownership in terms of developing some draft</b>  25 <b>terms of reference, looking at potential for who is out</b></p> <p style="text-align: center;">Page 60</p>

<p>1 <b>there to do an independent review, and, you know, give</b>  2 <b>some opportunity for victims and survivors to comment on</b>  3 <b>that.</b>  4 <b>The extent to which there's flexibility there</b>  5 <b>I think is perhaps debatable.</b>  6 Q. Can I also identify, we have, at pages 151 to 159 of  7 your witness statement -- again, I don't think I'm going  8 to take you through it in any great detail -- what you  9 say the church has done to implement the Dame Moira  10 Gibb Report --  11 <b>A. Yes.</b>  12 Q. -- the Sally Cahill report --  13 <b>A. Yes.</b>  14 Q. -- and the Ian Elliott report. I am not going to take  15 you through those, because, largely, we will be  16 replicating evidence that you are going to be giving  17 elsewhere about things that you are doing. But can  18 I just say overall that you are implementing or --  19 you've either implemented, or you are proposing to  20 implement, all of those recommendations in some way,  21 shape or form?  22 <b>A. Yes. And they are all at different places in terms of</b>  23 <b>development, yes.</b>  24 MS SCOLDING: Thank you very much. I notice the time,  25 chair. Would now be an appropriate moment for the</p> <p style="text-align: center;">Page 61</p>	<p>1 morning break?  2 THE CHAIR: Yes, of course. We will return at 11.30 am.  3 (11.15 am)  4 (A short break)  5 (11.30 am)  6 MS SCOLDING: Mr Tilby, before the break you were telling us  7 the first thing about reviews, but you said you had two  8 more things, and I'm afraid I cut you rather short and  9 didn't let you say those two further things. Perhaps if  10 you would like to say those now.  11 <b>A. Thank you. I was referring to the guidance. The first</b>  12 <b>one was addressing the thresholds in terms of when an</b>  13 <b>independent review might be done. The second area is</b>  14 <b>about how to conduct a review and I think that would</b>  15 <b>address some of the issues that you were sort of teasing</b>  16 <b>out earlier in terms of when to consult with survivors</b>  17 <b>about terms of reference, issues around maximisation,</b>  18 <b>publication, some of those things, so a bit more</b>  19 <b>methodology. The third one is I think the point you</b>  20 <b>alluded to earlier about disseminating findings, so</b>  21 <b>a framework where we can actually collate the learning</b>  22 <b>from different reviews and disseminate them</b>  23 <b>thematically. The danger is, at the moment, that</b>  24 <b>a review in Newcastle may be conducted and do some very</b>  25 <b>good learning for the Diocese of Newcastle, but actually</b></p> <p style="text-align: center;">Page 62</p>
<p>1 <b>that learning is transferable and relevant to the</b>  2 <b>Diocese of Exeter, for example. So the national team</b>  3 <b>I think needs to take some sort of ownership through</b>  4 <b>this guidance to collate and disseminate some of that</b>  5 <b>learning.</b>  6 Q. So in a similar way to the way that the new national  7 social work leadership board is meant to be looking at,  8 sort of, things in a more thematic manner?  9 <b>A. Yes.</b>  10 Q. Thank you. I would now like to take you to the SCIE  11 overview report, the first half of it, which is sort of  12 the kind of progress to date, and use it as a mechanism  13 to look at where the church is at and look at some of  14 the key issues that certainly we have been exploring in  15 this hearing. So you deal with that in your witness  16 statement at paragraphs 484 onwards. So that's page 181  17 to 198. You identify in quite some detail what the SCIE  18 overview report says at various points.  19 Before I take you to various bits of the report,  20 just to identify that, on the whole, the report  21 identifies that there has been a wholesale revision of  22 policies and guidance?  23 <b>A. Yes.</b>  24 Q. And that the new practice guidance is clear and  25 consistent, and that major efforts have been made by the</p> <p style="text-align: center;">Page 63</p>	<p>1 National Safeguarding Team -- obviously led at this time  2 by you -- to strengthen the role so that they identify  3 that there is a vastly different picture now, at the end  4 of their diocesan audits, than there was at the  5 beginning of their diocesan audits?  6 <b>A. Yes.</b>  7 Q. And they also give credit to you and your team for that.  8 So I think I have to say that, before I then go on to  9 ask you --  10 <b>A. There's a "but".</b>  11 Q. -- about the things that maybe need some work on.  12 Ralph, can you get up first ACE026753_021,  13 paragraph 2.1.14. So this -- the SCIE report identifies  14 various kind of themes, really, doesn't it, and says  15 what's working and what's not. The first of those is  16 the structure of safeguarding leadership and management.  17 It identifies the positive things about them, but then  18 it identifies the less positive things.  19 Firstly, at the bottom of 2.1.1 -- Ralph, do you  20 mind just getting that bit up, and then the next page,  21 please. So there was identification of the fact that  22 there was delegation of a variety of people of what  23 actually happens in respect of safeguarding leadership,  24 and what's less clear was the actual meaning of  25 leadership and responsibility for safeguarding?</p> <p style="text-align: center;">Page 64</p>

<p>1 <b>A. Yes.</b>                  2 Q. And that there were difficulties in understanding who                  3 was meant to be doing what, I think, in effect, and who                  4 was in charge. One diocese, however, had clarity about                  5 how this was delegated, with the bishop retaining                  6 spiritual responsibility whilst delegating to the                  7 suffragan bishop the operational and strategic                  8 responsibilities. So I understand that different -- so                  9 there is an issue with different dioceses doing things                  10 in different ways. Do you think that matters?                  11 <b>A. I think the important thing is -- I mean, what they're</b>                  12 <b>really identifying is three kind of elements of</b>                  13 <b>leadership: strategic, operational and spiritual.</b>                  14 <b>I think if a diocese is delivering those three elements</b>                  15 <b>well, I'm not sure how they arrange those relationships,</b>                  16 <b>if you like, and whether it's all retained by the</b>                  17 <b>diocesan bishop or indeed -- say in the Diocese of</b>                  18 <b>Worcester, for example, the suffragan bishop is the Lead</b>                  19 <b>Safeguarding Bishop.</b>                  20 <b>I don't necessarily have an issue with that.</b>                  21 <b>I think the more important issue, I think, that SCIE are</b>                  22 <b>drawing out, and I think, indeed, this inquiry has been</b>                  23 <b>looking at in the last week or so, and indeed</b>                  24 <b>Mr Perkins' paper I think touches on, is about</b>                  25 <b>operational responsibilities.</b></p> <p style="text-align: center;">Page 65</p>	<p>1 <b>I think it is a given to me, to some degree, that if</b>                  2 <b>you place the accountability with the diocesan bishop,</b>                  3 <b>then I think you place accountability for strategic and</b>                  4 <b>spiritual leadership there. I think the issue that we</b>                  5 <b>need to reflect on further is to what degree they're</b>                  6 <b>involved with operational leadership, and I mean</b>                  7 <b>particularly operational decisions, and I think in most</b>                  8 <b>dioceses, most of the decisions, casework-wise, are not</b>                  9 <b>taken by the diocesan bishop, they're taken by the core</b>                  10 <b>group, and I think you saw a model of that, particularly</b>                  11 <b>in the Diocese of York, as Julie O'Hara described, in</b>                  12 <b>a collaborative way, and in fact the guidance actually</b>                  13 <b>suggests that if you look at the language of what a core</b>                  14 <b>group is and what it does, it actually is mostly taking</b>                  15 <b>those decisions. It is only matters of discipline that</b>                  16 <b>really come to the bishop.</b>                  17 <b>So I think there are some -- I think that's worth</b>                  18 <b>some further reflection to make sure that we</b>                  19 <b>consistently understand what the expectations are of</b>                  20 <b>a diocesan bishop in their leadership role.</b>                  21 Q. Because there is difference in practice, as we've                  22 identified?                  23 <b>A. Yes.</b>                  24 Q. We have heard evidence about difference in practice, in                  25 terms of bishops and clerics, if one were to go further</p> <p style="text-align: center;">Page 66</p>
<p>1 down, not following the diocesan safeguarding advice, or                  2 in some circumstances deciding that they can make                  3 decisions rather than the Diocesan Safeguarding Advisor.                  4 Now, that raises the issue which Colin Perkins                  5 identifies in his report which is, in effect, where does                  6 the buck stop?                  7 <b>A. Yes.</b>                  8 Q. Now, I don't think anyone would suggest that a Diocesan                  9 Safeguarding Advisor should be responsible for the                  10 spiritual welfare. There would be something rather                  11 ironic about that. However, there is certainly a number                  12 of individuals -- and Mr Perkins is one of them -- who                  13 says, well, maybe there does need to be -- the fact that                  14 it says that decision making lies with somebody he calls                  15 the Diocesan Safeguarding Officer. Now, can I just                  16 identify, have you had a chance to think about his                  17 report?                  18 <b>A. I have, yes. I mean, I think what --</b>                  19 Q. Maybe it would be sensible for us to get it up, first.                  20 ANG000645, and his suggested model is at paragraph 4,                  21 which is five pages in, please. Let's get the model up.                  22 You can tell us what you think about it. It is not                  23 intended to present a full list of tasks, but mainly it                  24 should be that the official duty of reporting                  25 safeguarding-related matters is to the statutory</p> <p style="text-align: center;">Page 67</p>	<p>1 authorities; suspension of clergy; commissioning and                  2 instructing safeguarding investigations; risk                  3 assessments; adequate support. In other words, all                  4 day-to-day decisions relating to safeguarding lie with                  5 the officer, rather than with the bishop?                  6 <b>A. Yes. I think what Colin is proposing -- there are two</b>                  7 <b>things, I think -- aspects to this. One is the sort of</b>                  8 <b>list of who does what. I think what he's proposing is</b>                  9 <b>that the DSA, albeit set up as a DSO, would have sort of</b>                  10 <b>regulations or powers that they would have within their</b>                  11 <b>role, as opposed to, at the moment, being conferred from</b>                  12 <b>the diocesan bishop. So I think that's the shift that</b>                  13 <b>he's talking about.</b>                  14 Q. At the moment, the diocesan bishop delegates that?                  15 <b>A. Yes.</b>                  16 Q. Obviously, there are all sorts of ways -- some people                  17 would say the delegation of a bishop can't be wrong                  18 because that delegation can be revoked. There would --                  19 there could be circumstances, I'm assuming, where you                  20 could pass an amending Canon which could identify that                  21 all functions of the bishop shall be delegated to X and                  22 that there shall be a deed of delegation signed. You're                  23 not a Canon lawyer, and neither am I. But I imagine                  24 that if there's a will, there's a way, as far as those                  25 sorts of things are concerned?</p> <p style="text-align: center;">Page 68</p>

<p>1 <b>A. Yes, I think that's a more translatable model than</b>                  2 <b>probably the model Colin is proposing in terms of</b>                  3 <b>the data protection officer type role, you know, sort of</b>                  4 <b>set up as an almost separate legal status. I think if</b>                  5 <b>you look at the list, with the exception of suspension</b>                  6 <b>of clergy, I actually think that's what DSAs do. They</b>                  7 <b>have got responsibility of reporting, they do that day</b>                  8 <b>in, day out. They don't usually go to the diocesan</b>                  9 <b>bishop to ask permission to report.</b>                  10 <b>They will be very involved in the commissioning of</b>                  11 <b>safeguarding investigations if they are required, risk</b>                  12 <b>assessments, and so forth.</b>                  13 <b>I think the issue is, where does the sort of --</b>                  14 <b>where does the power lie, if you like? I think what</b>                  15 <b>Colin is suggesting is there needs to be a shift to the</b>                  16 <b>DSA holding that ultimate responsibility.</b>                  17 <b>Q. From our perspective, we heard from Bishop Alan Wilson</b>                  18 <b>who said the difficulty is that the DSA is a mid-ranking</b>                  19 <b>employee and therefore can be always overruled by the</b>                  20 <b>bishop. Obviously we also heard evidence from</b>                  21 <b>Bishop Peter Forster who, in the SCIE review, it was</b>                  22 <b>identified he was the one who was making the decisions</b>                  23 <b>whether there should be safeguarding referrals and not</b>                  24 <b>his DSA, and there wasn't an enormous amount anyone --</b>                  25 <b>nobody really did anything about that for quite a long</b></p> <p style="text-align: center;">Page 69</p>	<p>1 time --                  2 <b>A. There are a couple of issues --</b>                  3 <b>Q. -- other than the fact that you say you changed the</b>                  4 <b>regulations?</b>                  5 <b>A. There are a couple of issues there. One, I don't think</b>                  6 <b>the norm is that the bishop is making those decisions.</b>                  7 <b>I don't think the evidence that Bishop Forster gave is</b>                  8 <b>the norm for most bishops. I think they are -- the</b>                  9 <b>operational decisions that are being made are being made</b>                  10 <b>by the Diocesan Safeguarding Advisor.</b>                  11 <b>You heard some different evidence about whether they</b>                  12 <b>should be part of the senior team or not and there are</b>                  13 <b>some pros and cons of that. I think most Safeguarding</b>                  14 <b>Advisors are reasonably experienced, very experienced;</b>                  15 <b>some are managing teams now as opposed to just being on</b>                  16 <b>their own. I think, as you have seen evidence of,</b>                  17 <b>I think pretty assertive people, professional people.</b>                  18 <b>So I don't follow the premise that, actually, diocesan</b>                  19 <b>bishops are making operational decisions day in, day</b>                  20 <b>out, other than maybe around suspension and discipline,</b>                  21 <b>and I think that's a separate issue and I think -- I'll</b>                  22 <b>come back to that. So I think that's the first thing.</b>                  23 <b>In terms of the position in Chester, yes, there were</b>                  24 <b>some issues about the SCIE report. Those were drawn to</b>                  25 <b>my attention by SCIE, as a matter of escalation. And</b></p> <p style="text-align: center;">Page 70</p>
<p>1 <b>that's only happened twice in the whole programme of</b>                  2 <b>audits.</b>                  3 <b>And there was various dialogue with both the Diocese</b>                  4 <b>of Chester, including with the bishop, and with SCIE to</b>                  5 <b>try and resolve the report. The report took about</b>                  6 <b>a year, I think, to publish.</b>                  7 <b>And, as a result of SCIE's escalation and the</b>                  8 <b>consideration of that, we amended the regulations, the</b>                  9 <b>DSA regulations. Having started on 1 January 2017, we</b>                  10 <b>amended them, I think in the June, to make sure that it</b>                  11 <b>was clear, if it wasn't already clear, that the</b>                  12 <b>safeguarding professional had the right to go to -- to</b>                  13 <b>report a matter to a statutory authority because their</b>                  14 <b>professional background led them to make that judgment</b>                  15 <b>and it didn't need the approval of the bishop.</b>                  16 <b>Q. Do you think you really needed to have amended the</b>                  17 <b>regulations? Wouldn't a more straightforward thing have</b>                  18 <b>simply been to have grappled with the question of</b>                  19 <b>capability, which leads on to the vexed question of</b>                  20 <b>people who don't get safeguarding, for whatever reason.</b>                  21 <b>And there's obviously the Clerical Discipline Measure</b>                  22 <b>and also the capability procedure. You identify, and</b>                  23 <b>I think it seems everyone who has given us evidence</b>                  24 <b>identifies, that the current capability procedure, as</b>                  25 <b>written for those people who have common tenure, which</b></p> <p style="text-align: center;">Page 71</p>	<p>1 is only a -- it is not even necessarily a minority but                  2 it certainly is unlikely to be bishops, would be using                  3 common tenure. That isn't really fit for purpose. And                  4 that the Clerical Discipline Measure isn't really                  5 suitable when you're looking at risk assessment and risk                  6 management?                  7 <b>A. Yeah. I mean, you've broadly got three strands here.</b>                  8 <b>I think one is, has a member of clergy or a bishop, in</b>                  9 <b>a sense, breached, you know, regulation or indeed the</b>                  10 <b>House of Bishops, not paid sufficient due regard, of</b>                  11 <b>which that would be a matter that would require a CDM.</b>                  12 <b>We will come back to the CDM in terms of the fitness for</b>                  13 <b>purpose of the CDM process.</b>                  14 <b>Q. Yes, we will come back to that.</b>                  15 <b>A. Then, are there matters of which you have a risk</b>                  16 <b>assessment issue, and I think the guidance is pretty</b>                  17 <b>clear on those situations where you may take that sort</b>                  18 <b>of strand.</b>                  19 <b>I think the capability one is -- requires some</b>                  20 <b>further thinking, because, clearly, capability is more</b>                  21 <b>likely to be something where you're taking someone down</b>                  22 <b>what I would say is a more remedial action, where you're</b>                  23 <b>looking to actually, maybe through training and</b>                  24 <b>improvement, get somebody across the line in which they</b>                  25 <b>can carry on their functions.</b></p> <p style="text-align: center;">Page 72</p>

<p>1 I think we need to do some more thinking about, how 2 would safeguarding work in that context, where somebody 3 hasn't got to the sort of CDM, but is not sufficiently 4 demonstrating leadership or strong enough leadership in 5 respect of safeguarding-related matters. 6 Now, capability would be what you would probably do 7 in a more secular kind of context, and I think we -- but 8 I don't think -- I think there is more thinking to do 9 about how that can best be used. 10 And where do things like ministerial reviews fit in? 11 Because, traditionally, in the church, they're not 12 really about performance, they're more about formation 13 and so forth. 14 Q. Yes, they're more about spiritual reflection than they 15 are -- 16 A. So, going back into my secular world, we would have had 17 those sort of appraisal processes which would have 18 covered performance management and so forth, and then 19 clearly, if you had a capability issue, you would go 20 down that road. 21 So I think there are some weaknesses both in terms 22 of CDM, for the reasons we will come on to, and in terms 23 of capability at the moment, which requires some further 24 attention. To be clear, where would you -- in what 25 criteria would you go down that road, the CDM, in</p> <p style="text-align: center;">Page 73</p>	<p>1 a safeguarding-related matter and where would you see 2 capability as working? 3 Q. Doesn't this kind of flag up the question of the fact 4 that there needs to be more performance management? And 5 I use that term advisedly, because I'm not sure that 6 clerics would like to view themselves as being 7 performance management. But whatever the appropriate 8 term is for people to really be able to, you know, skill 9 themselves up and to reflect upon their practice and 10 their procedures and to be given a helping hand at some 11 point, and that that is absent in the church, really, at 12 the moment? 13 A. Well, I think it's a not dissimilar journey to the one 14 we have taken on quality assurance, if you think about 15 it. We started with a journey of self-assessment. We 16 then moved to an independent audit. Arguably, would we 17 end up in some sort of more inspection sort of regime in 18 terms of that? You know, it is part of that journey of 19 taking people with you, I think, in terms of this. 20 I think now, for this sort of perspective, we have 21 now got a baseline of people who have been trained. 22 Before, they could have said, "Well, actually, I didn't 23 really know what my responsibilities were. I have not 24 had any safeguarding training. I have been in ministry 25 for da-da-da". We are now in a position where,</p> <p style="text-align: center;">Page 74</p>
<p>1 reasonably confidently, people have had safeguarding 2 training and some have had quite a number of courses. 3 So that provides a better baseline, I think, for the 4 conversation about, well, at what point do you now say 5 there's a performance issue? The church will have to 6 look at the best language here in terms of appraisal, 7 but I do think it has to look at, in any form of 8 ministerial development review, to what degree are 9 people confident that leaders, clergy and others, are 10 actually sufficiently getting across the line in terms 11 of safeguarding? 12 So I'm saying yes, in the sense of I think that's 13 some work that needs to be done. 14 Q. Can I ask, just briefly, you mention in your witness 15 statement the idea of the development of national 16 safeguarding standards? 17 A. Yes. 18 Q. Would they include -- I mean, they are at a very early 19 stage -- 20 A. Yes. 21 Q. -- so we haven't got a draft version of them yet. 22 A. No. 23 Q. But is the idea that there will be construction of those 24 standards which will identify a consistency of approach, 25 and a minimum level?</p> <p style="text-align: center;">Page 75</p>	<p>1 A. Yes. Yes. I mean, you know, that's not a new concept 2 and most organisations have them. Indeed, other 3 denominations like the Catholic Church have them. And 4 I'm very keen on the Royal Commission of Australia, the 5 Child Safe Standards, I think -- 6 Q. The Child Safe Standards that they adopted. 7 A. -- is a good model because it brings it back into the 8 kind of child's world, to some degree. Yes, the idea 9 would be a set of standards with some criteria/measure 10 sitting underneath that that then would form the basis, 11 underpin the quality assurance work, whether it is 12 self-assessment, whether it is independent audit, that 13 you can actually begin to get some minimum standards in 14 place that say, "This is what's expected. No longer 15 a postcode lottery. This is what you expect to find in 16 every diocese or every parish in terms of safeguarding". 17 So that's an important piece of work we need to move 18 forward on. 19 Q. Can we come on to the disciplinary element, which is, 20 is -- because one of the issues that we have identified 21 particularly in the sampling is that, if an incumbent 22 says no, there seems to be a reluctance, and I would say 23 it's possible that the situation in respect of the SCIE 24 report with the Bishop of Chester and it having taken 25 you a year for there to be an agreement of a report,</p> <p style="text-align: center;">Page 76</p>

<p>1 that there's still a reluctance to bring disciplinary                  2 proceedings where there's been perceived to be a failure                  3 in following the guidance and advice set out by the                  4 Diocesan Safeguarding Advisor or by the National                  5 Safeguarding Team by bishops, and that that maybe                  6 demonstrates a wider problem with the Clerical                  7 Discipline Measure?</p> <p>8 <b>A. I think there's two things. I think, one, I think there</b>                  9 <b>has been a reluctance, but I think that is beginning to</b>                  10 <b>change, and I see evidence of that, and obviously the</b>                  11 <b>more sort of well-known evidence of that. But I think</b>                  12 <b>certainly -- what it masks is the conversations that</b>                  13 <b>take place probably in parishes and in dioceses where it</b>                  14 <b>has been said, "If you don't do this, there is the</b>                  15 <b>Clergy Discipline Measure, section 5", and things get</b>                  16 <b>done. So we don't see that and I think that's a good</b>                  17 <b>thing, in a sense, because it's being used as, you know,</b>                  18 <b>the stick in terms of as opposed to the carrot to</b>                  19 <b>actually achieve some change.</b></p> <p>20 <b>As regards the CDM, we have the whole issue of due</b>                  21 <b>regard which clearly is, again, a recommendation from</b>                  22 <b>this inquiry, which we need to look at in terms of</b>                  23 <b>the language around that, and that's important.</b></p> <p>24 <b>In terms of taking individual action, I think, you</b>                  25 <b>know, we are beginning to move into an area, I think,</b></p> <p style="text-align: center;">Page 77</p>	<p>1 <b>now where it's testing out section 5 of the safeguarding</b>                  2 <b>Clergy Discipline Measure to say, "If you do not follow</b>                  3 <b>this", or, "If you particularly do something more, in</b>                  4 <b>terms of commission rather than omission in terms of</b>                  5 <b>safeguarding, there is a consequence", and I think this</b>                  6 <b>is beginning to happen. That doesn't -- I'm not saying</b>                  7 <b>the CDM is right, because I think there is a whole range</b>                  8 <b>of issues around the CDM itself which you have heard</b>                  9 <b>evidence of.</b></p> <p>10 Q. As far as the CDM and the issues that we have heard                  11 evidence, there is issues about delay.</p> <p>12 A. Yes.</p> <p>13 Q. I don't think we need to deal with that.</p> <p>14 A. Yes.</p> <p>15 Q. Disciplinary processes are always beset by delays,                  16 unfortunately.</p> <p>17 A. Yes.</p> <p>18 Q. That doesn't mean it is right that there should be such                  19 delay. But secondly and more fundamentally, there is                  20 the issue about being the prosecutor, the judge and the                  21 jury, if you're the diocesan bishop.</p> <p>22 Ultimately, deciding to accept a complaint at first                  23 instance lies with the diocesan bishop, and they then                  24 have to make the decision whether or not it goes to the                  25 Clerical Discipline Commission, and despite what Mr Iles</p> <p style="text-align: center;">Page 78</p>
<p>1 said yesterday, I suspect that there are a number of                  2 situations where there is -- "horse trading" might be an                  3 uncharitable word for it, but people say, "If you go                  4 quietly, this might all go away". I suspect those                  5 conversations might be less, but I'm afraid I simply                  6 don't believe that they have never happened or are not                  7 happening now. So do you think that this demonstrates                  8 a greater difficulty so that diocesan bishops shouldn't                  9 be responsible for initiating safeguarding complaints                  10 and shouldn't have the responsibility for that? It                  11 should be delegated to a complaints body, an independent                  12 body, call it whatever you wish?</p> <p>13 <b>A. I mean, I'm going to preface what I say in terms of the</b>                  14 <b>role of the diocesan bishop with a view about the CDM.</b>                  15 <b>I think from a leadership point of view, I am minded of</b>                  16 <b>the evidence that the Archbishop of York gave yesterday</b>                  17 <b>that I think actually a diocesan bishop isn't</b>                  18 <b>necessarily conflicted by trying to hold that tension</b>                  19 <b>because that tension can be held by other people, in</b>                  20 <b>terms of being the pastor and being the person</b>                  21 <b>responsible for discipline, and indeed the archbishop</b>                  22 <b>obviously, you know, said very well, I thought, that</b>                  23 <b>actually that was part of the bishop's role.</b></p> <p>24 <b>Having said that, I think there is a need for more</b>                  25 <b>radical reform of the CDM process. I don't think it's</b></p> <p style="text-align: center;">Page 79</p>	<p>1 <b>something that's -- that can be sort of dealt with by</b>                  2 <b>just tinkering around the edges, and I would see the</b>                  3 <b>role of the Working Group as looking at this in a more</b>                  4 <b>sort of holistic, wholesale sort of way and saying, what</b>                  5 <b>is it we want -- I think the evidence was given by</b>                  6 <b>somebody else this week. Go back to first principles --</b>                  7 <b>I think it was Meg Munn's. Go back to first principles.</b>                  8 <b>What should a CDM process, a discipline process, around</b>                  9 <b>conduct look like for safeguarding? That's the place to</b>                  10 <b>start. It may well be elements of the CDM process work</b>                  11 <b>well in other situations, but I think there are a number</b>                  12 <b>of issues. One is, yes, there are things that get</b>                  13 <b>caught up in the CDM that probably don't need to be</b>                  14 <b>there in the first place --</b></p> <p>15 Q. So there's the whole problem with kind of                  16 non-safeguarding, trivial complaints; yes?</p> <p>17 <b>A. Matters that are complaints rather than conduct and</b>                  18 <b>misconduct, I think is the place to start. But</b>                  19 <b>regardless of that, I think it is likely the</b>                  20 <b>Working Group will need to come to some view and</b>                  21 <b>recommendations around a separate process that's more</b>                  22 <b>tailored towards safeguarding.</b></p> <p>23 <b>I think, you know, if I was looking at other forms</b>                  24 <b>of quasi court processes, you would start to really</b>                  25 <b>actively think about, well, how does that really centre</b></p> <p style="text-align: center;">Page 80</p>

<p>1 more towards the survivor, centre more towards special 2 measures and issues, and I think you would be looking at 3 creating a system that is much more focused and a proper 4 justice process, a fair process, but actually is 5 tailored more towards the safeguarding issues.</p> <p>6 Q. So something which looks a bit more like a redress 7 process rather than a discipline process, or 8 a discipline process with redress built in when it comes 9 to safeguarding?</p> <p>10 A. I mean, clearly, in my experience and from the 11 consultations we have had, you know, the process, 12 whether it's about delay and taking too long or about 13 people just not having communication, is not good 14 enough, and that's not good enough both in terms of 15 the victims, but also for the respondents as well. So 16 there's a whole process there about communication and 17 pastoral care of the different parties.</p> <p>18 If there's a way of doing that with some form of 19 redress, I mean, that's something that needs to be 20 looked at.</p> <p>21 I'm mindful of some of the evidence here about pace 22 and also things that we are not doing quick enough, but 23 also the risk of trying to do something very quickly and 24 getting it wrong. I think this is probably an example 25 where, rather than stick to timescales and try and rush</p> <p style="text-align: center;">Page 81</p>	<p>1 something through and, you know, as -- whenever it might 2 be, to July, General Synod next year, this requires 3 actually quite some careful thinking and actually put 4 some proper proposals down that are going to make it 5 a proper system for the future. How long that takes, 6 I don't know. But I think it is something that requires 7 a more holistic view.</p> <p>8 Q. So if you are looking at a radical redesign of 9 the system, do you think it should look a bit more like 10 the sorts of disciplinary processes that take place in 11 other professions? So in my profession, your 12 profession, the teaching profession?</p> <p>13 A. I think part of the Working Group has to be going out 14 and looking seriously at how those other models can work 15 and whether they can be applied to the church. I mean, 16 that has to be -- as well as taking some views of 17 the people who have been through CDM, both in terms of 18 victims and respondents, and getting some sort of -- 19 I can't say apologies -- the kind of user perspective of 20 people who have been through the process. We have 21 a survivor on that group who has experienced the CDM and 22 I'm pleased she's agreed to do that because I think it's 23 important she brings her perspective, but we also need 24 the respondents' perspective about what it's been like 25 to go through the process as well. So I think there's</p> <p style="text-align: center;">Page 82</p>
<p>1 a lot of work for that group to do. There needs -- it 2 needs to be open to it being a more radical reform, as 3 opposed to -- there may be some improvements can be made 4 very quickly. Indeed, the House of Bishops said in May 5 they thought improvements could be taken quicker.</p> <p>6 I wouldn't want to lose sight of the fact there needs to 7 be a slightly more holistic look at it.</p> <p>8 Q. One of the things that the House of Bishops in their 9 report, which we have looked at with various witnesses 10 during the week, and I raised it within my opening 11 remarks, was that, in order to sort of radically reform 12 the system, you also have to start from the beginning, 13 which is better recruitment of people who are more fit 14 for -- to be a 21st century priest, vicar, rector, 15 pastor, whatever you want to call it, depending upon 16 which bit of the church you belong to.</p> <p>17 A. Yes, absolutely.</p> <p>18 Q. What do you think about Mark Tanner's -- the proposals 19 of Mark Tanner and his group and the proposals to reform 20 the recruitment and discernment process?</p> <p>21 A. Well, I think there's a lot of good work that is 22 happening now across that part of the sort of process, 23 and I think -- Bishop Mark I think is passionate about 24 safeguarding. I think he gets it. And you can see, 25 dare I say, I think he's the youngest bishop in the</p> <p style="text-align: center;">Page 83</p>	<p>1 church. I hope I'm not misquoting him on that. You can 2 see the generational --</p> <p>3 Q. I think he told us he was the youngest bishop in the 4 church?</p> <p>5 A. I think you can see a generational difference, if I can 6 say that, in terms of an approach to safeguarding. 7 There is a lot of good things happening, I think, around 8 discernment and selection. I know there's some debate, 9 I think, about how explicit safeguarding appears in that 10 or not.</p> <p>11 Q. Yes. We know there's an issue about -- we looked at the 12 framework. It all looked lovely, but a little bit 13 woolly, and a little bit kind of aspirational. I mean, 14 should there be something which specifically says 15 safeguarding? Now, Bishop Mark Tanner said to us, no, 16 because actually it's in every single one of those 17 boxes --</p> <p>18 A. It's intrinsic, yes.</p> <p>19 Q. -- and it should be intrinsic.</p> <p>20 A. I think it may be it's rather than "or" it is "and". 21 I suspect it might be that it actually should be 22 intrinsic, because, actually, in a sense, that's the 23 message we're trying to send, isn't it, that 24 safeguarding cuts right through all of this because it 25 is about well-being. But actually it may be that also</p> <p style="text-align: center;">Page 84</p>

<p>1 there needs to be a more specific kind of criteria                  2 around it. I think there are some further conversations                  3 to happen around whether that's totally right. But                  4 I think the importance of the fact that people like                  5 Bishop Mark are now very, very -- you know, very mindful                  6 of the fact that safeguarding needs to be clear within                  7 those discernment processes, and of course that's going                  8 right through then into the theological education                  9 institutions as well, and to see that translated through                  10 into training for ordinands as well.</p> <p>11 Q. We heard Mr Oatey say that, at the moment, it is                  12 inconsistent who gets what and he would like to see some                  13 kind of module about the theology of safeguarding and                  14 about safeguarding generally introduced into the                  15 curriculum. I suspect that might be slightly beyond                  16 your purview as the National Safeguarding Advisor, but                  17 do you have any views about it?</p> <p>18 A. It is not an area that I'm sufficiently up to speed on                  19 in terms of the extent to which there is variation.                  20 I didn't hear Mr Oatey's evidence. I suspect                  21 Bishop Mark would probably -- you know, if he had the                  22 right to reply, if you like, would want to say something                  23 in addition to that.</p> <p>24 I'm happy to have those conversations or make sure                  25 those conversations are happening outside of here to</p> <p style="text-align: center;">Page 85</p>	<p>1 make sure that we have got sufficient consistency around                  2 safeguarding across TEIs.</p> <p>3 I think that's been a sort of latter part of                  4 the journey of engagement, but I think some really                  5 positive signs that TEIs are really engaging now with                  6 this agenda.</p> <p>7 Q. The TEIs engaging shows, again, you have a number of                  8 different, disparate bodies in the church?</p> <p>9 A. Yes.</p> <p>10 Q. You have the dioceses --</p> <p>11 A. Yes.</p> <p>12 Q. -- you have the TEIs, which are kind of separate to the                  13 church --</p> <p>14 A. Mmm.</p> <p>15 Q. -- but reliant upon the church for their business, so to                  16 speak?</p> <p>17 A. Yes.</p> <p>18 Q. Then you've got religious communities?</p> <p>19 A. Mmm-hmm.</p> <p>20 Q. We know there was an amending Canon that got passed                  21 I think at synod, so that all religious communities now                  22 have to have -- you know, operate under the same                  23 principles of safeguarding as anyone else --</p> <p>24 A. Yes.</p> <p>25 Q. -- and in fact are recognised. So one of the things we</p> <p style="text-align: center;">Page 86</p>
<p>1 looked at in the Peter Ball evidence has been rectified?</p> <p>2 A. Yes.</p> <p>3 Q. And that there is a draft Cathedrals Measure, which                  4 again imposes the same kind of safeguarding obligations                  5 on cathedrals as there are on dioceses.</p> <p>6 But it's all kind of -- there are quite a lot of                  7 parts in play here.</p> <p>8 A. Yes.</p> <p>9 Q. How do you knit them all together to create                  10 a consistency of approach?</p> <p>11 A. Well, welcome to the job of the National Safeguarding                  12 Advisor, I think. I think I said this in March in my                  13 evidence, I think it is not my task to try and change                  14 the structure of the church; it is my task to make sure                  15 that there's the best safeguarding -- you know, it is                  16 fit for purpose in terms of how it fits into the                  17 structure of the church.</p> <p>18 I mean, clearly, the church is complex in its                  19 structures and has all those different legal entities.                  20 As I said at the start of this evidence, the narrative                  21 that I inherited in 2015 was to some -- for some saying,                  22 you know, "Don't try and tell us what to do". I think                  23 that has massively shifted. I think the fact that we've                  24 now -- you know, where the cathedrals are, in terms of                  25 engagement, independent audits, Safeguarding Advisors</p> <p style="text-align: center;">Page 87</p>	<p>1 now meet together, there was lots of dialogue and                  2 Dean Stephen Lake has been a key part of that. I think                  3 you can see the same journey happening now with                  4 religious communities and TEIs.</p> <p>5 I think it is complex. There is no quick fix on                  6 structure. So the task is to make sure there is                  7 a consistent approach to safeguarding within all those                  8 different institutions, and of course I think the more                  9 that come under the House of Bishops' guidance means                  10 more likely you're going to get a more consistent                  11 approach because it is one set of guidance, one policy,                  12 and that's really what those measures are doing,                  13 I think, is bringing that kind of governance and the                  14 expectations on clergy within those places and others to                  15 fulfil and follow the same piece of guidance. So                  16 I think that has to be a good thing.</p> <p>17 Q. Can I ask about the diocesan versus national. Now, one                  18 of the things that the SCIE report identifies -- I'm not                  19 going to get it up -- and if anybody wants to read the                  20 SCIE report it is 2.2.13 and 2.2.12, which identifies                  21 the need for consistency. What they ultimately say is,                  22 we think there needs to be some kind of National                  23 Safeguarding Service --</p> <p>24 A. Yes.</p> <p>25 Q. -- or certainly some element of national approach to</p> <p style="text-align: center;">Page 88</p>

1 things like professional supervision and things like  
 2 that.  
 3 **A. Yes.**  
 4 Q. What do you think about that as a model or as an idea?  
 5 **A. I think that my emphasis, since I arrived, has been**  
 6 **about where is the front-line to safeguarding? And that**  
 7 **has to be the place you start. That's where you would**  
 8 **start as a social worker.**  
 9 **The front-line of safeguarding is fundamentally the**  
 10 **parish. That's where safeguarding happens. It doesn't**  
 11 **generally happen in Church House in Westminster.**  
 12 **If you start with the parish, of which there are**  
 13 **12,500, you have to find the right place to make sure**  
 14 **that you get consistency within a parish, and you can't**  
 15 **do that from Church House. So the model that I have**  
 16 **advocated, and still advocate, is a diocesan model.**  
 17 **Now, that means that you have to invest in those**  
 18 **42 dioceses, which is a challenge in itself, to get the**  
 19 **consistency, and you have to have national standards,**  
 20 **national policy, legislation, quality assurance**  
 21 **programmes, that provide the framework for that.**  
 22 **I think there's some further steps to take, both in**  
 23 **terms of looking at consistency around safe supervision,**  
 24 **how we support DSAs --**  
 25 Q. So that should possibly be run on a national basis?

Page 89

1 **both operationally -- things like risk assessments,**  
 2 **commissioning of reviews, some independent**  
 3 **investigation, where appropriate, the independent**  
 4 **chairs' roles, and I think, again, there may be some**  
 5 **further steps to take around independence, possibly**  
 6 **where allegations are against senior clergy. Obviously**  
 7 **we just talked about the case of George Bell 2 where**  
 8 **there was an independent investigation, there may be**  
 9 **some places to take some more steps towards greater**  
 10 **independence as well.**  
 11 **I think the structure is more than one dimension, if**  
 12 **you like. It has to be parish, diocese and national**  
 13 **with then some degree of independent oversight and,**  
 14 **where appropriate, some independent operation.**  
 15 Q. Should there be some kind of line management  
 16 responsibility by the National Safeguarding Team of what  
 17 goes on with diocesan safeguarding advisers so they can  
 18 come to you and/or there is some sort of formal  
 19 escalation process in place so that you have the power  
 20 to, in effect, try and come in and sort things out?  
 21 **A. I think the two are different. I think the issue of**  
 22 **the hearts and minds journey of safeguarding for me is**  
 23 **not taking safeguarding away from the diocese.**  
 24 Q. Right.  
 25 **A. I think if you change the line management structure --**

Page 91

1 **A. Possibly. I think -- I personally think there are some**  
 2 **advantages in maybe some regional model, where we can**  
 3 **step towards them, so there's some more local expression**  
 4 **of the National Safeguarding Team where that support and**  
 5 **challenge relationship --**  
 6 Q. The sort of regional -- I'm just thinking about, for  
 7 example, in Ofsted inspectors, you often have a regional  
 8 model in Ofsted inspections, don't you, in that there's  
 9 the kind of Birmingham, London, Manchester --  
 10 **A. Yes, and the old government offices is another example.**  
 11 **I think having what I would say is a critical friend**  
 12 **relationship, support and challenge, so the people are**  
 13 **based regionally, so -- that's a two-way process,**  
 14 **because then you have the opportunity to sort of**  
 15 **implement national kind of guidance and define that sort**  
 16 **of more locally, walk with people in terms of**  
 17 **implementation, but also two-way, because, if DSAs are**  
 18 **unhappy about what's happening in the diocese or if**  
 19 **things aren't being taken seriously, you have**  
 20 **relationships. Safeguarding fundamentally is about**  
 21 **relationships and, you know -- so that's one model that**  
 22 **I think is worth considering.**  
 23 **Having said that, the other element, I think, is**  
 24 **about independence, and I've been a strong advocate of**  
 25 **having elements of independence throughout the process,**

Page 90

1 **there are always perverse sort of, you know,**  
 2 **consequences, and I think, as much as bishops would say**  
 3 **that's not going to change things, I think there could**  
 4 **be a sense of the diocese letting go because actually**  
 5 **I'm not responsible for this person and I'm not**  
 6 **responsible for safeguarding because it's sitting**  
 7 **nationally. I don't think that's the right model.**  
 8 **I think there is maybe something about supervision, but,**  
 9 **you know, I think we have got to do more around**  
 10 **escalation.**  
 11 **So the example that we touched on in terms of the**  
 12 **Chester matter.**  
 13 Q. Yes.  
 14 **A. I think some clarity around when is something -- when**  
 15 **does something need to be escalated within a diocese.**  
 16 **So I think we had some evidence -- it may have been from**  
 17 **Julie from York, I think, about what would you do in an**  
 18 **escalation process -- it may have been the Archbishop of**  
 19 **York indeed. He talked about the independent chair's**  
 20 **role.**  
 21 Q. That's what I was going to say: can the Diocesan  
 22 Safeguarding Advisory Panel be that, because  
 23 Archbishop Sentamu suggested that, in fact, if there was  
 24 that kind of conflict, that would be where they would go  
 25 in York. Is that the same across other dioceses or

Page 92

<p>1 should it be the case that there is an escalation 2 process to them, so if the relationship is breaking down 3 or things are going wrong, they can come and intervene? 4 <b>A. Yes.</b> 5 Q. I'm just thinking, in Chichester, that was what was 6 tried, and it didn't go terribly well, if I remember 7 rightly. Mr Akerman came to give us evidence and the 8 Diocesan Safeguarding Advisory Panel was involved and it 9 all just resulted in everybody falling out with each 10 other even more than they already had, if I remember 11 rightly? 12 <b>A. Dare I suggest perhaps things have hopefully moved on 13 since then. The guidance does talk about escalation as 14 being in these kind of issues escalation to the 15 independent chair. So it's actually already in the 16 guidance currently.</b> 17 <b>We may need to make that much more explicit, 18 I think, and maybe what kind of criteria. So I do think 19 there is a role. In fact, the two matters that were 20 escalated to me by SCIE in their audit programme, I not 21 only went to the DSA, I went to the independent chair, 22 because I saw them as having a role in terms of their 23 oversight and holding the diocese to account to some 24 degree. So there is absolutely a role for the 25 independent chair.</b></p> <p style="text-align: center;">Page 93</p>	<p>1 <b>I think, beyond that, we need to be clear when would 2 you expect either the DSA or indeed the independent 3 chair to pick up the phone and say, "These are issues 4 that are not -- we are not able to address within the 5 diocese. We need some assistance from the National 6 Safeguarding Team".</b> 7 <b>I think the issue that we are going to have to 8 resolve is, where does the power lie?</b> 9 Q. Yes. 10 <b>A. I think that's the point. At what point can you say, 11 "You must". At the moment, I would suggest that this is 12 happening, there is some escalation, there are matters 13 where, you know, my colleagues in the team have things 14 drawn to their attention and we find a way to sort of 15 resolve that, and sometimes we even maybe talk to the 16 lead safeguarding bishop or there's times we don't. But 17 I think the clarity about ultimately who can say "You 18 must", I think is probably where there needs to be some 19 further dialogue to make sure that somebody is able to 20 say, "In this situation, you really must do that".</b> 21 Q. The difficulty with that at the moment is that that 22 would involve a radical change if the idea is it's the 23 diocesan bishop that's being told, "You must do that", 24 because there isn't -- sorry, with the greatest of 25 respect to all diocesan bishops, they have power but</p> <p style="text-align: center;">Page 94</p>
<p>1 absolutely no accountability, you know, other than sort 2 of moral disapproval, I suppose, and possibly clerical 3 discipline. Isn't that a real issue? Doesn't there 4 really need to be some modus when it comes to 5 safeguarding issues whereby somebody says, "I'm sorry, 6 you can't do this". 7 I mean, an obvious example would be, if we think 8 about the issue in respect of the Bishop of Chester, who 9 I am sure has done lots of marvellous and very good 10 things, but if we think about the example of him making 11 decisions about statutory referrals, that's just wrong. 12 He is not a safeguarding professional. That would be 13 like me making safeguarding referrals. It would be not 14 a good idea, shall I put it that way, because I don't 15 know what I'm doing? 16 <b>A. I would agree with that. Not just in respect of you, 17 Ms Scolding --</b> 18 Q. No, that's fine, I'm quite happy to accept that. 19 <b>A. -- but in terms of the diocesan bishop. But, yes, 20 I think -- I'm sure diocesan bishops will have a view 21 about accountability. I'm sure they feel accountable in 22 different ways. That's perhaps not for me to enter 23 into. I think, ultimately, yes, I think that's where 24 I think we have got to have some clarity, further 25 clarity, about, you know, at what point does influence</b></p> <p style="text-align: center;">Page 95</p>	<p>1 <b>need to be, "I'm telling you to do this", and I think -- 2 of course there are routes around that in terms of other 3 processes, but I think, you know -- and it's probably 4 not -- we are not talking about a common issue, because 5 I think, as I said earlier on, the vast majority of 6 bishops, in my experience, are not getting involved in 7 those operational decisions, they are trusting the 8 professional DSA to make those decisions with the 9 support of the core group, and I think that's a model 10 that's generally working well.</b> 11 <b>I do want to say something about core groups here, 12 because I think actually -- I don't think probably some 13 of the other evidence that's been presented on core 14 groups is quite right. The guidance is quite clear 15 about the role of the core group. It is an extension, 16 really, of the strategy meeting if you talk about a LADO 17 meeting. It is not a child protection conference. It 18 isn't there to decide whether a child goes on a child 19 protection plan. In that regard, it is a meeting for 20 the key professionals to help co-ordinate the response 21 of the church to allegations that have been made in 22 respect of an individual. It absolutely must be looking 23 at the support to victims and survivors, but it's about 24 coordinating that response and looking at risk. It is 25 not about deciding whether a child goes on a plan and it</b></p> <p style="text-align: center;">Page 96</p>

<p>1 is not something I would ever suggest that either the                  2 subject, the respondent or the victim is part of.                  3 Because I think it's about the church getting its act                  4 together and following on from that LADO strategy                  5 meeting.                  6 Q. It is an internal management process rather than a sort                  7 of case management process that those people who have                  8 worked in statutory services would recognise and                  9 understand?                  10 A. It is about coordination and making sure that different                  11 parts of the process, whether it's risk management, risk                  12 assessment, discipline, survivor support, and so forth,                  13 are all being dealt with, and indeed communications, and                  14 communications -- you know, let's be fair to the                  15 communications professionals. They are not there to                  16 manage the reputation of the church, they are there to                  17 think about, "What is this going to look like in the                  18 parish when this happens? What's the messages we need                  19 to give to people in the parish if this -- when this                  20 comes out in the public domain?".                  21 We are looking at that in the Summit, you know:                  22 parishes, as you know, often get fractured and polarised                  23 when there is an allegation and we get people saying,                  24 "This is unfair. How can you treat him/her in this                  25 way?" So it is about how do we manage some of those</p> <p style="text-align: center;">Page 97</p>	<p>1 messages. So that's why you have those -- a variety of                  2 people in that place to manage that process, hopefully                  3 with the statutory partners, if it is a matter being                  4 dealt with by the statutory partners.                  5 Q. In Chichester there was some discussion about whether or                  6 not there needed to be some kind of special measures or                  7 something like that if things are breaking down within                  8 the diocese.                  9 A. Yes.                  10 Q. Now, I understand from your witness statement there is                  11 something called SPRs and there is some discussion about                  12 developing something which isn't special measures but                  13 which looks like the provision of support, where people                  14 are finding it difficult?                  15 A. Yes.                  16 Q. Would you like to tell us a little bit about that?                  17 A. Yes. This was something that really flowed out from the                  18 SCIE audits. My question, I guess, the church has made,                  19 in some ways, a principal decision to do independent                  20 audits every five years. So what do you do in between?                  21 What is the conversation with the diocese, slightly more                  22 formal conversation with the diocese, in that five-year                  23 gap? That seems a reasonable question to start with.                  24 So the concept of the safeguarding progress review                  25 was that we would have a structured conversation with</p> <p style="text-align: center;">Page 98</p>
<p>1 the diocese, what I would say a critical friend, support                  2 challenge conversation, with keeping the diocese -- how                  3 are you now, where are you now with safeguarding?                  4 Dr Sheila Fish talked about the approach of SCIE as                  5 being sort of walking with the diocese on the kind of                  6 journey of safeguarding rather than being an inspectoral                  7 approach. So taking that a step further: where are you                  8 now? What have you done with the SCIE recommendations?                  9 Where do you think the weaknesses are in development                  10 issues, improvement issues? What are you doing about                  11 them to address them? So we piloted that model, myself                  12 and Heather Reed and an associate. We did three pilot                  13 dioceses, and I thought there were some really good --                  14 it might not have felt good from their perspective,                  15 necessarily, all the time, but there was generally some                  16 good evidence of, this is something worth taking                  17 forward.                  18 The evaluation of those three pilots with those                  19 dioceses, I think the key headline was, yes, they could                  20 work, but you need your national standards. You need to                  21 have something that underpins what are you really                  22 looking at to get some consistency. So we have                  23 suspended those reviews until the work on the national                  24 standards, and then obviously there will be further                  25 conversations.</p> <p style="text-align: center;">Page 99</p>	<p>1 Q. When you're talking about -- you are saying that all                  2 dioceses are going to be audited every five years.                  3 A. Yes.                  4 Q. Is that going to be against the national standards?                  5 There will be some kind of marking scheme of whatever                  6 that is in terms of, "is meeting", "is exceeding",                  7 however you want to put it?                  8 A. Obviously I can't speak for the future, if you like, but                  9 my thinking would be, if you are going to -- if the                  10 church is going to do another independent audit                  11 programme, yes, SCIE's audits were based on section 11                  12 of the Children Act. If you had a set of national                  13 standards, that would be the place to start. You would                  14 do some auditing based on those national standards.                  15 Everybody gets the same consistent audit process. So                  16 it's important those standards are in place if the                  17 church is going to do a further round of independent                  18 audits or indeed it may be something else.                  19 If I can take you back to the original paper                  20 in December 2014, when the church considered the various                  21 options, they did look at various options like peer                  22 review, independent audit or inspection. So there may                  23 be a different model in the future. But I think the                  24 principle is, there should be another round to look at                  25 how far have those dioceses come since the baseline</p> <p style="text-align: center;">Page 100</p>

<p>1 <b>audits that were conducted by SCIE.</b>                  2 Q. Again, I'm not going to get it up, but there is                  3 a document at ACE026734 which deals with this in some                  4 more detail.                  5 Can I ask again, if we are talking about external                  6 concerns, can I ask about complaints procedures, because                  7 we have, as one of your exhibits, tab B17, ACE026733.                  8 There was a discussion about introducing an Ombudsman                  9 scheme. Before I launch off into asking you a lot of                  10 questions about it, has that really died a death?                  11 <b>A. I wouldn't say died a death. I think the scheme that</b>                  12 <b>was developed, which was based on what I would say is</b>                  13 <b>a local government Ombudsman scheme --</b>                  14 Q. It looks just like the local government Ombudsman --                  15 <b>A. -- which was the task Stephen Slack was asked to do, was</b>                  16 <b>something that clearly was not what survivor reps on the</b>                  17 <b>National Safeguarding Panel wanted. I think it's an</b>                  18 <b>example of listening and saying, "Okay, this isn't going</b>                  19 <b>to achieve what you were really after", which was not to</b>                  20 <b>go through an exhausting -- exhaust a complaints process</b>                  21 <b>to get to the end of it and then have the Ombudsman</b>                  22 <b>scheme at the end of it, but to access more independent</b>                  23 <b>complaints at an earlier stage.</b>                  24 <b>So I think the scheme, as it's been developed</b>                  25 <b>currently, has probably died a death. Whether there is</b></p> <p style="text-align: center;">Page 101</p>	<p>1 <b>something that could be developed out of that with</b>                  2 <b>survivors that would be satisfactory I think remains to</b>                  3 <b>be seen.</b>                  4 Q. Because the difficulty with any Ombudsman scheme is, by                  5 the time you've got to the Ombudsman, people are usually                  6 really quite cross, even if they weren't cross in the                  7 first place?                  8 <b>A. Or exhausted.</b>                  9 Q. Cross or exhausted or both?                  10 <b>A. In this context, I think it was something that actually,</b>                  11 <b>you know, came out to some degree in some of</b>                  12 <b>the evidence we heard last year.</b>                  13 Q. Yes.                  14 <b>A. But I think in this context it probably isn't going to</b>                  15 <b>be the right thing, and I think, you know, rather than,</b>                  16 <b>you know, flog it, I think we need to push it to one</b>                  17 <b>side and say, "Okay, what is going to work?".</b>                  18 <b>I have always said very strongly that I think any</b>                  19 <b>complaints process should have an independent element.</b>                  20 <b>That's certainly my experience of the Children Act</b>                  21 <b>complaints process. Usually stage 3, if not stage 2,</b>                  22 <b>you have an independent investigator.</b>                  23 <b>So my sort of preference would be to make sure that</b>                  24 <b>we have got proper, good complaints processes in every</b>                  25 <b>church body, in every diocese and cathedral, where</b></p> <p style="text-align: center;">Page 102</p>
<p>1 <b>there's an independent element within that.</b>                  2 Q. Do you think the current complaints processes work?                  3 I think the SCIE audits identify some people have got                  4 them, they are quite new, largely?                  5 <b>A. Yes. I think it's a work in progress, if I'm honest,</b>                  6 <b>and I think it is for the National Safeguarding Team,</b>                  7 <b>and, you know, we have a process but I still think</b>                  8 <b>there's some further work to do on that and I think we</b>                  9 <b>are still trying to make sure it is more accessible on</b>                  10 <b>the website.</b>                  11 <b>So it is an area that I think requires some further</b>                  12 <b>development.</b>                  13 Q. Would you say the same about whistleblowing, that that's                  14 still at a very embryonic stage? I think, again, the                  15 SCIE audits demonstrated that a lot of people now have                  16 a policy?                  17 <b>A. Yes, they do.</b>                  18 Q. But, again, it's --                  19 <b>A. Yes.</b>                  20 Q. It is quite new.                  21 <b>A. It is, and I think, you know, with the right capacity in</b>                  22 <b>the team, I think we would -- you know, from the policy</b>                  23 <b>perspective, I think we may be able to develop some</b>                  24 <b>templates that will assist dioceses in having a bit more</b>                  25 <b>of a consistent approach both to complaints and</b></p> <p style="text-align: center;">Page 103</p>	<p>1 <b>whistleblowing in the future.</b>                  2 Q. Can I ask you now about my favourite question, which is                  3 casework management and record keeping, which is, what                  4 are you doing about -- when you came to see us                  5 last March, you said you were developing a national                  6 casework management scheme?                  7 <b>A. Yes.</b>                  8 Q. Where are you with this?                  9 <b>A. This is, I think, a not dissimilar example to</b>                  10 <b>Safe Spaces. If you are going to take on a big project,</b>                  11 <b>which is complex, if you think about the number of</b>                  12 <b>potential sites that would need to host a national case</b>                  13 <b>management team, you need to have some dedicated</b>                  14 <b>resources. So we have appointed a project manager, who</b>                  15 <b>is the previous Provincial Safeguarding Advisor who was</b>                  16 <b>covering for maternity leave, and he's now leading this</b>                  17 <b>project. We have got to the stage now where we have</b>                  18 <b>been through a procurement process, we have identified</b>                  19 <b>a potential provider, we are now in what's lovingly</b>                  20 <b>known as a "discovery phase", which I guess is an</b>                  21 <b>IT-type-related language --</b>                  22 Q. I believe you might be engaging in what might be known                  23 as a competitive dialogue process under various                  24 procurement rules?                  25 <b>A. Yes. I mean, we have got the potential piece of</b></p> <p style="text-align: center;">Page 104</p>

<p>1 software, if you like, in terms of the actual system.</p> <p>2 <b>The issue is making sure that that properly can achieve</b></p> <p>3 <b>what we need to achieve nationally, bearing in mind the</b></p> <p>4 <b>complexity of what I have just described. So that's the</b></p> <p>5 <b>discovery phase.</b></p> <p>6 <b>Assuming we come out of that, then we are into</b></p> <p>7 <b>a sort of development and testing phase. But</b></p> <p>8 <b>ultimately, what this is trying to do is to have one</b></p> <p>9 <b>system across the different church bodies which will</b></p> <p>10 <b>enable personal identification, obviously identification</b></p> <p>11 <b>of individuals subject to safeguarding issues, standard</b></p> <p>12 <b>case definitions of what that -- why you would -- what</b></p> <p>13 <b>a case looks like, because sometimes even those things</b></p> <p>14 <b>vary, chronologies, contact sheets, whatever. Obviously</b></p> <p>15 <b>it's about sharing, it's about improving the information</b></p> <p>16 <b>sharing between dioceses around with the National</b></p> <p>17 <b>Church.</b></p> <p>18 <b>It is a complex project. It is a costly project.</b></p> <p>19 <b>But I have always said it is the right thing to do</b></p> <p>20 <b>because, at the moment, dioceses have different systems.</b></p> <p>21 <b>They don't talk to each other.</b></p> <p>22 Q. You set all of this out, if anybody wants to read along,</p> <p>23 at paragraph 131 of your witness statement?</p> <p>24 A. <b>It is not a great read.</b></p> <p>25 Q. There are lots of discussions about off-the-shelf</p> <p style="text-align: center;">Page 105</p>	<p>1 systems and which ones work and which ones don't work.</p> <p>2 Again, to do with data collection analysis, we have</p> <p>3 a lot of detail in your witness statement from the</p> <p>4 diocesan internal audits about what referrals are being</p> <p>5 made in what, but, again, I think we asked you</p> <p>6 last March, do you have something to know what referrals</p> <p>7 are being made to statutory services, what's being done</p> <p>8 about them, by whom and what's going on within the</p> <p>9 diocese?</p> <p>10 Does the diocesan self-assessment return capture all</p> <p>11 that information, or is there work that's going to be</p> <p>12 done? If I can just identify it, if it would assist</p> <p>13 you, it's paragraphs 142 and 143 through to 148 of your</p> <p>14 witness statement. And then from 148 onwards, we have</p> <p>15 lots and lots -- it is pages 60 to 61. From page 61</p> <p>16 onwards, we have a morass of data, but recording an</p> <p>17 analysis of data at paragraph 142 onwards.</p> <p>18 <b>A. In terms of the systems?</b></p> <p>19 Q. Yes.</p> <p>20 <b>A. I mean, at the moment, as I've just alluded to, they're</b></p> <p>21 <b>diocesan held. Each diocese will have a system that</b></p> <p>22 <b>captures the data they need to capture in respect of</b></p> <p>23 <b>allegations, concerns being made and those that have</b></p> <p>24 <b>been reported to the statutory authorities. Now, those</b></p> <p>25 <b>systems are different. So they range from systems that</b></p> <p style="text-align: center;">Page 106</p>
<p>1 have been purchased, bespoke systems, to probably</p> <p>2 a database that they have created themselves. So that's</p> <p>3 the variability.</p> <p>4 <b>I would suggest that each diocese has a system where</b></p> <p>5 <b>there are at least capturing that information so they</b></p> <p>6 <b>know the information that they're -- when is a concern</b></p> <p>7 <b>being raised, when is there an allegation against</b></p> <p>8 <b>a member of clergy, when it's been reported to the</b></p> <p>9 <b>statutory authorities and the kind of case management</b></p> <p>10 <b>process.</b></p> <p>11 <b>What this data relates to is then us asking them,</b></p> <p>12 <b>once a year, "Give us that information in an annual</b></p> <p>13 <b>return", of which now we have three years' worth of</b></p> <p>14 <b>data. So we are beginning to get some sense of trend</b></p> <p>15 <b>information, where we've tried to put the same questions</b></p> <p>16 <b>where we can, and give the overall picture to the church</b></p> <p>17 <b>about the level of work that's happening. Whether</b></p> <p>18 <b>that's about all kinds of safeguarding concerns in</b></p> <p>19 <b>relation to children and adults, whether it's about risk</b></p> <p>20 <b>management in terms of some of the matters that you have</b></p> <p>21 <b>heard about in the last week or so in terms of</b></p> <p>22 <b>safeguarding agreements and risk assessments. It's that</b></p> <p>23 <b>whole raft of activity. And also, we ask them various</b></p> <p>24 <b>questions about their safeguarding arrangements at the</b></p> <p>25 <b>same time, so who is on their panel, those kind of</b></p> <p style="text-align: center;">Page 107</p>	<p>1 <b>things. So it builds that bigger picture of annually</b></p> <p>2 <b>what is happening within the diocese.</b></p> <p>3 Q. Can I just identify, at paragraph 146, you identify that</p> <p>4 there's likely to be self-assessments coming in in</p> <p>5 respect of cathedrals and religious communities. So</p> <p>6 you're going to be collecting similar-ish sort of</p> <p>7 information; is that right?</p> <p>8 <b>A. Yes, that's right. The plan has always been that we</b></p> <p>9 <b>would extend this process to cathedrals. Indeed, there</b></p> <p>10 <b>was, I think, an original self-assessment some years ago</b></p> <p>11 <b>in terms of cathedrals. We didn't get into really</b></p> <p>12 <b>activity, it was much more about arrangements and,</b></p> <p>13 <b>indeed, religious communities in the future. So this is</b></p> <p>14 <b>a process I would certainly like to see extended to</b></p> <p>15 <b>those other parts of the church.</b></p> <p>16 Q. But you also mention at paragraph 146 of your witness</p> <p>17 statement the words "deep dive analysis"?</p> <p>18 <b>A. Yes.</b></p> <p>19 Q. I hesitate slightly before using that word, but what do</p> <p>20 you mean? You say that in some dioceses you are going</p> <p>21 to identify there needs to be a deep dive audit or</p> <p>22 further interrogation. What does that mean in practice?</p> <p>23 <b>A. In a sense, what you have is one layer of data. This is</b></p> <p>24 <b>the activity. What data will always enable you to do is</b></p> <p>25 <b>probably ask more questions, and sometimes you have more</b></p> <p style="text-align: center;">Page 108</p>

<p>1 questions than you can answer. But in real terms, there                  2 is variability across the data. So some dioceses                  3 I would call -- I would use the term "outliers", where                  4 they're either very high or very low in terms of some                  5 elements of activity.                  6 So, for example, the numbers of safeguarding                  7 agreements in place. In this particular diocese, it                  8 looks very low. Now, obviously you have to put a bit of                  9 geography onto that as well --                  10 Q. Yes.                  11 A. -- and understanding of that. But the idea of a deep                  12 dive audit would be, where they look particularly too                  13 low or very high, let's do some further auditing with                  14 them to understand what is that about, what's happening                  15 in that diocese that's led to that? It may be some very                  16 good reasons why that's the case, or it may be that                  17 there's issues about how they're applying different                  18 thresholds or judgments. So, you know, there's already                  19 been a judgment about the term "church officer", for                  20 example, in the last week or so --                  21 Q. Yes.                  22 A. -- and different interpretations of that. I guess there                  23 is some debate about that, but I was quite mindful of                  24 the evidence that Julie O'Hara gave on that in terms of                  25 taking a broad definition and having a core group in</p> <p style="text-align: center;">Page 109</p>	<p>1 respect of the case of a server.                  2 So this deep dive is trying to test a bit down                  3 underneath the surface, what's happening in dioceses                  4 that means there is this variability that's kind of                  5 stark in some places.                  6 Q. Can I just identify, as part of that data on outcomes,                  7 at page 78 of your report, you identify that only                  8 28 per cent of all allegations against children are                  9 reported to statutory agencies --                  10 A. Yes.                  11 Q. -- which, at first blush, might be seen to be quite low.                  12 Can you provide any explanation for that? But it's                  13 a much higher level if it is for church officers. It's                  14 47 per cent if it is church officers, 28 per cent                  15 overall.                  16 A. I mean, I can only surmise, in the sense of, it's sort                  17 of -- it portrays the picture of the type of issue that                  18 just may be brought to the attention of the DSA from the                  19 parish, that it's just not meeting a threshold where                  20 that matter would be reported because of the nature of                  21 children's engagement in church and activities and, "I'm                  22 just a little bit concerned about this person or this                  23 child". You know, that, again, I guess, will need some                  24 more testing out through further sort of analysis. Of                  25 course, unfortunately, the question that was missed from</p> <p style="text-align: center;">Page 110</p>
<p>1 the data self-assessment was, what number of referrals                  2 are made from the statutory agencies to you as                  3 a diocese.                  4 Q. Yes.                  5 A. Now, that's quite key because, actually, quite a lot of                  6 things are brought to the attention of statutory                  7 agencies, where, "Ah, they have discovered this person                  8 is in church, we will refer to the diocese", or indeed                  9 if it is a person posing a risk, a sex offender and so                  10 forth, it's usually the MAPPA agencies that would make                  11 that referral. We don't ask that question, which is an                  12 omission. We are asking it now this year. Because                  13 I think that skews the figures.                  14 Q. Dealing with training. We have masses of statistics                  15 about training. It seems about 50 per cent of people                  16 who should have had the training have had it and there                  17 is about 50 per cent to go, roughly. This is the                  18 national standardised training that's been rolled out --                  19 A. Yes.                  20 Q. -- from sort of --                  21 A. 2016.                  22 Q. Yes. You looked -- Eleanor Stobart, Dr Eleanor Stobart,                  23 undertook an independent review of this?                  24 A. Yes.                  25 Q. You identify this in quite some detail. I don't know</p> <p style="text-align: center;">Page 111</p>	<p>1 whether that's Dr Stobart wanting to come in as                  2 I mention her name. B22. If I can just identify, it is                  3 behind tab B22 chair and panel of your bundle.                  4 ACE026740. So that's the overview of the NSSG paper.                  5 But I think -- I don't necessarily need to take you                  6 through all of her report. But just to simply identify,                  7 she has some issues about how long it's going to take to                  8 turn the ship around. I think she makes some                  9 recommendation in terms of collapsing one element of                  10 the training into another?                  11 A. Yes.                  12 Q. And clarifying some issues?                  13 A. Yes.                  14 Q. But her major concern, really, was the problems that                  15 were encountered by DSAs and in parishes in terms of,                  16 you know --                  17 A. Resistance.                  18 Q. -- there being resistance and reluctance. What are you                  19 going to do about that?                  20 A. First of all, just to comment on the first point,                  21 I think, in terms of the scale and the task. Of course                  22 the data that's in here is always a dynamic thing, so                  23 the balance will shift in terms of, today, how many                  24 people have been trained compared to when the data was                  25 collated. So I think that's the first thing.</p> <p style="text-align: center;">Page 112</p>

<p>1 In terms of the question about resistance, I think 2 this partly leads into the response that we have given 3 to the recommendation of this inquiry, where it touches 4 into this area as well.</p> <p>5 You know, if there is resistance for those who have, 6 clearly, expectation that they should complete 7 safeguarding training, ie, they are part of regulated 8 activity or a church officer in some capacity and it's 9 a requirement, then if they are a volunteer, then they 10 shouldn't be carrying on with that role.</p> <p>11 We are trying to go a stage further than that in the 12 guidance by saying it is not just about those who don't 13 want to do their training, it is also about those who 14 turn up for the training and don't want to be there.</p> <p>15 I can go back to my local authority experience and think 16 about, you know, people in that sort of category as 17 well.</p> <p>18 So we are trying to give some guidance to the 19 diocese about actually going beyond the resistance in 20 terms of -- well, the resistance that plays out within 21 the training as opposed to people not actually attending 22 it. So we have to deal with both.</p> <p>23 Eleanor clearly saw some evidence of that. I think 24 she particularly refers to people with PTO and, without 25 being generational, I suspect she was referring to sort</p> <p style="text-align: center;">Page 113</p>	<p>1 of members of the older generation who had PTO, who were 2 still not coming to terms with safeguarding in terms of 3 their ministry.</p> <p>4 Q. But I think we have to be quite careful about that, 5 because, for example, we have heard evidence from 6 individuals who are still ministering at a relatively 7 advanced stage who showed an excellent understanding of 8 safeguarding?</p> <p>9 A. Absolutely, I would agree. In fact, I had that 10 conversation and said we have to be careful we don't 11 label this, because there are lots of people in ministry 12 with many years' experience who are absolutely committed 13 to safeguarding, so it is important we don't stereotype.</p> <p>14 Q. It is an attitude issue rather than an age issue?</p> <p>15 A. It is. I can't say here how many people out there are 16 still demonstrating that attitude of resistance. 17 I think the tide is turning, or the ship is turning, in 18 her words, you know, and the more training we do and the 19 more other work we do that I've talked about in terms of 20 theology and the other related aspects of work, I think 21 the ship will turn quicker.</p> <p>22 Q. Can I also identify, you have also set in train 23 a protocol so that -- because one of her other 24 recommendations was the need that there is sort of 25 consistent training by everyone, so in cathedrals, in</p> <p style="text-align: center;">Page 114</p>
<p>1 religious communities, in TEIs, everyone gets the same 2 thing and it is all much more knitted in.</p> <p>3 A. Yes.</p> <p>4 Q. So you have identified there is some kind of protocol 5 which is -- and you have identified like an information 6 sharing and a protocol so that everybody has to sign up 7 to it so you're sharing information and I'm assuming 8 would also be sharing common resources and having common 9 sets of training. Is that right?</p> <p>10 A. Yes. In terms of the protocol, I think particularly 11 it's about information sharing specifically about 12 sensitive information sharing. I think that's the task. 13 It's sort of, you know, treading into the GDPR world. 14 But it is about enabling dioceses to safely share 15 information with each other, with other church bodies 16 and with the National Church. That's currently out for 17 consultation. But it is an important part of the kind 18 of building block to make sure that when we are sharing 19 information, we are doing it appropriately.</p> <p>20 Q. Can I also identify, on the last occasion you gave a lot 21 of evidence about the parish safeguarding handbook.</p> <p>22 A. Yes.</p> <p>23 Q. Now, that has now been launched?</p> <p>24 A. It has.</p> <p>25 Q. ACE026718. There is also an e-safeguarding manual,</p> <p style="text-align: center;">Page 115</p>	<p>1 which is at ACE026746. But you heard one of 2 the individuals from the Diocese of London who came to 3 give us evidence on Monday morning who said, "It's all 4 too much still and it's all too -- it's all too bulky 5 and too complicated and I just want a one-page laminated 6 sheet". Now, I know you have a credit card or contact 7 details. When are people getting the laminated sheet? 8 Or is it just not possible to put things on a one-page 9 laminated sheet?</p> <p>10 A. I'm always open to how you -- the extent to which you 11 can simplify things. There's a parish safeguarding 12 handbook, there is a poster, there is a leaflet, like 13 a Z-card, and a credit card. If people want a laminated 14 sheet, I'm sure we could -- bearing in mind, when we say 15 "people", that's usually 12,500 copies if we are going 16 to give it to everybody. So we can look at that. But 17 I think we have gone a long way to responding to the 18 need to translate these messages more simply to get to 19 the right people.</p> <p>20 Q. Can we see an example of that -- ACE026718, please, 21 Ralph, page 20. This is a flowchart that you would 22 follow about -- so if you were in a diocese or you were 23 an incumbent or the Parish Safeguarding Officer, you 24 would have a look at this, and this provides 25 a flowchart, albeit quite a complicated one?</p> <p style="text-align: center;">Page 116</p>

1 **A. Yes. It is --**  
 2 Q. About what you should do and when you should do it?  
 3 **A. Yes, and, of course, the parish safeguarding handbook is**  
 4 **primarily targeted at the incumbent and the Parish**  
 5 **Safeguarding Officer.**  
 6 Q. Yes.  
 7 **A. It is not targeted at the member of the sort of**  
 8 **congregation. But, yes, I mean, it still looks**  
 9 **reasonably complicated, but at least it's a flowchart.**  
 10 Q. It is clear that the matter should be reported and  
 11 discussed with the DSA within 24 hours?  
 12 **A. Yes, absolutely, and you saw evidence, I think, from the**  
 13 **member of clergy in the Diocese of Worcester about that**  
 14 **particular matter that he reported over the weekend,**  
 15 **indeed.**  
 16 Q. Yes.  
 17 **A. So I think that that message is getting through and if**  
 18 **nothing else people take away from their training, it's,**  
 19 **"If in doubt, phone the DSA".**  
 20 Q. Yes. We have heard -- you obviously heard Ms Carmi give  
 21 her evidence.  
 22 **A. Mmm.**  
 23 Q. She obviously deals with the issue of national  
 24 safeguarding, which I think we have already dealt with  
 25 in your evidence. There are a couple more obvious

Page 117

1 **adults".**  
 2 Q. Yes.  
 3 **A. So I think it is sort of, if you like, a filter, where**  
 4 **you're starting with that very broad definition, but**  
 5 **then, in terms of core group processes, you may apply an**  
 6 **additional filter.**  
 7 Q. Just to identify, there are two sorts of guidance.  
 8 There is the, "what to do if it is a church officer"  
 9 guidance?  
 10 **A. Yes, there is.**  
 11 Q. And then there is the safeguarding relating to young  
 12 people, which came out -- which postdated our hearing,  
 13 which came out in November 2018?  
 14 **A. Yes.**  
 15 Q. Again, I'm not going to get it up, but just for the  
 16 record, it's ACE026719.  
 17 **A. Yes. I mean, you know, if there's a concern about**  
 18 **a child in, let's say, a Sunday school and the concern**  
 19 **is about situations happening outside of church --**  
 20 **family or parent, or whatever -- that's the guidance**  
 21 **that you would follow, you know, and that obviously**  
 22 **might involve making a referral to the statutory**  
 23 **agencies as part of that, depending on what the concern**  
 24 **was. So that's that piece of guidance.**  
 25 **I think the definition is sufficiently broad, and**

Page 119

1 issues which seem to come out throughout the issues.  
 2 **A. Yes.**  
 3 Q. The first one of which is, what is a church officer.  
 4 **A. Yes.**  
 5 Q. And people not being clear, and, therefore, which  
 6 guidance to follow, whether they should have a core  
 7 group, whether they shouldn't have a core group. Do you  
 8 think this is something where you need a bit more  
 9 guidance? Because, obviously, there is a difference  
 10 between who is a church officer for the purposes of  
 11 clergy discipline and who might be a church officer for  
 12 the purposes of managing safeguarding risk.  
 13 **A. Yes. I mean, the guidance -- the definition is quite**  
 14 **deliberately broad, which is the definition which I'm**  
 15 **not going to quote probably totally accurately, but it**  
 16 **is: those who have responsibility of elected, selected**  
 17 **and -- you know, for a role in the church, whether they**  
 18 **are paid, voluntary or whatever. So it is that broad**  
 19 **definition.**  
 20 **Within -- I think the difficulty, and I think where**  
 21 **the interpretation is required, is, within the**  
 22 **responding to allegations against church officers, it**  
 23 **then leads you, in the sort of front end of**  
 24 **the guidance, to say, "This particularly applies to**  
 25 **those who have responsibility for children or vulnerable**

Page 118

1 **I think Julie O'Hara is right on that, to give some**  
 2 **flexibility of judgment about when the definition should**  
 3 **apply to the church officers, and I liked what she said**  
 4 **about, "The way I look at it is, from the child's**  
 5 **perspective, is this person in a position of trust?".**  
 6 **I think, having heard that, I think there is some**  
 7 **scope for giving some clarity around that definition to**  
 8 **help judgments being made by DSAs about who is a church**  
 9 **officer. Beyond that, whether it is a kind of legal**  
 10 **context of definition, I will wait for the lawyers to**  
 11 **tell me otherwise. But I think that that would provide**  
 12 **some additional clarity.**  
 13 Q. Ms Carmi also identified across the piece some issues  
 14 about carrying out internal risk assessments, by which  
 15 I mean the Diocesan Safeguarding Advisor carrying out  
 16 risk assessments?  
 17 **A. Yes.**  
 18 Q. And she had concerns about their quality, their nature,  
 19 the fact that they looked more like risk management than  
 20 risk assessments.  
 21 **A. Yes.**  
 22 Q. Do you agree with that or -- and also the length of time  
 23 it was taking to implement them in a number of cases.  
 24 **A. Yes, I have no reason to disagree with what she is**  
 25 **saying. It's unfortunate, I think, in one sense, when**

Page 120

<p>1 the 2017 guidance came out there wasn't a template for                  2 standard risk assessments, which is actually the                  3 majority of risk assessments in the church.                  4 Q. Yes.                  5 A. I suspect the reason for that was that there are                  6 different risk models that professionals use, whether                  7 you're from a social work, probation or police                  8 background, you have different models.                  9 In a sense, at that point, we hadn't had a proper                  10 debate about, what is the kind of risk model we want to                  11 adopt for the church? Do you take a kind of probation                  12 model or do you take ...                  13 Now we are into a process where we have commissioned                  14 the training, which will start in the autumn, for DSAs                  15 on risk assessment and management. We have now got to                  16 a better place, where I think we are clear about the                  17 model of risk that we are looking for DSAs to really                  18 adopt. And the template that's now in draft will be                  19 part of that training.                  20 So, yes, it would have been great to have had                  21 a template, and, you know, I think that, to some degree,                  22 would have been helpful in this interim period. But                  23 there's now a draft template and DSAs will receive that                  24 training from the autumn about risk assessment and risk                  25 management.</p> <p style="text-align: center;">Page 121</p>	<p>1 I absolutely agree with Edi Carmi's view that                  2 assessment and management are two different things,                  3 although assessment clearly is not a one-off event, it                  4 has to be dynamic, but the management is about what you                  5 do with that assessment to mitigate the risks.                  6 Q. Can I also identify about safeguarding agreements.                  7 A. Yes.                  8 Q. This really plays into multi-agency issues, in terms of                  9 information sharing and needing to get things set up,                  10 safeguarding agreements set up, which may relate to                  11 largely offender -- it's largely offender management.                  12 A. Yes.                  13 Q. Do you agree that -- as I understand it from the                  14 information in your witness statement, some dioceses                  15 have information sharing agreements. I think 13 have                  16 them with the police, 11 have them with Social Services,                  17 and 8 have them with others. So you're still -- there                  18 is still quite a long way to go.                  19 Do you think there is work that the                  20 Church of England should do nationally in terms of                  21 liaising with the national bodies that represent those                  22 statutory agencies to see whether or not there could be                  23 a template, at the very least, put in place and an                  24 encouragement for that kind of information sharing?                  25 A. Yes. I mean, two things there. One is, I think the</p> <p style="text-align: center;">Page 122</p>
<p>1 intention has been to develop a template that would                  2 assist in those local arrangements, information sharing                  3 protocols, because, actually, with -- particularly with                  4 the safeguarding boards going and the new partnership                  5 arrangements around safeguarding children, it's quite                  6 important that the church is involved in those                  7 conversations, if possible, potentially could be invited                  8 to be part of those, and is having conversations around                  9 that information sharing. So I think a template would                  10 be helpful.                  11 We have had conversations. I have had three                  12 meetings now with colleagues from Operation Hydrant                  13 about this, and we have touched on this issue of, could                  14 there be a more national kind of memorandum of                  15 understanding, we talked about the issues about                  16 implementation across the different police forces and                  17 how that might work.                  18 The most recent conversation, in terms of                  19 Operation Hydrant, is about how we manage the non-recent                  20 abuse and whether we can actually have some agreed                  21 protocols, which I think they're having conversations                  22 with organisations about.                  23 So I do think there is some scope for some national                  24 work on this to help both dioceses and statutory                  25 partners exchange information better, because it is</p> <p style="text-align: center;">Page 123</p>	<p>1 actually a two-way thing, because the police sometimes                  2 will say, "Well, we need consistent information sharing                  3 from you". So it is actually a two-way thing.                  4 Q. Yes.                  5 A. One of the keys to this, I think, is having those                  6 statutory partners on the Diocesan Safeguarding Advisory                  7 Panel, of which most are, but I think that's -- that                  8 level of two-way conversation I think -- I talk about                  9 this in my statement -- you know, is a very helpful                  10 thing not just for the diocese, but for those statutory                  11 partners to understand what's happening in the church,                  12 and to have the profile where if a DSA picks up the                  13 phone, as I did very early on when I arrived and spoke                  14 to a LADO and the LADO said, "You don't know what I do,                  15 do you?", and I said, "Well, actually, I do" --                  16 Q. Yes, "Because I used to be one."                  17 A. -- "because I used to be one." To have that                  18 relationship is really important, for a DSA, to be                  19 recognised by the police and the statutory partners:                  20 "I know who you are. You're a professional. I can                  21 trust you with this information".                  22 You have to have that softer stuff as well as the                  23 protocols. You can't just deal with one, because you                  24 deal with different people in the police every day or                  25 different people in the statutory agencies.</p> <p style="text-align: center;">Page 124</p>

<p>1 Q. Again, you would say that maybe statutory agencies -- in 2 particular, the police and Social Services -- should 3 also seek you out?</p> <p>4 <b>A. Yes.</b></p> <p>5 Q. Because you could be a very useful source of 6 information?</p> <p>7 <b>A. Absolutely, yes.</b></p> <p>8 Q. And also, I mean, largely will be managing offenders on 9 a fairly regular basis, I would imagine?</p> <p>10 <b>A. Well, go back to what you said earlier about the extent 11 to which we are involved with children and young people 12 in terms of youth work. You know, it's an important 13 part of provision, but also, yes, in terms of managing 14 offenders.</b></p> <p>15 <b>You know, there are various models around this, 16 aren't there: the circles of support and accountability; 17 the kind of model around how you manage offenders in the 18 community. The important thing is that we have got 19 offenders in our churches, and it is important we work 20 with statutory partners to make sure that they are safe 21 and there are safeguarding agreements in place that 22 mitigate those risks.</b></p> <p>23 Q. Do you think the current mechanism for enforcing -- 24 well, auditing and reviewing risk assessments is 25 appropriate? Because Ms Carmi kind of said, "I would</p> <p style="text-align: center;">Page 125</p>	<p>1 rather the DSA did it", but Ms McMahon, who came 2 immediately after her, said, "Well, if I did that 3 I wouldn't be doing anything else. I would just be 4 running from parish to parish reviewing things and 5 wouldn't get a chance to do my job". Do you have views 6 about that?</p> <p>7 <b>A. I mean, there are clearly dioceses that will have 8 capacity issues, but I think, in principle, certainly if 9 you are reviewing a safeguarding agreement annually, 10 I would want to see the DSA as part of that process, and 11 I think in most dioceses that probably does happen. 12 There may be some particular complexities for London in 13 terms of capacity there, but, in principle, I think the 14 DSAs should be part of that process because it brings an 15 external person, a professional person, into what is 16 happening locally to be able to ask the kind of 17 questions that sometimes we need to ask.</b></p> <p>18 Q. Can I just identify again, there is going to be 19 a national register for clergy?</p> <p>20 <b>A. There is.</b></p> <p>21 Q. There is a draft measure in place.</p> <p>22 <b>A. Yes.</b></p> <p>23 Q. Again, we don't need to get it up, but INQ004323 is the 24 draft measure. There is likely to be regulations, as 25 I understand it, which are going to set out what's going</p> <p style="text-align: center;">Page 126</p>
<p>1 to happen. Is that going to be all clerics, all members 2 of religious communities, all lay readers, anyone who 3 has got any kind of office -- not churchwardens, 4 obviously, but anyone who has some sort of ordained role 5 or spiritual role, shall we say, in the church?</p> <p>6 <b>A. Yes, I think the statement sort of outlines who is 7 intended to be included, which is all ordained people. 8 So it is going beyond Dame Moira Gibb's recommendation, 9 which is really focused on PTO, to say, actually this is 10 a register -- so at a stage in the future, if you aren't 11 on the register, you shouldn't be in ministry.</b></p> <p>12 Q. It is going to make it easier --</p> <p>13 <b>A. So this, I think, is a very comprehensive approach to 14 dealing with what I think was a specific issue about PTO 15 and extending that.</b></p> <p>16 Q. Just if anyone wants to read along, it's paragraphs 179 17 to 197 of your witness statement from page 89 onwards 18 that deals in some detail with who is going to be 19 available and what is going to be happening. 20 Crockfords, who currently provide a sort of voluntary 21 directory, have been commissioned, as I understand it, 22 to provide the national register, at least for the time 23 being?</p> <p>24 <b>A. That's my understanding, for the interim, at least, yes.</b></p> <p>25 Q. Can I turn lastly to money -- lastly, but by no means</p> <p style="text-align: center;">Page 127</p>	<p>1 least, to money. Do you think the church spends enough 2 money on safeguarding, nationally or in the dioceses?</p> <p>3 <b>A. I think if you ask a safeguarding professional, "Have 4 you got enough resources?", you'll always get the same 5 answer. That's been my experience over 29 years in 6 safeguarding. So, no is the simple answer.</b></p> <p>7 <b>Clearly, there has been a significant investment 8 across both the dioceses and nationally in terms of 9 resources, and from what I describe as a low base.</b></p> <p>10 <b>There is always more that can be done, both 11 nationally in the team and with dioceses, and we have 12 heard evidence that suggests that. I think what we have 13 to be really clear about is, if we have further 14 investment, where is it best placed to go? Where do you 15 target that that's going to make the most difference?</b></p> <p>16 <b>Is it about what we talked about earlier in terms of 17 survivors and survivor support? Is it more DSAs, more 18 assistant DSAs? Is it more training? So there is some 19 further debate about where you target those resources, 20 but, you know, inevitably, it is the nature of 21 safeguarding that there is never enough resource. It's 22 the same in the statutory sector as well, as we know.</b></p> <p>23 <b>So, you know, it would be foolish to say we have got 24 enough resource. I would certainly, if I was remaining 25 in the National Safeguarding Team, be arguing for more,</b></p> <p style="text-align: center;">Page 128</p>

<p>1 <b>because there's more work that I see coming over the</b>  2 <b>horizon, both in terms of learning from this inquiry and</b>  3 <b>reviews and the work that we are doing, that requires</b>  4 <b>more resource.</b>  5 Q. At the moment the church, because it is disparate,  6 operates -- there are a number of different sources of  7 funds, shall we say, from which safeguarding resources  8 come.  9 <b>A. Sure.</b>  10 Q. Do you think it would be sensible to have like  11 a national pool, so to speak, and therefore there could  12 be more consistency in terms of who gets what, but also  13 more consistency in terms of ensuring that there is  14 adequate funding across the piece?  15 <b>A. I think the standards work will provide a better</b>  16 <b>baseline of understanding of who has got what or who is</b>  17 <b>falling short, in terms of at least minimum resources.</b>  18 <b>I think there is some work to do -- some thinking to</b>  19 <b>do about how resources are pooled between dioceses, and</b>  20 <b>I think there needs to be further thinking about that.</b>  21 <b>Certainly in the conversations with the DSAs and the</b>  22 <b>independent chairs, they were very keen to be looking at</b>  23 <b>how we share resources. Indeed, in the south west there</b>  24 <b>is quite a lot of that thinking happening regionally.</b>  25 <b>But I do think the church will need to look at, with the</b></p> <p style="text-align: center;">Page 129</p>	<p>1 <b>aspirations that it has, particularly around some of</b>  2 <b>the work around survivors, I think it will need to look</b>  3 <b>at how some of this is resourced nationally as well.</b>  4 MS SCOLDING: I have no further questions. I pass now to  5 the chair and panel.  6 Questions by THE PANEL  7 THE CHAIR: Thank you. We just have one question from  8 myself. Returning to the role of bishops and senior  9 clergy and safeguarding decision making, apart from the  10 question raised earlier about them not being  11 safeguarding professionals, you seemed to suggest that  12 now such issues were not likely to arise because of  13 further clarification and confirmation of the role of  14 DSAs. But would it not be better for there to be  15 a clean break entirely and remove all possibility of  16 perception of collusion or coverup in this part of  17 the process, of which we have heard a lot of perception,  18 and this, in turn, would increase confidence of victims  19 and survivors in the process and remove one of  20 the barriers to disclosure?  21 <b>A. I suppose I'm drawn back to, you know, where does the</b>  22 <b>accountability -- where does the buck stop, and I think</b>  23 <b>that sort of part of that leadership role is for bishops</b>  24 <b>to demonstrate their leadership.</b>  25 <b>I think we need to be clear where they need to be</b></p> <p style="text-align: center;">Page 130</p>
<p>1 engaged in any decision making, operational decision  2 making, as opposed to the kind of more strategic and  3 spiritual, which I think is probably a bit more of  4 a given, really. And I -- you know, I think there is  5 some scope for making that a bit clearer, in terms of  6 where bishops should not be involved in making decisions  7 that are operational and where it really must be the DSA  8 or indeed the core group.  9 <b>So I'm sort of half agreeing with you, that I think</b>  10 <b>there has to be some clarity around that, but I think to</b>  11 <b>remove bishops completely has a risk in itself, in terms</b>  12 <b>of their ownership and understanding and actually</b>  13 <b>promoting safeguarding, good safeguarding, in their</b>  14 <b>diocese.</b>  15 THE CHAIR: There would be no possibility that many would  16 actually be relieved at such a break?  17 <b>A. I'm sure they might be, and I've seen some element of,</b>  18 <b>you know, that in their expressions when, you know, that</b>  19 <b>point has been raised. But I don't think that's</b>  20 <b>necessarily right, because I think this is</b>  21 <b>fundamentally -- and I think Dame Moira Gibb said</b>  22 <b>this -- about their individual and collective</b>  23 <b>responsibility as bishops. I think to take that away</b>  24 <b>from them is to take what is something at the heart of</b>  25 <b>the gospel and the mission that they are actually</b></p> <p style="text-align: center;">Page 131</p>	<p>1 <b>seeking to promote, and I think that actually -- the</b>  2 <b>risks of doing that are greater. I think what we have</b>  3 <b>to be clear about is where should they have the powers</b>  4 <b>to make decisions and where not.</b>  5 THE CHAIR: I was clearly referring to individual cases, not  6 to general policy.  7 <b>A. Yes, I would agree with you on some individual matters</b>  8 <b>potentially, yes.</b>  9 THE CHAIR: Thank you very much, Mr Tilby. There are no  10 further questions.  11 <b>A. Thank you.</b>  12 MS SCOLDING: Thank you very much, chair and panel.  13 (The witness withdrew)  14 MS SCOLDING: With your permission, chair, may we now have  15 a break for lunch?  16 THE CHAIR: Yes, we will return at 2.00 pm.  17 (12.58 pm)  18 (The short adjournment)  19 (2.00 pm)  20 MS SCOLDING: Thank you very much, chair and panel. This  21 afternoon we will hear evidence from  22 Bishop Peter Hancock, first of all.  23 BISHOP PETER HANCOCK (sworn)  24  25</p> <p style="text-align: center;">Page 132</p>

<p>1 Examination by MS SCOLDING)</p> <p>2 MS SCOLDING: Thank you very much, Bishop Peter, for coming</p> <p>3 to give us evidence again. Just a few preliminaries: it</p> <p>4 isn't a test of memory. If you have made any notes,</p> <p>5 please do refer to them. Secondly, we can break any</p> <p>6 time you need and, in any event, we will be having</p> <p>7 a break at 3.15 pm. Thirdly, there are three bundles</p> <p>8 which should be in front of you, but also matters come</p> <p>9 up on the screen, as you will have seen.</p> <p>10 We have three witness statements from you. I am</p> <p>11 principally going to be dealing with the third witness</p> <p>12 statement, which is ACE027720. Chair and panel, it is</p> <p>13 behind tab 19 of your bundles. Well, certainly it was</p> <p>14 behind tab 19 of my bundle. This is a corporate witness</p> <p>15 statement about safeguarding.</p> <p>16 May I call you Bishop Peter? Is that the</p> <p>17 appropriate nomenclature?</p> <p>18 <b>A. Thank you.</b></p> <p>19 Q. So, Bishop Peter, we heard from you this time last year,</p> <p>20 and we have had a tour around the changes which have</p> <p>21 been made, for which I'm most grateful to Mr Tilby. So</p> <p>22 I am just going to focus in on a few issues which really</p> <p>23 are more kind of issues for the episcopate than they are</p> <p>24 for Mr Tilby as the National Safeguarding Advisor.</p> <p>25 You are still the Lead Bishop for Safeguarding.</p> <p style="text-align: center;">Page 133</p>	<p>1 That's right, isn't it?</p> <p>2 <b>A. That's right, thank you.</b></p> <p>3 Q. But you are possibly going to step down in the middle of</p> <p>4 next year?</p> <p>5 <b>A. Yes. I would like to see the first iteration of</b></p> <p>6 <b>the inquiry's work come through, and I'd like to take</b></p> <p>7 <b>that through to next February's General Synod.</b></p> <p>8 Q. Can I first ask you about the Clerical Discipline</p> <p>9 Measure. We have heard quite a lot about that in the</p> <p>10 course of this evidence. In terms of your practice in</p> <p>11 respect of it, do you concur with the House of Bishops</p> <p>12 that it's difficult to exercise the role of pastor and</p> <p>13 the role of someone who administers discipline?</p> <p>14 <b>A. You've used a phrase where you've had sort of pastor,</b></p> <p>15 <b>quasi judge and prosecutor. When I've been involved in</b></p> <p>16 <b>a formal proceeding with anyone who has come before me</b></p> <p>17 <b>for a CDM, I have always had two other people with me.</b></p> <p>18 <b>So I have always met them with my chaplain and I have</b></p> <p>19 <b>always met them with my registrar. In many ways, those</b></p> <p>20 <b>three hats are expressed there. So for the chaplain,</b></p> <p>21 <b>there's a particular concern for the pastoral concerns</b></p> <p>22 <b>for person who may be there, but also for their parish,</b></p> <p>23 <b>their family and others. The registrar is there to make</b></p> <p>24 <b>sure the legal matters are attended to.</b></p> <p>25 <b>There is a real risk that bishops might try and wear</b></p> <p style="text-align: center;">Page 134</p>
<p>1 <b>more than one hat and it is important, I think, that</b></p> <p>2 <b>bishops know which hat they are wearing on any</b></p> <p>3 <b>particular occasion.</b></p> <p>4 Q. Do you think bishops are capable of knowing which hat</p> <p>5 they are wearing on any particular occasion or would it</p> <p>6 be easier if one of your hats was removed, so, for</p> <p>7 example, there was a more radical shift so that the</p> <p>8 issue of discipline is dealt with -- delegated, shall we</p> <p>9 say, by you to an independent office, maybe something</p> <p>10 that looks a bit like the Clergy Discipline Commission?</p> <p>11 <b>A. The Archbishop of York, when he was speaking yesterday,</b></p> <p>12 <b>spoke about certainly taking one of those off, and</b></p> <p>13 <b>taking off the pastoral care, the cure of souls, and</b></p> <p>14 <b>placing that one of his suffragan bishops.</b></p> <p>15 <b>I think different bishops have different varieties</b></p> <p>16 <b>of ways of dealing with that, but it is that clarity</b></p> <p>17 <b>that I think hasn't always been uppermost in people's</b></p> <p>18 <b>minds, and that's why we've got into the problems that</b></p> <p>19 <b>we have done.</b></p> <p>20 Q. Do you think that there is sufficient training on</p> <p>21 managing issues and deciding issues in respect of</p> <p>22 the Clerical Discipline Measure, or do you think more</p> <p>23 needs to be done to assist bishops in that regard?</p> <p>24 <b>A. I think, and I'm sure, more should be done. I was</b></p> <p>25 <b>fortunate that, for 11 years, I was an archdeacon.</b></p> <p style="text-align: center;">Page 135</p>	<p>1 <b>I was in post in 2003 when the CDM came in. You can</b></p> <p>2 <b>imagine, when it was being introduced, there was a huge</b></p> <p>3 <b>amount of training which I drew upon.</b></p> <p>4 <b>When I became a suffragan bishop, again, there was</b></p> <p>5 <b>good legal training, which I appreciated. I received it</b></p> <p>6 <b>again when I became a diocesan bishop.</b></p> <p>7 <b>But there is no doubt that because most bishops</b></p> <p>8 <b>actually administer the CDM only very rarely, we don't</b></p> <p>9 <b>have regular practice to make sure that our practice is</b></p> <p>10 <b>good. I think training for archdeacons, bishops,</b></p> <p>11 <b>chaplains, registers and bishops together would be</b></p> <p>12 <b>a very good thing, rather than dividing it up, making</b></p> <p>13 <b>sure that the whole of the elements of the system were</b></p> <p>14 <b>all receiving the same training and understanding.</b></p> <p>15 Q. Do you also concur with the view that has been</p> <p>16 identified by the bishops in their report and more</p> <p>17 generally that there maybe needs to be a complaints</p> <p>18 process for non-safeguarding issues, along with</p> <p>19 a discipline process?</p> <p>20 <b>A. I think one of the confusions, and it's one of</b></p> <p>21 <b>the things that's caused such distress for those who are</b></p> <p>22 <b>themselves victims and survivors of abuse, is that there</b></p> <p>23 <b>has been a confusion between safeguarding processes and</b></p> <p>24 <b>disciplinary processes.</b></p> <p>25 Q. Yes.</p> <p style="text-align: center;">Page 136</p>

<p>1 <b>A. So the CDM came in in 2003 and, since that time, our</b>                  2 <b>understanding of safeguarding has just enormously</b>                  3 <b>expanded, and I don't think those two processes have</b>                  4 <b>been sufficiently separated.</b>                  5 <b>So I think there's good arguments for making sure</b>                  6 <b>that if safeguarding is a matter being considered as</b>                  7 <b>part of the disciplinary process, that professional</b>                  8 <b>safeguarding support, possibly independent safeguarding</b>                  9 <b>support, is built into the process.</b>                  10 Q. Do you have any views about whether or not there needs                  11 to be the return of the ability to depose somebody from                  12 Holy Orders, which at the moment can't happen under the                  13 Clerical Discipline Measure, but can happen under the                  14 Ecclesiastical Jurisdiction Measure. It might not make                  15 any practical difference, but can you see that it could                  16 be of symbolic importance?                  17 <b>A. I think symbolically it's of great importance. I would</b>                  18 <b>like to see it returned.</b>                  19 Q. Can I also ask, you described the CDM process that                  20 Mr Ineson was involved in as shabby and shambolic. Can                  21 I ask what you meant by that?                  22 <b>A. I must be careful. It reflected a conversation that</b>                  23 <b>we'd had of about two hours, when Mr Ineson, very fairly</b>                  24 <b>and very openly and without placing judgment, set out</b>                  25 <b>the processes he'd been through, and it was quite clear</b></p> <p style="text-align: center;">Page 137</p>	<p>1 <b>that -- because it took him two hours to explain it, and</b>                  2 <b>he had been treated, I think, in a way that was shabby</b>                  3 <b>and shambolic, and I stand by those words.</b>                  4 Q. Do you think that those words could apply to the                  5 entirety of the CDM process, or is it --                  6 <b>A. I think that would be very unfair. The administration</b>                  7 <b>of justice on occasions will be problematic, and there</b>                  8 <b>will be times when it is worse than that. But I think,</b>                  9 <b>in the execution of the CDM, all those who are</b>                  10 <b>involved -- and there were a number of people involved</b>                  11 <b>in the process. I think people exercise huge</b>                  12 <b>professionalism, good judgment generally, and I think</b>                  13 <b>their concerns to make sure that things are fair and</b>                  14 <b>transparent and timely are the things that drive the</b>                  15 <b>process. The experience of many who have been through</b>                  16 <b>it is that it appears not to be fair, it appears not to</b>                  17 <b>be transparent and it appears not to be timely, and</b>                  18 <b>that's what the House of Bishops are looking at and</b>                  19 <b>wanting to address.</b>                  20 Q. Do you agree with Graham Tilby that the process of                  21 looking at that needs to be not just a tinkering around                  22 the edges, but radically looking again at, why are we                  23 doing this and what are we doing it for?                  24 <b>A. I think the answer is, "Yes, and". I think Meg Munn</b>                  25 <b>very helpfully said, "Let's try and stand back and see</b></p> <p style="text-align: center;">Page 138</p>
<p>1 <b>what are we trying to achieve". It would have been</b>                  2 <b>helpful, probably, if, after five or seven years,</b>                  3 <b>there'd been a review of the process. There have been</b>                  4 <b>reviews. I think that review is now overdue. It's now</b>                  5 <b>happening with the Working Group.</b>                  6 <b>But there are things that I think we can wait -- the</b>                  7 <b>church wants to take this forward. We don't want to</b>                  8 <b>wait for the inquiry's views on that. We will take full</b>                  9 <b>account of what the inquiry want to say to us, but the</b>                  10 <b>church needs to get on with this. There are some things</b>                  11 <b>which I think can be addressed which don't require</b>                  12 <b>legislation, which can be altered, either because they</b>                  13 <b>are a pastoral matter or about communication or actually</b>                  14 <b>it will be fairly straightforward for General Synod to</b>                  15 <b>amend a regulation that could bring about changes.</b>                  16 <b>So I think it is "Yes, and". So, yes, let's look at</b>                  17 <b>what we are trying to achieve, find a process that does</b>                  18 <b>that, so that's setting the task before the process.</b>                  19 <b>The other thing is, is there something about the current</b>                  20 <b>process that is causing disquiet that should be amended</b>                  21 <b>now?</b>                  22 Q. Can I ask about whether or not those amendments which                  23 can happen quickly include the provision of support for                  24 survivors in the context of if CDM processes involve                  25 them?</p> <p style="text-align: center;">Page 139</p>	<p>1 <b>A. I think the provision is there. I think what we have</b>                  2 <b>heard -- you have heard, we have heard through the</b>                  3 <b>inquiry, is that it has been patchy, it's been</b>                  4 <b>inadequate, it's been inconsistent. So the House of</b>                  5 <b>Bishops, with their diocesan officers, those responsible</b>                  6 <b>need to make sure that that's addressed swiftly.</b>                  7 Q. Can I also ask whether you agree with the criticism                  8 that's been made -- well, it is not necessarily                  9 a criticism -- that the CDM is not designed to deal with                  10 risk management, and it is not designed to deal with                  11 capability. But because you don't have an adequate                  12 complaints capability process or arguably the church                  13 doesn't currently have those processes, things go into                  14 the sausage machine of CDM because, frankly, there is                  15 nothing else, there is nowhere else those things can go.                  16 What steps do you think the church should take to try                  17 and create a more holistic appraisal and management                  18 system for clergy and church officers in the broadest                  19 sense?                  20 <b>A. To answer your first question, yes, I do completely</b>                  21 <b>agree. I thought your analysis was very clear and very</b>                  22 <b>helpful and I agree with that. And I think it is</b>                  23 <b>because there's been something of a blunt tool. I don't</b>                  24 <b>think the church has done enough work soon enough on</b>                  25 <b>complaints procedures, whistleblowing or capability,</b></p> <p style="text-align: center;">Page 140</p>

<p>1 which are three procedures that I know other professions 2 have developed much more swiftly than the church. 3 I think we are behind the curve on that. 4 So what is happening is that things that should be 5 dealt with in other ways by different procedures are 6 perhaps, by necessity, falling under the CDM, and that 7 has made them tiresome and burdensome and complicated. 8 Q. Can I just ask a question about the Archbishops' List. 9 Archbishop Alan Wilson said, "Well, I haven't seen an 10 Archbishops' List since 2017". I know you are not in 11 charge of the Archbishops' List, but I think you have 12 some oversight. Is it the case that the 13 Archbishops' List hasn't been issued since the middle of 14 2017? 15 A. No, that's wrong. It was issued to all diocesan 16 bishops, and we were instructed to share this with our 17 suffragan or area bishops, if that was appropriate, so 18 that's a matter for the diocese. 19 Q. Can I ask you about putting safeguarding at the centre 20 of your work and becoming survivor centred. Do you 21 agree with some of the criticism that was made by SCIE 22 that, to date, the church has not made as much progress 23 as it should have done to be survivor centred? 24 A. I do agree with that. Would it be helpful if I said 25 a bit more?</p> <p style="text-align: center;">Page 141</p>	<p>1 Q. Yes. 2 A. There's that great phrase that's passed into common 3 usage which is "a game of two halves" and the SCIE 4 report was a game of two halves. So when it looked at 5 the practice and the developments in the church, it was 6 able to say some very complimentary things, but in that 7 final overview report in the second half, it was 8 understandably critical because it had listened to the 9 voices of those who had been most affected. So 10 I believe that those -- what they called 11 32 considerations, which is -- it's been a very helpful 12 model for the church, which is about learning together. 13 We have a new Director of Safeguarding, and when I meet 14 her, as I will do in a few days' time when she takes up 15 her post, I shall be suggesting she looks 16 particularly -- if she wants to read anything to start 17 her reading list, which will be extensive, she starts 18 with that report. Because I think it has some 19 critical -- and I mean that both positively and 20 negatively -- has a very critical appreciation of 21 the church's work with survivors. 22 Q. Yes, if she wants the URN reference, that's ACE026753, 23 particularly pages 123 to 125. We went through some of 24 those issues with -- I went through them both with 25 Archbishop Sentamu and also with Mr Tilby this morning.</p> <p style="text-align: center;">Page 142</p>
<p>1 But, in particular, and when we are dealing with 2 culture and leadership, firstly, do you think the church 3 is doing enough, and has done enough, by way of 4 leadership in terms of owning mistakes? 5 A. No. And that's been to our shame and that's been very 6 damaging for other people. 7 Q. Secondly, what do you think needs to change in respect 8 of leadership and culture in order so that hands can be 9 held up, there is commitment and there is 10 a person-centred approach to those who disclose abuse? 11 A. I felt what the Royal Commission of Australia said was 12 very helpful about culture, which was when they said 13 that cultures are built from the bottom up as well as 14 from the top down, and, therefore, if one is looking at 15 the culture of the church, we mustn't lose the bottom-up 16 because actually it is in the parishes, it's in the 17 lives of our ordinary people. The churches are the 18 people of God, wherever we are. So those structures are 19 important in terms of -- and priorities and strategies 20 are important to set culture. 21 Defining culture and changing culture we have been 22 told is complex and lengthy. I think there are some 23 fairly simple things that the church can do. We need to 24 repent when we have got things wrong. One of the people 25 who was campaigning at synod -- "campaigning" is the</p> <p style="text-align: center;">Page 143</p>	<p>1 wrong word, but he was making a symbolic statement, was 2 talking about the need to lament, and I think there is 3 something about that. I think deep listening, and that 4 means really looking and listening sincerely to the 5 voices of survivors and victims and those who have 6 experienced the church's response. I think prayer is 7 going to be very important. The ability to challenge. 8 For those who are in leadership to model something which 9 is about undefended leadership. 10 Q. What do you mean by "undefended leadership"? 11 A. I think it is about being able to be challenged, to be 12 open and be transparent. Dame Moira Gibb entitled her 13 review of Peter Ball "An Abuse of Faith". I would 14 probably have added two more words to that, "An abuse of 15 trust and an abuse of power". The thing that I have 16 learnt most powerfully through these two years of 17 sitting alongside the inquiry is that the abuse of power 18 has been perhaps the most significant reason why abuse 19 has been allowed to foster and why voices have been 20 silenced. 21 Q. What do you think the church can do, practically, in 22 terms of recognising that abuse of power lies at the 23 heart of sexual abuse and, secondly, in recognising and 24 trying to take steps to try and minimise the risk that 25 those sorts of abuses of power will take place in the</p> <p style="text-align: center;">Page 144</p>

<p>1 future?</p> <p>2 <b>A. Phil Johnson, speaking this weekend to the</b></p> <p>3 <b>General Synod, said something which I found very</b></p> <p>4 <b>powerful. I hope I have quoted him right. He said</b></p> <p>5 <b>safeguarding is actually very simple. He said it is</b></p> <p>6 <b>about prevention, it's about vigilance and it's about</b></p> <p>7 <b>compassion. I suppose it is. It is making sure that</b></p> <p>8 <b>those priorities are clear and, therefore, those who</b></p> <p>9 <b>hold power and responsibility -- and bishops are among</b></p> <p>10 <b>those -- that they are in every way accountable to</b></p> <p>11 <b>others for their actions.</b></p> <p>12 <b>I remember Sir Roger Singleton speaking in</b></p> <p>13 <b>the July 2018 synod in which he said he felt culture</b></p> <p>14 <b>change was the single most important thing the church</b></p> <p>15 <b>needed to do.</b></p> <p>16 Q. Yes.</p> <p>17 <b>A. If that is the lever that is going to effect the most</b></p> <p>18 <b>change, more so than strategies and resources and</b></p> <p>19 <b>structures, important though they are, that's the lever</b></p> <p>20 <b>we need to swing on. When asked to define what culture</b></p> <p>21 <b>change was, he said: it is about the way we speak, the</b></p> <p>22 <b>way we think and the way we act. It is fundamentally,</b></p> <p>23 <b>I would say as a Christian, about the way we seek to</b></p> <p>24 <b>live out our faith and express that.</b></p> <p>25 Q. Let's focus a little bit about the acting, and deal with</p> <p style="text-align: center;">Page 145</p>	<p>1 appointments. Because I think in the ad clerum letter</p> <p>2 that the Diocese of Blackburn sent out they said</p> <p>3 everything to do with safeguarding is to do with</p> <p>4 decisions, appointments and actions, in effect. So</p> <p>5 let's deal with appointments.</p> <p>6 You're about to review and revise the</p> <p>7 Safer Recruitment structure. The only thing I think</p> <p>8 I would say about that, which is Bishop Mark came along</p> <p>9 and gave very passionate and enthusiastic evidence to</p> <p>10 us. But isn't the framework a little bit woolly? Do</p> <p>11 you think that maybe there needs to be some more thought</p> <p>12 given to how you weave safeguarding into that framework</p> <p>13 and to make it clear that it is there throughout all</p> <p>14 those qualities?</p> <p>15 <b>A. He did. He is -- and I think you are right. When that</b></p> <p>16 <b>framework was brought in at draft stage at the House of</b></p> <p>17 <b>Bishops, I stood up in the House and said, "I don't see</b></p> <p>18 <b>enough about safeguarding in this. I don't think it's</b></p> <p>19 <b>been clearly signposted enough". Now, it was there, and</b></p> <p>20 <b>I know there's an argument which has been advanced in</b></p> <p>21 <b>this hearing, that, actually, because safeguarding must</b></p> <p>22 <b>run across all that the church is and does, that</b></p> <p>23 <b>actually is intrinsic in everything, so that when you</b></p> <p>24 <b>have a framework in a box, it actually has an impact on</b></p> <p>25 <b>every box. My view is that we need to make explicit</b></p> <p style="text-align: center;">Page 146</p>
<p>1 <b>what is implicit, and I will take it as my</b></p> <p>2 <b>responsibility to tell him that.</b></p> <p>3 Q. Do you also agree -- there's been quite a lot of</p> <p>4 discussion both in the Chichester hearing and this</p> <p>5 hearing about the need for psychological assessment of</p> <p>6 clergy. I think again about what the House of -- the</p> <p>7 two bishops who provided the report on CDM said, which</p> <p>8 is:</p> <p>9 "At its heart, we need people who are</p> <p>10 psychologically secure, emotionally resilient and able</p> <p>11 to deal with the vagaries of being a priest in the</p> <p>12 21st century".</p> <p>13 I mean, that's very much me summarising what was</p> <p>14 said a lot more eloquently by them. Do you think</p> <p>15 psychological assessment or some form of compulsory</p> <p>16 psychological assessment at the discernment phase can</p> <p>17 assist?</p> <p>18 <b>A. I think it can assist. It is only my judgment, and</b></p> <p>19 <b>I can only speak personally, and I think the church will</b></p> <p>20 <b>bring it about, partly because not only Bishop Mark but</b></p> <p>21 <b>Bishop Martin, who oversees the Ministry Division,</b></p> <p>22 <b>I think are both committed to the fact that these</b></p> <p>23 <b>tools -- and there is a variety of tools they are</b></p> <p>24 <b>looking at -- are effective in helping to screen out</b></p> <p>25 <b>people who will be unsuitable, and we know that other</b></p> <p style="text-align: center;">Page 147</p>	<p>1 <b>churches and other denominations use similar tools.</b></p> <p>2 <b>I think there is a resolve to introduce them.</b></p> <p>3 <b>Now, that doesn't mean it is going to be easy, and</b></p> <p>4 <b>all of us who are involved in the process will need</b></p> <p>5 <b>a considerable amount of training and explanation to see</b></p> <p>6 <b>how these tools can fairly and effectively be used. But</b></p> <p>7 <b>I would anticipate that -- the work on it will certainly</b></p> <p>8 <b>progress, and if we can find a solution that works for</b></p> <p>9 <b>us and we think is appropriate, I think the church will</b></p> <p>10 <b>adopt it.</b></p> <p>11 Q. How about having that going further up the chain, so to</p> <p>12 speak, in terms of the appointments of more senior</p> <p>13 staff? Should there be wider sounding, shall we say, in</p> <p>14 terms of from the local DSA or from individuals if</p> <p>15 people are going for preferment so that everybody is</p> <p>16 clear that these are individuals who, in the</p> <p>17 archbishop's words, Archbishop Justin's words, I mean,</p> <p>18 from the previous occasion, "get safeguarding"? Does</p> <p>19 that already happen?</p> <p>20 <b>A. Yes -- well, unsolicited and unprompted by me, fairly</b></p> <p>21 <b>recently, Caroline Boddington and Edward Chaplin, who</b></p> <p>22 <b>are the two secretaries tasked with running the</b></p> <p>23 <b>appointment of the next Archbishop of York, have asked</b></p> <p>24 <b>to speak with me in order to make sure that safeguarding</b></p> <p>25 <b>requirements are firmly built into the selection</b></p> <p style="text-align: center;">Page 148</p>

<p>1 process. Because the Archbishop of York has currently, 2 and will in the future, have a strong voice, and needs 3 to be a strong advocate of safeguarding. 4 I know when I was interviewed alongside others to be 5 a diocesan bishop, which was 2013, so we are going back 6 six years, I was very clear after the interview that – 7 I didn't know it at the time. It was clear through the 8 interview that unless I had reassured the Archbishop of 9 Canterbury that I took safeguarding very seriously, that 10 I would not have been appointed. And I think, in the 11 last six years, there have been considerable 12 understandings and developments in safeguarding. 13 So I imagine that if I discovered it was a very 14 significant part of the interview I was asked to conduct 15 or took part in, I'm sure that it is more rigorously 16 explored now. 17 Q. As part of appointments, we are also dealing with 18 training. Do you agree with what Mr Tilby said and what 19 Eleanor Stobart said, that you are quite -- I mean, you 20 have done -- to be honest with you, you have trained an 21 enormous number of people. You have trained 56,000 22 people over a three-year period. So I think we have to 23 give you credit. That's quite a lot of people to train 24 in that period of time. However, do you still think 25 that those who don't get safeguarding, who are resistant</p> <p style="text-align: center;">Page 149</p>	<p>1 to attending, who turn up and don't participate, should, 2 in effect, be told, "Right, that's it. You can't have 3 that role anymore", and that there should be a bit more 4 vigorous enforcement of that, if I can put it that way? 5 A. Yes. It might help if I gave you a couple of examples. 6 I thought the example of the DSA from York who said she 7 prefaces the training they give by having someone talk 8 about pastoral, spiritual and theological matters. She 9 felt that, for the clergy she was speaking about, it did 10 help them to get it. 11 In the Diocese of Bath and Wells, where we can, if 12 the diary permits, either I or my colleague, the 13 Bishop of Taunton, she or I go when there are 14 safeguarding training days for the clergy. We go at the 15 beginning to set the scene, to do just that. We go back 16 at lunchtime to have conversations with people, and we 17 turn up at the end of the day when they do a "Let's get 18 around the table and see we have learnt". 19 I have just been recalled for safeguarding training 20 a week today, next Thursday, I have been flagged up. 21 I'm going for training next Thursday, and I can assure 22 you that there will be no mucking about next Thursday in 23 the Diocese of Bath and Wells. 24 Q. I would imagine, if you are there, there won't be any 25 mucking about. Everyone will be very much on their best</p> <p style="text-align: center;">Page 150</p>
<p>1 behaviour, I would imagine, Bishop Peter. 2 A. I shall go back having heard what the DSA of York is 3 doing, which seemed to make a difference, a measurable 4 difference, and I will ask my DSA to contact her to see 5 how we can improve what we do. 6 Q. Do you also agree that the importance of senior 7 leadership, in terms of leading in respect of training, 8 is particularly important and would you agree that you 9 need to lead from the front as far as those sorts of 10 issues are concerned? 11 A. I do. I take that as a particular responsibility. 12 I think for a diocesan bishop it's probably the single 13 biggest responsibility you have, to ensure that the 14 church is a welcoming, hospitable and safe place for all 15 those who either want to come to take part in its life 16 or its services. 17 So I think it's absolutely -- safeguarding comes 18 from that bigger vision of what the church is and what 19 the church is seeking to do. What we are seeking to do 20 within our communities alongside schools, other 21 organisations. We don't work in a bubble. We work in 22 a community. It is important that the church is known 23 as a place of -- I might use the word "sanctuary". It 24 is an old-fashioned word, but that comes, I think, 25 through committed leadership.</p> <p style="text-align: center;">Page 151</p>	<p>1 Q. I want to ask you about some specific proposals that 2 individuals have raised in terms of the structures of 3 safeguarding in respect of the church. Firstly, I think 4 you've seen the SCIE recommendations and the 5 recommendations of Ms Carmi which identified the need 6 for a sort of national rather than a diocesan 7 safeguarding service; for example, having the National 8 Safeguarding Team in overall charge of all the DSAs that 9 might work in the dioceses, and that the bishops in the 10 dioceses had to follow the direction of the safeguarding 11 advisors. Can you identify any views you have 12 personally about that? 13 A. I found the expert witnesses that have come very 14 helpful. I'm thinking about Ian Elliott, who spoke 15 about that there needed to be more powers at a diocesan 16 level, which is about consistency and about enforcing, 17 and making sure that what Mr Tilby called the front-line 18 is compliant and effective. But he also said there 19 needs to be more teeth at a national level. What might 20 that look like? I think we need nationally agreed 21 legislation, policies, guidance, training and standards, 22 and that's the new element. 23 I was very taken by what Justin Humphreys said when 24 he spoke about, "the need for consistency across a very 25 wide and diverse organisation requires audit, requires</p> <p style="text-align: center;">Page 152</p>

1 **compliance, and to do that you need national standards".**  
2 Q. We can hear Justin Humphreys agreeing by the thumping  
3 above.  
4 **A. Sorry, did I answer your question?**  
5 Q. Yes.  
6 **A. I think I found those two models and where they lead**  
7 **very helpful. So, one, it leads downwards to make sure**  
8 **that the delivering and the monitoring is assured, but**  
9 **also, it means, standing back, the National Safeguarding**  
10 **Service or National Safeguarding Team, however that may**  
11 **be configured in the future, is able to deal with issues**  
12 **of compliance, and that means having some teeth.**  
13 Q. Some enforcement powers?  
14 **A. Power to intervene, enforcement, supervision.**  
15 Q. So all the things we have talked about in terms of being  
16 able to intervene in respect of individuals, whether in  
17 the safeguarding team or in fact even in the clerical  
18 team, to provide support to come in, to maybe take over  
19 dioceses for a short period of time. All those  
20 enforcement powers need to be present?  
21 **A. Yes. I mean, I think by "enforcement powers" you mean**  
22 **something particular. I would need to think through how**  
23 **you enforce it. But the thing that came through from**  
24 **what Mr Elliott and Mr Humphreys were saying is that**  
25 **it needs to be rigorous and it needs to have real**

Page 153

1 **A. I think that brings me back to Mr Humphreys and his**  
2 **standards and something Mr Tilby referred to, which is,**  
3 **if we can determine what we need to be doing and the**  
4 **standards by which we can make a fair assessment of**  
5 **that, then there will need to be some money moved**  
6 **around. I hope it is not too complicated. I may be**  
7 **accused of being naive. But the church already does**  
8 **that in terms of funding the poorer dioceses for**  
9 **ministry and mission --**  
10 Q. I was going to say -- yes?  
11 **A. -- and wealthier dioceses either don't receive that**  
12 **funding or they contribute centrally in order that it**  
13 **can be distributed, and there have been formulas,**  
14 **formulas which you speak about, which are complicated.**  
15 **So it is not a concept that's not already in place, so**  
16 **it could be extended, I would have thought.**  
17 Q. Can I ask you about the proposal that Colin Perkins  
18 identifies. I know Colin is about to join the National  
19 Safeguarding Team to do some work part time on policy,  
20 and I know obviously you will have had something to do  
21 with him in respect of as a Diocesan Safeguarding  
22 Advisor. He has the sort of -- I think he calls it the  
23 Diocesan Safeguarding Officer model in which, basically,  
24 they have a specific role, which would probably be set  
25 out in some sort of Canon, which says, "These are all

Page 155

1 **effectiveness. Otherwise, the development of good**  
2 **safeguarding won't -- may not happen at the speed it**  
3 **needs to.**  
4 Q. Can I also identify, in terms of money, you know I was  
5 talking with Mr Tilby about whether it would be better  
6 to have one pot of national money in order to create  
7 that consistency so that you would even out the pluses  
8 and minuses. What do you think about that as a --  
9 I mean, I know that the church has an unbelievably  
10 complicated -- because I tried for about half an hour to  
11 understand it and then gave up quite quickly -- it has  
12 an unbelievably complicated system of who funds what and  
13 where things get funded from. But assuming that all of  
14 that can be sorted out, can you tell me whether or not  
15 you think that's a good idea?  
16 **A. I do. I also agree that we don't -- we mustn't let the**  
17 **dioceses not take the responsibility. So I think over**  
18 **the last three years, the increase in spending by DBF,**  
19 **the Diocesan Board of Finances, across the church has**  
20 **been £5 million and I'm sure that is going to increase.**  
21 **There is something about ownership that comes through**  
22 **paying for it and I think it is very important that the**  
23 **dioceses continue to invest. The issue is for dioceses**  
24 **where they simply don't have the resources to do that.**  
25 Q. No.

Page 154

1 the things that they are obliged to do".  
2 Mr Tilby, this morning, said, "Well, other than  
3 disciplining clergy, one, I think that's what they  
4 already do and, two, I don't think that's necessarily  
5 a bad idea".  
6 Do you have any views about that to try and enshrine  
7 them as a separate statutory sort of office almost?  
8 **A. I do. I think much of what Colin Perkins writes about**  
9 **is very helpful, extremely helpful. And he talks about**  
10 **a separation of powers, and I think that's what you are**  
11 **talking about, making sure that there is a real clear**  
12 **distinction of where those powers and responsibilities**  
13 **lie, and I think I'd agree with Mr Tilby. He said**  
14 **that's the enormity -- he talked about bishops holding**  
15 **a spiritual and strategic oversight. I think that's**  
16 **very important. So for me, it's important that I am**  
17 **involved in making sure that the diocesan synod, the**  
18 **Diocesan Board of Finance, the Bishops' Council, take**  
19 **full responsibility, that the clergy take full**  
20 **responsibility, for undertaking and delivering good**  
21 **safeguarding practice.**  
22 **With regard to the operation, I couldn't be less**  
23 **hands-off in my diocese. So I meet four times a year**  
24 **formally, and I meet with my DSA much more often. She**  
25 **comes with the chaplain and with the chair of the DSAP,**

Page 156

1 the Safeguarding Panel, and they tell me what they have  
 2 done. That's basically how it works. She makes the  
 3 decisions. One of the things that Colin Perkins says  
 4 is, "We may need some sort of regulation", which I'm  
 5 sure is not beyond the wit of lawyers, to make sure  
 6 that -- it increases the independence and the  
 7 significance and the status, appropriately, of our  
 8 DSAs -- to become DSAs. It reflects their professional  
 9 competence and stops the bishops interfering.  
 10 Q. Yes.  
 11 **A. That's why you might need something of a statutory or**  
 12 **regulatory nature.**  
 13 Q. I think the point that Professor Jay has made to  
 14 a number of witnesses, which is to make sure that  
 15 safeguarding professionals are the ones who are making  
 16 the decisions about operational matters rather than the  
 17 bishop, or the cleric, who obviously don't have that  
 18 level of expertise. You agree with an in-principle idea  
 19 that that should be enshrined somewhere?  
 20 **A. I do. I think I would, for clarity, just talk about**  
 21 **discipline. I think discipline is often -- it can be**  
 22 **a function of HR. But it is also part of a -- the cure**  
 23 **of souls. I think the Archbishop of York was right when**  
 24 **he said that pastoral discipline is part of the pastoral**  
 25 **work of the bishop, and so, teasing that out, I think it**

Page 157

1 or do you think it could work? Not would it work; could  
 2 it work?  
 3 **A. There are a number of models being offered. I think**  
 4 **I would agree with the witness statement that we heard**  
 5 **from Mr Tilby, and I took very carefully the**  
 6 **recommendations that I received from Dame Moira Gibb,**  
 7 **and I think her fifth recommendation was actually that**  
 8 **the diocese was the best unit to oversee and develop**  
 9 **that.**  
 10 Now, that doesn't mean that there shouldn't be more  
 11 independence, and I was pleased that Mr Tilby was able  
 12 to set out all the changes that have been made and  
 13 initiated by him in his time to build in independence.  
 14 There is a need for more. Some of that is to make sure  
 15 that things don't go wrong. It's also about making sure  
 16 that people have confidence that the church is placing  
 17 itself under the scrutiny of other people, and that's  
 18 necessary in order that the church may regain the  
 19 confidence of the people who look to it for help.  
 20 Q. As far as regaining the confidence of people who look to  
 21 it for help, one of the issues is the fact that, because  
 22 it is a diocesan model, Bishop Peter, you have lots of  
 23 power and no accountability. Now, you may well think  
 24 you don't have any power at all, but I think you  
 25 probably do have quite a lot of power. Do you think

Page 159

1 needs to be looked at clearly. So what Mr Perkins was  
 2 advocating I think was very, very helpful, but around  
 3 that particular -- I haven't got it in front of me --  
 4 Q. Yes, the Clergy Discipline -- there is a list of about  
 5 12 things?  
 6 A. Yes.  
 7 Q. But he said that the DSO should have power to suspend.  
 8 It is number 2 on the list. I remember that?  
 9 A. Right. Anyway, but I was just clarifying that.  
 10 Q. Yes. Subject to that. You've heard -- if it would be  
 11 useful for you to get it up, if it would be useful for  
 12 it to be put on screen, ANG000645\_005, and it is (b),  
 13 please, Ralph.  
 14 **A. Is this Colin Perkins' paper?**  
 15 Q. Yes. It is B2 I think you would have some concerns  
 16 about?  
 17 **A. Yes. I think some of the others are much more**  
 18 **operational and they're much more in line with what's**  
 19 **already happening as normative practice. I think that**  
 20 **is not.**  
 21 Q. You've heard both from Mr Greenwood and Mr Scorer, who  
 22 in opening and closing statements and in their  
 23 submissions -- well, certainly Mr Greenwood advocates  
 24 for a wholly independent body, separate to the church,  
 25 to deal with safeguarding. Do you think that would work

Page 158

1 there needs to be the introduction of some form of  
 2 accountability for diocesan bishops in some way,  
 3 certainly in respect of safeguarding, either in terms  
 4 of -- I mean, obviously you've introduced the power to  
 5 suspend a bishop. We know that that's been used very  
 6 recently, on at least one occasion. But do you think  
 7 there needs to be more, in terms of accountability of  
 8 diocesan bishops in respect of safeguarding?  
 9 **A. At the moment, there's a number of things that have been**  
 10 **thrown in the air.**  
 11 Q. Yes.  
 12 **A. And so -- I mean -- and I don't want to grasp after**  
 13 **those without giving them more thought and reflection**  
 14 **and thinking about the implications of them.**  
 15 I mean, one of them that's been thrown in the air  
 16 is, for example, that in the instance of bishops with  
 17 regard to Clergy Discipline Measure, that there should  
 18 be an independent investigation.  
 19 Q. Yes.  
 20 **A. And that when there are safeguarding issues around the**  
 21 **role and responsibilities and conduct of bishops, they**  
 22 **should be taken right outside of the hands of**  
 23 **the church.**  
 24 Q. Yes.  
 25 **A. I mean, I think those things certainly warrant careful**

Page 160

<p>1 <b>consideration, and I certainly wouldn't, from where I'm</b>                  2 <b>sitting, resist that, if it really produced the changes</b>                  3 <b>and the assurances that were needed.</b>                  4 Q. More prosaically, maybe, another issue which certainly                  5 was a big issue in the Diocese of Chichester and in                  6 those hearings, something we have heard a little bit                  7 less about during the course of these hearings, is                  8 permission to officiate.                  9 Now, you provided the official statement in respect                  10 of permission to officiate for the Chichester hearing,                  11 and I think we are all very glad to see that, at the end                  12 of last year, there is a PTO policy -- chair and panel,                  13 it is B25 of your bundle, ACE026381. It sets the                  14 process out in brief. Ralph, if you wouldn't mind                  15 getting up pages 004 to 005. It is a lengthy document.                  16 It is 2.7 to 2.11 that sets out the process in brief.                  17 No, you have the wrong document, Ralph, it's ACE026383.                  18 No. Right, let's just leave it.                  19 Fundamentally, the process in brief, as I understand                  20 it, is, there is going to be Safer Recruitment checks,                  21 a declaration and a "safe to receive" letter, or they                  22 are now called CCSL letters -- I can't, off the top of                  23 my head, remember what that acronym means -- an                  24 interview, training, they have to have done training,                  25 there has to be an induction and also oversight and PTO</p> <p style="text-align: center;">Page 161</p>	<p>1 is going to be fixed term and there is going to be                  2 a complete list maintained and sent to the National                  3 Church. Is that right?                  4 <b>A. It is. I think this is one of the areas where the</b>                  5 <b>inquiry has been extremely helpful to the church and</b>                  6 <b>something has happened comparatively fast. But, I mean,</b>                  7 <b>I can't recall what I said when I gave my evidence</b>                  8 <b>before. I would probably have said something, it is</b>                  9 <b>a bit of a leaky sieve and it is a bit hit and miss --</b>                  10 Q. Yes.                  11 <b>A. -- and that's the reality. The processes now have,</b>                  12 <b>I think, some rigour about them and, as well as those</b>                  13 <b>rather formal processes, which are essential, there is</b>                  14 <b>also making sure that there is an oversight, something</b>                  15 <b>like a ministry agreement, and so, actually, that</b>                  16 <b>a diocesan bishop is able to know who the retired clergy</b>                  17 <b>are, where they're ministering and, if they're</b>                  18 <b>ministering in more than one diocese, that that's made</b>                  19 <b>clear by the paperwork.</b>                  20 <b>I think the introduction of a national clergy</b>                  21 <b>register, when it comes about, will make that much more</b>                  22 <b>clearer, because we will know who people are who are</b>                  23 <b>authorised and there will be no misunderstanding for</b>                  24 <b>churchwardens and others in vacancies as to the clergy</b>                  25 <b>that it will be appropriate for them to take services</b></p> <p style="text-align: center;">Page 162</p>
<p>1 <b>and those whom they shouldn't approach to do that.</b>                  2 <b>I think that's been a very helpful policy.</b>                  3 Q. And just to identify, the policy as well identifies and                  4 sets out the limits so that, for example, it makes it                  5 absolutely clear it should be for occasional duties, not                  6 for spiritual direction, not for missions, not for                  7 courses, and then provides some very detailed guidance                  8 about what should happen -- here we have 2.7 to 2.11,                  9 and it is absolutely clear, 2.7, here we can see there                  10 is a lot of Safer Recruitment, and then, if we go to                  11 2.11, this is what bishops should be, at 2.10 and 2.11,                  12 clergy with PTO are required for that, and the fact that                  13 PTO is completely discretionary -- can we go to 2.10,                  14 please, Ralph. it identifies they shouldn't be given PTO                  15 unless they are confident about the ability to                  16 officiate, and should not be suspended but must be                  17 withdrawn if there are any allegations, and sets various                  18 matters out. And PTO is not granted as of right,                  19 however senior and experienced the cleric may be --                  20 <b>A. Absolutely.</b>                  21 Q. -- which I think was something we heard about quite                  22 a lot in the Chichester hearing?                  23 <b>A. In my office, we take this very seriously. So</b>                  24 <b>somebody -- so nobody will be granted PTO until they had</b>                  25 <b>undertaken, and we have a sort of -- it sounds rather</b></p> <p style="text-align: center;">Page 163</p>	<p>1 <b>prosaic, but actually a checklist, which involves very</b>                  2 <b>much liaising with the Diocesan Safeguarding Advisor and</b>                  3 <b>her office, and until, if you like, all the lights go</b>                  4 <b>green, a licence will not be issued.</b>                  5 Q. Can I also identify, I think I heard from Mr Tilby this                  6 morning, but can I just double-check, there is, at the                  7 very least, a view that there will be another set of                  8 audits five years after the last ones were carried out.                  9 Is that right?                  10 <b>A. That's right --</b>                  11 Q. Of all dioceses?                  12 <b>A. -- the House of Bishops have made that commitment.</b>                  13 <b>I think it is very important that we get the church to</b>                  14 <b>a place where there is continuous reflection. I mean,</b>                  15 <b>you asked about culture change earlier. I think it is</b>                  16 <b>that ability to reflect on what we are doing and, when</b>                  17 <b>something is not appropriate, to speak up about it and</b>                  18 <b>to challenge it.</b>                  19 <b>As well as audits being a formal and necessary</b>                  20 <b>function, there has to be an understanding where we are</b>                  21 <b>continually auditing and reviewing our practice, we are</b>                  22 <b>looking for best practice, we are seeking to learn,</b>                  23 <b>which is why I found the SCIE approach of learning</b>                  24 <b>together extremely helpful. So internal audits as well</b>                  25 <b>as external audits, I think is what I'm saying.</b></p> <p style="text-align: center;">Page 164</p>

<p>1 Q. I think we have talked a bit about changing the culture 2 of the church. You have identified that. Is there 3 anything else that you think the church should be doing 4 to try to change its own culture that you haven't 5 already discussed?</p> <p>6 <b>A. One thing that has not been spoken about very much at 7 all during this hearing is the voices of young people. 8 I mean, you did ask about it. And I was quite 9 challenged when I -- last year, and I went back and sat 10 down with those who are involved in the youth ministry 11 of our diocese, and said, "What are you doing?" I had 12 no idea what they were doing, and I was pleased they are 13 actively engaged with online safety and many of 14 the aspects of social media.</b></p> <p>15 <b>But I think -- I asked the question: what are we 16 doing in our diocese to listen more effectively to the 17 voices of young people? I think we have got a long way 18 to go on that. And there is somebody who has been 19 engaging with a number of dioceses about making sure 20 they are compliant with posting what is required on 21 diocesan websites and diocesan notice boards, and 22 something which he said to me, which I found very 23 helpful, was he said, "What you put on your notice board 24 has to be understood by an 11-year-old child". Now, 25 I mean, I think, as we move towards compliance, I am</b></p> <p style="text-align: center;">Page 165</p>	<p>1 <b>still looking with an adult eye at documents, and I need 2 help, and others who draw up our policies need help, to 3 make sure -- somebody made the comment this morning that 4 young people -- their world and their life is on their 5 phone, and now we need to think about that culture, and 6 I think when we do -- we also haven't talked a lot about 7 prevention, but I think that will make a big difference 8 to the church's work of prevention.</b></p> <p>9 Q. As far as -- so that's part and parcel, really, of kind 10 of knitting the different bits of the church together. 11 So not having the safeguarding bit necessarily as 12 separate to the youth work bit or making sure there's 13 good communication between everyone. Is there anything 14 else in respect of the culture of the church to ensure 15 that safeguarding is visible? I know last time you 16 talked quite a lot about the theology of safeguarding 17 and Safeguarding Sundays. Has there been any further 18 developments?</p> <p>19 <b>A. We talk about a whole-church approach, and we -- and 20 that only happens when we are working collaboratively 21 together. So at the end of the SCIE visits, when they 22 leave a diocese or when they left the diocese after 23 their audits, there was a gathering that had bishops, 24 archdeacons, deans, canons, missionaries, diocesan 25 secretaries, and so, around the table people gathered</b></p> <p style="text-align: center;">Page 166</p>
<p>1 <b>together to hear the verbal feedback, the initial verbal 2 feedback -- the Chair of the Safeguarding Panel. And in 3 that forum, those who had come to do the fieldwork fed 4 back what they saw and heard and perceived and what they 5 thought the deficiencies might be.</b></p> <p>6 <b>I think we need to do more work on that joined-up 7 approach, so we don't just say, "This is for education 8 or for safeguarding", we talk about a systemic approach, 9 and perhaps I ought to reconvene that group again and 10 say, "A year on, have we done what we said we'd do", and 11 hold each other to account.</b></p> <p>12 Q. Is there anything you want to say about clericalism and 13 deference in the context of the church? We have already 14 dealt with power without accountability. So, largely, 15 that does deal with both deference and clericalism. But 16 is there anything else you would like to say about that 17 and what the church is trying to do to change that?</p> <p>18 <b>A. I think for me personally, that's been the biggest thing 19 that I've had to think about, and I spoke earlier about 20 not only abuse of faith and abuse of trust, but abuse of 21 power. And I think we have got to have open 22 conversations.</b></p> <p>23 <b>One of the things the Archbishop of Canterbury and 24 the Archbishop of York did recently was, they gathered 25 the diocesan bishops with the archbishops but with no</b></p> <p style="text-align: center;">Page 167</p>	<p>1 <b>staff present. And we tried to look in the mirror and 2 actually have a very honest conversation about where 3 power was, how it is used, how it is well used and how 4 it might be abused. Four different people gave their 5 reflections on the use and abuse of power. That was 6 a very powerful conversation and we need more 7 conversations like that, not just by the bishops with 8 the bishops, but right across the church.</b></p> <p>9 MS SCOLDING: I don't think I have any further questions. 10 Is there anything else you would like to say to this 11 investigation?</p> <p>12 <b>A. We often talk about triangulation, which is getting 13 a different viewpoint on things. The benefit of having 14 sat through every day of the inquiry, and including some 15 of the one-day preliminary hearings, is that what I've 16 seen you do is, you've interviewed people from parishes, 17 people from dioceses, DSAs, expert witnesses, survivors 18 and archbishops, and you've tried to get a really wide 19 perspective, and I think that -- I found that enormously 20 helpful, hearing evidence from all different parts and 21 structures of the church, including TEIs, and I was just 22 thinking this morning when I was of watching the news 23 was, at Wimbledon, they have -- I think it's called 24 Hawk-Eye, where they have 60 cameras, which means that 25 every part of the Wimbledon court is covered by at least</b></p> <p style="text-align: center;">Page 168</p>

<p>1 <b>five cameras, and I think the thing that I need to</b>                  2 <b>reflect much more deeply on that's come through from my</b>                  3 <b>sitting through the inquiry is the way that you have</b>                  4 <b>really looked from every angle, and I don't think the</b>                  5 <b>church has done that. I don't think we do that.</b>                  6 <b>I don't quite know how we take that forward, but I think</b>                  7 <b>that's a priority for the church.</b>                  8 MS SCOLDING: Thank you very much, Bishop Peter. Chair and                  9 panel, do you have any questions for this witness?                  10 THE CHAIR: No, we don't have any questions. Thank you very                  11 much, bishop.                  12 (The witness withdrew)                  13 MS SCOLDING: Chair, would it be possible to take the                  14 afternoon break slightly earlier and for it to be                  15 slightly shorter, if that's possible? If we could just                  16 have a ten-minute break now, if possible, and then we                  17 will hear from the Archbishop of Canterbury.                  18 THE CHAIR: Thank you, we will do that and return at                  19 3.00 pm.                  20 (2.51 pm)                  21 (A short break)                  22 (3.02 pm)                  23 MS SCOLDING: Good afternoon, again, chair and panel. Good                  24 afternoon again, Archbishop Justin.                  25</p> <p style="text-align: center;">Page 169</p>	<p>1 ARCHBISHOP JUSTIN WELBY (sworn)                  2 Examination by MS SCOLDING                  3 MS SCOLDING: I do apologise, Archbishop Justin. There                  4 appears to be some kind of drilling which has started.                  5 Just a few matters. Firstly, this isn't a test of                  6 memory. Please feel free to refer to any notes.                  7 Secondly, we can stop at any time if required and we                  8 can also take as many breaks as are needed.                  9 Thirdly, there are documents which should be in                  10 a bundle attached to your witness statement, but there                  11 is also a screen on which things will come up. If you                  12 need them to come up in larger font, like I do, then                  13 please feel free to do so.                  14 We have a second witness statement from you dated                  15 25 June 2019. It is ACE027710_001. Chair and panel                  16 and, for the archbishop, behind tab A1 of your bundle.                  17 <b>A. Indeed.</b>                  18 Q. Have you had an opportunity to read this witness                  19 statement recently?                  20 <b>A. Yesterday.</b>                  21 Q. Is it true, to the best of your knowledge and belief?                  22 <b>A. Yes, it is.</b>                  23 Q. There was your signature, but it has been covered over                  24 in the usual way because of Data Protection Act                  25 concerns.</p> <p style="text-align: center;">Page 170</p>
<p>1 On the last occasion we met, we outlined your                  2 training and background in respect of safeguarding and                  3 child protection, and we also met to discuss your role                  4 and the fact that, although you have influence, you have                  5 no direct or controlling powers over any of the diocesan                  6 bishops. So I don't think we need to go through that                  7 again. Is that correct?                  8 <b>A. It's moderately correct. I think my view might have --</b>                  9 <b>it's quite hard to see where influence merges into</b>                  10 <b>power, and certainly I have the power to suspend, of</b>                  11 <b>course.</b>                  12 Q. Can we turn first to the vision of the church. You                  13 speak in your witness statement of the church being                  14 a safe place and somewhere which offers a safe harbour                  15 from strife. Do you think you're there yet in creating                  16 such?                  17 <b>A. No.</b>                  18 Q. Where do you think you are along the -- I hate to use                  19 the word "journey", because it sounds like we are in                  20 a reality television programme, but where do you think                  21 the church is in terms of being able to understand and,                  22 in your own terms, "get safeguarding"?                  23 <b>A. I think we are at a place that is -- that varies,</b>                  24 <b>depending on who you are listening to. In other words,</b>                  25 <b>if you were to go into any parish or chaplaincy or fresh</b></p> <p style="text-align: center;">Page 171</p>	<p>1 <b>expression or any other form of church and say to them,</b>                  2 <b>"Do you think that safeguarding is important?", ten</b>                  3 <b>years ago they wouldn't have known what you were talking</b>                  4 <b>about, but they would have said that protection of</b>                  5 <b>people really mattered. I can't imagine there was ever</b>                  6 <b>a time when a large number of people would have said,</b>                  7 <b>"No, it doesn't matter". But I think now they would</b>                  8 <b>say, "Yes, that really, really matters", "they" being</b>                  9 <b>the people who are part of the church, the non-ordained.</b>                  10 <b>Within the clergy, I think particularly amongst</b>                  11 <b>ordinands and younger clergy, there is a very, very</b>                  12 <b>major change in culture and attitude. Anecdotally --</b>                  13 <b>I can't produce evidence for this, but anecdotally,</b>                  14 <b>talking to Bishop Mark Tanner, who I think you heard,</b>                  15 <b>but who was talking to me the other day, he said it is</b>                  16 <b>very striking that the ordinands coming through now take</b>                  17 <b>safeguarding as a given, that it is a top priority.</b>                  18 <b>I think where people has been in the church a very</b>                  19 <b>long time, there is -- with a small minority, there are</b>                  20 <b>some people who don't "get it", to use the phrase that</b>                  21 <b>you picked up on from my first witness statement and the</b>                  22 <b>last time I gave evidence.</b>                  23 <b>They may know the rules, but they don't have an</b>                  24 <b>instinctive sense of its centrality. But it is a small</b>                  25 <b>minority. I think the vast majority now, and judging</b></p> <p style="text-align: center;">Page 172</p>

<p>1 <b>from my recent experience, take it as an absolute --</b>  2 <b>absolutely indispensable.</b>  3 Q. Just because, during the course of this hearing, we have  4 obviously heard about a lot of good practice --  5 <b>A. Really?</b>  6 Q. -- and we want to acknowledge that, but we have also  7 heard, in particular, of reluctance by clerics,  8 sometimes at a senior level, to follow the guidance of  9 a Diocesan Safeguarding Advisor. So let me give you two  10 examples. One, an incumbent who we heard from in the  11 Diocese of York was very reluctant to allow a risk  12 assessment because of his views about -- in part at  13 least, because of his views about forgiveness, and  14 Ms O'Hara, who is the Diocesan Safeguarding Advisor, had  15 to push quite hard, I think, and had to sort of escalate  16 things to a level that you might not have thought in  17 2017 and 2018 needed to happen.  18 The other obvious example is the fact that, in 2017,  19 a rector didn't think to inform the Diocesan  20 Safeguarding Advisor of the fact that someone had been  21 worshipping in their church for over ten years who had  22 serious sexual convictions against children without any  23 form of safeguarding agreement or risk assessment.  24 Now, Mrs McMahon, who was one of the DSAs from the  25 Diocese of London, wasn't very impressed by that, but,</p> <p style="text-align: center;">Page 173</p>	<p>1 again, this was 2017/2018.  2 Do you think that's very much a minority issue or do  3 you think that this is reflective of problems that there  4 are more generally?  5 <b>A. I think it's a minority issue, but not sufficiently</b>  6 <b>a minority issue. Out of 8,000 clergy, you will always</b>  7 <b>have some mavericks. But the fact that you have come</b>  8 <b>across two appalls me. Let me be clear on -- I mean,</b>  9 <b>I come from an evangelical sort of stable myself. The</b>  10 <b>idea that forgiveness means that you pretend that</b>  11 <b>nothing has happened is absolute nonsense in any</b>  12 <b>classical evangelical theology. Actions have</b>  13 <b>consequences.</b>  14 <b>If you have been involved in abuse of some kind,</b>  15 <b>that is something that you carry with you to your grave.</b>  16 <b>You may find forgiveness. It doesn't mean that for one</b>  17 <b>instant you are going to be trusted with children or</b>  18 <b>vulnerable adults.</b>  19 Q. In fact, to be fair, the Faith and Order Commission  20 guidelines, when I have looked at those, about living in  21 love and faith, make that point absolutely clearly and  22 centrally --  23 <b>A. Absolutely.</b>  24 Q. -- in the context of some documents which were issued in  25 2017, as I understand it?</p> <p style="text-align: center;">Page 174</p>
<p>1 <b>A. More importantly, from an evangelical school, the</b>  2 <b>scriptures are also absolutely clear about that.</b>  3 Q. Can I also ask you, we heard from the longest-serving  4 bishop in the Church of England last week,  5 Dr Peter Forster, Bishop Peter, and he said this about  6 child pornography. Now, admittedly, this was about  7 actions he took about a decade ago, but it's still this  8 century, and this was an individual who had been  9 convicted of possessing 8,000 indecent images of  10 children, of which 800 were at the highest category, and  11 I don't think I need to discuss what that would  12 therefore have involved.  13 He said:  14 "Answer: ... As we all know, the courts deal in  15 different ways with people convicted of downloading  16 child pornography and today, you know, that seems to be  17 evolving. I suppose I would also in my own mind regard  18 the fact that pornography is so ubiquitously available  19 and viewed" --  20 And then my learned junior says:  21 "Pornography" --  22 And the answer is:  23 "Answer: If I may just finish.  24 "Question: Sorry.  25 "Answer: In my own mind, could it be the case that</p> <p style="text-align: center;">Page 175</p>	<p>1 some people would be easily misled into viewing child  2 pornography, who themselves would not dream of abusing  3 a child? ..."  4 And:  5 "Answer: In my mind, completely, absolutely, yes.  6 But I think in a case of people who get drawn into this  7 sick desire to download, maybe the two are not. I'm not  8 defending it in the slightest. Indeed, I wouldn't want  9 to put weight on that point ..."  10 I'm just asking you if you could comment upon this,  11 as obviously this is the most senior bishop in your  12 House of Bishops and the longest-serving bishop, whether  13 or not you'd like to comment upon whether or not that  14 statement is shared by yourself or by other bishops in  15 the House of Bishops?  16 <b>A. Just technically, he is not the most senior bishop.</b>  17 Q. Sorry, he is the longest-serving bishop. I apologise.  18 <b>A. No, it's just --</b>  19 Q. I know these things matter a great deal.  20 <b>A. They don't matter, except in the sense he does not</b>  21 <b>represent the views of the House of Bishops.</b>  22 <b>I would say very clearly that I disagree with every</b>  23 <b>word of that. I had the opportunity to read his</b>  24 <b>evidence this morning, and read it through carefully.</b>  25 <b>I also read, yesterday, the Archbishop of York,</b></p> <p style="text-align: center;">Page 176</p>

<p>1 <b>Archbishop Sentamu's evidence, in which he described</b>  2 <b>himself as shocked by that statement. I think he said</b>  3 <b>"deeply shocked" or "very shocked".</b>  4 Q. Yes.  5 <b>A. And I would say that with even more emphasis.</b>  6 <b>The first thing you learn, if you look into anything</b>  7 <b>around issues of pornography, is that the use of</b>  8 <b>pornography encourages its production. So by taking</b>  9 <b>a share in watching particularly child pornography, and</b>  10 <b>even with adult pornography, it's so often linked to</b>  11 <b>modern slavery -- I know this from another part of my</b>  12 <b>work -- you are actually victimising people.</b>  13 <b>I see no distinction whatsoever, and I don't think</b>  14 <b>that would be a view that -- I don't know -- I have</b>  15 <b>never heard that view expressed in the House of Bishops,</b>  16 <b>in private or in public.</b>  17 Q. We have spoken before about the importance of leadership  18 in any cultural change in the church, and I'd like to  19 have a brief look at a case you, yourself, dealt with.  20 Ralph, could we please put on screen ACE027737. I'm  21 just going to summarise some of the facts for you. In  22 2011, you were the Dean of Liverpool Cathedral, and you  23 were contacted by a complainant with an allegation  24 against a member of clergy that we are going to call,  25 for the purposes of this afternoon, F18, please.</p> <p style="text-align: center;">Page 177</p>	<p>1 <b>A. Thank you.</b>  2 Q. The complainant, who was an adult, could be described as  3 vulnerable. I'm not going to say any more than that.  4 But if we look at page 2, and I'm looking at this for  5 the first time myself for some of this. If I can  6 identify, there's an email of 6 July 2011 at 9.39?  7 <b>A. Yes, indeed.</b>  8 Q. If you look at the first paragraph, halfway through,  9 this is an email to you, as Dean of Liverpool Cathedral,  10 and halfway down the first paragraph it says:  11 "I am sure there is someone in the country who is  12 interested in the fact that a member of your staff is  13 running around trying to 'befriend' and 'help'  14 vulnerable men of the community, when in actuality his  15 real motives are somewhat different.  16 "It angers and saddens me that your own attitude  17 seems to be one of casual indifference ...", is what's  18 said at the top of the next page.  19 If we can then turn to page 7, this is an email  20 later the same day, at 12.44, and maybe we should --  21 Ralph, could you please enlarge the bit that says "So  22 all's well that ends well", could you enlarge that:  23 "So, all's well that ends well."  24 There is a paragraph which I would describe as sort  25 of ironic and slightly rude:</p> <p style="text-align: center;">Page 178</p>
<p>1 "It appears your repeated, deeply unprofessional and  2 inappropriate actions [this is to F18] and sexual  3 advances towards myself in my own home have managed to  4 slip under the radar."  5 It then identifies:  6 "For what it is worth, I shall part with a few  7 points of advice concerning how you might wish to  8 conduct yourself on future pastoral visits ..."  9 Number 1 says:  10 "When sitting in close proximity ..."  11 Here is a few pitfalls you may wish to avoid:  12 "When sitting in close proximity ... avoid trailing  13 your index finger up and down his shoulder in  14 a provocative and sexual manner ...  15 "Try and resist the urge to feel his bottom.  16 "... try not to steer the conversation to sexual  17 matters and try not to ask them about one's sexual  18 experience and one's sexual orientation."  19 I understand you were copied in, and I think we can  20 see at the bottom of the previous page -- I don't think  21 we need to get it up, Ralph -- on the previous page, you  22 were copied in to that document. Is it right that this  23 individual had reported allegations to you, or, at the  24 very least, you'd had sight of these allegations about  25 F18?</p> <p style="text-align: center;">Page 179</p>	<p>1 <b>A. Yes. He had certainly reported them to me in writing.</b>  2 <b>There'd been a difficult meeting where he'd come to the</b>  3 <b>cathedral and had threatened security staff and then</b>  4 <b>threatened someone in my office and several other people</b>  5 <b>with violence and using abusive language.</b>  6 <b>So it was difficult to determine from that exactly</b>  7 <b>because the conversation was complicated, I think, to</b>  8 <b>put it mildly, and people were very frightened by him.</b>  9 <b>But F18, I do remember the incident. It was</b>  10 <b>actually -- I'd just given notice of leaving Durham to</b>  11 <b>go to be Bishop of --</b>  12 Q. You'd just given notice to leave Liverpool to go to  13 Durham.  14 <b>A. -- leaving Liverpool to be Bishop of Durham,</b>  15 <b>in July 2011, and I remember this was a very complicated</b>  16 <b>incident indeed.</b>  17 Q. I understand you met with both the individual concerned,  18 and you have described your meeting with him, and also  19 F18 separately to take their accounts?  20 <b>A. Indeed.</b>  21 Q. You wrote an email to him at 9.49 on 6 July 2011.  22 <b>A. To F18?</b>  23 Q. No, to the individual -- to the complainant. That's  24 ACE027737_003, please, Ralph. Please could you enlarge,  25 "Thank you for your email", and the entire bottom half</p> <p style="text-align: center;">Page 180</p>

<p>1 of that page, please:                  2 "Dear complainant.                  3 "At the time of our meeting, I informed you                  4 [et cetera, et cetera] I would need to hear your                  5 response to your allegations. Since meeting, we have in                  6 fact seen F18 and heard his account of your meetings and                  7 reviewed the matter with relevant senior staff in the                  8 diocese ... F18's account of his meetings was totally                  9 different to yours and in the absence of any independent                  10 witness, we could not come to a conclusion about which                  11 account to believe."                  12 I'm going to ask the question, which is, how could                  13 you ever come to or get independent evidence in a case                  14 like this? I mean, the reality is, most sexual                  15 offending is one person's word against another. That is                  16 sometimes the difficulty with it. So do you think, with                  17 the benefit of hindsight, that that was really a fair                  18 conclusion or a fair assessment for you to reach?                  19 <b>A. I think, with the benefit of hindsight, and with the</b>                  20 <b>things I've learned over the last six years, if I was</b>                  21 <b>dean now, I would not have permitted F18 to be on my</b>                  22 <b>staff. I think when I came to -- he was a --</b>                  23 Q. I think we might be quite careful. Let's not go into                  24 who he is or --                  25 <b>A. He was not an employee, if that's safe to say. He was</b></p> <p style="text-align: center;">Page 181</p>	<p>1 <b>operating under a permission to officiate.</b>                  2 Q. You then identify:                  3 "Your calls to my office this morning were abusive                  4 and threatening, including the completely unprovoked use                  5 of foul language to a member of my staff. You did the                  6 same to me. Accordingly, I am hereby informing you that                  7 you are banned from entering the cathedral ... until                  8 further notice ... Should you do so, you will be                  9 removed."                  10 Now, I understand why, if it was a situation of                  11 safety, you would feel the need to at least consider                  12 banning, but did you think about the fact that he was                  13 possibly justifiably angry because of the sexual nature,                  14 shall we say, of the discussions that had been held and                  15 the alleged indecent assaults that he set out, and that                  16 might be the reason why he was angry and upset?                  17 <b>A. I can't remember all the details, but I do remember that</b>                  18 <b>the advice from our security staff was there was an</b>                  19 <b>immediate and serious risk of physical harm to members</b>                  20 <b>of staff who had nothing -- you know, junior members of</b>                  21 <b>staff, and that had to be dealt with seriously.</b>                  22 <b>Even if that was true, it does not justify attacking</b>                  23 <b>a member of staff. So that was the reason that the</b>                  24 <b>ban -- and, as you will see further in the paragraph, if</b>                  25 <b>he'd made that apology to them, we would immediately</b></p> <p style="text-align: center;">Page 182</p>
<p>1 <b>have lifted the ban.</b>                  2 Q. When you were discussing what to do in terms of whether                  3 or not to take this allegation forward at all -- let's                  4 leave the ban to one side -- did you consult with any --                  5 you said senior staff. Did you consult with any                  6 Diocesan Safeguarding Advisor? There would have been                  7 such a thing in 2011.                  8 <b>A. There was. As I think the Bishop of Chester said in his</b>                  9 <b>evidence, the Diocesan Safeguarding Advisor at the time</b>                  10 <b>was shared between -- was it Jane Shepherd or something</b>                  11 <b>like that?</b>                  12 Q. I'm not quite sure.                  13 <b>A. Was shared between Chester, Liverpool and Manchester,</b>                  14 <b>I believe, which is a huge area. It shows the</b>                  15 <b>difference in resources now. I was -- we operated</b>                  16 <b>a system where the cathedral was fully integrated</b>                  17 <b>administratively into the diocese, and if you look at</b>                  18 <b>the header to the emails, you will find they were copied</b>                  19 <b>to the Bishop of Warrington, who was acting as diocesan</b>                  20 <b>bishop, I believe, in 2011, the bishop either being on</b>                  21 <b>sabbatical or being on sick leave, and also to</b>                  22 <b>Mike Eastwood, who was the Diocesan Secretary.</b>                  23 <b>My memory tells me that -- unfortunately, I couldn't</b>                  24 <b>find my daybook this morning to look this up for that</b>                  25 <b>particular period -- I rang the DSA and said, "What do</b></p> <p style="text-align: center;">Page 183</p>	<p>1 <b>we do about this?"; because I automatically rang the DSA</b>                  2 <b>on every possible occasion, and was unhesitating in</b>                  3 <b>doing so.</b>                  4 <b>I think where I -- I mean, there were a number of</b>                  5 <b>things I got wrong on this. Not the banning. But</b>                  6 <b>I think F18 should not have been involved in the life of</b>                  7 <b>the cathedral.</b>                  8 <b>I think F18 should have been suspended at that</b>                  9 <b>point, for many -- if they had been involved, since they</b>                  10 <b>were involved, and I think -- I suspect that I judged it</b>                  11 <b>as a disciplinary matter, not a safeguarding matter.</b>                  12 Q. I think if we look at page 5, please, Ralph, which is an                  13 email from you to F18, I think that's certainly the                  14 tenor I got from that particular email?                  15 <b>A. I would now consider it to be a safeguarding matter.</b>                  16 Q. Because what you basically say is, "Please don't go and                  17 see anybody alone", and, "I'm not very happy with you                  18 for having gone to see people alone". But there's no                  19 hint that you are dealing with it as a safeguarding                  20 issue rather than as a, "You're just making a nuisance                  21 of yourself" issue?                  22 <b>A. I think at the time I would have seen safeguarding as</b>                  23 <b>being around minors and would have been less conscious</b>                  24 <b>of vulnerable adults, which was a serious mistake,</b>                  25 <b>I think, and certainly not one I would commit now.</b></p> <p style="text-align: center;">Page 184</p>

<p>1 Q. I'm assuming he wasn't offered any support or anything 2 like that? I know you said you spoke to the DSA. You 3 wouldn't necessarily know that, I suppose?</p> <p>4 <b>A. I wouldn't know that. I left very shortly afterwards, 5 a couple of months after this, and I wouldn't have had 6 the opportunity to follow it up. But I think it's 7 also -- shall we say our engagement with him was not one 8 that would have made it very easy to offer support.</b></p> <p>9 Q. The complainant categorised your treatment of him as 10 "casual indifference and neglect". Would you agree with 11 that?</p> <p>12 <b>A. No. Even if I had been right to treat it as 13 disciplinary rather than safeguarding, which I wasn't, 14 I would never have been casual about something like 15 that. I'm not casual about things like that. I think 16 they are immensely serious.</b></p> <p>17 Q. You said on a previous occasion that the church should 18 be a place where people can go for safety and to be 19 valued and loved, and you also said that those who come 20 to tell really difficult things would be treated with 21 dignity and deep respect. Do you think that you 22 fulfilled those values in your handling of this case?</p> <p>23 <b>A. No. Not adequately. I do remember the incident -- it's 24 very difficult to know how to deal with someone that's 25 swearing at vulnerable people and threatening to do --</b></p> <p style="text-align: center;">Page 185</p>	<p>1 <b>to assault them. Your first duty is to stop that 2 happening. But I think we didn't have the systems in 3 place, which they do now at Liverpool, as I happen to 4 know, to follow up and get in touch with them.</b></p> <p>5 <b>I probably, after that really difficult encounter, would 6 not have been the right person to follow up with him, 7 but we should -- you know, you should have systems in 8 place to do so, and that's what's meant by dealing with 9 people with dignity and respect. Even if you have had 10 to take fairly severely action to protect other people.</b></p> <p>11 Q. In terms of managing victims and survivors more widely, 12 and obviously this individual was a complainant, so 13 I make nothing about the truth or otherwise of those 14 allegations, in terms of managing victims and survivors, 15 you identify at paragraph 56 of your witness statement 16 that it is a matter of sincere sorrow for you that the 17 church has failed in managing and dealing with abuse?</p> <p>18 <b>A. Yes.</b></p> <p>19 Q. And that, when you met survivors in July 2018, you felt 20 that it was a very significant moment both for you and 21 for the church. Can you tell us a little bit about that 22 and why you think it was such a significant moment?</p> <p>23 <b>A. This is on page 19?</b></p> <p>24 Q. Yes.</p> <p>25 <b>A. I think it was significant because there was a very</b></p> <p style="text-align: center;">Page 186</p>
<p>1 wide -- it was at the synod in July. It was what they 2 call a fringe meeting. There was a very, very wide 3 range of survivors there, some of whom had not really 4 engaged with us very much before. It was significant 5 because they represented a whole range of approaches, 6 from those who dreaded having any contact with the 7 church and with great courage had come along to the 8 General Synod, through to those who had gone back to 9 church and who were fully engaged in the life of 10 the church.</p> <p>11 They were very dignified, very measured, very 12 precise about what was going wrong, and I think it had 13 a great impact on them -- on those of us who were there, 14 what they said.</p> <p>15 Q. So it's had an impact. What have you done about it and 16 what are you going to do about it?</p> <p>17 <b>A. Well, there are a couple of immediate things. 18 I supported strongly the setting up of the Safe Spaces 19 Project. I think you asked Mr Tilby, Graham Tilby, this 20 morning as to why that hasn't gone faster. I'm still 21 not sure I entirely understand that. I think it's very 22 important.</b></p> <p>23 What we have also done is, we are restructuring the 24 way in which we lead -- the bishops lead the response to 25 safeguarding with -- once Peter Hancock comes to the end</p> <p style="text-align: center;">Page 187</p>	<p>1 <b>of his three years, which is imminent, that we -- the 2 new Bishop of Safeguarding will have a differently 3 structured form of support, with one bishop dedicated to 4 engagement with and support of survivors, to oversee 5 that work, to try and give much more weight to that.</b></p> <p>6 Q. How do you think the church can work with -- what 7 survivors have often said is, they feel things are being 8 done to them --</p> <p>9 <b>A. Without them being involved.</b></p> <p>10 Q. -- without them being involved. Do you agree with that 11 critique?</p> <p>12 <b>A. It has happened, yes, and it's something that I'm very 13 conscious of and will usually ask the question -- 14 I don't say invariably, because -- I hope it is 15 invariably, but I can't swear to it -- ask the question 16 "What survivors were involved in discussing this?", when 17 it comes up at the House of Bishops or other meetings.</b></p> <p>18 Q. Can I ask as well, and this really follows on from the 19 discussion we have just had about the issue which arose 20 when you were Dean of Liverpool. One of the things that 21 the SCIE -- the Social Care Institute for Excellence -- 22 report identifies that survivors told them was the need 23 for leaders to learn from mistakes and the need for 24 leaders to own mistakes and to put their hands up. 25 I think you've just maybe shown today that clerics can</p> <p style="text-align: center;">Page 188</p>

<p>1 admit their mistakes and other individuals who have come 2 here have identified that. But do you think the church 3 needs to do more work in order to demonstrate adequate 4 readiness to acknowledge past failings, to be less 5 defensive? 6 <b>A. Yes. Emphatically. And not just in this area, but in 7 a number of areas.</b> 8 <b>I think one of the major themes -- one of the major 9 areas in which we need to develop is around issues that 10 I suspect you'll raise anyway, but around issues of 11 accountability and deference.</b> 12 <b>As you know in this inquiry, as well as I do now, 13 the history of the Church of England, in fact episcopal 14 churches around the world, does not encourage 15 accountability. Bishops are sort of fiefdoms, dioceses 16 are fiefdoms.</b> 17 Q. I think they were described as "medieval fiefdoms", 18 I believe, by -- 19 <b>A. Which is literally true in many, many cases, including 20 my own. So I do swear loyalty to the Sovereign by 21 putting my hands between hers in exactly the same way as 22 my predecessors would have done as medieval barons, so 23 it is literally true. We are trying to break that down 24 in a whole range of ways and have been for some years, 25 but have stepped it up very significantly with our</b></p> <p style="text-align: center;">Page 189</p>	<p>1 <b>Senior Leaders programme. There is now a whole 2 concentration on the use of power, and so, for instance, 3 when the diocesan bishops and archbishops were away at 4 Great Missenden a few months back, a couple of months 5 back, we spent a good deal of that time discussing how 6 we use power and where we misuse it, in a very open and 7 transparent way, and that's trying to model it.</b> 8 <b>In addition, we have created -- no, not created.</b> 9 <b>They were there already. We have renewed the strength 10 of regional groups of bishops in ways that are designed 11 to enable them to hold each other accountable. We have 12 got a system of peer review which is aimed at holding 13 bishops accountable, and in our senior leadership 14 training, we are focusing on accountability and mutual 15 accountability as well as mutual support. We are moving 16 towards, particularly around safeguarding, introducing 17 mandatory supervision for all bishops, all diocesan 18 bishops, at least, initially, on the question of their 19 safeguarding practice, in order to hold them 20 accountable.</b> 21 <b>Now, that is -- sorry, I have answered so randomly 22 that I have completely forgotten your question.</b> 23 Q. I will follow it up by another question, which is to 24 identify -- you have identified some informal ways of 25 accountability by way of peer review, by way of peer</p> <p style="text-align: center;">Page 190</p>
<p>1 mentoring, by way of some forms of supervision. Some 2 people would say you only have true accountability if 3 you have to answer to someone and bishops, as 4 I understand it, only have to answer to God? 5 <b>A. No, not strictly. I mean, they do answer to God, 6 I hope, but they also now increasingly do have to answer 7 both to one another, but in particular to the 8 Metropolitan -- to the regional archbishop. So the 9 Archbishop of York in the Province of York and myself in 10 the Province of Canterbury. And the 2017 measure, which 11 was the one used in a recent suspension, shows a very 12 clear -- I mean, that is about as accountable as you can 13 get, that someone is suspended for the first time in 14 history, as far as I know. Certainly since the 15 Reformation.</b> 16 Q. I can see that there have been increasing powers of 17 accountability in respect of discipline or enforcement 18 in respect of discipline. How about accountability more 19 widely, in terms of scrutiny of decision making -- 20 <b>A. That is something --</b> 21 Q. -- which is slightly different? 22 <b>A. No, I get that. Are we talking only about safeguarding 23 or more widely?</b> 24 Q. Safeguarding -- well, the terms of reference of this 25 inquiry are simply to look into safeguarding so I don't</p> <p style="text-align: center;">Page 191</p>	<p>1 think I can stray beyond those. 2 <b>A. Right. There are two things we are saying there. First 3 of all, on safeguarding, I am increasingly of the view 4 that there needs to be a failsafe mechanism which holds 5 bishops accountable, diocesan bishops.</b> 6 <b>Before I was -- I will explain that. Before I was 7 ordained, I was in the oil industry, and offshore, even 8 where you were pretty sure something was never going to 9 fail, you always put in a redundant system so that if 10 one thing went down, the other was there. I think when 11 it comes to DSAs, to Diocesan Safeguarding Advisors, it 12 is essential that they can hold the bishop accountable 13 for performing properly on safeguarding.</b> 14 <b>The way -- we haven't worked it out yet, but I think 15 one of the ways you do this is that, although they 16 should be embedded in dioceses, in my opinion, and 17 I haven't taken this to the house yet. Although they 18 should be embedded in dioceses, because that's where it 19 happens, they need to have line management or security 20 of employment outside the diocese so there is an 21 operational independence, so that if they feel that this 22 is the redundancy, if the bishop fails, there is 23 a failsafe means in which they go to their regional 24 supervisor or the national director and say, "I am 25 really concerned about this", and that the national</b></p> <p style="text-align: center;">Page 192</p>

<p>1 <b>system or the regional system can call in cases.</b>                  2 <b>I think we need to move towards a structure like that</b>                  3 <b>that enables a legal power of taking on a case where</b>                  4 <b>it's felt the bishop is not performing, or a visitation.</b>                  5 <b>Does that answer your question?</b>                  6 Q. Well, it does answer my question in part. But --                  7 <b>A. But we haven't got there yet.</b>                  8 Q. But that then leads on to -- firstly, I think that                  9 provides a route for what I would call escalation.                  10 <b>A. Yes.</b>                  11 Q. But the question really is, at the moment, the diocesan                  12 bishop is ultimately in charge operationally,                  13 spiritually and strategically.                  14 <b>A. Indeed.</b>                  15 Q. One can see how the latter two would be -- should keep                  16 with the diocese, if the diocese is the structure, but                  17 operationally, there has been some suggestion from                  18 a number of individuals, including the Diocesan                  19 Safeguarding Advisor from Chichester, that, in effect,                  20 that role should become -- you know, they are the people                  21 who make the decisions.                  22 Now, I think, in practice, most bishops who have                  23 come to give evidence have told us that's what happens?                  24 <b>A. Yes.</b>                  25 Q. However, there is still, and I don't -- we don't have to</p> <p style="text-align: center;">Page 193</p>	<p>1 look too far to see examples where that has not                  2 happened --                  3 <b>A. Indeed.</b>                  4 Q. -- and fairly recently?                  5 <b>A. Indeed.</b>                  6 Q. Is there any attraction to your view that the Diocesan                  7 Safeguarding Advisor should have ultimate control, shall                  8 we say, and that that power should be removed from                  9 a diocesan bishop, in terms of operational matters, not                  10 spiritual matters, of course?                  11 <b>A. I can see considerable advantages to that. I think</b>                  12 <b>it -- I mean, obviously it goes against a very long</b>                  13 <b>history, and I don't think that's a particular argument</b>                  14 <b>against it, because the history has also been one of</b>                  15 <b>abuse of those powers very often in all kinds of areas.</b>                  16 <b>I think there is -- as I say, I think there's</b>                  17 <b>something that's good about a double-check, because,</b>                  18 <b>presumably, DSAs can fail as well as bishops can.</b>                  19 Q. Of course they can.                  20 <b>A. So there's something quite advantageous about having</b>                  21 <b>dual responsibility. But I think the DSA must be able</b>                  22 <b>to, at the very least, take operational control if they</b>                  23 <b>feel it is necessary and possibly have operational</b>                  24 <b>control in all circumstances.</b>                  25 <b>There will be all kinds of needs for communication,</b></p> <p style="text-align: center;">Page 194</p>
<p>1 <b>as there are at the moment, and the communication fails</b>                  2 <b>going one way at the moment, it is one of our failures</b>                  3 <b>in dealing with complainants and survivors and, for that</b>                  4 <b>matter, respondents and perpetrators and those around</b>                  5 <b>them.</b>                  6 <b>There are failures there and there are also -- and</b>                  7 <b>there could be failures the other way. So I think we --</b>                  8 <b>in practice, you would expect in normal circumstances</b>                  9 <b>people to work together. You need to make sure that the</b>                  10 <b>DSA has the final word.</b>                  11 Q. You have also identified in what you said beforehand                  12 that the DSA -- there should be some sort of line                  13 management up to the National Safeguarding Team?                  14 <b>A. Indeed.</b>                  15 Q. Or for them to be able to escalate matters to them and                  16 for the National Safeguarding Team to be able to have                  17 power to take decisions or wrest control in appropriate                  18 cases?                  19 <b>A. I think that is absolutely clear because the DSA must</b>                  20 <b>need to know that their employment and their career and</b>                  21 <b>their future do not rest on them collaborating well with</b>                  22 <b>the bishop, but on them doing their job well.</b>                  23 Q. Can we turn, furthermore, to other elements of                  24 independence, which is external audit of what goes on in                  25 dioceses, what goes on in the church in general.</p> <p style="text-align: center;">Page 195</p>	<p>1 <b>A. Yes.</b>                  2 Q. Is it proposed that there should be external scrutiny of                  3 safeguarding functions in all aspects of the church, and                  4 how are you proposing that that's going to work?                  5 <b>A. Well, at the moment, we have SCIE doing it. My</b>                  6 <b>intention would be that that is an indefinite -- that</b>                  7 <b>that goes on forever, whether it is SCIE or someone</b>                  8 <b>else. It's one of the rules that you change auditors</b>                  9 <b>from time to time. But that's a different question.</b>                  10 <b>But I think there has to be independent audit of</b>                  11 <b>safeguarding on a regular basis, and that must cover the</b>                  12 <b>whole range, including dealing with survivors.</b>                  13 Q. Now, one of the other issues to do with accountability                  14 and external audit is at a slightly less elevated level                  15 than the diocesan bishop, which is, when the archdeacon                  16 undertakes his articles of inquiry and goes to visit the                  17 parish priest, one of the things they are meant to talk                  18 about is safeguarding, but, as I understand it, there                  19 are some concerns and issues that those conversations                  20 don't really deal with safeguarding. Should there be                  21 some sort of independent look, whether it is from a DSA                  22 or somebody who isn't a cleric, about the safeguarding                  23 structures within individual parishes, just to make sure                  24 people have got an idea -- I mean, I don't think you                  25 could do a sort of sophisticated audit, but --</p> <p style="text-align: center;">Page 196</p>

<p>1 <b>A. I'm thinking of 15,000 parishes, what would be required.</b>                  2 Q. Yes, I know.                  3 <b>A. I think, yes, you need to have an independent level</b>                  4 <b>there. I think we need to make sure that -- there's</b>                  5 <b>a great danger of articles of inquiry that they're</b>                  6 <b>box-ticking exercises. I mean, having been a parish</b>                  7 <b>priest -- I was never an archdeacon. But as a parish</b>                  8 <b>priest, you know, you'd know you have to show that you</b>                  9 <b>had filled out your service registers and that you had</b>                  10 <b>a proper Terrier and Inventory and all this. Yes, there</b>                  11 <b>was a whole --</b>                  12 Q. There was a whole raft of things that were terribly                  13 important, but -- yeah.                  14 <b>A. I'm sure. And you scabbled about before the archdeacon</b>                  15 <b>came, making sure you --</b>                  16 Q. Trying to find the policies.                  17 <b>A. Yes. So I think that's exactly how you don't want to do</b>                  18 <b>it. And part of that must be, I think in the same way</b>                  19 <b>as there are red lights that can be flashed up in the</b>                  20 <b>selection process, I think there needs to be a strong</b>                  21 <b>emphasis with archdeacons that in their visitation, if</b>                  22 <b>there's anything that's even amber on safeguarding, they</b>                  23 <b>follow that up very, very seriously, and it's not</b>                  24 <b>a box-ticking, it is a more qualitative as well as</b>                  25 <b>systematic thing. That can be everything from no</b></p> <p style="text-align: center;">Page 197</p>	<p>1 <b>safeguarding button on a website to no notice in the</b>                  2 <b>church porch, no independent Parish Safeguarding</b>                  3 <b>Officer, et cetera, et cetera, et cetera, or worries</b>                  4 <b>from things you've heard, and I think it would be useful</b>                  5 <b>if we have a group of people who could go in almost on</b>                  6 <b>a secret shopper basis and just check that it works.</b>                  7 Q. I think in certainly the Diocese of York they're doing                  8 parish audits, I think, as a start point, as far as                  9 that's concerned.                  10 <b>A. Yes.</b>                  11 Q. Just to give you -- it is not a completely new idea?                  12 <b>A. No, I'm aware of parish audits. I mean, a lot of</b>                  13 <b>dioceses have used them, and they cover all kinds of</b>                  14 <b>things. My worry is that, because they cover all kinds</b>                  15 <b>of things, safeguarding could be one of 30 things,</b>                  16 <b>rather than the thing.</b>                  17 Q. Can I ask you about openness in the church. You talk                  18 about openness and diversity at various points in your                  19 witness statement.                  20 Firstly, you talk about diversity in training and                  21 leadership within the church and trying to encourage                  22 that as a way of promoting differences of opinions. Do                  23 you talk about that within your witness statement                  24 because of the issue that has been raised certainly by                  25 the report that the chair and panel have written about</p> <p style="text-align: center;">Page 198</p>
<p>1 clericalism and about tribalism in the context of                  2 the church?                  3 <b>A. Without wishing to in any sense diminish the great</b>                  4 <b>importance of the interim report, which I read carefully</b>                  5 <b>and told the bishops they all had to read, and which is</b>                  6 <b>a wonderful and balanced and very helpful report, I've</b>                  7 <b>been obsessed with issues of tribalism and clericalism</b>                  8 <b>for many, many years.</b>                  9 Q. I'm sure you have.                  10 <b>A. Tribalism and clericalism and also our failures,</b>                  11 <b>grievous failures, as regards diversity, particularly in</b>                  12 <b>the areas of ethnic minorities, until recently of women,</b>                  13 <b>though we are improving on that --</b>                  14 Q. You enthroned -- is that the right word? You installed                  15 four or five female bishops last week or the week before                  16 last?                  17 <b>A. I consecrated four -- yes, don't worry, it is just</b>                  18 <b>jargon. I did something to four women bishops last week</b>                  19 <b>or the week before. We are now, since 2014, when we</b>                  20 <b>managed to get the legislation through, permitting the</b>                  21 <b>ordination of women as bishops. 58 per cent of</b>                  22 <b>suffragans and 38 per cent of diocesans appointed since</b>                  23 <b>then have been women, making a total of, conveniently,</b>                  24 <b>51 per cent of all bishops appointed, which is</b>                  25 <b>coincidence rather than intent.</b></p> <p style="text-align: center;">Page 199</p>	<p>1 <b>So gender, ethnic minority, disability is appalling,</b>                  2 <b>a lack of people with disabilities, they are just</b>                  3 <b>invisible to us, have been. Finally, social mobility</b>                  4 <b>has been a really serious failing.</b>                  5 Q. Do you think that improving all of those issues will                  6 improve the church's response to safeguarding?                  7 <b>A. Yes, I think it will. Because you get different --</b>                  8 <b>diversity is a huge blessing, diversity of approach,</b>                  9 <b>diversity of theology, diversity of -- within very broad</b>                  10 <b>ranges of belief, diversity of social and other things.</b>                  11 <b>People just see things in different ways and will ask</b>                  12 <b>the awkward questions. You have much less chance, as</b>                  13 <b>you put it, or one of your colleagues put it, to</b>                  14 <b>Mark Tanner, of everyone being "pale, male and stale".</b>                  15 <b>I think that was the phrase you used.</b>                  16 Q. That was me. But that, of course -- unity of people, so                  17 to speak, so homogeneity of people, also can cause                  18 clericalism and tribalism --                  19 <b>A. It has done.</b>                  20 Q. -- because everybody is the same?                  21 <b>A. It has done. But it is not just that. It is unity of</b>                  22 <b>training. And that has changed very, very dramatically.</b>                  23 <b>It used to be all residential and then it became</b>                  24 <b>residential and nonresidential, what are called courses.</b>                  25 <b>Then over the last 20 years, 15 years, it's grown into</b></p> <p style="text-align: center;">Page 200</p>

<p>1 residential, nonresidential and -- oh, my mind has gone                  2 blank. Sort of you're full time there --                  3 Q. Sort of apprenticeship?                  4 A. Apprenticeship.                  5 Q. The clerical equivalent of apprenticeship?                  6 A. Yes, there is a technical word for it which I have just                  7 lost.                  8 And that is producing a very different sort of                  9 ordinand, and also the development we have in what we                  10 call the learning community, we are putting people from                  11 all sorts of traditions together, and that is having --                  12 with the people on that, who are a very wide range of                  13 people, mostly in their 30s to 40s, you are seeing                  14 enormous breaking down of sort of tribes, as it were.                  15 So we are taking very active steps to challenge                  16 that, because it does produce a like-minded approach to                  17 things, and also a tendency to defend the tribe.                  18 Q. Can I ask, following on from tribalism, is the idea of                  19 deference?                  20 A. Oh, yes.                  21 Q. How far is the church still too deferential to those in                  22 senior positions of power?                  23 A. It is still much too deferential, I think.                  24 Q. What can you do about that?                  25 A. Try very -- I have not got a great answer to that.</p> <p style="text-align: center;">Page 201</p>	<p>1 There's a lot about training. To say it is about                  2 culture is simply putting the same question the other                  3 way, so I think that's a totally vacuous answer.                  4 I think -- I mean, it ranges from the sorts of                  5 touchy-feely stuff which has, funnily enough, made                  6 a significant difference, which is the use of first                  7 names when gathering rather than See titles. In the                  8 House of Bishops, when I became a bishop, people would                  9 look firmly at me and say "Durham". Now it is "Justin".                  10 It sounds a very small thing, but it does have some                  11 impact.                  12 I think in our training -- but I have to say, I was                  13 very disappointed on -- I think it was Sunday, this last                  14 Sunday, just as an example, when there was a speech at                  15 General Synod, which was very, very critical, it wasn't                  16 to do with safeguarding, it was a different question.                  17 But it was a very critical speech, but I thought had                  18 a lot of good sense in it, and so I commented in my                  19 speech which immediately followed it and said, "As                  20 regards X's speech" and apparently X muttered to his                  21 neighbour, "Now I am for it. I'll probably be out", and                  22 I said, "It was difficult to listen to, but I think                  23 really important".                  24 Now, the fact that he was worried about what I might                  25 do horrifies me, because it would never occur to me.</p> <p style="text-align: center;">Page 202</p>
<p>1 Bishop Alan Wilson was very critical of many aspects of                  2 what we do last week or a few days ago, I can't remember                  3 when he was here, but I read his evidence, and I think                  4 I wouldn't necessarily agree with every single word, and                  5 I'm sure he wouldn't be entirely surprised by that, but                  6 I think the vast majority of it -- judging by your eyes,                  7 is he sitting behind me?                  8 Q. No, he was. He isn't anymore.                  9 A. I certainly had a --                  10 Q. Just in case you say the wrong thing.                  11 A. I was beginning to feel slightly twitchy between the                  12 shoulder blades. But he -- I think a lot of what he                  13 said was really important and we would be very foolish                  14 to dismiss it out of hand simply because it was                  15 difficult to hear.                  16 Now, we have got -- I'm glad he did that. I am very                  17 anxious about the deference. I feel slightly stuck in                  18 dealing with it. We are doing everything that I can                  19 think of at the moment, but we have got to do a lot                  20 better.                  21 Q. I was going to ask -- one of the questions I was going                  22 to ask, whether Bishop Alan Wilson is a renegade in your                  23 ranks?                  24 A. No. He is, to use a bit of theological jargon, he tends                  25 to be prophetic. Prophets have a lot of elbows and they</p> <p style="text-align: center;">Page 203</p>	<p>1 use them pretty hard, and very often you need to be                  2 elbowed. Occasionally, you disagree, but very often you                  3 need to be elbowed, and we would be poorer for not                  4 having him.                  5 Q. Can I ask about openness, because part of the things to                  6 do with lack of deference is also being open and                  7 transparent. If one were to say -- Meg Munn, when she                  8 came to give evidence, said the two important things are                  9 accountability and transparency.                  10 A. Yes.                  11 Q. Now, you identify in your witness statement some                  12 movement and the movement in terms of the Living Well                  13 principles in terms of openness in respect of human                  14 sexuality and encouraging openness and everybody to                  15 be --                  16 A. Could you just remind me -- yes, I have got it.                  17 Q. It is 31 and 32 of your witness statement, page 11.                  18 A. Thank you so much. Sorry.                  19 Q. Do you think that there is sufficient openness about                  20 human sexuality in the church now so that there is, and                  21 can be, proper debate and discussion with victims and                  22 survivors and proper work on minimising risk within the                  23 church, because prevention work is obviously where                  24 things have to start?                  25 A. Yes. I think there is far more openness than there was.</p> <p style="text-align: center;">Page 204</p>

<p>1 <b>I think the Living in Love and Faith Project has enabled</b>  2 <b>a culture of transparency in ways that didn't exist</b>  3 <b>before. I've no doubt we have got a huge amount further</b>  4 <b>to go on that. But I am quite moderately allowing</b>  5 <b>myself a moment or two of encouragement when I see</b>  6 <b>different attitudes to ones that I saw -- was it two</b>  7 <b>years ago I was here or was it last year?</b>  8 Q. About 18 months.  9 <b>A. 18 months, when I was last here. And the project was</b>  10 <b>just getting going then and was called something</b>  11 <b>different. It is now coming within 12 months of its end</b>  12 <b>and I think that that has had a huge impact, and will</b>  13 <b>continue to do so.</b>  14 Q. Ralph, would you mind getting up ACE026721. I think it  15 is page 2.  16 <b>A. Yes, absolutely.</b>  17 Q. It is either page 2 or page 3?  18 <b>A. This is Bishop Christine's stuff. I think it is the</b>  19 <b>next one, isn't it? The next one.</b>  20 Q. Page 4.  21 <b>A. Yes.</b>  22 Q. So these are those. Do you need them blown up at all?  23 <b>A. No, even I can see those.</b>  24 Q. I make no assumptions:  25 "Acknowledge prejudice; cast out fear; speak into</p> <p style="text-align: center;">Page 205</p>	<p>1 silence; admit hypocrisy; address ignorance; pay  2 attention to power."  3 I note that one of those is "pay attention to  4 power", so one of the six. Then there is a series of  5 reflections which come on that about discussions which  6 can be had?  7 <b>A. Indeed.</b>  8 Q. Do you think that's a way of looking at the idea of  9 abuse of power, which feeds into the idea of deference  10 and the idea of tribalism which then feeds into  11 openness?  12 <b>A. Bishop Christine has done a really extraordinary job</b>  13 <b>leading this group. She is very remarkable. And</b>  14 <b>I think this is one of the most valuable things, because</b>  15 <b>it's short and comprehensible. Anybody can get their</b>  16 <b>mind around it. And I think it does talk about the "six</b>  17 <b>prevailing evils". It doesn't use a -- you know,</b>  18 <b>"characteristics", it doesn't use a neutral word, it</b>  19 <b>uses a very heavily bagged and loaded word and quite</b>  20 <b>rightly. We are going to make sure these are studied</b>  21 <b>right across the Church of England and thought about,</b>  22 <b>and that is deliberately aimed at tackling issues of</b>  23 <b>deference.</b>  24 <b>I haven't yet discovered a magic bullet to do it.</b>  25 Q. Can I ask, following on from the idea of deference and</p> <p style="text-align: center;">Page 206</p>
<p>1 discipline, from the idea of deference I now turn to the  2 idea of the Clergy Discipline Measure. You said in your  3 evidence to us last year that you weren't convinced it  4 was fit for purpose. I think we have heard quite a lot  5 of evidence over the past couple of weeks about how it  6 can't really be used to address poor safeguarding  7 practice or risk assessment. It's not a silver bullet,  8 shall we say, to solve all the problems of the church.  9 Can I identify whether or not you think there needs  10 to be a wholesale revision of the whole idea of clerical  11 discipline and what it looks like? Or whether you're  12 quite happy with the system as it currently operates?  13 <b>A. Oh, gosh, no. I'm certainly not quite happy with it.</b>  14 <b>I'm just reflecting on the word "wholesale". I think --</b>  15 <b>my worry about wholesale is that sounds to me like</b>  16 <b>10 years' work and I think we need to be quicker than</b>  17 <b>that. I think there does need to be a really</b>  18 <b>significant revision. I think, looking at the review</b>  19 <b>done by the Bishops of Salisbury and Lincoln, which was</b>  20 <b>published a few months ago, I think what you have is</b>  21 <b>something that tries to cover everything from the vicar</b>  22 <b>infuriating a churchwarden by changing the hymn books</b>  23 <b>without going through the PCC, or moving a pew, to</b>  24 <b>serious, really terrible issues of abuse.</b>  25 <b>I think issues around abuse -- there are a lot of</b></p> <p style="text-align: center;">Page 207</p>	<p>1 <b>issues that there should be compulsory mediation. That</b>  2 <b>would not cover abuse, but it would cover hymn books or</b>  3 <b>pews or things like that. The trouble is, CDM is</b>  4 <b>weaponised. People reach for it as their first source</b>  5 <b>of complaint. We don't have a complaints process for</b>  6 <b>dealing with routine and minor matters. So that needs</b>  7 <b>to be looked at. We need a specialised system for</b>  8 <b>anything to do with abuse which is much more survivor</b>  9 <b>centred, much more careful, much less impeded by other</b>  10 <b>things cluttering up the system so that everything takes</b>  11 <b>infinitely too long, that has clear principles of</b>  12 <b>communication, and that, I would say, has panels for</b>  13 <b>investigation that are on retainer, as happens in</b>  14 <b>a number of professions -- medical, for example --</b>  15 <b>rather than trying to get five people together on a day</b>  16 <b>when they are all free, or three days when they are all</b>  17 <b>free, and sometimes that will take six months to a year.</b>  18 <b>And so I think we need to say: what will deal with</b>  19 <b>issues of abuse in a way that is just, above all, but is</b>  20 <b>humane and gives respect and dignity and does not demean</b>  21 <b>people, does not treat them as things?</b>  22 <b>To do that is not, I don't -- I'm probably rash in</b>  23 <b>saying it, but it doesn't seem to me to be an impossible</b>  24 <b>task and I don't see why it should take too long, but</b>  25 <b>I'm constantly frustrated by the length of time things</b></p> <p style="text-align: center;">Page 208</p>

<p>1 <b>take.</b>                  2 <b>So, yes, is the short answer.</b>                  3 Q. Following on from that, just to identify, one of                  4 the issues that a lot of people have raised is that,                  5 ultimately, at the moment, it's the diocesan bishop who                  6 undertakes the screening process, shall we say, and who                  7 makes a decision whether or not something should go to                  8 the next stage, ie, the independent stage.                  9 Now, on the one hand, I understand entirely, given                  10 the range of things you're dealing with, why the                  11 diocesan bishop might be the sensible person. On the                  12 other hand, that therefore means that they, one, play                  13 the role of both prosecutor and judge at the initial                  14 stage, even though the diocesan registrar I know is                  15 involved in providing advice, and, secondly, there could                  16 be an appearance of cosiness or clubbiness in terms of,                  17 everybody knows each other and it's all stitched up by                  18 way of consent because of the way that penalties --                  19 there is a certain -- there is quite a great deal of                  20 latitude for bishops to accept penalties by consent.                  21 So the impression I get from what you have just told                  22 me is, you would be in favour of a more independent                  23 system from the start?                  24 <b>A. Certainly --</b>                  25 Q. Certainly in respect of safeguarding?</p> <p style="text-align: center;">Page 209</p>	<p>1 <b>A. Certainly in respect of any safeguarding case which</b>                  2 <b>involved abuse of any kind. I think -- I haven't</b>                  3 <b>studied it enough. I am not sufficiently of an expert</b>                  4 <b>on other systems, but -- and I am being cautious simply</b>                  5 <b>because I don't want to commit myself to something that</b>                  6 <b>then turns out to be really stupid. But I think that is</b>                  7 <b>certainly a system that has a lot to commend it.</b>                  8 <b>Whether, when we look at it, it is the final thing --</b>                  9 <b>with the bishops, I don't want to take away the bishops'</b>                  10 <b>responsibility because you can't hold people accountable</b>                  11 <b>for things they are not responsible for. So I wouldn't</b>                  12 <b>want to diminish their sense that they are responsible</b>                  13 <b>and accountable for safeguarding in the diocese. But</b>                  14 <b>I think a lot of bishops -- I think back in Liverpool</b>                  15 <b>days, Bishop James Jones, the then Bishop of Liverpool,</b>                  16 <b>would have been very relieved if he could act pastorally</b>                  17 <b>and not have to do the disciplinary side.</b>                  18 Q. Can I ask now, sort of following on from CDM, about                  19 money. You have talked about --                  20 <b>A. Oh, yes.</b>                  21 Q. Sorry, we are turning to a completely different topic --                  22 <b>A. No, that's fine. Sorry.</b>                  23 Q. -- to talk about resources and money?                  24 <b>A. Oh, resources, indeed.</b>                  25 Q. I wasn't going to ask about the church's finances</p> <p style="text-align: center;">Page 210</p>
<p>1 generally. I really want to know that, following on                  2 from the discussion that we -- what you said earlier in                  3 respect of there being a sort of a more national system                  4 and external supervision, et cetera, et cetera, one of                  5 the issues that appears to be raised within the expert                  6 reports we have had, and everybody who has looked at the                  7 church from the outside in, is, there is a massive                  8 disparity in resources between different dioceses --                  9 <b>A. There is.</b>                  10 Q. -- in respect of safeguarding, and by that I mean both                  11 in terms of money and in terms of personnel. How can                  12 this be evened out and would you be in favour of some                  13 kind of national pot? I asked Bishop Peter this and he                  14 cautiously expressed a possible welcome for it?                  15 <b>A. I internal agree with Bishop Peter. I think --</b>                  16 Q. He is behind you, so be careful what you say.                  17 <b>A. I know. I know. I think -- I obviously don't know what</b>                  18 <b>he said, but I think -- I mean, I have served in</b>                  19 <b>dioceses principally that didn't have many resources.</b>                  20 <b>I mean, Durham and Canterbury used to be unbelievably</b>                  21 <b>wealthy, but it was all taken by the</b>                  22 <b>Church Commissioners in the mid 19th century, so we now</b>                  23 <b>have very little. And for such a diocese, safeguarding</b>                  24 <b>represents a much higher proportion of their cost of</b>                  25 <b>operations than it does in some others.</b></p> <p style="text-align: center;">Page 211</p>	<p>1 <b>I do think there are ways you can tackle it through</b>                  2 <b>sharing and mutual and working across boundaries, which</b>                  3 <b>is also very helpful in other ways, of stopping people</b>                  4 <b>getting -- going native, essentially. But I do think --</b>                  5 <b>this comes back to what I was saying, if you have</b>                  6 <b>a system where there is a failsafe and where the DSA is</b>                  7 <b>part of a national system to which they can appeal, it</b>                  8 <b>would obviously make sense to fund that nationally.</b>                  9 Q. Can I ask you about the selection of bishops. We have                  10 talked a little bit about the selection of clerics.                  11 <b>A. Yes.</b>                  12 Q. How does safeguarding now feature in the appointment of                  13 bishops? If this helps at all, you identify this at                  14 paragraph 71 of your witness statement at page 21.                  15 <b>A. I'm sure it helps, though I do know.</b>                  16 Q. And you also have a safeguarding process. I think this                  17 might just be for the Archbishop of York, but I might be                  18 wrong.                  19 <b>A. No, it will be the same for everyone.</b>                  20 Q. ACE027714, tab B7, chair and panel. I think this is the                  21 selection safeguarding process. Am I right?                  22 <b>A. Yes. I have read that. This is pretty well the same.</b>                  23 <b>I mean, there's only minor differences for -- because of</b>                  24 <b>the nature of the nomination process being slightly</b>                  25 <b>different to what we do with all diocesan bishops.</b></p> <p style="text-align: center;">Page 212</p>

<p>1 As I said last time I gave evidence, it's the only 2 area that essentially is a pass/fail question. What we 3 do, we have developed it since I last gave evidence. So 4 what we do now is that the candidate -- the four 5 candidates who are shortlisted and will obviously -- 6 there's all the obvious things, like DBS and all that. 7 The four candidates who are shortlisted will write out 8 what they will do in their first week. They have to 9 present a paper, one side of paper, "What would you do 10 in your first week around safeguarding?". That is 11 looked at. You know, that's part of their application 12 process. So it's obviously -- it is usually pretty 13 identical and pretty safe.</p> <p>14 Then, without any advance sight of it, they will be 15 given a difficult case study, which is simply handed to 16 them towards the end of the interview, when they have 17 been under pressure for an hour or so, and they're given 18 it and they're asked, without time to think about it, 19 "What would you do now? This has just happened, what 20 are you going to do?". And that's where it really -- 21 where you really see whether it's in the heart or if 22 it's just a box-ticking exercise.</p> <p>23 If they don't -- they obviously have to get certain 24 answers right, but it is not a test of memory, so if 25 they get something slightly wrong, it doesn't matter,</p> <p style="text-align: center;">Page 213</p>	<p>1 but they have to show that this is an absolute priority. 2 They have to show that it really matters. You have to 3 hear some strain and you have to hear some passion in 4 the way they respond, and we have, on a number of 5 occasions, disqualified someone on the basis that they 6 knew the process but didn't really appear, at that 7 moment, to be sufficiently committed.</p> <p>8 Q. Taking that issue of bishops further forward, and 9 thinking about the church as a whole, it is a disparate 10 power structure, you've got dioceses, you've got 11 cathedrals, you've got various other sorts of 12 organisations, you've got chaplaincies, you've got 13 religious communities. What can you do to create the 14 safe church, a whole-church approach which knits 15 everybody together?</p> <p>16 A. Well, part of that is obviously training and a common 17 vision of training. A second part -- probably I should 18 have said it first -- is an absolute statement of 19 the vision and of pushing hard at it the whole time. 20 One of the questions to ask, which we do ask, is, "What 21 are you doing this year, this six months, this three 22 months, even, to make the church safer in your diocese 23 and in your parish or in your chaplaincy, in your 24 religious community? Are you sure that you're not 25 missing things? How do you know that you're not missing</p> <p style="text-align: center;">Page 214</p>
<p>1 things?"</p> <p>2 And so that sort of constant awareness.</p> <p>3 The other way is also of -- this comes back to your 4 deference and accountability thing -- is at every level 5 of the church encouraging not only whistleblowing, which 6 people are usually -- is a -- people don't whistleblow 7 as much as they ought to in any profession I have come 8 across, but encouraging a questioning attitude. Not 9 suspicion, so much as awareness. You know, the sort 10 of -- we all know it now by heart if we travel on 11 trains: "See it, say it, sort it". You know, the "See 12 it, say it" attitude I think is something we have to 13 take on board.</p> <p>14 Q. Can I ask about mandatory reporting. Now, at the 15 moment, the House of Bishops' guidance identifies that 16 there should be reporting within 24 hours, but obviously 17 one only has to have due regard, and we don't need to go 18 into that discussion. As an investigation, the chair 19 and panel have made their views clear. Do you think 20 that there should be mandatory reporting within the 21 church, ie, all allegations, disclosures and suspicions 22 must be reported, and there is a disciplinary sanction 23 if that does not take place?</p> <p>24 A. I have been greatly helped in my thinking on this as 25 late as last Sunday by Phil Johnson from -- is it</p> <p style="text-align: center;">Page 215</p>	<p>1 MACSAS?</p> <p>2 Q. Yes, MACSAS. I can't remember whether he is the chair 3 or the former chair, but yes.</p> <p>4 A. He was very, very helpful. We had a discussion on 5 Sunday after the safeguarding discussion at synod. I am 6 convinced that we need to move to mandatory reporting 7 for regulated activities.</p> <p>8 Q. Is that with a criminal sanction applied to it or is 9 that a disciplinary sanction applied to it?</p> <p>10 A. Well, it's not within my gift as to whether it's 11 criminal, but certainly disciplinary. It is for the 12 government to say if it's criminal. But certainly, from 13 our point of view, I would firmly believe in 14 a disciplinary sanction.</p> <p>15 I'm just a little uncertain how that applies if 16 someone comes to see you for a disclosure and is 17 desperate that it is not taken further.</p> <p>18 Q. I suppose the issue in that case is the same issue as 19 other professionals have --</p> <p>20 A. Yes, it is.</p> <p>21 Q. -- which is that, if it involves harm to a child, you 22 have to say that disclosure has to take place?</p> <p>23 A. Which is what I would assume we meant by mandatory 24 reporting. I'm just -- you know, you sort of -- 25 pastoral care is a really complex thing in these</p> <p style="text-align: center;">Page 216</p>

<p>1 <b>circumstances, as we know, and -- but on all regulated</b>                  2 <b>activities, yes. As with the Archbishop of York, we now</b>                  3 <b>both believe in mandatory reporting.</b>                  4 Q. As far as -- sorry, I have just lost my train of thought                  5 just for two minutes.                  6 <b>A. I'm sorry, it's from me wittering on.</b>                  7 Q. No, no, it is fine. It is because you said you wanted                  8 to have mandatory reporting, it wasn't an answer I was                  9 expecting you to give.                  10 Can I just identify now, I have a number of                  11 questions that I'm asked to ask you on behalf of some of                  12 the victims and survivors and their solicitors.                  13 <b>A. Yes.</b>                  14 Q. Firstly, I'm asked to ask you on behalf of                  15 David Greenwood, who represents a number of victims and                  16 survivors on behalf of MACSAS, that it's recorded that                  17 in 2018, all but six outstanding complaints against                  18 bishops or archbishops were either dismissed or had no                  19 action taken. Does this show that bishops get an easy                  20 ride when it comes to the Clergy Discipline Measure?                  21 <b>A. My honest answer is, I don't believe so, but I would say</b>                  22 <b>that, wouldn't I? I mean, you know, I'm not likely to</b>                  23 <b>say, "Well, I give bishops an easy ride. I just felt</b>                  24 <b>I'd tell you that". I don't consciously do it in any</b>                  25 <b>way at all. Quite the reverse. As I think, again, you</b></p> <p style="text-align: center;">Page 217</p>	<p>1 <b>know, suspending a bishop is not giving a bishop an easy</b>                  2 <b>ride, however much you say it is a neutral act.</b>                  3 Q. Some people wouldn't say it is a neutral act. There's                  4 been quite a lot of online commentary about whether or                  5 not suspension is or isn't a neutral act if you look at                  6 the regulations. I'm not going to take you to that, but                  7 some individuals consider it is not a neutral act?                  8 <b>A. Probably. It is certainly in the regulations --</b>                  9 <b>certainly in the way it is done, in the measure, it is</b>                  10 <b>considered to be a neutral act.</b>                  11 <b>But it's -- in reality, of course it is not</b>                  12 <b>a neutral act because it is immensely public and</b>                  13 <b>immensely humiliating and hard. I think that, in one</b>                  14 <b>sense, says quite a lot. My job, when I'm dealing with</b>                  15 <b>a CDM against a bishop, is to look at the evidence,</b>                  16 <b>which I do with great care, review the evidence and make</b>                  17 <b>a decision on the basis of the evidence in front of me,</b>                  18 <b>which I seek to do with all due care, and so far, in my</b>                  19 <b>time, the vast majority of cases which have been -- if</b>                  20 <b>they have been taken to the President of the Tribunals,</b>                  21 <b>who is of course totally independent, my judgment has</b>                  22 <b>been upheld. There were some cases last year to do with</b>                  23 <b>the York bell ringers where it was felt I should have</b>                  24 <b>taken slightly sterner action, but that wasn't against</b>                  25 <b>bishops.</b></p> <p style="text-align: center;">Page 218</p>
<p>1 Q. Can I identify, particularly in respect of Mr Ineson,                  2 who gave his evidence yesterday, he complains that his                  3 clergy -- Clerical Discipline Measure complaints against                  4 a number of bishops and also an archbishop were                  5 dismissed for being out of time on the basis that they                  6 were some six weeks late. I know that wasn't your                  7 decision, that was a decision of the President of                  8 the Tribunals. I'm asked to ask on his behalf whether                  9 you have any power to intervene in that system?                  10 <b>A. As far as I understand it -- I may be wrong and</b>                  11 <b>I haven't -- I mean, I haven't got legal advice at the</b>                  12 <b>moment, but as far as I understand it, I have no power</b>                  13 <b>to intervene. Certainly with Mr Ineson, we did</b>                  14 <b>encourage -- our own suggestion was that, although some</b>                  15 <b>of his actions were out of time, that that should not be</b>                  16 <b>a factor because they were very important.</b>                  17 Q. Can I also identify whether you are going to apologise                  18 on behalf of the church about the conduct that has                  19 occurred to him? Mr Ineson has said he's never had an                  20 apology from you. But you have today provided a letter,                  21 which I, in fact, haven't seen until just now --                  22 Ms McNeill is providing me with some assistance in this                  23 regard. A letter from you to Mr Ineson dated                  24 5 July 2017.                  25 <b>A. You might like to look at the last paragraph.</b></p> <p style="text-align: center;">Page 219</p>	<p>1 Q. Yes. I am going to read the last paragraph out to you:                  2 "As I said to you when we met last November, I am                  3 deeply sorry for the abuse that you have suffered and                  4 from your description of how this has been dealt with by                  5 the church. Let me assure you, however, that we remain                  6 committed to ensuring that the Church of England does                  7 its best to continue to improve its safeguarding                  8 arrangements and to equip all who are part of the church                  9 with the skills and confidence they need to recognise,                  10 respond and report abuse to the appropriate authorities.                  11 In the meantime, you remain very much in my prayers."                  12 I understand we don't know what Mr Ineson says about                  13 this, but is this an apology? Or is it some way towards                  14 one?                  15 <b>A. Well, I would hope -- it was certainly intended as an</b>                  16 <b>apology. Hence the use of the word "sorry". I think in</b>                  17 <b>the meeting in the previous November I certainly</b>                  18 <b>apologised as well.</b>                  19 Q. I can hear Mr Ineson from the rear, shall we say,                  20 identifying that he doesn't agree with that?                  21 <b>A. I'm sure he doesn't.</b>                  22 Q. Can I next identify that Mr Greenwood and one of his                  23 clients propose completely external regulation of                  24 safeguarding activity by means of creating, in effect,                  25 like a safeguarding service for the church, a sort of</p> <p style="text-align: center;">Page 220</p>

1 state-run body, I'm assuming, which will mean  
 2 potentially restructuring the church and dismantling  
 3 dioceses: if we were to recommend such, would you accept  
 4 that recommendation?  
 5 **A. It wouldn't be within my gift to recommend it.**  
 6 **A restructuring on that scale would require extensive**  
 7 **parliamentary legislation that would last many, many**  
 8 **years. It is a huge -- I mean, you are unwinding things**  
 9 **that have existed since the 6th century.**  
 10 **If that will make the church work and no other means**  
 11 **would, then obviously it has to -- it would have to be**  
 12 **done. But it would -- that kind of administrative and**  
 13 **structural change would hold up all challenges to**  
 14 **culture, would hold up everything else that was being**  
 15 **done for years and years and years and, therefore, it**  
 16 **really has to be the last resort to do that, it seems to**  
 17 **me.**  
 18 **You know, having big -- a single big national body,**  
 19 **I think you're much less likely to be accountable than**  
 20 **local bodies.**  
 21 Q. I'm asked to ask the following question by  
 22 David Greenwood on behalf of A4, who is an individual we  
 23 have discussed, but, on the basis of within public, can  
 24 we call him A4, please?  
 25 **A. Indeed.**

Page 221

1 **A. Yes, we discussed it at some length. There are a large**  
 2 **number of reasons, but the principle ones were**  
 3 **a significant number of dioceses had written the ad --**  
 4 **there were ad clerums or equivalent work being done by**  
 5 **London, for example, it wasn't an ad clerum, but it was**  
 6 **something similar.**  
 7 **I was, if I'm really honest, very edgy about**  
 8 **impinging on the prerogative of this hearing halfway**  
 9 **through it by a discussion on safeguarding where I --**  
 10 **when -- which might sort of look as though we were**  
 11 **trying to pre-empt what was going to be asked and what**  
 12 **was going to be said here. So I was cautious from that**  
 13 **point of view.**  
 14 **We also didn't have the right people present. It**  
 15 **was partly practical, partly policy. It just wasn't the**  
 16 **right time.**  
 17 **As I said earlier, and we do use our powers from**  
 18 **time to time, they're meant to be used in emergencies,**  
 19 **we used them the next day to permit a priest from**  
 20 **South Sudan to raise the issue of the war and the**  
 21 **refugees there with 400,000 dead and 4 million**  
 22 **displaced. He was going back to South Sudan. It was**  
 23 **the last opportunity. There will be more opportunities**  
 24 **here to discuss it.**  
 25 **I have -- I did say very strongly to the bishops**

Page 223

1 Q. A4 had raised concerns about Bishop Tim Thornton's  
 2 management of his disclosure. He says he disclosed his  
 3 abuse to Bishop Tim Thornton and that was when he was  
 4 a bishop in another dioceses before he came to become --  
 5 he is now your Bishop of Lambeth --  
 6 **A. Yes, Bishop at Lambeth.**  
 7 Q. Bishop at Lambeth.  
 8 **A. Yes. Not Bishop of Lambeth, yes.**  
 9 Q. Did you know about this or did you consider any issues  
 10 to do with it before appointing him?  
 11 **A. Yes.**  
 12 Q. But it didn't make you not appoint him?  
 13 **A. No. It had not gone to CDM and it did not, looking into**  
 14 **it, indicate that he would be unsafe or even there was**  
 15 **any question as to his commitment to safeguarding.**  
 16 Q. The last question I want to ask is, why was it that you  
 17 and the Archbishop of York -- I think you're the joint  
 18 Presidents of the General Synod -- didn't permit  
 19 a discussion or a debate on the floor of synod this  
 20 Sunday in respect of the Diocese of Blackburn's  
 21 ad clerum letter, which I discussed in my opening, which  
 22 identified and sort of welcomed both our inquiry report  
 23 and also identified the need for the church to do  
 24 further work? Do you know that? I think  
 25 Bishop Tim Thornton wrote an email --

Page 222

1 **that they ought all -- you know, very much the terms of**  
 2 **the ad clerum, that they really need to read the interim**  
 3 **report and to listen very, very carefully to it.**  
 4 Q. Is there anything else you would like to say to this  
 5 inquiry?  
 6 **A. Well, you asked me this last time. There's a ton of**  
 7 **things, but I will resist the urge. The things I want**  
 8 **to talk about -- the things I would want to say is, I'm**  
 9 **particularly concerned about the issues around deference**  
 10 **and accountability. I don't think -- I really -- as you**  
 11 **will have heard from my inadequate answers, I'm quite**  
 12 **baffled by how we reverse deference. I don't feel**  
 13 **personally that anyone owes me deference. I never have**  
 14 **in my life. And I find it very strange when I'm given**  
 15 **deference in a rather undeferential country.**  
 16 **Accountability is more of a structure thing and we**  
 17 **need to tackle that, and I think there is a will to do**  
 18 **that. I think those two things will have the biggest**  
 19 **single effect on what we do around particularly historic**  
 20 **cases, but also current cases. It has to be partly**  
 21 **regulatory, but at its heart is changing the way we look**  
 22 **at the office of a bishop and going to the deep theology**  
 23 **of the bishop as pastor, as shepherd, in the way Jesus**  
 24 **did on the night before his death of washing his**  
 25 **disciples' feet rather than the great big boss who**

Page 224

1 everyone jumps around with.  
 2 I think, overall, I remain utterly horrified by what  
 3 we have done in the past, by our failures, and no doubt  
 4 there will be failures going on. Reading some of  
 5 the evidence, I was really shocked to find a priest who  
 6 thinks that forgiveness means that someone somehow is no  
 7 longer a risk; I find absolutely bizarre. I mean,  
 8 eccentric, to put it at its mildest. And very -- I was  
 9 very angry at that.  
 10 I think we have got -- we have made some small  
 11 progress. Some small progress. I think we have a long  
 12 way to go. I am looking forward to the investigations  
 13 that are going to be launched shortly into  
 14 Trevor Devanamanikkam and around the Smyth affair, which  
 15 I hope will be announced within a couple of months.  
 16 I am told within two weeks. I no longer believe  
 17 timetables.  
 18 And I remain -- I think the most important thing to  
 19 say, is that, when someone is abused, whether it's the  
 20 church or anyone else, but the church is what we are  
 21 talking about, and they should be at a higher standard,  
 22 it destroys their lives, in one way or -- it destroys  
 23 some of them -- it always leaves scars that go -- you  
 24 know, wounds that go so profoundly deep, and I am so  
 25 very sorry for every occasion that it has happened, and

Page 225

1 **forgive us.**  
 2 MS SCOLDING: Thank you very much, Archbishop Justin. I now  
 3 pass over to the chair and panel.  
 4 THE CHAIR: Thank you. We have no questions. Thank you  
 5 very much, Archbishop.  
 6 **A. Thank you, chair, thank you, panel. Thank you,**  
 7 **Ms Scolding.**  
 8 MS SCOLDING: Thank you very much.  
 9 (The witness withdrew)  
 10 MS SCOLDING: Sorry, we are adjourned for the day. Closing  
 11 submissions at 10.00 am tomorrow -- no, we have  
 12 a witness at 10.00 am, as I understand it. So can we  
 13 adjourn to 10.00 am, please?  
 14 THE CHAIR: Yes.  
 15 MS SCOLDING: Thank you.  
 16 (4.30 pm)  
 17 (The hearing was adjourned to  
 18 Friday, 12 July 2019 at 10.00 am)  
 19  
 20  
 21 I N D E X  
 22  
 23 MR GRAHAM TILBY (sworn) .....1  
 24  
 25 Examination by MS SCOLDING .....1

Page 227

1 for our failures -- what comes out of your interim  
 2 report is our still very, very significant failure to  
 3 deal well with survivors.  
 4 I mean, Mr Ineson feels I didn't apologise. He may  
 5 well be right. I thought I had. But clearly I didn't  
 6 communicate it well. That's not his fault, it is mine.  
 7 And we have got to learn to communicate these things in  
 8 a way that people can hear them. And we have got to  
 9 learn to put actions behind the words, because "Sorry"  
 10 is pretty cheap.  
 11 I don't know I would want to go any further than  
 12 that.  
 13 Q. The last thing I wanted to ask you is, when you came  
 14 here last year, you said you were ashamed of the church,  
 15 or you were ashamed of some of the actions of  
 16 the church. Is that still your view?  
 17 **A. With safeguarding?**  
 18 Q. Yes.  
 19 **A. Emphatically. There are other bits of the church that**  
 20 **we do brilliantly. I don't want to say I'm ashamed of**  
 21 **the whole church. But to fail on safeguarding casts**  
 22 **a profound stain across every good thing we do. I was**  
 23 **thinking about it very early this morning, when I was**  
 24 **out, and just the shame and horror that we have done**  
 25 **this to people, and I don't know, I hope God will**

Page 226

1  
 2 Questions by THE PANEL .....130  
 3  
 4 BISHOP PETER HANCOCK (sworn) .....132  
 5  
 6 Examination by MS SCOLDING) .....133  
 7  
 8 ARCHBISHOP JUSTIN WELBY (sworn) .....170  
 9  
 10 Examination by MS SCOLDING .....170  
 11  
 12  
 13  
 14  
 15  
 16  
 17  
 18  
 19  
 20  
 21  
 22  
 23  
 24  
 25

Page 228

<p><b>A</b></p> <p><b>A1</b> 170:16</p> <p><b>A4</b> 221:22,24 222:1</p> <p><b>A6</b> 2:1</p> <p><b>ability</b> 137:11 144:7 163:15 164:16</p> <p><b>able</b> 28:3 31:4,8 32:18 57:20 58:1 60:15 74:8 94:4 94:19 103:23 126:16 142:6 144:11 147:10 153:11,16 159:11 162:16 171:21 194:21 195:15,16</p> <p><b>absence</b> 181:9</p> <p><b>absent</b> 74:11</p> <p><b>absolute</b> 173:1 174:11 214:1,18</p> <p><b>absolutely</b> 20:20 22:17 26:13 36:23 37:2 40:20,24 54:9 83:17 93:24 95:1 96:22 114:9 114:12 117:12 122:1 125:7 151:17 163:5,9,20 173:2 174:21,23 175:2 176:5 195:19 205:16 225:7</p> <p><b>abuse</b> 9:18 11:10 16:6,6 19:11,16 26:16 34:17,23 35:12,19 38:20,21 42:7 55:9,10 58:18,19 60:12 123:20 136:22 143:10 144:13,14 144:15,17,18,22 144:23 167:20,20 167:20 168:5 174:14 186:17 194:15 206:9</p>	<p>207:24,25 208:2,8 208:19 210:2 220:3,10 222:3</p> <p><b>abused</b> 40:21,23 168:4 225:19</p> <p><b>abuses</b> 144:25</p> <p><b>abusing</b> 176:2</p> <p><b>abusive</b> 180:5 182:3</p> <p><b>academic</b> 36:3</p> <p><b>accelerated</b> 4:18</p> <p><b>accept</b> 18:23 37:18 60:5 78:22 95:18 209:20 221:3</p> <p><b>access</b> 9:13 29:3 32:18 40:6 101:22</p> <p><b>accessed</b> 24:3</p> <p><b>accessible</b> 103:9</p> <p><b>account</b> 15:21 93:23 139:9 167:11 181:6,8,11</p> <p><b>accountability</b> 66:2 66:3 95:1,21 125:16 130:22 159:23 160:2,7 167:14 189:11,15 190:14,15,25 191:2,17,18 196:13 204:9 215:4 224:10,16</p> <p><b>accountable</b> 9:13 95:21 145:10 190:11,13,20 191:12 192:5,12 210:10,13 221:19</p> <p><b>accounts</b> 180:19</p> <p><b>accuracies</b> 48:2,2</p> <p><b>accurate</b> 11:10</p> <p><b>accurately</b> 118:15</p> <p><b>accused</b> 155:7</p> <p><b>ACE026381</b> 161:13</p> <p><b>ACE026383</b> 161:17</p> <p><b>ACE026718</b> 115:25 116:20</p> <p><b>ACE026719</b> 119:16</p>	<p><b>ACE026721</b> 205:14</p> <p><b>ACE026727_003</b> 8:21</p> <p><b>ACE026732_014</b> 3:9</p> <p><b>ACE026733</b> 101:7</p> <p><b>ACE026734</b> 101:3</p> <p><b>ACE026740</b> 112:4</p> <p><b>ACE026746</b> 116:1</p> <p><b>ACE026752</b> 49:25</p> <p><b>ACE026753</b> 142:22</p> <p><b>ACE026753_021</b> 64:12</p> <p><b>ACE026753_123...</b> 10:22</p> <p><b>ACE026754</b> 14:13</p> <p><b>ACE026757</b> 35:1</p> <p><b>ACE027643</b> 2:1</p> <p><b>ACE027657</b> 50:21</p> <p><b>ACE027660</b> 47:11</p> <p><b>ACE027710_001</b> 170:15</p> <p><b>ACE027714</b> 212:20</p> <p><b>ACE027720</b> 133:12</p> <p><b>ACE027737</b> 177:20</p> <p><b>ACE027737_003</b> 180:24</p> <p><b>achieve</b> 34:7 77:19 101:19 105:2,3 139:1,17</p> <p><b>achieved</b> 6:4 11:12</p> <p><b>achievement</b> 9:3</p> <p><b>acknowledge</b> 4:23 12:19 13:9 19:17 173:6 189:4 205:25</p> <p><b>acronym</b> 161:23</p> <p><b>act</b> 97:3 100:12 102:20 145:22 170:24 210:16 218:2,3,5,7,10,12</p> <p><b>acting</b> 50:10 145:25 183:19</p> <p><b>action</b> 72:22 77:24 186:10 217:19</p>	<p>218:24</p> <p><b>actions</b> 10:18 145:11 146:4 174:12 175:7 179:2 219:15 226:9,15</p> <p><b>active</b> 201:15</p> <p><b>actively</b> 80:25 165:13</p> <p><b>activities</b> 110:21 216:7 217:2</p> <p><b>activity</b> 2:13 42:19 107:23 108:12,24 109:5 113:8 220:24</p> <p><b>actual</b> 58:24 64:24 105:1</p> <p><b>actuality</b> 178:14</p> <p><b>ad</b> 16:9 17:7 28:23 146:1 222:21 223:3,4,5 224:2</p> <p><b>added</b> 144:14</p> <p><b>addition</b> 85:23 190:8</p> <p><b>additional</b> 44:2 119:6 120:12</p> <p><b>address</b> 17:11 19:22 36:17 62:15 94:4 99:11 138:19 206:1 207:6</p> <p><b>addressed</b> 139:11 140:6</p> <p><b>addressing</b> 62:12</p> <p><b>adequate</b> 9:15 68:3 129:14 140:11 189:3</p> <p><b>adequately</b> 185:23</p> <p><b>adjourn</b> 227:13</p> <p><b>adjourned</b> 227:10 227:17</p> <p><b>adjournment</b> 132:18</p> <p><b>administer</b> 136:8</p> <p><b>administers</b> 134:13</p> <p><b>administration</b></p>	<p>138:6</p> <p><b>administrative</b> 221:12</p> <p><b>administratively</b> 183:17</p> <p><b>administrator</b> 3:6 3:24</p> <p><b>admit</b> 189:1 206:1</p> <p><b>admittedly</b> 25:9 46:17 175:6</p> <p><b>adopt</b> 52:1 121:11 121:18 148:10</p> <p><b>adopted</b> 50:25 52:1 53:5,5 76:6</p> <p><b>adult</b> 58:19 166:1 177:10 178:2</p> <p><b>adults</b> 107:19 119:1 174:18 184:24</p> <p><b>advance</b> 213:14</p> <p><b>advanced</b> 114:7 146:20</p> <p><b>advances</b> 179:3</p> <p><b>advantageous</b> 194:20</p> <p><b>advantages</b> 90:2 194:11</p> <p><b>adversarial</b> 51:6</p> <p><b>advice</b> 51:14 67:1 77:3 179:7 182:18 209:15 219:11</p> <p><b>advisedly</b> 74:5</p> <p><b>advisers</b> 91:17</p> <p><b>Advisor</b> 2:22,25 3:5,15 67:3,9 70:10 77:4 85:16 87:12 104:15 120:15 133:24 155:22 164:2 173:9,14,20 183:6 183:9 193:19 194:7</p> <p><b>advisors</b> 70:14 87:25 152:11 192:11</p> <p><b>Advisory</b> 16:1,16</p>
---	--	---	--	---

<p>92:22 93:8 124:6  <b>advocacy</b> 14:6 24:2                  24:24 25:3 26:21                  26:22 27:18 31:18  <b>advocate</b> 28:16                  89:16 90:24 149:3  <b>advocated</b> 89:16  <b>advocates</b> 158:23  <b>advocating</b> 158:2  <b>affair</b> 225:14  <b>afford</b> 58:1  <b>afraid</b> 62:8 79:5  <b>afternoon</b> 132:21                  169:14,23,24                  177:25  <b>age</b> 114:14  <b>agencies</b> 110:9                  111:2,7,10 119:23                  122:22 124:25                  125:1  <b>agenda</b> 40:23 86:6  <b>aggression</b> 35:6  <b>ago</b> 108:10 172:3                  175:7 203:2 205:7                  207:20  <b>agree</b> 9:20 46:1,3                  95:16 114:9                  120:22 122:1,13                  132:7 138:20                  140:7,21,22                  141:21,24 147:3                  149:18 151:6,8                  154:16 156:13                  157:18 159:4                  185:10 188:10                  203:4 211:15                  220:20  <b>agreed</b> 10:17 11:19                  14:24 82:22                  123:20 152:20  <b>agreeing</b> 131:9                  153:2  <b>agreement</b> 76:25                  126:9 162:15                  173:23</p>	<p><b>agreements</b> 107:22                  109:7 122:6,10,15                  125:21  <b>Ah</b> 111:7  <b>aimed</b> 190:12                  206:22  <b>air</b> 160:10,15  <b>Akerman</b> 93:7  <b>Alan</b> 69:17 141:9                  203:1,22  <b>albeit</b> 32:8 68:9                  116:25  <b>aligned</b> 58:15  <b>Alison</b> 48:12 50:12  <b>alive</b> 53:24 54:7  <b>all's</b> 178:22,23  <b>allegation</b> 45:11                  47:21 48:5,9                  49:18 52:14 97:23                  107:7 177:23                  183:3  <b>allegations</b> 26:4                  42:7 44:21 48:24                  52:22 53:10 54:5                  55:9 59:18 91:6                  96:21 106:23                  110:8 118:22                  163:17 179:23,24                  181:5 186:14                  215:21  <b>alleged</b> 182:15  <b>allow</b> 12:16 173:11  <b>allowed</b> 36:25                  144:19  <b>allowing</b> 205:4  <b>alluded</b> 62:20                  106:20  <b>alongside</b> 32:10                  144:17 149:4                  151:20  <b>altered</b> 139:12  <b>alternative</b> 21:19  <b>amber</b> 197:22  <b>amend</b> 139:15  <b>amended</b> 71:8,10</p>	<p>71:16 139:20  <b>amending</b> 68:20                  86:20  <b>amendments</b>                  139:22  <b>amount</b> 2:13 69:24                  136:3 148:5 205:3  <b>AN-A4</b> 60:20  <b>analysis</b> 29:22                  49:21 106:2,17                  108:17 110:24                  140:21  <b>and/or</b> 91:18  <b>anecdotally</b> 172:12                  172:13  <b>ANG000645</b> 67:20  <b>ANG000645_005</b>                  158:12  <b>angers</b> 178:16  <b>angle</b> 169:4  <b>angry</b> 182:13,16                  225:9  <b>announced</b> 225:15  <b>announcement</b>                  59:11  <b>annual</b> 107:12  <b>annually</b> 108:1                  126:9  <b>answer</b> 54:8 109:1                  128:5,6 138:24                  140:20 153:4                  175:14,22,23,25                  176:5 191:3,4,5,6                  193:5,6 201:25                  202:3 209:2 217:8                  217:21  <b>answered</b> 190:21  <b>answers</b> 213:24                  224:11  <b>anticipate</b> 148:7  <b>anxious</b> 203:17  <b>anybody</b> 21:13                  88:19 105:22                  184:17 206:15  <b>anymore</b> 150:3</p>	<p>203:8  <b>anyway</b> 158:9                  189:10  <b>apart</b> 130:9  <b>apologies</b> 82:19  <b>apologise</b> 1:21                  170:3 176:17                  219:17 226:4  <b>apologised</b> 220:18  <b>apology</b> 182:25                  219:20 220:13,16  <b>appalling</b> 200:1  <b>appalls</b> 174:8  <b>apparently</b> 202:20  <b>appeal</b> 212:7  <b>appear</b> 214:6  <b>appearance</b> 209:16  <b>appearing</b> 50:23  <b>appears</b> 2:12 37:6                  50:25 84:9 138:16                  138:16,17 170:4                  179:1 211:5  <b>application</b> 20:10                  213:11  <b>applied</b> 45:20                  82:15 216:8,9  <b>applies</b> 118:24                  216:15  <b>apply</b> 44:13 119:5                  120:3 138:4  <b>applying</b> 109:17  <b>appoint</b> 222:12  <b>appointed</b> 2:24                  23:15 26:5 104:14                  149:10 199:22,24  <b>appointing</b> 23:11                  222:10  <b>appointment</b> 4:12                  4:13 6:9 148:23                  212:12  <b>appointments</b>                  146:1,4,5 148:12                  149:17  <b>appraisal</b> 73:17                  75:6 140:17</p>	<p><b>appreciated</b> 136:5  <b>appreciation</b>                  142:20  <b>apprenticeship</b>                  201:3,4,5  <b>approach</b> 17:7 18:4                  18:21 19:25 20:21                  31:21 39:22 45:18                  46:18 75:24 84:6                  87:10 88:7,11,25                  99:4,7 103:25                  127:13 143:10                  163:1 164:23                  166:19 167:7,8                  200:8 201:16                  214:14  <b>approaches</b> 18:2                  187:5  <b>appropriate</b> 61:25                  74:7 91:3,14                  125:25 133:17                  141:17 148:9                  162:25 164:17                  195:17 220:10  <b>appropriately</b>                  115:19 157:7  <b>approval</b> 71:15  <b>approximate</b> 9:20  <b>April</b> 23:14  <b>archbishop</b> 10:24                  79:16,21 92:18,23                  135:11 141:9                  142:25 148:17,23                  149:1,8 157:23                  167:23,24 169:17                  169:24 170:1,3,16                  176:25 177:1                  191:8,9 212:17                  217:2 219:4                  222:17 227:2,5                  228:8  <b>archbishop's</b>                  148:17  <b>archbishops</b>                  167:25 168:18</p>
---	--	--	---	--

<p>190:3 217:18  <b>Archbishops'</b>                  141:8,10,11,13  <b>archdeacon</b> 135:25                  196:15 197:7,14  <b>archdeacons</b>                  136:10 166:24                  197:21  <b>area</b> 28:9 51:5                  62:13 77:25 85:18                  103:11 113:4                  141:17 183:14                  189:6 213:2  <b>areas</b> 8:10 32:5                  162:4 189:7,9                  194:15 199:12  <b>arguably</b> 74:16                  140:12  <b>arguing</b> 128:25  <b>argument</b> 146:20                  194:13  <b>arguments</b> 137:5  <b>arose</b> 188:19  <b>arrange</b> 65:15  <b>arrangement</b> 3:2  <b>arrangements</b> 4:24                  28:2 107:24                  108:12 123:2,5                  220:8  <b>arrived</b> 3:3,18 4:21                  6:20,24 7:12 8:7                  89:5 124:13  <b>arrives</b> 4:22  <b>articles</b> 196:16                  197:5  <b>articulate</b> 12:24  <b>ashamed</b> 226:14,15                  226:20  <b>aside</b> 32:14 33:14  <b>asked</b> 46:19 59:5                  101:15 106:5                  145:20 148:23                  149:14 164:15                  165:15 187:19                  211:13 213:18</p>	<p>217:11,14 219:8                  221:21 223:11                  224:6  <b>asking</b> 30:7 101:9                  107:11 111:12                  176:10  <b>aspects</b> 45:5 68:7                  114:20 165:14                  196:3 203:1  <b>aspirational</b> 84:13  <b>aspirations</b> 130:1  <b>assault</b> 186:1  <b>assaults</b> 182:15  <b>assertive</b> 70:17  <b>assessment</b> 9:15                  72:5,16 97:12                  121:15,24 122:2,3                  122:5 147:5,15,16                  155:4 173:12,23                  181:18 207:7  <b>assessments</b> 68:3                  69:12 91:1 107:22                  120:14,16,20                  121:2,3 125:24  <b>assist</b> 14:12 103:24                  106:12 123:2                  135:23 147:17,18  <b>assistance</b> 94:5                  219:22  <b>assistant</b> 128:18  <b>associate</b> 99:12  <b>assume</b> 43:16                  216:23  <b>assuming</b> 17:12,16                  35:6 36:2 51:24                  68:19 105:6 115:7                  154:13 185:1                  221:1  <b>assumptions</b>                  205:24  <b>assurance</b> 4:8 5:7                  5:23 22:18 37:11                  74:14 76:11 89:20  <b>assurances</b> 161:3  <b>assure</b> 150:21</p>	<p>220:5  <b>assured</b> 153:8  <b>attached</b> 170:10  <b>attacking</b> 182:22  <b>attended</b> 54:11                  134:24  <b>attending</b> 113:21                  150:1  <b>attention</b> 59:20                  70:25 73:24 94:14                  110:18 111:6                  206:2,3  <b>attitude</b> 31:20                  35:23 114:14,16                  172:12 178:16                  215:8,12  <b>attitudes</b> 205:6  <b>attraction</b> 194:6  <b>audit</b> 8:14,15 9:5                  9:24 74:16 76:12                  93:20 100:10,15                  100:22 108:21                  109:12 152:25                  195:24 196:10,14                  196:25  <b>audited</b> 100:2  <b>auditing</b> 100:14                  109:13 125:24                  164:21  <b>auditors</b> 196:8  <b>audits</b> 7:10 33:13                  57:8 64:4,5 71:2                  87:25 98:18,20                  100:11,18 101:1                  103:3,15 106:4                  164:8,19,24,25                  166:23 198:8,12  <b>austerity</b> 31:16  <b>Australia</b> 76:4                  143:11  <b>authorised</b> 25:6,20                  25:22 26:3,18                  27:1 162:23  <b>authorities</b> 68:1                  106:24 107:9</p>	<p>220:10  <b>authority</b> 24:6                  27:15 29:7 30:2,3                  31:12 71:13                  113:15  <b>automatically</b>                  184:1  <b>autumn</b> 23:11                  121:14,24  <b>available</b> 28:14                  29:10 127:19                  175:18  <b>avoid</b> 179:11,12  <b>aware</b> 198:12  <b>awareness</b> 38:1                  215:2,9  <b>awkward</b> 200:12</p> <hr/> <p style="text-align: center;"><b>B</b></p> <hr/> <p><b>b</b> 158:12  <b>B11</b> 8:21  <b>B16</b> 3:10  <b>B17</b> 101:7  <b>B2</b> 158:15  <b>B22</b> 112:2,3  <b>B25</b> 161:13  <b>B40</b> 35:1  <b>B7</b> 212:20  <b>B76</b> 47:11  <b>B79</b> 50:21  <b>B81</b> 49:25  <b>back</b> 1:9,11 5:14                  7:2,10,21 10:18                  13:14 21:25 24:6                  33:1 70:22 72:12                  72:14 73:16 76:7                  80:6,7 100:19                  113:15 125:10                  130:21 138:25                  149:5 150:15                  151:2 153:9 155:1                  165:9 167:4 187:8                  190:4,5 210:14                  212:5 215:3                  223:22</p>	<p><b>background</b> 71:14                  121:8 171:2  <b>bad</b> 156:5  <b>badged</b> 28:13  <b>baffled</b> 224:12  <b>bagged</b> 206:19  <b>balance</b> 49:22                  52:16 112:23  <b>balanced</b> 199:6  <b>Ball</b> 7:17 87:1                  144:13  <b>ban</b> 182:24 183:1,4  <b>banned</b> 182:7  <b>banning</b> 182:12                  184:5  <b>barons</b> 189:22  <b>barriers</b> 34:17,23                  130:20  <b>barrister</b> 51:11  <b>base</b> 4:21 5:1 6:17                  128:9  <b>based</b> 90:13 100:11                  100:14 101:12  <b>baseline</b> 6:24 7:12                  74:21 75:3 100:25                  129:16  <b>basically</b> 36:4 37:4                  155:23 157:2                  184:16  <b>basis</b> 50:10 76:10                  89:25 125:9                  196:11 198:6                  214:5 218:17                  219:5 221:23  <b>Bath</b> 150:11,23  <b>bearing</b> 45:20                  105:3 116:14  <b>becoming</b> 141:20  <b>befriend'</b> 178:13  <b>began</b> 24:17  <b>beginning</b> 18:25                  23:13 64:5 77:9                  77:25 78:6 83:12                  107:14 150:15                  203:11</p>
--	---	--	--	--

<p><b>begins</b> 32:7  <b>behalf</b> 15:6 46:21  217:11,14,16  219:8,18 221:22  <b>behaviour</b> 42:7  151:1  <b>behaviours</b> 42:5,5  <b>belief</b> 2:7 36:9  170:21 200:10  <b>believe</b> 35:19,20  37:22,23 54:19  79:6 104:22  142:10 181:11  183:14,20 189:18  216:13 217:3,21  225:16  <b>bell</b> 44:11,20 45:3  46:16,18 47:1,18  47:19 49:6,7,8,14  53:3,6 55:3 91:7  218:23  <b>Bell's</b> 48:20,23 50:7  <b>belong</b> 83:16  <b>benchmark</b> 21:2  <b>benefit</b> 168:13  181:17,19  <b>beset</b> 78:15  <b>bespoke</b> 16:5 107:1  <b>best</b> 2:7 12:6,7  52:17 73:9 75:6  87:15 128:14  150:25 159:8  164:22 170:21  220:7  <b>better</b> 18:14 29:19  51:19 75:3 83:13  121:16 123:25  129:15 130:14  154:5 203:20  <b>beyond</b> 20:2 32:5  33:9 34:7 85:15  94:1 113:19 120:9  127:8 157:5 192:1  <b>bibles</b> 38:10  <b>big</b> 104:10 161:5</p>	<p>166:7 221:18,18  224:25  <b>bigger</b> 32:2 34:15  108:1 151:18  <b>biggest</b> 31:11,12  151:13 167:18  224:18  <b>Birmingham</b> 90:9  <b>bishop</b> 50:7 52:10  <b>bishop</b> 50:7 52:10  52:10,23,23,24  65:5,7,17,18,19  66:2,9,16,20 68:5  68:12,14,17,21  69:9,17,20,21  70:6,7 71:4,15  72:8 76:24 78:21  78:23 79:14,17  83:23,25 84:3,15  85:5,21 94:16,23  95:8,19 132:22,23  133:2,16,19,25  136:4,6 146:8  147:20,21 149:5  150:13 151:1,12  157:17,25 159:22  160:5 162:16  169:8,11 172:14  175:4,5 176:11,12  176:16,17 180:11  180:14 183:8,19  183:20,20 188:2,3  192:12,22 193:4  193:12 194:9  195:22 196:15  202:8 203:1,22  205:18 206:12  209:5,11 210:15  210:15 211:13,15  218:1,1,15 222:1  222:3,4,5,6,7,8,25  224:22,23 228:4  <b>bishop's</b> 48:3,20,23  79:23  <b>bishops</b> 13:16  66:25 70:8,19</p>	<p>72:2,10 77:5 79:8  83:4,8 92:2 94:25  95:20 96:6 130:8  130:23 131:6,11  131:23 134:11,25  135:2,4,14,15,23  136:7,10,11,16  138:18 140:5  141:16,17 145:9  146:17 147:7  152:9 156:14  157:9 160:2,8,16  160:21 163:11  164:12 166:23  167:25 168:7,8  171:6 176:12,14  176:15,21 177:15  187:24 188:17  189:15 190:3,10  190:13,17,18  191:3 192:5,5  193:22 194:18  199:5,15,18,21,24  202:8 207:19  209:20 210:9,14  212:9,13,25 214:8  217:18,19,23  218:25 219:4  223:25  <b>bishops'</b> 88:9  156:18 210:9  215:15  <b>bit</b> 4:7 5:25 16:9  28:11,12 29:1,3  30:8 35:16 40:14  42:15 51:24 59:20  62:18 64:20 81:6  82:9 83:16 84:12  84:13 98:16  103:24 109:8  110:2,22 118:8  131:3,5 135:10  141:25 145:25  146:10 150:3  161:6 162:9,9</p>	<p>165:1 166:11,12  178:21 186:21  203:24 212:10  <b>bits</b> 52:17 63:19  166:10 226:19  <b>bizarre</b> 225:7  <b>Blackburn</b> 146:2  <b>Blackburn's</b>  222:20  <b>blades</b> 203:12  <b>blank</b> 3:17 201:2  <b>blessing</b> 200:8  <b>block</b> 115:18  <b>blocks</b> 5:3  <b>blown</b> 205:22  <b>blunt</b> 140:23  <b>blush</b> 110:11  <b>board</b> 54:21 63:7  154:19 156:18  165:23 215:13  <b>boards</b> 123:4  165:21  <b>Boddington</b> 148:21  <b>bodies</b> 57:4 58:21  86:8 105:9 115:15  122:21 221:20  <b>body</b> 10:13 58:11  79:11,12 102:25  158:24 221:1,18  <b>bone</b> 30:1  <b>Bonehill</b> 46:8  <b>bono</b> 50:10  <b>book</b> 38:5,6  <b>books</b> 207:22 208:2  <b>born</b> 14:22  <b>boss</b> 224:25  <b>bottom</b> 21:8 47:19  64:19 143:13  179:15,20 180:25  <b>bottom-up</b> 143:15  <b>boundaries</b> 212:2  <b>box</b> 146:24,25  <b>box-ticking</b> 197:6  197:24 213:22  <b>boxes</b> 84:17</p>	<p><b>breached</b> 72:9  <b>break</b> 1:15 62:1,4,6  130:15 131:16  132:15 133:5,7  169:14,16,21  189:23  <b>breakdown</b> 17:20  <b>breaking</b> 93:2 98:7  201:14  <b>breaks</b> 170:8  <b>Briden</b> 49:23 51:13  <b>brief</b> 161:14,16,19  177:19  <b>briefly</b> 35:4 75:14  <b>brilliant</b> 24:23  <b>brilliantly</b> 226:20  <b>bring</b> 16:13 27:17  77:1 139:15  147:20  <b>bringing</b> 50:3  88:13  <b>brings</b> 76:7 82:23  126:14 155:1  <b>broad</b> 109:25  118:14,18 119:4  119:25 200:9  <b>broader</b> 12:18,18  <b>broadest</b> 140:18  <b>broadly</b> 72:7  <b>brought</b> 22:20  110:18 111:6  146:16  <b>Browne</b> 50:8  <b>bubble</b> 151:21  <b>buck</b> 67:6 130:22  <b>budget</b> 28:24  <b>budgets</b> 31:14  <b>build</b> 159:13  <b>building</b> 3:16  115:18  <b>builds</b> 108:1  <b>built</b> 81:8 137:9  143:13 148:25  <b>bulky</b> 116:4  <b>bullet</b> 17:9 206:24</p>
---	--	--	--	---

<p>207:7  <b>bullets</b> 14:14  <b>bullying</b> 41:24  <b>bundle</b> 112:3  133:14 161:13  170:10,16  <b>bundles</b> 1:16 133:7  133:13  <b>burdensome</b> 141:7  <b>bureaucracy</b> 21:23  <b>bureaucratic</b> 21:23  <b>business</b> 6:11 21:20  40:15 86:15  <b>button</b> 198:1</p> <hr/> <p style="text-align: center;"><b>C</b></p> <p><b>Cahill</b> 61:12  <b>call</b> 10:10 16:5  22:24 26:10 38:6  44:20 53:4 55:25  79:12 83:15 109:3  133:16 177:24  187:2 193:1,9  201:10 221:24  <b>called</b> 25:6 35:5,25  46:20 98:11  142:10 152:17  161:22 168:23  200:24 205:10  <b>calls</b> 67:14 155:22  182:3  <b>cameras</b> 168:24  169:1  <b>campaigning</b>  143:25,25  <b>candidate</b> 213:4  <b>candidates</b> 213:5,7  <b>Canon</b> 68:20,23  86:20 155:25  <b>canons</b> 166:24  <b>Canterbury</b> 149:9  167:23 169:17  191:10 211:20  <b>capability</b> 71:19,22  71:24 72:19,20</p>	<p>73:6,19,23 74:2  140:11,12,25  <b>capable</b> 135:4  <b>capacity</b> 103:21  113:8 126:8,13  <b>capture</b> 106:10,22  <b>captures</b> 106:22  <b>capturing</b> 107:5  <b>car</b> 47:16,18,20,20  <b>card</b> 116:6,13  <b>care</b> 59:13 81:17  135:13 188:21  216:25 218:16,18  <b>career</b> 195:20  <b>careful</b> 82:3 114:4  114:10 137:22  160:25 181:23  208:9 211:16  <b>carefully</b> 159:5  176:24 199:4  224:3  <b>Carlile</b> 44:24 45:4  53:14  <b>Carlile's</b> 44:13 45:8  45:19,23 46:24,25  51:16  <b>Carlisle</b> 15:18  32:24  <b>Carmi</b> 117:20  120:13 125:25  152:5  <b>Carmi's</b> 122:1  <b>Carol</b> 48:5  <b>Caroline</b> 148:21  <b>carried</b> 164:8  <b>carrot</b> 77:18  <b>carry</b> 36:25 72:25  174:15  <b>carrying</b> 113:10  120:14,15  <b>case</b> 17:8 20:22  33:16 44:11 49:24  50:18 52:1,8  57:25 58:10,13  91:7 93:1 97:7</p>	<p>104:12 105:12,13  107:9 109:16  110:1 141:12  175:25 176:6  177:19 181:13  185:22 193:3  203:10 210:1  213:15 216:18  <b>cases</b> 17:16 33:13  42:2,3 43:12,13  43:19,25 57:17,18  120:23 132:5  189:19 193:1  195:18 218:19,22  224:20,20  <b>casework</b> 3:21  104:3,6  <b>casework-wise</b>  66:8  <b>cast</b> 205:25  <b>casts</b> 226:21  <b>casual</b> 178:17  185:10,14,15  <b>categorised</b> 185:9  <b>category</b> 113:16  175:10  <b>cathedral</b> 102:25  177:22 178:9  180:3 182:7  183:16 184:7  <b>cathedrals</b> 7:11,14  87:3,5,24 108:5,9  108:11 114:25  214:11  <b>Catholic</b> 21:9 23:9  76:3  <b>caught</b> 80:13  <b>cause</b> 200:17  <b>caused</b> 136:21  <b>causing</b> 139:20  <b>cautious</b> 210:4  223:12  <b>cautiously</b> 211:14  <b>CCSL</b> 161:22  <b>CDM</b> 7:7 72:11,12</p>	<p>72:13 73:3,22,25  77:20 78:7,8,10  79:14,25 80:8,10  80:13 82:17,21  134:17 136:1,8  137:1,19 138:5,9  139:24 140:9,14  141:6 147:7 208:3  210:18 218:15  222:13  <b>cent</b> 25:18 43:15  110:8,14,14  111:15,17 199:21  199:22,24  <b>central</b> 2:18  <b>centrality</b> 172:24  <b>centrally</b> 43:20  155:12 174:22  <b>centre</b> 80:25 81:1  141:19  <b>centred</b> 141:20,23  208:9  <b>century</b> 83:14  147:12 175:8  211:22 221:9  <b>certain</b> 3:17 6:12  209:19 213:23  <b>certainly</b> 6:7 7:11  12:6 16:3 26:15  36:19 57:13 63:14  67:11 72:2 77:12  88:25 102:20  108:14 126:8  128:24 129:21  133:13 135:12  148:7 158:23  160:3,25 161:1,4  171:10 180:1  184:13,25 191:14  198:7,24 203:9  207:13 209:24,25  210:1,7 216:11,12  218:8,9 219:13  220:15,17  <b>cetera</b> 181:4,4</p>	<p>198:3,3,3 211:4,4  <b>chain</b> 148:11  <b>chair</b> 1:3,5 2:1 3:10  35:2 47:11 61:25  62:2 93:15,21,25  94:3 112:3 130:5  130:7 131:15  132:5,9,12,14,16  132:20 133:12  156:25 161:12  167:2 169:8,10,13  169:18,23 170:15  198:25 212:20  215:18 216:2,3  227:3,4,6,14  <b>chair's</b> 92:19  <b>chaired</b> 46:13  <b>chairs</b> 129:22  <b>chairs'</b> 91:4  <b>challenge</b> 13:13  27:21 89:18 90:5  90:12 99:2 144:7  164:18 201:15  <b>challenged</b> 144:11  165:9  <b>challenges</b> 8:24  221:13  <b>chance</b> 67:16 126:5  200:12  <b>change</b> 7:21 13:23  46:15 77:10,19  87:13 91:25 92:3  94:22 143:7  145:14,18,21  164:15 165:4  167:17 172:12  177:18 196:8  221:13  <b>changed</b> 3:14 7:24  8:4 36:9 70:3  200:22  <b>changes</b> 6:3 133:20  139:15 159:12  161:2  <b>changing</b> 143:21</p>
--	---	---	--	--

<p>165:1 207:22 224:21 <b>chaplain</b> 134:18,20 156:25 <b>chaplancies</b> 214:12 <b>chaplaincy</b> 171:25 214:23 <b>chaplains</b> 136:11 <b>Chaplin</b> 148:21 <b>Chapman</b> 50:12 <b>characteristics</b> 206:18 <b>charge</b> 65:4 141:11 152:8 193:12 <b>charter</b> 14:21 15:14 21:1 31:2,3 32:9 <b>cheap</b> 226:10 <b>check</b> 198:6 <b>checklist</b> 164:1 <b>checks</b> 38:9 161:20 <b>cheque</b> 3:17 <b>Cheshire</b> 54:11 <b>Chester</b> 52:24 70:23 71:4 76:24 92:12 95:8 183:8 183:13 <b>Chichester</b> 15:18 27:7 28:3 44:23 45:14 52:10 93:5 98:5 147:4 161:5 161:10 163:22 193:19 <b>chief</b> 47:8 <b>child</b> 58:19 76:5,6 96:17,18,18,25 110:23 119:18 165:24 171:3 175:6,16 176:1,3 177:9 216:21 <b>child's</b> 76:8 120:4 <b>children</b> 39:16,23 40:1,16,19,22 41:2,13 42:12</p>	<p>43:12 55:16 100:12 102:20 107:19 110:8 118:25 123:5 125:11 173:22 174:17 175:10 <b>children's</b> 110:21 <b>Christian</b> 145:23 <b>Christine</b> 206:12 <b>Christine's</b> 205:18 <b>chronologies</b> 105:14 <b>church</b> 2:11 4:20 6:7,12,17,19 8:16 8:25 9:18 10:8,16 10:20 11:7,24 12:24 13:2,3 15:12,20 18:13 19:10,24 20:1,3 21:5,9 23:1,8,9 26:19 27:4,16 28:10 30:7,10 31:9,15 32:3,6,10 32:21,22 33:2,9 33:17,23 37:12,25 38:24 39:13,21 40:3,4,5 41:3,5,9 41:9,10 42:11,15 45:22,25 46:3 51:3 52:14 53:9 54:14,15 55:8 57:2,14,20,25 58:21 61:9 63:13 73:11 74:11 75:5 76:3 82:15 83:16 84:1,4 86:8,13,15 87:14,17,18 89:11 89:15 96:21 97:3 97:16 98:18 100:10,17,20 102:25 105:9,17 107:16 108:15 109:19 110:13,14 110:21 111:8 113:8 115:15,16</p>	<p>118:3,10,11,17,22 119:8,19 120:3,8 121:3,11 122:20 123:6 124:11 127:5 128:1 129:5 129:25 139:7,10 140:12,16,18,24 141:2,22 142:5,12 143:2,15,23 144:21 145:14 146:22 147:19 148:9 151:14,18 151:19,22 152:3 154:9,19 155:7 158:24 159:16,18 160:23 162:3,5 164:13 165:2,3 166:10,14 167:13 167:17 168:8,21 169:5,7 171:12,13 171:21 172:1,9,18 173:21 175:4 177:18 185:17 186:17,21 187:7,9 187:10 188:6 189:2,13 195:25 196:3 198:2,17,21 199:2 201:21 204:20,23 206:21 207:8 211:7,22 214:9,14,22 215:5 215:21 219:18 220:5,6,8,25 221:2,10 222:23 225:20,20 226:14 226:16,19,21 <b>church's</b> 59:18 60:14,17 142:21 144:6 166:8 200:6 210:25 <b>church-related</b> 38:21 <b>churches</b> 33:22 35:9 40:25 42:20 43:9 125:19</p>	<p>143:17 148:1 189:14 <b>churchwarden</b> 207:22 <b>churchwardens</b> 127:3 162:24 <b>circles</b> 125:16 <b>circumstances</b> 67:2 68:19 194:24 195:8 217:1 <b>civil</b> 43:15 51:18 54:20 <b>claim</b> 50:3 <b>claims</b> 43:15 54:20 <b>clarification</b> 130:13 <b>clarifying</b> 112:12 158:9 <b>clarity</b> 56:7,22 65:4 92:14 94:17 95:24 95:25 120:7,12 131:10 135:16 157:20 <b>classical</b> 174:12 <b>clean</b> 130:15 <b>clear</b> 4:10 39:20 41:7 48:4,15 63:24 64:24 71:11 71:11 72:17 73:24 85:6 94:1 96:14 117:10 118:5 121:16 128:13 130:25 132:3 137:25 140:21 145:8 146:13 148:16 149:6,7 156:11 162:19 163:5,9 174:8 175:2 191:12 195:19 208:11 215:19 <b>clearer</b> 131:5 162:22 <b>clearly</b> 34:12 49:12 54:22 59:6,21</p>	<p>72:20 73:19 77:21 81:10 87:18 101:16 113:6,23 122:3 126:7 128:7 132:5 146:19 158:1 174:21 176:22 226:5 <b>clergy</b> 13:24 38:16 43:16 68:1 69:6 72:8 75:9 77:15 78:2 88:14 91:6 107:8 117:13 118:11 126:19 130:9 135:10 140:18 147:6 150:9,14 156:3,19 158:4 160:17 162:16,20,24 163:12 172:10,11 174:6 177:24 207:2 217:20 219:3 <b>cleric</b> 157:17 163:19 196:22 <b>clerical</b> 26:16 71:21 72:4 77:6 78:25 95:2 134:8 135:22 137:13 153:17 201:5 207:10 219:3 <b>clericalism</b> 167:12 167:15 199:1,7,10 200:18 <b>clerics</b> 13:3 43:13 66:25 74:6 127:1 173:7 188:25 212:10 <b>clerum</b> 146:1 222:21 223:5 224:2 <b>clerums</b> 223:4 <b>clients</b> 220:23 <b>clips</b> 12:3,8 <b>close</b> 7:1 29:16 179:10,12</p>
--	---	---	--	--

<p><b>closed</b> 30:2  <b>closing</b> 158:22                  227:10  <b>clubbiness</b> 209:16  <b>cluttering</b> 208:10  <b>co-design</b> 14:17  <b>co-ordinate</b> 96:20  <b>cognisant</b> 42:10  <b>Cohen</b> 51:20  <b>coincidence</b> 199:25  <b>Colin</b> 34:25 67:4                  68:6 69:2,15                  155:17,18 156:8                  157:3 158:14  <b>collaborating</b>                  195:21  <b>collaboration</b>                  54:13  <b>collaborative</b> 54:10                  66:12  <b>collaboratively</b>                  166:20  <b>collapsing</b> 112:9  <b>collate</b> 62:21 63:4  <b>collated</b> 112:25  <b>collation</b> 56:4  <b>colleague</b> 51:22                  150:12  <b>colleagues</b> 40:18                  41:17 94:13                  123:12 200:13  <b>collecting</b> 108:6  <b>collection</b> 106:2  <b>collective</b> 59:23                  131:22  <b>collusion</b> 7:18                  130:16  <b>come</b> 5:14,25 7:2                  7:10,21 10:18                  13:14 18:11 28:8                  43:25 58:3 66:16                  70:22 72:12,14                  73:22 76:19 80:20                  88:9 91:18,20                  93:3 100:25 105:6</p>	<p>112:1 118:1 129:8                  133:8 134:6,16                  151:15 152:13                  153:18 167:3                  169:2 170:11,12                  174:7,9 180:2                  181:10,13 185:19                  187:7 189:1                  193:23 206:5                  215:7  <b>comes</b> 52:7 81:8                  95:4 97:20 151:17                  151:24 154:21                  156:25 162:21                  187:25 188:17                  192:11 212:5                  215:3 216:16                  217:20 226:1  <b>coming</b> 1:9 4:5                  13:20 35:15 108:4                  114:2 129:1 133:2                  172:16 205:11  <b>commend</b> 210:7  <b>comment</b> 5:9 60:9                  61:2 112:20 166:3                  176:10,13  <b>commentary</b> 218:4  <b>commented</b> 202:18  <b>commission</b> 11:19                  12:21 36:16,19                  76:4 78:4,25                  135:10 143:11                  174:19  <b>Commission's</b>                  37:16  <b>commissioned</b> 9:22                  18:10 26:22 37:15                  47:5 49:21 59:9                  121:13 127:21  <b>Commissioners</b>                  211:22  <b>commissioning</b>                  39:25 55:9 68:1                  69:10 91:2  <b>commit</b> 184:25</p>	<p>210:5  <b>commitment</b> 143:9                  164:12 222:15  <b>committed</b> 114:12                  147:22 151:25                  214:7 220:6  <b>committing</b> 11:7  <b>common</b> 71:25                  72:3 96:4 115:8,8                  142:2 214:16  <b>communicate</b>                  226:6,7  <b>communication</b>                  9:11 81:13,16                  139:13 166:13                  194:25 195:1                  208:12  <b>communications</b>                  11:23 12:7,18                  45:13 97:13,14,15  <b>communities</b> 24:24                  86:18,21 88:4                  108:5,13 115:1                  127:2 151:20                  214:13  <b>community</b> 39:24                  125:18 151:22                  178:14 201:10                  214:24  <b>company</b> 22:25  <b>comparatively</b>                  162:6  <b>compared</b> 112:24  <b>compassion</b> 145:7  <b>competence</b> 7:23                  157:9  <b>competitive</b> 104:23  <b>complainant</b>                  177:23 178:2                  180:23 181:2                  185:9 186:12  <b>complainants</b> 54:3                  54:6 195:3  <b>complains</b> 219:2  <b>complaint</b> 49:23</p>	<p>78:22 208:5  <b>complaints</b> 9:13                  54:1,2 79:9,11                  80:16,17 101:6,20                  101:23 102:19,21                  102:24 103:2,25                  136:17 140:12,25                  208:5 217:17                  219:3  <b>complete</b> 113:6                  162:2  <b>completed</b> 59:3  <b>completely</b> 131:11                  140:20 163:13                  176:5 182:4                  190:22 198:11                  210:21 220:23  <b>complex</b> 87:18 88:5                  104:11 105:18                  143:22 216:25  <b>complexities</b> 22:23                  126:12  <b>complexity</b> 105:4  <b>compliance</b> 153:1                  153:12 165:25  <b>compliant</b> 152:18                  165:20  <b>complicated</b> 116:5                  116:25 117:9                  141:7 154:10,12                  155:6,14 180:7,15  <b>complimentary</b>                  142:6  <b>components</b> 5:6  <b>comprehensible</b>                  206:15  <b>comprehensive</b>                  127:13  <b>compulsory</b> 147:15                  208:1  <b>concentration</b>                  190:2  <b>concept</b> 22:3 76:1                  98:24 155:15  <b>conceptually</b> 32:14</p>	<p><b>concern</b> 107:6                  112:14 119:17,18                  119:23 134:21  <b>concerned</b> 1:25                  31:20 68:25                  110:22 151:10                  180:17 192:25                  198:9 224:9  <b>concerning</b> 179:7  <b>concerns</b> 17:11                  101:6 106:23                  107:18 120:18                  134:21 138:13                  158:15 170:25                  196:19 222:1  <b>concludes</b> 35:20  <b>conclusion</b> 181:10                  181:18  <b>concur</b> 134:11                  136:15  <b>conduct</b> 62:14 80:9                  80:17 149:14                  160:21 179:8                  219:18  <b>conducted</b> 44:7                  62:24 101:1  <b>conference</b> 96:17  <b>conferred</b> 68:11  <b>confidence</b> 130:18                  159:16,19,20                  220:9  <b>confident</b> 75:9                  163:15  <b>confidentiality</b>                  46:3  <b>confidently</b> 75:1  <b>configured</b> 153:11  <b>confirmation</b>                  130:13  <b>conflict</b> 92:24  <b>conflicted</b> 79:18  <b>conflicts</b> 58:25  <b>confusion</b> 136:23  <b>confusions</b> 136:20  <b>congregation</b> 117:8</p>
--	--	--	--	--

<p><b>congregations</b> 35:10 38:19 <b>connect</b> 37:11 <b>cons</b> 70:13 <b>conscious</b> 60:22 184:23 188:13 <b>consciously</b> 217:24 <b>consecrated</b> 199:17 <b>consent</b> 209:18,20 <b>consequence</b> 78:5 <b>consequences</b> 92:2 174:13 <b>consider</b> 44:12 45:18 182:11 184:15 218:7 222:9 <b>considerable</b> 148:5 149:11 194:11 <b>consideration</b> 71:8 161:1 <b>considerations</b> 10:4 142:11 <b>considered</b> 20:24 46:23,25 100:20 137:6 218:10 <b>considering</b> 90:22 <b>consistency</b> 21:3 46:14 48:24 75:24 86:1 87:10 88:21 89:14,19,23 99:22 129:12,13 152:16 152:24 154:7 <b>consistent</b> 22:15 60:23 63:25 88:7 88:10 100:15 103:25 114:25 124:2 <b>consistently</b> 66:19 <b>constant</b> 9:11 215:2 <b>constantly</b> 208:25 <b>construction</b> 75:23 <b>consult</b> 62:16 183:4 183:5 <b>consultation</b> 16:8 59:16 60:9 115:17</p>	<p><b>consultations</b> 81:11 <b>consulted</b> 60:3,19 <b>contact</b> 49:9 53:12 105:14 116:6 151:4 187:6 <b>contacted</b> 54:23 177:23 <b>contained</b> 56:20 <b>context</b> 18:13 29:8 35:25 73:2,7 102:10,14 120:10 139:24 167:13 174:24 199:1 <b>continually</b> 164:21 <b>continue</b> 15:3,7 154:23 205:13 220:7 <b>continues</b> 11:1 <b>continuing</b> 37:17 <b>continuous</b> 164:14 <b>contribute</b> 155:12 <b>control</b> 194:7,22,24 195:17 <b>controlling</b> 171:5 <b>convene</b> 46:12 <b>conveniently</b> 199:23 <b>convening</b> 45:16 <b>conversation</b> 13:18 18:20,23 32:11 33:17 34:15 37:14 37:17 38:7,18,23 40:20 43:11 75:4 98:21,22,25 99:2 114:10 123:18 124:8 137:22 168:2,6 179:16 180:7 <b>conversations</b> 12:4 12:20 13:15 14:25 15:3,7 18:25 19:2 19:5 28:6 30:24 31:6 32:6 38:5 39:8,10,17 41:22 42:22,23 77:12</p>	<p>79:5 85:2,24,25 99:25 123:7,8,11 123:21 129:21 150:16 167:22 168:7 196:19 <b>convicted</b> 175:9,15 <b>convictions</b> 55:10 173:22 <b>convinced</b> 207:3 216:6 <b>coordinating</b> 53:9 96:24 <b>coordination</b> 97:10 <b>copied</b> 179:19,22 183:18 <b>copies</b> 116:15 <b>core</b> 7:3 29:14 30:20,21 44:14 45:16,20 46:12,14 46:20 47:5 49:19 51:7,11,19,21 52:18 53:2,7,8,10 53:15 54:18 55:18 56:1 66:9,13 96:9 96:11,13,15 109:25 118:6,7 119:5 131:8 <b>Cornwall</b> 32:16 <b>corporate</b> 133:14 <b>correct</b> 171:7,8 <b>correspondence</b> 45:10,13 49:9 <b>cosiness</b> 209:16 <b>cost</b> 211:24 <b>costly</b> 52:15 105:18 <b>Council</b> 156:18 <b>counselling</b> 20:2 24:15 25:16 28:20 29:12,16 30:22 32:17 <b>country</b> 42:12 178:11 224:15 <b>couple</b> 27:5 36:10 70:2,5 117:25 150:5 185:5</p>	<p>187:17 190:4 207:5 225:15 <b>courage</b> 187:7 <b>course</b> 22:9 34:10 37:23 44:10 53:18 58:12 62:2 85:7 88:8 96:2 110:25 112:21 117:3 134:10 161:7 171:11 173:3 194:10,19 200:16 218:11,21 <b>courses</b> 75:2 163:7 200:24 <b>court</b> 50:23 80:24 168:25 <b>courts</b> 175:14 <b>cover</b> 196:11 198:13,14 207:21 208:2,2 <b>Coverage</b> 44:6 53:20,22 54:12 <b>covered</b> 73:18 168:25 170:23 <b>covering</b> 104:16 <b>coverup</b> 130:16 <b>Craig</b> 34:25 36:13 <b>Craig's</b> 37:16 <b>create</b> 87:9 140:17 154:6 214:13 <b>created</b> 107:2 190:8,8 <b>creating</b> 11:10 81:3 171:15 220:24 <b>creative</b> 12:16 <b>credit</b> 64:7 116:6 116:13 149:23 <b>criminal</b> 18:6 51:11 51:18,19 216:8,11 216:12 <b>criteria</b> 56:13 59:3 73:25 85:1 93:18 <b>criteria/measure</b> 76:9 <b>critical</b> 90:11 99:1</p>	<p>142:8,19,20 202:15,17 203:1 <b>criticising</b> 9:16 <b>criticism</b> 22:17 52:3 60:5 140:7,9 141:21 <b>criticisms</b> 47:2 52:9 <b>critique</b> 45:4 188:11 <b>Crockfords</b> 127:20 <b>cross</b> 102:6,6,9 <b>cross-cutting</b> 6:15 <b>cultural</b> 7:21 34:23 177:18 <b>culturally</b> 6:7 8:24 <b>culture</b> 7:17,18 9:2 13:4 35:10 143:2 143:8,12,15,20,21 143:21 145:13,20 164:15 165:1,4 166:5,14 172:12 202:2 205:2 221:14 <b>cultures</b> 143:13 <b>cure</b> 135:13 157:22 <b>current</b> 20:11 44:14 55:13 71:24 103:2 125:23 139:19 224:20 <b>currently</b> 3:12 4:1 9:9 43:23 55:8 56:20 59:5 93:16 101:25 115:16 127:20 140:13 149:1 207:12 <b>curriculum</b> 85:15 <b>curve</b> 42:16 141:3 <b>cut</b> 30:1,3 62:8 <b>cuts</b> 31:12 84:24</p>
<b>D</b>				
<p><b>D</b> 227:21 <b>da-da-da</b> 74:25 <b>damaging</b> 143:6 <b>Dame</b> 57:1 61:9</p>				

<p>127:8 131:21 144:12 159:6 <b>damning</b> 45:4 <b>danger</b> 10:3 22:9 34:13 57:24 62:23 197:5 <b>dare</b> 83:25 93:12 <b>darkened</b> 20:16 <b>data</b> 25:19 69:3 106:2,16,17,22 107:11,14 108:23 108:24 109:2 110:6 111:1 112:22,24 170:24 <b>database</b> 107:2 <b>date</b> 63:12 141:22 <b>dated</b> 170:14 219:23 <b>David</b> 217:15 221:22 <b>day</b> 1:3 69:7,8 70:19,19 124:24 150:17 168:14 172:15 178:20 208:15 223:19 227:10 <b>day-to-day</b> 68:4 <b>daybook</b> 183:24 <b>days</b> 13:17 150:14 203:2 208:16 210:15 <b>days'</b> 142:14 <b>DBF</b> 154:18 <b>DBS</b> 38:9 213:6 <b>dead</b> 223:21 <b>deal</b> 43:18,24 44:19 56:17 63:15 78:13 113:22 124:23,24 140:9,10 145:25 146:5 147:11 153:11 158:25 167:15 175:14 176:19 185:24 190:5 196:20 208:18 209:19</p>	<p>226:3 <b>dealing</b> 43:13 111:14 127:14 133:11 135:16 143:1 149:17 184:19 186:8,17 195:3 196:12 203:18 208:6 209:10 218:14 <b>deals</b> 101:3 117:23 127:18 <b>dealt</b> 37:19 43:19 43:21,22 44:1 46:8 80:1 97:13 98:4 117:24 135:8 141:5 167:14 177:19 182:21 220:4 <b>dean</b> 88:2 177:22 178:9 181:21 188:20 <b>deans</b> 166:24 <b>Dear</b> 181:2 <b>death</b> 101:10,11,25 224:24 <b>debatable</b> 61:5 <b>debate</b> 33:4 84:8 109:23 121:10 128:19 204:21 222:19 <b>decade</b> 175:7 <b>deceased</b> 43:16 <b>December</b> 45:8,9 45:12 100:20 <b>decide</b> 96:18 <b>deciding</b> 67:2 78:22 96:25 135:21 <b>decision</b> 49:16,17 60:17 67:14 78:24 98:19 130:9 131:1 131:1 191:19 209:7 218:17 219:7,7 <b>decision-making</b> 23:10 49:11 51:22</p>	<p>53:16 <b>decisions</b> 66:7,8,15 67:3 68:4 69:22 70:6,9,19 95:11 96:7,8 131:6 132:4 146:4 157:3 157:16 193:21 195:17 <b>declaration</b> 161:21 <b>dedicated</b> 5:20 22:20 104:13 188:3 <b>deed</b> 68:22 <b>deep</b> 108:17,21 109:11 110:2 144:3 185:21 224:22 225:24 <b>deeply</b> 169:2 177:3 179:1 220:3 <b>defend</b> 201:17 <b>defending</b> 176:8 <b>defensive</b> 189:5 <b>deference</b> 167:13 167:15 189:11 201:19 203:17 204:6 206:9,23,25 207:1 215:4 224:9 224:12,13,15 <b>deferential</b> 201:21 201:23 <b>deficiencies</b> 167:5 <b>define</b> 90:15 145:20 <b>Defining</b> 143:21 <b>definition</b> 109:25 118:13,14,19 119:4,25 120:2,7 120:10 <b>definitions</b> 105:12 <b>degree</b> 11:18 33:12 66:1,5 75:8 76:8 91:13 93:24 102:11 121:21 <b>delay</b> 78:11,19 81:12 <b>delays</b> 78:15</p>	<p><b>delegate</b> 52:11 <b>delegated</b> 65:5 68:21 79:11 135:8 <b>delegates</b> 68:14 <b>delegating</b> 65:6 <b>delegation</b> 64:22 68:17,18,22 <b>deliberate</b> 37:7 <b>deliberately</b> 118:14 206:22 <b>deliver</b> 31:4,8 <b>delivering</b> 65:14 153:8 156:20 <b>delivery</b> 33:8 <b>demean</b> 208:20 <b>demonstrate</b> 130:24 189:3 <b>demonstrated</b> 103:15 <b>demonstrates</b> 77:6 79:7 <b>demonstrating</b> 73:4 114:16 <b>denial</b> 7:18 <b>denominations</b> 76:3 148:1 <b>dense</b> 20:19 <b>deny</b> 8:11 <b>depend</b> 23:15 <b>depending</b> 83:15 119:23 171:24 <b>deployed</b> 25:15 <b>depose</b> 137:11 <b>deputy</b> 3:22 <b>describe</b> 6:23 7:15 8:7 128:9 178:24 <b>described</b> 5:2 47:17 66:11 105:4 137:19 177:1 178:2 180:18 189:17 <b>describes</b> 50:3 <b>description</b> 220:4 <b>designed</b> 140:9,10 190:10</p>	<p><b>desire</b> 176:7 <b>Desmond</b> 50:8 <b>desperate</b> 216:17 <b>despite</b> 8:9,23 51:16 78:25 <b>destroys</b> 225:22,22 <b>detail</b> 8:12 21:11 45:2 61:8 63:17 101:4 106:3 111:25 127:18 <b>detailed</b> 163:7 <b>detailing</b> 19:10 <b>details</b> 116:7 182:17 <b>detective</b> 48:18 <b>determine</b> 155:3 180:6 <b>Devanamanikkam</b> 59:17 60:1 225:14 <b>develop</b> 15:12,23 20:18 39:6,7 51:4 103:23 123:1 159:8 189:9 <b>developed</b> 16:7 101:12,24 102:1 141:2 213:3 <b>developing</b> 6:6 33:10 46:23 60:24 98:12 104:5 <b>development</b> 7:4 17:6 61:23 75:8 75:15 99:9 103:12 105:7 154:1 201:9 <b>developments</b> 142:5 149:12 166:18 <b>develops</b> 32:7 <b>diagram</b> 3:14 <b>dialogue</b> 38:23 41:21 71:3 88:1 94:19 104:23 <b>diary</b> 150:12 <b>died</b> 101:10,11,25 <b>difference</b> 53:21 66:21,24 84:5</p>
--	---	--	--	---

118:9 128:15 137:15 151:3,4 166:7 183:15 202:6 <b>differences</b> 198:22 212:23 <b>different</b> 13:17,18 17:4 20:12 22:11 24:10 25:22 29:5 29:6,7 32:4,19 35:21 39:22 43:20 45:3 47:3 53:4,5 53:18 61:22 62:22 64:3 65:8,9,10 70:11 81:17 86:8 87:19 88:8 91:21 95:22 97:10 100:23 105:9,20 106:25 109:17,22 121:6,8 122:2 123:16 124:24,25 129:6 135:15,15 141:5 166:10 168:4,13,20 175:15 178:15 181:9 191:21 196:9 200:7,11 201:8 202:16 205:6,11 210:21 211:8 212:25 <b>differently</b> 13:21 188:2 <b>difficult</b> 5:22 8:8 39:20 98:14 134:12 180:2,6 185:20,24 186:5 202:22 203:15 213:15 <b>difficulties</b> 21:17 65:2 <b>difficulty</b> 29:21 42:18 69:18 79:8 94:21 102:4 118:20 181:16 <b>dignified</b> 187:11	<b>dignity</b> 185:21 186:9 208:20 <b>dimension</b> 91:11 <b>diminish</b> 199:3 210:12 <b>diocesan</b> 15:25 16:15 28:21 33:3 33:6 43:22 44:1 64:4,5 65:17 66:2 66:9,20 67:1,3,8 67:15 68:12,14 69:8 70:10,18 77:4 78:21,23 79:8,14,17 88:17 89:16 91:17 92:21 93:8 94:23,25 95:19,20 106:4,10 106:21 120:15 124:6 136:6 140:5 141:15 149:5 151:12 152:6,15 154:19 155:21,23 156:17,18 159:22 160:2,8 162:16 164:2 165:21,21 166:24 167:25 171:5 173:9,14,19 183:6,9,19,22 190:3,17 192:5,11 193:11,18 194:6,9 196:15 209:5,11 209:14 212:25 <b>diocesans</b> 199:22 <b>diocese</b> 7:23 16:12 17:23 25:14,19 27:21 28:14 32:19 33:8 39:21 45:14 58:23 62:25 63:2 65:4,14,17 66:11 71:3 76:16 90:18 91:12,23 92:4,15 93:23 94:5 98:8 98:21,22 99:1,2,5 102:25 106:9,21 107:4 108:2 109:7	109:15 111:3,8 113:19 116:2,22 117:13 124:10 131:14 141:18 146:2 150:11,23 156:23 159:8 161:5 162:18 165:11,16 166:22 166:22 173:11,25 181:8 183:17 192:20 193:16,16 198:7 210:13 211:23 214:22 222:20 <b>dioceses</b> 8:1 19:19 25:21 26:1,2,5,22 27:5,12 28:2 29:6 31:7 41:19 44:2 52:20 56:23 59:7 65:9 66:8 77:13 86:10 87:5 89:18 92:25 99:13,19 100:2,25 103:24 105:16,20 108:20 109:2 110:3 115:14 122:14 123:24 126:7,11 128:2,8,11 129:19 152:9,10 153:19 154:17,23,23 155:8,11 164:11 165:19 168:17 189:15 192:16,18 195:25 198:13 211:8,19 214:10 221:3 222:4 223:3 <b>direct</b> 171:5 <b>direction</b> 152:10 163:6 <b>directly</b> 33:25,25 <b>director</b> 4:5,11 6:9 142:13 192:24 <b>directors</b> 6:10 <b>directory</b> 24:13 127:21	<b>disabilities</b> 200:2 <b>disability</b> 200:1 <b>disagree</b> 120:24 176:22 204:2 <b>disappointed</b> 202:13 <b>disapproval</b> 95:2 <b>disbelief</b> 35:22 <b>discernment</b> 83:20 84:8 85:7 147:16 <b>disciples'</b> 224:25 <b>disciplinary</b> 76:19 77:1 78:15 82:10 136:24 137:7 184:11 185:13 210:17 215:22 216:9,11,14 <b>discipline</b> 66:15 70:20 71:21 72:4 77:7,15 78:2,25 79:21 80:8 81:7,8 95:3 97:12 118:11 134:8,13 135:8,10 135:22 136:19 137:13 157:21,21 157:24 158:4 160:17 191:17,18 207:1,2,11 217:20 219:3 <b>disciplining</b> 156:3 <b>disclose</b> 143:10 <b>disclosed</b> 222:2 <b>disclosure</b> 20:6 35:19 130:20 216:16,22 222:2 <b>disclosures</b> 35:12 39:11 60:14 215:21 <b>discovered</b> 111:7 149:13 206:24 <b>discovery</b> 104:20 105:5 <b>discretionary</b> 163:13 <b>discuss</b> 23:23 171:3	175:11 223:24 <b>discussed</b> 8:14 117:11 165:5 221:23 222:21 223:1 <b>discussing</b> 183:2 188:16 190:5 <b>discussion</b> 11:25 22:4 38:25 55:24 55:25 56:2 98:5 98:11 101:8 147:4 188:19 204:21 211:2 215:18 216:4,5 222:19 223:9 <b>discussions</b> 105:25 182:14 206:5 <b>dismantling</b> 221:2 <b>dismiss</b> 203:14 <b>dismissed</b> 217:18 219:5 <b>disparate</b> 86:8 129:5 214:9 <b>disparity</b> 211:8 <b>displaced</b> 223:22 <b>disproportionate</b> 52:16 <b>disqualified</b> 214:5 <b>disquiet</b> 139:20 <b>dissatisfied</b> 10:8 <b>disseminate</b> 11:23 62:22 63:4 <b>disseminating</b> 62:20 <b>dissimilar</b> 35:14 74:13 104:9 <b>distance</b> 22:25 <b>distinction</b> 156:12 177:13 <b>distress</b> 136:21 <b>distributed</b> 155:13 <b>dive</b> 108:17,21 109:12 110:2 <b>diverse</b> 152:25 <b>diversity</b> 41:8,14
--	--	--	---	--

<p>198:18,20 199:11 200:8,8,9,9,10 <b>dividing</b> 136:12 <b>Division</b> 147:21 <b>document</b> 2:2,3 101:3 161:15,17 179:22 <b>documents</b> 1:17 2:19 166:1 170:9 174:24 <b>doing</b> 16:3,11,12 24:17 36:25 37:1 37:10 39:16,18,25 40:16 41:11,22 61:17 65:3,9 81:18,22 88:12 95:15 99:10 104:4 115:19 126:3 129:3 132:2 138:23,23 143:3 151:3 155:3 164:16 165:3,11 165:12,16 184:3 195:22 196:5 198:7 203:18 214:21 <b>domain</b> 97:20 <b>domestic</b> 16:6,6 <b>Donald</b> 46:20 <b>double-check</b> 164:6 194:17 <b>doubt</b> 5:13 7:3,6 31:15 117:19 136:7 205:3 225:3 <b>download</b> 176:7 <b>downloading</b> 175:15 <b>downwards</b> 153:7 <b>Dr</b> 9:23 35:13 99:4 111:22 112:1 175:5 <b>draft</b> 56:20 60:24 75:21 87:3 121:18 121:23 126:21,24 146:16</p>	<p><b>dramatically</b> 200:22 <b>draw</b> 5:5 40:18 166:2 <b>drawing</b> 65:22 <b>drawn</b> 3:14 5:23 70:24 94:14 130:21 176:6 <b>dreaded</b> 187:6 <b>dream</b> 176:2 <b>drew</b> 136:3 <b>drilling</b> 170:4 <b>drive</b> 138:14 <b>DSA</b> 68:9 69:16,18 69:24 71:9 93:21 94:2 96:8 110:18 117:11,19 124:12 124:18 126:1,10 131:7 148:14 150:6 151:2,4 156:24 183:25 184:1 185:2 194:21 195:10,12 195:19 196:21 212:6 <b>DSAP</b> 17:1 156:25 <b>DSAs</b> 69:6 89:24 90:17 112:15 120:8 121:14,17 121:23 126:14 128:17,18 129:21 130:14 152:8 157:8,8 168:17 173:24 192:11 194:18 <b>DSO</b> 68:9 158:7 <b>dual</b> 194:21 <b>due</b> 72:10 77:20 215:17 218:18 <b>Durham</b> 180:10,13 180:14 202:9 211:20 <b>duties</b> 163:5 <b>duty</b> 67:24 186:1 <b>dynamic</b> 3:13</p>	<p>112:22 122:4</p> <hr/> <p style="text-align: center;"><b>E</b></p> <hr/> <p><b>E</b> 227:21 <b>e-safeguarding</b> 115:25 <b>earlier</b> 25:24 62:16 62:20 96:5 101:23 125:10 128:16 130:10 164:15 167:19 169:14 211:2 223:17 <b>early</b> 52:24 75:18 124:13 226:23 <b>easier</b> 127:12 135:6 <b>easily</b> 32:18 176:1 <b>Eastwood</b> 183:22 <b>easy</b> 148:3 185:8 217:19,23 218:1 <b>eccentric</b> 225:8 <b>ecclesiastical</b> 49:24 137:14 <b>edges</b> 80:2 138:22 <b>edgy</b> 223:7 <b>Edi</b> 122:1 <b>education</b> 40:17,17 41:4,12,17 85:8 167:7 <b>Edward</b> 148:21 <b>effect</b> 3:4,15 51:21 58:9 65:3 67:5 91:20 145:17 146:4 150:2 193:19 220:24 224:19 <b>effective</b> 147:24 152:18 <b>effectively</b> 46:22 148:6 165:16 <b>effectiveness</b> 154:1 <b>efforts</b> 63:25 <b>eight</b> 23:7,8 <b>EIO</b> 43:14 <b>either</b> 42:5 58:23 60:4 61:19 94:2</p>	<p>97:1 109:4 139:12 150:12 151:15 155:11 160:3 183:20 205:17 217:18 <b>elbowed</b> 204:2,3 <b>elbows</b> 203:25 <b>Eleanor</b> 111:22,22 113:23 149:19 <b>elected</b> 118:16 <b>element</b> 13:5 76:19 88:25 90:23 102:19 103:1 112:9 131:17 152:22 <b>elements</b> 6:23 55:3 65:12,14 80:10 90:25 109:5 136:13 195:23 <b>elevated</b> 196:14 <b>Elizabeth</b> 3:1,3 <b>Elliott</b> 60:20,21 61:14 152:14 153:24 <b>eloquently</b> 147:14 <b>email</b> 178:6,9,19 180:21,25 184:13 184:14 222:25 <b>emails</b> 183:18 <b>embedded</b> 192:16 192:18 <b>embryonic</b> 103:14 <b>emergencies</b> 223:18 <b>emotionally</b> 147:10 <b>emphasis</b> 55:17 89:5 177:5 197:21 <b>Emphatically</b> 189:6 226:19 <b>employee</b> 69:19 181:25 <b>employment</b> 192:20 195:20 <b>enable</b> 105:10 108:24 190:11</p>	<p><b>enabled</b> 205:1 <b>enables</b> 193:3 <b>enabling</b> 115:14 <b>encounter</b> 186:5 <b>encountered</b> 112:15 <b>encourage</b> 189:14 198:21 219:14 <b>encouragement</b> 122:24 205:5 <b>encourages</b> 177:8 <b>encouraging</b> 204:14 215:5,8 <b>endeavouring</b> 51:15 <b>ended</b> 45:15 <b>ends</b> 178:22,23 <b>enforce</b> 153:23 <b>enforcement</b> 150:4 153:13,14,20,21 191:17 <b>enforcing</b> 125:23 152:16 <b>engage</b> 17:3,5 20:17 39:16 40:19 58:10 <b>engaged</b> 131:1 165:13 187:4,9 <b>engagement</b> 5:13 8:22 12:10 20:15 86:4 87:25 110:21 185:7 188:4 <b>engaging</b> 6:14 11:25 15:24 16:4 39:23 41:12 86:5 86:7 104:22 165:19 <b>England</b> 21:9 23:8 32:21 42:11 122:20 175:4 189:13 206:21 220:6 <b>enlarge</b> 14:16 178:21,22 180:24 <b>enlarged</b> 1:18</p>
---	--	--	---	--

<p><b>enormity</b> 156:14  <b>enormous</b> 69:24  149:21 201:14  <b>enormously</b> 137:2  168:19  <b>enshrine</b> 156:6  <b>enshrined</b> 157:19  <b>ensure</b> 24:18 43:6  46:16 59:22  151:13 166:14  <b>ensuring</b> 9:17  129:13 220:6  <b>enter</b> 95:22  <b>entering</b> 182:7  <b>enthroned</b> 199:14  <b>enthusiastic</b> 146:9  <b>entire</b> 180:25  <b>entirely</b> 36:1  130:15 187:21  203:5 209:9  <b>entirety</b> 138:5  <b>entities</b> 7:13 87:19  <b>entitled</b> 144:12  <b>episcopal</b> 189:13  <b>episcopate</b> 133:23  <b>equip</b> 220:8  <b>equivalent</b> 3:8  201:5 223:4  <b>escalate</b> 173:15  195:15  <b>escalated</b> 92:15  93:20  <b>escalation</b> 70:25  71:7 91:19 92:10  92:18 93:1,13,14  94:12 193:9  <b>escaped</b> 41:23  <b>essential</b> 162:13  192:12  <b>essentially</b> 50:2  212:4 213:2  <b>et</b> 181:4,4 198:3,3,3  211:4,4  <b>ethnic</b> 199:12 200:1  <b>evaluation</b> 23:7</p>	<p>99:18  <b>evangelical</b> 174:9  174:12 175:1  <b>evened</b> 211:12  <b>event</b> 1:15 14:23  15:2 122:3 133:6  <b>everybody</b> 93:9  100:15 115:6  116:16 148:15  200:20 204:14  209:17 211:6  214:15  <b>evidence</b> 1:6,10 3:1  6:14 7:16,16  10:14 13:8 18:19  19:20 33:21 36:10  50:4 54:21 60:2  61:16 66:24 69:20  70:7,11,16 71:23  77:10,11 78:9,11  79:16 80:5 81:21  85:20 87:1,13,20  92:16 93:7 96:13  99:16 102:12  109:24 113:23  114:5 115:21  116:3 117:12,21  117:25 128:12  132:21 133:3  134:10 146:9  162:7 168:20  172:13,22 176:24  177:1 181:13  183:9 193:23  203:3 204:8 207:3  207:5 213:1,3  218:15,16,17  219:2 225:5  <b>evident</b> 5:11  <b>evils</b> 206:17  <b>evolving</b> 44:4  175:17  <b>exactly</b> 180:6  189:21 197:17  <b>Examination</b> 1:8</p>	<p>133:1 170:2  227:25 228:6,10  <b>examine</b> 48:1  <b>example</b> 7:24 16:5  16:15 18:5 24:16  30:21 32:16 33:16  47:16,22 54:10  60:20 63:2 65:18  81:24 90:7,10  92:11 95:7,10  101:18 104:9  109:6,20 114:5  116:20 135:7  150:6 152:7  160:16 163:4  173:18 202:14  208:14 223:5  <b>examples</b> 42:2  150:5 173:10  194:1  <b>exceeding</b> 100:6  <b>Excellence</b> 188:21  <b>excellent</b> 114:7  <b>exception</b> 69:5  <b>excess</b> 57:4  <b>exchange</b> 123:25  <b>execution</b> 138:9  <b>exercise</b> 134:12  138:11 213:22  <b>exercises</b> 197:6  <b>Exeter</b> 63:2  <b>exhaust</b> 101:20  <b>exhausted</b> 102:8,9  <b>exhausting</b> 101:20  <b>exhibits</b> 2:2,9,17,20  101:7  <b>exist</b> 205:2  <b>existed</b> 221:9  <b>existing</b> 24:9,19  25:1  <b>expanded</b> 137:3  <b>expect</b> 15:17,19  21:5 32:23 36:20  50:22 76:15 94:2  195:8</p>	<p><b>expectation</b> 113:6  <b>expectations</b> 66:19  88:14  <b>expected</b> 76:14  <b>expecting</b> 217:9  <b>experience</b> 16:13  16:14 23:17 24:6  27:13,15,17 56:19  81:10 96:6 102:20  113:15 114:12  128:5 138:15  173:1 179:18  <b>experienced</b> 31:15  70:14,14 82:21  144:6 163:19  <b>experiences</b> 15:24  17:11  <b>experiencing</b> 42:25  <b>expert</b> 152:13  168:17 210:3  211:5  <b>expertise</b> 157:18  <b>explain</b> 14:20 138:1  192:6  <b>explanation</b> 9:23  110:12 148:5  <b>explicit</b> 84:9 93:17  146:25  <b>exploitation</b> 42:1  <b>explore</b> 55:1  <b>explored</b> 149:16  <b>exploring</b> 17:10  63:14  <b>express</b> 145:24  <b>expressed</b> 134:20  177:15 211:14  <b>expression</b> 90:3  172:1  <b>expressions</b> 131:18  <b>extend</b> 108:9  <b>extended</b> 108:14  155:16  <b>extending</b> 127:15  <b>extension</b> 96:15  <b>extensive</b> 142:17</p>	<p>221:6  <b>extent</b> 2:16 39:22  47:2 51:5 52:9  53:19 58:19,20,22  58:24 60:18 61:4  85:19 116:10  125:10  <b>external</b> 56:9,17  101:5 126:15  164:25 195:24  196:2,14 211:4  220:23  <b>extraordinary</b>  206:12  <b>extremely</b> 156:9  162:5 164:24  <b>eye</b> 166:1  <b>eyes</b> 203:6</p> <hr/> <p style="text-align: center;"><b>F</b></p> <hr/> <p><b>F18</b> 177:25 179:2  179:25 180:9,19  180:22 181:6,21  184:6,8,13  <b>F18's</b> 181:8  <b>fabric</b> 13:21  <b>facilitated</b> 15:1,2  <b>fact</b> 5:10 25:4  28:20 42:10 56:24  64:21 66:12 67:13  70:3 74:3 83:6  85:4,6 86:25  87:23 92:23 93:19  114:9 120:19  147:22 153:17  159:21 163:12  171:4 173:18,20  174:7,19 175:18  178:12 181:6  182:12 189:13  202:24 219:21  <b>factor</b> 32:22 219:16  <b>factors</b> 40:3  <b>facts</b> 177:21  <b>fail</b> 192:9 194:18</p>
---	--	--	--	---

<p>226:21  <b>failed</b> 186:17  <b>failing</b> 200:4  <b>failings</b> 57:15  189:4  <b>fails</b> 192:22 195:1  <b>failsafe</b> 192:4,23  212:6  <b>failure</b> 13:6 77:2  226:2  <b>failures</b> 12:25  13:10 57:21 195:2  195:6,7 199:10,11  225:3,4 226:1  <b>fair</b> 25:17,25 51:2  56:18 59:20 81:4  97:14 138:13,16  155:4 174:19  181:17,18  <b>fairly</b> 47:23 48:15  125:9 137:23  139:14 143:23  148:6,20 186:10  194:4  <b>faith</b> 36:16,19  37:16 144:13  145:24 167:20  174:19,21 205:1  <b>falling</b> 93:9 129:17  141:6  <b>family</b> 46:21 50:7  53:13 119:20  134:23  <b>fan</b> 12:11  <b>FAOC</b> 38:5  <b>far</b> 17:8 22:2 50:25  68:24 78:10  100:25 151:9  159:20 166:9  191:14 194:1  198:8 201:21  204:25 217:4  218:18 219:10,12  <b>fast</b> 162:6  <b>faster</b> 187:20</p>	<p><b>fault</b> 226:6  <b>favour</b> 209:22  211:12  <b>favourite</b> 104:2  <b>fear</b> 205:25  <b>feature</b> 212:12  <b>February</b> 2:24 3:3  44:23  <b>February's</b> 134:7  <b>fed</b> 167:3  <b>feed</b> 41:5  <b>feedback</b> 167:1,2  <b>feeds</b> 206:9,10  <b>feel</b> 1:12 40:4,5,13  95:21 170:6,13  179:15 182:11  188:7 192:21  194:23 203:11,17  224:12  <b>feelings</b> 39:18  <b>feels</b> 226:4  <b>feet</b> 224:25  <b>felt</b> 99:14 143:11  145:13 150:9  186:19 193:4  217:23 218:23  <b>female</b> 199:15  <b>fiefdoms</b> 189:15,16  189:17  <b>field</b> 23:18  <b>fieldwork</b> 167:3  <b>fifth</b> 159:7  <b>figure</b> 6:22  <b>figures</b> 111:13  <b>filled</b> 7:5 197:9  <b>filter</b> 119:3,6  <b>final</b> 142:7 195:10  210:8  <b>finalised</b> 56:21  <b>Finally</b> 200:3  <b>Finance</b> 156:18  <b>finances</b> 154:19  210:25  <b>find</b> 19:3 25:12  34:5 52:16 76:15</p>	<p>89:13 94:14  139:17 148:8  174:16 183:18,24  197:16 224:14  225:5,7  <b>finding</b> 43:7 98:14  <b>findings</b> 62:20  <b>Findlater</b> 46:20  <b>fine</b> 95:18 210:22  217:7  <b>finger</b> 179:13  <b>finish</b> 175:23  <b>firmly</b> 148:25  202:9 216:13  <b>first</b> 1:6 2:24 3:22  15:13 20:6 21:1,6  30:5 34:9 37:1  38:5 45:10 46:15  55:12,22 62:7,11  63:11 64:12,15  67:19 70:22 78:22  80:6,7,14 102:7  110:11 112:20,20  112:25 118:3  132:22 134:5,8  140:20 171:12  172:21 177:6  178:5,8,10 186:1  191:13 192:2  202:6 208:4 213:8  213:10 214:18  <b>firstly</b> 11:15 56:7  64:19 143:2 152:3  170:5 193:8  198:20 217:14  <b>Fish</b> 9:23 99:4  <b>Fish's</b> 18:19  <b>fit</b> 26:10 72:3 73:10  83:13 87:16 207:4  <b>fitness</b> 72:12  <b>fits</b> 26:25 87:16  <b>five</b> 33:23 67:21  98:20 100:2 139:2  164:8 169:1  199:15 208:15</p>	<p><b>five-year</b> 98:22  <b>fix</b> 20:19 88:5  <b>fixed</b> 162:1  <b>fixing</b> 31:18  <b>flag</b> 74:3  <b>flagged</b> 150:20  <b>flashed</b> 197:19  <b>flavour</b> 50:20  <b>flexibility</b> 61:4  120:2  <b>flog</b> 102:16  <b>floor</b> 222:19  <b>flowchart</b> 116:21  116:25 117:9  <b>flowed</b> 98:17  <b>focus</b> 133:22  145:25  <b>focused</b> 41:21 81:3  127:9  <b>focusing</b> 190:14  <b>follow</b> 70:18 78:2  88:15 116:22  118:6 119:21  152:10 173:8  185:6 186:4,6  190:23 197:23  <b>followed</b> 53:15  202:19  <b>following</b> 67:1 77:3  97:4 201:18  206:25 209:3  210:18 211:1  221:21  <b>follows</b> 188:18  <b>font</b> 170:12  <b>foolish</b> 128:23  203:13  <b>forces</b> 123:16  <b>forensic</b> 47:23  <b>forever</b> 20:3 196:7  <b>forgive</b> 36:21,22,24  227:1  <b>forgiven</b> 36:6  <b>forgiveness</b> 35:24  36:1,18 173:13</p>	<p>174:10,16 225:6  <b>forgotten</b> 46:7  190:22  <b>form</b> 15:8 25:16  42:25 61:21 75:7  76:10 81:18  147:15 160:1  172:1 173:23  188:3  <b>formal</b> 49:13 91:18  98:22 134:16  162:13 164:19  <b>formally</b> 19:2  45:22 156:24  <b>formation</b> 73:12  <b>formed</b> 16:4  <b>former</b> 216:3  <b>forms</b> 80:23 191:1  <b>formulas</b> 32:3  155:13,14  <b>Forster</b> 69:21 70:7  175:5  <b>forth</b> 33:10 40:10  69:12 73:13,18  97:12 111:10  <b>fortunate</b> 135:25  <b>forum</b> 167:3  <b>forward</b> 4:15 10:11  10:21 13:14 26:7  76:18 99:17 139:7  169:6 183:3 214:8  225:12  <b>foster</b> 144:19  <b>foul</b> 182:5  <b>found</b> 145:3 152:13  153:6 164:23  165:22 168:19  <b>foundational</b> 5:3  <b>four</b> 42:3 46:10  156:23 168:4  199:15,17,18  213:4,7  <b>fractured</b> 97:22  <b>fragmented</b> 8:6  <b>framework</b> 5:5</p>
---	--	--	--	---

<p>14:2 18:8,14 62:21 84:12 89:21 146:10,12,16,24 <b>frankly</b> 13:20 140:14 <b>free</b> 1:12 170:6,13 208:16,17 <b>freedom</b> 3:18 <b>fresh</b> 44:21 48:11 171:25 <b>Friday</b> 227:18 <b>friend</b> 90:11 99:1 <b>frightened</b> 180:8 <b>fringe</b> 187:2 <b>front</b> 1:16 118:23 133:8 151:9 158:3 218:17 <b>front-line</b> 89:6,9 152:17 <b>frustrated</b> 208:25 <b>fulfil</b> 88:15 <b>fulfilled</b> 51:20 185:22 <b>full</b> 5:19 6:25 22:14 28:5 67:23 139:8 156:19,19 201:2 <b>full-time</b> 2:24 3:4,8 3:20,20,21 <b>fully</b> 17:11 20:23 23:9 183:16 187:9 <b>function</b> 157:22 164:20 <b>functions</b> 68:21 72:25 196:3 <b>fund</b> 28:23 30:25 212:8 <b>fundamentally</b> 23:24 38:2 78:19 89:9 90:20 131:21 145:22 161:19 <b>funded</b> 28:21 154:13 <b>funding</b> 30:3 33:14 129:14 155:8,12 <b>funds</b> 129:7 154:12</p>	<p><b>funnily</b> 202:5 <b>further</b> 14:24 19:7 31:6 32:6 37:20 37:20 45:11,13 51:3,4,25 55:1 62:9 66:5,18,25 72:20 73:23 85:2 89:22 91:5 94:19 95:24 99:7,24 100:17 103:8,11 108:22 109:13 110:24 113:11 128:13,19 129:20 130:4,13 132:10 148:11 166:17 168:9 182:8,24 205:3 214:8 216:17 222:24 226:11 <b>furthermore</b> 195:23 <b>future</b> 10:10 20:21 52:2 82:5 100:8 100:23 104:1 108:13 127:10 145:1 149:2 153:11 179:8 195:21</p> <hr/> <p style="text-align: center;"><b>G</b></p> <hr/> <p><b>galling</b> 34:5 <b>Galloway</b> 47:6,7,23 49:16 <b>game</b> 142:3,4 <b>gap</b> 98:23 <b>Gaps</b> 7:4 <b>garages</b> 47:23 <b>gathered</b> 166:25 167:24 <b>gathering</b> 166:23 202:7 <b>GDPR</b> 115:13 <b>gender</b> 200:1 <b>general</b> 13:16 82:2 132:6 134:7</p>	<p>139:14 145:3 187:8 195:25 202:15 222:18 <b>generally</b> 4:16 13:7 28:9 55:5 85:14 89:11 96:10 99:15 136:17 138:12 174:4 211:1 <b>generation</b> 114:1 <b>generational</b> 84:2,5 113:25 <b>generic</b> 8:11 <b>geographic</b> 48:1 <b>geography</b> 109:9 <b>George</b> 44:11,20 45:3 47:1,18,19 48:20,23 49:6,7,8 49:14 53:3,6 55:3 91:7 <b>getting</b> 1:17 3:9 10:25 35:1 47:19 64:20 75:10 81:24 82:18 96:6 97:3 116:7 117:17 161:15 168:12 205:10,14 212:4 <b>Gibb</b> 19:22,23 57:1 61:10 131:21 144:12 159:6 <b>Gibb's</b> 127:8 <b>gift</b> 216:10 221:5 <b>give</b> 1:10 16:15 18:5 50:20 56:11 61:1 64:7 93:7 97:19 107:12,16 113:18 116:3,16 117:20 120:1 133:3 149:23 150:7 173:9 188:5 193:23 198:11 204:8 217:9,23 <b>given</b> 3:17 9:23 33:22 47:2 60:11 66:1 71:23 74:10 80:5 113:2 131:4</p>	<p>146:12 163:14 172:17 180:10,12 209:9 213:15,17 224:14 <b>gives</b> 55:15 208:20 <b>giving</b> 61:16 120:7 160:13 218:1 <b>glad</b> 161:11 203:16 <b>go</b> 2:15 8:10 9:10 10:23 11:6 13:19 13:24 17:2 21:25 24:6 31:10 32:25 35:5 45:1 47:14 47:15 48:17 50:21 64:8 66:25 69:8 71:12 73:19,25 79:3,4 80:6,7 82:25 92:4,24 93:6 101:20 111:17 113:11,15 122:18 125:10 128:14 140:13,15 150:13,14,15 151:2 159:15 163:10,13 164:3 165:18 171:6,25 180:11,12 181:23 184:16 185:18 192:23 198:5 205:4 209:7 215:17 225:12,23 225:24 226:11 <b>God</b> 143:18 191:4,5 226:25 <b>goes</b> 30:5 31:16 35:9 78:24 91:17 96:18,25 194:12 195:24,25 196:7 196:16 <b>going</b> 2:17 9:10 11:12 12:2 13:11 14:11,21 20:21 22:12,14 23:24 34:12 35:5 38:17 40:1,12 42:22,22</p>	<p>42:23 44:19 45:24 51:24 52:1,19 53:4,21 60:12 61:7,14,16 73:16 79:13 82:4,13 85:7 88:10,19 92:3,21 93:3 94:7 97:17 100:2,4,9 100:10,17 101:2 101:18 102:14,17 104:10 106:8,11 108:6,20 112:7,19 113:19 116:15 118:15 119:15 123:4 126:18,25 126:25 127:1,8,12 127:18,19 128:15 133:11,22 134:3 144:7 145:17 148:3,11,15 149:5 150:21 154:20 155:10 161:20 162:1,1 174:17 177:21,24 178:3 181:12 187:12,16 192:8 195:2 196:4 203:21,21 205:10 206:20 207:23 210:25 212:4 213:20 218:6 219:17 220:1 223:11,12,22 224:22 225:4,13 <b>good</b> 1:3,5 7:24 9:12 10:11 11:12 21:21,24 27:1 29:8 30:18 34:4 54:9,13 62:25 76:7 77:16 81:13 81:14 83:21 84:7 88:16 95:9,14 99:13,14,16 102:24 109:16 131:13 136:5,10 136:12 137:5</p>
---	---	--	---	--

<p>138:12 154:1,15 156:20 166:13 169:23,23 173:4 190:5 194:17 202:18 226:22 <b>good'</b> 10:14 <b>gosh</b> 207:13 <b>gospel</b> 38:12 131:25 <b>governance</b> 8:6 88:13 <b>government</b> 90:10 101:13,14 216:12 <b>Graham</b> 1:6,7 138:20 187:19 227:23 <b>grand</b> 25:12 <b>grant</b> 34:8 <b>granted</b> 163:18,24 <b>grappled</b> 71:18 <b>grasp</b> 10:16,17 160:12 <b>grateful</b> 2:21 133:21 <b>grave</b> 174:15 <b>great</b> 11:2 24:21 27:1 40:11 61:8 105:24 121:20 137:17 142:2 176:19 187:7,13 190:4 197:5 199:3 201:25 209:19 218:16 224:25 <b>greater</b> 13:7 21:3 79:8 91:9 132:2 <b>greatest</b> 94:24 <b>greatly</b> 215:24 <b>green</b> 164:4 <b>Greenwood</b> 158:21 158:23 217:15 220:22 221:22 <b>grievous</b> 199:11 <b>grooming</b> 42:8 <b>group</b> 11:18 12:5 14:18,22 15:5,8</p>	<p>15:11 19:1 22:10 29:14 30:21 40:17 42:21 44:14 45:16 45:20,22 46:12,14 46:20 47:5 49:19 51:7,11,20,21 52:18 53:2,7,8,10 53:15 54:18 55:18 56:1 66:10,14 80:3,20 82:13,21 83:1,19 96:9,15 109:25 118:7,7 119:5 131:8 139:5 167:9 198:5 206:13 <b>groups</b> 24:20,22 30:20 42:4 96:11 96:14 190:10 <b>grown</b> 3:7,24 200:25 <b>guess</b> 4:15 10:18 12:11 13:13 32:25 39:21 98:18 104:20 109:22 110:23 <b>guidance</b> 7:1,4 16:7 19:8,15,16 20:11 20:16,20,23 25:23 25:24 32:9 33:10 37:4 39:19 41:5 44:3,5,6 51:4 52:19 55:13,14,14 55:18 56:5,21 59:4 62:11 63:4 63:22,24 66:12 72:16 77:3 88:9 88:11,15 90:15 93:13,16 96:14 113:12,18 118:6,9 118:13,24 119:7,9 119:20,24 121:1 152:21 163:7 173:8 215:15 <b>guidelines</b> 174:20</p>	<p style="text-align: center;"><b>H</b></p> <p><b>half</b> 63:11 131:9 142:7 154:10 180:25 <b>halfway</b> 178:8,10 223:8 <b>Hall</b> 3:1 <b>halves</b> 142:3,4 <b>Hancock</b> 132:22,23 187:25 228:4 <b>hand</b> 31:18 74:10 203:14 209:9,12 <b>handbook</b> 40:9 115:21 116:12 117:3 <b>handed</b> 213:15 <b>handling</b> 59:18 185:22 <b>hands</b> 143:8 160:22 188:24 189:21 <b>hands-off</b> 156:23 <b>happen</b> 12:2,20 18:25 22:16 30:25 35:22 37:18 43:11 78:6 85:3 89:11 126:11 127:1 137:12,13 139:23 148:19 154:2 163:8 173:17 186:3 <b>happened</b> 18:24 71:1 79:6 162:6 174:11 188:12 194:2 213:19 225:25 <b>happening</b> 2:11 42:19 43:3,8 49:2 79:7 83:22 84:7 85:25 88:3 90:18 94:12 107:17 108:2 109:14 110:3 119:19 124:11 126:16 127:19 129:24 139:5 141:4</p>	<p>158:19 186:2 <b>happens</b> 64:23 89:10 97:18 166:20 192:19 193:23 208:13 <b>happy</b> 85:24 95:18 184:17 207:12,13 <b>harbour</b> 171:14 <b>hard</b> 5:20 6:22,22 171:9 173:15 204:1 214:19 218:13 <b>harm</b> 182:19 216:21 <b>Harper</b> 34:25 35:13 <b>haste</b> 20:22 <b>hat</b> 135:1,2,4 <b>hate</b> 171:18 <b>hats</b> 134:20 135:6 <b>Hawk-Eye</b> 168:24 <b>head</b> 10:4 161:23 <b>header</b> 183:18 <b>headline</b> 99:19 <b>heads</b> 12:15 <b>healthy</b> 9:1 <b>hear</b> 1:6 18:16 85:20 132:21 153:2 167:1 169:17 181:4 203:15 214:3,3 220:19 226:8 <b>heard</b> 2:25 4:25 7:16 25:4 33:21 33:21 36:10 54:22 66:24 69:17,20 70:11 78:8,10 85:11 102:12 107:21 114:5 116:1 117:20,20 120:6 128:12 130:17 133:19 134:9 140:2,2,2 151:2 158:10,21 159:4 161:6</p>	<p>163:21 164:5 167:4 172:14 173:4,7,10 175:3 177:15 181:6 198:4 207:4 224:11 <b>hearing</b> 1:4 7:17 44:23 63:15 119:12 146:21 147:4,5 161:10 163:22 165:7 168:20 173:3 223:8 227:17 <b>hearings</b> 161:6,7 168:15 <b>heart</b> 131:24 144:23 147:9 213:21 215:10 224:21 <b>hearts</b> 91:22 <b>Heather</b> 99:12 <b>heavily</b> 206:19 <b>held</b> 3:1 4:12 15:21 51:8 79:19 106:21 143:9 182:14 <b>help</b> 10:20 24:11 28:1,1 29:18 31:7 39:7,9 40:5 43:9 43:10 56:22 96:20 120:8 123:24 150:5,10 159:19 159:21 166:2,2 <b>help'</b> 178:13 <b>helped</b> 215:24 <b>helpful</b> 121:22 123:10 124:9 139:2 140:22 141:24 142:11 143:12 152:14 153:7 156:9,9 158:2 162:5 163:2 164:24 165:23 168:20 199:6 212:3 216:4 <b>helpfully</b> 138:25</p>
--	---	---	---	--

<p><b>helping</b> 57:10 74:10 147:24 <b>helpline</b> 23:25 24:13 <b>helplines</b> 23:18 <b>helps</b> 212:13,15 <b>hesitate</b> 108:19 <b>high</b> 58:5 109:4,13 <b>high-profile</b> 44:11 <b>higher</b> 110:13 211:24 225:21 <b>highest</b> 175:10 <b>highlighted</b> 35:14 <b>highlighting</b> 35:17 38:13 <b>highlights</b> 37:13,17 <b>highly</b> 22:14 <b>him/her</b> 97:24 <b>hindsight</b> 181:17 181:19 <b>hint</b> 184:19 <b>historic</b> 51:14 224:19 <b>histories</b> 11:10 <b>history</b> 4:22 57:16 189:13 191:14 194:13,14 <b>hit</b> 162:9 <b>hoc</b> 16:9 17:7 28:23 <b>hold</b> 79:18 145:9 167:11 190:11,19 192:12 210:10 221:13,14 <b>holding</b> 69:16 93:23 156:14 190:12 <b>holds</b> 192:4 <b>holistic</b> 18:15 59:23 80:4 82:7 83:7 140:17 <b>Holy</b> 137:12 <b>home</b> 179:3 <b>homogeneity</b> 200:17 <b>homogenous</b> 22:10</p>	<p><b>honest</b> 7:19 10:7 25:19 41:8 49:9 57:14 103:5 149:20 168:2 217:21 223:7 <b>Honour</b> 59:12 <b>hope</b> 23:11,21 84:1 145:4 155:6 188:14 191:6 220:15 225:15 226:25 <b>hopefully</b> 19:6 21:6 93:12 98:2 <b>hoping</b> 15:11 <b>horizon</b> 129:2 <b>horrified</b> 225:2 <b>horrifies</b> 202:25 <b>horror</b> 226:24 <b>horse</b> 79:2 <b>hospitable</b> 151:14 <b>host</b> 104:12 <b>hour</b> 154:10 213:17 <b>hours</b> 5:21 117:11 137:23 138:1 215:16 <b>house</b> 6:7,12 8:16 13:16 72:10 83:4 83:8 88:9 89:11 89:15 134:11 138:18 140:4 146:16,17 147:6 164:12 176:12,15 176:21 177:15 188:17 192:17 202:8 215:15 <b>HR</b> 157:22 <b>hub</b> 25:2 <b>huge</b> 45:2 136:2 138:11 183:14 200:8 205:3,12 221:8 <b>human</b> 204:13,20 <b>humane</b> 208:20 <b>humiliating</b> 218:13 <b>humility</b> 13:9</p>	<p><b>Humphreys</b> 152:23 153:2,24 155:1 <b>hundred</b> 25:18 <b>Hydrant</b> 123:12,19 <b>hymn</b> 207:22 208:2 <b>hypocrisy</b> 206:1</p> <hr/> <p style="text-align: center;"><b>I</b></p> <hr/> <p><b>Ian</b> 60:21 61:14 152:14 <b>idea</b> 30:16,18 75:15 75:23 76:8 89:4 94:22 95:14 109:11 154:15 156:5 157:18 165:12 174:10 196:24 198:11 201:18 206:8,9,10 206:25 207:1,2,10 <b>ideas</b> 58:7 <b>identical</b> 213:13 <b>identification</b> 64:21 105:10,10 <b>identified</b> 8:18 11:4 43:15 53:3,24 66:22 69:22 76:20 104:18 115:4,5 120:13 136:16 152:5 165:2 189:2 190:24 195:11 222:22,23 <b>identifies</b> 8:21 14:11 50:2 63:21 64:13,17,18 67:5 71:24 88:18,20 155:18 163:3,14 179:5 188:22 215:15 <b>identify</b> 2:2,18 4:16 11:6 14:8 25:4 34:21,23 36:20 55:7,11 56:14 57:3 59:25 61:6 63:17,20 64:2 67:16 68:20 71:22</p>	<p>75:24 103:3 106:12 108:3,3,21 110:6,7 111:25 112:2,6 114:22 115:20 119:7 122:6 126:18 152:11 154:4 163:3 164:5 178:6 182:2 186:15 190:24 204:11 207:9 209:3 212:13 217:10 219:1,17 220:22 <b>identifying</b> 65:12 220:20 <b>identity</b> 60:4 <b>IDSVA</b> 27:11 28:4 28:16 <b>IDSVAs</b> 24:14 26:23 27:5,14 28:7 29:2 <b>ignorance</b> 206:1 <b>Iles</b> 78:25 <b>images</b> 175:9 <b>imagine</b> 34:5 68:23 125:9 136:2 149:13 150:24 151:1 172:5 <b>immediate</b> 182:19 187:17 <b>immediately</b> 126:2 182:25 202:19 <b>immensely</b> 185:16 218:12,13 <b>imminent</b> 188:1 <b>impact</b> 19:24,24 146:24 187:13,15 202:11 205:12 <b>impeded</b> 208:9 <b>impinging</b> 223:8 <b>implement</b> 45:24 51:16 61:9,20 90:15 120:23 <b>implementation</b> 26:1 90:17 123:16</p>	<p><b>implemented</b> 52:20 61:19 <b>implementing</b> 61:18 <b>implications</b> 160:14 <b>implicit</b> 147:1 <b>importance</b> 37:14 85:4 137:16,17 151:6 177:17 199:4 <b>important</b> 19:17 20:13,14,17 32:15 32:15 34:8 37:9 54:14 56:22 57:19 65:11,21 76:17 77:23 82:23 100:16 114:13 115:17 123:6 124:18 125:12,18 125:19 135:1 143:19,20 144:7 145:14,19 151:8 151:22 154:22 156:16,16 164:13 172:2 187:22 197:13 202:23 203:13 204:8 219:16 225:18 <b>importantly</b> 58:2 175:1 <b>imposes</b> 87:4 <b>imposing</b> 18:19 <b>impossible</b> 208:23 <b>impressed</b> 173:25 <b>impression</b> 209:21 <b>improve</b> 8:5 151:5 200:6 220:7 <b>improved</b> 8:7 12:25 <b>improvement</b> 72:24 99:10 <b>improvements</b> 8:9 83:3,5 <b>improving</b> 105:15 199:13 200:5</p>
---	--	---	--	--

<p><b>in-principle</b> 157:18  <b>inadequate</b> 31:22  140:4 224:11  <b>inappropriate</b> 42:7  179:2  <b>incident</b> 180:9,16  185:23  <b>include</b> 7:11 9:24  17:19 23:7 75:18  139:23  <b>included</b> 127:7  <b>including</b> 5:21  47:18 48:19 71:4  168:14,21 182:4  189:19 193:18  196:12  <b>inconsistency</b>  19:18  <b>inconsistent</b> 20:10  85:12 140:4  <b>incorporate</b> 39:18  55:4  <b>increase</b> 130:18  154:18,20  <b>increases</b> 157:6  <b>increasing</b> 191:16  <b>increasingly</b> 191:6  192:3  <b>incumbent</b> 76:21  116:23 117:4  173:10  <b>incumbents</b> 38:16  <b>indecent</b> 175:9  182:15  <b>indefinite</b> 196:6  <b>independence</b>  90:24,25 91:5,10  157:6 159:11,13  192:21 195:24  <b>independent</b> 23:12  23:24 26:22 27:18  44:21 47:4,13  49:4,19 55:5,8,20  56:8,24,25 57:15  57:17,25 58:5,17</p>	<p>59:1,5,8 61:1  62:13 74:16 76:12  79:11 87:25 91:2  91:3,8,13,14  92:19 93:15,21,25  94:2 98:19 100:10  100:17,22 101:22  102:19,22 103:1  111:23 129:22  135:9 137:8  158:24 160:18  181:9,13 196:10  196:21 197:3  198:2 209:8,22  218:21  <b>index</b> 179:13  <b>indicate</b> 25:8 44:17  45:11 48:17  222:14  <b>indifference</b> 178:17  185:10  <b>indispensable</b>  173:2  <b>individual</b> 4:5  77:24 96:22  131:22 132:5,7  175:8 179:23  180:17,23 186:12  196:23 221:22  <b>individuals</b> 22:11  26:9,15 36:6  54:22 67:12  105:11 114:6  116:2 148:14,16  152:2 153:16  189:1 193:18  218:7  <b>induction</b> 161:25  <b>industry</b> 192:7  <b>Ineson</b> 19:20 60:1  137:20,23 219:1  219:13,19,23  220:12,19 226:4  <b>inevitably</b> 128:20  <b>infancy</b> 19:1</p>	<p><b>infinitely</b> 208:11  <b>influence</b> 34:7  95:25 171:4,9  <b>inform</b> 173:19  <b>informal</b> 190:24  <b>information</b> 48:11  54:15 105:15  106:11 107:5,6,12  107:15 108:7  115:5,7,11,12,15  115:19 122:9,14  122:15,24 123:2,9  123:25 124:2,21  125:6  <b>informed</b> 181:3  <b>informing</b> 182:6  <b>infrastructure</b> 5:3  5:8  <b>infuriating</b> 207:22  <b>inherited</b> 6:24 7:15  87:21  <b>initial</b> 167:1 209:13  <b>initially</b> 45:20 60:3  190:18  <b>initiated</b> 159:13  <b>initiating</b> 79:9  <b>initiatives</b> 24:10  <b>INQ004323</b> 126:23  <b>inquiry</b> 2:25 29:24  54:21 65:22 77:22  113:3 129:2 139:9  140:3 144:17  162:5 168:14  169:3 189:12  191:25 196:16  197:5 222:22  224:5  <b>inquiry's</b> 58:12  134:6 139:8  <b>inspection</b> 74:17  100:22  <b>inspections</b> 90:8  <b>inspector</b> 47:8  <b>inspectoral</b> 99:6  <b>inspectors</b> 90:7</p>	<p><b>installed</b> 199:14  <b>instance</b> 78:23  160:16 190:2  <b>instant</b> 174:17  <b>instinctive</b> 172:24  <b>Institute</b> 188:21  <b>institutions</b> 35:18  59:22 85:9 88:8  <b>instructed</b> 141:16  <b>instructing</b> 68:2  <b>insurer</b> 20:3  <b>integrate</b> 43:5  <b>integrated</b> 183:16  <b>intended</b> 16:20  67:23 127:7  220:15  <b>intending</b> 14:14  <b>intent</b> 22:3 199:25  <b>intention</b> 123:1  196:6  <b>intentions</b> 21:21,24  <b>interest</b> 58:25  <b>interested</b> 178:12  <b>interface</b> 51:7  <b>interfering</b> 157:9  <b>interim</b> 121:22  127:24 199:4  224:2 226:1  <b>internal</b> 8:14,15  56:8,17 97:6  106:4 120:14  164:24 211:15  <b>internally</b> 55:23  <b>internet</b> 41:25 43:1  <b>interpretation</b>  118:21  <b>interpretations</b>  109:22  <b>interpreted</b> 20:12  <b>interrogation</b>  108:22  <b>intervene</b> 93:3  153:14,16 219:9  219:13  <b>interview</b> 149:6,8</p>	<p>149:14 161:24  213:16  <b>interviewed</b> 48:18  53:25 149:4  168:16  <b>intrinsic</b> 84:18,19  84:22 146:23  <b>introduce</b> 18:12  57:15 148:2  <b>introduced</b> 85:14  136:2 160:4  <b>introducing</b> 101:8  190:16  <b>introduction</b> 160:1  162:20  <b>invariably</b> 188:14  188:15  <b>Inventory</b> 197:10  <b>invest</b> 89:17 154:23  <b>investigating</b> 48:5  48:6,10  <b>investigation</b> 2:10  44:7 47:5,13,24  48:14 49:4 53:19  91:3,8 160:18  168:11 208:13  215:18  <b>investigations</b> 68:2  69:11 225:12  <b>investigative</b> 45:5  <b>investigator</b> 102:22  <b>investment</b> 128:7  128:14  <b>invisible</b> 200:3  <b>invitation</b> 23:6  <b>invite</b> 40:25  <b>invited</b> 123:7  <b>involve</b> 43:13 94:22  119:22 139:24  <b>involved</b> 23:9 58:21  58:22 66:6 69:10  93:8 96:6 123:6  125:11 131:6  134:15 137:20  138:10,10 148:4</p>
---	--	---	---	--

<p>156:17 165:10                  174:14 175:12                  184:6,9,10 188:9                  188:10,16 209:15                  210:2  <b>involves</b> 58:20                  164:1 216:21  <b>involving</b> 41:13  <b>ironic</b> 67:11 178:25  <b>isolating</b> 16:22  <b>issue</b> 27:20 29:21                  30:14 31:25 35:14                  35:17 37:19 38:1                  46:3,5,7 65:9,20                  65:21 66:4 67:4                  69:13 70:21 72:16                  73:19 75:5 77:20                  78:20 84:11 91:21                  94:7 95:3,8 96:4                  105:2 110:17                  114:14,14 117:23                  123:13 127:14                  135:8 154:23                  161:4,5 174:2,5,6                  184:20,21 188:19                  198:24 214:8                  216:18,18 223:20  <b>issued</b> 19:13 44:25                  45:4 141:13,15                  164:4 174:24  <b>issues</b> 2:18 9:2,18                  11:3 19:19 26:16                  34:21 35:15 36:15                  36:17 41:24 46:10                  46:11 62:15,17                  63:14 70:2,5,24                  76:20 78:8,10,11                  80:12 81:2,5                  93:14 94:3 95:5                  99:10,10 105:11                  109:17 112:7,12                  118:1,1 120:13                  122:8 123:15                  126:8 130:12                  133:22,23 135:21</p>	<p>135:21 136:18                  142:24 151:10                  153:11 159:21                  160:20 177:7                  189:9,10 196:13                  196:19 199:7                  200:5 206:22                  207:24,25 208:1                  208:19 209:4                  211:5 222:9 224:9  <b>IT-type-related</b>                  104:21  <b>iteration</b> 3:23                  55:17 134:5  <b>iterations</b> 22:6</p> <hr/> <p style="text-align: center;"><b>J</b></p> <hr/> <p><b>James</b> 210:15  <b>Jane</b> 183:10  <b>January</b> 4:13 23:22                  45:14,17 71:9  <b>jargon</b> 199:18                  203:24  <b>Jay</b> 157:13  <b>Jesus</b> 224:23  <b>jigsaw</b> 22:19  <b>Jill</b> 4:24  <b>job</b> 87:11 126:5                  195:22 206:12                  218:14  <b>John</b> 30:21 59:19  <b>Johnson</b> 145:2                  215:25  <b>join</b> 155:18  <b>joined-up</b> 167:6  <b>joined-upness</b> 8:6                  43:7  <b>joint</b> 222:17  <b>jointly</b> 15:5 40:17  <b>Jones</b> 210:15  <b>journal</b> 35:6,7  <b>journey</b> 22:1 33:2                  74:13,15,18 86:4                  88:3 91:22 99:6                  171:19</p>	<p><b>judge</b> 59:12 78:20                  134:15 209:13  <b>judged</b> 184:10  <b>judging</b> 172:25                  203:6  <b>judgment</b> 71:14                  109:19 120:2                  137:24 138:12                  147:18 218:21  <b>judgments</b> 51:8                  52:12 109:18                  120:8  <b>Julie</b> 7:25 66:11                  92:17 109:24                  120:1  <b>July</b> 1:1 4:6,14                  14:22 82:2 145:13                  178:6 180:15,21                  186:19 187:1                  219:24 227:18  <b>jumps</b> 225:1  <b>June</b> 71:10 170:15  <b>junior</b> 175:20                  182:20  <b>Jurisdiction</b> 137:14  <b>jury</b> 78:21  <b>justice</b> 18:6,10 37:6                  81:4 138:7  <b>justifiably</b> 182:13  <b>justify</b> 182:22  <b>Justin</b> 152:23 153:2                  169:24 170:1,3                  202:9 227:2 228:8  <b>Justin's</b> 148:17</p> <hr/> <p style="text-align: center;"><b>K</b></p> <hr/> <p><b>Kate</b> 4:25  <b>keen</b> 12:19 76:4                  129:22  <b>keep</b> 193:15  <b>keeping</b> 9:12 99:2                  104:3  <b>key</b> 3:19 5:5 22:19                  40:24 46:9,11,15                  47:2 63:14 88:2</p>	<p>96:20 99:19 111:5  <b>keys</b> 124:5  <b>kind</b> 3:22 6:15 7:3                  15:15 17:7,8                  19:25 24:23 25:2                  28:23 31:16,19                  32:4 34:14 35:20                  37:3 40:2 41:25                  42:22,23 56:19                  63:12 64:14 65:12                  73:7 74:3 76:8                  80:15 82:19 84:13                  85:1,13 86:12                  87:4,6 88:13,22                  90:9,15 91:15                  92:24 93:14,18                  98:6 99:5 100:5                  107:9,25 110:4                  115:4,17 120:9                  121:10,11 122:24                  123:14 125:17,25                  126:16 127:3                  131:2 133:23                  166:9 170:4                  174:14 210:2                  211:13 221:12  <b>kinds</b> 24:10 38:20                  107:18 194:15,25                  198:13,14  <b>knew</b> 214:6  <b>knit</b> 87:9  <b>knits</b> 214:14  <b>knitted</b> 115:2  <b>knitting</b> 166:10  <b>know</b> 1:10,11,18                  6:3 11:7 12:6,20                  12:21,22 16:7                  17:3,22 18:2,7,7                  19:5 20:5 21:4,25                  22:1,2,18 24:8,8                  26:2 27:5,7,25                  28:8 29:7,17,22                  30:11,13 31:1                  32:2 33:3,11                  34:11,11 36:3</p>	<p>37:8,9,13 40:6,7                  41:1,12,18 42:20                  42:20 43:1,8                  45:25 52:19 54:8                  54:16,19 57:10                  60:19 61:1 69:3                  72:9 74:8,18,23                  76:1 77:17,25                  79:22 80:23 81:11                  82:1,6 84:8,11                  85:5,21 86:20,22                  87:15,22,24 90:21                  92:1,9 94:13 95:1                  95:15,25 96:3                  97:14,21,22                  102:11,15,16                  103:7,21,22 106:6                  107:6 109:18                  110:23 111:25                  112:16 113:5,16                  114:18 115:13                  116:6 118:17                  119:17,21 121:21                  124:9,14,20                  125:12,15 128:20                  128:22,23 130:21                  131:4,18,18 135:2                  141:1,10 146:20                  147:25 149:4,7                  154:4,9 155:18,20                  160:5 162:16,22                  166:15 169:6                  172:23 175:14,16                  176:19 177:11,14                  182:20 185:2,3,4                  185:24 186:4,7                  189:12 191:14                  193:20 195:20                  197:2,8,8 206:17                  209:14 211:1,17                  211:17,17 212:15                  213:11 214:25                  215:9,10,11                  216:24 217:1,22                  218:1 219:6</p>
---	--	--	---	---

<p>220:12 221:18 222:9,24 224:1 225:24 226:11,25 <b>knowing</b> 135:4 <b>knowledge</b> 2:7 170:21 <b>known</b> 48:12 104:20,22 151:22 172:3 <b>knows</b> 29:24 209:17</p> <hr/> <p style="text-align: center;"><b>L</b></p> <p><b>label</b> 114:11 <b>lack</b> 7:9 8:21 22:18 200:2 204:6 <b>LADO</b> 96:16 97:4 124:14,14 <b>Lake</b> 88:2 <b>Lambeth</b> 222:5,6,7 222:8 <b>lament</b> 144:2 <b>laminated</b> 116:5,7 116:9,13 <b>language</b> 20:11 66:13 75:6 77:23 104:21 180:5 182:5 <b>large</b> 25:10 41:10 172:6 223:1 <b>largely</b> 30:2 44:19 61:15 103:4 122:11,11 125:8 167:14 <b>larger</b> 170:12 <b>largest</b> 39:13 42:11 <b>lastly</b> 127:25,25 <b>late</b> 215:25 219:6 <b>latest</b> 25:19 <b>latitude</b> 209:20 <b>launch</b> 101:9 <b>launched</b> 115:23 225:13 <b>law</b> 50:23 51:14 <b>lawyer</b> 49:24 51:19</p>	<p>68:23 <b>lawyers</b> 120:10 157:5 <b>lay</b> 127:2 <b>layer</b> 108:23 <b>layout</b> 48:2 <b>lead</b> 38:16 65:18 94:16 133:25 151:9 153:6 187:24,24 <b>leaders</b> 12:24 75:9 188:23,24 190:1 <b>leadership</b> 38:17 63:7 64:16,23,25 65:13 66:4,6,20 73:4,4 79:15 130:23,24 143:2,4 143:8 144:8,9,10 151:7,25 177:17 190:13 198:21 <b>leading</b> 104:16 151:7 206:13 <b>leads</b> 71:19 113:2 118:23 153:7 193:8 <b>leaflet</b> 116:12 <b>leaky</b> 162:9 <b>learn</b> 16:13 27:2 55:21 56:2 164:22 177:6 188:23 226:7,9 <b>learned</b> 175:20 181:20 <b>learning</b> 13:4 44:7 44:16 55:13,19 57:21 58:23 62:21 62:25 63:1,5 129:2 142:12 164:23 201:10 <b>learnt</b> 55:23,25 144:16 150:18 <b>leave</b> 32:14 104:16 161:18 166:22 180:12 183:4,21 <b>leaves</b> 225:23</p>	<p><b>leaving</b> 4:2 180:10 180:14 <b>led</b> 30:20 64:1 71:14 109:15 <b>left</b> 3:3 166:22 185:4 <b>legal</b> 7:13 21:18 51:6 69:4 87:19 120:9 134:24 136:5 193:3 219:11 <b>legalistic</b> 50:25 <b>legislation</b> 5:6 7:4 37:10 89:20 139:12 152:21 199:20 221:7 <b>length</b> 21:16 120:22 208:25 223:1 <b>lengthy</b> 52:15 143:22 161:15 <b>lessons</b> 55:7,13,23 55:25 <b>let's</b> 10:7 16:16 18:21 27:2,2 32:14 38:10,17,18 67:21 97:14 109:13 119:18 138:25 139:16 145:25 146:5 150:17 161:18 181:23 183:3 <b>letter</b> 146:1 161:21 219:20,23 222:21 <b>letters</b> 161:22 <b>letting</b> 92:4 <b>level</b> 28:21 32:14 38:2 43:22 44:1 75:25 107:17 110:13 124:8 152:16,19 157:18 173:8,16 196:14 197:3 215:4 <b>lever</b> 145:17,19 <b>liaising</b> 122:21</p>	<p>164:2 <b>licence</b> 164:4 <b>lie</b> 68:4 69:14 94:8 156:13 <b>lies</b> 67:14 78:23 144:22 <b>life</b> 151:15 166:4 184:6 187:9 224:14 <b>lifted</b> 183:1 <b>light</b> 44:22 55:2 <b>lights</b> 164:3 197:19 <b>like-minded</b> 201:16 <b>liked</b> 120:3 <b>likelihood</b> 32:16 <b>limitation</b> 46:5 <b>limited</b> 8:19 17:25 <b>limits</b> 163:4 <b>Lincoln</b> 15:18 27:9 28:4,16 207:19 <b>line</b> 72:24 75:10 91:15,25 158:18 192:19 195:12 <b>linked</b> 177:10 <b>list</b> 55:15 67:23 68:8 69:5 141:8 141:10,11,13 142:17 158:4,8 162:2 <b>listen</b> 165:16 202:22 224:3 <b>listened</b> 142:8 <b>listener</b> 26:19 <b>listeners</b> 25:6,21,22 26:3 27:1 <b>listening</b> 34:22 101:18 144:3,4 171:24 <b>literally</b> 189:19,23 <b>little</b> 4:7 16:18 34:5 84:12,13 98:16 110:22 145:25 146:10 161:6 186:21 211:23 212:10 216:15</p>	<p><b>liturgical</b> 39:4 <b>live</b> 32:15 145:24 <b>Liverpool</b> 177:22 178:9 180:12,14 183:13 186:3 188:20 210:14,15 <b>lives</b> 20:7 29:17 143:17 225:22 <b>living</b> 174:20 204:12 205:1 <b>loaded</b> 206:19 <b>local</b> 24:6 27:14 29:7,12,13,15,16 30:2,3,17 31:12 90:3 101:13,14 113:15 123:2 148:14 221:20 <b>localised</b> 24:23 <b>locally</b> 24:3 90:16 126:16 <b>London</b> 32:19 90:9 116:2 126:12 173:25 223:5 <b>long</b> 5:21 8:9,10 9:14 22:2 31:10 69:25 81:12 82:5 112:7 116:17 122:18 165:17 172:19 194:12 208:11,24 225:11 <b>long-term</b> 14:2 19:19,24 <b>longer</b> 6:11 23:2 76:14 225:7,16 <b>longest-serving</b> 175:3 176:12,17 <b>look</b> 2:20 9:6 10:12 10:15 11:9 14:21 18:1,8,16 22:7 28:10 30:11 40:2 40:3,3,10 41:8 44:4 47:14 52:18 55:2 58:9 63:13 63:13 66:13 69:5 75:6,7 77:22 80:9</p>
---	---	---	--	--

82:9 83:7 97:17 100:21,24 109:12 116:16,24 120:4 129:25 130:2 139:16 152:20 159:19,20 168:1 177:6,19 178:4,8 183:17,24 184:12 191:25 194:1 196:21 202:9 210:8 218:5,15 219:25 223:10 224:21 <b>looked</b> 81:20 83:9 84:11,12 87:1 111:22 120:19 142:4 158:1 169:4 174:20 208:7 211:6 213:11 <b>looking</b> 10:11 17:4 18:15 23:16 25:14 34:22 60:25 63:7 65:23 72:5,23 80:3,23 81:2 82:8 82:14 89:23 96:22 96:24 97:21 99:22 121:17 129:22 138:18,21,22 143:14 144:4 147:24 164:22 166:1 178:4 206:8 207:18 222:13 225:12 <b>looks</b> 50:21 81:6 98:13 101:14 105:13 109:8 117:8 135:10 142:15 207:11 <b>loose</b> 20:12 <b>Lord</b> 44:13,24 45:4 45:8,19,23 46:25 51:16 <b>lose</b> 10:19 57:22 83:6 143:15 <b>lost</b> 21:22,23 201:7	217:4 <b>lot</b> 4:17 5:9,10 6:4 6:5 21:11 25:4 39:10 41:1,11 42:19 60:12 83:1 83:21 84:7 87:6 101:9 103:15 106:3 111:5 115:20 129:24 130:17 134:9 147:3,14 149:23 159:25 163:10,22 166:6,16 173:4 198:12 202:1,18 203:12,19,25 207:4,25 209:4 210:7,14 218:4,14 <b>lots</b> 9:11 25:6 41:24 88:1 95:9 105:25 106:15,15 114:11 159:22 <b>lottery</b> 76:15 <b>love</b> 174:21 205:1 <b>loved</b> 185:19 <b>lovely</b> 84:12 <b>lovingly</b> 104:19 <b>low</b> 4:21 5:1 6:17 109:4,8,13 110:11 128:9 <b>lower</b> 8:2 <b>loyalty</b> 189:20 <b>lunch</b> 132:15 <b>lunchtime</b> 150:16  <hr/> <b>M</b> <hr/> <b>machine</b> 140:14 <b>MACSAS</b> 15:1,2,6 216:1,2 217:16 <b>magic</b> 206:24 <b>maintained</b> 162:2 <b>major</b> 53:21 63:25 112:14 172:12 189:8,8 <b>majority</b> 96:5 121:3 172:25	203:6 218:19 <b>making</b> 20:23 51:8 52:11 53:12 67:14 69:22 70:6,19 95:10,13 97:10 105:2 119:22 130:9 131:1,2,5,6 136:12 137:5 144:1 145:7 152:17 156:11,17 157:15 159:15 162:14 165:19 166:12 184:20 191:19 197:15 199:23 <b>male</b> 200:14 <b>manage</b> 22:25 97:16,25 98:2 123:19 125:17 <b>managed</b> 8:5 54:20 179:3 199:20 <b>management</b> 22:20 33:16 64:16 72:6 73:18 74:4,7 91:15,25 97:6,7 97:11 104:3,6,13 107:9,20 120:19 121:15,25 122:2,4 122:11 140:10,17 192:19 195:13 222:2 <b>manager</b> 3:20,21 3:21 15:9 104:14 <b>managing</b> 31:21 35:11 70:15 118:12 125:8,13 135:21 186:11,14 186:17 <b>Manchester</b> 90:9 183:13 <b>mandate</b> 22:8 <b>mandatory</b> 190:17 215:14,20 216:6 216:23 217:3,8 <b>manner</b> 63:8	179:14 <b>manual</b> 115:25 <b>MAPPA</b> 111:10 <b>mapping</b> 24:17,25 <b>March</b> 2:12 87:12 104:5 106:6 <b>Mark</b> 83:18,19,23 84:15 85:5,21 146:8 147:20 172:14 200:14 <b>marking</b> 100:5 <b>Martin</b> 52:10 147:21 <b>marvellous</b> 95:9 <b>masks</b> 77:12 <b>masses</b> 111:14 <b>massive</b> 211:7 <b>massively</b> 87:23 <b>maternity</b> 104:16 <b>matter</b> 47:1 59:10 60:23 70:25 71:13 72:11 74:1 92:12 98:3 110:20 117:10,14 137:6 139:13 141:18 172:7 176:19,20 181:7 184:11,11 184:15 186:16 195:4 213:25 <b>mattered</b> 172:5 <b>matters</b> 4:18 9:8 48:3,16 51:9 53:17 59:23 65:10 66:15 67:25 72:15 73:5 80:17 93:19 94:12 107:20 132:7 133:8 134:24 150:8 157:16 163:18 170:5 172:8 179:17 194:9,10 195:15 208:6 214:2 <b>mavericks</b> 174:7 <b>maximisation</b>	62:17 <b>McMahon</b> 126:1 173:24 <b>McNeill</b> 219:22 <b>mean</b> 11:17 12:8 17:12,13 18:4 24:4 27:22 29:2 29:21 30:13 31:2 32:21 34:2 35:13 36:4,24 37:8 39:20 41:7 47:14 50:21 51:15 54:9 55:12,19 56:5 57:9 65:11 66:6 67:18 72:7 75:18 76:1 78:18 79:13 81:10,19 82:15 84:13 87:18 95:7 104:25 106:20 108:20,22 110:16 117:8 118:13 119:17 120:15 122:25 125:8 126:7 142:19 144:10 147:13 148:3,17 149:19 153:21,21 154:9 159:10 160:4,12 160:15,25 162:6 164:14 165:8,25 174:8,16 181:14 184:4 191:5,12 194:12 196:24 197:6 198:12 202:4 211:10,18 211:20 212:23 217:22 219:11 221:1,8 225:7 226:4 <b>meaning</b> 64:24 <b>means</b> 12:9 30:14 36:3,7 88:9 89:17 110:4 127:25 144:4 153:9,12 161:23 168:24
--	--	---	--	--

<p>174:10 192:23 209:12 220:24 221:10 225:6 <b>meant</b> 16:2 36:2 63:7 65:3 137:21 186:8 196:17 216:23 223:18 <b>measurable</b> 151:3 <b>measure</b> 71:21 72:4 77:7,15 78:2 87:3 126:21,24 134:9 135:22 137:13,14 160:17 191:10 207:2 217:20 218:9 219:3 <b>measured</b> 15:20 187:11 <b>measures</b> 81:2 88:12 98:6,12 <b>mechanism</b> 63:12 125:23 192:4 <b>media</b> 43:2 165:14 <b>mediation</b> 17:10,13 17:24 18:15 208:1 <b>medical</b> 208:14 <b>medieval</b> 189:17,22 <b>meet</b> 88:1 142:13 156:23,24 <b>meeting</b> 46:15 49:8 96:16,17,19 97:5 100:6 110:19 180:2,18 181:3,5 187:2 220:17 <b>meetings</b> 54:10 123:12 181:6,8 188:17 <b>Meg</b> 80:7 138:24 204:7 <b>member</b> 72:8 107:8 117:7,13 177:24 178:12 182:5,23 <b>members</b> 53:11 114:1 127:1 182:19,20 <b>memorandum</b></p>	<p>123:14 <b>memory</b> 1:12 49:1 133:4 170:6 183:23 213:24 <b>men</b> 178:14 <b>mention</b> 75:14 108:16 112:2 <b>mentioned</b> 14:17 <b>mentoring</b> 191:1 <b>menu</b> 26:11,24 28:19 34:14 <b>merges</b> 171:9 <b>message</b> 38:12 84:23 117:17 <b>messages</b> 97:18 98:1 116:18 <b>met</b> 49:5,6,23 134:18,19 171:1,3 180:17 186:19 220:2 <b>methodology</b> 62:19 <b>methods</b> 17:23 <b>Metropolitan</b> 191:8 <b>mid</b> 211:22 <b>mid-ranking</b> 69:18 <b>middle</b> 52:4 134:3 141:13 <b>Mike</b> 183:22 <b>mildest</b> 225:8 <b>mildly</b> 180:8 <b>mileage</b> 28:18 <b>million</b> 33:23 34:3 154:20 223:21 <b>mind</b> 3:9 9:7 10:22 10:25 34:25 35:1 45:21 47:10 52:7 64:20 105:3 116:14 161:14 175:17,25 176:5 201:1 205:14 206:16 <b>mindful</b> 79:15 <b>mindful</b> 18:19 38:19 56:24 58:12</p>	<p>81:21 85:5 109:23 <b>minds</b> 91:22 135:18 <b>mine</b> 226:6 <b>minimise</b> 144:24 <b>minimising</b> 204:22 <b>minimum</b> 75:25 76:13 129:17 <b>ministerial</b> 73:10 75:8 <b>ministering</b> 114:6 162:17,18 <b>ministry</b> 41:14 74:24 114:3,11 127:11 147:21 155:9 162:15 165:10 <b>minor</b> 208:6 212:23 <b>minorities</b> 199:12 <b>minority</b> 72:1 172:19,25 174:2,5 174:6 200:1 <b>minors</b> 184:23 <b>minuses</b> 154:8 <b>minutes</b> 217:5 <b>mirror</b> 168:1 <b>misconduct</b> 80:18 <b>misled</b> 176:1 <b>misquoting</b> 84:1 <b>missed</b> 1:22 110:25 <b>Missenden</b> 190:4 <b>missing</b> 22:19 40:15 214:25,25 <b>mission</b> 38:12 131:25 155:9 <b>missioners</b> 166:24 <b>missions</b> 163:6 <b>mistake</b> 184:24 <b>mistakes</b> 13:6 34:22 143:4 188:23,24 189:1 <b>misunderstanding</b> 162:23 <b>misuse</b> 190:6 <b>mitigate</b> 122:5 125:22</p>	<p><b>Mmm</b> 86:14 117:22 <b>Mmm-hmm</b> 4:4 42:14 86:19 <b>mobile</b> 40:12 <b>mobility</b> 200:3 <b>model</b> 24:24 25:22 26:8 27:18 28:13 28:17 33:3,3,6,6 55:1 66:10 67:20 67:21 69:1,2 76:7 89:4,15,16 90:2,8 90:21 92:7 96:9 99:11 100:23 121:10,12,17 125:17 142:12 144:8 155:23 159:22 190:7 <b>models</b> 11:21 82:14 121:6,8 125:15 153:6 159:3 <b>moderately</b> 171:8 205:4 <b>modern</b> 177:11 <b>module</b> 85:13 <b>modus</b> 95:4 <b>Moir</b> 19:22 51:22 57:1 61:9 127:8 131:21 144:12 159:6 <b>moment</b> 13:4 15:11 19:3 28:21 32:4 59:2,15 61:25 62:23 68:11,14 73:23 74:12 85:11 94:11,21 105:20 106:20 129:5 137:12 160:9 186:20,22 193:11 195:1,2 196:5 203:19 205:5 209:5 214:7 215:15 219:12 <b>Monday</b> 116:3 <b>money</b> 30:13,13 33:19,24 127:25</p>	<p>128:1,2 154:4,6 155:5 210:19,23 211:11 <b>monitoring</b> 153:8 <b>months</b> 185:5 190:4,4 205:8,9 205:11 207:20 208:17 214:21,22 225:15 <b>mood</b> 5:15 6:1 <b>moral</b> 95:2 <b>morass</b> 106:16 <b>morning</b> 1:3,5,5 2:5 4:10 33:4 62:1 116:3 142:25 156:2 164:6 166:3 168:22 176:24 182:3 183:24 187:20 226:23 <b>motives</b> 178:15 <b>move</b> 10:20 13:14 76:17 77:25 165:25 193:2 216:6 <b>moved</b> 7:20 74:16 93:12 155:5 <b>movement</b> 204:12 204:12 <b>moves</b> 4:15 <b>moving</b> 190:15 207:23 <b>mucking</b> 150:22,25 <b>multi-agency</b> 122:8 <b>multiple</b> 58:20 <b>Munn</b> 138:24 204:7 <b>Munn's</b> 80:7 <b>Murray</b> 51:22 <b>mustn't</b> 143:15 154:16 <b>muttered</b> 202:20 <b>mutual</b> 190:14,15 212:2</p> <hr/> <p style="text-align: center;"><b>N</b></p> <hr/> <p><b>N</b> 227:21</p>
--	---	--	---	--

<p><b>naive</b> 26:25 155:7  <b>name</b> 22:4 112:2  <b>names</b> 202:7  <b>narrative</b> 9:23          13:22 57:21 87:20  <b>narratives</b> 11:11  <b>national</b> 2:22,25          3:4,15 4:9 5:4,6,6          6:25 8:18 11:18          12:14 15:5 16:1          16:24,24 17:19          18:11 25:2,25          30:18,22 32:22          33:14 43:21 44:10          45:15,21 53:11          56:3 59:7 63:2,6          64:1 75:15 77:4          85:16 87:11 88:17          88:22,25 89:19,20          89:25 90:4,15          91:12,16 94:5          99:20,23 100:4,12          100:14 101:17          103:6 104:5,12          105:16 111:18          115:16 117:23          122:21 123:14,23          126:19 127:22          128:25 129:11          133:24 152:6,7,19          153:1,9,10 154:6          155:18 162:2,20          192:24,25 195:13          195:16 211:3,13          212:7 221:18  <b>nationally</b> 28:23          30:9,11,21,25          31:6 33:9,12,18          34:16 39:25 43:4          43:24 52:21 56:23          58:24 92:7 105:3          122:20 128:2,8,11          130:3 152:20          212:8  <b>native</b> 212:4</p>	<p><b>nature</b> 6:15 26:18          52:3,8 55:11          110:20 120:18          128:20 157:12          182:13 212:24  <b>near</b> 32:17  <b>necessarily</b> 22:12          43:23 56:14 57:10          59:6 60:23 65:20          72:1 79:18 99:15          112:5 131:20          140:8 156:4          166:11 185:3          203:4  <b>necessary</b> 9:9          159:18 164:19          194:23  <b>necessitate</b> 58:25  <b>necessity</b> 141:6  <b>need</b> 1:14,18 3:18          4:22 10:16 12:4          12:20,21 19:3,22          21:12 26:8 30:8          30:24 32:6,11          33:9 34:20 38:13          40:20,22 43:4,5          44:2 45:1 55:4          56:15 58:14 59:3          64:11 66:5 67:13          71:15 73:1 76:17          77:22 78:13 79:24          80:13,20 82:23          88:21 92:15 93:17          94:1,5 95:4 96:1          97:18 99:20,20          102:16 104:12,13          105:3 106:22          110:23 112:5          114:24 116:18          118:8 124:2          126:17,23 129:25          130:2,25,25 133:6          140:6 143:23          144:2 145:20          146:25 147:5,9</p>	<p>148:4 151:9 152:5          152:20,24 153:1          153:20,22 155:3,5          157:4,11 159:14          166:1,2,5 167:6          168:6 169:1          170:12 171:6          175:11 179:21          181:4 182:11          188:22,23 189:9          192:19 193:2          195:9,20 197:3,4          204:1,3 205:22          207:16,17 208:7          208:18 215:17          216:6 220:9          222:23 224:2,17  <b>needed</b> 4:11 47:3,4          71:16 98:6 145:15          152:15 161:3          170:8 173:17  <b>needing</b> 122:9  <b>needs</b> 9:11 10:16          20:20,25 37:18          38:22,23,25 63:3          69:15 74:4 75:13          81:19 83:1,2,6          85:1,6 88:22          94:18 108:21          129:20 135:23          136:17 137:10          138:21 139:10          143:7 146:11          149:2 152:19          153:25,25 154:3          158:1 160:1,7          189:3 192:4          194:25 197:20          207:9 208:6  <b>negatively</b> 142:20  <b>neglect</b> 185:10  <b>neighbour</b> 202:21  <b>neither</b> 68:23  <b>neutral</b> 206:18          218:2,3,5,7,10,12</p>	<p><b>never</b> 79:6 128:21          177:15 185:14          192:8 197:7          202:25 219:19          224:13  <b>new</b> 22:24 24:25          41:4 63:6,24 76:1          103:4,20 123:4          142:13 152:22          188:2 198:11  <b>Newcastle</b> 62:24,25  <b>Newco</b> 22:24  <b>news</b> 168:22  <b>night</b> 224:24  <b>nomenclature</b>          133:17  <b>nomination</b> 212:24  <b>non-ordained</b>          172:9  <b>non-recent</b> 123:19  <b>non-safeguarding</b>          80:16 136:18  <b>nonresidential</b>          200:24 201:1  <b>nonsense</b> 174:11  <b>norm</b> 70:6,8  <b>normal</b> 36:7 195:8  <b>normative</b> 158:19  <b>note</b> 206:3  <b>notes</b> 1:13 133:4          170:6  <b>notice</b> 41:24 61:24          165:21,23 180:10          180:12 182:8          198:1  <b>November</b> 15:4          119:13 220:2,17  <b>NSPCC</b> 40:25  <b>NSSG</b> 112:4  <b>NST</b> 15:23 16:3,11          22:17 24:18 28:15  <b>nuisance</b> 184:20  <b>number</b> 9:8 25:10          25:11 26:14 43:17          43:18 45:5 48:18</p>	<p>52:22 53:25 54:2          54:3,19 58:21          67:11 75:2 79:1          80:11 86:7 104:11          111:1 120:23          129:6 138:10          149:21 157:14          158:8 159:3 160:9          165:19 172:6          179:9 184:4 189:7          193:18 208:14          214:4 217:10,15          219:4 223:2,3  <b>numbers</b> 109:6</p> <hr/> <p style="text-align: center;"><b>O</b></p> <hr/> <p><b>o'clock</b> 2:5  <b>O'Hara</b> 7:25 66:11          109:24 120:1          173:14  <b>Oatey</b> 85:11  <b>Oatey's</b> 85:20  <b>objective</b> 8:24  <b>objectives</b> 9:4  <b>obligations</b> 87:4  <b>obliged</b> 156:1  <b>obsessed</b> 199:7  <b>obvious</b> 12:8 31:2          31:10 95:7 117:25          173:18 213:6  <b>obviously</b> 1:16,22          2:19,20 18:16          26:23 29:14 32:3          33:12 34:6,8          39:10,13 43:14          49:10 54:19 57:10          64:1 68:16 69:20          71:21 77:10 79:22          91:6 99:24 100:8          105:10,14 109:8          117:20,23 118:9          119:21 127:4          155:20 157:17          160:4 173:4          176:11 186:12</p>
--	--	--	--	---

<p>194:12 204:23 211:17 212:8 213:5,12,23 214:16 215:16 221:11 <b>occasion</b> 115:20 135:3,5 148:18 160:6 171:1 184:2 185:17 225:25 <b>occasional</b> 163:5 <b>Occasionally</b> 204:2 <b>occasions</b> 138:7 214:5 <b>occur</b> 202:25 <b>occurred</b> 219:19 <b>off-the-shelf</b> 105:25 <b>offences</b> 51:14 <b>offender</b> 111:9 122:11,11 <b>offenders</b> 125:8,14 125:17,19 <b>offending</b> 181:15 <b>offer</b> 185:8 <b>offered</b> 159:3 185:1 <b>offers</b> 171:14 <b>office</b> 127:3 135:9 156:7 163:23 164:3 180:4 182:3 224:22 <b>officer</b> 38:8 67:15 68:5 69:3 109:19 113:8 116:23 117:5 118:3,10,11 119:8 120:9 155:23 198:3 <b>officers</b> 110:13,14 118:22 120:3 140:5,18 <b>offices</b> 90:10 <b>official</b> 67:24 161:9 <b>officiate</b> 161:8,10 163:16 182:1 <b>offshore</b> 192:7 <b>Ofsted</b> 90:7,8</p>	<p><b>oh</b> 201:1,20 207:13 210:20,24 <b>oil</b> 192:7 <b>okay</b> 10:2 30:10 31:11 101:18 102:17 <b>old</b> 90:10 <b>old-fashioned</b> 151:24 <b>older</b> 114:1 <b>Ombudsman</b> 101:8 101:13,14,21 102:4,5 <b>omission</b> 78:4 111:12 <b>once</b> 11:4 49:16 107:12 187:25 <b>one's</b> 179:17,18 <b>one-day</b> 168:15 <b>one-off</b> 122:3 <b>one-page</b> 116:5,8 <b>ones</b> 106:1,1 157:15 164:8 205:6 223:2 <b>online</b> 165:13 218:4 <b>onwards</b> 63:16 106:14,16,17 127:17 <b>open</b> 7:19 13:4 38:18,24 57:14,20 83:2 116:10 144:12 167:21 190:6 204:6 <b>opening</b> 83:10 158:22 222:21 <b>openly</b> 137:24 <b>openness</b> 13:7 55:21 198:17,18 204:5,13,14,19,25 206:11 <b>operate</b> 86:22 <b>operated</b> 183:15 <b>operates</b> 129:6 207:12 <b>operating</b> 182:1</p>	<p><b>operation</b> 44:6 53:19,22 54:12 91:14 123:12,19 156:22 <b>operational</b> 65:7,13 65:25 66:6,7 70:9 70:19 96:7 131:1 131:7 157:16 158:18 192:21 194:9,22,23 <b>operationally</b> 91:1 193:12,17 <b>operations</b> 211:25 <b>opinion</b> 192:16 <b>opinions</b> 198:22 <b>opportunities</b> 17:4 223:23 <b>opportunity</b> 2:3 10:12 18:7 61:2 90:14 170:18 176:23 185:6 223:23 <b>opposed</b> 56:19 68:11 70:15 77:18 83:3 113:21 131:2 <b>option</b> 17:25 26:12 26:12 <b>options</b> 60:21 100:21,21 <b>orange</b> 38:6 <b>ordained</b> 127:4,7 192:7 <b>order</b> 36:16,19 37:16 50:22 83:11 143:8 148:24 154:6 155:12 159:18 174:19 189:3 190:19 <b>orders</b> 50:18,20 137:12 <b>ordinand</b> 201:9 <b>ordinands</b> 13:20 85:10 172:11,16 <b>ordinary</b> 143:17 <b>ordination</b> 199:21</p>	<p><b>organisation</b> 152:25 <b>organisations</b> 76:2 123:22 151:21 214:12 <b>organogram</b> 3:11 <b>orientated</b> 10:10 <b>orientation</b> 36:1 179:18 <b>original</b> 9:24 22:3 100:19 108:10 <b>ought</b> 167:9 215:7 224:1 <b>outcomes</b> 110:6 <b>outliers</b> 109:3 <b>outlined</b> 171:1 <b>outlines</b> 127:6 <b>outside</b> 85:25 119:19 160:22 192:20 211:7 <b>outstanding</b> 217:17 <b>overall</b> 8:8 61:18 107:16 110:15 152:8 225:2 <b>overdue</b> 139:4 <b>overlap</b> 4:7 <b>overruled</b> 69:19 <b>oversee</b> 159:8 188:4 <b>oversees</b> 147:21 <b>oversight</b> 91:13 93:23 141:12 156:15 161:25 162:14 <b>overview</b> 63:11,18 112:4 142:7 <b>overwhelmed</b> 57:2 58:2 <b>owes</b> 224:13 <b>owned</b> 47:18 <b>ownership</b> 30:8 51:8 60:24 63:3 131:12 154:21 <b>owning</b> 34:22 143:4</p>	<p style="text-align: center;"><b>P</b></p> <p><b>pace</b> 4:17 22:18 81:21 <b>page</b> 10:23 11:1,4 13:25 14:15 47:15 63:16 64:20 106:15 110:7 116:21 127:17 178:4,18,19 179:20,21 181:1 184:12 186:23 204:17 205:15,17 205:17,20 212:14 <b>pages</b> 11:2 14:13 34:19 44:18 47:22 56:16 61:6 67:21 106:15 142:23 161:15 <b>paid</b> 72:10 118:18 <b>Palace</b> 48:3,20,23 <b>pale</b> 200:14 <b>panel</b> 1:5 2:1 3:10 12:15 16:1,17,24 17:2 35:2 47:11 92:22 93:8 101:17 107:25 112:3 124:7 130:5,6 132:12,20 133:12 157:1 161:12 167:2 169:9,23 170:15 198:25 212:20 215:19 227:3,6 228:2 <b>panels</b> 16:1,16,25 17:6 23:7 208:12 <b>paper</b> 15:4 31:5 35:25 65:24 100:19 112:4 158:14 213:9,9 <b>paperwork</b> 162:19 <b>paragraph</b> 2:15,16 4:16 50:1 57:3 58:7 64:13 67:20 105:23 106:17 108:3,16 178:8,10</p>
---	--	---	--	---

<p>178:24 182:24 186:15 212:14 219:25 220:1 <b>paragraphs</b> 21:14 34:18 44:18 56:15 63:16 106:13 127:16 <b>parcel</b> 166:9 <b>parent</b> 119:20 <b>parish</b> 31:17 38:2,8 39:21 40:8 41:9 76:16 89:10,12,14 91:12 97:18,19 110:19 115:21 116:11,23 117:3,4 126:4,4 134:22 171:25 196:17 197:6,7 198:2,8 198:12 214:23 <b>parishes</b> 77:13 97:22 112:15 143:16 168:16 196:23 197:1 <b>parliamentary</b> 221:7 <b>part</b> 4:10 6:12 12:1 12:12 13:21,22 15:10 17:24,25 19:2 24:5,12,17 28:4,5,15,16,19 28:19 33:1,17 34:13,14 38:11,12 42:18 46:20 49:14 50:6 51:19,22 57:13,14,20 70:12 74:18 79:23 82:13 83:22 86:3 88:2 97:2 110:6 113:7 115:17 119:23 121:19 123:8 125:13 126:10,14 130:16,23 137:7 149:14,15,17 151:15 155:19 157:22,24 166:9</p>	<p>168:25 172:9 173:12 177:11 179:6 193:6 197:18 204:5 212:7 213:11 214:16,17 220:8 <b>part-time</b> 3:5 <b>participate</b> 150:1 <b>particular</b> 10:18 27:17 46:15 52:8 53:12 59:4 109:7 117:14 125:2 126:12 134:21 135:3,5 143:1 151:11 153:22 158:3 173:7 183:25 184:14 191:7 194:13 <b>particularly</b> 4:23 5:12 7:14,16 12:11 13:2 16:21 19:18 23:20 25:13 26:6 35:11 36:15 43:1,9 47:1 51:4 66:7,10 76:21 78:3 109:12 113:24 115:10 118:24 123:3 130:1 142:16,23 151:8 172:10 177:9 190:16 199:11 219:1 224:9,19 <b>parties</b> 81:17 <b>partly</b> 35:21,22 42:23 113:2 147:20 223:15,15 224:20 <b>partners</b> 41:13 98:3,4 123:25 124:6,11,19 125:20 <b>partnership</b> 123:4 <b>parts</b> 24:4 87:7 97:11 108:15</p>	<p>168:20 <b>pass</b> 68:20 130:4 227:3 <b>pass/fail</b> 213:2 <b>passed</b> 86:20 142:2 <b>passion</b> 214:3 <b>passionate</b> 40:14 83:23 146:9 <b>pastor</b> 79:20 83:15 134:12,14 224:23 <b>pastoral</b> 9:14,14 29:11 81:17 134:21 135:13 139:13 150:8 157:24,24 179:8 216:25 <b>pastorally</b> 210:16 <b>patchy</b> 26:8 29:3 30:11 140:3 <b>paused</b> 22:7 <b>pay</b> 206:1,3 <b>paying</b> 154:22 <b>PCC</b> 38:9 207:23 <b>peer</b> 100:21 190:12 190:25,25 <b>peer-reviewed</b> 35:7 <b>penalties</b> 209:18,20 <b>people</b> 4:24 5:20 8:1 9:16,16 12:22 13:8 15:21 18:7 22:15 25:6,14 32:23 35:18 36:4 36:9,21,21,21,22 36:24 37:12,22 38:7 39:7,9,17,23 40:2,6,7,16,19,22 41:2,10,13 42:5,6 42:12,24 48:19,19 48:22 50:20 60:15 60:19 64:22 68:16 70:17,17 71:20,25 74:8,19,21 75:1,9 79:3,19 81:13 82:17,20 83:13 85:4 90:12,16</p>	<p>97:7,19,23 98:2 98:13 102:5 103:3 103:15 111:15 112:24 113:16,21 113:24 114:11,15 116:7,13,15,19 117:18 118:5 119:12 124:24,25 125:11 127:7 134:17 138:10,11 143:6,17,18,24 147:9,25 148:15 149:21,22,23 150:16 159:16,17 159:19,20 162:22 165:7,17 166:4,25 168:4,16,17 172:5 172:6,9,18,20 175:15 176:1,6 177:12 180:4,8 184:18 185:18,25 186:9,10 191:2 193:20 195:9 196:24 198:5 200:2,11,16,17 201:10,12,13 202:8 208:4,15,21 209:4 210:10 212:3 215:6,6 218:3 223:14 226:8,25 <b>people's</b> 36:18 135:17 <b>perceived</b> 77:2 167:4 <b>perception</b> 34:6 130:16,17 <b>performance</b> 73:12 73:18 74:4,7 75:5 <b>performing</b> 192:13 193:4 <b>period</b> 46:5 121:22 149:22,24 153:19 183:25 <b>Perkins</b> 34:25 67:4</p>	<p>67:12 155:17 156:8 157:3 158:1 <b>Perkins'</b> 65:24 158:14 <b>permission</b> 69:9 132:14 161:8,10 182:1 <b>permit</b> 222:18 223:19 <b>permits</b> 150:12 <b>permitted</b> 181:21 <b>permitting</b> 199:20 <b>perpetrator</b> 17:13 <b>perpetrators</b> 58:20 195:4 <b>person</b> 17:1 28:13 28:14 29:12,17 60:7,10,21 79:20 92:5 110:22 111:7 111:9 120:5 126:15,15 134:22 186:6 209:11 <b>person's</b> 40:10 181:15 <b>person-centred</b> 14:3 143:10 <b>personal</b> 105:10 <b>personally</b> 90:1 147:19 152:12 167:18 224:13 <b>personnel</b> 6:3 211:11 <b>perspective</b> 40:11 40:13 44:10 46:21 69:17 74:20 82:19 82:23,24 99:14 103:23 120:5 168:19 <b>pervading</b> 206:17 <b>perverse</b> 92:1 <b>Peter</b> 7:17 69:21 87:1 132:22,23 133:2,16,19 144:13 151:1 159:22 169:8</p>
---	---	--	--	---

<p>175:5,5 187:25 211:13,15 228:4 <b>pew</b> 207:23 <b>pews</b> 208:3 <b>phase</b> 104:20 105:5 105:7 147:16 <b>Phil</b> 145:2 215:25 <b>phone</b> 40:12 94:3 117:19 124:13 166:5 <b>phrase</b> 134:14 142:2 172:20 200:15 <b>physical</b> 182:19 <b>pick</b> 94:3 <b>picked</b> 172:21 <b>picking</b> 11:20 <b>picks</b> 124:12 <b>picture</b> 25:22 30:11 39:21 41:7 47:19 64:3 107:16 108:1 110:17 <b>pictures</b> 47:22 <b>piece</b> 9:25,25 12:22 20:13,14,16,19 21:5 22:19 31:5 32:12 40:1 76:17 88:15 104:25 119:24 120:13 129:14 <b>pieces</b> 15:13 16:5,9 17:3 33:15 37:19 <b>pilot</b> 99:12 <b>piloted</b> 99:11 <b>pilots</b> 99:18 <b>pitfalls</b> 179:11 <b>place</b> 12:9 14:12,23 18:9 19:3 31:2 32:10 34:9 37:1 42:4 44:9,24 45:6 53:2 66:2,3 76:14 77:13 80:9,14,18 82:10 89:7,13 91:19 98:2 100:13 100:16 102:7</p>	<p>109:7 121:16 122:23 125:21 126:21 144:25 151:14,23 155:15 164:14 171:14,23 185:18 186:3,8 215:23 216:22 <b>placed</b> 128:14 <b>places</b> 29:9 61:22 88:14 91:9 110:5 <b>placing</b> 135:14 137:24 159:16 <b>plainly</b> 36:20 <b>plan</b> 40:15,15 96:19,25 108:8 <b>plate</b> 31:17 <b>play</b> 87:7 209:12 <b>plays</b> 113:20 122:8 <b>please</b> 1:12,18,23 10:23 14:15 47:10 64:21 67:21 116:20 133:5 158:13 163:14 170:6,13 177:20 177:25 178:21 180:24,24 181:1 184:12,16 221:24 227:13 <b>pleased</b> 82:22 159:11 165:12 <b>pluses</b> 154:7 <b>pm</b> 132:16,17,19 133:7 169:19,20 169:22 227:16 <b>point</b> 3:4 4:9 7:11 15:22 17:9 20:9 23:10 45:21 46:17 59:7 62:19 74:11 75:4 79:15 94:10 94:10 95:25 112:20 121:9 131:19 157:13 174:21 176:9 184:9 198:8 216:13 223:13</p>	<p><b>points</b> 11:21 22:7 36:13 63:18 179:7 198:18 <b>polarised</b> 97:22 <b>police</b> 44:4 47:8 53:19 54:4,12,13 54:14 121:7 122:16 123:16 124:1,19,24 125:2 <b>policies</b> 7:3 40:8 63:22 152:21 166:2 197:16 <b>policy</b> 3:21 5:6 6:25 6:25 10:17 17:6 37:10 88:11 89:20 103:16,22 132:6 155:19 161:12 163:2,3 223:15 <b>pool</b> 33:18 129:11 <b>pooled</b> 129:19 <b>poor</b> 13:10 17:17 207:6 <b>poorer</b> 155:8 204:3 <b>porch</b> 198:2 <b>pornography</b> 175:6 175:16,18,21 176:2 177:7,8,9 177:10 <b>portray</b> 12:6 22:1 <b>portrays</b> 110:17 <b>posing</b> 111:9 <b>position</b> 70:23 74:25 120:5 <b>positions</b> 201:22 <b>positive</b> 6:1,6 27:16 64:17,18 86:5 <b>positively</b> 142:19 <b>possessing</b> 175:9 <b>possibility</b> 130:15 131:15 <b>possible</b> 16:4 29:17 76:23 116:8 123:7 169:13,15,16 184:2 211:14 <b>possibly</b> 2:18 20:7</p>	<p>23:22 56:6 57:12 89:25 90:1 91:5 95:2 134:3 137:8 182:13 194:23 <b>post</b> 4:13 136:1 142:15 <b>postcode</b> 76:15 <b>postdated</b> 119:12 <b>poster</b> 116:12 <b>posters</b> 40:9 <b>posthumous</b> 43:12 43:13,19 52:14 <b>posthumously</b> 43:25 <b>posting</b> 165:20 <b>posts</b> 3:19 41:18,20 <b>pot</b> 154:6 211:13 <b>potential</b> 42:8 45:11 58:24 60:25 104:12,19,25 <b>potentially</b> 20:8 55:24 123:7 132:8 221:2 <b>pots</b> 33:14 <b>power</b> 69:14 91:19 94:8,25 144:15,17 144:22,25 145:9 153:14 158:7 159:23,24,25 160:4 167:14,21 168:3,5 171:10,10 190:2,6 193:3 194:8 195:17 201:22 206:2,4,9 214:10 219:9,12 <b>powerful</b> 145:4 168:6 <b>powerfully</b> 144:16 <b>powers</b> 68:10 132:3 152:15 153:13,20 153:21 156:10,12 171:5 191:16 194:15 223:17 <b>practical</b> 32:13 137:15 223:15</p>	<p><b>practically</b> 32:15 144:21 <b>practice</b> 10:11 11:12 16:2 17:10 17:17 18:1,4,18 23:20 63:24 66:21 66:24 74:9 108:22 134:10 136:9,9 142:5 156:21 158:19 164:21,22 173:4 190:19 193:22 195:8 207:7 <b>prayer</b> 144:6 <b>prayers</b> 220:11 <b>pre-empt</b> 223:11 <b>precis</b> 9:10 <b>precise</b> 187:12 <b>predecessors</b> 189:22 <b>preface</b> 79:13 <b>prefaces</b> 150:7 <b>preference</b> 102:23 <b>preferment</b> 148:15 <b>prejudice</b> 205:25 <b>preliminaries</b> 133:3 <b>preliminary</b> 168:15 <b>premise</b> 70:18 <b>prepared</b> 12:23 33:17 38:24 <b>preponderantly</b> 60:13 <b>prerogative</b> 223:8 <b>present</b> 67:23 153:20 168:1 213:9 223:14 <b>presented</b> 15:4 96:13 <b>President</b> 59:13 218:20 219:7 <b>Presidents</b> 222:18 <b>pressure</b> 213:17 <b>presumably</b> 194:18 <b>pretend</b> 174:10</p>
---	---	---	--	---

<p><b>pretty</b> 70:17 72:16 192:8 204:1 212:22 213:12,13 226:10 <b>prevailing</b> 5:15 6:1 <b>prevent</b> 40:22 <b>preventative</b> 9:17 <b>prevention</b> 39:14 40:23 145:6 166:7 166:8 204:23 <b>previous</b> 5:4 11:4 46:14 48:5 51:1 104:15 148:18 179:20,21 185:17 220:17 <b>previously</b> 3:1 4:25 12:11 <b>priest</b> 83:14 147:11 196:17 197:7,8 223:19 225:5 <b>primarily</b> 48:11 117:4 <b>principal</b> 98:19 <b>principally</b> 1:25 133:11 211:19 <b>principle</b> 27:13 29:11 55:22 100:24 126:8,13 223:2 <b>principles</b> 15:20 55:15 80:6,7 86:23 204:13 208:11 <b>prior</b> 53:6 <b>priorities</b> 34:2 143:19 145:8 <b>prioritised</b> 8:23 <b>priority</b> 42:17 169:7 172:17 214:1 <b>private</b> 177:16 <b>pro</b> 50:10 <b>proactive</b> 26:1 <b>probabilities</b> 49:22 <b>probably</b> 3:14 4:8</p>	<p>6:19 11:14,17 23:14 40:11,11 41:10,11 69:2 73:6 77:13 80:13 81:24 85:21 94:18 96:3,12 101:25 102:14 107:1 108:25 118:15 126:11 131:3 139:2 144:14 151:12 155:24 159:25 162:8 186:5 202:21 208:22 214:17 218:8 <b>probation</b> 121:7,11 <b>problem</b> 77:6 80:15 <b>problematic</b> 35:11 138:7 <b>problems</b> 112:14 135:18 174:3 207:8 <b>procedure</b> 71:22,24 <b>procedures</b> 74:10 101:6 140:25 141:1,5 <b>proceeding</b> 134:16 <b>proceedings</b> 77:2 <b>process</b> 9:13 23:10 29:14 43:20 44:8 45:3,6,20 46:14 49:11,15 50:6 51:1,6,7,23,25 52:13 53:2,4,5,7,8 53:10,16 54:20 55:19 56:8,9 72:13 79:25 80:8 80:8,10,21 81:4,4 81:7,7,8,11,16 82:20,25 83:20,22 90:13,25 91:19 92:18 93:2 97:6,7 97:11 98:2 100:15 101:20 102:19,21 103:7 104:18,23</p>	<p>107:10 108:9,14 121:13 126:10,14 130:17,19 136:18 136:19 137:7,9,19 138:5,11,15,20 139:3,17,18,20 140:12 148:4 149:1 161:14,16 161:19 197:20 208:5 209:6 212:16,21,24 213:12 214:6 <b>processes</b> 44:14 54:18 73:17 78:15 80:24 82:10 85:7 96:3 102:24 103:2 119:5 136:23,24 137:3,25 139:24 140:13 162:11,13 <b>ProcureCo</b> 21:19 <b>procurement</b> 21:18 104:18,24 <b>procuring</b> 23:4 <b>produce</b> 52:18 172:13 201:16 <b>produced</b> 161:2 <b>producing</b> 201:8 <b>production</b> 177:8 <b>profession</b> 82:11,12 82:12 215:7 <b>professional</b> 5:20 7:22 56:19 70:17 71:12,14 89:1 95:12 96:8 124:20 126:15 128:3 137:7 157:8 <b>professionalism</b> 138:12 <b>professionals</b> 24:11 96:20 97:15 121:6 130:11 157:15 216:19 <b>professions</b> 82:11 141:1 208:14 <b>Professor</b> 157:13</p>	<p><b>profile</b> 124:12 <b>profound</b> 226:22 <b>profoundly</b> 225:24 <b>programme</b> 71:1 93:20 100:11 171:20 190:1 <b>programmes</b> 41:1 89:21 <b>progress</b> 8:19 63:12 98:24 103:5 141:22 148:8 225:11,11 <b>project</b> 15:9 21:7 21:15 22:6,20 29:18 34:12 35:15 43:9 104:10,14,17 105:18,18 187:19 205:1,9 <b>promote</b> 17:22 132:1 <b>promoting</b> 131:13 198:22 <b>proper</b> 12:21 26:9 28:24 81:3 82:4,5 102:24 121:9 197:10 204:21,22 <b>properly</b> 30:25 105:2 192:13 <b>prophetic</b> 203:25 <b>Prophets</b> 203:25 <b>proportion</b> 211:24 <b>proportionality</b> 52:7 <b>proposal</b> 155:17 <b>proposals</b> 82:4 83:18,19 152:1 <b>propose</b> 220:23 <b>proposed</b> 60:8 196:2 <b>proposing</b> 61:19 68:6,8 69:2 196:4 <b>proposition</b> 32:19 <b>pros</b> 70:13 <b>prosaic</b> 164:1 <b>prosaically</b> 161:4</p>	<p><b>prosecutor</b> 78:20 134:15 209:13 <b>prospect</b> 50:3 <b>protect</b> 186:10 <b>protection</b> 69:3 96:17,19 170:24 171:3 172:4 <b>protective</b> 40:2 <b>protocol</b> 114:23 115:4,6,10 <b>protocols</b> 123:3,21 124:23 <b>provide</b> 23:12 30:23 39:19 89:21 110:12 120:11 127:20,22 129:15 153:18 <b>provided</b> 29:16 30:22 147:7 161:9 219:20 <b>provider</b> 23:12,16 23:17,21 42:11 104:19 <b>provides</b> 75:3 116:24 163:7 193:9 <b>providing</b> 209:15 219:22 <b>Province</b> 191:9,10 <b>Provincial</b> 104:15 <b>provision</b> 14:1 98:13 125:13 139:23 140:1 <b>provocative</b> 179:14 <b>proximity</b> 179:10 179:12 <b>psychological</b> 147:5,15,16 <b>psychologically</b> 147:10 <b>PTO</b> 113:24 114:1 127:9,14 161:12 161:25 163:12,13 163:14,18,24 <b>public</b> 1:4 11:11</p>
---	--	--	--	--

24:7 97:20 177:16 218:12 221:23 <b>publication</b> 37:7 62:18 <b>publications</b> 36:16 <b>publish</b> 71:6 <b>published</b> 39:5 45:8,23 58:14 207:20 <b>purchased</b> 107:1 <b>Purle</b> 59:12 <b>purpose</b> 72:3,13 87:16 207:4 <b>purposes</b> 118:10,12 177:25 <b>purview</b> 85:16 <b>push</b> 38:18 102:16 173:15 <b>pushing</b> 214:19 <b>put</b> 6:22 8:8 26:17 33:14 82:3 95:14 100:7 107:15 109:8 116:8 122:23 150:4 158:12 165:23 176:9 177:20 180:8 188:24 192:9 200:13,13 225:8 226:9 <b>putting</b> 5:2 47:10 141:19 189:21 201:10 202:2	98:18,23 104:2 110:25 111:11 113:1 130:7,10 140:20 141:8 153:4 165:15 175:24 181:12 188:13,15 190:18 190:22,23 193:5,6 193:11 196:9 202:2,16 213:2 221:21 222:15,16 <b>questioning</b> 215:8 <b>questions</b> 54:8 101:10 107:15,24 108:25 109:1 126:17 130:4,6 132:10 168:9 169:9,10 200:12 203:21 214:20 217:11 227:4 228:2 <b>quick</b> 9:6 20:19 31:19 81:22 88:5 <b>quicker</b> 83:5 114:21 207:16 <b>quickly</b> 81:23 83:4 139:23 154:11 <b>quietly</b> 79:4 <b>quite</b> 6:17 13:12 16:22 25:4 26:15 31:9 37:6 40:13 41:11,14 45:4 47:15 63:17 69:25 75:2 82:3 87:6 95:18 96:14,14 102:6 103:4,20 109:23 110:11 111:5,5,25 114:4 116:25 118:13 122:18 123:5 129:24 134:9 137:25 147:3 149:19,23 154:11 159:25 163:21 165:8 166:16	169:6 171:9 173:15 181:23 183:12 194:20 205:4 206:19 207:4,12,13 209:19 217:25 218:4,14 224:11 <b>quote</b> 118:15 <b>quoted</b> 145:4	<b>rash</b> 208:22 <b>Ray</b> 47:7 <b>reach</b> 18:9 58:7 181:18 208:4 <b>reaction</b> 39:11 <b>read</b> 2:3 21:13 36:19 88:19 105:22,24 127:16 142:16 170:18 176:23,24,25 199:4,5 203:3 212:22 220:1 224:2 <b>readers</b> 127:2 <b>readiness</b> 189:4 <b>reading</b> 9:7 142:17 225:4 <b>ready</b> 9:19 37:3 <b>real</b> 10:12 27:19 42:17 95:3 109:1 134:25 153:25 156:11 178:15 <b>realistic</b> 50:3 <b>realistically</b> 52:19 <b>realities</b> 8:11 <b>reality</b> 29:5 57:9 162:11 171:20 181:14 218:11 <b>really</b> 2:13 14:22 15:7,14 16:10 18:10,23 20:9 21:22 25:25 29:8 30:7 31:19,22 37:9 38:1 45:1 47:14 64:14 65:12 66:16 69:25 71:16 72:3,4 73:12 74:8 74:11,23 80:24,25 86:4,5 88:12 94:20 95:4 96:16 98:17 99:13,21 101:10,19 102:6 108:11 112:14 121:17 122:8 124:18 127:9	128:13 131:4,7 133:22 144:4 161:2 166:9 168:18 169:4 172:5,8,8 173:5 181:17 185:20 186:5 187:3 188:18 192:25 193:11 196:20 200:4 202:23 203:13 206:12 207:6,17,24 210:6 211:1 213:20,21 214:2,6 216:25 221:16 223:7 224:2,10 225:5 <b>rear</b> 220:19 <b>reason</b> 19:16 71:20 120:24 121:5 144:18 182:16,23 <b>reasonable</b> 98:23 <b>reasonably</b> 58:4 70:14 75:1 117:9 <b>reasons</b> 35:21 37:7 73:22 109:16 223:2 <b>reassured</b> 149:8 <b>rebuild</b> 34:22 <b>recall</b> 49:8 162:7 <b>recalled</b> 150:19 <b>recap</b> 23:23 46:2 <b>receive</b> 20:9 121:23 155:11 161:21 <b>received</b> 136:5 159:6 <b>receiving</b> 29:13 136:14 <b>recognise</b> 13:6 97:8 220:9 <b>recognised</b> 86:25 124:19 <b>recognising</b> 144:22 144:23 <b>recognition</b> 6:8,9 <b>recommend</b> 221:3
<hr/> <b>Q</b> <hr/> <b>QC</b> 50:8 <b>quagmire</b> 21:22,23 <b>qualitative</b> 197:24 <b>qualities</b> 146:14 <b>quality</b> 5:7 7:25 13:25 37:11 74:14 76:11 89:20 120:18 <b>quasi</b> 80:24 134:15 <b>question</b> 32:2 34:2 71:18,19 74:3		<hr/> <b>R</b> <hr/> <b>radar</b> 179:4 <b>radical</b> 79:25 82:8 83:2 94:22 135:7 <b>radicalisation</b> 41:25 <b>radically</b> 83:11 138:22 <b>raft</b> 107:23 197:12 <b>raise</b> 189:10 223:20 <b>raised</b> 83:10 107:7 130:10 131:19 152:2 198:24 209:4 211:5 222:1 <b>raises</b> 67:4 <b>raising</b> 38:1 <b>Ralph</b> 3:9 8:20 10:23,25 14:15 47:10 64:12,19 116:21 158:13 161:14,17 163:14 177:20 178:21 179:21 180:24 184:12 205:14 <b>ran</b> 54:18 <b>randomly</b> 190:21 <b>rang</b> 183:25 184:1 <b>range</b> 43:25 78:7 106:25 187:3,5 189:24 196:12 201:12 209:10 <b>ranges</b> 200:10 202:4 <b>ranks</b> 203:23 <b>rarely</b> 136:8		

<p>221:5  <b>recommendation</b>                  48:15 53:14 58:13                  58:13,16 77:21                  112:9 113:3 127:8                  159:7 221:4  <b>recommendations</b>                  10:4 44:12 45:19                  45:24,25 46:24,25                  51:16 57:4,7 58:4                  61:20 80:21 99:8                  114:24 152:4,5                  159:6  <b>recommending</b>                  15:7  <b>reconvene</b> 167:9  <b>record</b> 9:12 104:3                  119:16  <b>recorded</b> 217:16  <b>recording</b> 106:16  <b>recruitment</b> 83:13                  83:20 146:7                  161:20 163:10  <b>rectified</b> 60:6 87:1  <b>rector</b> 83:14 173:19  <b>red</b> 197:19  <b>redemption</b> 36:9  <b>redesign</b> 82:8  <b>redress</b> 14:1,5 81:6                  81:8,19  <b>redundancy</b> 192:22  <b>redundant</b> 192:9  <b>Reed</b> 99:12  <b>refer</b> 1:13 48:10                  111:8 133:5 170:6  <b>reference</b> 12:5                  14:18,22 15:8,11                  19:1 48:7 60:4,7                  60:25 62:17                  142:22 191:24  <b>referral</b> 111:11                  119:22  <b>referrals</b> 69:23                  95:11,13 106:4,6                  111:1</p>	<p><b>referred</b> 25:23                  155:2  <b>referring</b> 62:11                  113:25 132:5  <b>refers</b> 113:24  <b>reflect</b> 66:5 74:9                  164:16 169:2  <b>reflected</b> 137:22  <b>reflecting</b> 207:14  <b>reflection</b> 37:20                  44:15 51:3 66:18                  73:14 160:13                  164:14  <b>reflections</b> 168:5                  206:5  <b>reflective</b> 174:3  <b>reflects</b> 5:10 157:8  <b>reform</b> 79:25 83:2                  83:11,19  <b>Reformation</b>                  191:15  <b>refugees</b> 223:21  <b>regain</b> 159:18  <b>regaining</b> 159:20  <b>regard</b> 72:10 77:21                  96:19 135:23                  156:22 160:17                  175:17 215:17                  219:23  <b>regardless</b> 15:17                  38:20 80:19  <b>regards</b> 77:20                  199:11 202:20  <b>regime</b> 74:17  <b>regional</b> 16:25 90:2                  90:6,7 190:10                  191:8 192:23                  193:1  <b>regionally</b> 24:3                  90:13 129:24  <b>register</b> 126:19                  127:10,11,22                  162:21  <b>registers</b> 136:11                  197:9</p>	<p><b>registrar</b> 134:19,23                  209:14  <b>regular</b> 125:9                  136:9 196:11  <b>regulated</b> 113:7                  216:7 217:1  <b>regulation</b> 72:9                  139:15 157:4                  220:23  <b>regulations</b> 68:10                  70:4 71:8,9,17                  126:24 218:6,8  <b>regulatory</b> 157:12                  224:21  <b>relate</b> 122:10  <b>related</b> 114:20  <b>relates</b> 107:11  <b>relating</b> 68:4                  119:11  <b>relation</b> 53:16                  107:19  <b>relationship</b> 17:21                  41:4 90:5,12 93:2                  124:18  <b>relationships</b> 9:3                  18:13 65:15 90:20                  90:21  <b>relatively</b> 25:10,11                  114:6  <b>relatives</b> 46:17,18                  48:22 49:5,6,8,10                  49:14  <b>relevant</b> 9:14 63:1                  181:7  <b>reliant</b> 86:15  <b>relied</b> 30:2  <b>relieved</b> 131:16                  210:16  <b>religious</b> 35:10,18                  86:18,21 88:4                  108:5,13 115:1                  127:2 214:13,24  <b>reluctance</b> 76:22                  77:1,9 112:18                  173:7</p>	<p><b>reluctant</b> 173:11  <b>remain</b> 9:2 220:5                  220:11 225:2,18  <b>remaining</b> 128:24  <b>remains</b> 102:2  <b>remarkable</b> 206:13  <b>remarks</b> 83:11  <b>remedial</b> 72:22  <b>remember</b> 19:13                  31:13 93:6,10                  145:12 158:8                  161:23 180:9,15                  182:17,17 185:23                  203:2 216:2  <b>remind</b> 204:16  <b>remove</b> 130:15,19                  131:11  <b>removed</b> 135:6                  182:9 194:8  <b>renegade</b> 203:22  <b>renewed</b> 190:9  <b>repeated</b> 179:1  <b>repent</b> 143:24  <b>replicating</b> 61:16  <b>reply</b> 85:22  <b>report</b> 9:7 10:3,6,9                  10:19 14:9 15:16                  25:8 35:16 37:24                  44:25 45:8 47:7                  48:8,14 49:24,25                  51:13 57:1 58:14                  61:10,12,14 63:11                  63:18,19,20 64:13                  67:5,17 69:9                  70:24 71:5,5,13                  76:24,25 83:9                  88:18,20 110:7                  112:6 136:16                  142:4,7,18 147:7                  188:22 198:25                  199:4,6 220:10                  222:22 224:3                  226:2  <b>reported</b> 49:16                  106:24 107:8</p>	<p>110:9,20 117:10                  117:14 179:23                  180:1 215:22  <b>reporting</b> 34:17                  35:12 67:24 69:7                  215:14,16,20                  216:6,24 217:3,8  <b>reports</b> 9:6 36:20                  211:6  <b>represent</b> 122:21                  176:21  <b>representation</b>                  49:13,13  <b>representations</b>                  51:10  <b>represented</b> 50:7                  50:12 51:21 187:5  <b>represents</b> 211:24                  217:15  <b>reps</b> 101:16  <b>reputation</b> 97:16  <b>require</b> 56:23                  72:11 139:11                  221:6  <b>required</b> 69:11                  118:21 163:12                  165:20 170:7                  197:1  <b>requirement</b> 113:9  <b>requirements</b>                  148:25  <b>requires</b> 51:3 72:19                  73:23 82:2,6                  103:11 129:3                  152:25,25  <b>research</b> 9:22                  34:24 35:3,4,19  <b>resecure</b> 34:9  <b>residential</b> 200:23                  200:24 201:1  <b>resilient</b> 147:10  <b>resist</b> 161:2 179:15                  224:7  <b>resistance</b> 112:17                  112:18 113:1,5,19</p>
--	---	---	---	---

<p>113:20 114:16  <b>resistant</b> 149:25  <b>resolve</b> 71:5 94:8            94:15 148:2  <b>resort</b> 221:16  <b>resource</b> 32:1,12            33:11 38:6 128:21            128:24 129:4  <b>resource-wise</b>            27:20  <b>resourced</b> 32:3            130:3  <b>resources</b> 28:9 29:6            30:18 39:4 40:7,9            40:18 43:10            104:14 115:8            128:4,9,19 129:7            129:17,19,23            145:18 154:24            183:15 210:23,24            211:8,19  <b>resourcing</b> 33:18            34:16  <b>respect</b> 13:3 17:17            36:11 41:4 43:17            52:11 53:3,25            54:12 55:9 57:11            59:9,17,18,19,23            59:25 64:23 73:5            76:23 94:25 95:8            95:16 96:22            106:22 108:5            110:1 134:11            135:21 143:7            151:7 152:3            153:16 155:21            160:3,8 161:9            166:14 171:2            185:21 186:9            191:17,18 204:13            208:20 209:25            210:1 211:3,10            219:1 222:20  <b>respond</b> 19:19            214:4 220:10</p>	<p><b>respondent</b> 97:2  <b>respondents</b> 26:4            81:15 82:18 195:4  <b>respondents'</b> 82:24  <b>responding</b> 16:6            19:15 25:23 55:14            116:17 118:22  <b>responds</b> 19:10  <b>response</b> 10:8 14:8            28:19 32:23 40:21            45:23 46:24 60:14            96:20,24 113:2            144:6 181:5            187:24 200:6  <b>responses</b> 8:3 13:10            13:10 14:3 17:17            27:3 53:9  <b>responsibilities</b>            52:11 65:8,25            74:23 156:12            160:21  <b>responsibility</b> 3:16            30:8 53:12 64:25            65:6 69:7,16            79:10 91:16            118:16,25 131:23            145:9 147:2            151:11,13 154:17            156:19,20 194:21            210:10  <b>responsible</b> 67:9            79:9,21 92:5,6            140:5 210:11,12  <b>rest</b> 2:19 20:7            195:21  <b>restorative</b> 17:10            18:1,4,17  <b>restore</b> 17:22 18:9  <b>restructuring</b> 4:15            187:23 221:2,6  <b>result</b> 9:4,5 11:7            71:7  <b>resulted</b> 93:9  <b>retained</b> 65:16  <b>retainer</b> 208:13</p>	<p><b>retaining</b> 65:5  <b>retired</b> 47:7 162:16  <b>retirement</b> 59:14  <b>return</b> 62:2 106:10            107:13 132:16            137:11 169:18  <b>returned</b> 137:18  <b>Returning</b> 130:8  <b>reverse</b> 217:25            224:12  <b>review</b> 5:24 19:23            22:18 26:9 32:7            33:13 44:13,21            45:19,23 55:20            56:24 57:18,25            58:10,17 59:1,11            59:17,19,23 60:8            60:8,20 61:1            62:13,14,24 69:21            75:8 98:24 100:22            111:23 139:3,4            144:13 146:6            190:12,25 207:18            218:16  <b>reviewed</b> 181:7  <b>reviewer</b> 60:5  <b>reviewing</b> 125:24            126:4,9 164:21  <b>reviews</b> 32:9 55:5,8            55:13 56:17,17,25            57:2,16,17 58:5            58:10 59:6,8 62:7            62:22 73:10 91:2            99:23 129:3 139:4  <b>revise</b> 20:18 146:6  <b>revising</b> 19:8  <b>revision</b> 63:21            207:10,18  <b>revoked</b> 68:18  <b>richness</b> 10:6,9,20            15:15  <b>ride</b> 217:20,23            218:2  <b>right</b> 8:22 17:25            18:21 19:14 20:20</p>	<p>20:21 21:25 22:9            22:12,23 23:1,21            24:19 33:7 40:20            40:21 44:8 46:4            49:3 50:9 52:9            60:11 71:12 78:7            78:18 84:24 85:3            85:8,22 89:13            91:24 92:7 96:14            102:15 103:21            105:19 108:7,8            115:9 116:19            120:1 131:20            134:1,2 145:4            146:15 150:2            157:23 158:9            160:22 161:18            162:3 163:18            164:9,10 168:8            179:22 185:12            186:6 192:2            199:14 206:21            212:21 213:24            223:14,16 226:5  <b>rightly</b> 19:13 36:13            59:20 93:7,11            206:20  <b>rigorous</b> 153:25  <b>rigorously</b> 149:15  <b>rigour</b> 162:12  <b>ringers</b> 218:23  <b>risk</b> 4:21 9:15            16:20 56:25 68:2            69:11 72:5,5,15            81:23 91:1 96:24            97:11,11 107:19            107:22 111:9            118:12 120:14,16            120:19,20 121:2,3            121:6,10,15,17,24            121:24 125:24            131:11 134:25            140:10 144:24            173:11,23 182:19            204:22 207:7</p>	<p>225:7  <b>risks</b> 24:7 122:5            125:22 132:2  <b>road</b> 73:20,25  <b>Roger</b> 4:12 145:12  <b>role</b> 3:2 4:2 11:21            17:7 28:19 51:20            52:18 64:2 66:20            68:11 69:3 79:14            79:23 80:3 92:20            93:19,22,24 96:15            113:10 118:17            127:4,5 130:8,13            130:23 134:12,13            150:3 155:24            160:21 171:3            193:20 209:13  <b>roles</b> 91:4  <b>rolled</b> 111:18  <b>room</b> 20:16 22:14            50:15  <b>rough</b> 9:19 37:3  <b>roughly</b> 45:2 47:20            111:17  <b>round</b> 100:17,24  <b>route</b> 4:8 193:9  <b>routes</b> 96:2  <b>routine</b> 208:6  <b>routinely</b> 40:25  <b>Royal</b> 76:4 143:11  <b>rude</b> 178:25  <b>rules</b> 104:24 172:23            196:8  <b>run</b> 14:13 29:25            41:1 42:21 52:13            89:25 146:22  <b>running</b> 23:18,22            53:6 126:4 148:22            178:13  <b>rural</b> 41:9  <b>rush</b> 81:25</p> <hr/> <p style="text-align: center;"><b>S</b></p> <hr/> <p><b>sabbatical</b> 183:21  <b>saddens</b> 178:16</p>
---	---	---	---	---

<p><b>safe</b> 15:10 21:7,10                  24:21 25:15 27:25                  29:18 33:15 34:13                  40:3,4,5 76:5,6                  89:23 104:10                  125:20 151:14                  161:21 171:14,14                  181:25 187:18                  213:13 214:14  <b>Safeguard</b> 55:16  <b>safeguarding</b> 2:22                  2:25 3:5,15 4:6,9                  4:11 5:3,5 6:10,13                  6:16 7:19 8:1,19                  11:18 12:15 13:12                  13:20 15:5,25                  16:1,16,24 17:19                  18:11 28:16 31:22                  32:1,5,8,12 33:8                  36:14 37:15 38:3                  38:7,8,11 40:9                  45:15,21 53:11                  56:3 64:1,16,23                  64:25 65:19 67:1                  67:3,9,15 68:2,4                  69:11,23 70:10,13                  71:12,20 73:2                  74:24 75:1,11,16                  76:16 77:4,5 78:1                  78:5 79:9 80:9,22                  81:5,9 83:24 84:6                  84:9,15,24 85:6                  85:13,14,16 86:2                  86:23 87:4,11,15                  87:25 88:7,23                  89:6,9,10 90:4,20                  91:16,17,22,23                  92:6,22 93:8 94:6                  94:16 95:5,12,13                  98:24 99:3,6                  101:17 103:6                  104:15 105:11                  107:18,22,24                  109:6 113:7 114:2                  114:8,13 115:21</p>	<p>116:11,23 117:3,5                  117:24 118:12                  119:11 120:15                  122:6,10 123:4,5                  124:6 125:21                  126:9 128:2,3,6                  128:21,25 129:7                  130:9,11 131:13                  131:13 133:15,24                  133:25 136:23                  137:2,6,8,8                  141:19 142:13                  145:5 146:3,12,18                  146:21 148:18,24                  149:3,9,12,25                  150:14,19 151:17                  152:3,7,8,10                  153:9,10,17 154:2                  155:19,21,23                  156:21 157:1,15                  158:25 160:3,8,20                  164:2 166:11,15                  166:16,17 167:2,8                  171:2,22 172:2,17                  173:9,14,20,23                  183:6,9 184:11,15                  184:19,22 185:13                  187:25 188:2                  190:16,19 191:22                  191:24,25 192:3                  192:11,13 193:19                  194:7 195:13,16                  196:3,11,18,20,22                  197:22 198:1,2,15                  200:6 202:16                  207:6 209:25                  210:1,13 211:10                  211:23 212:12,16                  212:21 213:10                  216:5 220:7,24,25                  222:15 223:9                  226:17,21  <b>safeguarding-rel...</b>                  67:25 73:5 74:1  <b>safely</b> 115:14</p>	<p><b>safer</b> 146:7 161:20                  163:10 214:22  <b>safety</b> 41:25 42:24                  165:13 182:11                  185:18  <b>Salisbury</b> 207:19  <b>Sally</b> 61:12  <b>sample</b> 42:2  <b>sampling</b> 76:21  <b>sanction</b> 215:22                  216:8,9,14  <b>sanctuary</b> 151:23  <b>Sandham</b> 4:24  <b>SARCs</b> 24:16  <b>sat</b> 1:10 165:9                  168:14  <b>satisfactory</b> 102:2  <b>sausage</b> 140:14  <b>saw</b> 7:24 66:10                  93:22 113:23                  117:12 167:4                  205:6  <b>saying</b> 10:14 28:18                  30:9 38:9,22                  42:15 75:12 78:6                  80:4 87:21 97:23                  100:1 101:18                  113:12 120:25                  153:24 164:25                  192:2 208:23                  212:5  <b>says</b> 13:25 25:20                  63:18 64:14 67:13                  67:14 76:22 84:14                  95:5 155:25 157:3                  175:20 178:10,21                  179:9 218:14                  220:12 222:2  <b>scale</b> 12:13 112:21                  221:6  <b>scars</b> 225:23  <b>scene</b> 150:15  <b>scheme</b> 25:12 100:5                  101:9,11,13,22,24                  102:4 104:6</p>	<p><b>school</b> 119:18                  175:1  <b>schools</b> 41:2 151:20  <b>SCIE</b> 9:5,7,22                  10:10 12:19 14:9                  15:1,2,6,15 25:8                  57:7 63:10,17                  64:13 65:21 69:21                  70:24,25 71:4                  76:23 88:18,20                  93:20 98:18 99:4                  99:8 101:1 103:3                  103:15 141:21                  142:3 152:4                  164:23 166:21                  188:21 196:5,7  <b>SCIE's</b> 71:7 100:11  <b>Scolding</b> 1:4,5,8,9                  61:24 62:6 95:17                  130:4 132:12,14                  132:20 133:1,2                  168:9 169:8,13,23                  170:2,3 227:2,7,8                  227:10,15,25                  228:6,10  <b>scope</b> 120:7 123:23                  131:5  <b>score</b> 8:2,8,11  <b>Scorer</b> 158:21  <b>scrabbled</b> 197:14  <b>scratch</b> 23:17  <b>screen</b> 1:17 34:21                  47:10 133:9                  147:24 158:12                  170:11 177:20  <b>screening</b> 209:6  <b>scriptural</b> 38:25  <b>scriptures</b> 175:2  <b>scrutiny</b> 159:17                  191:19 196:2  <b>second</b> 44:21 62:13                  142:7 170:14                  214:17  <b>seconded</b> 28:4  <b>secondly</b> 11:15</p>	<p>78:19 133:5 143:7                  144:23 170:7                  209:15  <b>secrecy</b> 7:18 13:5  <b>secret</b> 198:6  <b>secretaries</b> 148:22                  166:25  <b>Secretary</b> 183:22  <b>section</b> 77:15 78:1                  100:11  <b>sector</b> 24:8 128:22  <b>secular</b> 27:3 73:7                  73:16  <b>secure</b> 147:10  <b>secured</b> 34:8  <b>security</b> 180:3                  182:18 192:19  <b>see</b> 3:24 5:15 6:6                  13:8,15,19,19                  20:19 22:21 44:5                  44:6,15 48:23                  50:22 56:5 74:1                  77:10,16 80:2                  83:24 84:2,5 85:9                  85:12 88:3 104:4                  108:14 116:20                  122:22 126:10                  129:1 134:5                  137:15,18 138:25                  146:17 148:5                  150:18 151:4                  161:11 163:9                  171:9 177:13                  179:20 182:24                  184:17,18 191:16                  193:15 194:1,11                  200:11 202:7                  205:5,23 208:24                  213:21 215:11,11                  216:16  <b>seeing</b> 201:13  <b>seek</b> 125:3 145:23                  218:18  <b>seeking</b> 132:1                  151:19,19 164:22</p>
---	--	---	--	--

<p><b>seen</b> 34:14 70:16 102:3 110:11 131:17 133:9 141:9 152:4 168:16 181:6 184:22 219:21 <b>sees</b> 31:22 <b>selected</b> 46:19 60:22 118:16 <b>selection</b> 84:8 148:25 197:20 212:9,10,21 <b>self-assessment</b> 74:15 76:12 106:10 108:10 111:1 <b>self-assessments</b> 108:4 <b>self-help</b> 24:20 <b>seminars</b> 29:24 <b>send</b> 84:23 <b>senior</b> 3:20 49:24 70:12 91:6 130:8 148:12 151:6 163:19 173:8 176:11,16 181:7 183:5 190:1,13 201:22 <b>sense</b> 3:17 6:4 24:5 30:19 32:25 57:12 72:9 75:12 77:17 84:22 92:4 107:14 108:23 110:16 120:25 121:9 140:19 172:24 176:20 199:3 202:18 210:12 212:8 218:14 <b>sensible</b> 67:19 129:10 209:11 <b>sensitive</b> 115:12 <b>sensitively</b> 38:21 <b>sent</b> 56:3 146:2 162:2 <b>Sentamu</b> 92:23</p>	<p>142:25 <b>Sentamu's</b> 177:1 <b>separate</b> 7:13 53:16 69:4 70:21 80:21 86:12 156:7 158:24 166:12 <b>separated</b> 137:4 <b>separately</b> 180:19 <b>separation</b> 156:10 <b>September</b> 4:3 <b>series</b> 24:2 206:4 <b>serious</b> 58:10 173:22 182:19 184:24 185:16 200:4 207:24 <b>seriously</b> 82:14 90:19 149:9 163:23 182:21 197:23 <b>seriousness</b> 58:18 <b>served</b> 211:18 <b>server</b> 110:1 <b>service</b> 11:10 14:1 23:12,22 27:11,11 30:4,17,23 31:19 32:17,17 88:23 152:7 153:10 197:9 220:25 <b>services</b> 11:13 23:5 24:2,9,15,19 25:1 25:16 26:23 27:3 29:6,9,10,19,25 30:1 31:13 42:12 97:8 106:7 122:16 125:2 151:16 162:25 <b>sessions</b> 20:2 <b>set</b> 15:16,20 23:7 27:17 30:15 34:18 47:22 49:10 68:9 69:4 76:9 77:3 88:11 100:12 105:22 114:22 122:9,10 126:25 137:24 143:20</p>	<p>150:15 155:24 159:12 164:7 182:15 <b>sets</b> 21:2 115:9 161:13,16 163:4 163:17 <b>setting</b> 139:18 187:18 <b>seven</b> 1:21,22,23 139:2 <b>seventh</b> 1:22 <b>severely</b> 186:10 <b>sex</b> 41:4 111:9 <b>sexual</b> 19:15 29:25 35:6 51:14 55:9 55:10 144:23 173:22 179:2,14 179:16,17,18 181:14 182:13 <b>sexuality</b> 204:14,20 <b>sexually</b> 42:7 <b>shabby</b> 137:20 138:2 <b>shambolic</b> 137:20 138:3 <b>shame</b> 143:5 226:24 <b>shape</b> 61:21 <b>share</b> 115:14 129:23 141:16 177:9 <b>shared</b> 176:14 183:10,13 <b>sharing</b> 105:15,16 115:6,7,8,11,12 115:18 122:9,15 122:24 123:2,9 124:2 212:2 <b>sheet</b> 116:6,7,9,14 <b>sheets</b> 105:14 <b>Sheila</b> 9:23 18:19 99:4 <b>shepherd</b> 183:10 224:23 <b>shift</b> 68:12 69:15</p>	<p>112:23 135:7 <b>shifted</b> 7:13 87:23 <b>ship</b> 112:8 114:17 114:21 <b>shocked</b> 177:2,3,3 225:5 <b>shopper</b> 198:6 <b>short</b> 62:4,8 129:17 132:18 153:19 169:21 206:15 209:2 <b>shorter</b> 169:15 <b>shortlisted</b> 213:5,7 <b>shortly</b> 44:24 59:8 185:4 225:13 <b>shoulder</b> 179:13 203:12 <b>show</b> 31:9,20 197:8 214:1,2 217:19 <b>showed</b> 114:7 <b>shown</b> 188:25 <b>shows</b> 86:7 183:14 191:11 <b>sick</b> 176:7 183:21 <b>side</b> 38:18 102:17 183:4 210:17 213:9 <b>sieve</b> 162:9 <b>sight</b> 10:19 83:6 179:24 213:14 <b>sign</b> 115:6 <b>signature</b> 170:23 <b>signed</b> 68:22 <b>significance</b> 157:7 <b>significant</b> 2:13 9:25 26:16 54:3 58:23 128:7 144:18 149:14 186:20,22,25 187:4 202:6 207:18 223:3 226:2 <b>significantly</b> 7:14 7:20,24 8:4 189:25</p>	<p><b>signposted</b> 146:19 <b>signs</b> 86:5 <b>silence</b> 206:1 <b>silenced</b> 144:20 <b>silver</b> 207:7 <b>similar</b> 43:17 58:9 63:6 148:1 223:6 <b>similar-ish</b> 108:6 <b>simple</b> 128:6 143:23 145:5 <b>simplify</b> 40:8 116:11 <b>simply</b> 71:18 79:5 112:6 116:18 154:24 191:25 202:2 203:14 210:4 213:15 <b>sincere</b> 186:16 <b>sincerely</b> 144:4 <b>single</b> 84:16 145:14 151:12 203:4 221:18 224:19 <b>Singleton</b> 4:12 145:12 <b>Sir</b> 4:12 145:12 <b>sit</b> 30:10 31:11 34:1 <b>sites</b> 104:12 <b>sitting</b> 6:11 17:1 50:15 76:10 92:6 144:17 161:2 169:3 179:10,12 203:7 <b>situation</b> 76:23 94:20 182:10 <b>situations</b> 56:23 72:17 79:2 80:11 119:19 <b>six</b> 1:20 149:6,11 181:20 206:4,16 208:17 214:21 217:17 219:6 <b>sixth</b> 1:24 <b>skews</b> 111:13 <b>skill</b> 74:8 <b>skills</b> 27:17 220:9</p>
--	---	---	--	--

<p><b>Slack</b> 101:15  <b>slashed</b> 31:14  <b>slavery</b> 177:11  <b>slightest</b> 176:8  <b>slightly</b> 36:8 83:7  85:15 98:21  108:19 169:14,15  178:25 191:21  196:14 203:11,17  212:24 213:25  218:24  <b>slip</b> 179:4  <b>small</b> 24:20,22  25:11 28:15  172:19,24 202:10  225:10,11  <b>Smyth</b> 30:21 59:19  225:14  <b>social</b> 43:2 63:7  89:8 121:7 122:16  125:2 165:14  188:21 200:3,10  <b>society</b> 13:22  <b>softer</b> 124:22  <b>software</b> 105:1  <b>solicitors</b> 217:12  <b>solution</b> 22:13  26:25 34:13 148:8  <b>solve</b> 207:8  <b>somebody</b> 18:11  37:22 47:17 49:19  52:12 67:14 72:24  73:2 80:6 94:19  95:5 137:11  163:24 165:18  166:3 196:22  <b>somewhat</b> 51:6  53:18 178:15  <b>soon</b> 140:24  <b>sophisticated</b>  196:25  <b>sorrow</b> 186:16  <b>sorry</b> 1:21 46:7  94:24 95:5 153:4  175:24 176:17</p>	<p>190:21 204:18  210:21,22 217:4,6  220:3,16 225:25  226:9 227:10  <b>sort</b> 6:3 8:11 10:11  11:23 12:3,12  17:7,22 18:9,10  19:2 20:22 23:13  23:16 24:20,24  25:1 28:14 29:1  29:11 31:22 33:9  35:22 38:15,25  39:23 41:1 43:6  43:17,20 44:5,8  44:22 45:7,11  46:2 49:11 50:22  51:8 53:2,13 55:4  55:7,20 62:15  63:3,8,11 68:7,9  69:3,13 72:17  73:3,17 74:17,17  74:20 77:11 80:1  80:4,4 82:18  83:11,22 86:3  90:6,14,15 91:18  91:20 92:1 94:14  95:1 97:6 99:5  102:23 105:7  108:6 110:16,24  111:20 113:16,25  114:24 115:13  117:7 118:23  119:3 127:4,6,20  130:23 131:9  134:14 152:6  155:22,25 156:7  157:4 163:25  173:15 174:9  178:24 189:15  195:12 196:21,25  201:2,3,8,14  210:18 211:3  215:2,9,11 216:24  220:25 222:22  223:10</p>	<p><b>sorted</b> 154:14  <b>sorts</b> 39:17 48:3  58:9 68:16,25  82:10 119:7  144:25 151:9  201:11 202:4  214:11  <b>souls</b> 135:13 157:23  <b>sounded</b> 21:15  <b>sounding</b> 148:13  <b>sounds</b> 163:25  171:19 202:10  207:15  <b>source</b> 125:5 208:4  <b>sourced</b> 30:22  <b>sources</b> 129:6  <b>south</b> 129:23  223:20,22  <b>Southampton</b>  32:24  <b>Sovereign</b> 189:20  <b>Spaces</b> 15:10 21:7  21:10 24:21 25:15  27:25 29:18 33:15  34:13 104:10  187:18  <b>speak</b> 8:16 9:16  18:11 44:20 59:6  86:16 100:8  129:11 145:21  147:19 148:12,24  155:14 164:17  171:13 200:17  205:25  <b>speaking</b> 9:15  135:11 145:2,12  150:9  <b>speakout</b> 9:2  <b>special</b> 81:1 98:6  98:12  <b>specialised</b> 208:7  <b>specific</b> 85:1  127:14 152:1  155:24  <b>specifically</b> 84:14</p>	<p>115:11  <b>specification</b> 23:1  <b>speech</b> 202:14,17  202:19,20  <b>speed</b> 20:22 85:18  154:2  <b>spending</b> 154:18  <b>spends</b> 128:1  <b>spent</b> 190:5  <b>sphere</b> 34:7  <b>spirit</b> 53:14  <b>spiritual</b> 65:6,13  66:4 67:10 73:14  127:5 131:3 150:8  156:15 163:6  194:10  <b>spiritually</b> 193:13  <b>spoke</b> 25:9 124:13  135:12 152:14,24  167:19 185:2  <b>spoken</b> 165:6  177:17  <b>SPRs</b> 98:11  <b>stable</b> 174:9  <b>staff</b> 3:8 148:13  168:1 178:12  180:3 181:7,22  182:5,18,20,21,23  183:5  <b>stage</b> 7:7,21 23:4  28:8 33:4 46:12  75:19 101:23  102:21,21 103:14  104:17 113:11  114:7 127:10  146:16 209:8,8,14  <b>stain</b> 226:22  <b>stakeholders</b> 8:25  <b>stale</b> 200:14  <b>stand</b> 138:3,25  <b>standard</b> 105:11  121:2 225:21  <b>standardised</b>  111:18  <b>standards</b> 15:16</p>	<p>21:2 32:7,8 33:10  59:13 75:16,24  76:5,6,9,13 89:19  99:20,24 100:4,13  100:14,16 129:15  152:21 153:1  155:2,4  <b>standing</b> 12:12  153:9  <b>standstill</b> 58:3  <b>stark</b> 41:14 110:5  <b>start</b> 3:19 12:9 19:5  21:25 31:2 80:10  80:18,24 83:12  87:20 89:7,8,12  98:23 100:13  121:14 142:16  198:8 204:24  209:23  <b>started</b> 36:17 71:9  74:15 170:4  <b>starting</b> 4:14,20 5:1  23:16 33:1 119:4  <b>starts</b> 4:22 142:17  <b>state</b> 42:13  <b>state-run</b> 221:1  <b>statement</b> 1:24  2:10,16 4:17 5:11  19:17 21:12 25:5  34:19 35:17 44:15  44:17 50:1 56:13  56:16 60:2 61:7  63:16 75:15 98:10  105:23 106:3,14  108:17 122:14  124:9 127:6,17  133:12,15 144:1  159:4 161:9  170:10,14,19  171:13 172:21  176:14 177:2  186:15 198:19,23  204:11,17 212:14  214:18  <b>statements</b> 1:20,23</p>
--	--	---	--	---

<p>5:4 133:10 158:22  <b>statistics</b> 111:14  <b>status</b> 21:18 69:4                      157:7  <b>statutory</b> 30:4                      58:11 67:25 71:13                      95:11 97:8 98:3,4                      106:7,24 107:9                      110:9 111:2,6                      119:22 122:22                      123:24 124:6,10                      124:19,25 125:1                      125:20 128:22                      156:7 157:11  <b>steer</b> 179:16  <b>Steering</b> 11:18 15:5                      45:22  <b>step</b> 30:12 90:3                      99:7 134:3  <b>Stephen</b> 88:2                      101:15  <b>stepped</b> 30:19                      189:25  <b>steps</b> 89:22 91:5,9                      140:16 144:24                      201:15  <b>stereotype</b> 114:13  <b>sterner</b> 218:24  <b>stick</b> 77:18 81:25  <b>stimulate</b> 24:21                      27:3 28:6 43:6  <b>stimulating</b> 24:25  <b>stitched</b> 209:17  <b>Stobart</b> 111:22,22                      112:1 149:19  <b>stood</b> 146:17  <b>stop</b> 1:14 67:6                      130:22 170:7                      186:1  <b>stopping</b> 9:15                      212:3  <b>stops</b> 157:9  <b>stories</b> 11:14,16                      12:23  <b>straightforward</b></p>	<p>71:17 139:14  <b>strain</b> 214:3  <b>strand</b> 49:12 72:18  <b>strands</b> 72:7  <b>strange</b> 224:14  <b>strategic</b> 8:23 65:7                      65:13 66:3 131:2                      156:15  <b>strategically</b>                      193:13  <b>strategies</b> 143:19                      145:18  <b>strategy</b> 57:13                      96:16 97:4  <b>stray</b> 192:1  <b>strength</b> 27:19                      190:9  <b>strengthen</b> 64:2  <b>strictly</b> 191:5  <b>strife</b> 171:15  <b>striking</b> 172:16  <b>strong</b> 29:8 73:4                      90:24 149:2,3                      197:20  <b>strongly</b> 37:7                      102:18 187:18                      223:25  <b>structural</b> 221:13  <b>structure</b> 3:11                      21:20 22:23 64:16                      87:14,17 88:6                      91:11,25 146:7                      193:2,16 214:10                      224:16  <b>structured</b> 43:11                      98:25 188:3  <b>structures</b> 33:4                      44:14 87:19                      143:18 145:19                      152:2 168:21                      196:23  <b>stuck</b> 203:17  <b>studied</b> 206:20                      210:3  <b>studies</b> 58:14</p>	<p><b>study</b> 213:15  <b>stuff</b> 41:14 124:22                      202:5 205:18  <b>stupid</b> 210:6  <b>subject</b> 26:4 97:2                      105:11 158:10  <b>submissions</b> 50:17                      158:23 227:11  <b>substantiated</b>                      48:16 49:18 51:9                      53:17  <b>Sudan</b> 223:20,22  <b>suffer</b> 9:4  <b>suffered</b> 58:18                      220:3  <b>sufficient</b> 19:4 22:8                      72:10 86:1 135:20                      204:19  <b>sufficiently</b> 20:11                      73:3 75:10 85:18                      119:25 137:4                      174:5 210:3 214:7  <b>suffragan</b> 65:7,18                      135:14 136:4                      141:17  <b>suffragans</b> 199:22  <b>suggest</b> 20:6 43:23                      67:8 93:12 94:11                      97:1 107:4 130:11  <b>suggested</b> 19:20                      67:20 92:23  <b>suggesting</b> 31:17                      34:3 69:15 142:15  <b>suggestion</b> 193:17                      219:14  <b>suggestions</b> 56:11                      58:6  <b>suggests</b> 66:13                      128:12  <b>suitable</b> 72:5  <b>suite</b> 6:25  <b>summarise</b> 177:21  <b>summarising</b>                      147:13  <b>summary</b> 9:19,20</p>	<p>10:24 11:3 37:3                      49:25  <b>Summit</b> 18:12                      97:21  <b>Sunday</b> 119:18                      202:13,14 215:25                      216:5 222:20  <b>Sundays</b> 166:17  <b>superintendent</b>                      47:8  <b>supervision</b> 89:1,23                      92:8 153:14                      190:17 191:1                      211:4  <b>supervisor</b> 192:24  <b>support</b> 5:13 9:12                      9:14,14 14:1,5,5                      20:7 25:3,16                      26:11,24 28:11,12                      29:12,15 30:3,23                      31:1,1,18 32:17                      34:16 68:3 89:24                      90:4,12 96:9,23                      97:12 98:13 99:1                      125:16 128:17                      137:8,9 139:23                      153:18 185:1,8                      188:3,4 190:15  <b>supported</b> 187:18  <b>supporting</b> 15:9                      24:22 29:15  <b>suppose</b> 30:7 42:15                      95:2 130:21 145:7                      175:17 185:3                      216:18  <b>sure</b> 16:11 20:23                      25:18 27:2 28:8                      29:23 31:7 33:3                      36:1 58:15 65:15                      66:18 71:10 74:5                      85:24 86:1 87:14                      88:6 89:13 94:19                      95:9,20,21 97:10                      102:23 103:9                      105:2 115:18</p>	<p>116:14 125:20                      129:9 131:17                      134:24 135:24                      136:9,13 137:5                      138:13 140:6                      145:7 148:24                      149:15 152:17                      153:7 154:20                      156:11,17 157:5,5                      157:14 159:14,15                      162:14 165:19                      166:3,12 178:11                      183:12 187:21                      192:8 195:9                      196:23 197:4,14                      197:15 199:9                      203:5 206:20                      212:15 214:24                      220:21  <b>surely</b> 31:18  <b>surface</b> 110:3  <b>surmise</b> 110:16  <b>surprised</b> 203:5  <b>survivor</b> 5:13 12:12                      14:21 15:19 16:17                      16:21 20:15 22:5                      33:20 81:1 82:21                      97:12 101:16                      128:17 141:20,23                      208:8  <b>survivors</b> 8:3,14,20                      8:22 9:1,6,8,21                      10:6,14 11:10,13                      11:20 12:1,1,5,5                      12:10,24 14:17,22                      14:25 15:1,6,8,23                      16:4,8,8,12,25                      17:5,12,21 18:17                      19:11 20:5,8,17                      20:24 21:4,4 22:3                      22:4,8,10 23:7,8                      23:19 25:8,11                      26:3 29:25 31:3                      31:21 34:1,16                      38:20 54:15 59:16</p>
---	---	--	--	--

61:2 62:16 96:23 102:2 128:17 130:2,19 136:22 139:24 142:21 144:5 168:17 186:11,14,19 187:3 188:4,7,16 188:22 195:3 196:12 204:22 217:12,16 226:3 <b>suspect</b> 42:19 79:1 79:4 84:21 85:15 85:20 113:25 121:5 184:10 189:10 <b>suspend</b> 158:7 160:5 171:10 <b>suspended</b> 99:23 163:16 184:8 191:13 <b>suspending</b> 218:1 <b>suspension</b> 68:1 69:5 70:20 191:11 218:5 <b>suspicion</b> 215:9 <b>suspicious</b> 215:21 <b>swear</b> 188:15 189:20 <b>swearing</b> 185:25 <b>swiftly</b> 140:6 141:2 <b>swing</b> 145:20 <b>sworn</b> 1:7 132:23 170:1 227:23 228:4,8 <b>symbolic</b> 137:16 144:1 <b>symbolically</b> 137:17 <b>synod</b> 13:16 14:23 82:2 86:21 134:7 139:14 143:25 145:3,13 156:17 187:1,8 202:15 216:5 222:18,19 <b>system</b> 33:16 81:3	82:5,9 83:12 105:1,9 106:21 107:4 136:13 140:18 154:12 183:16 190:12 192:9 193:1,1 207:12 208:7,10 209:23 210:7 211:3 212:6,7 219:9 <b>systematic</b> 15:24 17:6 197:25 <b>systemic</b> 16:23 167:8 <b>systemically</b> 16:10 <b>systems</b> 105:20 106:1,18,25,25 107:1 186:2,7 210:4 <hr/> <b>T</b> <hr/> <b>tab</b> 2:1 3:10 8:21 35:1 47:11 101:7 112:3 133:13,14 170:16 212:20 <b>table</b> 10:24,25 11:1 150:18 166:25 <b>tackle</b> 212:1 224:17 <b>tackling</b> 36:15 206:22 <b>tailored</b> 80:22 81:5 <b>take</b> 2:14 14:12 21:12 30:8 38:17 42:25 52:17 60:24 61:8,14 63:3,10 63:19 72:17 77:13 82:10 89:22 91:5 91:9 100:19 104:10 112:5,7 117:18 121:11,12 131:23,24 134:6 139:7,8 140:16 144:24,25 147:1 151:11,15 153:18 154:17 156:18,19	162:25 163:23 169:6,13 170:8 172:16 173:1 180:19 183:3 186:10 194:22 195:17 208:17,24 209:1 210:9 215:13,23 216:22 218:6 <b>taken</b> 21:17 22:21 23:2 26:6 53:2,7 55:15 66:9,9 74:14 76:24 83:5 90:19 152:23 160:22 192:17 211:21 216:17 217:19 218:20,24 <b>takes</b> 82:5 142:14 208:10 <b>talk</b> 4:8 5:4,25 7:6 13:8 17:9 19:7 22:10 26:24 35:16 38:11,24 93:13 94:15 96:16 105:21 124:8 150:7 157:20 166:19 167:8 168:12 196:17 198:17,20,23 206:16 210:23 224:8 <b>talked</b> 21:10 91:7 92:19 99:4 114:19 123:15 128:16 153:15 156:14 165:1 166:6,16 210:19 212:10 <b>talking</b> 39:10 68:13 96:4 100:1 101:5 144:2 154:5 156:11 172:3,14 172:15 191:22 225:21 <b>talks</b> 9:17 19:7,23 57:1 156:9	<b>tallied</b> 49:1 <b>tangible</b> 11:8,9 <b>Tanner</b> 83:19 84:15 172:14 200:14 <b>Tanner's</b> 83:18 <b>target</b> 128:15,19 <b>targeted</b> 117:4,7 <b>task</b> 87:13,14 88:6 101:15 112:21 115:12 139:18 208:24 <b>tasked</b> 148:22 <b>tasks</b> 67:23 <b>Taunton</b> 150:13 <b>teaching</b> 38:4 41:6 82:12 <b>team</b> 2:23 3:7,16,23 3:24 4:1,9 5:15,16 5:19,19,22 6:14 6:15 8:19 9:1 17:19 28:5,17 43:21 45:15 53:11 56:3 63:2 64:1,7 70:12 77:5 90:4 91:16 94:6,13 103:6,22 104:13 128:11,25 152:8 153:10,17,18 155:19 195:13,16 <b>teams</b> 70:15 <b>teasing</b> 62:15 157:25 <b>technical</b> 201:6 <b>technically</b> 176:16 <b>teeth</b> 152:19 153:12 <b>TEIs</b> 13:19 86:2,5,7 86:12 88:4 115:1 168:21 <b>television</b> 171:20 <b>tell</b> 2:9 11:11,13,19 12:23 14:8 35:3,9 37:5 67:22 87:22 98:16 120:11 147:2 154:14	157:1 185:20 186:21 217:24 <b>telling</b> 62:6 96:1 <b>tells</b> 35:4 183:23 <b>template</b> 121:1,18 121:21,23 122:23 123:1,9 <b>templates</b> 103:24 <b>ten</b> 172:2 173:21 <b>ten-minute</b> 169:16 <b>tend</b> 10:3 <b>tended</b> 17:8 <b>tendency</b> 201:17 <b>tender</b> 23:6 <b>tends</b> 203:24 <b>tenor</b> 184:14 <b>tension</b> 79:18,19 <b>tenure</b> 71:25 72:3 <b>term</b> 9:15 74:5,8 109:3,19 162:1 <b>terms</b> 5:2,16 7:17 10:9 11:15,15 12:7 13:14 18:7 20:10,23 21:16 22:24,24 23:18 24:9 27:13,14 28:10,18 29:3 30:25 31:16 32:4 33:7,18 35:11 36:17 37:21 39:9 39:22 43:1 44:4 44:14 45:23 48:2 48:15 51:17 53:9 53:18 55:13 57:18 57:18 58:5 59:4 59:11 60:4,7,20 60:24,25 61:22 62:12,16,17 66:25 69:2 70:23 72:12 73:21,22 74:18,19 75:6,10 76:16 77:18,22,24 78:4 78:4 79:13,20 81:14 82:17 84:6 85:19 87:16,24
---	---	---	--	---

89:23 90:16 92:11 93:22 95:19 96:2 100:6 105:1 106:18 107:20,21 108:11 109:1,4,24 112:9,15,21,23 113:1,20 114:2,2 114:19 115:10 119:5 122:8,20 123:18 125:12,13 126:13 128:8,16 129:2,12,13,17 131:5,11 134:10 143:4,19 144:22 148:12,14 151:7 152:2 153:15 154:4 155:8 160:3 160:7 171:21,22 183:2 186:11,14 191:19,24 194:9 204:12,13 209:16 211:11,11 224:1 <b>terrible</b> 36:5 207:24 <b>terribly</b> 93:6 197:12 <b>Terrier</b> 197:10 <b>test</b> 1:12 110:2 133:4 170:5 213:24 <b>tested</b> 18:3 <b>testimonies</b> 11:20 11:22 12:17 <b>testing</b> 18:14 78:1 105:7 110:24 <b>thank</b> 1:9 14:16 61:24 62:11 63:10 130:7 132:9,11,12 132:20 133:2,18 134:2 169:8,10,18 178:1 180:25 204:18 227:2,4,4 227:6,6,6,8,15 <b>thematic</b> 63:8 <b>thematically</b> 62:23	<b>themes</b> 64:14 189:8 <b>theological</b> 37:12 37:14 85:8 150:8 203:24 <b>theology</b> 5:8 36:14 85:13 114:20 166:16 174:12 200:9 224:22 <b>thing</b> 6:6 8:2 22:9 26:20 30:5 34:9 52:9 55:12 62:7 65:11 70:22 71:17 77:17 88:16 102:15 105:19 112:22,25 115:2 124:1,3,10 125:18 136:12 139:19 144:15 145:14 146:7 153:23 165:6 167:18 169:1 177:6 183:7 192:10 197:25 198:16 202:10 203:10 210:8 215:4 216:25 224:16 225:18 226:13,22 <b>things</b> 2:14 3:13 11:8 12:3 13:1 14:11 18:19 24:5 25:12 31:10 32:8 32:9 33:11 36:5 42:1,4 47:3 54:6 56:6,6 61:17 62:8 62:9,18 63:8 64:11,17,18 65:9 68:7,25 73:10 77:8,15 80:12 81:22 83:8 84:7 86:25 88:18 89:1 89:1 90:19 91:1 91:20 92:3 93:3 93:12 94:13 95:10 98:7 105:13 108:1 111:6 116:8,11	122:2,9,25 126:4 136:21 138:13,14 139:6,10 140:13 140:15 141:4 142:6 143:23,24 153:15 154:13 156:1 157:3 158:5 159:15 160:9,25 167:23 168:13 170:11 173:16 176:19 181:20 184:5 185:15,20 187:17 188:7,20 192:2 196:17 197:12 198:4,14 198:15,15 200:10 200:11 201:17 204:5,8,24 206:14 208:3,10,21,25 209:10 210:11 213:6 214:25 215:1 221:8 224:7 224:7,8,18 226:7 <b>think</b> 2:9 4:20 5:1,9 5:11,13,19,19,22 6:1,2,3,6,7,9,13 6:15,20,22,23,24 7:1,3,5,11,12,13 7:15,20,22,23,24 8:2,3,4,7,9,11 9:8 9:22,25 10:3,12 10:16 11:14,17 12:4,13,14,16,21 13:2,2,3,5,7,13,15 13:17,23 16:19,21 16:22 17:24 18:2 18:14,17,20,25 19:1,16,17,20,22 20:9,10,13,17,25 21:1,2,5,12,21,24 21:25 22:2,5,7,12 22:17,18,19,22 23:15 24:5,7,12 24:21 25:9,17,19 25:24 26:5,8,18	26:21,24,25 27:9 27:11,16,18,20,23 28:5,9 29:5,11,13 30:19,24 31:5,11 31:25,25 32:1,2,5 32:10 33:7,16 34:1,8,11,13,15 34:20,21 35:2,13 35:13,14,23 36:8 36:13 37:4,13,16 37:21 38:2,3,3,12 38:22 39:3,5,6,6 40:13,14,15 41:7 41:8,15,17 42:10 42:18,20 43:3,3 43:19,24,25 44:2 44:3,4,7,22 45:1,7 45:10 48:10 49:16 51:2,2,17,24 52:7 52:8,13,15 54:4,5 54:9 55:1,12,15 55:17,22 56:14,21 57:9,13,16,19,24 58:1,2,5 59:10,12 59:12,15 60:11,11 60:16,16,18,20,23 61:5,7 62:14,19 63:3 64:8 65:3,10 65:11,14,21,21,22 65:24 66:1,3,4,7 66:10,17,17 67:8 67:16,18,22 68:6 68:7,8,12 69:1,4,6 69:13,14 70:5,7,8 70:13,16,17,21,21 70:22 71:6,10,16 71:23 72:8,16,19 73:1,7,8,8,21 74:13,14,19,20 75:3,7,12 76:5 77:8,8,8,9,11,16 77:24,25 78:5,7 78:13 79:7,15,17 79:24,25 80:5,7 80:11,18,19,23,25	81:2,24 82:6,9,13 82:22,25 83:18,21 83:23,23,24,25 84:3,5,7,9,20 85:2 85:4 86:3,4,21 87:12,12,13,22,23 88:2,5,8,13,16,22 89:4,5,22 90:1,1 90:11,22,23 91:4 91:11,21,21,25 92:2,3,7,8,9,14,16 92:17 93:18,18 94:1,7,10,17,18 95:7,10,20,23,23 95:24 96:1,3,5,9 96:12,12 97:3,17 99:9,19 100:23 101:11,17,24 102:2,10,14,15,16 102:18 103:2,3,5 103:6,7,8,11,14 103:21,22,23 104:9,11 106:5 108:10 111:13 112:5,8,21,25 113:1,15,23 114:4 114:17,20 115:10 115:12 116:17 117:12,17,24 118:8,20,20 119:3 119:25 120:1,6,6 120:11,25 121:16 121:21 122:15,19 122:25 123:9,21 123:23 124:5,7,8 125:23 126:8,11 126:13 127:6,13 127:14 128:1,3,12 129:10,15,18,20 129:25 130:2,22 130:25 131:3,4,9 131:10,19,20,21 131:23 132:1,2 135:1,4,15,17,20 135:22,24 136:10
--	--	--	--	---

136:20 137:3,5,17 138:2,4,6,8,11,12 138:24,24 139:4,6 139:11,16 140:1,1 140:16,22,24 141:3,11 142:18 143:2,7,22 144:2 144:3,6,11,21 145:22 146:1,7,11 146:15,18 147:6 147:14,18,19,22 148:2,9,9 149:10 149:22,24 151:12 151:17,24 152:3 152:20 153:6,21 153:22 154:8,15 154:17,22 155:1 155:22 156:3,4,8 156:10,13,15 157:13,20,21,23 157:25 158:2,15 158:17,19,25 159:1,3,7,23,24 159:25 160:6,25 161:11 162:4,12 162:20 163:2,21 164:5,13,15,25 165:1,3,15,17,25 166:5,6,7 167:6 167:18,19,21 168:9,19,23 169:1 169:4,5,6 171:6,8 171:15,18,20,23 172:2,7,10,14,18 172:25 173:15,19 174:2,3,5 175:11 176:6 177:2,13 179:19,20 180:7 181:16,19,22,23 182:12 183:8 184:4,6,8,10,12 184:13,22,25 185:6,15,21 186:2 186:22,25 187:12 187:19,21 188:6	188:25 189:2,8,17 192:1,10,14 193:2 193:8,22 194:11 194:13,16,16,21 195:7,19 196:10 196:24 197:3,4,17 197:18,20 198:4,7 198:8 200:5,7,15 201:23 202:3,4,12 202:13,22 203:3,6 203:12,19 204:19 204:25 205:1,12 205:14,18 206:8 206:14,16 207:4,9 207:14,16,17,18 207:20,25 208:18 210:2,6,14,14 211:15,17,18 212:1,4,16,20 213:18 215:12,19 217:25 218:13 220:16 221:19 222:17,24 224:10 224:17,18 225:2 225:10,11,18 <b>thinking</b> 7:9 30:16 30:17 33:20 42:2 58:15 72:20 73:1 73:8 82:3 90:6 93:5 100:9 129:18 129:20,24 152:14 160:14 168:22 197:1 214:9 215:24 226:23 <b>thinks</b> 225:6 <b>third</b> 17:9 24:4,12 31:14 47:12 49:11 62:19 133:11 <b>Thirdly</b> 133:7 170:9 <b>Thornton</b> 222:3,25 <b>Thornton's</b> 222:1 <b>thorough</b> 47:15 49:4 <b>thought</b> 54:5 79:22	83:5 99:13 140:21 146:11 150:6 155:16 160:13 167:5 173:16 202:17 206:21 217:4 226:5 <b>thoughts</b> 56:18 59:2 <b>thousand</b> 41:11 <b>threatened</b> 180:3,4 <b>threatening</b> 182:4 185:25 <b>three</b> 1:16 3:19 14:2 34:21 42:3 46:10 59:8 60:21 65:12,14 72:7 99:12,18 107:13 123:11 133:7,10 134:20 141:1 154:18 188:1 208:16 214:21 <b>three-year</b> 149:22 <b>threshold</b> 56:7,22 58:4 110:19 <b>thresholds</b> 51:17 62:12 109:18 <b>thrown</b> 160:10,15 <b>thumping</b> 153:2 <b>Thursday</b> 1:1 150:20,21,22 <b>tide</b> 114:17 <b>Tilby</b> 1:6,7,9 29:22 62:6 132:9 133:21 133:24 138:20 142:25 149:18 152:17 154:5 155:2 156:2,13 159:5,11 164:5 187:19,19 227:23 <b>Tim</b> 222:1,3,25 <b>time</b> 6:2 20:25 21:11,17 22:21 23:23 28:4,5 46:23 47:18,21 48:20,23 49:2	57:24 61:24 64:1 70:1 99:15 102:5 107:25 120:22 127:22 133:6,19 137:1 142:14 149:7,24 153:19 155:19 159:13 166:15 170:7 172:6,19,22 178:5 181:3 183:9 184:22 190:5 191:13 196:9,9 201:2 208:25 213:1,18 214:19 218:19 219:5,15 223:16,18,18 224:6 <b>timeline</b> 45:7 <b>timely</b> 9:13 138:14 138:17 <b>times</b> 5:22 94:16 138:8 156:23 <b>timescales</b> 81:25 <b>timetables</b> 225:17 <b>tinkering</b> 80:2 138:21 <b>Tired</b> 5:17,18 <b>tiresome</b> 141:7 <b>titles</b> 202:7 <b>today</b> 1:25 50:15 112:23 150:20 175:16 188:25 219:20 <b>tokenistic</b> 16:18 31:5 <b>told</b> 10:7 12:17 84:3 94:23 143:22 150:2 188:22 193:23 199:5 209:21 225:16 <b>tomorrow</b> 227:11 <b>ton</b> 224:6 <b>tone</b> 13:17 <b>tool</b> 140:23 <b>tools</b> 39:7,9 147:23	147:23 148:1,6 <b>top</b> 13:25 143:14 161:22 172:17 178:18 <b>topic</b> 210:21 <b>total</b> 54:4 199:23 <b>totally</b> 85:3 118:15 181:8 202:3 218:21 <b>touch</b> 186:4 <b>touched</b> 92:11 123:13 <b>touches</b> 65:24 113:3 <b>touchy-feely</b> 202:5 <b>tour</b> 133:20 <b>trading</b> 79:2 <b>traditional</b> 53:8 <b>traditionally</b> 51:7 73:11 <b>traditions</b> 201:11 <b>trailing</b> 179:12 <b>train</b> 114:22 149:23 217:4 <b>trained</b> 74:21 112:24 149:20,21 <b>training</b> 3:20 5:7 9:17 11:22 12:1,7 12:10,13,14,17 17:5 27:18 34:24 37:10 38:1,3,23 39:19 72:23 74:24 75:2 85:10 111:14 111:15,16,18 112:10 113:7,13 113:14,21 114:18 114:25 115:9 117:18 121:14,19 121:24 128:18 135:20 136:3,5,10 136:14 148:5 149:18 150:7,14 150:19,21 151:7 152:21 161:24,24 171:2 190:14
--	--	---	--	--

<p>198:20 200:22 202:1,12 214:16 214:17 <b>trains</b> 215:11 <b>transferable</b> 63:1 <b>transition</b> 4:24 6:2 <b>transitional</b> 3:2 <b>translatable</b> 69:1 <b>translate</b> 116:18 <b>translated</b> 85:9 <b>transparency</b> 204:9 205:2 <b>transparent</b> 9:12 138:14,17 144:12 190:7 204:7 <b>trauma-informed</b> 23:20 <b>travel</b> 215:10 <b>treacle</b> 21:16 <b>treading</b> 115:13 <b>treat</b> 97:24 185:12 208:21 <b>treated</b> 138:2 185:20 <b>treatment</b> 185:9 <b>trend</b> 107:14 <b>Trevor</b> 59:17 60:1 225:14 <b>triangulation</b> 168:12 <b>tribalism</b> 199:1,7 199:10 200:18 201:18 206:10 <b>tribe</b> 201:17 <b>tribes</b> 201:14 <b>Tribunal</b> 59:13 <b>Tribunals</b> 218:20 219:8 <b>tried</b> 18:2 40:8 93:6 107:15 154:10 168:1,18 <b>tries</b> 207:21 <b>trivial</b> 80:16 <b>trouble</b> 208:3 <b>true</b> 2:7 170:21</p>	<p>182:22 189:19,23 191:2 <b>trust</b> 17:20 19:4 33:22 34:22 120:5 124:21 144:15 167:20 <b>trusted</b> 40:6 174:17 <b>trusting</b> 96:7 <b>truth</b> 35:15 186:13 <b>try</b> 2:17 11:13 17:21 24:11 39:18 40:18 46:16 71:5 81:25 87:13,22 91:20 134:25 138:25 140:16 144:24 156:6 165:4 179:15,16 179:17 188:5 201:25 <b>trying</b> 5:5 12:15 28:17 37:4 59:21 79:18 81:23 84:23 103:9 105:8 110:2 113:11,18 139:1 139:17 144:24 167:17 178:13 189:23 190:7 197:16 198:21 208:15 223:11 <b>turn</b> 1:24 8:13 13:25 28:20 34:17 43:12 112:8 113:14 114:21 127:25 130:18 150:1,17 171:12 178:19 195:23 207:1 <b>turning</b> 10:22 15:16 38:8 114:17 114:17 210:21 <b>turns</b> 210:6 <b>twice</b> 71:1 <b>twitchy</b> 203:11 <b>two</b> 24:4 37:19 47:2 56:6,6 59:15 60:6</p>	<p>62:7,9 68:6 77:8 91:21 93:19 119:7 122:2,25 134:17 137:3,23 138:1 142:3,4 144:14,16 147:7 148:22 153:6 156:4 173:9 174:8 176:7 192:2 193:15 204:8 205:5,6 217:5 224:18 225:16 <b>two-way</b> 90:13,17 124:1,3,8 <b>type</b> 69:3 110:17 <b>typically</b> 18:6</p> <hr/> <p style="text-align: center;"><b>U</b></p> <hr/> <p><b>ubiquitously</b> 175:18 <b>ultimate</b> 69:16 194:7 <b>ultimately</b> 9:3 60:17 78:22 88:21 94:17 95:23 105:8 193:12 209:5 <b>unbelievably</b> 154:9 154:12 211:20 <b>uncertain</b> 216:15 <b>uncharitable</b> 79:3 <b>undefended</b> 144:9 144:10 <b>undeferential</b> 224:15 <b>underneath</b> 76:10 110:3 <b>underpin</b> 76:11 <b>underpins</b> 99:21 <b>understand</b> 4:2 13:9 24:11 28:1 29:18 30:16 34:6 35:4 49:5,21 50:6 50:13 51:10 55:6 65:8 66:19 97:9 98:10 109:14 122:13 124:11</p>	<p>126:25 127:21 154:11 161:19 171:21 174:25 179:19 180:17 182:10 187:21 191:4 196:18 209:9 219:10,12 220:12 227:12 <b>understandably</b> 142:8 <b>understanding</b> 13:18 23:19 24:13 24:19 36:18 37:21 39:1 46:2 65:2 109:11 114:7 123:15 127:24 129:16 131:12 136:14 137:2 164:20 <b>understandings</b> 149:12 <b>understood</b> 165:24 <b>undertake</b> 40:25 60:8 <b>undertaken</b> 8:15 34:24 163:25 <b>undertakes</b> 196:16 209:6 <b>undertaking</b> 156:20 <b>undertook</b> 47:23 111:23 <b>unfair</b> 97:24 138:6 <b>unfortunate</b> 120:25 <b>unfortunately</b> 78:16 110:25 183:23 <b>unfounded</b> 50:4 <b>unhappy</b> 60:3 90:18 <b>unhesitating</b> 184:2 <b>unit</b> 159:8 <b>unity</b> 200:16,21 <b>unprofessional</b> 179:1</p>	<p><b>unprompted</b> 148:20 <b>unprovoked</b> 182:4 <b>unresolved</b> 9:2 <b>unsafe</b> 222:14 <b>unsolicited</b> 148:20 <b>unsuitable</b> 147:25 <b>unwinding</b> 221:8 <b>updating</b> 2:10 <b>upheld</b> 218:22 <b>uppermost</b> 135:17 <b>upset</b> 182:16 <b>urge</b> 179:15 224:7 <b>URN</b> 142:22 <b>usage</b> 142:3 <b>use</b> 11:22 17:10 43:10 63:12 74:5 109:3 121:6 148:1 151:23 168:5 171:18 172:20 177:7 182:4 190:2 190:6 202:6 203:24 204:1 206:17,18 220:16 223:17 <b>useful</b> 25:13 125:5 158:11,11 198:4 <b>usefully</b> 25:15 27:12 <b>user</b> 82:19 <b>uses</b> 206:19 <b>usual</b> 170:24 <b>usually</b> 69:8 102:5 102:21 111:10 116:15 188:13 213:12 215:6 <b>utterly</b> 225:2</p> <hr/> <p style="text-align: center;"><b>V</b></p> <hr/> <p><b>vacancies</b> 162:24 <b>vacuous</b> 202:3 <b>vagaries</b> 147:11 <b>valuable</b> 206:14 <b>value</b> 11:13,15 <b>valued</b> 185:19</p>
---	---	---	---	--

<b>values</b> 185:22	186:11,14 204:21	174:18 178:3,14	217:8 218:24	<b>weaponised</b> 208:4
<b>valuing</b> 11:9	217:12,15	184:24 185:25	219:6 223:5,15	<b>wear</b> 134:25
<b>variability</b> 7:22	<b>Victor</b> 52:23 53:13		<b>watching</b> 168:22	<b>wearing</b> 135:2,5
107:3 109:2 110:4	53:24 54:7	<b>W</b>	177:9	<b>weave</b> 146:12
<b>variation</b> 60:18	<b>video</b> 12:3,8	<b>wading</b> 21:16	<b>way</b> 2:15 8:10	<b>website</b> 103:10
85:19	<b>view</b> 16:19 22:15	22:22	13:12,24 15:24	198:1
<b>varies</b> 171:23	29:20 36:5 46:13	<b>wait</b> 120:10 139:6,8	26:17 31:10 37:13	<b>websites</b> 165:21
<b>varieties</b> 135:15	46:18 51:18 59:7	<b>Wales</b> 21:9	43:11 45:5 52:14	<b>week</b> 54:22 65:23
<b>variety</b> 35:21 64:22	74:6 79:14,15	<b>walk</b> 90:16	61:20 63:6,6	80:6 83:10 107:21
98:1 147:23	80:20 82:7 95:20	<b>walking</b> 99:5	66:12 68:24 80:4	109:20 150:20
<b>various</b> 6:2 13:8	122:1 136:15	<b>want</b> 9:21 17:21	81:18 94:14 95:14	175:4 199:15,15
14:11 16:9 22:5	146:25 164:7	18:16,16 21:13	97:25 116:17	199:18,19 203:2
29:24 33:15 40:6	171:8 177:14,15	26:21 31:23 40:12	120:4 122:18	213:8,10
41:12 50:17,18	192:3 194:6	41:17 56:5 57:22	138:2 143:3	<b>weekend</b> 117:14
51:17 57:4 63:18	216:13 223:13	80:5 83:6,15	145:10,21,22,22	145:2
63:19 64:14 71:3	226:16	85:22 96:11 100:7	145:23 150:4	<b>weeks</b> 36:11 207:5
83:9 100:20,21	<b>viewed</b> 175:19	113:13,14 116:5	160:2 165:17	219:6 225:16
104:23 107:23	<b>viewing</b> 176:1	116:13 121:10	169:3 170:24	<b>weight</b> 176:9 188:5
125:15 163:17	<b>viewpoint</b> 168:13	126:10 139:7,9	187:24 189:21	<b>WELBY</b> 170:1
198:18 214:11	<b>views</b> 15:24 22:11	151:15 152:1	190:7,25,25 191:1	228:8
<b>vary</b> 105:14	39:19 51:17 82:16	160:12 167:12	192:14 195:2,7	<b>welcome</b> 1:3 87:11
<b>vast</b> 96:5 172:25	85:17 126:5	173:6 176:8	197:18 198:22	211:14
203:6 218:19	137:10 139:8	197:17 210:5,9,12	202:3 206:8	<b>welcomed</b> 222:22
<b>vastly</b> 64:3	152:11 156:6	211:1 222:16	208:19 209:18,18	<b>welcoming</b> 151:14
<b>verbal</b> 167:1,1	173:12,13 176:21	224:7,8 226:11,20	214:4 215:3	<b>welfare</b> 67:10
<b>version</b> 75:21	215:19	<b>wanted</b> 15:3 54:15	217:25 218:9	<b>well-being</b> 84:25
<b>versus</b> 14:5 88:17	<b>vigilance</b> 145:6	101:17 217:7	220:13 224:21,23	<b>well-known</b> 77:11
<b>vexed</b> 71:19	<b>vigorous</b> 150:4	226:13	225:12,22 226:8	<b>Wells</b> 150:11,23
<b>vicar</b> 83:14 207:21	<b>violence</b> 180:5	<b>wanting</b> 7:19 30:17	<b>ways</b> 20:12 30:14	<b>went</b> 93:21,21
<b>victim</b> 9:5 14:21	<b>visible</b> 166:15	57:14 112:1	34:4 65:10 68:16	142:23,24 165:9
17:14,16 33:20	<b>vision</b> 151:18	138:19	95:22 98:19	192:10
97:2	171:12 214:17,19	<b>wants</b> 88:19 105:22	134:19 135:16	<b>weren't</b> 54:23
<b>victim/survivor</b>	<b>visit</b> 196:16	127:16 139:7	141:5 175:15	102:6 207:3
34:4	<b>visitation</b> 193:4	142:16,22	189:24 190:10,24	<b>west</b> 129:23
<b>victim/survivors</b>	197:21	<b>war</b> 223:20	192:15 200:11	<b>Westminster</b> 89:11
15:14	<b>visits</b> 166:21 179:8	<b>Warner</b> 52:10	205:2 212:1,3	<b>whatsoever</b> 177:13
<b>victimising</b> 177:12	<b>voice</b> 16:12 46:16	<b>warrant</b> 160:25	<b>we're</b> 7:1 37:10	<b>whilst</b> 4:17 16:19
<b>victims</b> 8:13,20,22	149:2	<b>Warrington</b> 183:19	84:23	65:6
8:25 17:11 18:17	<b>voices</b> 142:9 144:5	<b>washing</b> 224:24	<b>we've</b> 18:10 66:21	<b>whistleblow</b> 215:6
19:10 20:5,24	144:19 165:7,17	<b>wasn't</b> 22:7 25:25	87:23 107:15	<b>whistleblowing</b>
21:4 26:3 31:3,21	<b>volume</b> 47:12	36:1 38:8 48:4	135:18	103:13 104:1
33:25 58:20 59:16	<b>voluntary</b> 42:11	53:15 60:3,9	<b>weaknesses</b> 73:21	140:25 215:5
61:2 81:15 82:18	118:18 127:20	69:24 71:11 121:1	99:9	<b>Whitsey</b> 52:23,23
96:23 130:18	<b>volunteer</b> 113:9	173:25 185:1,13	<b>wealthier</b> 155:11	53:24 54:7 59:9
136:22 144:5	<b>vulnerable</b> 118:25	202:15 210:25	<b>wealthy</b> 211:21	<b>Whitsey's</b> 53:13

<p><b>whole-church</b> 7:9 166:19 214:14 <b>wholesale</b> 63:21 80:4 207:10,14,15 <b>wholly</b> 158:24 <b>wide</b> 152:25 168:18 187:1,2 201:12 <b>widely</b> 186:11 191:19,23 <b>wider</b> 12:7 77:6 148:13 <b>willingness</b> 13:9 <b>Wilson</b> 69:17 141:9 203:1,22 <b>Wimbledon</b> 168:23 168:25 <b>win</b> 31:19 <b>wish</b> 79:12 179:7 179:11 <b>wishes</b> 39:18 <b>wishing</b> 199:3 <b>wit</b> 157:5 <b>withdrawn</b> 163:17 <b>withdrew</b> 132:13 169:12 227:9 <b>witness</b> 1:20,23,24 2:10,16 4:17 21:11 25:5 34:19 44:17 50:1 56:16 60:1 61:7 63:15 75:14 98:10 105:23 106:3,14 108:16 122:14 127:17 132:13 133:10,11,14 159:4 169:9,12 170:10,14,18 171:13 172:21 181:10 186:15 198:19,23 204:11 204:17 212:14 227:9,12 <b>witnesses</b> 83:9 152:13 157:14 168:17</p>	<p><b>wittering</b> 217:6 <b>women</b> 199:12,18 199:21,23 <b>wonderful</b> 199:6 <b>Wood</b> 4:25 <b>woolly</b> 84:13 146:10 <b>Worcester</b> 65:18 117:13 <b>word</b> 37:6 52:7 79:3 108:19 144:1 151:23,24 171:19 176:23 181:15 195:10 199:14 201:6 203:4 206:18,19 207:14 220:16 <b>words</b> 58:17 68:3 108:17 114:18 138:3,4 144:14 148:17,17 171:24 226:9 <b>work</b> 4:23 5:7,20 5:21 8:13 9:25 10:1 11:19 12:7 12:22 15:12,13,23 15:25,25 16:5,9 16:11,20,23 17:3 17:5 18:12,21,21 20:13,14 21:1,6,8 23:2 24:22,23 26:14,20 28:11,12 33:15,25 36:14 37:9,12,16,16,19 37:20 38:15 39:13 40:1,1 41:3,12 42:16 48:18 59:3 59:21 63:7 64:11 73:2 75:13 76:11 76:17 80:10 82:14 83:1,21 99:20,23 102:17 103:2,5,8 106:1,1,11 107:17 114:19,20 121:7 122:19 123:17,24</p>	<p>125:12,19 129:1,3 129:15,18 130:2 134:6 140:24 141:20 142:21 148:7 151:21,21 152:9 155:19 157:25 158:25 159:1,1,2 166:8 166:12 167:6 177:12 188:5,6 189:3 195:9 196:4 204:22,23 207:16 221:10 222:24 223:4 <b>worked</b> 48:19,22 97:8 192:14 <b>worker</b> 41:20 89:8 <b>workers</b> 41:21 42:6 <b>working</b> 8:19,24 21:18 23:19 24:7 27:1 54:10 55:16 64:15 74:2 80:3 80:20 82:13 96:10 139:5 166:20 212:2 <b>works</b> 33:25 148:8 157:2 198:6 <b>world</b> 73:16 76:8 115:13 166:4 189:14 <b>worried</b> 202:24 <b>worries</b> 198:3 <b>worry</b> 198:14 199:17 207:15 <b>worse</b> 138:8 <b>worshipping</b> 39:24 173:21 <b>worth</b> 66:17 90:22 99:16 107:13 179:6 <b>wouldn't</b> 3:10 10:22,25 43:23 57:22 58:1 71:17 83:6 101:11 126:3 126:5 161:1,14</p>	<p>172:3 176:8 185:3 185:4,5 203:4,5 210:11 217:22 218:3 221:5 <b>wounds</b> 225:24 <b>wrest</b> 195:17 <b>write</b> 213:7 <b>writes</b> 156:8 <b>writing</b> 20:16 180:1 <b>written</b> 12:3 71:25 198:25 223:3 <b>wrong</b> 68:17 81:24 93:3 95:11 141:15 143:24 144:1 159:15 161:17 184:5 187:12 203:10 212:18 213:25 219:10 <b>wrote</b> 180:21 222:25 <hr/><b>X</b><hr/><b>X</b> 68:21 202:20 227:21 <b>X's</b> 202:20 <hr/><b>Y</b><hr/><b>yeah</b> 72:7 197:13 <b>year</b> 22:21 23:13 39:5,5 71:6 76:25 82:2 102:12 107:12 111:12 133:19 134:4 156:23 161:12 165:9 167:10 205:7 207:3 208:17 214:21 218:22 226:14 <b>year's</b> 14:23 <b>years</b> 33:24 98:20 100:2 108:10 128:5 135:25 139:2 144:16 149:6,11 154:18 164:8 172:3</p>	<p>173:21 181:20 188:1 189:24 199:8 200:25,25 205:7 221:8,15,15 221:15 <b>years'</b> 107:13 114:12 207:16 <b>yesterday</b> 10:24 19:21 60:2 79:1 79:16 135:11 170:20 176:25 219:2 <b>York</b> 66:11 79:16 92:17,19,25 135:11 148:23 149:1 150:6 151:2 157:23 167:24 173:11 176:25 191:9,9 198:7 212:17 217:2 218:23 222:17 <b>young</b> 39:16,23 40:2,10,16,19,22 41:2,10,13 42:5,6 42:12,24 119:11 125:11 165:7,17 166:4 <b>younger</b> 172:11 <b>youngest</b> 83:25 84:3 <b>youth</b> 41:20,21 42:4,6,21 125:12 165:10 166:12 <hr/><b>Z</b><hr/><b>Z-card</b> 116:13 <hr/><b>0</b><hr/><b>004</b> 161:15 <b>005</b> 161:15 <hr/><b>1</b><hr/><b>1</b> 11:14,17 45:3 71:9 179:9 227:23 227:25</p>
---	--	--	---	--

<p><b>10</b> 6:20,21 20:2 207:16 <b>10.00</b> 1:2 227:11,12 227:13,18 <b>100</b> 25:20 33:23 34:3 <b>11</b> 1:1 4:16 100:11 122:16 135:25 204:17 <b>11-year-old</b> 165:24 <b>11.15</b> 1:15 62:3 <b>11.30</b> 62:2,5 <b>110</b> 34:19 <b>111</b> 2:2 <b>113</b> 2:9 <b>116</b> 34:19 <b>12</b> 20:2 158:5 205:11 227:18 <b>12,500</b> 89:13 116:15 <b>12.44</b> 178:20 <b>12.58</b> 132:17 <b>123</b> 142:23 <b>125</b> 142:23 <b>13</b> 54:5,6 122:15 <b>130</b> 228:2 <b>131</b> 105:23 <b>132</b> 228:4 <b>133</b> 228:6 <b>134</b> 44:18 <b>142</b> 106:13,17 <b>143</b> 106:13 <b>145</b> 44:19 56:16 <b>146</b> 108:3,16 <b>148</b> 56:16 106:13 106:14 <b>15</b> 45:8 47:15 200:25 <b>15,000</b> 197:1 <b>151</b> 61:6 <b>153</b> 57:7 <b>159</b> 61:6 <b>17</b> 14:25 <b>170</b> 228:8,10 <b>179</b> 127:16</p>	<p><b>18</b> 3:7 54:4 205:8,9 <b>181</b> 63:16 <b>19</b> 133:13,14 186:23 <b>197</b> 127:17 <b>1970s</b> 52:24 <b>198</b> 63:17 <b>1980s</b> 52:25 <b>19th</b> 211:22</p> <hr/> <p style="text-align: center;"><b>2</b></p> <p><b>2</b> 6:20 11:14,17 14:13 44:20 53:3 53:6 55:3 91:7 102:21 158:8 178:4 205:15,17 <b>2.00</b> 132:16,19 <b>2.1.1</b> 64:19 <b>2.1.14</b> 64:13 <b>2.10</b> 163:11,13 <b>2.11</b> 161:16 163:8 163:11,11 <b>2.2.12</b> 88:20 <b>2.2.13</b> 88:20 <b>2.51</b> 169:20 <b>2.7</b> 161:16 163:8,9 <b>20</b> 116:21 200:25 <b>2003</b> 136:1 137:1 <b>2011</b> 19:16 25:24 177:22 178:6 180:15,21 183:7 183:20 <b>2013</b> 57:5 149:5 <b>2014</b> 100:20 199:19 <b>2015</b> 2:24 3:3 5:11 33:1 55:16 57:16 87:21 <b>2016</b> 111:21 <b>2017</b> 19:13 25:20 45:9,10,12 55:14 71:9 121:1 141:10 141:14 173:17,18 174:25 191:10 219:24 <b>2017/2018</b> 174:1</p>	<p><b>2018</b> 2:12 8:18 44:23 45:17 119:13 145:13 173:17 186:19 217:17 <b>2019</b> 1:1 170:15 227:18 <b>2020</b> 23:14 <b>21</b> 212:14 <b>21st</b> 83:14 147:12 <b>226-page</b> 2:1 <b>230</b> 57:4 <b>24</b> 25:21 117:11 215:16 <b>242</b> 34:18 <b>25</b> 43:15 170:15 <b>253</b> 34:18 <b>264</b> 21:14 <b>272,000</b> 33:24 <b>28</b> 110:8,14 <b>283</b> 21:14 <b>29</b> 128:5</p> <hr/> <p style="text-align: center;"><b>3</b></p> <p><b>3</b> 11:17 14:13 102:21 205:17 <b>3.00</b> 169:19 <b>3.02</b> 169:22 <b>3.15</b> 133:7 <b>30</b> 198:15 <b>30s</b> 201:13 <b>31</b> 204:17 <b>32</b> 142:11 204:17 <b>321</b> 44:18 <b>348</b> 50:1 <b>354</b> 44:18 56:15 <b>360</b> 58:7 <b>363</b> 57:3 <b>367</b> 56:15 <b>38</b> 199:22</p> <hr/> <p style="text-align: center;"><b>4</b></p> <p><b>4</b> 13:25 67:20 205:20 223:21 <b>4.30</b> 227:16</p>	<p><b>400,000</b> 223:21 <b>40s</b> 201:13 <b>42</b> 89:18 <b>47</b> 110:14 <b>484</b> 63:16</p> <hr/> <p style="text-align: center;"><b>5</b></p> <p><b>5</b> 2:5 58:13 77:15 78:1 154:20 184:12 219:24 <b>50</b> 111:15,17 <b>51</b> 199:24 <b>56</b> 186:15 <b>56,000</b> 149:21 <b>58</b> 199:21 <b>59</b> 25:10</p> <hr/> <p style="text-align: center;"><b>6</b></p> <p><b>6</b> 178:6 180:21 <b>60</b> 25:10 106:15 168:24 <b>61</b> 106:15,15 <b>6th</b> 221:9</p> <hr/> <p style="text-align: center;"><b>7</b></p> <p><b>7</b> 178:19 <b>71</b> 212:14 <b>78</b> 110:7</p> <hr/> <p style="text-align: center;"><b>8</b></p> <p><b>8</b> 122:17 <b>8,000</b> 174:6 175:9 <b>800</b> 175:10 <b>89</b> 127:17</p> <hr/> <p style="text-align: center;"><b>9</b></p> <p><b>9</b> 1:3 <b>9.39</b> 178:6 <b>9.49</b> 180:21</p>
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