

<p>1 Monday, 19 March 2018 2 (10.30 am) 3 THE CHAIR: Good morning, everyone. Welcome to this third 4 and final week of public hearings. Ms Scolding? 5 MS SCOLDING: First this morning we will hear evidence from 6 AN-A8, which is being heard in closed session, chair and 7 panel. 8 WITNESS AN-A8 (sworn) 9 Examination by MS SCOLDING 10 MS SCOLDING: Good morning, Mr A8. I am just going to deal 11 with some housekeeping matters with you. Firstly, the 12 fact that obviously your name is not "A8", but I will 13 call you that for the purposes of this morning. 14 Secondly, if you need a break at any time, please do 15 let us know. We can take this as slowly as you need to. 16 Thirdly, this isn't a test of memory. We do have 17 a written witness statement from you dated 18 17 November 2017, so please feel free to refer to that. 19 You will also have seen within that witness 20 statement that a number of matters are marked out as 21 either "irrelevant" or because they involve somebody 22 else. Largely, that's because we do not wish anybody to 23 be able to identify you by way of what's known as jigsaw 24 identification, so we have had a discussion about what 25 may or may not be sensible for you to say in order to</p> <p style="text-align: center;">Page 1</p>	<p>1 A. So he was very helpful, actually. He produced a short 2 list of three possibilities, really just suggestions 3 rather than anything else. The first was the Society of 4 St Francis, who at that time had a house in Liverpool; 5 then also the Benedictines at Nashdom Abbey; and, 6 thirdly, The Scheme in Litlington, East Sussex. I tried 7 each of those in turn, just to sound them out and see 8 what they were like and what they thought of me. 9 Q. So you approached, as I understand it, 10 Bishop Peter Ball, who was running The Scheme at the 11 time, or certainly was the titular head of it. What 12 attracted you to The Scheme, as opposed to the other two 13 institutions that you have just talked about? 14 A. There were a number of factors. One was the fact that 15 there were a lot of people of about my own age involved 16 in the whole thing, so there was a sense of vibrancy, of 17 life, even a sense of fun, with The Scheme. 18 So in some ways, it seemed better for the 19 informality, as much as anything else. The others, the 20 Society of St Francis and the Benedictines are steeped 21 in tradition, and that's part of their strength. But it 22 can mean that the whole thing can feel a tiny bit 23 fuddy-duddy. 24 The other factor was that, with The Scheme, you 25 weren't necessarily supposed to carry on for more than</p> <p style="text-align: center;">Page 3</p>
<p>1 avoid identification, so to speak. 2 If there are any problems, we can obviously cut the 3 feed immediately, and we are used to doing that, so 4 please don't worry. 5 A. Sure. 6 Q. To take things first, you were born in 1964, the oldest 7 of four children. You achieved well academically at 8 university, undertaking O grades and A levels before you 9 attended university, starting in 1983; is that right? 10 A. Yes, sure. I graduated in 1987. 11 Q. As a teenager, you were an active Christian, and you 12 began attending services with a Free Methodist 13 Congregation, as well as with the Anglican Church, and 14 you decided, from a teenager onwards, that you wanted to 15 become a monk or certainly be involved in some sort of 16 religious observance of a significant degree; is that 17 right? 18 A. It was a very strong vocation, yes, from about the age 19 of 16. 20 Q. At the end of your time at university, you still wished 21 to pursue a monastic vocation, as I understand it? 22 A. Very much so. Very much so. 23 Q. I understand that you approached your chaplain at 24 university for some advice about this. What options did 25 he recommend at that time?</p> <p style="text-align: center;">Page 2</p>	<p>1 a year. At that stage, although I had a very strong 2 religious vocation, that is to say, a vocation to the 3 religious life, to the life of a monk, nevertheless 4 I couldn't see exactly where I was going. 5 With the Benedictines, for example, the idea is 6 that, eventually, you would be normally making life 7 vows. With The Scheme, that wasn't the case. Most 8 people would go for a year, and that was totally 9 understood. Some would stay on for three years. 10 Q. It was a sort of "taster", so to speak? 11 A. I didn't like to jump to any conclusions as to what God 12 had in mind for me. 13 Q. Okay. So you spent a weekend there during the autumn 14 term of your final year at university. What did you 15 think about it when you spent the weekend there? 16 A. I thought it was really good. The thing I liked most of 17 all was being summoned at 5 o'clock in the morning to go 18 and pray for an hour in chapel in silence. That for me 19 was the thing that marked out what monasticism should 20 really be about: about contemplating God and trying to 21 establish as much of a relationship with him as 22 possible, which can really only be done through silent 23 prayer. 24 Q. So you arrived soon after your graduation at the 25 Litlington rectory. You say in your witness statement</p> <p style="text-align: center;">Page 4</p>

1 you were very excited about the whole thing because you
 2 were very devout and studious in those days and you
 3 wanted to give yourself completely to God; is that
 4 right?
 5 **A. Yes. Yes.**
 6 Q. As I understand it, because you wanted to give yourself
 7 completely to God, you hadn't been engaged in any
 8 physical relationships with anyone either of
 9 the opposite or of the same sex because you didn't want
 10 to sort of let them down, so to speak?
 11 **A. Or lead them on.**
 12 Q. What was your understanding of The Scheme when you
 13 arrived, of what you were meant to be doing on it?
 14 **A. The understanding was that the whole thing was -- there**
 15 **was a sense of freedom to a certain extent about the**
 16 **whole setup. So I arrived on my bicycle at**
 17 **Polegate Station and set off across the South Downs and**
 18 **I arrived, in September 1987, ready to begin work.**
 19 Q. Prior to joining The Scheme, was there any sort of
 20 assessment of your suitability, or did you have to
 21 provide any information or go through a medical or
 22 anything like that?
 23 **A. No, nothing like that, no. No.**
 24 Q. Did you have to provide any references or anything from
 25 anyone?

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1 **A. No.**
 2 Q. What was the nature of the process that led up to your
 3 recruitment? Was it literally just, "Spend a weekend
 4 here and, if you like it, you can start"?
 5 **A. Yes.**
 6 Q. Were you interviewed by anyone else within the Diocese
 7 of Chichester, other than obviously Bishop Ball, during
 8 the time?
 9 **A. These are easy questions to answer: no.**
 10 Q. What information were you given about The Scheme?
 11 I mean, we have found sort of one printed sheet of A4
 12 that was almost like a flyer --
 13 **A. Yes.**
 14 Q. -- saying, "This is what" -- was there any other
 15 information you were given? Was there any -- I mean,
 16 I know this was the early '80s, but I think induction
 17 packs existed even then. Was there any induction pack
 18 or any questionnaires or any dietary requirements or
 19 anything you were asked about?
 20 **A. Nothing. No, no, just that one flyer, basically, which**
 21 **I think I saw almost by accident. Anyway ...**
 22 Q. Were you advised by anyone within the Anglican Church as
 23 to the legitimacy of the Scheme? Did anybody either
 24 say, "Yes, it's a marvellous idea", or, "Actually, I'd
 25 stay away from it"?

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1 **A. No. There was a glowing article on Bishop Peter Ball in**
 2 **the Daily Telegraph that I had seen which suggested that**
 3 **he was the sort of bishop that all bishops should aspire**
 4 **to be, if not all Christians.**
 5 Q. During your time on The Scheme, did you ever see
 6 anybody -- either the local Anglican priest or anybody
 7 from the Diocese of Chichester, did anybody come and
 8 supervise or monitor what was going on?
 9 **A. Only the Reverend Vickery House, who was the Rector of**
 10 **Berwick, a village about 5 miles from Litlington.**
 11 Q. Was there anybody designated as a listener or somebody
 12 whom you could complain to in confidence?
 13 **A. Not so far as I was aware. Obviously there were clergy**
 14 **in Sussex, and I suppose, theoretically, one could knock**
 15 **on any of their doors and go and talk to them. But**
 16 **that's not quite the way it all worked out. There was**
 17 **nobody specified as --**
 18 Q. So you didn't have, I don't know, rotating preachers
 19 coming in from the other parishes or you weren't sent to
 20 other parishes to do work, good work, so to speak, as
 21 part of your life on The Scheme?
 22 **A. The Scheme had a number of houses. So after the first**
 23 **two months' induction when you received your training --**
 24 Q. Perhaps you would like to tell us about the induction
 25 and training. What was the induction and training?

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1 **A. Two months of fairly rigorous theological introduction**
 2 **to monasticism, and indeed to the whole Catholic way of**
 3 **thinking about things.**
 4 Q. Do you mean Catholic as in Anglo Catholic or Catholic as
 5 in Roman Catholic or Catholic as in the universal
 6 Catholic Church?
 7 **A. Universal Catholic Church, I imagine, which is**
 8 **understood to have a history stretching back to the time**
 9 **of the apostles.**
 10 Q. What were the particular texts that you were focusing
 11 upon and were these new to you? I understand sort of
 12 there was an emphasis on reading the texts of
 13 the Desert Fathers and particular monastic texts; is
 14 that right?
 15 **A. We didn't have a very large library at the rectory, but**
 16 **there were certain books that we could make reference**
 17 **to. For example, I was very interested in reading the**
 18 **Penguin Dictionary of Saints. As well as that, we had**
 19 **things like Derwas Chitty's "The Desert a City" which**
 20 **talked about the experience of the Desert Fathers within**
 21 **the context of first millennium Egypt.**
 22 Q. Is that the Desert Fathers the ones we would know in
 23 sort of Mount Sinai and St Catherine's Monastery, and
 24 all those 3rd and 4th century --
 25 **A. Yes, people like Anthony, Pachomius and that bunch.**

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<p>1 Q. What principles were you meant to follow? What were you 2 taught during your induction about the principles of 3 your life whilst on the scheme. 4 A. In monasticism, there are three promises that you make, 5 and these are poverty, chastity and obedience, and those 6 were the three promises that we were supposed to live by 7 during the whole of our time on The Scheme. 8 Q. Can I identify, other than the period of education, who 9 provided the education to you? Was it a group of 10 speakers or was it -- 11 A. Oh, no, just Vick. 12 Q. Was there any mention of any kind of safeguarding or 13 anything -- I mean, I know that term hadn't really been 14 inverted in 1987, but anything that might be an 15 equivalent term? 16 A. Well, briefly, no, but in Britain at that stage, nobody 17 really thought there was much of a reason for 18 safeguarding. 19 Q. Was there any particular structure or timetable in 20 place, other than the -- did you adhere to the timetable 21 of the monastic life, ie, up at 5.00, prayers at set 22 times? 23 A. Yes, for sure. So there were offices at -- at 24 5 o'clock, you'd spent an hour in silent prayer in 25 chapel; then at 6, matins followed by mass; and then</p> <p style="text-align: center;">Page 9</p>	<p>1 A. There was a lot of silence, yes, for sure. The greater 2 silence ran from 9 o'clock in the evening to after 3 breakfast, and there would be other times throughout the 4 day when basically you were expected to be silent and to 5 do things like mull over a Bible verse through the 6 course of the day, for example. 7 Q. What role did Bishop Ball play? Because he was 8 suffragan/area Bishop of Lewes at the time, so he had 9 a full day. Was he involved at all in the education or 10 in the life of The Scheme, so to speak, other than 11 a titular figurehead? 12 A. He was involved, in the most important period of 13 the day, as far as I could see, which was right at the 14 beginning. He was there for prayers from 5 o'clock 15 onwards and would usually be the one who said mass. 16 Then he would speed off in his Volkswagen Golf to 17 East Sussex and do his bishoply things before coming 18 back, often quite late in the day. Otherwise, he might 19 be in his study immediately after breakfast doing all 20 his correspondence. He did a lot of correspondence. 21 Q. You identify at paragraph 17 of your witness statement 22 that in fact you enjoyed certainly the first part of 23 your time more than you did university because it was 24 good for you to be able to engage in spiritual 25 discussions and discussions of theology in a way that</p> <p style="text-align: center;">Page 11</p>
<p>1 still in silence, in the greater silence, you'd have 2 breakfast and then you'd start the day's work. Then at 3 12, midday office; at 6.00, evensong; at 9 o'clock 4 compline. 5 Q. Other than, I suppose, the structure of the offices, was 6 there any particular timetable in place after your 7 induction period of education? 8 A. No. 9 Q. You said that there were various houses that people went 10 to. What did you do after your first two months' worth 11 of induction? Was it good works, was it silent study? 12 How did that work? 13 A. The majority of Schemers went off to live in a house, 14 like, for example, in Polegate or in Lewes or in 15 Manchester, and there they would do a mixture of 16 volunteering for the local church and also supporting 17 themselves with part-time jobs. I, on the other hand, 18 was able to stay on at Litlington Rectory in order to 19 try to learn more about the contemplative life, which 20 was the thing I was most attracted to. 21 Q. Can we just identify, it was part of the contemplative 22 life inasmuch as there wasn't any music other than, I'm 23 assuming, singing during evensong or during the offices, 24 there wasn't any television and there was quite a lot of 25 silence?</p> <p style="text-align: center;">Page 10</p>	<p>1 hadn't really happened while you were at university; is 2 that right? 3 A. That is right, yes. Broadly speaking. I was a member 4 of the Anglican chaplaincy at university, and so I did 5 have a certain amount of contact with other Christians 6 there, but it wasn't quite as thoroughgoing in some ways 7 as it was at The Scheme. When I was doing my studies at 8 university, I was basically working on my own. The 9 course was really just me on my own. So it was 10 particularly good to be able to be with other people of 11 my own age through the course of the day. 12 Q. But you also identify -- you've obviously talked about 13 the three principles of the monastic life: poverty, 14 chastity and obedience. You say that obedience was 15 particularly stressed in the context of the life under 16 the scheme, partly because, as I understand it, from 17 your perspective, part of being a monk is letting go of 18 your ego, so, in a way, letting go of your wilful 19 desires and abnegating yourself, both before God and 20 before those who represent God, is an important part and 21 parcel of entering into monastic life appropriately; is 22 that right? 23 A. Yes, it is right. Poverty and chastity are very easy to 24 achieve. You simply have to have no money and no 25 girlfriend.</p> <p style="text-align: center;">Page 12</p>

1 Q. Or boyfriend?

2 **A. Yes, or boyfriend. Obedience is more tricky because it**

3 **involves a subjugation of the will.**

4 Q. You say at paragraph 23 of your witness statement:

5 "However, obedience as expressed by Bishop Ball was

6 interpreted as complete abasement and subjection to

7 him."

8 **A. That's as I understood it.**

9 Q. So far as you were concerned, he was the closest thing

10 to a saint and, therefore, whatever he asked you to do,

11 it was appropriate, if not Godly, for you to do that?

12 **A. I certainly looked at him and thought, "Well, there's an**

13 **example of a modern saint".**

14 Q. I understand that he both abused and sexualised you

15 throughout your time, the year you spent at Litlington;

16 is that correct?

17 **A. I would say that there was a steady process of**

18 **sexualisation going on, yes. The abuse itself took**

19 **place on two or three occasions, much later on.**

20 Q. But you would say that there was a process of grooming

21 that preceded that?

22 **A. Yes, I think you'd characterise it as that, yes.**

23 Q. You remained at Litlington for just under a year and in

24 spring 1988 you went abroad for two months. However,

25 you were then brought back to work, in effect, as an

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1 assistant to help run the new intake, to help run

2 The Scheme and run the new intake of Schemers; is that

3 right?

4 **A. Yes, that's what Vick wanted, yes.**

5 Q. You did that alongside paid employment; is that right?

6 **A. I did, yes. Yes, I was working as**

7 **a computer programmer.**

8 Q. What happened to the money you earned, your salary?

9 **A. Any money I earned went to Peter Ball.**

10 Q. You were subsequently appointed as Peter Ball's

11 secretary. What did that involve?

12 **A. That involved doing -- basically, typing up a lot of his**

13 **letters and dealing with people on the phone. That sort**

14 **of thing.**

15 Q. In December 1988, you took public vows of poverty,

16 chastity and obedience and became a Little Brother of

17 Christ and St Richard; is that correct?

18 **A. Yes.**

19 Q. In fact, you then assisted on a monastic project abroad

20 shortly after that; is that right?

21 **A. Yes, it was all part and parcel of the one thing and**

22 **I was super-excited about it.**

23 Q. How do you consider that the religious and philosophical

24 concepts stressed by The Scheme may have assisted in the

25 grooming of yourself and other young adults which took

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1 place?

2 **A. There's always been, in Christianity, a feeling that**

3 **each of us is a worthless sinner and that, in order to**

4 **make a space for the grace of God, you have to go into**

5 **a place where you can allow that to happen. Humility is**

6 **what they call it. But how it's defined exactly isn't**

7 **entirely clear. You can either go into it in a half**

8 **hearted way or in a whole-hearted way. I tried to do it**

9 **in as wholehearted a way as I could, because I thought**

10 **that was my responsibility as a Christian, my**

11 **responsibility as someone who was trying to be devoted**

12 **to God. I was trying to make sure that the relationship**

13 **between me and God was as strong and clear as possible,**

14 **and, as far as I understood it from the teachings of**

15 **the church, what was important to establish that**

16 **relationship, first of all, most was humility.**

17 Q. How could the use of humility be abused, so to speak?

18 **A. Pretty easily, as you can well imagine. With humility,**

19 **you question everything about yourself. You look at**

20 **yourself and say, "What do I actually know about God,**

21 **about the traditions of the church, about Christianity,**

22 **about the ways of God's grace?", and the answer as**

23 **a young man is that you would pretty much say, if you**

24 **were honest, "I don't know a great deal. But I do know**

25 **people who do know a great deal, or at least purport to**

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1 **know a great deal", and they are the clergy. Certainly**

2 **they don't give any evidence to indicate that they**

3 **themselves don't know very much.**

4 Q. So there wasn't any -- because one of the things, as

5 I understand it, sometimes about the monastic life is

6 the fact that everybody has significant bouts of self

7 doubt, and that humility is something -- or maybe it is

8 just my watching of Audrey Hepburn in "A Nun's Life" and

9 watching those things that the struggle for humility --

10 the struggle is something which all members of monastic

11 communities have. So even the superiors within monastic

12 communities will struggle with periods in their life

13 where they lose faith, where they feel as if they lack

14 humility. That wasn't something that came across?

15 **A. No.**

16 Q. Vickery House and Bishop Ball weren't saying, "We are

17 sinners as well"?

18 **A. No, I don't think that did come across at all, actually.**

19 **I think they came across as -- their presentation of**

20 **themselves was that they were competent authorities on**

21 **the matter.**

22 **So, for example, Vick would ask me to read certain**

23 **books like Brother Lawrence's "The Practice of the**

24 **Presence of God", or Jean Pierre de Caussade's**

25 **"Abandonment to Divine Providence", and then he would**

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<p>1 question me about it afterwards to see whether I'd 2 really got a handle on what was being talked about in 3 those works, and these were works that kind of stressed 4 humility above all. 5 Q. Was there anyone to go and turn to if things had gone 6 awry? 7 A. Not that I was aware of, no. 8 Q. Was it problematic, the fact that Bishop Ball was the 9 area Bishop of Lewes and therefore was, you know, in 10 a position of some considerable authority within the 11 local area? 12 A. As it turned out, yes. But in day-to-day practice, when 13 you reflected on how things were for young aspirants 14 going out into the Egyptian desert around about AD 400, 15 you thought, "Well, I'm pretty much in the same boat"; 16 that is to say, there aren't people that you refer back 17 to if things appear to be going wrong. That would be 18 contrary to the whole discipline of the thing, which is 19 that you do as you're told because you don't know what 20 you're doing, therefore, you have to recognise your 21 wilfulness and submit to what's being asked, not be 22 looking around to see if there's someone who can 23 basically take the sting out of what's going on. 24 Q. So you left Litlington in November 1989, and you say at 25 paragraph 67 you felt an enormous sense of relief that</p> <p style="text-align: center;">Page 17</p>	<p>1 "I believe he wanted to keep me under his control 2 for as long as he possibly could." 3 Is that right? 4 A. For sure. 5 Q. So in 1996, you left your religious vocation. What then 6 happened to the rest of your life? 7 A. Well, not quite. What happened then was that -- there 8 are two things going on here. There's my religious 9 vocation, that is to say my monastic vocation, the word 10 "religious" is used in this very particular way quite 11 often to refer to a monastic vocation and there was also 12 my priestly vocation so-called. The two things are very 13 different from each other. A monastic vocation is an 14 inner calling. A priestly vocation is one that is 15 imposed on you from outside. That isn't the way it's 16 normally seen in the Church of England, but that's how 17 I experienced it and how I understood it from referring 18 back to older texts on what "vocation" actually means. 19 My monastic vocation had more or less come crashing 20 down by about 1990/1991 because there was this problem 21 of trying to be obedient to someone who I really mustn't 22 be obedient to. 23 So when things don't really quite -- you've got that 24 quite -- the two things aren't -- there's a mismatch 25 between those two things, and so that made it very</p> <p style="text-align: center;">Page 19</p>
<p>1 you were away from Peter Ball physically. Page 13 of 2 your witness statement. But you say, "As time went on, 3 I felt that my vocation was completely compromised". 4 I understand you were still engaged with the church. 5 You returned to England and you spent time training to 6 become a priest. But you eventually left the church 7 entirely in 1996. But when you applied to become 8 a priest, Peter Ball was your sponsoring bishop; is that 9 right? 10 A. That's right, yes. 11 Q. So he still was -- even though you weren't part of his 12 Scheme setup, it was very important he was sponsoring 13 you for ordination, which, as we understand it, is quite 14 an important -- 15 A. That's right. Being a sponsoring bishop isn't simply 16 that you have somebody behind you saying, "I think this 17 person is okay"; it's rather a commitment that you do -- 18 you continue to do as they order you. So you would 19 normally -- I had to be released, I think, from the 20 Diocese of Chichester, to Gloucester, I did find a place 21 to be a chaplain in London but then that was overruled 22 by Peter Ball, who said, "No, you've got to come to 23 Gloucester. That's just the way it is. I'm your 24 sponsoring bishop. So you will be setting up here". 25 Q. You say at paragraph 73:</p> <p style="text-align: center;">Page 18</p>	<p>1 difficult to carry on. 2 Also, at that stage, I was then in the process of 3 doing theological training to become a priest, and that 4 all came to an end in 1996. Again, through a lot of 5 reading and so on at that stage, I elected to follow 6 a path called Sant Mat, which is Punjabi, which 7 I thought was much more all embracing and took into 8 account a lot more ancient texts than Christianity did. 9 Of course, in the process of losing my curacy, as it 10 was then, I lost my income and my home. 11 Q. In 1993, Bishop Ball had resigned as the 12 Bishop of Gloucester following a caution for his 13 offending against somebody whom we now know to be 14 Neil Todd. Were you approached by the police at that 15 time? 16 A. Yes, I was carrying a bundle of sheets up some stairs at 17 theological college when the phone, the public phone, 18 rang, so I -- 19 Q. This was pre mobile phones? 20 A. Very much so. This was a long time ago. 21 So I stumbled into the phone booth with this pile of 22 sheets and answered it to see who it might be for, 23 because it could have been for anyone in the building, 24 and it turned out to be me for. It was a police officer 25 and he asked me if I had ever been asked if I wanted to</p> <p style="text-align: center;">Page 20</p>

<p>1 get into a shower with Peter Ball. I just laughed, I'm 2 afraid, and I think he rather took that to mean, "No, 3 I don't know what on earth you're talking about". 4 I rather regret not having been more forthcoming. 5 Q. Did Bishop Peter Ball ask you to write any letters of 6 support for him or approach you at that time? 7 A. No, he didn't. 8 Q. After you left the church, you undertook various jobs, 9 but you resigned from this position in November 1997 and 10 you suffered some mental health problems, is that right, 11 around that time in the late '90s? 12 A. That's right, I did, yes. Yes, I became very, very 13 depressed. 14 Q. You have been involved and you have had various jobs 15 since between 1997 through to 2012, as I understand it. 16 In January 2012, you saw a job had come up for the post 17 of a vicar in a set of parishes in Shropshire and you 18 were thinking of returning to the Church of England. 19 Why was that? Did you feel a calling again? 20 A. You might say that, yes. Yes. So having -- well, 21 having read some stuff by Linda Woodhead on the 22 sociology of religion, I then found that I was able to 23 think much more clearly about the church as an 24 institution that I could stand on the outside of and 25 look into. I felt I could actually have something to</p> <p style="text-align: center;">Page 21</p>	<p>1 thing set up by Don Cupitt, wasn't it, in the 1980s? 2 I don't know if it's still running. I don't really 3 understand the question -- not your question; his. 4 Q. Are you aware of any action that he took following your 5 disclosure to him? Did he say, "I'm going to need to 6 tell somebody about this", did he say, "I'd like you to 7 tell somebody about this"? 8 A. Yes. He said I could go to the Bishop of Hereford. 9 Q. So you then went to see the Bishop of Hereford. Again, 10 did you tell him about the abuse? 11 A. Yes, it's one of the first things I told him for sure, 12 yes. I just ran through exactly what I'd said to 13 Alistair Magowan, the Bishop of Ludlow. 14 Q. What was his advice to you? 15 A. Well, he kind of sat there stoney faced. 16 Q. I understand in fact the Bishop of Hereford that we are 17 talking about at the time, Anthony Priddis -- this is 18 in March 2012 -- was in fact the bishop who was 19 responsible for safeguarding nationally within the 20 church. Did he tell you anything about that during the 21 course of your conversation? 22 A. I think it came up later, in other conversations 23 subsequently, that he had been the chair of -- 24 Q. Or he was? 25 A. -- something to do with safeguarding and had read</p> <p style="text-align: center;">Page 23</p>
<p>1 contribute to parishioners. I was no longer, in 2 a sense, under the control of the church, which was 3 a good thing. It meant I could actually be able to make 4 a positive impact on things, whereas before, of course, 5 I'd been possibly a little bit neurotic in some ways, 6 because of my rather slavish desire to adhere to the 7 rules. 8 Q. So you approached the suffragan Bishop of Ludlow and 9 asked to speak to him. What did you tell him about what 10 had happened between yourself and Bishop Peter Ball? 11 Did you disclose to him that there had been abuse? 12 A. I did, yes. 13 Q. Why did you make this disclosure? 14 A. I reckoned that what was really important was to be 15 frank and sincere and open about things. That would 16 allow everybody to have open channels to God, who 17 Himself is the source of all frankness, openness and 18 sincerity, and finds it rather difficult to exercise His 19 grace without those sorts of things operating. 20 Q. What was his reaction on being he was told this 21 information? 22 A. Well, he kind of sat there, stoney faced. He did ask if 23 I might be a member of the Sea of Faith. 24 Q. What's the Sea of Faith? 25 A. I don't really know. I think it's an old-fashioned</p> <p style="text-align: center;">Page 22</p>	<p>1 everything that they had produced and that that was 2 the -- so I don't really understand exactly what he was 3 driving at. 4 Q. Did he tell you to contact the police or contact anybody 5 centrally at Lambeth Palace? 6 A. No, he didn't, no. 7 Q. Did he tell you to contact the diocesan safeguarding 8 adviser? 9 A. I didn't know there was one. 10 Q. He did tell you to go and see a woman somewhere 11 marvellously named called Diddlebury to discuss it. Was 12 this a sort of counsellor or a therapist or -- 13 A. Yes, that's right. A sort of counsellor thing. 14 Q. Are you aware that the Bishop of Hereford took any steps 15 as a result of the disclosure that you made to him? 16 A. No. 17 Q. You had a telephone call with him in 2013. What was the 18 content of that telephone call? You set this out at 19 paragraph 91 of your witness statement, if that would be 20 helpful. 21 A. The context was, I was looking to try to get a place in 22 the Church of England as a curate or something, unpaid 23 curate. It was a very long, drawn-out process during 24 which I had to do things like write stuff about the 25 meaning of Jesus Christ for us today for a bishop's</p> <p style="text-align: center;">Page 24</p>

1 examiner and pass various other hurdles. So the
 2 context, I'm not quite sure what you mean by "context"
 3 exactly, except that it was in the context of trying to
 4 find – my trying to find some work in the
 5 Church of England.

6 Q. So he telephoned you, you say in your witness statement,
 7 in something of a panic and said that, "It hadn't been
 8 up to him to do anything about my allegation, because
 9 the then Bishop of Dorchester had already known about
 10 it"?

11 A. Well, that's what he said, yes.

12 Q. Was this sort of apropos of nothing or was this
 13 a discussion about Bishop Ball who, within 2013, was
 14 being investigated by the police?

15 A. Well, okay. So the police had asked me to be
 16 interviewed in a very cold interview room in Brighton,
 17 and we had got through that, and one of the questions
 18 I had been asked was, "Have you told anyone else about
 19 this, you know, in an official capacity?", so I said,
 20 "Well, obviously, there was the Bishop of Ludlow and the
 21 Bishop of Hereford, who I told about this about a year
 22 or so ago", and I think at that stage the police, as
 23 I understood, had then been in touch with the Bishop of
 24 Hereford to ask him about this whole thing. I think
 25 that presumably is what put the bishop on his guard at

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1 that stage. I think he rather thought I might have
 2 a problem with authority at that stage too, because he
 3 thought I had initiated the whole thing, that I had gone
 4 to the police of my own accord and said, "Look, this is
 5 what's been going on. Here are the facts". That's not
 6 quite what happened at all. I had simply been contacted
 7 by the police out of the blue and asked what I knew
 8 about the whole Peter Ball case. So I told them on the
 9 phone and then they said, "Well, do you mind coming to
 10 this cold interview room so that we can quiz you?".

11 Q. Other than the fact that the interview room was chilly,
 12 are there any other observations, either positive or
 13 negative, you want to make about the way that the police
 14 and the CPS handled the case as it then ultimately went
 15 to trial?

16 A. They were incredibly kind. That's what I would say,
 17 first and foremost.

18 Q. Were you kept informed of the investigation's progress
 19 and offered any particular support, either by the police
 20 or the CPS or by the Diocese of Chichester?

21 A. Certainly by the police. They said they had some sort
 22 of victims helpline thing set up. I didn't take
 23 advantage of it, but it was nice to know it was there.
 24 As far as the Diocese of Chichester was concerned,
 25 there may have been something – I think the police

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1 informed me that the Diocese of Chichester had somebody
 2 to whom I could go if I wanted to. The Bishop of Ludlow
 3 said that he might give me – might allow me to have
 4 some counselling, possibly. So I said yes, and then
 5 I didn't hear anything else after that.

6 Q. I understand you brought a claim for damages against the
 7 Church of England in respect of the abuse by
 8 Bishop Ball. Do you have anything to say, either
 9 positive or negative, about the way that that particular
 10 civil case was handled by the insurers and/or the
 11 church?

12 A. Not really. It was just a case of me just saying again
 13 what I had said before and seeing how they took it.
 14 I was still anxious, you see, to have open lines of
 15 communication with the church hierarchy. I don't think
 16 they're very good at communication. I don't think they
 17 want communication. The impression I get is that
 18 I think they don't actually want me to exist.

19 Q. From what you have just said, how has the abuse affected
 20 your relationship with the church?

21 A. As I say, as far as I'm concerned, I forgive everybody,
 22 and always have done, because that's absolutely
 23 essential in having open lines of communication with
 24 other members of the church. As far as the church is
 25 concerned, the church hierarchy, that is, I don't think

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1 they like frankness, openness or any of those things.

2 Q. Within your witness statement, you identify some views
 3 that you have after – you obviously worked within the
 4 context of the church structure for a considerable
 5 period of time, about what you think the church is
 6 lacking. You say that the church needs to create
 7 a culture of challenge. Is that right? What do you
 8 mean by that?

9 A. A place where Christians can challenge everybody around
 10 them in order to be not quite so infantilised. One of
 11 the things that the church does, the church hierarchy,
 12 the clergy and bishops, is that they like to make sure
 13 that people are as – Christians are as infantilised as
 14 possible so that they can be controlled. I think they
 15 rather think too that if you are going to be saved, you
 16 have to follow a "one size fits all" approach. That is
 17 to say, go to church and don't say anything, and then,
 18 next week, go to church again and don't say anything.
 19 Even Bible study groups aren't especially encouraged,
 20 certainly not theological discussion groups, and
 21 discussions with clergy about theological matters aren't
 22 really appreciated.

23 Q. You have just said that in your view the church has some
 24 issues with sort of openness and frankness. You
 25 identify within your witness statement your views as to

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1 the impact that the suppression of homosexuality and in
 2 fact sex in general may have had on the institutional
 3 response to, or the failures in the institutional
 4 response to, the abuse by Bishop Ball. What are your
 5 views about that?
 6 **A. I think if you're going to give pronouncements about sex
 7 or to regulate people's sexual behaviour, you should
 8 have a positive approach to it. You should also have
 9 a really thorough grounding and understanding of what
 10 actually sex is. You should appreciate it, nurture it,
 11 maybe even encourage it. Or at least positive
 12 expressions of it.**
 13 Q. During your time as a committed member of the church, do
 14 you feel that there were positive expressions of sex and
 15 sexuality displayed before you, or was that not part and
 16 parcel of the teachings of the church at that time?
 17 **A. Neither at that time nor at the present time.**
 18 Q. What are your views as to the ability of the church to
 19 manage and deal with allegations of sexual abuse by the
 20 clergy and how do you consider that the approach could
 21 be improved?
 22 **A. The matter isn't about sex, it is about control, about
 23 the lust for control. I think what bishops in
 24 particular need to do is to examine why they have a lust
 25 for control. There is a psychology behind it,**

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1 **a sociology behind it; also, a very long history. These
 2 are the things that need to be homed in on and checked
 3 out, perhaps even the theology of it, I don't know.**
 4 Q. What practical steps should the church take to try to
 5 deal with the abuse of power, so to speak? You are not
 6 the only witness who has told us about the fact the
 7 church needs to be very careful because it can abuse its
 8 power without even realising it's doing so. Are there
 9 any practical steps, as far as you're aware, that the
 10 church could undertake?
 11 **A. Yes, there are. It needs to stop squelching discussion.
 12 It has a way of doing things where it tries to crush
 13 people when they try to speak. It needs to stop doing
 14 that and treat people as though they're adults rather
 15 than children. It misunderstands what Christianity is
 16 really all about. Christianity is a road, a path,
 17 that's followed, and each person's path is individual to
 18 themselves.**
 19 Q. I am asked on behalf of the EIO to make it clear that in
 20 fact your claim wasn't an insured claim, it was an
 21 uninsured claim. Sorry, it completely slipped my mind
 22 and I should have made that clear to you.
 23 **A. I don't know what that means, but whatever.**
 24 Q. It is clear for the purposes of the chair and panel.
 25 **A. Great.**

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1 Q. Is there anything else you would like to say?
 2 **A. The church is about people and God. When that's lost
 3 sight of, all sorts of things go wrong. The institution
 4 itself doesn't need to be defended. It will look after
 5 itself insofar as it is informed by and filled with the
 6 Holy Spirit. Anything beyond that is irrelevant. There
 7 is a larger vision at stake here, which is about the
 8 spiritual health and the psychological health of
 9 Christians. When that sort of thing is put to one side
 10 or not taken account of, then it more or less amounts to
 11 spiritual and psychological abuse in all cases.**
 12 Q. The last thing I wanted to ask you is the fact that at
 13 the beginning of this hearing, Bishop Ball, via his
 14 legal team, made an apology to everyone -- which
 15 obviously would have included yourself -- whom he had
 16 hurt or harmed through his actions. What was your view
 17 about that apology?
 18 **A. I think that apologies are very often used as weapons.
 19 It's a way of saying, "We have now taken account of you.
 20 You're in our sights. You are our enemy. You are not
 21 part of our team. We have now discharged our
 22 responsibilities with regard to you by issuing this
 23 apology, so you can now go away and never darken our
 24 doors again". It's a way of saying, "Goodbye".**
 25 Q. So you don't find it a helpful means of healing then,

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1 from what you have just said, no?
 2 **A. Far from it. Far from it. Especially when you consider
 3 that these apologies are pretty much -- they have gone
 4 through the wringer of being looked at by lawyers and
 5 insurers.**
 6 Q. Yes.
 7 **A. You'd wonder how genuine such things are, or whether
 8 they're done just for the look of the thing, or to what
 9 extent they're done for the look of the thing. Yeah?
 10 Hypocrisy is the problem here, whether you're acting
 11 things out or doing things genuinely.**
 12 MS SCOLDING: Thank you very much, Mr A8. Do you have any
 13 questions, chair and panel?
 14 THE CHAIR: No, we have no questions. Thank you very much
 15 for coming here today and giving us your evidence. We
 16 very much appreciate it.
 17 MS SCOLDING: Thank you. Chair, we just need about five
 18 minutes? I don't know whether you wish to stay here,
 19 just for the changeover of the witnesses.
 20 THE CHAIR: Yes, we will stay here.
 21 (The witness withdrew)
 22 MS SCOLDING: Thank you very much.
 23 Chair and panel, we will now hear the oral evidence
 24 of somebody who is known to the inquiry as AN-A7.
 25

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1 WITNESS AN-A7 (affirmed)
 2 Examination by MS SCOLDING
 3 MS SCOLDING: Good morning, Mr A7.
 4 **A. Good morning.**
 5 Q. I apologise for calling you that, but it is for your own
 6 protection and benefit. We have a witness statement
 7 from you. Just a few housekeeping matters. Firstly,
 8 this isn't a test of memory. If you need to refer to
 9 any notes you've made or to your witness statement,
 10 please do so.
 11 **A. Thank you.**
 12 Q. Secondly, please take as much time as you need. We can
 13 have as many breaks as you want.
 14 The first thing I am going to ask you about is your
 15 background. I understand you were academically very
 16 successful at school and did very well?
 17 **A. Yes.**
 18 Q. You then went to university but, at the end of your
 19 first year at university, you experienced some sort of
 20 emotional and personal difficulties; is that right?
 21 **A. That's right.**
 22 Q. Were you able to take your exams?
 23 **A. I began the first I think and possibly the second and**
 24 **then it all got too much and I couldn't complete.**
 25 Q. So you then went home to live with your mum and dad and

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1 to decide what you wanted to do with your life. At that
 2 time, I understand you had some significant mental
 3 health difficulties; is that right?
 4 **A. It is, yes.**
 5 Q. In fact, you identify that you were having talking
 6 therapy at that time and you had had some suicidal
 7 thoughts?
 8 **A. Yes.**
 9 Q. So you were at home with your mum and dad, really not
 10 mentally very well, and you thought about going to join
 11 Peter Ball in the Community of Glorious Ascension.
 12 I understand -- did you come from a religious family or
 13 a religious background?
 14 **A. No.**
 15 Q. So how had you heard about Bishop Ball's Scheme?
 16 **A. Bishop Ball had come to address an assembly of my school**
 17 **in 1981 and had a small group session with the religious**
 18 **studies A level class, of which I was a member, and**
 19 **mentioned, amongst other things, that he ran some sort**
 20 **of Scheme. The details were quite vague at the time.**
 21 **So when I crashed out of university, I remembered that.**
 22 **Because I had had a previous casual interest in**
 23 **monasticism, I might go and explore that.**
 24 Q. How had The Scheme been described to you? Can you
 25 remember?

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1 **A. As I say, the details -- I didn't know what I was asking**
 2 **for because all I remembered was that the Scheme was**
 3 **asking for young people. Because of the nature of**
 4 **Bishop Ball's address to the school assembly, I was very**
 5 **taken with him, because he's a very charismatic speaker,**
 6 **as people will have said already, that it would be**
 7 **something to do with a renunciation of materialism and**
 8 **consumerism, and so on.**
 9 Q. So pursuing an alternative lifestyle to the material
 10 values of our consumer society?
 11 **A. Yes. I have just said I was interested in monasticism,**
 12 **and I had been, and had been to visit a monastery or two**
 13 **as a teenager, but my interest in 1984 in writing to**
 14 **Ball, that was an irreligious phase of my life and,**
 15 **strange as it may sound, I thought a secular exploration**
 16 **of some alternative to doing the milk-round graduate**
 17 **jobs -- not that I had a degree -- and all that sort of**
 18 **thing was not what I wanted.**
 19 Q. So it was a way to find yourself, so to speak --
 20 **A. Yes, I think that would be a good description.**
 21 Q. -- albeit not in an expressly religious context?
 22 **A. Yes.**
 23 Q. So you wrote to Peter Ball and went to visit him at the
 24 Litlington Rectory?
 25 **A. Mmm-hmm.**

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1 Q. What did you say to him about your aspirations and your
 2 wishes at that time?
 3 **A. I had a quick deliberation about whether I should tell**
 4 **Bishop Ball that I was under the doctor and seeing**
 5 **a psychiatrist I think monthly at the time, because if**
 6 **I committed myself to anything, I would need time away**
 7 **and that would be difficult to explain. So I thought**
 8 **I'd just be open at the start and say, "By the way, two**
 9 **things, actually: one, if I'm to stay here, as I would**
 10 **like to, I will need time away about once a month**
 11 **probably for most of a day; secondly, I feel slightly**
 12 **stupid because, when I arrived, the other young men were**
 13 **wearing smocks and crosses and I just hadn't twigged**
 14 **that it was a religious setup largely for people who**
 15 **wanted to be priests or monks or similar".**
 16 Q. Was he relaxed about the fact that you were going
 17 through what you describe as an irreligious phase and
 18 you weren't going to be coming here for religious
 19 purposes?
 20 **A. Yes. I was very pleasantly surprised, because he didn't**
 21 **seem remotely bothered that I didn't have any religious**
 22 **leanings and just said, "Just come and give it a try**
 23 **anyway".**
 24 Q. Was there any formal process? Were you interviewed by
 25 anyone? Were you assessed by anyone? And after you

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<p>1 told him that you were going to have to see somebody</p> <p>2 once a month, did he enquire or ask you to go and see</p> <p>3 someone in order to make sure that going to The Scheme</p> <p>4 was the right thing psychologically for you?</p> <p>5 A. No, absolutely not. We had an informal chat and that's</p> <p>6 the way many things which are formal in life are</p> <p>7 decided. If you go for an interview at university, for</p> <p>8 example, there are many stages between a highly</p> <p>9 structured interview and a much more free-flowing chat.</p> <p>10 This was very much a chat. And although I didn't think</p> <p>11 it peculiar at the time, although I did explicitly say</p> <p>12 that I was clinically depressed and being treated for</p> <p>13 it, it was never suggested then, or for the whole nine</p> <p>14 months I was there, that I should maybe at least</p> <p>15 register with a GP in the area.</p> <p>16 Q. So nobody said to you, "Well, maybe you need to register</p> <p>17 with a GP"?</p> <p>18 A. No.</p> <p>19 Q. Or "Maybe you need to transfer your treatment to the</p> <p>20 Brighton and Lewes area" --</p> <p>21 A. No.</p> <p>22 Q. -- "in order to make sure that you continue to be</p> <p>23 healthy"?</p> <p>24 A. No.</p> <p>25 Q. Do you have any thoughts about the lack of formality in</p> <p style="text-align: center;">Page 37</p>	<p>1 prayers, so the others would get out of bed before -- at</p> <p>2 around about 5.00 am and go down to the chapel.</p> <p>3 Q. How many other young men were there?</p> <p>4 A. The turnout my year was very, very poor, and it was</p> <p>5 discussed -- everybody seemed disappointed that the year</p> <p>6 before I had been there, there had been around 20. It</p> <p>7 fluctuated, but 20 -- they were very proud of the fact</p> <p>8 that last year there'd been between 20 and 30 Schemers.</p> <p>9 This year, my year, there were -- the crop was very</p> <p>10 poor. There were only two or three others when</p> <p>11 I arrived, and two or three others arrived within the</p> <p>12 space of a few weeks, and then the population shifted</p> <p>13 a bit. People came and people went. I'm sorry, I've</p> <p>14 lost track of your question, sorry.</p> <p>15 Q. No, no, that's fine. What I was going to ask is, where</p> <p>16 did everyone live?</p> <p>17 A. Yes. They lived in the rectory, which, in spite of</p> <p>18 doing described as a cottage in some of the press</p> <p>19 coverage, is quite a substantial detached house with</p> <p>20 probably five bedrooms, I think. I stayed in an attic</p> <p>21 room at the top of the building. There were two</p> <p>22 buildings off a stair to the second floor. There were</p> <p>23 about three or possibly even four rooms that you could</p> <p>24 call bedrooms on the first floor. Most of the bedrooms</p> <p>25 had mattresses numbering between three and four on the</p> <p style="text-align: center;">Page 39</p>
<p>1 the admissions process and whether or not that was or</p> <p>2 wasn't an appropriate way to go about things?</p> <p>3 A. I do. My status was slightly peculiar compared to the</p> <p>4 other young men who were there at the same time, in that</p> <p>5 The Scheme, as you have had it described to you, did</p> <p>6 have a programme of sorts and a structure. I saw myself</p> <p>7 as semi-detached because, as was signalled by the fact</p> <p>8 that they were dressed up in uniform and I wasn't, they</p> <p>9 did attend some sort of quite loose programme of</p> <p>10 instruction which I was exempted from because that's not</p> <p>11 why I was there, and I was -- I hope I'm not answering</p> <p>12 more than your question here, but I was continually</p> <p>13 surprised throughout the nine months that there seemed</p> <p>14 to be no oversight from -- far less safeguarders or</p> <p>15 formal officers, but there seemed to be no contact of</p> <p>16 any kind with clergy other than the handful of ordained</p> <p>17 ex-Schemers who would visit in a very casual, social way</p> <p>18 and not as part of an oversight or supervision, or</p> <p>19 anything like that.</p> <p>20 Q. Can I just ask, what did the day-to-day life at</p> <p>21 The Scheme involve for you then? So you weren't</p> <p>22 involved with undertaking the various offices and</p> <p>23 undertaking the various prayers. What was your job, so</p> <p>24 to speak, within The Scheme?</p> <p>25 A. At first, I had very little job. I didn't attend</p> <p style="text-align: center;">Page 38</p>	<p>1 floor, and obviously the place felt very empty. We were</p> <p>2 rattling around in this huge place when there were only</p> <p>3 five of us.</p> <p>4 Q. So not long after your arrival, I understand Peter Ball</p> <p>5 began to ask you to go through to his study after</p> <p>6 evening prayers for a chat?</p> <p>7 A. Yes.</p> <p>8 Q. A chat and a drink?</p> <p>9 A. Yes.</p> <p>10 Q. Did you then have discussions of a philosophical nature?</p> <p>11 A. Absolutely, I loved it, yes. I'm not proud to say that</p> <p>12 I was very flattered by the individual attention of this</p> <p>13 man who the world seemed to think was a saint. I would</p> <p>14 tell him my opinions about life, which he professed to</p> <p>15 find fascinating, wonderful, you know, deep, perceptive</p> <p>16 and all the rest of it, and I absolutely swallowed it</p> <p>17 because I'm very easily flattered and, as a depressive,</p> <p>18 I was pleasantly buoyed up by that.</p> <p>19 Q. So I understand that after a period of what you call in</p> <p>20 your witness statement "grooming", there was abuse</p> <p>21 against you which started in April 1985 and finished in</p> <p>22 or around August 1985?</p> <p>23 A. Around about then, yes.</p> <p>24 Q. At paragraphs 40 to 42 of your witness statement, you</p> <p>25 describe how underlying the abuse that you suffered was</p> <p style="text-align: center;">Page 40</p>

<p>1 a certain theology. Could you briefly describe what 2 that was?</p> <p>3 A. I can try to be brief. Please cut me off if I don't 4 succeed. I've learnt things, having pursued this story 5 for a quarter of a century, just today and I'm trying to 6 put those to the back of my mind and think about what 7 I thought at the time. There was a strain that ran 8 through, I think, Litlington which I think was 9 explicitly designed to appeal to people whose outlook on 10 life was morbid and self-loathing and very receptive to 11 ideas about original sin: that we are all dreadful 12 sinners; although we didn't nail Christ to the cross 13 personally, we might as well have done. We are not -- 14 none of us is very different from the worst kinds of 15 Nazi war criminals -- or name the worst person you can 16 think of. We're all much the same.</p> <p>17 I think there is a kind of masochistic thrill about 18 that strain of thought which first puts people in 19 a place of thinking they are just about the worst human 20 being who ever drew breath and then says, "But it's 21 okay. Because of Jesus Christ's sacrifice, you are 22 redeemed, absolved, he's made atonement for you", that 23 sort of thing. Does that in any way help?</p> <p>24 Q. Yes. But you also say that there was -- you described 25 The Scheme as a blurring of a boarding school regime</p> <p style="text-align: center;">Page 41</p>	<p>1 meals out of proper ingredients. I'm digressing again. 2 Your question was about ...? Public schools.</p> <p>3 Q. Yes, the public school atmosphere?</p> <p>4 A. The public school atmosphere. I took this to be 5 actually that meant that slightly odd sexualised 6 relations with the teachers were probably the kind of 7 thing you'd expect. I don't want to bore you by 8 repeating what I said in my statement, but I recorded 9 this because I thought it was quite arresting. Ball 10 said to me at one stage -- I was put out of my very nice 11 room in the attic at the top of the house, which 12 I loved -- you could hear cows mooing in the middle of 13 the night and see the moon shining. Beautiful 14 countryside. Really lovely. I don't know Sussex, but 15 absolutely beautiful setting. I was slightly 16 resentful -- I had a little paraffin heater which made 17 a smell which I loved. I was slightly put out because 18 I was sent down to sleep in one of the dormitory rooms 19 with the head boy, not in a biblical sense, in the same 20 room as the head boy, because two school leavers who 21 were younger, so they probably would have been 19, came 22 from Lancing College on a different subscheme. They 23 were on their way to a leprosy treatment centre in 24 India. Peter Ball, in the course of one of our whisky 25 sessions said that he had to toughen them up because</p> <p style="text-align: center;">Page 43</p>
<p>1 with voyeurism?</p> <p>2 A. Yes.</p> <p>3 Q. So it was quite kind of boarding school, public 4 school/boarding school in its nature?</p> <p>5 A. I've never been at a boarding school. I've been at 6 a private school which had boarders. Peter Ball's talk 7 was shot through with fond memories of Lancing College 8 where he was head boy. I think I always slightly 9 resented the fact that I wasn't a boarder. In fact, 10 I probably slightly resented the fact I wasn't Tom Brown 11 at Rugby School. I liked the idea of dormitories, food 12 fights and all the rest of the japes that apparently go 13 on at boarding schools. But what I mean about the 14 atmosphere of a boarding school is there sort of was 15 a head boy, there were mealtimes around the common 16 table, there was a set schedule of prayers, there was 17 this belief in -- there was this very public school 18 belief in the fact that, although we were actually the 19 most cosseted, privileged sort of snowflakes you can 20 think of, we had a sort of illusion that we were 21 dedicated to what Peter Ball called the sense of 22 urgency, and there was physical labour to be had, there 23 was gardening and there was looking after the chickens 24 and there was preparing food, which took up 25 a surprisingly large amount of the day, making proper</p> <p style="text-align: center;">Page 42</p>	<p>1 we're all soft, we all need more cold showers, more 2 physical discipline, because, as he said many years 3 later to the guy who did his risk assessment, "What are 4 we doing for the people of Iraq and Dafur" -- he said 5 this in 2009. "Therefore, because we're all soft and we 6 don't have cold showers and we all have too much 7 food" -- I will stop going on.</p> <p>8 Cut to the chase: he said, "So I have to go and 9 rouse [redacted]" and the other one -- sorry, I have 10 said a name there.</p> <p>11 Q. Yes, could we cut the feed, please? Please don't worry.</p> <p>12 A. Should I wait?</p> <p>13 Q. If you wait. Then the lady will come back in and put 14 her thumbs up and we can start again.</p> <p>15 A. Sorry, I forgot the rules, sorry.</p> <p>16 Q. Please don't worry. The first time it happened, it was 17 me.</p> <p>18 A. I didn't notice.</p> <p>19 Q. So he said that these boys needed to be toughened up?</p> <p>20 A. They needed to be toughened up and that's why he had to 21 go up at 5 o'clock in the morning, kick them out of bed 22 so they didn't loaf about in the way teenagers do -- 23 I have teenagers myself, so I now know what he means. 24 They had to get straight out of bed the moment he said 25 so, get up and put their clothes on, he would remain in</p> <p style="text-align: center;">Page 44</p>

<p>1 the room to make sure they did, even if they had 2 erections. I remember at the time thinking, what a very 3 peculiar thing to say. I'm sorry I'm repeating my 4 statement here, I know. But I remember, even as an 5 incredibly naive, depressed, mixed-up, morbid 6 21-year-old, I remember thinking: how is having an old 7 man looking at their erections going to help the lepers 8 of the village they are going to? What a very, very odd 9 thing to say. I get the thing about getting up in the 10 morning, I can even get the cold showers, but I thought 11 that was a strange, strange thing to say.</p> <p>12 Q. You have described yourself as being mentally really 13 quite unwell --</p> <p>14 A. Oh, yes.</p> <p>15 Q. -- at the time in question. Were your fellow Schemers 16 similarly afflicted or were they robust individuals?</p> <p>17 A. I thought many of them were --</p> <p>18 Q. I mean, this can only be your impression.</p> <p>19 A. My impression is that many of them were -- well, best 20 phrase I can think of is "on the edge". I mean, there 21 is nothing wrong with that, plenty of people are on the 22 edge, plenty of people are inclined to anxiety and all 23 sorts of things. They're not clinically ill. Anxiety 24 is incredibly common. I remain very anxious to this 25 day, so do plenty of other people. It doesn't keep them</p> <p style="text-align: center;">Page 45</p>	<p>1 quite bold and possibly an unfortunate thing to put in 2 the front of this report, but, in a way, good on you, 3 because you have grasped the nettle and I think the 4 preface, or whatever, says, "Look, the church being what 5 it is, people who are damaged, weak, at low ebb, 6 delicate, fragile and all the rest of it will huddle 7 around it -- that's the word -- will huddle around it. 8 Therefore, we have a more of a duty than other 9 institutions -- Cub Scouts, sports clubs, you name it -- 10 to be careful that we don't misuse those people because 11 they are easy prey.</p> <p>12 If you run a sports club, you will get young people 13 wanting to play football or hockey. Some of those 14 people will be susceptible to abuse. But this report 15 says the church will get more than its fair share of 16 people who are vulnerable. Therefore, we have got more 17 of a duty to keep an eye out for it.</p> <p>18 Q. You obviously knew Vickery House?</p> <p>19 A. Yes.</p> <p>20 Q. Who was a local individual who was involved -- he was 21 a local priest who was involved in the Scheme?</p> <p>22 A. Yes.</p> <p>23 Q. You describe at paragraph 54 of your statement an 24 incident when you were away for the weekend by 25 Vickery House?</p> <p style="text-align: center;">Page 47</p>
<p>1 off work, or whatever. But having said that, I did 2 think of the small number of people who were there -- 3 and I'm talking about four, or thereabouts, over the 4 space of six months, eight months -- I did regularly 5 think -- I did regularly look at them and think, I hope 6 in not a terribly judgmental way, "You have got fairly 7 marked mental health problems", yes.</p> <p>8 Q. Do you think that those with mental health difficulties 9 were attracted to The Scheme?</p> <p>10 A. Yes.</p> <p>11 Q. Do you think Peter Ball deliberately drew them into 12 The Scheme or do you just think it's people with those 13 sorts of problems are more likely to be attracted to 14 a sort of structured, monastic life?</p> <p>15 A. Bit of both, I think. If it's okay for me to repeat 16 something that I said again in my statement, I'm afraid, 17 I read a report in 2010 or 2009 or thereabouts, I think 18 it was the Bursell Report -- it doesn't matter. I read 19 a report that -- I think there was an epigraph of some 20 sort at the beginning which was a quote from the gospels 21 and it said, a crowd of people crowded around Jesus, 22 lots of children wanted to touch his cloak and they were 23 shooed away by people around about. At which point he 24 said, "Suffer the little children come unto me. It's 25 okay for them to touch me". And I thought, oh, that's</p> <p style="text-align: center;">Page 46</p>	<p>1 A. Mmm-hmm.</p> <p>2 Q. When you got back from the weekend, what did Peter Ball 3 say to you?</p> <p>4 A. I remember it very, very clearly. I was passing through 5 the hall and Peter Ball, who wasn't really available 6 during the day very often, came out of his study and 7 said, "Oh, [redacted], can I have a word". Within the 8 three-quarters of a second it takes to say that --</p> <p>9 Q. You have just said your name, I'm so sorry. I was so 10 busy listening to it. Can we cut the feed again, 11 please?</p> <p>12 A. Sorry. He said, "Can we have a word?". I knew from the 13 concerned expression on his face that something was up, 14 something was wrong, and I thought, "I wonder what on 15 earth this could be?", although I think I probably had 16 an idea that it was to do with the fact that I'd just 17 back from a weekend away with -- am I allowed to say the 18 priest's name?</p> <p>19 Q. No, it's better if you don't, just in case.</p> <p>20 A. Although I -- yes. Peter Ball said to me, "Can we have 21 a word?", and I knew something was wrong. I had just 22 got back from a weekend away with the priest, and 23 I think -- well, I immediately knew it was something 24 bad, so of course one immediately thinks, "Have I done 25 something wrong?", and then I thought, "Oh, no, I think</p> <p style="text-align: center;">Page 48</p>

12 (Pages 45 to 48)

<p>1 it will be the weekend away". So I went through to his 2 study and he said -- he had been away for the weekend 3 himself somewhere else, and he said, "I didn't realise 4 you were going away for the weekend with the priest", 5 and I said, "Oh, yes, we went to such and such a place", 6 miles away, another house that they had access to. And 7 he said, "Oh, did anything happen?", and I immediately 8 knew he meant had he made a pass at you or done 9 something untoward, and I had a very, very quick 10 decision to make which was (a) tell the truth and say, 11 "Yes, something did happen", in which case presumably 12 the priest was in trouble; or I could tell a lie and say 13 nothing happened, not get the priest into trouble, lie 14 to the saint and my decision was I said, "No, nothing 15 happened". So I lied to the saint, got the priest off 16 the hook, and I did that with a clear conscience because 17 I thought, this person has made a pass at me, he's 18 a married man with kids, but I'm not the judge of that. 19 That's between him and his wife. I don't particularly 20 want to land him in a whole load of disciplinary trouble 21 with his boss, so I'll lie and say, "No, nothing 22 happened". 23 Peter Ball said, "Oh, I'm relieved, because he's 24 been -- he's done that -- I have had trouble with him 25 before", I think he said, and I thought, "Oh, that's</p> <p style="text-align: center;">Page 49</p>	<p>1 whether this is relevant, but I -- there was regular 2 talk about the Diocesan Bishop of Chichester at the 3 time, and he was on people's lips because he was 4 Peter Ball's boss. I hope this is relevant. The only 5 thing I can say about visits from other clergy is that 6 we were aware that Peter Ball's boss was mentioned 7 fairly regularly as -- in a mocking or disparaging way. 8 I have said this in my statement too. I think the best 9 indicator of that is that the house cat was called 10 "Eric", I was told after the bishop. The house dog was 11 called "Basil" after St Basil, but the house cat was 12 called "Eric" and I was given to understand the choice 13 of name was -- that was why the name was chosen. 14 Q. You identify in your witness statement at paragraph 62 15 that nobody openly raised any concerns about what was 16 happening on The Scheme. Did anybody raise any concerns 17 privately? I mean, you were -- 18 A. No. 19 Q. -- all young men in your sort of early 20s. Did nobody 20 sit there and think, "This is all a bit peculiar" or 21 discuss amongst yourselves the fact that it was a bit 22 weird? 23 A. No. Strangely, the only -- I believed for decades that 24 I was special, I was the only person that Ball had had 25 sexual or odd -- very weirdly odd dealings with, and the</p> <p style="text-align: center;">Page 51</p>
<p>1 interesting, so this is a regular thing, that the priest 2 takes Schemers away for a weekend in the house where 3 they're out of anybody's view, probably wines and dines 4 them, probably gets a proportion of them into bed, and 5 this is a known thing". I don't know how many. He 6 said, "I have had trouble before". He didn't say once, 7 twice or three times before, so, yes, that was the 8 incident. 9 MS SCOLDING: Chair, I note it is 11.45 am. I don't know 10 whether now would be a convenient moment to have a short 11 break? 12 THE CHAIR: Thank you, Ms Scolding. We will return at noon, 13 thank you. 14 MS SCOLDING: Just to indicate, you are under oath, so 15 please don't discuss your evidence with anybody else. 16 A. No. 17 MS SCOLDING: Thank you. 18 (11.46 am) 19 (A short break) 20 (12.02 pm) 21 MS SCOLDING: Can I just ask, did anyone other from the 22 Church of England come and visit The Scheme, other than 23 ex-Schemers? Was it visited by other individuals within 24 the diocese on any regular basis? 25 A. I have no memory of anybody else visiting. I don't know</p> <p style="text-align: center;">Page 50</p>	<p>1 only person who ever gave me an indication that 2 I wasn't, until Neil Todd, was Peter Ball, who said -- 3 now, I will try to get this right; who said to me once, 4 "Oh, I do value our" -- I used to massage him. "I do 5 value our sessions", your name, "I can't be free like 6 that with the others, except X, of course, but then 7 again, he is Celtic". So until 1993, I thought, well, 8 it can't have been that Peter Ball was just knocking off 9 The Schemers in the way that some university lecturers 10 knock off pretty, young students because, if he did, it 11 wouldn't have been just me, oh, and X as well, because 12 he told me out of his own mouth that he did something 13 similar with the Celt because the Celt needed that kind 14 of physical comfort, as he saw it, as he represented. 15 Nobody else -- when I came home -- when I came up to 16 the bedroom which I shared with the head boy late at 17 night, sometimes with a half-empty whisky glass in my 18 hand, it struck me as peculiar at the time in '85 that 19 he never said, "My goodness, you're up late. Have you 20 been drinking?" Whisky has a very strong smell, as we 21 all know, and I thought it peculiar that he never, even 22 in a very casual way, commented on it, which I think is 23 not proof positive that he knew exactly -- I was one of 24 a regular train of abusees passing through Litlington, 25 but I thought the fact that he said not a peep -- this</p> <p style="text-align: center;">Page 52</p>

1 is quite a regular thing, me coming up late after
 2 a chinwag with Bishop Ball. I think he pretended not to
 3 notice because he knew which side his bread was buttered
 4 on, he knew that Peter would be his sponsoring bishop if
 5 and when he became ordained, and he went with his
 6 self-interest and not with any notion of morality or
 7 anything else.
 8 Q. You left The Scheme in August 1985 to study at
 9 university another undergraduate course?
 10 A. Yes.
 11 Q. Again, you identify that you struggled with various
 12 health problems towards the end of your time there?
 13 A. Yes.
 14 Q. And, in fact, you were unable to graduate with honours,
 15 you graduated with an unclassified degree, as
 16 I understand it?
 17 A. I did.
 18 Q. You then undertook what seems to be a range of jobs
 19 which led to you taking work as a nurse?
 20 A. Yes.
 21 Q. Then, for the past decade, you are a librarian; is that
 22 right?
 23 A. More than a decade, yes.
 24 Q. How much contact did you have with Bishop Peter Ball
 25 after you left Litlington?

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1 A. Hard to say over the space of 17 years, or whatever it
 2 was, but probably monthly, bi-monthly. Letters at
 3 first, because I had no access to the telephone;
 4 latterly, telephone calls when I got a place that had
 5 a telephone.
 6 Q. What was the nature of the contact? Was it just sort of
 7 a friendly exchange of views or was it discussing
 8 theology or --
 9 A. I will try and be brief because most of this is in my
 10 statement, which people will have seen, but it was two
 11 things. It was, firstly, professions of affection, "Oh,
 12 you're so wonderful, we do miss you. I miss our chats.
 13 I wish we could talk more often", et cetera. "You're so
 14 wonderful, you're so profound. You see through all the
 15 follies of the world and the institutional church", and
 16 so on. Element two, "I was stitched up", "I was
 17 framed". Very bitter. Very -- unlike anything I'd seen
 18 in '85 when I lived with him. "The police tell me they
 19 never would have cautioned me if they'd known now what
 20 they -- if they'd known then what they know now, which
 21 is that there was an act of conspiracy between Neil Todd
 22 and always an unnamed other" -- I beg your pardon,
 23 shouldn't I have said --
 24 Q. It is fine. It is fine for you to say Neil Todd.
 25 A. "There was an act of conspiracy between the person who

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1 brought the caution or brought the allegations that led
 2 to the caution and at least one another. I'm mates with
 3 Superintendent such and such. He says it was a disgrace
 4 that I was cautioned in the first place", and then
 5 latterly the allegations have all been withdrawn. They
 6 have been cancelled and annulled, and so on.
 7 Q. At the time of Bishop Ball's arrest, a number of people
 8 sort of rallied around, so to speak --
 9 A. They did.
 10 Q. -- to write letters of support?
 11 A. Including me.
 12 Q. Did you write a letter of support?
 13 A. No, I said on the telephone to somebody who amazed me by
 14 knowing my telephone number -- I presume he'd gone via
 15 my mother, my parents. He phoned and said, "Some of us
 16 are getting together a letter of support" -- I can't
 17 remember whether he said it was for publication in the
 18 press or forwarding to the police or what use they were
 19 going to make of it, but I didn't care because I was in
 20 the Peter Ball fan club at the time and, weird as it may
 21 sound, given that I had been, as I now see it and didn't
 22 then see it, abused by him, I said, "Absolutely, you can
 23 put my name, address, telephone number, date of birth,
 24 whatever you like. I am right behind you.
 25 Q. Did the police ever contact you in 1992/93?

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1 A. No.
 2 Q. If they had contacted you, what would you have done?
 3 A. I'm certain -- I say this in my statement and I am sorry
 4 to spit and emphasise it. I am absolutely certain that
 5 if they said, "Were you ever beaten by Ball?", I would
 6 have said "Yes". If they said, "Were you asked to
 7 undress by Ball", I would have said, "Yes". I would
 8 have told them the truth because -- and I absolutely
 9 remember taking this resolution -- because I was
 10 thinking, "Oh, my God, it's on the national news. They
 11 must be going around the other Schemers. They must have
 12 a list". This is where the formality is relevant
 13 because, did they have a list? The Schemers had a list.
 14 They managed to find me in a bedsit in -- where I live.
 15 And I thought, "I should expect a call from the police.
 16 What will I say? Will I lie like I did in 1985 and said
 17 'No, no'? Like most of the other people who gave
 18 evidence to Brian Tyler, will I say, 'No, Peter never
 19 encouraged me to massage him. No, he never took baths
 20 in front of me'", but I thought, no, I will tell the
 21 truth. If they say, "Were you ever naked with
 22 Peter Ball?", I will say, "Yes. I believe it was odd,
 23 extraordinarily odd, but I believe it was innocent.
 24 You've got access to more evidence than I have. I have
 25 got access to this much evidence, which is what happened

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<p>1 to me. I don't know anything else. I don't know what 2 Neil Todd said or did, but you know what he said and you 3 are comparing sources, I presume, and you are the 4 authorities and you have all the evidence at your 5 disposal and you, together with the judicial system, 6 will come to a sensible conclusion. That's not for me". 7 My job, if I'm asked a question, is to give a truthful 8 answer, as I'm giving you truthful answers now. 9 Q. What was your view as to whether or not the 10 Church of England rehabilitated Bishop Ball after 11 1992/93? 12 A. This is fascinating. I remember a conversation with an 13 old schoolfriend, and we discussed -- this is early 14 days. Whether it was '93 or not, I don't know, but this 15 was early days and I was close to this schoolfriend, and 16 he said, "What about all this business with Peter Ball, 17 then? What was all that about?", and I said, "I don't 18 really know". I wasn't there when the guy who made the 19 allegations was there. I don't know what happened. 20 Here's what I suspect: I suspect that Peter Ball has got 21 up to some of his weird religious-themed kinkiness with 22 this boy. That's okay, he's 17. The boy is okay. 23 And" -- because I was still in the Peter Ball fan club. 24 I said, "I think this boy" -- because I had already 25 spoken to Ball. "I think this boy thought, 'I can make</p> <p style="text-align: center;">Page 57</p>	<p>1 this conversation to the schoolfriend. This is why this 2 matters, I think -- sorry if it doesn't. He said, "What 3 was that all about?", and I said, "I don't know. 4 I think Neil Todd was possibly a blackmailer who 5 maligned Ball and misrepresented his perfectly innocent, 6 nudie Franciscan rituals as something they weren't, and 7 that's what's got him into bother". Sorry, I'm slightly 8 losing my thread again. 9 Q. That's okay. Shall I take you back on to the thread? 10 A. Could you? Thank you. 11 Q. Which is, how often did Peter Ball, post leaving 12 Litlington, talk about his associations with members of 13 the establishment and what did that make you feel? 14 A. Yes, thank you. He was very anti-establishment. He'd 15 been stitched up by some sort of dark machinations 16 possibly to do with the ordination of women and the 17 votes and the politicking which went on between the 18 Diocese of Gloucester which I now know had the biggest 19 pro women's ordination vote and Ball's own view, which 20 I think was High Church opposition to women priests. 21 I now learn that he is accusing shadowy figures 22 within the Diocese of Gloucester of manoeuvring against 23 him and therefore -- and, by implication, using the sex 24 abuse allegations to get him out of the job 25 successfully, so he was hugely resentful of</p> <p style="text-align: center;">Page 59</p>
<p>1 this look very bad for Ball". Ball was telling me that 2 Neil Todd had done it for monetary gain from The Sun 3 newspaper. I'm very sorry, I have lost the question 4 again. 5 Q. It's fine. The question was, do you consider that the 6 Church of England in effect rehabilitated Ball after 7 1992? 8 A. Yes. Because for a very specific reason: within 9 months -- I've got a very dry mouth. I beg your pardon. 10 Q. That's okay. 11 A. Ball was casually saying to me in his telephone calls, 12 "Oh, I was preaching a sermon last week at such and 13 such. Oh, I was baptising a baby or blessing a fete" or 14 whatever else he was doing at such and such parish -- 15 this would have been in Cornwall? Doesn't matter. At 16 the time, I thought, "How is that possible? How can you 17 possibly" -- I mean, I know accountants who have been 18 struck off for embezzlement who seem to get work in the 19 financial services sector, but that's slightly 20 different -- obviously it's different. But I remember 21 very, very clearly thinking, "How on earth are the 22 church" -- well, it's like reemploying an accountant who 23 has embezzled, isn't it? How is that possible in such 24 a bureaucratic, controlled, you know, regimented 25 organisation as the Church of England? And I recounted</p> <p style="text-align: center;">Page 58</p>	<p>1 the hierarchy and that fitted in down to a T with me 2 because he represented himself as Mr Eccentric, 3 Mr "I don't kowtow to authority", Mr "I'm the 4 spontaneous one who has the direct line to God and, 5 therefore, the institutional church means not a whisker 6 to me". 7 Q. We have heard from lots of other people he was very keen 8 on telling everyone about his good relationships with 9 Prime Ministers -- 10 A. Yes, he certainly was. 11 Q. -- with members of the Royal Family, with the great and 12 the good, so to speak? 13 A. One thing that fascinates me is that very, very late in 14 the day -- I think in 2010 -- the Bishop of Chichester 15 at the time wrote to somebody in connection with whether 16 he should have permission to officiate at various 17 functions, and said -- oh, somebody was asking him 18 whether he could do something in the Diocese of 19 Bath and Wells -- 20 Q. We have heard evidence about this during the course of 21 the hearing, so please don't worry. 22 A. I'll not go off on a tangent. I think the reason why 23 it's relevant is that, I'm absolutely -- sort of amazed 24 and not amazed that the Bishop of Chichester seemed to 25 think that the allegations had been withdrawn, and I was</p> <p style="text-align: center;">Page 60</p>

<p>1 left thinking, "Well, who could have told him that? 2 Well, only Peter Ball. So you let the subject of 3 the allegations tell you that the allegations have been 4 withdrawn and you don't even check for 25 years?" 5 Q. I think in fact it wasn't the case that in fact the 6 allegations were withdrawn. 7 A. Okay. 8 Q. That may well have been something that you have written. 9 But it was never the case that the allegations were ever 10 withdrawn, just to clarify that. 11 A. No, they weren't, but the Bishop of Chichester didn't 12 know that and he was asking the Bishop of Bath and Wells 13 whether they had, like it had never occurred to him. 14 Q. Can I ask, in April 2012 you wrote to a retired bishop 15 about your abuse by Peter Ball? 16 A. Yes. 17 Q. Could we get up, albeit in closed session, 18 INQ000891_023. It is at the back of your witness 19 statement, chair and panel. 20 I will just read the letter out: 21 "Dear [A7], 22 "Thank you for one amazing letter! If you are the 23 [A7] I know, I'm sorry you did not mention some of this 24 to me when we were working together, but it might not 25 have been appropriate then.</p> <p style="text-align: center;">Page 61</p>	<p>1 Bishop Ball? 2 A. Yes. 3 Q. "No-one died -- though you were undoubtedly damaged and 4 probably have the abused victim's sense of guilt about 5 it all. Just remember: you can't force yourself to 6 forgive anyone; it is one of those things that some 7 people manage and some people don't. I hope, however, 8 that one day you will find you've let it all go and can 9 even look back on it all with a snort of laughter at the 10 vanity and folly of men in long frocks." 11 How did you take that response? 12 A. I was very pleased at the bishop, retired bishop's 13 openness. Again -- sorry, I'm just repeating what 14 I said in the sentence. I was flattered by somebody 15 with letters after his name and status and all the rest 16 of it at being confided in because he had disclosed 17 something which I thought was very significant, which is 18 that Ball had visited him in the early '80s, before my 19 time in Litlington, with a young male companion, and 20 I thought, you can only be putting that down on headed 21 notepaper with your signature underneath it to imply 22 that this young male companion was what I believe used 23 to be called a catamite in the church circles, which is 24 a young man who provides sexual services to old and 25 usually socially superior men, and I believe that was</p> <p style="text-align: center;">Page 63</p>
<p>1 "As you probably guessed, I knew Peter. As a matter 2 of fact, I invited him to my church ... to lead 3 a mission sometime in the early '80s and it might have 4 been at the time you were part of his community in 5 Sussex. He arrived with a young male assistant and we 6 greatly appreciated having them both around. 7 "My take on ... apart from the sex thing -- is that 8 he was a sort of romantic actor (a role I recognise) who 9 played at monkish things partly sincerely partly as an 10 unconscious cover for other things. Even after reading 11 your letter I don't put him down as a complete fraud. 12 I suspect that, like me, he genuinely wanted to give 13 himself away to good things but his old ... kept getting 14 in the way. You may be right that he was in complete 15 denial about what he was up to, but I suspect that in 16 his heart he felt he was trying to be good and 17 given-away, but couldn't quite hack it. I only wish he 18 had really got in touch with that side of himself, 19 admitted it and come out, because then he would have 20 shown real bravery. Like you, I disliked the way he 21 allied himself with the anti-women brigade. 22 "I hope that you will stop beating up on yourself 23 about it all." 24 I think you had written him a letter at which you 25 had disclosed the abuse that you alleged against</p> <p style="text-align: center;">Page 62</p>	<p>1 a bit of a thing in the early church. Whatever their 2 views about homosexuality, I think there were certain 3 exceptions for catamites. 4 I thought, "Why is this retired bishop not saying in 5 so many words but, for goodness' sake, at least implying 6 that he had met Ball four years before I was abused by 7 him, invited him into his house with somebody that 8 presumably he was having sexual relations with, and 9 still in 2012, after Butler-Sloss, after Meekings, after 10 all the rest of it, and still hadn't read enough -- 11 well, I'm sure he had read enough safeguarding 12 literature, not to say, "I think this is a police 13 matter". Not, "You should have a good laugh about it. 14 He was knocking off somebody in 1981. What's your 15 problem? Are you an antigay person?" And let me say, 16 just for the record, I am absolutely not an antigay 17 people. I know and hugely respect -- "Lots of my best 18 friends are black, gay" -- no, they're not, they're not, 19 but I don't have a problem with gay people. I don't 20 have a problem with black people, for that matter. 21 Sorry, I'm gabbling, I beg your pardon. 22 Q. That's okay. 23 A. So even in 2012, even in November 2012 -- sorry, the 24 letter was April. Even in April 2012, when things were 25 really coming to a head, I believe, in terms of</p> <p style="text-align: center;">Page 64</p>

1 Kate Wood being -- trying to wheedle all of
 2 the letters --
 3 Q. I think Kate Wood finds the Tyler Report on Easter
 4 Maundy Thursday 2012?
 5 A. Whether there was a grapevine whereby retired bishops
 6 and bishops discussed and gossiped about developments,
 7 I don't know. I wasn't there. But I did think it was
 8 amazing that somebody who had been a senior bishop --
 9 and it is not like he was retired to a quiet retirement
 10 in the country, he still is appearing on the media all
 11 the time and pronouncing on his very enlightened views
 12 about not only women priests, gay priests, gay bishops,
 13 whatever, his sadness that sado-masochists, that this is
 14 their only form of sexual gratification and they are
 15 pilloried and ridiculed and despised for being
 16 sado-masochists and it is very clear that his sympathies
 17 are entirely with -- he told me a succession of stories
 18 when I went to see him, when I went to visit this
 19 retired priest, he told me -- I hadn't told him about
 20 corporal punishment, but he immediately launched into
 21 a string of stories about people at his theological
 22 college who had beaten and abused him and was full of
 23 sympathy about how terrible it was for them that this
 24 was their only form of release, and one poor chap had to
 25 be moved to a distant parish in India because he'd been

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1 abused in his domestic circles in India, and wasn't it
 2 sad for him. No concern for anybody who might have seen
 3 the whole thing differently.
 4 Q. Do you think that the church -- you say at paragraph 123
 5 of your witness statement that the church has
 6 repeatedly -- in fact, you say what the Bishop of
 7 Southwell and Nottingham said at General Synod in 2013,
 8 that the church has repeatedly re-abused survivors time
 9 and time again with its institutional resistance. Is
 10 that something that you encountered?
 11 A. I'm sorry if I'm ranting, by the way. I must apologise.
 12 Q. You're not ranting. Please don't worry.
 13 A. I disagree. No, joke.
 14 Did I encounter the church re-abusing victims?
 15 Q. Well, re-abusing you. Not victims generally; you. Was
 16 it something that you identify with or not?
 17 A. Yes. Yes, it is, because -- and if I can just say
 18 quickly something that I didn't get to the last time
 19 I was ranting, if I can -- I will try and be brief. It
 20 doesn't come naturally to me.
 21 When I had this conversation with a schoolfriend, he
 22 said, "How on earth is he still preaching?", and I said,
 23 "I don't know. But here's a suggestion. The only
 24 thing -- the only thing -- that explains his being
 25 immediately put back in the saddle and over the years,

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1 latterly, the Bishop of Chichester was offering him an
 2 emeritus canonry, just offering him, in writing, on
 3 headed notepaper, like he could just give it out like
 4 sweeties, and I said, here's a suggestion: the
 5 allegations are now generally known to be lies, and so,
 6 in 2010, or whenever it was, after much, much, much
 7 reading, I thought, you've spent 25 years, the
 8 institutional church, manoeuvring Peter Ball back into
 9 the status of any other retired bishop. He's like any
 10 other retired bishop. He should be given permission to
 11 do what any other retired -- why not?
 12 If you believe that he should be allowed to do that,
 13 that only makes sense if you believe the original
 14 allegations either had been withdrawn, or should have
 15 been withdrawn, because you've bought Peter Ball's own
 16 story about this conspiracy between Neil Todd and AN92
 17 or whatever he's called whereby this manipulative and
 18 horrible conspiracy was hatched between him and who, the
 19 Diocese of Chichester, because of Ball's views about
 20 women priests? You know, so the establishment seems to
 21 endorse that view and the only really kinky other third
 22 possibility is that we've got this culture of
 23 forgiveness, "Yeah, yeah, he flogged young men in the
 24 vicarage, but we're all about forgiveness, and, by the
 25 way, he's very old and frail now so he couldn't be

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1 of" -- he couldn't present a risk to anybody else. He
 2 couldn't run fast enough. This is ten months after he's
 3 phoning up young men in Bath and Wells --
 4 Q. I think maybe --
 5 A. Sorry, you've covered that.
 6 Q. We will come on to that in July. Thank you very much.
 7 Thank you very much for your evidence.
 8 A. Thank you.
 9 MS SCOLDING: Sorry, chair and panel, do you have any
 10 questions? I'm so sorry, please take a seat.
 11 THE CHAIR: No, thank you, we don't have any questions.
 12 Thank you very much for your evidence.
 13 A. Thank you.
 14 (The witness withdrew)
 15 MS SCOLDING: Chair, we now pass over to open session, and
 16 to the evidence of Bishop David Walker. For your
 17 reference, chair and panel, it is in file 25. There are
 18 two witness statements from Bishop David.
 19 BISHOP DAVID WALKER (sworn)
 20 Examination by MS SCOLDING
 21 MS SCOLDING: Please take a seat. I understand I am to call
 22 you Bishop David; is that correct?
 23 A. That's fine.
 24 Q. We have two witness statements from you. For the
 25 record, it's ACE025770 and ACE025933. Both of those

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<p>1 witness statements will be placed upon the website at 2 a convenient moment. 3 Have you had a chance to read those witness 4 statements recently? 5 A. Yes. 6 Q. Are they true, to the best of your knowledge and belief? 7 A. Yes. 8 Q. Just a couple of housekeeping matters. Firstly, this 9 isn't a test of memory. Please feel free to refer to 10 your notes in your witness statement, if needed. 11 Secondly, both the statement and the exhibits will have 12 been read by the panel, so I am not intending to take 13 you through every line and every exhibit, you may well 14 be happy to know. 15 There is one brief amendment to your witness 16 statement. As I understand it, in your second witness 17 statement, exhibit 37, URN number ACE025832, the date 18 for that document is October 1983, as I understand it. 19 It was incorrectly dated. 20 I know there is something you would like to say 21 first of all before we start the evidence; is that 22 right? 23 A. Yes, there is. Simply just to express my gratitude for 24 all those who have been victims of abuse in one form or 25 another who have had the courage to come and appear</p> <p style="text-align: center;">Page 69</p>	<p>1 Bishop Peter Ball was a founder member and was a member 2 of the Community of Glorious Ascension throughout his 3 time in fact as a priest and then bishop. 4 We are particularly interested in what specific 5 safeguarding there was and is in respect of religious 6 communities, particularly if they have a role in respect 7 of children and young people. 8 Bishop Ball, for the information of the public -- 9 and we have already heard two witnesses this morning -- 10 ran a scheme called "Give a Year to God", which wasn't 11 in fact a monastic scheme, but involved young people 12 living with him and other members of the community in 13 their priory in Litlington near Lewes. I am going to 14 ask you some questions about religious communities in 15 the context of the Anglican Church. 16 Firstly, can I identify, a very small number of 17 individuals are currently members of religious 18 communities. I understand your witness statement there 19 are only about 340 people? 20 A. Within the traditional what's called recognised 21 communities, yes. 22 Q. Can you just say, what is a religious community in the 23 context of the Anglican Church? 24 A. A recognised religious community is a community of men 25 or women, or sometimes occasionally both, who live</p> <p style="text-align: center;">Page 71</p>
<p>1 before this inquiry, particularly those whose testimony 2 we have just heard this morning. So I would want to 3 thank them for what they are doing to help us to get to 4 a somewhat better place than we have been in the past. 5 Q. You heard, however, the first witness said he felt an 6 apology was more of a weapon for the church than it was 7 a part of healing? 8 A. I have never used apologies as a weapon, and I hope -- 9 I am sincere in what I'm saying to you, but thank you 10 for drawing my attention to that. 11 Q. You have been Bishop of Manchester since 2013, having 12 been ordained as a deacon in 1983 and having also been 13 the suffragan Bishop of Dudley from 2000 to 2013. Now, 14 you are here today because you are chair of the Advisory 15 Council on the Relations of Bishops in the Religious 16 Communities since -- and you are its chair since 2013, 17 having previously served as acting chair since 2008. Is 18 that right? 19 A. Correct. 20 Q. I am going to ask you about two separate areas today. 21 Firstly, religious communities and safeguarding, as it 22 was in the past, as it is now, as it's going to be in 23 the future; and, secondly, a little bit about the 24 Community of Glorious Ascension. Now, I am going to 25 preface this to say our interest is -- because obviously</p> <p style="text-align: center;">Page 70</p>	<p>1 according to traditional monastic vows. So these are 2 either in the Benedictine form or what are often called 3 the evangelical counsels of poverty, chastity and 4 obedience. 5 Q. How are they governed? Are they self-governing? 6 A. These are independent institutions. They have their own 7 constitution. They have their own kind of board of 8 trustees. That may or may not be the same as the 9 chapter which is a kind of religious leadership of 10 the community. They have, in terms of external 11 responsibility, they would -- if they're a recognised 12 community, they would have a bishop visitor who performs 13 a visitation at least once every five years but would 14 normally be in contact with the community on a rather 15 more frequent basis than that. 16 Q. Is there regulation in Canon law of religious 17 communities at present? 18 A. At present, no. That's what we're moving towards, and 19 the motion we had before the General Synod a few weeks 20 ago paves the way for that, and I can say more if you 21 wish. 22 Q. We will get on to that later. In other words, the only 23 formal oversight the church has is by the bishop being 24 the visitor if you are a recognised community; is that 25 right?</p> <p style="text-align: center;">Page 72</p>

<p>1 A. Yes, although obviously individual clergy who are 2 members of religious communities also come under the 3 wider aspect of Canon law that refer to all clergy, 4 whether or not they are members of the religious 5 community, parish priests, bishops or whoever they may 6 be. 7 Q. But as I understand it at the moment, only about 8 22 per cent of people who are members of religious 9 communities are also ordained. So one and the other are 10 not -- they are not coterminous? 11 A. No, they are not, and the essence of religious 12 communities, most of them, that the majority of their 13 members will be lay. 14 Q. So the church, in effect, doesn't really exercise either 15 any jurisdiction or any authority over religious 16 communities? 17 A. Ultimately, the Advisory Council could remove the 18 recognition of a community if it felt the community had 19 grossly abused its relationship with the wider church, 20 but there's no formal way for the wider church to 21 intervene other than through the visitorial system. 22 Q. Are religious communities by and large also charities? 23 A. The vast majority are, yes. 24 Q. Has that always been the case or has that changed 25 recently?</p> <p style="text-align: center;">Page 73</p>	<p>1 through things like the handbook on the religious life 2 which has been produced at regular intervals since the 3 1940s, and through things like the 2015 guidance that we 4 are very much involved in producing on safeguarding. 5 Q. We will have a look both at the handbook on religious 6 life and the specific guidance. But you are an 7 Advisory Council. You are not their bosses in any way; 8 that's right, though, isn't it? 9 A. Correct. 10 Q. You have talked about recognised and acknowledged 11 communities. You explain this in some detail in your 12 witness statement, but what's the difference between 13 them? 14 A. Broadly -- I have referred to the recognised already. 15 Broadly, the acknowledged communities, they live within 16 the kind of the sort of basic principles of monasticism 17 but they do not take the formal vows of poverty, 18 chastity and obedience. So they could well include 19 people who are married, who have families, who have 20 external jobs. They often do not live together under 21 one roof. They are what are called dispersed 22 communities. But they are seeking to live within that 23 broader monastic tradition that's been part of 24 the church since the early days. 25 Q. So almost like a sort of a confraternity would have been</p> <p style="text-align: center;">Page 75</p>
<p>1 A. I think possibly one or two ceased to be charities when 2 the public benefit requirement came in a few years ago 3 because if you got an entirely enclosed community, it's 4 quite difficult to demonstrate enough wider public 5 benefit for that to gain registration under the current 6 charity rules. 7 Q. But they would possibly have had to comply with 8 Charity Commission guidance? 9 A. Indeed. 10 Q. Including reporting serious incidents and matters like 11 that, certainly since 2008? 12 A. Yes. 13 Q. Could you just describe briefly, what is the 14 Advisory Council and what work do you do with religious 15 communities? 16 A. Thank you. There's quite a lot about it in my 17 statement. 18 Q. Yes. 19 A. Which I won't go through in detail here. Basically, 20 it's both proactive and reactive. It responds to 21 requests either from bishops or from communities, 22 recognised communities or the newer acknowledged 23 communities, who have a particular issue that they want 24 to raise with us. But it also works towards promoting 25 good practice. The principal means it does that is</p> <p style="text-align: center;">Page 74</p>	<p>1 within medieval life? 2 A. That's not a term I'm particularly familiar with. 3 Q. Do the recognised religious communities play any role 4 within the governance of the church? Do they sit on 5 synod, for example? 6 A. The General Synod has two lay and two ordained members, 7 if I recollect correctly, who are drawn from the 8 membership of the recognised communities. 9 Q. Does the community have to be recognised or acknowledged 10 or could you just set yourself up as a religious 11 community and -- without seeking any authority, you 12 could say, "Right, I'm an Anglican religious community. 13 Here I am"? 14 A. I mean, any individual -- we have freedom of religion 15 and any individual or group of individuals can get 16 together, they can call themselves a community, they can 17 require their members to be communicant Anglicans, for 18 example. That community would have no formal status 19 within the Church of England, but as I say, given 20 freedom of religion, it is hard to stop somebody doing 21 that. If we look historically within the public school 22 sectors, there's been quite a number of schools declare 23 themselves to relate to the Church of England although 24 there's been no formal jurisdictional responsibility for 25 them.</p> <p style="text-align: center;">Page 76</p>

<p>1 Q. Again, you have said that really the only power the 2 Advisory Council have is discipline, is in effect 3 expelling them from the Advisory Council. Is that 4 right? Can you shut them down if things are going 5 seriously awry?</p> <p>6 A. Even then we couldn't shut them down. We could simply 7 cease to recognise them.</p> <p>8 Q. Derecognise them, so to speak?</p> <p>9 A. They could still continue. Clearly, if we had evidence 10 of grave abuses, then we would have a duty to share that 11 in the relevant place, but I suspect that would have 12 happened before it got to us.</p> <p>13 Q. Is there any kind of licensing or approval scheme that 14 you run as the Advisory Council? We have heard some are 15 called recognised and some are called acknowledged. 16 What hoops do you have to jump through before you can 17 call yourself either acknowledged or recognised?</p> <p>18 A. The handbook gives the details about recognised 19 communities and we have a further document called 20 "Towards Acknowledgement", which I believe has also been 21 laid before the inquiry, which sets out the broad terms. 22 Principally, nowadays, it's an accompanied journey, 23 so we would -- if any community approached us wanting 24 recognition or acknowledgement, we would appoint 25 a couple of members of the Advisory Council, at least</p> <p style="text-align: center;">Page 77</p>	<p>1 those days, I expect.</p> <p>2 Q. So within the context of Peter Ball and the Community 3 for Glorious Ascension, you say that the 4 Advisory Council publishes a handbook on religious life. 5 Is this something which has to be adhered to? When 6 a visitor comes every five years to look at the 7 community, does he go through the handbook and make sure 8 that it's all met? Is it like an inspection tool? Or 9 is it more of a "We think this is a good idea. If you 10 want to follow it, you can, but you don't have to"?</p> <p>11 A. It's guidance and we'd expect if a bishop in the course 12 of a visitation -- a bishop nowadays would not be likely 13 to undertake a visitation single-handed. They would 14 normally bring with them a couple of experienced members 15 of other religious communities, perhaps one with 16 a particular interest in finance and one with an 17 understanding of community life, and they would 18 undertake the visitation with them over a period of some 19 days, allowing every member of the community the 20 opportunity to meet privately with the visitor or, if 21 they preferred, another member of the visitation team. 22 That gives enough space to look in in some detail at how 23 the community is living its life. There isn't 24 a checklist within the kind of handbook that the bishop 25 would go through, but we would expect a bishop to be</p> <p style="text-align: center;">Page 79</p>
<p>1 one of whom will be a member of a religious community 2 himself -- the other might be a bishop or a member of 3 a community -- who would journey with them. Typically, 4 that journey takes -- it could be anything from 5 18 months to three or four years while we ensure the 6 community is living in accordance with the handbook, it 7 has an appropriate constitution, there are proper checks 8 and balances, particularly against the kind of 9 charismatic individual leader who may exercise 10 overweening authority, particularly within a fairly new 11 structure. So we are very keen to see that happens. 12 That's best done not through a tick box approach, but 13 through that accompanied journeying over that period of 14 time.</p> <p>15 Q. When Bishop Ball set up the Community of Glorious 16 Ascension on or around the late 1950s/early 1960s, would 17 there have been this journey that you discuss now?</p> <p>18 A. There's no evidence of that. Unfortunately, as I think 19 the inquiry is aware, there are very limited records 20 indeed. The formal records of the Advisory Council from 21 before about 1996 have disappeared somewhere in the 22 mists of time and we have not been able to locate them 23 despite quite extensive searches. So it is difficult to 24 know exactly what processes took place with an 25 individual community. But it was less prescribed in</p> <p style="text-align: center;">Page 78</p>	<p>1 broadly familiar with the handbook and to notice any 2 major deviations from best practice that's indicated 3 within it.</p> <p>4 Q. Again, we have got very scant records for visitations. 5 We have one visitation for the Community of Glorious 6 Ascension that the church has been able to find, but not 7 any more. It seems that certainly in the past it wasn't 8 that kind of rigorous process that you are now 9 describing. The visitation, the minutes that we have 10 got, seem a lot more like, "I turned up, had a bit of 11 a chat and then went home"?</p> <p>12 A. Indeed.</p> <p>13 Q. From your experience, is that the way that visitations 14 used to be conducted?</p> <p>15 A. I really don't have experience going back that far, so 16 it would be hearsay.</p> <p>17 Q. Moving on to the religious handbook, you said the first 18 time that was published was 1946. What is the most 19 recent version of it?</p> <p>20 A. The most recent published version dates from 2004. 21 There is currently the next version which will no doubt 22 be the 2018 version that is 90-odd per cent complete. 23 It is just waiting some final bits to it, particularly 24 to make sure in areas like safeguarding, which will be 25 included substantively for the first time, that we are</p> <p style="text-align: center;">Page 80</p>

<p>1 up to date.</p> <p>2 Q. I was going to say that the current 2004 handbook is</p> <p>3 noticeably absent, in fact, I don't think I necessarily</p> <p>4 need to take you through the paragraphs but there really</p> <p>5 isn't any mention of safeguarding or child protection at</p> <p>6 all in the context of the handbook?</p> <p>7 A. No. Back then, the expectation would have been simply</p> <p>8 that, as with parishes and other bodies in the church,</p> <p>9 that people followed good practice that the 2004 I think</p> <p>10 it is again House of Bishops guidance refers to --</p> <p>11 Q. "Protecting All God's Children"?</p> <p>12 A. Indeed. That refers to religious communities explicitly</p> <p>13 within that. The 2015 guidance is the first specific</p> <p>14 guidance.</p> <p>15 Q. Maybe, chair and panel, I could ask you to look at that.</p> <p>16 It's behind tab B1. ACE025136, Paul. Can I just</p> <p>17 double-check: this practice guidance was the first time</p> <p>18 there was any specific material for religious</p> <p>19 communities about safeguarding?</p> <p>20 A. Correct. It was felt that was -- it needed something</p> <p>21 more specifically focused on religious communities. We</p> <p>22 began looking into this around 2011/12 and there was</p> <p>23 robust consultation with religious communities to make</p> <p>24 sure what was produced would be fit for purpose but it</p> <p>25 was finally produced in 2015.</p> <p style="text-align: center;">Page 81</p>	<p>1 A. That's enforced basically through the local diocese.</p> <p>2 I think we were very keen to see that religious</p> <p>3 communities locate themselves within the life of the</p> <p>4 diocese where they are geographically present, because</p> <p>5 that way they can build a face-to-face relationship with</p> <p>6 the diocesan safeguarding adviser and it's really</p> <p>7 important to develop those kind of face-to-face</p> <p>8 relationships so that if somebody in a community has</p> <p>9 a concern -- it lowers the step to actually make</p> <p>10 a disclosure to somebody if you actually know the person</p> <p>11 that you are going to make a disclosure to. So we very</p> <p>12 strongly press that this is done through the local</p> <p>13 diocese and the House of Bishops guidance makes it clear</p> <p>14 that dioceses are required to provide that support and</p> <p>15 that advice and that training for members of religious</p> <p>16 communities within their geographical area.</p> <p>17 Q. Is there an abrogation at the moment for members of</p> <p>18 religious communities to attend diocesan training?</p> <p>19 Because it says at paragraph 2.6 -- next page, Paul, top</p> <p>20 of the next page:</p> <p>21 "Those that require training in the local religious</p> <p>22 community must attend safeguarding training organised by</p> <p>23 the local diocesan safeguarding adviser."</p> <p>24 Is it now the case that everyone who is a member of</p> <p>25 a religious community should obtain such training or is</p> <p style="text-align: center;">Page 83</p>
<p>1 Q. Could I take you now to paragraph 2.1 of that document,</p> <p>2 ACE025136_004, Paul, page 4 internal pagination, chair</p> <p>3 and panel. Can I just identify, is this guidance</p> <p>4 obligatory for recognised or acknowledged communities?</p> <p>5 I wasn't clear?</p> <p>6 A. That would be my understanding. It's certainly played</p> <p>7 fairly bluntly there that this is what we'd expect them</p> <p>8 to do. Again, if they don't do it, what is the redress?</p> <p>9 The redress at the moment is simply to remove their</p> <p>10 registration or their acknowledgement. But this is --</p> <p>11 if a bishop went in to visit a community or we heard</p> <p>12 that a community was failing to uphold those standards,</p> <p>13 then that would be a cause of grave concern.</p> <p>14 Q. Can I ask, it says, at paragraph 2.2:</p> <p>15 "Safeguarding applies:</p> <p>16 "Internally ...</p> <p>17 "Externally."</p> <p>18 And that in effect there must be a safeguarding</p> <p>19 policy and there must be a designated safeguarding</p> <p>20 person and advice must be sought from the diocesan</p> <p>21 safeguarding adviser and there should be training,</p> <p>22 safeguarding training, organised and must ensure</p> <p>23 compliance with the communities insurance policy.</p> <p>24 A. Yes.</p> <p>25 Q. How is that all enforced at the moment?</p> <p style="text-align: center;">Page 82</p>	<p>1 that not the case at the moment?</p> <p>2 A. It will depend on what the particular role is. I mean,</p> <p>3 there are certainly among the members of the recognised</p> <p>4 religious community a number of people are very elderly,</p> <p>5 frail, in nursing homes and the like, who have no</p> <p>6 contact that would make training possible to receive or</p> <p>7 appropriate. But the basic levels of training that are</p> <p>8 expected of church officers and others would be expected</p> <p>9 of anybody within the religious community who is</p> <p>10 undertaking any form of active ministry within the wider</p> <p>11 world.</p> <p>12 Q. Now, can I ask you some questions. You said that all of</p> <p>13 this is about to change?</p> <p>14 A. Mmm-hmm.</p> <p>15 Q. Could you tell us a bit about what's changing and why?</p> <p>16 A. Certainly. Last December, the Advisory Council --</p> <p>17 numbers were strengthened by the addition of a further</p> <p>18 two bishops and the council was made officially</p> <p>19 a committee of the House of Bishops. That allows it to</p> <p>20 take decisions on behalf of the whole House of Bishops,</p> <p>21 subject to the house being able to recall something it's</p> <p>22 not happy with.</p> <p>23 Q. In other words, it gives you a bit more authority?</p> <p>24 A. There is delegated power to the Advisory Council. The</p> <p>25 next thing that happened is in February this year we had</p> <p style="text-align: center;">Page 84</p>

<p>1 a motion before the General Synod that we were calling</p> <p>2 on the Business Committee of Synod to bring forward</p> <p>3 a canon on the religious life as part of our legislation</p> <p>4 by July this year. The first versions of that canon</p> <p>5 have begun to be talked about --</p> <p>6 Q. Is --</p> <p>7 A. -- and that will take us forward.</p> <p>8 Q. What is it going to do in respect of safeguarding and</p> <p>9 the relationship between the religious communities and</p> <p>10 the church?</p> <p>11 A. The canon will first of all define which are the</p> <p>12 religious communities which are formally part of</p> <p>13 the church which will be those recognised or</p> <p>14 acknowledged by the Advisory Council. It will then set</p> <p>15 out a number of areas, including safeguarding, where the</p> <p>16 House of Bishops may make regulation and then a wider</p> <p>17 power to the Advisory Council on behalf of the House of</p> <p>18 Bishops to provide guidance.</p> <p>19 Q. What sort of regulations and guidance are you thinking</p> <p>20 about at the moment in respect of safeguarding?</p> <p>21 A. I think that will be largely putting some of what will</p> <p>22 appear later this year in the revised version of</p> <p>23 the 2015 guidance, we will have to decide what of that</p> <p>24 becomes guidance and what of that becomes regulation.</p> <p>25 But basically the updating of the 2015 document and some</p> <p style="text-align: center;">Page 85</p>	<p>1 body in this so that that relationship is between two</p> <p>2 people who know each other. It's much easier to make</p> <p>3 a disclosure to a professional that you know than it is</p> <p>4 to somebody that's simply a name on a piece of paper.</p> <p>5 Q. What it says at paragraph 6.5 of the practice guidance,</p> <p>6 the 2015 practice guidance, 007, Paul, chair and panel,</p> <p>7 internal pagination 7:</p> <p>8 "The religious community must ensure that there is</p> <p>9 a clear reporting arrangement between the DSP, leaders</p> <p>10 in the community and the episcopal visitor. In this way</p> <p>11 the community leaders, their governing body and the</p> <p>12 episcopal visitor can ensure compliance with</p> <p>13 safeguarding guidance. The religious community and its</p> <p>14 governing body must make sure that it has adequate</p> <p>15 insurance ... the governing body, including the</p> <p>16 episcopal visitor, should be aware of the need to report</p> <p>17 serious safeguarding situations to the police, to the</p> <p>18 LADO and to the DSO."</p> <p>19 Is there any particular guidance for the community</p> <p>20 about what would be considered to be a serious</p> <p>21 safeguarding situation? Is that something that they're</p> <p>22 meant to get from the main bishops' guidance?</p> <p>23 A. They are meant to get that from the main bishops'</p> <p>24 guidance. It wouldn't differ particularly there</p> <p>25 regarding religious community. The safeguarding adviser</p> <p style="text-align: center;">Page 87</p>
<p>1 of that eventually becoming regulation rather than</p> <p>2 simply guidance.</p> <p>3 Q. So will there be a power, for example, for people to go</p> <p>4 in and shut communities down if there are safeguarding</p> <p>5 concerns?</p> <p>6 A. Once again, a power that the council will have, or the</p> <p>7 power the Church of England will have, will be to say</p> <p>8 that a community is no longer able to be recognised or</p> <p>9 acknowledged as part of the Church of England, clearly</p> <p>10 if it constitutes a body, a body at law in its own</p> <p>11 right, whether it continues to be registered as</p> <p>12 a charity. If it is registered as a charity, that's</p> <p>13 a matter for others, but certainly it could be</p> <p>14 deregistered, derecognised, unacknowledged as regards</p> <p>15 the Church of England.</p> <p>16 Q. How about reporting of allegations? Is there going to</p> <p>17 be anything in there about, if there are allegations or</p> <p>18 concerns about safeguarding, to whom should they be</p> <p>19 reported and what should be reported?</p> <p>20 A. I think we're already clear in the 2015 guidance that</p> <p>21 reporting should be to the community's safeguarding</p> <p>22 representative who in the same way as a parish</p> <p>23 safeguarding representative officer would then report to</p> <p>24 the diocesan safeguarding adviser, which is why it's so</p> <p>25 important the diocesan -- that the diocese is the key</p> <p style="text-align: center;">Page 86</p>	<p>1 within the community will of course have been trained</p> <p>2 along with parish safeguarding representatives and</p> <p>3 others within the local diocese. So they will have had</p> <p>4 the same training as regards what -- how to deal with</p> <p>5 what sorts of disclosures.</p> <p>6 Q. Can I just ask, does the church currently impose, or is</p> <p>7 it intending to impose, any kind of regulations about</p> <p>8 how you become a member of a religious community?</p> <p>9 A. At the moment, there are quite -- there is clear</p> <p>10 guidance in the handbook about things like minimum ages,</p> <p>11 about the sorts of periods of postulancy and novitiates</p> <p>12 that there ought to be for people who are becoming parts</p> <p>13 of religious communities --</p> <p>14 Q. So what is the current minimum age?</p> <p>15 A. The current minimum age is 18, although it is very</p> <p>16 unusual to go that low. Most communities would not</p> <p>17 really want to look at somebody as a postulant until</p> <p>18 they have reached the age of about 20.</p> <p>19 Q. How long -- does the guidance say how long somebody has</p> <p>20 to be a postulant or a novice before they are permitted</p> <p>21 to take vows?</p> <p>22 A. The guidance is typically you are talking about six</p> <p>23 months or so in postulancy, then typically a couple of</p> <p>24 years as a novice before taking -- what you then</p> <p>25 normally do within a traditional community is take what</p> <p style="text-align: center;">Page 88</p>

<p>1 they call first vows which would be taken for a period 2 of time.</p> <p>3 Q. They are sort of time limited, aren't they?</p> <p>4 A. They are time limited. All of this until that stage is 5 time limited. They're taking a final vow, which is 6 a very solemn moment in the life of the religious, which 7 takes quite a few years to get to because, at that 8 point, they typically do divest themselves of all 9 property and possessions, so that's not something 10 entered into lightly and shouldn't be done too soon.</p> <p>11 We are clear to -- the Advisory Council -- new 12 communities coming along, that we do not expect people 13 to be jumping into sort of permanent vows at a very 14 early stage.</p> <p>15 Q. Is there any psychological profile or clinical 16 assessment prior to taking one's vows at the moment?</p> <p>17 A. Communities are encouraged to get appropriate range of 18 references and to undertake relevant assessment as they 19 see fit. There is not a particular tool that is 20 mandatory across the -- or mentioned in the guidance, 21 but we expect communities -- and they do take very 22 seriously people who are making what is, after all, 23 lifelong commitment.</p> <p>24 Q. Are there any safeguarding measures in place? Are 25 people asked about safeguarding either at the</p> <p style="text-align: center;">Page 89</p>	<p>1 episcopal visitor for the community would also know who 2 they are. We have had training for the leaders of 3 religious communities shortly after the guidance was 4 produced and it is the intention to broaden that to 5 specific training on where there might be particular 6 elements around community life that members of 7 communities would want to come together to do training 8 for. That's intended, but it hasn't happened as quickly 9 as I would have liked.</p> <p>10 Q. So everybody hasn't had their training yet?</p> <p>11 A. Not everybody has had specific training for religious 12 communities, but the safeguarding advisers -- the 13 safeguarding officers in the communities, I would expect 14 them all to have undertaken training through the local 15 diocese.</p> <p>16 Q. Can I just identify that members are expelled from the 17 community by the community itself, aren't they? They 18 are not expelled by you? So you couldn't have sat there 19 and said -- had you known about the situation in respect 20 of Bishop Peter Ball in the 1980s, the Advisory Council, 21 as it then, was couldn't have turned up and said to the 22 other members, "You have to expel Peter Ball"? There 23 was no kind of lever other than the lever of influence?</p> <p>24 A. No. The lever of influence I mean the Advisory Council 25 particularly working between bishops and religious</p> <p style="text-align: center;">Page 91</p>
<p>1 pre-interview, interview or assessment stage? So are 2 people asked -- do people, for example, have to provide 3 an enhanced DBS check before they become members of 4 a religious community?</p> <p>5 A. In most cases there would be -- well, in all cases there 6 would be a safer recruitment policy and, as part of 7 that, in the vast majority of cases there would be a DBS 8 check. Clearly there are certain situations in which it 9 is not lawful to undertake a DBS check and we wouldn't 10 be wanting anybody to breach the law, but the vast 11 majority of people entering a religious community who 12 are expecting to have some kind of external work or even 13 work with elderly and vulnerable members of 14 the community itself, they'd obviously be subject to the 15 checks. So that's part of the safer recruiting 16 policy --</p> <p>17 Q. As far as the designated safeguarding person, is there 18 a register of them? Do they have to -- do you have to 19 know who the designated safeguarding person is and do 20 they have to have done additional training?</p> <p>21 A. There is specific training for designated safeguarding 22 officers. That's provided by the diocese primarily. 23 It's the diocese who would know who those people are 24 rather than the Advisory Council. We are at too large 25 a level, in a sense. The distance is too great. The</p> <p style="text-align: center;">Page 90</p>	<p>1 communities would expect to -- I guess, if it had grave 2 concerns about a community of that sort of nature, would 3 expect to speak to the bishop visitor in the first 4 instance and see what she or he was going to do about 5 it.</p> <p>6 Ultimately, the only sanction of the Advisory 7 Council is to cease to recognise or acknowledge the 8 community, but we -- the processes for removing somebody 9 from membership, they are internal, subject to external 10 check. The visitor would -- needs to give final 11 approval in most cases and there's a residual power that 12 lies with the Archbishop of Canterbury.</p> <p>13 Q. But my understanding is the visitor only visits once 14 every five years.</p> <p>15 A. A slight misnomer. The visitation takes place once 16 every five years, that's the formal process involving 17 the bishop and usually a couple of other people, 18 depending on the size of the community. We'd expect the 19 bishop to be involved to the level that she or he -- if 20 she or he is surprised by something that happens in the 21 community, it ought to have surprised the community 22 themselves. The bishop visitor ought to be kept 23 sufficiently up to date with the life of the community 24 that nothing surprises him or her that doesn't surprise 25 them.</p> <p style="text-align: center;">Page 92</p>

1 Q. How does that take place, though? Because, obviously,
 2 by its very nature, the bishop isn't living in the
 3 religious community. Are there sort of quarterly
 4 returns or something?
 5 **A. No, what happens is that the bishop would often**
 6 **literally visit from time to time. So where I have been**
 7 **a visitor to a community, it will be a case of,**
 8 **typically, once a year attending a meeting of**
 9 **the chapter or the trustees, make an opportunity for any**
 10 **of the sisters to see me and just generally getting**
 11 **a sense of what's going on. In between times, receiving**
 12 **copies of all kinds of newsletters that the community is**
 13 **producing and checking through those, and maybe from**
 14 **time to time having a phone conversation with the leader**
 15 **of the community to make sure they are happy with how**
 16 **things are going on.**
 17 MS SCOLDING: I note the time, chair. I don't know whether
 18 now would be an appropriate moment. I have a few more
 19 questions for Bishop David. I think too many to justify
 20 a slight intrusion onto our lunchbreak.
 21 I understand, chair, that you may be content if
 22 I ask for a slightly shorter lunchbreak, given the
 23 number of witnesses we need to get through today.
 24 THE CHAIR: That's correct, Ms Scolding.
 25 MS SCOLDING: I understand it is 45 minutes. Is that

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1 correct, chair?
 2 THE CHAIR: That's correct.
 3 MS SCOLDING: Thank you very much. Bishop David, just to
 4 say, you are under oath. You can't discuss the content
 5 of your evidence with anyone.
 6 (1.01 pm)
 7 (The short adjournment)
 8 (1.45 pm)
 9 MS SCOLDING: Bishop David, can I now turn to the work that
 10 you on the Advisory Council may be undertaking following
 11 the publication of Dame Moira Gibb's report. Paul,
 12 would you mind getting that up: INQ000560_069-70. She
 13 makes some observations which in fact have probably been
 14 buttressed by the evidence we heard this morning. Right
 15 at the bottom of the page, she starts about religious
 16 communities and other church bodies. She says there:
 17 "Much of the abuse we have seen in this review took
 18 place within a religious community and was facilitated
 19 by that context. It was easier to perpetrate and harder
 20 to detect. A religious community may attract people who
 21 are vulnerable, perhaps because they are troubled or
 22 because they are seeking direction. The separate nature
 23 of a community could equally attract a predatory
 24 perpetrator. Non-ordained ..." et cetera, et cetera:
 25 "There is implementation of new guidance -- 7.6.2,

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1 but recognises that there is more to be done. Current
 2 arrangements remain disparate and separate which makes
 3 it hard to develop and embed strong safeguarding
 4 arrangements."
 5 So the recommendation is:
 6 "The church should review its organisational
 7 arrangements so that, for safeguarding purposes, all
 8 church bodies come within the relevant diocesan
 9 arrangements where safeguarding capacity and expertise
 10 can ... be concentrated."
 11 Has that been done or is that what you are going to
 12 be doing by way of the amending canon?
 13 **A. That's a work in progress by way of the amending canon,**
 14 **the regulations that will then follow from that, yes.**
 15 Q. I'm assuming, Bishop David, that you recognise that what
 16 Dame Moira says is true, in that a number of people are
 17 attracted to the monastic life -- I think the two
 18 individuals we heard from this morning are probably two
 19 examples of that, because they were troubled in
 20 different ways and/or having trouble finding direction
 21 for their life. So in a way, safeguarding is just as
 22 important between members of the community as it is
 23 between members of the community and the outside world;
 24 is that right?
 25 **A. Indeed it is. Quite a number of the existing religious**

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1 **communities would now have a programme of what might be**
 2 **called "alongsiders", whereby somebody can come and live**
 3 **alongside the community, under the same roof as the**
 4 **community, for a period of time without committing to**
 5 **a postulancy or a novitiate. It is important that the**
 6 **arrangements for those are done very safely and**
 7 **securely.**
 8 Q. Can I ask, obviously within Roman Catholic religious
 9 orders, it is quite common for them to be teaching in
 10 nature or to undertake work with children and young
 11 people. Amongst the Anglican community at present and
 12 subsequent to World War II, which is the period we are
 13 really looking at, how much -- other than the Community
 14 of Glorious Ascension, were there any other
 15 organisations that were dealing, or do deal, with
 16 children and young people?
 17 **A. I think the first order Society of St Francis had**
 18 **a school for boys at one stage that had some**
 19 **relationship with them, but it's quite some decades ago**
 20 **that that disappeared. It's pretty unusual now for**
 21 **a Church of England organisation -- religious**
 22 **community -- I can't think of any who have**
 23 **responsibility for that kind of work. What there may**
 24 **be, potentially there could be an individual member of**
 25 **a religious community who goes into, for example,**

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<p>1 a school to provide support to the staff there, where 2 there would be both the duty on the community itself to 3 ensure that person has proper safeguarding training, but 4 also the hosting institution, the school or whatever it 5 is, the local authority or the diocesan authority, would 6 have responsibility. But there are no examples, so far 7 as I'm aware, of religious communities who are directly 8 running such activities themselves.</p> <p>9 Q. Can we now turn to your second witness statement, where 10 we asked you various questions about Peter Ball and the 11 Community of the Glorious Ascension. Just very briefly 12 to deal with this evidence, it seems that sometime in 13 1957 Peter and Michael Ball sought support from both the 14 Advisory Council and from a diocesan bishop to set up 15 the Community of Glorious Ascension. As I understand 16 it, in effect, what happened was they were told to go 17 away and join another community for a little time, and 18 then come back when they were ready, so to speak?</p> <p>19 A. They were told to go away and I think it was a couple of 20 years they spent with an existing community before they 21 came back and formally founded the Community of 22 the Glorious Ascension. Of course, it was quite some 23 years, more than a decade, before that community became 24 officially recognised but it did exist from that point 25 onwards.</p> <p style="text-align: center;">Page 97</p>	<p>1 novice, in effect?</p> <p>2 A. Correct.</p> <p>3 Q. At that time, Peter Ball was only around -- I think he 4 would have been about 25 or 26. It is quite unusual, 5 isn't it, for a 25- or 26-year-old to set up their own 6 monastic order, so to speak?</p> <p>7 A. I think the evidence is it is unusual. There are not 8 many cases around where that has happened, so yes.</p> <p>9 Q. Other than sort of St Francis or something like that. 10 But even he I think was probably a bit older than 11 Bishop Ball was?</p> <p>12 A. Possibly. No, I think in his 20s, yes, in his 20s, 13 St Francis.</p> <p>14 Q. Do you think that the whole process of setting this kind 15 of community up was made easier because he obviously had 16 significant patronage from various influential figures 17 within the church? Paul, would you mind getting up 18 ACE000033_001, behind tab B5, chair and panel, and for 19 you, Bishop David, as well.</p> <p>20 This is from -- I think this would have been from 21 Bishop George Bell, 1957, I think George Bell was in 22 office until 1958. In fact, it is to George Bell from 23 the Bishop of Exeter:</p> <p>24 "I am greatly interested in this young man's 25 ambitions. If he can achieve them, he will render</p> <p style="text-align: center;">Page 99</p>
<p>1 Q. So the reality is, it was all done fairly informally, 2 wasn't it? The limited records we have seem to suggest 3 that some letters were exchanged, there was some vague 4 discussion about it at the Advisory Council and 5 everybody then went, "Well, yes, it seems like a good 6 idea"?</p> <p>7 A. And there was no formal process at that stage 8 accompanying such a nascent community. I think in any 9 case it would have been some time before the community 10 got to the point where it would have been ready to 11 approach the Advisory Council for any formal process of 12 recognition. Clearly, advice was sought at a very early 13 stage about -- and the Ball brothers wanted to 14 immediately begin setting up a community without any 15 foundation anywhere else at all, if I have read the 16 correspondence correctly.</p> <p>17 Q. Yes.</p> <p>18 A. They were dissuaded from that and at least made to wait 19 a couple of years.</p> <p>20 Q. I think they waited two years after having spent time at 21 a place in Kelham?</p> <p>22 A. Yes.</p> <p>23 Q. I understood they spent a couple of years in Kelham. 24 Peter Ball, as I understand it, became the first member 25 of the community and his brother became the first</p> <p style="text-align: center;">Page 98</p>	<p>1 a great service to the church. I am laying his 2 proposals before [it] next week with a request that the 3 council should give him every help and advice possible 4 and secure the assistance of whatever community it is 5 decided would be best able to [help him set up]."</p> <p>6 There are other letters which say similar things. 7 In fact, a letter George Bell wrote to him behind B7, 8 ACE000034_002. No. That's not right. Don't worry 9 about that. It identifies that somebody seems to have 10 written to him that he will prove to be a man of 11 the highest value to the church and that he will 12 ultimately find his way to a religious community.</p> <p>13 I mean, again, given the times -- this was the late 14 1950s. You, yourself, were not an ordained member of 15 the church at that time. Was it, in effect, that there 16 was a system of what we probably would call patronage, 17 in effect, so he was marked out from a young age as 18 a kind of a future star, so to speak, and therefore 19 permitted a licence, that other people might not have 20 been permitted, to set up his own community?</p> <p>21 A. The evidence certainly suggests he was marked out at an 22 early stage as a potential rising star in the 23 Church of England, a young man of extraordinary ambition 24 and skill, it would seem. Whether that would have given 25 him a licence to do more than others would be allowed,</p> <p style="text-align: center;">Page 100</p>

<p>1 I really couldn't say. 2 Q. You say obviously in your witness statement that at that 3 time the Handbook of Religious Life doesn't contain 4 anything about either safeguarding or child protection, 5 which isn't a surprise? 6 A. Correct. 7 Q. However, it seems clear that Peter Ball, from the off, 8 wanted this to be an order which was involved with 9 teaching and involved with young people. I mean, it 10 seems a bit -- his ambitions in this area, from the 11 correspondence, seem a little vague, shall we say? He 12 appears to say this without having actually approached 13 any local authorities or done any of the kind of 14 preparatory work. Given that the role of the order was 15 meant to be to work with young people in the community, 16 would there have been any system of anybody to try and 17 assess whether or not these people were in fact suitable 18 to do so? I think about that because obviously 19 teachers -- there was a sort of teaching barring system 20 in existence that the time. Did the church think about 21 any of those things? 22 A. I have no evidence on that. I mean, my guess is that 23 the assumption would have been made that, where these 24 young men were being placed in schools, that the school 25 itself would do appropriate kind of safe recruiting</p> <p style="text-align: center;">Page 101</p>	<p>1 not, we don't know, but -- 2 Q. Certainly the constitutional rules seem to suggest that, 3 don't they? 4 A. Correct. 5 Q. Peter Ball, again in his witness statement at 6 paragraph 14, says that there were no independent people 7 to whom anyone could speak if unhappy. I'm assuming 8 sort of a listener or anything wasn't really developed 9 within the context of the religious communities in 10 existence at that time? 11 A. If one looks at the handbook, or the directorate as it 12 was then called, I think the version from the late 1950s 13 refers -- particularly with regard to the vow of 14 obedience, it talks about the occasions when it may be 15 necessary to deliberately disobey a superior where 16 a wrongful order is being given and I think refers as to 17 later versions of the directory/handbook to the role of 18 the confessor or the extraordinary confessor that there 19 ought to be within a religious community, or have access 20 to, ultimately, the visitor, to whom matters of concern 21 should be reported. 22 Q. But as I understand it, the 1976 handbook on religious 23 life does say that enquiries should be made of 24 background and medical checks, at the very least, at 25 that time. As far as we're aware, certainly in respect</p> <p style="text-align: center;">Page 103</p>
<p>1 before it took them on on placement or as members of 2 staff or whatever role they were exercising. So it 3 would have been left to that kind of host organisation. 4 Q. Peter Ball, himself, in his witness statement at 5 paragraph 11, said that there were no formal processes 6 to assess the suitability of the Community of Glorious 7 Ascension to work with children and young people. So at 8 various stages, both I think his brother and other 9 members of the community went to work in state schools, 10 and I think in fact they tried to open some kind of 11 youth centre in the late 60s in Birmingham. But nobody 12 seemed to have sat there and thought at any time, "Maybe 13 we need to think about whether these are the best people 14 to be running that kind of service"? 15 A. No, there is no evidence that anybody was concerned 16 about them at that stage. These were -- I guess were 17 seen as gifted men who were certainly attracting others 18 to share in their vision and there was probably a lot 19 of wish and a lot of prayer that it would work and 20 succeed and be a force for good in the world. 21 Q. Can I also identify that the constitution and rules of 22 the community seem to suggest, certainly in the early 23 1970s, that somebody could become a postulant over the 24 age of 17 at that time, the community -- 25 A. That's suggested. Whether that actually happened or</p> <p style="text-align: center;">Page 102</p>	<p>1 of The Scheme, none of those things were undertaken, 2 from the records that we have? 3 A. I mean, The Scheme was never a religious community in 4 that sort of formal sense, never sought any formal 5 acknowledgement or recognition. It certainly wasn't the 6 sort of thing that could remotely have been considered 7 as a religious community in that day because the young 8 men who were involved were not making the kind of vows 9 or promises that would be required or expected within 10 a religious community. They were following a kind of 11 monastic start in the way that an oblate might 12 undertake, but they were not part of any formal 13 community. 14 Q. But, however -- I mean, you can understand from the 15 young men, now less young, shall we say, who came to 16 give evidence before us today, they both thought it was 17 a route into a monastic-type life. Do you think that 18 was a misapprehension that a number of people might have 19 been under at the time? I mean, it plainly wasn't. 20 From the church's perspective, it wasn't that. But from 21 the young people's perspective, do you think anything 22 was done to say, "Actually, this isn't like joining the 23 Benedictines or joining the Franciscans. This is a way 24 to spend a little bit of time doing monastic-type things 25 but we are not expecting you to take vows at the end of</p> <p style="text-align: center;">Page 104</p>

<p>1 it"?</p> <p>2 A. I think on the evidence that I have heard and I listened</p> <p>3 to this morning, it would suggest that young men joined</p> <p>4 The Scheme, as it was called, while they were exploring</p> <p>5 what their future might be. That might include the</p> <p>6 possibility of a monastic vocation, it might include the</p> <p>7 possibility of a vocation to ordained ministry, it might</p> <p>8 include, I suppose, a vocation to teaching or some other</p> <p>9 role. So people at that stage in life, when they were</p> <p>10 kind of wondering what to do next, in the same way that,</p> <p>11 as I say, somebody today might become an alongsider with</p> <p>12 a religious community, looking at how they're not quite</p> <p>13 sure what God wants them to do with their life, but</p> <p>14 spending some time in a monastic setting, exploring what</p> <p>15 their future might hold.</p> <p>16 Q. From what we have seen, we can only find one</p> <p>17 visitation -- as I understand it from the records that</p> <p>18 have been found in various places, we understand it, we</p> <p>19 have only found one evidence of a formal visitation, and</p> <p>20 that's from somebody who calls himself Bishop Jock in</p> <p>21 1980. I don't think I need to take you to it. Was it</p> <p>22 usual for there to be such irregular visitations or was</p> <p>23 it simply the case that maybe there were records and</p> <p>24 they have disappeared in the mists of time? Do we have</p> <p>25 any idea about that?</p> <p style="text-align: center;">Page 105</p>	<p>1 information to show what standards applied to any</p> <p>2 recruits of the CGA or there's no evidence of any steps</p> <p>3 to ensure that those within the CGA worked -- were</p> <p>4 suitable to work with young people. For example,</p> <p>5 I understand for a long period of time they ran</p> <p>6 a North Devon holiday home placement for children of</p> <p>7 some description and also there are no records as to who</p> <p>8 was living at the CGA or as part of the CGA at any one</p> <p>9 point in time. We haven't got any information about</p> <p>10 that, have we?</p> <p>11 A. No, records are remarkably thin.</p> <p>12 Q. Is that unusual or is that usual?</p> <p>13 A. I think there was a culture of not always seeing things</p> <p>14 as ephemeral, they are there for the time being, records</p> <p>15 are not necessarily deposited. I suspect sometimes when</p> <p>16 people moved on -- for example, bishops, who had been</p> <p>17 visitors, retired or died, it may well be that material</p> <p>18 wasn't archived or it was archived but not put in places</p> <p>19 it was easy to discover it in.</p> <p>20 Q. Whilst you have identified correctly that the CGA and</p> <p>21 The Scheme were two separate things, The Scheme -- it</p> <p>22 does appear that there was some kind of intertwining of</p> <p>23 the two in that there was discussion of The Scheme at</p> <p>24 the various meetings of the -- would it be called</p> <p>25 a chapter?</p> <p style="text-align: center;">Page 107</p>
<p>1 A. It's difficult to speculate going back that far, but it</p> <p>2 would have been unusual for some sort of visitation not</p> <p>3 to have taken place on a reasonably regular basis.</p> <p>4 Clearly, what we don't know -- there seems to be some</p> <p>5 evidence that visitors came and went with perhaps rather</p> <p>6 more frequency than might have been the case in some</p> <p>7 other communities.</p> <p>8 Q. Yes. Well, I mean, I certainly think that during the</p> <p>9 1970s -- well, in the '60s and the '70s we have evidence</p> <p>10 of four or five people being visitors during a sort of</p> <p>11 10- to 15-year period, don't we?</p> <p>12 A. Yes, and then whether it would be normal to be a visitor</p> <p>13 for quite some extended period of time, maybe 10 or</p> <p>14 15 years, to get to know the community well and its</p> <p>15 ways. My guess -- it is purely a guess -- is that</p> <p>16 visitations did take place, but nothing like in the</p> <p>17 formal way we would have nowadays. Certainly there</p> <p>18 would have been no training or events for visitors to</p> <p>19 gather together to learn how to conduct a visitation in</p> <p>20 the way we had a recent event at Lambeth Palace just</p> <p>21 a few weeks ago, a day for bishops who are visitors to</p> <p>22 communities, exploring the role of visitor and what's</p> <p>23 involved in undertaking a visitation.</p> <p>24 Q. I understand, at paragraph 26 of your second witness</p> <p>25 statement, that you can't identify any evidence or</p> <p style="text-align: center;">Page 106</p>	<p>1 A. Yes.</p> <p>2 Q. The various meetings of the chapter, which is where all</p> <p>3 the brothers get together on an annual basis, there was</p> <p>4 discussion of The Scheme quite regularly and it also</p> <p>5 appears that land was bought by the CGA on behalf of</p> <p>6 The Scheme or the other way around. It doesn't seem</p> <p>7 entirely clear from the records that we have got. Did</p> <p>8 the Advisory Council have any knowledge or understanding</p> <p>9 of this taking place at the time?</p> <p>10 A. Sadly, that's the period for which there are no records.</p> <p>11 Nothing has been identified that I'm aware of. Though</p> <p>12 I have to say it is probably unlikely that the</p> <p>13 Advisory Council would have interested itself in that</p> <p>14 unless somebody would have brought it to it as</p> <p>15 a concern. So had the bishop visitor come to the</p> <p>16 Advisory Council or the chair of the council and said</p> <p>17 "I need advice about this or that", then I'm sure that</p> <p>18 would have been given. It wouldn't necessarily be the</p> <p>19 whole of the Advisory Council. I have a small group of</p> <p>20 three very experienced religious who are in a -- if</p> <p>21 there is a very specific query that comes to me that</p> <p>22 doesn't require the entire council to discuss it, we can</p> <p>23 talk it over between the four of us and then offer</p> <p>24 advice to the bishop or leader of a community. But</p> <p>25 unless something was proactively brought to the</p> <p style="text-align: center;">Page 108</p>

<p>1 Advisory Council, it wouldn't have had a way of going in 2 and discovering. 3 Q. In fact, as far as the Advisory Council was concerned, 4 Peter -- and in fact the central church, until '92/'93, 5 Peter Ball was seen as very good with young people. So 6 I understand he was appointed as sort of bishop to the 7 Scouts, so to speak, and also an archbishop adviser to 8 Her Majesty's -- what would have then been I think the 9 Inspectorate of Independent Schools as it then existed? 10 A. Yes. 11 Q. Just the last thing: Bishop Ball himself identifies 12 within his witness statement that he didn't at any time 13 receive any training in safeguarding. Would that have 14 been unusual? That was '92/'93 was the last time he was 15 in office? 16 A. I first became a bishop in 2000. I had to go through 17 the equivalent of a DBS process fairly quickly once the 18 CRB got going. I think formal safeguarding training, it 19 probably wouldn't have been around at the time that 20 Peter Ball was a bishop. 21 MS SCOLDING: Thank you very much, Bishop David. Chair and 22 panel, do you have any questions? 23 THE CHAIR: No, we don't have any questions. Thank you very 24 much, Bishop David. 25 A. Thank you.</p> <p style="text-align: center;">Page 109</p>	<p>1 be having a break at around 3.00 pm, but if you do need 2 a break before that, for any reason, please do let us 3 know and we can have as many breaks as a necessary. 4 Thirdly, we have your witness statement and 5 exhibits, so I'm not intending to go through your 6 witness statement line by line, and can we thank you 7 because, again, a little bit like Mr Perkins, we have 8 got a magnum opus, shall we say, encyclopaedic 9 understanding of the church. 10 What I would really like to do with you is discuss 11 a little bit about the background and what you found 12 when you first arrived at the church and now really talk 13 about what's been done and what's going to be done in 14 the future. 15 So you are currently the national safeguarding 16 adviser to the Church of England. Could you summarise 17 for the panel something of your background and 18 experience prior to taking on this role? 19 A. Yes, sure. I became a qualified social worker in 1990. 20 I spent 23 years in three different local authorities in 21 the West Midlands, starting slightly -- for a few years 22 in a generic context and then mostly in the children and 23 families social work role. Within that 23 years, I had 24 a number of frontline social work posts, as well as 25 service development and quality assurance roles, and</p> <p style="text-align: center;">Page 111</p>
<p>1 (The witness withdrew) 2 MS SCOLDING: Chair and panel, we are now to hear the oral 3 evidence of Mr Graham Tilby. 4 MR GRAHAM TILBY (sworn) 5 Examination by MS SCOLDING 6 MS SCOLDING: Mr Tilby, we have two witness statements from 7 you, the first dated 8 January 2018 and the second dated 8 2 March 2018. Their Relativity references are ACE025940 9 and ACE026283. They will both be placed on the website 10 at an appropriate moment. 11 There are two minor amendments, as I understand it. 12 At paragraph 34 of your original statement, the document 13 date in the index is October 1983. That's to 14 exhibit 37. And at paragraph 194, the date which did 15 read June 2016 should in fact read June 2017. Is that 16 correct? 17 A. That's correct. 18 Q. Have you had the opportunity to read these statements 19 recently? 20 A. Yes, I have. 21 Q. Are they true, to the best of your knowledge and belief? 22 A. Yes, they are. 23 Q. Just a couple of housekeeping matters. I know you have 24 been sitting here, so you will have heard this, but, 25 firstly, it is not a test of memory. Secondly, we will</p> <p style="text-align: center;">Page 110</p>	<p>1 then I spent the last 11 years of those 23 as head of 2 safeguarding. As part of that, I was the local 3 authority designated officer, so dealt with managing 4 allegations against people in positions of trust, was 5 also the safeguarding board, local safeguarding board, 6 manager. 7 After that, I became Her Majesty's Inspector for 8 working for Ofsted for a period of about 14 months 9 before joining the church as the national safeguarding 10 adviser. 11 Q. What was your knowledge and understanding of 12 Church of England before you came to work as the 13 national safeguarding adviser? 14 A. Well, I will have had some involvement particularly in 15 the role of the LADO, managing allegations where 16 allegations would have been against teachers, social 17 workers, foster carers, but also members of voluntary 18 sector and faith communities. So I had some contact 19 with the diocesan safeguarding adviser for the diocese 20 that was covered in the local authority and I'm 21 a Christian but not a member of the Anglican Church, so 22 had some contact with church but not the 23 Anglican Church. 24 Q. You say at paragraph 5, page 2 of your witness 25 statement, that when you arrived in the church, one of</p> <p style="text-align: center;">Page 112</p>

<p>1 your first tasks was to carry out an initial diagnostic 2 assessment of the church's safeguarding arrangements. 3 You identify within that witness statement, within 4 paragraph 5, that there are a number of key priorities. 5 Perhaps you'd like to tell us the key priorities as you 6 identified them at that time? This is 2015, isn't it? 7 A. Yes, it is, February 2015. Yes, I had arrived -- in 8 fact, I was appointed I think within a few days of 9 the Cahill Report, which I'm sure we will mention later 10 on in my evidence. So I was well aware of a narrative 11 around a need for greater consistency, a more 12 centralised or more national approach to safeguarding. 13 I think it is fair to say that, you know, having 14 arrived in February 2015, there's an element of 15 adjustment that's required as a professional coming in 16 from a local authority or from an Ofsted background and 17 trying to get a sense of the complexity of the church 18 and the structures of the church. 19 The areas that I think -- that I draw out in my 20 statement, the need for building more consistency in 21 terms of some more foundation or more infrastructure for 22 safeguarding. It was clearly a journey the church had 23 been on nationally, but it was quite a recent journey. 24 The danger of talking about history is that we go back 25 to 2013. Clearly, there was a history before that,</p> <p style="text-align: center;">Page 113</p>	<p>1 its past failures; and lastly, developing an approach 2 which recognises that the frontline of safeguarding is 3 the parishes and dioceses and that helps the church to 4 embed safeguarding within aspects of its life and 5 mission? 6 A. Yes. It would be fair to say that I think there was 7 a degree of uncertainty when I arrived, particularly 8 amongst the diocesan safeguarding advisers community, 9 about whether there was going to be sort of wholesale 10 structural change. My assessment really, at that point, 11 was that that was probably not the best thing to do, 12 partly based on my experience of restructuring within 13 local authorities and how that potentially can take 14 people's eye off the ball. But also -- actually, it 15 became very apparent that the frontline of safeguarding 16 was the parish, was the diocese. The vast majority of 17 safeguarding took place there, not in Church House in 18 Westminster, and my task really was to create a much 19 more consistent approach to quality and outcomes of 20 safeguarding. As I refer, building a number of sort of 21 key foundational blocks but also taking an approach that 22 was about the whole church. Again, getting to 23 understand the structure of the church, and we have 24 heard a lot about that in evidence in this inquiry, 25 taking an approach that actually brought the key</p> <p style="text-align: center;">Page 115</p>
<p>1 which is outlined in my statement, particularly in the 2 time line. 3 Q. I don't intend to take you through it, but paragraph 136 4 onwards between pages 41 and 61 of your statement -- 5 this is really for members of the public -- there is 6 a history of the development of safeguarding. I don't 7 intend to take you through that. But just for 8 everybody, that's where you can find it. 9 A. Yes, sure. And clearly I think the milestone of 10 Chichester and the Commissaries' report I think was 11 significant in that improvement journey. So I inherited 12 an improvement journey that the church, I think, had 13 started but hadn't really properly resourced. And 14 obviously, I arrived as the first full-time national 15 safeguarding adviser, but very quickly it became 16 apparent that there needed to be much more resourcing in 17 the national church. So my assessment was partly about 18 where the church was at, but also partly about the need 19 for greater resourcing within the church. 20 Q. I think the four things you identified were focusing on 21 developing key foundational blocks; secondly, developing 22 and promoting a whole church approach, ie, that all 23 church bodies are to work collaboratively; thirdly, 24 developing and promoting a continuous learning and 25 improvement approach to enable the church to learn from</p> <p style="text-align: center;">Page 114</p>	<p>1 components of the church together. So looking not just 2 at parishes and dioceses, but at cathedrals and 3 religious communities and actually talking about the 4 whole church approach. 5 Q. Before looking at the steps you have actually physically 6 undertaken to implement what you identified as those 7 four issues, can I just double-check some brief things 8 about past practice. For the record, can I ask you to 9 confirm the following: that it wasn't compulsory for 10 office holders or those working within a diocese to 11 follow national safeguarding policy until 2015. Is that 12 right? 13 A. Yes, in the sense of, the safeguarding and clergy 14 discipline measure has brought much more clarity around 15 that expectation. 16 Q. Their obligations in this respect could be enforced by 17 the Charity Commission, but there was no, or arguably no 18 effective mechanism for disciplinary action by the 19 church for breaches of safeguarding until the changes 20 that we have heard about from various witnesses? 21 A. It's made it much more explicit, absolutely, yes. 22 Q. And that the church has no statistical returns or 23 monitoring of diocesan safeguarding practices until 24 2011, really? 25 A. Yes, that journey began and I inherited a sort of</p> <p style="text-align: center;">Page 116</p>

<p>1 pattern of self-assessment, annual self-assessment. 2 Really, it started around that time, but really 2013, 3 I think. 4 Q. That until stated in guidance in 2017, at paragraph 1.2 5 of the "Responding to Safeguarding Concerns" guidance, 6 which you issued last year, there was no duty to report 7 all allegations of abuse of clergy -- by clergy to the 8 national team? 9 A. No, there hadn't been a previous duty the report to the 10 national team no. 11 Q. Now there is a duty to report to the national team? 12 A. Yes, there is. 13 Q. There wasn't a mandatory -- you couldn't compel somebody 14 to undergo a risk assessment until 2016; is that right? 15 A. Well, certainly the 2016 powers gave greater clarity and 16 extended that sort of expectation, yes. 17 Q. That in fact until 1995, in fact there was no central 18 church guidance which suggested training on safeguarding 19 to either clergy or others? 20 A. No. Dioceses had been doing training, but there hadn't 21 been a national framework which we introduced in 1995 -- 22 in 2015, sorry. 23 Q. And that, until 2017, there was no requirement for a DSA 24 to have certain qualifications or certain background; is 25 that right?</p> <p style="text-align: center;">Page 117</p>	<p>1 expanded the team into the provinces as well. So two 2 members of the team now sit, one at Bishopthorpe Palace 3 and one at Lambeth Palace and now we have recently 4 appointed someone for the lead safeguarding bishop as 5 well. So the team is constantly evolving and developing 6 and still will develop, I hope, in the future. 7 Q. You mentioned something called the national safeguarding 8 framework within your witness statement. What is it? 9 How has it been developed? How is it being reviewed? 10 A. This is really much more of a conceptual issue, but 11 I think what was apparent to me in my assessment was the 12 lack -- there was a number of pieces of activity that 13 happened, a number of work streams, that the church had 14 started nationally. That needed to be drawn together in 15 a more coherent sort of framework. So the framework 16 really is acknowledging the need for dealing well with 17 the past and the legacy of the past, but also learning 18 from good practice; putting key kind of foundational 19 blocks in place, so through legislation, through policy 20 and guidance, through training, through quality 21 assurance and through complex casework; but also what 22 became apparent to me very early on is this was a hearts 23 and minds journey the church was on, so actually working 24 around theology as well and engaging the church in 25 a more theological debate around safeguarding, talking</p> <p style="text-align: center;">Page 119</p>
<p>1 A. No, there had been a lot of variability in that regard. 2 Q. You have identified your key priorities. What I really 3 want to do is spend the rest of the afternoon going 4 through those with you and working out what it is you've 5 done to try and address them. Can I just ask, the 6 national safeguarding team, who are you, how many of you 7 are there, and what's the impetus between having a much 8 more extended team? 9 A. The team is changing and evolving and has done since 10 2015 when I started. So we have 13 and a half posts 11 now. 12 Q. Can I just -- before you started, how many posts were 13 there? 14 A. Before I started, there was a full-time post shared with 15 the Methodist Church. So it was half a post for the 16 Church of England. 17 Q. So it's gone from half a post to 13 and a half posts? 18 A. Yes. Our role really fundamentally is around four 19 areas: policy and guidance development; training, and 20 not just in terms of developing the framework but 21 obviously supporting dioceses to implement that; quality 22 assurance; and then complex casework. 23 So in a sense what we have done is create posts that 24 actually serve those key functions and obviously some 25 administrative kind of staff to support that and</p> <p style="text-align: center;">Page 118</p>	<p>1 about safeguarding being part of its mission and the 2 life of the church; and also the need to develop a much 3 better response to survivors of abuse, and all survivors 4 of abuse and all forms of abuse, not just church-related 5 abuse, but it's obviously important that we do that. 6 Q. You appear to have, as well as the national safeguarding 7 framework, you appear to have developed a sort of 8 a business plan -- 9 A. Yes. 10 Q. Is that right? 11 A. Yes, it is. 12 Q. Is that part and parcel of what might be called the 13 increasing professionalisation of the central management 14 of the church generally or is this something you 15 specifically devised for safeguarding? 16 A. Well, I think it's fair to say that business planning is 17 obviously a key part of good practice in terms of an 18 institution that's looking to make improvements and 19 identify where those improvements need to be. 20 I inherited a business plan when I arrived 21 in February 2015 and, as the team grew, we have reshaped 22 that to the four priorities that are listed on page 3 of 23 my witness statement. 24 Q. Yes. Paragraph 7 you say your four key strategic 25 objectives -- maybe you would like to read out what they</p> <p style="text-align: center;">Page 120</p>

<p>1 are?</p> <p>2 A. To deal effectively with the legacy of the past; to</p> <p>3 ensure noncurrent cases are responded to well and</p> <p>4 lessons identified and learnt; to implement a national</p> <p>5 approach to safeguarding that promotes greater</p> <p>6 consistency in the quality and outcomes of safeguarding</p> <p>7 practices across the Church of England; to develop and</p> <p>8 implement more effective ways of engaging survivors in</p> <p>9 the development and improvement of the Church of England</p> <p>10 safeguarding arrangements; and I think, probably most</p> <p>11 importantly, to embed safeguarding as the responsibility</p> <p>12 of all and as part of the mission, culture and</p> <p>13 structures of the church in the long term.</p> <p>14 Q. Who does the national safeguarding team report to? Who</p> <p>15 is your boss? Do you have one?</p> <p>16 A. It's an interesting question in the context of</p> <p>17 the church. I mean, we are employed by the</p> <p>18 Archbishops' Council, so there is a report through to</p> <p>19 the Archbishops' Council and pretty much every meeting</p> <p>20 of the Archbishops' Council I --</p> <p>21 Q. So would William Nye be the -- who is the secretary</p> <p>22 general of that?</p> <p>23 A. Yes.</p> <p>24 Q. He is your boss, so to speak?</p> <p>25 A. Yes, and Dr Jacqui Philips is also involved and has</p> <p style="text-align: center;">Page 121</p>	<p>1 A. Well, the group was set up really to drive</p> <p>2 accountability, governance and oversight of the work of</p> <p>3 the national safeguarding team. So prior to that, I had</p> <p>4 been reporting certain parts of the agenda to the</p> <p>5 Archbishops' Council. So, for example, the</p> <p>6 Archbishops' Council commissioned, in effect, the SCIE</p> <p>7 audit, the independent audits. I'd report other parts,</p> <p>8 in terms of policy and guidance, to the House of Bishops</p> <p>9 and there would be legislative developments that would</p> <p>10 obviously come through the General Synod. The National</p> <p>11 Safeguarding Steering Group was really an attempt to</p> <p>12 bring those three bodies together in one group that have</p> <p>13 oversight of the whole of the work of the national</p> <p>14 safeguarding team, so bring that greater ownership and</p> <p>15 oversight.</p> <p>16 Q. How often does that group meet and what's their job, so</p> <p>17 to speak? Who is on that body?</p> <p>18 A. So there are episcopal representations and, indeed, that</p> <p>19 was strengthened last year, so there are six bishops</p> <p>20 that sit on the group that represent the House of</p> <p>21 Bishops. One of the important developments was for the</p> <p>22 House of Bishops to delegate certain functions to that</p> <p>23 group. In effect, what was happening is I was taking</p> <p>24 quite lengthy guidance -- I'm sure we will talk about</p> <p>25 that later on -- detailed guidance to the House of</p> <p style="text-align: center;">Page 123</p>
<p>1 driven quite a lot of the improvements before I arrived</p> <p>2 in terms of safeguarding.</p> <p>3 We obviously have an episcopal leadership in terms</p> <p>4 of the House of Bishops, so we report to the House of</p> <p>5 Bishops and obviously have a close working relationship</p> <p>6 with the lead safeguarding bishop, Bishop Peter Hancock.</p> <p>7 Q. Can I just ask, what are those two different lines? You</p> <p>8 have got two different lines of accountability?</p> <p>9 A. Yes.</p> <p>10 Q. Do they do different things? Is one of them like "Have</p> <p>11 you spent enough money?" And is the other one "What are</p> <p>12 you doing"? How do they work?</p> <p>13 A. The Archbishops' Council is more about the business and</p> <p>14 the risk and making sure we are well resourced. So</p> <p>15 taking reports to them really in terms of identifying</p> <p>16 risk and within that sits an audit committee as well.</p> <p>17 The episcopal leadership through Bishop Peter is much</p> <p>18 more about the strategic leadership and oversight of</p> <p>19 the church. Of course, one of the things identified</p> <p>20 quite early on when I arrived was the need to have</p> <p>21 a single group, hence the National Safeguarding Steering</p> <p>22 Group, to sort of represent all those different bodies</p> <p>23 to help give a much greater coherence in terms of</p> <p>24 oversight.</p> <p>25 Q. So what is the National Safeguarding Steering Group?</p> <p style="text-align: center;">Page 122</p>	<p>1 Bishops and that was actually quite overwhelming for</p> <p>2 them to deal with. So we had a discussion and clearly</p> <p>3 the group needed to -- the House of Bishops part of</p> <p>4 the National Safeguarding Steering Group then had</p> <p>5 delegated powers to approve that more detailed guidance.</p> <p>6 Q. So it is a way of having a smaller group of people who</p> <p>7 can deal more quickly with large amounts of guidance,</p> <p>8 training and documentary material about safeguarding?</p> <p>9 A. Yes, and other members of the group represent the</p> <p>10 Archbishops' Council and there is some synodical</p> <p>11 representation as well. So it brings together those</p> <p>12 three bodies in a way that we can have a more sort of</p> <p>13 overarching conversation about safeguarding.</p> <p>14 Q. Also, I'm assuming, so that it can be a bit more joined</p> <p>15 up?</p> <p>16 A. Absolutely.</p> <p>17 Q. Otherwise -- I'm assuming, otherwise, you could have</p> <p>18 said, I want this policy, but that policy might need</p> <p>19 that amending canon and, therefore, you needed buy-in</p> <p>20 from possibly three different groups including synod in</p> <p>21 order to have any chance of that getting through; is</p> <p>22 that right?</p> <p>23 A. That is right. I think one of the dangers -- obviously,</p> <p>24 what I was trying to bring together in the national</p> <p>25 safeguarding framework was kind of pulling the pieces of</p> <p style="text-align: center;">Page 124</p>

<p>1 the jigsaw together and saying, "This is a coherent 2 strategy" rather than these pieces of work -- reporting 3 it into different places. So for one group to see the 4 whole of that and how those things fit together, so 5 policy relates to training, relates to quality assurance 6 and so forth.</p> <p>7 Q. Are there any victims and survivors on the National 8 Safeguarding Steering Group?</p> <p>9 A. No, there's not, no. I mean, one of the -- we will talk 10 about the National Safeguarding Panel --</p> <p>11 Q. Yes, we'll talk about that in a minute.</p> <p>12 A. -- because clearly that's the other part of the jigsaw. 13 That's where the survivor representation sits. This was 14 about really getting the church to strengthen its 15 ownership and oversight of safeguarding in a kind of 16 governance context.</p> <p>17 Q. Now can we move on to the National Safeguarding Panel. 18 We have obviously had two members of the National 19 Safeguarding Panel already come to give evidence. What 20 is it and when was it set up?</p> <p>21 A. The national safeguarding panel was set up really in 22 response to Chichester. I think the church had realised 23 that nationally it was somewhere behind the curve and 24 needed to accelerate nationally developments around 25 safeguarding so it brought together expertise from</p> <p style="text-align: center;">Page 125</p>	<p>1 There are members of the panel that bring that external 2 reference and expertise. There are also some members of 3 the church that sit on the panel as well.</p> <p>4 Q. Do you agree with Sir Roger Singleton? He said the 5 panel needed a bit more teeth, to us on Friday.</p> <p>6 A. Yes.</p> <p>7 Q. He said he feels there can be more of an enforcement 8 role for the National Safeguarding Panel, less looking 9 at policies, more enforcing them or doing things. 10 What's your view about that?</p> <p>11 A. Yes, as I say, I think panel is in a time of transition. 12 When the panel was set up, clearly there wasn't 13 a national safeguarding team. So much of its time was 14 spent really helping the church get the policies and 15 guidance in place. We have now moved to a different 16 phase in the life of the church. I think the panel 17 now -- it is one of the richest meetings I go to. I can 18 say this as a safeguarding professional: when you come 19 into a church where some of those conversations with 20 others are for non-safeguarding specialists, those are 21 different conversations that you have. When I would go 22 to the National Safeguarding Panel, you would get 23 a richness of input and particularly, actually, from 24 survivors as well, in terms of challenge as well. So 25 I think the panel now is going through a time of</p> <p style="text-align: center;">Page 127</p>
<p>1 outside the church, from a range of individuals from 2 different organisations, with also survivor 3 representation. So that really was formed in 2014 prior 4 to my arrival and has been a key group in an advisory 5 capacity, but certainly in the early days, supporting 6 the church to get some of the guidance and policies in 7 place and also advise on things like the quality 8 assurance developments.</p> <p>9 Q. So you deal with this in some detail at paragraphs 62 10 to 67 of your witness statement. I don't think we need 11 to go through it. Is it a sort of -- who is roughly on 12 the panel? Sir Roger is on the panel, Mr Johnson is on 13 the panel. What other sorts of people are on the panel?</p> <p>14 A. Yes. The panel I think is going through a time of 15 transition. I accept some of the evidence that's been 16 heard in the last few weeks about the need for perhaps 17 to review how the panel can now serve the church. But 18 there are representations -- there are individuals that 19 sit from other organisations, from a sort of leading 20 safeguarding --</p> <p>21 Q. The police --</p> <p>22 A. There was an ex-police, the MAPPA lead, the national 23 MAPPA lead was on the panel. The previous director of 24 Lucy Faithfull Foundation, Donald Findlater. We now 25 have the previous CEO of SCIE sitting on the panel.</p> <p style="text-align: center;">Page 126</p>	<p>1 transition where it needs to redefine itself. I think 2 it needs to move into a place where it's holding the 3 church to account.</p> <p>4 Q. How do you think it can do that practically? Would it 5 act almost like a select committee and it could come 6 along and people could be grilled about what's going on?</p> <p>7 A. I think there are different models. The model that 8 I have been using up to now is to take particular issues 9 to the panel, so rather than take guidance, take 10 particular issues and say, "What's the panel's views on 11 this?", and sometimes we do that in different ways in 12 terms of group work.</p> <p>13 Q. Could you give us an example?</p> <p>14 A. Yes. So the stage of moving beyond the SCIE audits, 15 looking at an improvement agenda, if you like, in terms 16 of, what does the national safeguarding team need to do 17 next in terms of picking up the outcome of SCIE audits? 18 I went with some proposals and we discussed what would 19 that look like in terms of, how would we, the national 20 safeguarding team, now go out to dioceses and almost 21 hold them to account, critical friend, support and 22 challenge kind of roles. So those kinds of issues 23 I would take to the panel. I do think there is space 24 for holding the church to greater account. One of 25 the things we are going to do is appoint an independent</p> <p style="text-align: center;">Page 128</p>

1 **chair. I think that person is key in terms of sitting**
 2 **on the National Safeguarding Steering Group so that**
 3 **there is a direct link between the panel and the NSSG**
 4 **and I think that's evidence also that a previous witness**
 5 **has said about the greater strength of relationship**
 6 **between the NSSG and the National Safeguarding Panel.**
 7 Q. There is also something called a "network of
 8 associates". Could you tell us a little bit about that?
 9 When have they been set up and what is it they are meant
 10 to be doing?
 11 **A. Yes. We advertised for associates to work alongside the**
 12 **national safeguarding team last summer. Had a very,**
 13 **very significant response. Unfortunately, it coincided**
 14 **with the request for witness statements from this**
 15 **inquiry. So we had to make some -- we delayed our sort**
 16 **of appointment process until late autumn.**
 17 **We have -- really, it's about bringing external**
 18 **expertise to the church where there are a number of**
 19 **specialist areas of safeguarding that the teams**
 20 **potentially won't have. But actually, also about**
 21 **additional capacity and accelerating some of the work**
 22 **programme that we have. You will see from the business**
 23 **plan it is ambitious what we are trying to do, both in**
 24 **terms of depth and breadth. So we have now appointed**
 25 **a number of associates and allocated specific pieces of**

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1 **work.**
 2 Q. Could you give us a couple of examples of who the
 3 outside experts -- in what areas and what pieces of work
 4 are you getting them to do?
 5 **A. Yes. We have one particular person who's had a history**
 6 **of working in the voluntary sector, but also in relation**
 7 **to setting up helpline issues, working now as the Safe**
 8 **Spaces Project manager and she's driving forward the**
 9 **development around Safe Spaces. Other expertise in**
 10 **terms of quality assurance, we have someone writing the**
 11 **learning lessons practice guidance, learning lessons**
 12 **case reviews practice guidance, so we have a more**
 13 **consistent approach to when we commission independent**
 14 **learning lessons reviews, the methodology and how --**
 15 **issues about publications --**
 16 Q. In other words, the problems that Angela Sibson
 17 identified at Chichester, that nobody really knew what
 18 was going to happen to reports, so it is clear: when are
 19 we going to commission them, what are we going to
 20 commission them for, who are we going to commission them
 21 from and what's going to happen at the end of them?
 22 **A. Absolutely. Then we have an associate that will lead on**
 23 **development around the safeguarding hub, which I will**
 24 **perhaps come back to later on in my evidence, which will**
 25 **also include the development of the case management**

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1 **system as well.**
 2 Q. As far as -- we have heard quite a lot about the
 3 national team. But you said in your evidence that
 4 safeguarding happens principally at a parish and at
 5 a diocesan level. We will talk later about the diocesan
 6 safeguarding adviser. The parish safeguarding officer,
 7 was that a role which existed prior to you becoming part
 8 of the national safeguarding team? What have you done
 9 to try to strengthen and develop individuals performing
 10 that role?
 11 **A. Yes, it was in existence, in terms of previous guidance.**
 12 **I think we have tried to clarify -- obviously, the roles**
 13 **and responsibilities guidance that we published**
 14 **last October is key, I think, in terms of --**
 15 Q. So you have published some guidance which says, "These
 16 are the roles and responsibilities of everyone", and
 17 it's from the Archbishop of Canterbury down to the
 18 church warden, basically?
 19 **A. It is the first time, as far as I'm aware, that the**
 20 **church has published one document with all those**
 21 **different roles and responsibilities from a national**
 22 **perspective, diocese and obviously looking at things**
 23 **like cathedrals and religious communities as well as the**
 24 **roles within parish. We have tried to make sure that's**
 25 **a strengthened role in terms of obviously every parish**

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1 **having a parish safeguarding officer. The importance of**
 2 **that role, in terms of their relationship with the**
 3 **diocese, is key and making sure that dioceses are**
 4 **supporting them well and obviously in terms of training**
 5 **and other aspects of the role.**
 6 Q. How can a diocese effectively supervise this work?
 7 I think there's over 10,000 parishes, aren't there?
 8 **A. Yes.**
 9 Q. I can't remember how many. But definitely it is more
 10 than 10,000?
 11 **A. 12.5.**
 12 Q. So you have 12,500 parishes?
 13 **A. Yes.**
 14 Q. I think you say in your witness evidence something like
 15 there is 10,500 parish safeguarding officers?
 16 **A. Yes.**
 17 Q. Firstly, do you have a list of who they all are? Do you
 18 know who they all are? Are they under a duty to tell
 19 you or, at the very least, tell the diocese who they
 20 are?
 21 **A. The diocese would keep a list, yeah. We wouldn't have**
 22 **a list nationally. I guess it is a little bit like, how**
 23 **would central government work with the frontline of**
 24 **social work? It would have to do it through the local**
 25 **authority. So the model is not dissimilar. We would**

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<p>1 expect the diocese to have a list of all their parish 2 safeguarding officers and of course it is more than 3 a list. It is having a relationship with them. 4 So it is a challenge, I think, for the national 5 safeguarding team to have a direct relationship with 6 parishes, given the number. I, myself, have attended 7 a number of parish safeguarding officer conferences to 8 get a perspective to understand what it's like from 9 a parish -- you know, in that kind of -- the real world, 10 in a sense. But really, we would rely on the diocese to 11 support those roles.</p> <p>12 Q. In particular, I think, one of the things that the SCIE 13 reports -- if we can just sort of be clear for the 14 public, really, not so much for the panel. The SCIE 15 reports is a Social Care and Excellence --</p> <p>16 A. Yes.</p> <p>17 Q. It's a charity which specialises in performing various 18 sorts of consultancy work around safeguarding and other 19 aspects of social care?</p> <p>20 A. Yes.</p> <p>21 Q. You commission them to audit every single diocese in 22 respect of safeguarding. They have produced a variety 23 of reports including overview reports. One of 24 the things that they have identified is underreporting 25 of concerns from parishes to the diocesan safeguarding</p> <p style="text-align: center;">Page 133</p>	<p>1 A. Yes.</p> <p>2 Q. -- on everything --</p> <p>3 A. Mmm-hmm.</p> <p>4 Q. -- or maybe not everything, but quite lot of things?</p> <p>5 A. Yes.</p> <p>6 Q. But it is all quite long and all quite complicated. 7 What is the Parish Safeguarding Handbook going to do to 8 try to address that criticism?</p> <p>9 A. Yes. I mean, first of all to say that much of the focus 10 of our quality and guidance has been on really the 11 professional role. So, yes, certainly the responding 12 guidance is very lengthy but it is aimed at the diocesan 13 safeguarding adviser in particular. We are very 14 conscious of the fact that you need to have more simple 15 messages for the parish. So the Parish Safeguarding 16 Handbook will be really giving a much more -- an easier 17 way of translating some of those messages. You know, 18 these are the top ten things you need to think about in 19 relation to recognising or responding to safeguarding. 20 It will have different resources within that simple 21 leaflet, areas of -- if you went into a parish, what 22 they're usually concerned about is, "Can I take somebody 23 in a car?", you know, "Where is" -- "How many people do 24 I need in the creche?". It will be the simplification 25 of those messages to say, "These are the simple things</p> <p style="text-align: center;">Page 135</p>
<p>1 adviser.</p> <p>2 A. Yes.</p> <p>3 Q. How are you tackling that particular problem?</p> <p>4 A. I think, fundamentally, that's about clarity of guidance 5 and good quality training. You know, I think there is 6 more that we can do. Traditionally, we have relied on 7 the diocese, I guess, to translate national policy and 8 guidance, and that makes sense in many ways because 9 dioceses know their parishes better than we do. The 10 danger of that is that could happen 42 times. So we 11 would be moving into developing resources, particularly 12 the Parish Safeguarding Handbook, that give greater 13 clarity to those parish roles. Fundamentally, I think 14 it is about training. I think there is evidence now, 15 from my conversations with dioceses, that they are 16 receiving certainly in 2017 a higher level of reporting 17 than any previous year, and most diocesan safeguarding 18 officers would say that that's actually fundamentally in 19 relation to the amount of training they are doing in the 20 parish.</p> <p>21 Q. Parish Safeguarding Handbook.</p> <p>22 A. Yes.</p> <p>23 Q. What is that and when is it going to come out? What 24 a lot of people have said is, you have produced 25 a fantastically large amount of guidance --</p> <p style="text-align: center;">Page 134</p>	<p>1 you need to think about in terms of safer working 2 practice, safer environment, a safer culture". So it is 3 very much more focused on the kinds of questions that 4 people in the parish ask.</p> <p>5 Q. What steps are being taken so it is unambiguous when 6 a report should be made and that concerns -- because 7 what's happened is I think -- what the SCIE guidance has 8 found out is lots of people don't really know what 9 qualifies as a concern. Again, is that simply through 10 training or what are you going to do in respect of 11 the Parish Safeguarding Handbook? Will there be 12 a little handy guide?</p> <p>13 A. Yes, there will be a handy guide. In effect, probably 14 a short sort of Z card or something that says, "These 15 are the key things". Obviously you have to be very 16 careful in safeguarding that it doesn't become too 17 simplistic. But I think some handy guide in terms of 18 how to recognise signs and symptoms of abuse and what to 19 do in terms of response.</p> <p>20 But of course training is key to that as well. You 21 have to -- I don't think you can just introduce policy 22 or even more simple forms of guidance. You have to 23 support that with good quality training.</p> <p>24 Q. I understand the new diocesan safeguarding regulations, 25 do they impose a duty on the diocesan safeguarding</p> <p style="text-align: center;">Page 136</p>

<p>1 adviser to ensure that referrals are made to the 2 appropriate authorities? Does that become a mandatory 3 duty or is it an advisory duty?</p> <p>4 A. Well, I think our policy is very much in terms of 5 reporting. If something meets the threshold that should 6 be reported to the statutory authorities, it must be 7 reported. I'm very conscious of the language here and 8 we will get into, I'm sure, a conversation about 9 mandatory reporting at some point.</p> <p>10 Q. We will do.</p> <p>11 A. I think we need to keep looking at the wording in our 12 guidance to make sure it is sufficiently clear, but I'm 13 very clear that once something is identified in 14 a parish, particularly if it's in relation to a church 15 officer, it absolutely must be reported to the DSA and 16 the DSA will obviously consider that and report to the 17 statutory authorities. The regulations make that clear 18 even in a case where the bishop or somebody else might 19 say, "I don't think this should be reported", it is the 20 professional responsibility of the DSA to do so.</p> <p>21 Q. You said "when the appropriate threshold is met". What 22 is that threshold?</p> <p>23 A. The threshold is defined in our guidance. In relation 24 to a church officer, we talk about the guidance is 25 really taken from Working Together, where harm may have</p> <p style="text-align: center;">Page 137</p>	<p>1 obviously it's important to distinguish between opinion 2 and fact. And it would also talk about retention, what 3 does good quality recording look like? I think fair to 4 say, yes, this inquiry has heard evidence and I am 5 certainly aware of the legacy of poor recording 6 practice.</p> <p>7 Q. In fact, that's one of the things that a number of 8 the SCIE reports say?</p> <p>9 A. Absolutely.</p> <p>10 Q. That there still isn't adequate recording --</p> <p>11 A. Yes.</p> <p>12 Q. -- or there hasn't been. It is difficult to know 13 whether or not they are looking at old files from years 14 ago or current files when they are making that. But is 15 there any proposal to have some kind of, like, single 16 case management system --</p> <p>17 A. Yes.</p> <p>18 Q. -- in the way that you would have within Social Services 19 Departments, for example?</p> <p>20 A. There is. I am conscious this has been a recommendation 21 that has been there for a while, and that certainly 22 comes up from Chichester and certainly in terms of 23 the Cahill Report as well. I think it is fair to say it 24 is a substantial project that requires resourcing. And 25 also the mandate of the church to actually implement</p> <p style="text-align: center;">Page 139</p>
<p>1 committed in terms of offence or there may be an 2 identified risk to children or vulnerable adults.</p> <p>3 I mean, I think what we say in the guidance and what we 4 would say to diocesan safeguarding advisers, and 5 certainly through training, is, if you are in doubt, 6 have a conversation. DSAs will do that with local 7 authority designated officers or indeed the police, to 8 take advice if they are in doubt, as you would expect 9 parish safeguarding officers to do with DSAs. The 10 guidance is very clear: take advice and on that basis of 11 the advice obviously make a report.</p> <p>12 Q. When did the regulations come into force? I think it 13 is July '17?</p> <p>14 A. 1 January 2017 was the DSA regulations. We made an 15 amendment in July on that specific point to make it 16 absolutely clear that the DSA could report to statutory 17 authorities without the permission of the bishop.</p> <p>18 Q. Can I now turn to our favourite topic, which is record 19 keeping. What are the current rules for record keeping 20 within dioceses in respect of safeguarding files?</p> <p>21 I mean, what are the -- do you have any guidance?</p> <p>22 A. Well, there is guidance. The guidance was issued -- it 23 is joint guidance with the Methodist Church, practice 24 guidance in May 2015. That sets out what should be 25 recorded, the kind of things that should be recorded and</p> <p style="text-align: center;">Page 138</p>	<p>1 a national system.</p> <p>2 Q. Sort of a national case management system?</p> <p>3 A. Yes. It would be a little bit like the decision taken 4 in relation to the SCIE audits. I think that was 5 a significant decision for the Archbishops' Council and 6 the House of Bishops to agree that every diocese would 7 be audited. We have been looking at this and looking at 8 the systems that are currently being used by dioceses. 9 Some dioceses have purchased bespoke systems, so --</p> <p>10 Q. We have heard Mr Perkins talk about Simple Quality 11 Protects?</p> <p>12 A. No, CPOMS would be the equivalent.</p> <p>13 Q. Yes.</p> <p>14 A. So some dioceses have got -- a number of dioceses have 15 got -- there are probably three, four or five systems 16 out there that people have. Others have an Excel 17 spreadsheet where they electronically record case 18 management. So we now have the mandate from the 19 National Safeguarding Steering Group to progress 20 a national case management system. That's an extensive 21 project. My experience in the local authority is that 22 you -- you know, introducing an IT system is 23 a challenge. We have got to do that across 42 dioceses.</p> <p>24 Q. Which will have different resources, I'm assuming? Your 25 dioceses range from somewhere like the Diocese of London</p> <p style="text-align: center;">Page 140</p>

<p>1 which is, I suspect, quite well resourced and quite 2 au fait to possibly the Diocese of Sodor and the Isle of 3 Man which may well be less well resourced? 4 A. Yes. We have now selected a system, we are going to 5 obviously progress that this year. We will need to look 6 at things like migration, for example, so where dioceses 7 have got data sitting in other systems, how is that 8 going to migrate into a national case management system. 9 But the idea of that will be that the church as a whole 10 will be in a much better place in terms of oversight of 11 those who may pose a risk, those who may have 12 safeguarding concerns, clearly people move around within 13 the church, both lay and clergy, and obviously much 14 better information sharing across the diocese and with 15 the national church. 16 Q. So it will enable the national church and all other 17 dioceses, they can all -- they are all going to be able 18 to get into that system, so to speak? 19 A. That will be the plan, yes. 20 Q. So we stop the kind of "safe to receive" type letters 21 and things not arriving when they should have arrived? 22 A. Yes. We will need to look at what other systems you 23 have to have which will complement that in terms of 24 bishops fulfilling their responsibilities, but it would 25 be a tool certainly for the safeguarding advisers to be</p> <p style="text-align: center;">Page 141</p>	<p>1 Q. That will obviously get better once there is a single 2 case management system, because they may well be able to 3 have access to wider numbers of people; is that right? 4 A. Yes. They would have access to information potentially 5 that was relevant to their diocese and will have to 6 obviously manage that very carefully. But if there were 7 certain concerns flagged up on the system, they would be 8 able to access that information, yes. 9 Q. Can I ask you about how the GDPR is going to impact? 10 The guidance you have issued, the most recent guidance 11 I have seen you have issued in fact says on the front, 12 "This is about to all change because of the GDPR" when 13 I looked at it yesterday. 14 A. Yes. 15 Q. What are you going to do to try to avoid losing things 16 around the edges? I think was what Bishop John said, 17 that there were bits and pieces that would enable you to 18 join the dots. How are you going to make sure that 19 doesn't disappear in the blizzard of shredding that will 20 go on for GDPR? 21 A. It is a concern and not an area of my specific expertise 22 and my colleague Heather Reid has been leading on this. 23 I'm aware of previous data protection legislation that 24 led to a shredding of material and clearly we issued 25 some very clear guidance and not just within our</p> <p style="text-align: center;">Page 143</p>
<p>1 able to share information. If they have got a concern, 2 you will see that on the system, be able to contact the 3 safeguarding adviser and get more information, and 4 obviously, from the national perspective, for the first 5 time we will get that oversight of all that work. 6 Q. Can I ask about the current rules for personnel files. 7 I asked Bishop Mark about whether or not the blue files 8 were being got rid of and I think it was the closest to 9 him falling off his chair in the afternoon's worth of 10 evidence. Is there any scheme afoot to try and 11 harmonise the way that personnel files are kept? 12 A. Yes. I'm pleased to say there is a parallel system 13 being developed by our human resource colleagues around 14 the electronic clergy blue files and personnel files. 15 Q. What, digitising the system? 16 A. A similar process is happening in that respect. Of 17 course, what we have to do from the safeguarding 18 perspective is make sure that those two systems, the 19 case management system and the personnel system, can 20 talk to each other. Again, that's another complication 21 but it is something we are working on with HR. 22 Q. Can I ask, as far as -- is it the case that all the 23 records can now be accessed by the diocesan safeguarding 24 advisers, no matter where they come from? 25 A. Yes, it is, yes.</p> <p style="text-align: center;">Page 142</p>	<p>1 practice guidance, but actually at the start of this 2 inquiry, to all dioceses to say, "Make sure everything 3 is retained". We issued a further note at the start of 4 this year, in the light of GDPR, to say "You must retain 5 everything at this stage in respect of safeguarding". 6 There is some work happening nationally to look at the 7 subtleties of how we implement GDPR, but certainly our 8 message at the moment is, "Retain everything from 9 a safeguarding perspective until we can issue further 10 guidance". 11 Q. I think I found at paragraph 30 of that guidance, which 12 for anybody's reference is ACE025862_011, that 13 identifies that all safeguarding allegations should be 14 kept pretty much ad infinitum? 15 A. Absolutely. 16 Q. There's been an amendment to the Clergy Discipline 17 Measure, which, again, has come into force fairly 18 recently. Are you able to measure if it's made any 19 difference? 20 A. Do you want to be more specific about the amendment 21 you're referring to? 22 Q. I'm thinking about the amendments both in terms of 23 the length of time that there can be complaints and also 24 in respect of the safeguarding -- the fact it's now 25 a breach of duty for somebody to act -- somebody to fail</p> <p style="text-align: center;">Page 144</p>

1 to follow your guidance, in effect.
 2 **A. Yes. I think it's too early to give a proper evaluated**
 3 **sort of position on that. We have now conducted, as**
 4 **you're aware, a consultation on CDM in relation to**
 5 **safeguarding cases.**
 6 Q. Yes. What was the nature of that consultation?
 7 **A. Well, I guess -- I think from my perspective, fairly**
 8 **early on, after my arrival, I think it was becoming**
 9 **clear to me that we needed to consider, were there**
 10 **further changes? Of course, we were going through that**
 11 **legislative programme at that point to make the changes**
 12 **that you have alluded to. But certainly, in terms of**
 13 **some evidence from survivors and others saying that**
 14 **safeguarding advisers, there were still further changes**
 15 **that needed to be made. So the consultation was really**
 16 **to invite a range of people to say, in respect of**
 17 **safeguarding, bearing in mind the CDM wasn't established**
 18 **for safeguarding purposes --**
 19 Q. It was established as a disciplinary process --
 20 **A. Absolutely.**
 21 Q. -- for everything bar ritual and doctrine, I believe?
 22 **A. So it hadn't really been -- it is not something that's**
 23 **been tailored to safeguarding and clearly there's been**
 24 **improvements made over the last couple of years. It was**
 25 **an opportunity to say, "Well, what else needs to happen**

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1 **to make it fitter for purpose?". I'm working through**
 2 **that consultation feedback at the moment. There will be**
 3 **some further changes, I think it's fair to say, and we**
 4 **will take some proposals to the April National**
 5 **Safeguarding Steering Group to start that conversation.**
 6 Q. Do you think there needs to be a sort of safeguarding
 7 process which looks at both discipline but also risk
 8 assessment? You have heard from other of the other
 9 witnesses who have given evidence that there is a lacuna
 10 still about where it may well not be appropriate or
 11 everybody might think, "Actually, there is no point us
 12 issuing a CDM, but we need to do something to manage the
 13 risk". Obviously, you have now got compulsory risk
 14 assessments, but that doesn't necessarily solve all the
 15 problems. Can you see that there might be some benefit
 16 in having a safeguarding process that is more about risk
 17 management than it is about discipline?
 18 **A. Yes. I think, in a sense, what's happened, two things**
 19 **have happened in parallel: we have strengthened the CDM**
 20 **processes with the kind of extension of powers and so**
 21 **forth; we have got much clearer guidance around risk**
 22 **assessment, obviously through practice guidance and now**
 23 **through regulations in respect of clergy. I think now**
 24 **we need to look at -- and some of this is coming through**
 25 **the consultation about the interface between the two, to**

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1 **make sure that actually we are clear in what**
 2 **circumstances would you actually travel down the CDM**
 3 **route and in what circumstances would you travel down**
 4 **the risk assessment route. I think we have to give**
 5 **a bit more clarity around the interface between the two**
 6 **processes.**
 7 Q. From a non-legal perspective, one of the other
 8 criticisms that's been made is, firstly, it is quite
 9 a complicated process still, because there is
 10 a two-stage process. So firstly, the bishop has to --
 11 **A. Yes.**
 12 Q. -- pass the threshold and then it goes to a lawyer who
 13 in effect writes a report which the Clergy Discipline
 14 Commission then says, "Yes, we will accept it" or "No,
 15 we won't", in terms of whether the matter needs to go to
 16 a hearing or doesn't. Do you think there is any room to
 17 simplify that process and get rid of the bishop stage so
 18 it just goes straight to some kind of threshold
 19 assessment by the Clergy Discipline Commission?
 20 **A. I think two-stage processes are quite common in any**
 21 **complaints process, in terms of my experience and in**
 22 **terms of the Children Act. You would have a more**
 23 **informal stage and a more formal stage and sometimes**
 24 **even a stage three. I think there is space maybe for**
 25 **making -- I think one of the things --**

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1 Q. I can understand it outside the context of safeguarding.
 2 If it is like we have all fallen out on the parochial
 3 church council and we don't like our vicar and we have
 4 laid a complaint saying, I don't know, he is lazy and
 5 doesn't turn up on time, or something, I can see why you
 6 might want the first stage of the bishop, so the bishop
 7 could have a stern word and say, you know, "You need to
 8 turn up on time". I can see why you wouldn't
 9 necessarily want the Clergy Discipline Commission
 10 dealing with that?
 11 **A. Absolutely.**
 12 Q. But in respect of safeguarding, what you are then asking
 13 people to do is regulate themselves, which can be a good
 14 thing, can be a dangerous thing.
 15 **A. Yes. I think from the consultation there are some areas**
 16 **that may require a bit more earlier legal advice to help**
 17 **those decisions being taken that aren't going to go**
 18 **through the process necessarily because they can be**
 19 **dealt with.**
 20 **But, yeah, I think there are -- there will be some**
 21 **situations where perhaps the bishop doesn't need to be**
 22 **involved and it could be managed in a different way.**
 23 **I think certainly other witnesses have talked about the**
 24 **need for safeguarding expertise, perhaps much closer**
 25 **aligned so some of those CDM processed to make sure the**

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<p>1 right advice is being given. 2 Q. That's the other thing I was going to say. At the 3 moment the legal advice -- the people who sit as judges 4 of the Clergy Discipline Commission or certainly the 5 ones I have been told about are all -- well, 6 Sir Mark Hedley, Andrew McFarlane, they are Court of 7 Appeal judges or Family Division judges, so they are 8 more than familiar with child protection processes and 9 safeguarding vulnerable adults processes. But the 10 lawyers who assess it, as I understand it, won't 11 necessarily have had any safeguarding training or that 12 kind of background and expertise. 13 What Elizabeth Hall, your predecessor, says is it 14 might be useful in safeguarding complaints for the 15 lawyer who manages those complaints to have had some 16 experience or training in child protection policies but 17 also the law around child protection? 18 A. Yes. I mean, our guidance does actually say that. The 19 new House of Bishops guidance does talk about -- this is 20 not particularly around CDM, but also the management 21 core groups, that, actually, the registrar should come 22 from the right sort of background. Obviously, if that 23 registrar doesn't, the diocese should find access to the 24 appropriate kind of legal advice. 25 Q. Some sort of expert?</p> <p style="text-align: center;">Page 149</p>	<p>1 dioceses about how they're fulfilling that requirement. 2 But it's -- 3 Q. And whether or not they need to sort of employ people, 4 maybe on an ad hoc basis, to perform that piece of work. 5 Because obviously the diocesan registrar has to fulfil 6 a number of different functions to do with charity law, 7 trust law, land law, and he might not be able to find 8 someone with all those? 9 A. Absolutely. It is a very broad field. So, yes, they 10 would need to bring in the appropriate expertise, if 11 they lack that, within a public law safeguarding 12 context, yes. 13 Q. Can we now turn over to permission to officiate. 14 I understand it was in -- is it 2017 that those with PTO 15 had to undergo safeguarding training or was it before 16 that and I have just got that wrong? 17 A. I think it would have been when we introduced the 18 national training framework, so 2016. 19 Q. The end of 2016/beginning of 2017? 20 A. Yes. 21 Q. What sort of training do they have to do? I know you 22 have got a very extensive -- you have a national 23 training framework now, haven't you? 24 A. Yes. 25 Q. Which goes from zero to 4?</p> <p style="text-align: center;">Page 151</p>
<p>1 A. So I mean, that is a challenge, I think, for dioceses 2 and that's fairly recent guidance. But absolutely 3 right: it should be the right kind of legal advice 4 that's sort of akin to an understanding of safeguarding 5 and obviously I think there is a potential role for the 6 DSA to play a greater part in that process. 7 MS SCOLDING: Chair and panel, I don't know whether now 8 might be an appropriate moment for a short break? 9 I have just finished one topic and I am about to go on 10 to another. 11 THE CHAIR: Yes, thank you, Ms Scolding. We will come back 12 at 3.10 pm. 13 MS SCOLDING: Thank you very much. 14 (2.55 pm) 15 (A short break) 16 (3.11 pm) 17 MS SCOLDING: Just before the break, we were talking about 18 having the registrar, which is the legal adviser for the 19 diocese, having some safeguarding experience or 20 employing somebody who does. How many of the diocesan 21 registrars have a background or any experience in child 22 protection, family law, vulnerable adult work? 23 A. I'm not actually sure of the answer to that question. 24 It is something that clearly, as we have put it into 25 guidance, we need to now begin to have a dialogue with</p> <p style="text-align: center;">Page 150</p>	<p>1 A. Yes. 2 Q. 0, 1, 2, 3, 4? 3 A. Yes. 4 Q. What do the people who have PTO have to undertake? 5 A. Well, they would be treated as a member of the clergy 6 would be treated in the same way. So they would 7 undertake -- in effect, they should undertake C0, which 8 is the very sort of entry, basic model, C1, and then 9 they would move into C2 and C3. So they would be 10 treated in the same way as members of the clergy. 11 Q. Is permission to officiate -- obviously it is a big 12 issue in Chichester because of the number of retired 13 clergy? 14 A. Yes. 15 Q. Are difficulties with permission to officiate 16 problematic throughout the country or is it 17 a Chichester-specific difficulty? 18 A. No, I don't think it is specific to Chichester. 19 Actually, I think that the evidence that this inquiry 20 has heard, having heard most of it, I have found it 21 particularly helpful in this regard. I think it is an 22 area that we are increasingly to address and, in fact, 23 as the inquiry has been sitting in the last couple of 24 weeks, there's been an additional guidance coming 25 through to the House of Bishops delegation committee.</p> <p style="text-align: center;">Page 152</p>

<p>1 It is an area I think increasingly we need to address in 2 terms of clarity of guidance. 3 Q. So, what, specific guidance for those who have PTO -- 4 A. Yes. 5 Q. -- or who want to get it, so it is clear what it is they 6 have got to do, when it is they have got to do it? 7 A. Yes, there are two elements. Obviously I'm conscious, 8 in the light of Dame Moira Gibbs' recommendation 9 particularly as well, about the need for a more central 10 register. 11 Q. She recommends there should be a central register so 12 that everybody knows who is on it or who is off it 13 because one of the issues that I think we have found in 14 Chichester as well was, even in 2009, they didn't really 15 know who was on -- who had it, who didn't have it, when 16 and why? 17 A. Yes. So there are two things, really. In terms of 18 the guidance, my sense is, and hearing some of 19 the evidence that this inquiry has heard is that there 20 may be amongst some a sort of tendency to think, "I've 21 got a right to have PTO". The guidance will make it 22 very clear that's not the case. The expectation will be 23 that there is rigorous safer recruitment practice as we 24 would expect for other members of the clergy and, 25 indeed, where there are safeguarding concerns, those</p> <p style="text-align: center;">Page 153</p>	<p>1 A. I think it is difficult to say. You know, I think with 2 strength and guidance and a clarity around expectations 3 across dioceses, I think certainly it's got a lot 4 stronger over the last couple of years, certainly since 5 Chichester. So I think the expectation of the need to 6 enforce that across diocesan bishops is much, much 7 stronger. 8 Q. We have heard evidence certainly in Chichester. But 9 I don't know whether or not that's just because 10 Chichester has had problems and, therefore, it has 11 addressed those problems, whether or not other 12 dioceses -- do all dioceses now say, "You can only have 13 PTO if you are aligned to a specific parish church and 14 that parish church writes a letter in support of you". 15 Is that national or is that Chichester specific? 16 A. Yes, there is much clearer guidance I think nationally, 17 and I think the guidance I have just referred to will 18 strengthen that. Indeed, I think my view is that needs 19 to come under the House of Bishops so it's dealt with 20 almost like safer recruitment guidance, so we give it 21 the same status so it comes up -- in a sense, sort of 22 safeguarding guidance under the House of Bishops. I 23 think if we do that, it will give it the status it 24 requires. That journey is happening at the moment. The 25 guidance will come back, I think, at the end of May.</p> <p style="text-align: center;">Page 155</p>
<p>1 issues are dealt with in terms of a suspension of 2 the PTO immediately or, indeed, if there's been 3 substantiated safeguarding concerns that person is not 4 granted PTO in the future. So I think it is aligning it 5 really with what we would expect in other areas. 6 In terms of the register, there is some work 7 happening with an organisation called Crockfords which 8 have a central oversight -- 9 Q. They are the clerical directory, aren't they? They're 10 the sort of Wisden of the clerical world, so to speak? 11 A. Yes, so they are doing some interim work really, which 12 is about getting that list, that central list, of those 13 who hold PTO. So get that record up to date. Because 14 I think we have acknowledged, and, indeed, this inquiry 15 has had evidence to acknowledge, that we don't have an 16 up-to-date list in every respect. The system I talked 17 about earlier in terms of the HR system will be the 18 long-term solution to that, so that system will include 19 those who have PTO. So the sort of record of, if you 20 like, personnel, clergy file system will include PTO. 21 So there is a long term solution, but at the moment 22 there's certainly work happening with Crockfords to try 23 to get a better oversight of those who hold PTO. 24 Q. Is the enforcement and monitoring of PTO good enough at 25 the moment? Does it keep children safe?</p> <p style="text-align: center;">Page 154</p>	<p>1 Hopefully, that will be a position we can take much -- 2 a much more sort of stronger approach nationally. 3 Q. Are we right, as an inquiry, to be worry worried about 4 PTO? Because the reason that we are concerned about it 5 is because we can see that retired clergy perform 6 a number of roles and very often stand in and deputise 7 for parish clergy, sometimes for long periods of time. 8 A. I think the evidence I have sat and listened to has 9 caused me to be more concerned about this area. I think 10 it's certainly, from a national safeguarding team point 11 of view, something we are going to focus some particular 12 attention on, particularly with this guidance and 13 obviously getting that system oversight in place so we 14 can fulfil the recommendation of Dame Moira Gibbs' review. 15 Q. One of the witnesses, I think it was Mr Perkins, said 16 that it might be useful to have different types of PTO. 17 So the sort of, "I administer funerals for my friends" 18 sort of PTO, and the, "I am the sort of deputy -- 19 I deputise whenever somebody is off sick" kind of PTO 20 and there would be two different processes. Has there 21 been any discussion about that, as far as you're aware, 22 prior to Mr Perkins giving his evidence? 23 A. Not as -- there may well have been some discussion that 24 I have not been part of. I have some reservations about 25</p> <p style="text-align: center;">Page 156</p>

<p>1 that. I think that the -- if we introduce something 2 that's not well understood and people operate at 3 different levels, there's a danger that people fall in 4 between those different levels. My general reaction, 5 having heard Colin's evidence, would be that, actually, 6 we need to keep the system as simple and rigorous as 7 possible and apply a sort of more cautious approach, 8 even if some of those people feel little bit hard done 9 to that they are having to go through a process to do 10 a very small amount of ministry. My sense would be to 11 introduce too many different levels might create more 12 confusion and actually make it more cumbersome.</p> <p>13 Q. Because, as well, I'm assuming everyone would have to 14 check to see what sort of PTO somebody had and that 15 might not happen in reality?</p> <p>16 A. Yes, and then you might get approved at a certain level 17 and be operating beyond that. My sense would be to keep 18 the system as simple as we can, but actually take a more 19 cautious approach and actually operate at that higher 20 threshold.</p> <p>21 Q. Can we talk about audits? We have had the SCIE -- you 22 have had the SCIE audits and I think they have now 23 audited every single diocese; is that right?</p> <p>24 A. That's correct, yes.</p> <p>25 Q. Is the idea that -- chair and panel, just for your note,</p> <p style="text-align: center;">Page 157</p>	<p>1 achieving an assessment of safeguarding arrangements 2 within those three days and what's realistic.</p> <p>3 I think that those three days are very full. There 4 is a range of interviews. It's not just desktop 5 analysis in terms of documentation. There's obviously 6 some file audits in relation to casework. There's 7 interviews with various key people in the diocese. 8 There's focus groups with the parish, and so forth. 9 I think probably, in terms of realistically, that's what 10 you can achieve in three days.</p> <p>11 I expect that at the time when this was designed 12 there was not sufficient space for the survivor input. 13 I think that's partly twofold, really, I would say: 14 partly because the risk and my experience as an 15 inspector in children's social care, if you don't do 16 that well and create sufficient space, you do it 17 tokenistically. I think there is a risk to survivors as 18 well as to the auditors. But also what was acknowledged 19 I think from the pilot evaluation is we needed to 20 address that in a different way, hence we commissioned 21 SCIE to do a more extensive piece of research around 22 what was good for survivors.</p> <p>23 Q. So at the moment, survivors don't contribute to the SCIE 24 reports and you said that SCIE currently -- we have 25 heard about this -- when is this work going to be</p> <p style="text-align: center;">Page 159</p>
<p>1 the details about the audits are at paragraphs 27.4 to 2 37.2 of Mr Tilby's statement. That's pages -- in fact 3 it is not 27.4. It is 274 to 372. So that's 88 to 98.</p> <p>4 We have asked you a series of detailed questions 5 there about the specific recommendations of the various 6 overview reports.</p> <p>7 A. Yes.</p> <p>8 Q. Before we come on to those, I wanted to say, do you 9 think the SCIE reports are good enough? A number of 10 victims and survivors, for example, say, "Well, look, it 11 is just a desktop review and they're just relying upon 12 what people tell them rather than really interrogating, 13 going in and ferreting out what's actually happening". 14 What's your view about that?</p> <p>15 A. I think the intention of the audit programme was to 16 provide a baseline assessment of safeguarding in each 17 diocese. I came in just at the start of this process, 18 and in fact the House of Bishops had agreed in the 19 previous December to my arrival for an independent audit 20 process. In any sort of audit or in quasi-inspectorial 21 kind of process you have to form a judgment what's 22 realistically achievable. This is a three-day fieldwork 23 process, obviously some pre-audit activity and some 24 post-audit activity but fundamentally three days within 25 a diocese. So you have to decide how you go about</p> <p style="text-align: center;">Page 158</p>	<p>1 published about how, really, the national safeguarding 2 team and everybody else sort of responds to victims and 3 survivors? When are we likely to see that?</p> <p>4 A. We are looking to receive two reports from SCIE 5 during April. One is the final overview report, having 6 conducted all those independent audits of all the 7 dioceses, and, secondly, the report in respect of what 8 does "good" look like for survivors. It is survivors of 9 all forms of abuse, church related or nonchurch related 10 that they are looking at. Both those reports are 11 expected to come to the National Safeguarding Steering 12 Group on 24 April.</p> <p>13 Q. Can I ask, is there any view taken to extend the remit 14 of SCIE? Was this a one-off auditing process or is this 15 going to be a continuous auditing process?</p> <p>16 A. You will see from the original report that went to 17 the December House of Bishops in 2014 there was a range 18 of models put forward, one of which was independent 19 audit; other options were peer review and inspection and 20 so forth. Since then, the House of Bishops has agreed 21 that this be a programme of auditing every five years. 22 So in principle, this having had a baseline audit in 23 2016 and 2017, each diocese within a five-year period 24 will have a further independent audit. Whether that's 25 SCIE or another organisation obviously is --</p> <p style="text-align: center;">Page 160</p>

1 Q. It will be an external organisation --
 2 **A. Yes.**
 3 Q. -- will come in and create -- have an audit process
 4 every five years, every diocese?
 5 **A. One of the things I would say, having started literally**
 6 **around the time that this was being discussed, for that**
 7 **period, I think, where the church was, this type of**
 8 **model was the right model, a learning together model, an**
 9 **audit with rather than an audit to, the model that SCIE**
 10 **kind of bring. In the future, of course, it may be that**
 11 **we move into a more kind of inspection kind of context**
 12 **where there may be some sort of judgment or we have an**
 13 **independent audit. I think those issues need to be**
 14 **discussed.**
 15 Q. Because at the moment, just to be clear, when you say
 16 the learning together approach, obviously the chair and
 17 panel are more than familiar with that, but it is more
 18 kind of we are telling you what's good and what's not so
 19 good rather than we are judging you?
 20 **A. Yes.**
 21 Q. And there is no grading?
 22 **A. No.**
 23 Q. It is not like Ofsted, where there is outstanding, good,
 24 requires improvement, special measures?
 25 **A. Absolutely. The language, as you will see from both my**

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1 **witness statement and indeed Edi Carmi's will be it is**
 2 **about considerations, it is not about recommendations.**
 3 **The model they use is about journeying with, in the**
 4 **sense, in that fieldwork process, to understand where is**
 5 **the diocese in relation to safeguarding, how can we best**
 6 **assist the diocese in identifying areas for improvement.**
 7 **There was a decision at that point not to have a sort of**
 8 **more formal inspection with a judgment.**
 9 **The task we have as the national safeguarding team,**
 10 **as we are moving into the post-audit phase of**
 11 **safeguarding progress reviews, is to decide how do we**
 12 **best translate those SCIE reports into improvement, kind**
 13 **of, conversations, which actually will form a little bit**
 14 **more into making some judgment about which dioceses need**
 15 **to be prioritised.**
 16 Q. This is, what, a sort of safeguarding progress review?
 17 So you will sit there and sit down with every diocese --
 18 **A. Yes.**
 19 Q. I suppose the nearest thing in employment would be some
 20 sort of performance management, in effect? Is that what
 21 you are trying to introduce? You might not call it
 22 that.
 23 **A. It has a degree of that. In my local authority**
 24 **experience, it would be the closest thing I would have**
 25 **aligned to was the kind of government office role of**

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1 **a critical friend where you would have sat down and had**
 2 **a structured conversation around areas -- strengths and**
 3 **areas for improvement. We will be looking at evidence**
 4 **in terms of what the dioceses have done post audit and**
 5 **in terms of the findings of the audit, but also other**
 6 **areas of self-assessment themselves -- they may have**
 7 **done other independent audits themselves -- and**
 8 **identifying those areas for improvement. Clearly, if we**
 9 **have dioceses that we feel are -- have greater deficits**
 10 **or perhaps have not achieved some of those improvements,**
 11 **then that's when we will talk about some form of**
 12 **improvement.**
 13 Q. Who is going to go and do this? Will this be a member
 14 of the national team will undertake that?
 15 **A. Yes, so we are piloting the three safeguarding progress**
 16 **reviews starting in April. That will be members of**
 17 **the national safeguarding team, but we are also looking**
 18 **to involve associates from the associate network, so we**
 19 **bring a degree of external scrutiny into that process.**
 20 Q. How often are you looking at these reviews taking place?
 21 Once every six months, once every year? Is it going to
 22 depend on what judgment you're initially giving them as
 23 to how frequently you go and see them?
 24 **A. Yes, I think, you know, learning from other sort of more**
 25 **kind of inspectorial regimes, obviously you need to**

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1 **tailor the sort of process to the issues that you**
 2 **identify. At the moment --**
 3 Q. There are some things which is like, "Your DBS checks
 4 aren't up to date", which is an administrative thing --
 5 **A. Yes.**
 6 Q. -- which should be able to be done quite quickly?
 7 **A. Yeah, sure.**
 8 Q. There are other things which is, "You need to change the
 9 culture of your church", which are much deeper. So is
 10 there going to be a sort of action plan, I think, in the
 11 same way that you would -- in an inspectorate-type
 12 situation, you'd have an action plan, wouldn't you? So,
 13 "You have to do this by this date"?
 14 **A. Yes. What we are doing -- again, we have an associate**
 15 **looking at every SCIE report to help us give some**
 16 **analysis of where would be the kind of diocese that we**
 17 **would need to kind of target our first interventions,**
 18 **obviously having done the pilot process. But, yes, at**
 19 **the end of that structured conversation, there would be**
 20 **an agreed "These are the areas we think are the areas**
 21 **you need to focus on".**
 22 **If we identify the need to -- there may be issues**
 23 **about risk. You know, obviously, if it is casework**
 24 **related, I would suggest that's a more important issue,**
 25 **but if there are areas where we particularly say to the**

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<p>1 diocese, "You need assistance" that's when we would use 2 the associate network potentially to provide some 3 improvement support. 4 Q. Can I ask, would you be able to compel them to do that? 5 This is all well and good, but the reality is it is 6 a bit like prior to the special measures regime or prior 7 to local authorities being able to intervene in schools 8 which were failing. Everybody could have as many quiet 9 words as they wanted to, but schools still failed and 10 they failed to improve. Is there going to be any teeth 11 to this? Are you going to be able to say, "If you don't 12 comply by X, we will be bringing people in to run it for 13 you" or "You will be -- there will be some kind of 14 enforcement process". And is that practicable? 15 A. At the moment -- obviously in the fact that it wasn't -- 16 there weren't inspections with judgments, that's a kind 17 of harder position to jump to. 18 Q. You can't say, "We are going to take you over" if you 19 haven't even said, "You're not good enough", so to 20 speak? 21 A. I think you have to start with that context and say, 22 actually, if we had a judgment, it would clearly -- you 23 know, it would be easier to build on that in terms of 24 saying, "You're in special measures" or "require 25 improvement" or "inadequate", whatever the language</p> <p style="text-align: center;">Page 165</p>	<p>1 bishop and the National Safeguarding Steering Group in 2 bringing some weight to bear on that. 3 Q. Would that just be influence or could there be some sort 4 of legislative introduction to give some heft, shall we 5 say, to that influence? 6 A. I think, at the moment, in terms of what's -- in terms 7 of legislation, there isn't legislation that provides 8 that sort of tool. I wouldn't want to rule that out. 9 I think there's a bigger question about the teeth of 10 the national safeguarding team here. I understand that. 11 I think certainly -- and others have commented on that. 12 There may be some additional powers that are required in 13 the national context to make -- to bring about 14 improvements, and that's something I wouldn't want to 15 rule out. 16 Q. What sort of powers do you think the national team 17 should have to bring about improvements? Do you have 18 any ideas or is it at quite an embryonic stage? 19 A. It is an embryonic stage, because I think, in most 20 situations, I expect the threat of action from some kind 21 of -- you know, from the National Safeguarding Steering 22 Group or the archbishops being involved in that, I think 23 would lead to a process of dioceses receiving -- 24 Q. So the carrot -- 25 A. -- the improvement that was required.</p> <p style="text-align: center;">Page 167</p>
<p>1 might be. 2 I think what we will need to do is develop 3 a protocol, a kind of memorandum of understanding, with 4 dioceses to say, if there are times when we think -- you 5 know, there needs to be more significant improvement or 6 more timely improvement, that's where an escalation 7 process would need to happen. So if a diocese was 8 resisting that, and I would assume most dioceses 9 wouldn't, if they were wanting support and assistance -- 10 Q. I'm thinking about the situation which occurred in 11 Chichester. If somebody had been able to come in before 12 the visitation or instead of the visitation, so instead 13 of having the visitation, which was quite a long and 14 complicated process, quite necessarily, if you could 15 have just had the national team coming in and running 16 things for six months, or helping to break some of 17 the impasse, then that would have been maybe a much 18 quicker way to solve the problem? 19 A. Absolutely. The only power at the moment is that 20 visitation power which, as you say, does seem 21 a sledgehammer to crack a nut, in some ways. We would 22 want something in between. I think the issue would be, 23 if there's resistance from the diocese, then I think the 24 clarity of an escalation protocol which I talked about 25 in my statement and the role of the lead safeguarding</p> <p style="text-align: center;">Page 166</p>	<p>1 Q. -- rather than the stick or -- 2 A. Yeah, I think so. I mean, I think -- 3 Q. -- a gentle stick, shall we say? 4 A. Yeah, I mean, the critical friend approach fundamentally 5 is about support. We have to get that right first, 6 because that's where, actually, in most cases, you are 7 going to effect the change, isn't it, to actually do 8 that in a supportive way, in a relational way. 9 Where the challenge needs to come I think, you know, 10 may be very specific. We need to have some additional 11 clarity around what, if anything, could happen if there 12 was resistance. 13 Q. Can I ask about the development of something called the 14 safeguarding support officer. What's that? 15 A. Safeguarding support officer. We have appointed two 16 posts. One to assist the lead safeguarding bishop in 17 his duties currently, so that person is based in 18 Bath and Wells and really providing a level of direct 19 support to Bishop Peter, triaging correspondence, 20 assisting him with various sort of queries that he may 21 have, actually supporting him to go to maybe a meeting 22 with survivors, and so forth. 23 Similar post at Lambeth Palace. Again, the 24 Archbishop of Canterbury receives a huge amount of 25 correspondence on safeguarding. You have heard some of</p> <p style="text-align: center;">Page 168</p>

<p>1 the evidence in relation to that previously. 2 Q. Yeah, we have heard from the evidence about what 3 happened it when it wasn't -- 4 A. Absolutely. 5 Q. -- somebody who had any safeguarding experience? 6 A. Absolutely. 7 Q. And some of the responses were inadequate, shall we say? 8 A. Yes, and it would be fair to say, having appointed 9 a provincial safeguarding adviser into that role, she is 10 very, very -- much of her time is involved with complex 11 casework, supporting the senior casework manager in my 12 team. So we need to create some additional capacity at 13 Lambeth to manage/triage the correspondence and support 14 her in that role. So that's the second role that's 15 coming. 16 Q. Is there going to be annual safeguarding 17 self-assessments and, if so, what's going to happen as 18 far as they're concerned? Are they just going to be 19 tick-box questionnaires? The closest thing I can think 20 about is there used to be, like, school improvement 21 plans where you used to have to sit there and write out 22 all the things about whether things were getting better 23 or not. Is that what you're thinking about in terms of 24 safeguarding self-assessment, something a bit like that? 25 A. No, I think self-assessments -- so the House of Bishops</p> <p style="text-align: center;">Page 169</p>	<p>1 concerns and allegations that are coming in, whether 2 they are actually nothing to do with church officers or 3 members of the congregation, it will give us information 4 about risk assessments, numbers of safeguarding 5 agreements, the action that the diocese has taken, 6 what's led to maybe a CDM process or, you know, 7 a referral -- 8 Q. It's just so you have the data to work out, you know, 9 how many allegations are there, what are they about, are 10 they about church officers, are they about intrafamilial 11 abuse, so you can then work out how to more effectively 12 target the support you have got? 13 A. Absolutely. We have some of that data in the 2016 14 assessment, but I think there are -- we have some data 15 quality issues there, but -- it is at least, I think, 16 giving us an initial overview of the scale of the task. 17 Q. What auditing is there of parishes? Dioceses don't 18 really audit parishes at the moment. Is that something 19 which should happen or should SCIE go out or 20 "AN Other" -- you know, insert alternative provider of 21 said services -- should they go out and undertake some 22 kind of assessment of what's going on on the ground? 23 A. Well, I think you heard the evidence of Colin Perkins on 24 this. I think the diocese is best placed to have an 25 understanding of both the needs of the parish and what's</p> <p style="text-align: center;">Page 171</p>
<p>1 has agreed that, you know, mandatory basis, there will 2 be an annual self-assessment of each diocese and in fact 3 that's something we are extending, as you're aware, to 4 cathedrals and then religious communities as well this 5 year. Self-assessment is a mixture of quantity of data 6 and qualitative information. So it is the diocese 7 giving some data about numbers of referrals, types of, 8 you know, situations, safeguarding situations, they are 9 dealing with, numbers of people trained, so there is 10 some quantitative data, but it is also an ability to 11 say, these are the things that we are assessing 12 ourselves against. 13 One of the things we will need to do a bit more work 14 on -- I think the self-assessments we have done actually 15 aren't that bad. I think there has been insufficient 16 consistency about how data analysts interpret some of 17 those questions, so the quality of our data is not as 18 good as I'd like it to be. So we are doing some work 19 with -- again, with an associate to actually strengthen 20 those for self-assessment. 21 Q. Will those self-assessments enable you to find out who 22 is being complained about, when they have been 23 complained about, what the nature of that complaint was 24 and what's been done to resolve it? 25 A. Yes. It will give us a breakdown of the types of</p> <p style="text-align: center;">Page 170</p>	<p>1 happening in respect of safeguarding. That in itself, 2 you know, some dioceses have a large number of parishes 3 to have that relationship with. 4 Various audits -- most dioceses are doing an annual 5 audit of some kind. I'm aware that that probably lacks 6 consistency -- 7 Q. Is that something that you have given some national 8 guidance -- so you have said, "You all need to audit and 9 this is what you need to audit" or is just, "Go and do 10 an audit and come back with what you come back with"? 11 A. I had hoped at one point, I think, when I arrived, that 12 we would do a national audit of parishes. That's not 13 proved to be viable. 14 Q. Why isn't that viable? That was exactly -- I was going 15 to ask, why don't you just do a national audit? 16 A. I think there are some logistical challenges in relation 17 to doing that. I think, again, it is about -- you know, 18 it took some time to get a complete self-assessment from 19 dioceses. I think to get that across -- 20 Q. So what's the problem? What's the practical problem 21 with asking parishes -- why can't you do it? Is it 22 money or is it there aren't enough people or is it 23 nobody will fill the forms in? 24 A. I think it's probably a combination of a number of 25 factors, really.</p> <p style="text-align: center;">Page 172</p>

1 Q. All three?
 2 **A. Yeah. I think you're best placing audit as close to the**
 3 **sort of operational frontline as you can. I think our**
 4 **approach really is going to be more giving national**
 5 **guidance to how dioceses audit. Obviously, I'm aware of**
 6 **different models, including the model in Chichester that**
 7 **Colin has talked about.**
 8 Q. Yeah, the Simple Quality Protects model, which is a kind
 9 of -- you have to tick boxes and then you get a little
 10 status saying, "You are good enough". "You have done
 11 the basics"?
 12 **A. Yes. In a sense, that model goes slightly beyond audit**
 13 **in the sense of the tick box. It provides a greater**
 14 **level of assurance. We are looking at those different**
 15 **models. We will select a model that we -- I think then**
 16 **we will say this is the preferred way of doing it and we**
 17 **will build that into the safeguarding hub so there is**
 18 **a kind of a national process for allowing dioceses to do**
 19 **that in a more consistent way.**
 20 Q. You have talked a couple of times about the safeguarding
 21 hub.
 22 **A. Yes.**
 23 Q. But I haven't as yet allowed you to explain. What is
 24 the safeguarding hub and when are we going to see it?
 25 **A. It's, again, a pretty ambitious project. It has**

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1 **a number of phases. Really, it is about hosting**
 2 **a number of things in one place, a sort of one-stop-shop**
 3 **resource, electronic resource.**
 4 Q. Is it a website?
 5 **A. It is more than a website because it will be a secure**
 6 **place where we'll have the case management system**
 7 **potentially, all the resources around e-learning and**
 8 **safeguarding training. There will be the e-safeguarding**
 9 **procedures manual. So at the moment, our procedures are**
 10 **quite traditional, and they don't link to each other.**
 11 **So the idea would be, and this is something that most**
 12 **local authorities have --**
 13 Q. So you can have hyperlinks?
 14 **A. Hyperlinks, "I just want this bit of the resource or**
 15 **I just need to know what to do if -- a ten-point guide".**
 16 Q. A bit like central government resources, their guidance
 17 now usually breaks down into little bits --
 18 **A. Yes.**
 19 Q. -- so you don't have to download the whole thing, you
 20 can just download the bit of it you want?
 21 **A. Yeah, and manoeuvre around those pieces and obviously**
 22 **link, where you need to, to other related resources.**
 23 **The safeguarding hub will provide a sort of IT solution,**
 24 **if you like, to host both the manual, the training**
 25 **resources, the case management system and other elements**

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1 **where we can actually bring good practice resources into**
 2 **one place in a safeguarding handbook, Parish**
 3 **Safeguarding Handbook. If there was electronic elements**
 4 **of that, it could all be in one place. It will be**
 5 **a more simple place for parishes and dioceses to access**
 6 **the resources they need.**
 7 Q. Can I ask you about training. We have heard a lot about
 8 the fact that you, since your time in office, have
 9 created core modules and specialist modules. There is
 10 now a national training framework?
 11 **A. Yes.**
 12 Q. That's standardised training across all dioceses?
 13 **A. Yes.**
 14 Q. Both for clerics and for lay individuals who are
 15 involved in safeguarding. Is that right?
 16 **A. That's right, yes.**
 17 Q. Who has to undertake that training? Is it anyone who
 18 has any kind of safeguarding responsibility?
 19 **A. Yes. Anybody with -- well, we start with the C0 module.**
 20 **Actually, it could be any member of a congregation where**
 21 **they want to increase their awareness around**
 22 **safeguarding and not required to do so, so it starts**
 23 **very much in that sort of much more generic sense. But**
 24 **then the framework then defines according to roles and**
 25 **responsibilities who is required to do certain training,**

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1 **whether it's C0 through to C1, C2 and C4. So those are**
 2 **the core modules. Also, then it defines in what**
 3 **particular role might someone go on and do specialist**
 4 **training and specialist modules. So it is about --**
 5 Q. Okay. So there are core modules and also specialist
 6 modules?
 7 **A. Yes.**
 8 Q. Some of the things we have heard about -- many of
 9 the senior clergy who have come before us, most of whom,
 10 not all of whom, are now retired who have complained
 11 about this, so it may well be that the position has now
 12 changed -- is that there needs to be more management
 13 training for senior clergy about managing safeguarding.
 14 Do you agree with that?
 15 **A. Yes. I have been reflecting on that. I think there has**
 16 **been various attempts, in my understanding, to bring**
 17 **a kind of more management approach to help support**
 18 **bishops. It is not something that is specifically about**
 19 **safeguarding. There clearly does need to be, I think,**
 20 **some training to assist bishops in running a diocese.**
 21 **I think that's fair.**
 22 **There is continual ministerial development that**
 23 **deals with some aspects of that and there are**
 24 **development programmes looking at more kind of people**
 25 **that may become the future generations of bishops. So**

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<p>1 there's programmes, I think, that are addressing that.</p> <p>2 Q. I think there's future leadership -- I think</p> <p>3 Bishop Peter talks a lot about that in the witness</p> <p>4 statement we are going to hear from him?</p> <p>5 A. Yes.</p> <p>6 Q. About creating more kind of pathways into leadership, so</p> <p>7 to speak?</p> <p>8 A. Yes.</p> <p>9 Q. So learning some of the skills you will need to be</p> <p>10 a bishop?</p> <p>11 A. Yes. But clearly introducing a training framework in</p> <p>12 effect in 2016 has to take time to embed. Because you</p> <p>13 suddenly introduce -- we raised the bar quite</p> <p>14 significantly and dioceses have had to react</p> <p>15 significantly in terms of increasing their resource to</p> <p>16 be able to implement this. It will take time to embed,</p> <p>17 but at some point in the future I will be much more</p> <p>18 confident that if you are a member of clergy or</p> <p>19 a suffragan bishop or an archdeacon, you will have gone</p> <p>20 through this pathway of safeguarding training which now</p> <p>21 will include senior safeguarding training.</p> <p>22 Q. You identify in your witness statement at paragraph 376,</p> <p>23 page 100, that it has proven difficult to provide</p> <p>24 training to all who need it and there is a backlog of</p> <p>25 such. What are you trying to do to break the backlog?</p> <p style="text-align: center;">Page 177</p>	<p>1 to introduce -- you know, what a lot of people have said</p> <p>2 to us is, there's a need for more training and more</p> <p>3 assessment of individual's suitability to be clergy,</p> <p>4 both at theological college, when a deacon, when</p> <p>5 a priest and in the first years afterwards.</p> <p>6 Can you see a role for something like a fitness to</p> <p>7 practise regime or something similar to that? I mean,</p> <p>8 you would have undertaken it yourself when you were</p> <p>9 a social worker, there would have been assessments not</p> <p>10 just of whether or not you could pass a course when you</p> <p>11 were an undergraduate, but whether you were the sort of</p> <p>12 person who makes a good social worker?</p> <p>13 A. I think in the course of gathering evidence and</p> <p>14 compiling witness statements for this inquiry, I think</p> <p>15 it has revealed for me a need to be much more explicit</p> <p>16 about safeguarding at an earlier point in the selection</p> <p>17 process. So colleagues in Ministry Division are</p> <p>18 certainly now looking at that. It is not an explicit</p> <p>19 area in itself. I think, in terms of suitability, there</p> <p>20 needs to be something more much explicit in looking at</p> <p>21 the characteristics of those who come in to be ordained</p> <p>22 as ordinands, that actually safeguarding is</p> <p>23 a stand-alone area rather than sort of hidden in --</p> <p>24 Q. At the moment, it is sort of hidden?</p> <p>25 A. Yes.</p> <p style="text-align: center;">Page 179</p>
<p>1 A. I think this is really where the dioceses have really</p> <p>2 increased their resources. So a significant number of</p> <p>3 dioceses now have appointed trainers as part of their</p> <p>4 safeguarding teams or are recruiting pools of people to</p> <p>5 deliver training across the diocese. Of course what we</p> <p>6 have also done is introduce online modules at C0 and C1</p> <p>7 to try and address some of the volume issues,</p> <p>8 particularly at C1 where significant numbers of people</p> <p>9 have not managed to get to face-to-face training.</p> <p>10 Not as good as face-to-face training in many ways,</p> <p>11 but I think important that we have enabled dioceses to</p> <p>12 use that as a tool of reaching some of the scalability</p> <p>13 issues.</p> <p>14 Q. Can I also ask about sort of what I would call related</p> <p>15 to training but it's not quite the same, which is sort</p> <p>16 of what I would call kind of fitness for office. So in</p> <p>17 other, sort of, professions where you have to do a lot</p> <p>18 of work with vulnerable people -- social work,</p> <p>19 doctors -- you have a fitness to practise assessment</p> <p>20 which happen alongside your training, so as an</p> <p>21 undergraduate, you can be removed from a course not</p> <p>22 because you're failing your grades, but because you're</p> <p>23 not fit to practise as a social worker, for example, or</p> <p>24 a doctor. The clergy doesn't seem to have that in any</p> <p>25 kind of formal sense. Do you think it would be useful</p> <p style="text-align: center;">Page 178</p>	<p>1 Q. It sort of says, "Do you have integrity?" --</p> <p>2 A. Yes.</p> <p>3 Q. -- "Are you capable?"; "Are you somebody who is</p> <p>4 trustworthy?"</p> <p>5 A. Yes.</p> <p>6 Q. All those things are mentioned but nobody says, "Are you</p> <p>7 the sort of person, if faced with a safeguarding</p> <p>8 allegation, is going to run a mile?" Do you have those</p> <p>9 qualities?</p> <p>10 A. I think that has to be much more explicit. I would be</p> <p>11 looking to be working with our Ministry Division</p> <p>12 colleagues to say, actually, that needs to be amended</p> <p>13 and introduce a much more explicit, you know, kind of</p> <p>14 judgment around, is somebody suitable in a safeguarding</p> <p>15 context.</p> <p>16 Some dioceses are now introducing psychological</p> <p>17 profiling.</p> <p>18 Q. What's your view about that? Do you have any view one</p> <p>19 way or the other?</p> <p>20 A. I think you have to look very carefully at the kind of</p> <p>21 psychological profiling you are attempting to do.</p> <p>22 I have seen some situations where that's done poorly and</p> <p>23 actually can make things worse.</p> <p>24 I think, overall, it's probably the right thing to</p> <p>25 do and there were certainly discussions with my</p> <p style="text-align: center;">Page 180</p>

<p>1 colleagues nationally that that will be a more 2 nationally prescribed process in 2019, so building on 3 some of the work the dioceses are doing, so I think it 4 has got a place when it's done well.</p> <p>5 Q. Can I ask on a related topic, one of the difficult 6 things clergy have to deal with is people who disclose 7 abuse to them?</p> <p>8 A. Yes.</p> <p>9 Q. What training has been done to make sure that all clergy 10 have got a sufficient understanding and are able to 11 respond well in those sorts of situations? Because they 12 don't have any -- it is not like social workers or 13 counsellors or something. They have no training for 14 these sorts of things, but yet are expected to deal with 15 them. What's your solution to that particular problem, 16 something which the Elliott Report, which you may or may 17 not agree with, but that's one of the issues that they 18 raise?</p> <p>19 A. No, I do absolutely agree with those recommendations. 20 We have started really in terms of introducing the 21 handling disclosures training as part of C4. So those 22 on a senior staff team, including bishops, have had 23 specific training from the national safeguarding team 24 very much around those issues, whether it is handling 25 correspondence or indeed a face-to-face disclosure.</p> <p style="text-align: center;">Page 181</p>	<p>1 A. There are elements where one would hope professional 2 supervision for social workers is a reflective process 3 rather than a task-centred one. I think allowing space 4 for people who are dealing with disclosures to have, you 5 know, some space to talk to somebody and manage that 6 emotion, because it is a kind of well-being issue, 7 clergy well-being issue. If we are not looking after 8 the clergy they are not going to be able to be the 9 pastoral source of support they need to be.</p> <p>10 Q. I think there is a greater source amongst all 11 professions of the need to ensure that all those 12 individuals have appropriate access to support for 13 themselves in those sorts of situations?</p> <p>14 A. Absolutely.</p> <p>15 Q. Can I particularly ask about grooming? One of 16 the things some of the SCIE reports found was an absence 17 of knowledge about grooming?</p> <p>18 A. Yes.</p> <p>19 Q. This is in the last couple of years.</p> <p>20 A. Yes.</p> <p>21 Q. This isn't ten years ago. What are you doing about 22 that? Has the national training framework really dealt 23 with that or does there need to be more work done?</p> <p>24 A. It hasn't dealt with it to the extent I would like it to 25 at this point in the implementation of the framework.</p> <p style="text-align: center;">Page 183</p>
<p>1 I think you have had some positive feedback about C4, 2 and certainly the evaluations we are conducting have 3 been very, very positive.</p> <p>4 We have also made sure that the core modules also do 5 talk about handling disclosures, so those for members of 6 the clergy and others that are going through the C1, C2, 7 C3 modules also include handling disclosures. I think 8 we are trying to introduce that and make sure that 9 people are given greater skills and confidence about how 10 they handle disclosures. The other thing I think 11 I would say is reflection was also in my statement -- 12 I allude to this, I think, in my update statement -- 13 that there has been some discussion at House of Bishops 14 about how do we support clergy, some of whom may be 15 survivors themselves, to actually deal with the trauma 16 of that and the sort of secondary trauma of that and 17 support survivors well, but also how do they deal with 18 that themselves, more in kind of a reflective context.</p> <p>19 You will be aware that we are now looking at how do 20 we provide space for bishops and clergy not in 21 a supervisory context, but in a sort of ability to 22 reflect with somebody about how they're managing 23 safeguarding --</p> <p>24 Q. A bit like professional supervision for social workers, 25 or is it not the same as that?</p> <p style="text-align: center;">Page 182</p>	<p>1 I say that with -- I mean, there is certainly grooming 2 input into the core modules. So we have made sure that 3 there is some understanding given to -- in various of 4 those -- in the different modules, core modules, around 5 what grooming is, kind of behaviours. It doesn't go 6 into detail in some of those modules -- not that you 7 have to pitch it depending on the kind of people that 8 are attending the training. We have got a specialist 9 module. We are now commissioning some work to 10 accelerate that. That I think is key to make sure that 11 some roles across the church have access to more 12 specialist training. One would assume most safeguarding 13 advisers clearly have a good understanding but 14 actually --</p> <p>15 Q. Isn't knowledge of grooming something that really is not 16 just a specialist job? Shouldn't we all have 17 a knowledge and understanding of it? So every member of 18 the congregation should be able to say, "This is what 19 grooming looks like" or "I'm worried about it", because 20 they are going to be the people who spot it happening?</p> <p>21 A. Yeah, absolutely, yeah, and that's why in a sense 22 it's -- building it into the core modules, it's 23 important that there is some basic understanding of 24 grooming. But those in certain specific roles would 25 need to have, I would say, a more in-depth</p> <p style="text-align: center;">Page 184</p>

<p>1 understanding. So the specialist module will try to</p> <p>2 address that to make sure we equip those, particularly</p> <p>3 in a pastoral context, who are offering sort of</p> <p>4 one-to-one directoral relationships to be more equipped</p> <p>5 and skilled to understand where they may be being</p> <p>6 groomed as well as seeing that in respect of children.</p> <p>7 Q. Can I ask, you identify in your witness statement that</p> <p>8 there's still resistance to DBS checks amongst</p> <p>9 longstanding volunteers. It is not just you who has</p> <p>10 given this evidence. A number of other people have.</p> <p>11 Do you have any idea why that still is and what, if</p> <p>12 anything, the church can do? Because it's 17 years</p> <p>13 since DBS checks were introduced or some variation of</p> <p>14 them was introduced?</p> <p>15 A. Yes. I think I have listened and reflected on various</p> <p>16 evidence in respect of this in the last two or so weeks.</p> <p>17 I think partly it's that the kind of sense of being</p> <p>18 church and the sort of, you know, "We are good people,</p> <p>19 why would we be seen to be potentially unsuitable?"</p> <p>20 I think we have to reverse the conversation around</p> <p>21 to some degree. It is a kind of cultural conversation.</p> <p>22 I think, when I arrived, one of the things that occurred</p> <p>23 to me very quickly is, for some, that safeguarding is</p> <p>24 something we do to somebody and the DBS check is a good</p> <p>25 example of that and sometimes people actually resist</p> <p style="text-align: center;">Page 185</p>	<p>1 open-minded that, of course, somebody might be -- but</p> <p>2 it's about putting children and vulnerable adults first</p> <p>3 and saying this is why the church exists. So it's</p> <p>4 reversing the conversation, I think.</p> <p>5 Q. On that note, sort of following on from that, obviously</p> <p>6 under the Children and Social Work Act 2017 and the</p> <p>7 regulations, you are now going to be a sort of a local</p> <p>8 partner in managing the arrangements?</p> <p>9 A. Yes.</p> <p>10 Q. Is that going to be done on a diocesan level or done on</p> <p>11 a national level? How is that going to work?</p> <p>12 A. I mean, obviously, this is very early on in the process</p> <p>13 of -- since the Act and Working Together. I am very</p> <p>14 clear that, from a diocesan perspective, dioceses should</p> <p>15 be actively involved in what would be now the LSCB and</p> <p>16 the adult safeguarding board.</p> <p>17 Q. Well, whatever --</p> <p>18 A. Whatever replaces --</p> <p>19 Q. Whatever the replacement LSCB is?</p> <p>20 A. Whatever replaces that in the future. Absolutely</p> <p>21 important. I think the evidence of Colin Perkins</p> <p>22 I would very much support. The local relationships, the</p> <p>23 professional relationships, particularly between DSAs or</p> <p>24 safeguarding teams, as many of them are now, and their</p> <p>25 local partners is absolutely key. That's where</p> <p style="text-align: center;">Page 187</p>
<p>1 going on training -- is another good example -- where --</p> <p>2 and we have to reverse that conversation around and say,</p> <p>3 "Actually, it is not about something we are doing to</p> <p>4 you, it is about the mission and the life of the church,</p> <p>5 it is about actually the gospel message, it is about who</p> <p>6 you are as a Christian". In that context --</p> <p>7 Q. Have you found people are more receptive to that message</p> <p>8 than, "Get a DBS check or you won't be able to go on the</p> <p>9 Cub camp"?</p> <p>10 A. Yeah, I mean, I think it is a hearts and minds process,</p> <p>11 isn't it? If you don't engage people about why</p> <p>12 safeguarding is part of the mission of the church, you</p> <p>13 will always have this tendency to think it is something</p> <p>14 over here that safeguarding people do to people.</p> <p>15 So the conversation about theology and why it is</p> <p>16 important to see it as the life of the church is</p> <p>17 a fundamental cultural kind of conversation you have to</p> <p>18 have.</p> <p>19 The other way of looking at it, obviously, as well,</p> <p>20 is it is about putting children first and actually</p> <p>21 saying, "If you believe in the well-being of children,</p> <p>22 and vulnerable adults, why wouldn't you want to have</p> <p>23 a DBS check?". I think it is about putting them as</p> <p>24 paramount and saying that's why we are doing this. It</p> <p>25 is not because we think you may be unsuitable -- always</p> <p style="text-align: center;">Page 186</p>	<p>1 safeguarding happens. That's the frontline. That's</p> <p>2 where good safeguarding happens in terms of working with</p> <p>3 police and local authorities. So I would say that has</p> <p>4 to be the emphasis. Whatever those -- my slight concern</p> <p>5 about the potential fragmentation of leaving local areas</p> <p>6 to define that, I think I have some concerns about.</p> <p>7 Q. Is it something that you nationally need to sort of in</p> <p>8 effect issue -- I wouldn't describe it as a diktat, but</p> <p>9 a gentle steer as to what sort of arrangements you</p> <p>10 nationally think would be good enough?</p> <p>11 A. I think there's a couple of things, really. I think one</p> <p>12 is about -- increasingly, I think the church is getting</p> <p>13 better, particularly in a diocesan context, at being in</p> <p>14 that space where -- I have been to diocesan safeguarding</p> <p>15 panels and I have seen -- you have heard about it in</p> <p>16 evidence, but actually seeing that in operation, where</p> <p>17 a member of probation, the police, the health, local</p> <p>18 authority, are sitting around the table and having very</p> <p>19 good quality conversations and partnership working,</p> <p>20 whatever the situation they are talking about, with the</p> <p>21 diocese. That professionalisation and giving confidence</p> <p>22 and assurance to statutory partners is absolutely key.</p> <p>23 I think also I would like us, as a national</p> <p>24 safeguarding team, to create sufficient capacity to have</p> <p>25 some more strategic conversations with the police, with</p> <p style="text-align: center;">Page 188</p>

<p>1 ACPO, with directors of children's services and adult 2 services, about what does it look like to be in that 3 space from a church point of view. 4 Because one of the things we -- perhaps I don't say 5 it quite so -- I do say it in my statement, but day in, 6 day out, the church is having a significant amount of 7 contact with children and young people and vulnerable 8 adults in terms of providing services or whatever. We 9 are a key partner in recognising abuse let alone dealing 10 with the abuse that's taken place in the church. So we 11 have got to be in that space. 12 Q. Can I just ask, do you think section 10 and section 11 13 of the Children Act 2004 should apply to the church? 14 For the members of the public, that is the general 15 duty that there is upon public bodies to promote the 16 safeguard and welfare of children -- it was introduced 17 after the Victoria Climbié Report -- to try and create 18 an imprimatur that the consistency of children must be 19 put above all. 20 You kind of fall into that weird hybrid space of 21 you're sort of a public body, but you're not really 22 a public body. Do you have any view about that? 23 A. Yes. I have seen various versions of Working Together 24 obviously through my 27, 28 years in safeguarding. 25 What's slightly frustrating, I think, is the paragraph</p> <p style="text-align: center;">Page 189</p>	<p>1 Q. Basically, they introduce the need for qualifications 2 for the DSA? 3 A. Yes. 4 Q. The requirement that the DSA can, in effect, overrule 5 the bishop, so if there is a dispute between them. The 6 fact that DSAs can't be clergy and the fact that they 7 have to have senior and management experience and the 8 fact that they are entitled to have professional 9 supervision and professional support. 10 A. Yes. 11 Q. Is that right? 12 A. That's right. 13 Q. So all of that has come in in the past, what, year, two 14 years? 15 A. Well, the regulations came in 2016, 1 January -- 2017, 16 sorry, so, yes, they're recent. They build on, I think, 17 what was guidance, increasing guidance, in "Protecting 18 All God's Children" and other forms of guidance that 19 sort of begin to articulate the role of a DSA. But to 20 put this on a statutory footing and say it is part of 21 regulations I think was important. 22 Q. The SCIE audit also makes recommendations -- ACE025845 23 behind tab B14, chair and panel -- at paragraph 2.1.2 24 that DSAs should attend some senior management meetings 25 to report on safeguarding?</p> <p style="text-align: center;">Page 191</p>
<p>1 on faith communities has stayed pretty much the same. 2 Q. There is one paragraph, and it's been one paragraph in 3 every single version we have looked at. 4 A. Even when the versions have gone from 100 pages back 5 down to 35 in terms of government policy. I don't think 6 it's been sufficient. I think faith communities, 7 particularly the church, and obviously I can only talk 8 about the Church of England, have got a key place in 9 providing and supporting promoting safeguarding. So 10 I think, yes, I would agree. I think it would make more 11 sense to put that in a slightly more statutory footing. 12 Obviously what we have done is interpret section 11. 13 You will see that in terms of the SCIE audit. We have 14 used that as a basis to form the audit, the independent 15 audits, and obviously the work that we have been doing 16 as the national safeguarding team is very much 17 aligning -- taking the principle of that paragraph and 18 saying, "This applies to the church". 19 Q. Can we turn now to the diocesan safeguarding adviser. 20 Now, there is a whole suite of regulations that have 21 come in. You set those out at paragraphs 123 to 127 of 22 your witness statement, which is 37 to 39. I don't 23 think we need to go through the regulations in any great 24 detail. 25 A. No.</p> <p style="text-align: center;">Page 190</p>	<p>1 A. Yes. 2 Q. Has anything been done about that particular 3 recommendation? 4 A. That I think is contained in our practice guidance, that 5 they should be regularly invited to senior staff 6 meetings to discuss safeguarding, yes. 7 Q. How can you ensure equity and consistency between 8 dioceses? We have heard, for example, Colin Perkins and 9 he's got a largish team, I think, you know, he gave very 10 thorough evidence about various aspects of that. 11 A. Yes. 12 Q. How do you, as a national team, or how can you make sure 13 that everybody operates, you know, similar kinds of 14 advisers, similar kinds of support, that they can 15 provide the same levels of service? Should there be 16 some sort of minimum safeguarding standards or something 17 like that? 18 A. I think -- 19 Q. I know I say the words "national minimum standards" and 20 everybody in social care cries, but -- 21 A. I think there are a number of things. The starting 22 place for me, I think, was to secure a consistent view 23 about the role of the DSA. That clearly is -- you know, 24 the importance of the regulations and, indeed, supported 25 by the guidance is we talk about the appointment of DSAs</p> <p style="text-align: center;">Page 192</p>

<p>1 and actually the fact there should be a consultation 2 with the national safeguarding team in their 3 appointment, we talk about their function and then we 4 talk about their professional support, supervision, 5 training. So to put that in regulation provides that 6 consistency. Clearly, what's happened – when the canon 7 was written, there was an assumption that only one 8 person could be a DSA. 9 Q. Yes. 10 A. The world has changed. Indeed, I would say most 11 dioceses now, there is a small team. Not maybe to the 12 extent they have in Chichester or indeed other dioceses 13 like Chelmsford, but actually there is more than one 14 person. There is either an assistant or a training 15 person and so forth. So, really, in a sense, the DSA 16 role has become slightly more strategic in making sure 17 these things happen as opposed to delivering everything. 18 Now, we have at times talked about whether there 19 needs to be – I mean, the guidance – in our practice 20 guidance, we say, really, every diocese should have at 21 least one full-time person. Obviously there are some 22 exceptions to that. Sodor and Man you mentioned earlier 23 as being – 24 Q. I don't know, the Isles of Scilly, although, mind you, 25 they would be part of the larger –</p> <p style="text-align: center;">Page 193</p>	<p>1 a single DSA, we think the best fit model is a social 2 work model. I know that's the evidence others will give 3 in this inquiry as well. 4 Q. I think the SCIE report identifies that – 5 A. Yes. 6 Q. -- but I think Dame Moira Gibb report also identifies 7 that. 8 A. That's right. If it is a single person, we would say 9 the best fit is a social work practitioner or manager. 10 Clearly, as I have alluded to, you know, most dioceses 11 now will have more than one person. So I absolutely 12 agree then that you do need a mix of skills and indeed 13 the national safeguarding team has a mix of skills. We 14 have social work background, probation background, and 15 police background, and in fact one of the new people 16 coming in has an NHS background. So we reflect what 17 Colin has described in the Chichester Diocese within the 18 national safeguarding team, but I think the best fit for 19 having somebody with a social work background in terms 20 of that broader safeguarding experience I think is 21 important as well. 22 Q. Do you think you should employ the diocesan safeguarding 23 advisers, or the national church institutions should do 24 so, or do you think they should be employed by the 25 diocese?</p> <p style="text-align: center;">Page 195</p>
<p>1 A. Yes, the Isle of Man -- no, but Sodor and Man is a very, 2 very small diocese and so there is an ecumenical 3 appointment happening there, in terms of across three or 4 four denominations. But in most dioceses, there should 5 be at least one full-time DSA. 6 We then go on in the guidance to say, what are the 7 other skills -- I think Colin talked about this in terms 8 of what are the kind of things -- if you look at the 9 functions, what do you need in a safeguarding team to 10 fulfil those functions? Not every DSA -- some DSAs can 11 be excellent at casework, but may not be very good 12 trainers. So we're talking about the skills mix and 13 we -- although we don't have a sort of, if you like, 14 mandatory, this is the absolute minimum resource, 15 I think the guidance does give much more detail now for 16 dioceses about the kind of skills and the capacity they 17 need to fulfil different functions. 18 Q. Do you agree with Mr Perkins that it shouldn't just be 19 qualified social workers, I think he described it as 20 a multi-agency approach, there should be maybe people 21 from the police, people from probation, people from 22 social work, people maybe from a health or education 23 background, to get the right skills mix? 24 A. I agree in part. I think what I would suggest, and this 25 is what we have said in the guidance, is, if you have</p> <p style="text-align: center;">Page 194</p>	<p>1 A. I talk about this in my statement, I think fairly early 2 on, trying to describe what might be the pros and cons 3 of that approach. Indeed, I think when I arrived off 4 the back of the Cahill Report, I think there was a sort 5 of assumption that we -- 6 Q. Judge Cahill said there should be some kind of national 7 safeguarding service rather than it being run at 8 diocesan level? 9 A. Yes. I think, in a sense, you know, we have a hybrid of 10 that to some degree. We have a national safeguarding 11 team that wasn't in existence when Judge Samuel Cahill 12 wrote that report. I think there are a couple of things 13 here. One is, I'm very clear in my statement that the 14 frontline of diocese -- the frontline of safeguarding is 15 the parish and the diocese, and much of that 16 safeguarding will be done collaboratively with local 17 partners. So actually, you have to own safeguarding 18 there. You can't take that away from dioceses. 19 In that sense, I would -- I think for -- not to sort 20 of create a sort of structural change where we start 21 taking safeguarding advisers away from dioceses, the 22 process of TUPE and all of the other things that would 23 involve I think would potentially be a distraction. 24 Having said that, I do remain open-minded that it 25 may well be that that is the best model that we want to</p> <p style="text-align: center;">Page 196</p>

1 move towards, is a national team where we --
 2 Q. National team --
 3 A. -- sort of outsource back to diocese those safeguarding
 4 advisers.
 5 Q. You have a service level agreement or --
 6 A. Yes, I don't rule that out. I think the -- when
 7 I arrived -- and I think the journey the church was on
 8 at that point was, to have done that straightaway and
 9 give a message that, "Safeguarding is no longer your
 10 responsibility, diocese, it is going to come to the
 11 national church", I think would have been the wrong
 12 message. My emphasis has been on embedding safeguarding
 13 close to the frontline, which is the parish and the
 14 diocese.
 15 Q. Can I ask you about legislative reform. In particular,
 16 there now is a canon which says that everybody has to
 17 have "due regard" to the bishops' guidance and that it
 18 is a disciplinary offence not to do so.
 19 A. Yes.
 20 Q. You come from a statutory background. You are,
 21 therefore, used to the "have regard to" statutory
 22 guidance under section 7 of the
 23 Local Authority and Social Services Act 1970.
 24 A. Yes.
 25 Q. However, if you don't come from that background, do you

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1 think that "due regard" is somewhat opaque? Do you not
 2 think that it should just say "must follow"?
 3 A. The generic duty to have regard I think is probably the
 4 right thing to have done in the context of the breadth
 5 of the guidance that we have. So from a legal point of
 6 view, I absolutely agree, it's sufficiently clear,
 7 unless you have got cogent reasons why you're not
 8 following it. It has, you know, a degree of teeth.
 9 But I think there are aspects where we need to
 10 perhaps be clearer within our guidance, and I welcome
 11 feedback and having -- I know Mandate Now produced
 12 a report just at the start of this --
 13 Q. Mandate Now produced a 243-page report which critiques
 14 every aspect of the current guidance.
 15 A. Absolutely. I think, you know, we have to consistently
 16 and regularly review, are there places where we can be
 17 clearer within the guidance about the "musts", the "must
 18 report"; that doesn't mean that "due regard" is wrong
 19 because I think you have to have that generic sort of
 20 principle as you have described, but I think we need to
 21 be looking at our guidance and making sure -- I'm very
 22 clear that if a safeguarding concern and allegation
 23 comes to the attention of someone, they actually should
 24 report -- they must report that. It is a "must", not
 25 a "should".

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1 So I think we need to look at the language and make
 2 sure -- there may be specifics where we can be stronger
 3 in our language, but I think the "due regard" as
 4 a principle is the right one.
 5 Q. But do you think you should be stronger in your
 6 language -- you know, you talked about Mandate Now. We
 7 know Mandate Now wants mandatory reporting.
 8 A. Of course.
 9 Q. In the context of the church, do you think there should
 10 be an obligation upon both clergy and laypeople to
 11 report to either the parish safeguarding officer or the
 12 diocesan safeguarding officer about -- well, I think it
 13 goes from concerns, allegations, admissions?
 14 A. Yes.
 15 Q. I think that's what I said with Mr Perkins, that those
 16 are the three things. What's your view about that?
 17 A. Yeah, no, I would agree that if a matter is reported to
 18 whoever, whether it is a member of clergy or
 19 a layperson, that clearly is a safeguarding allegation
 20 or an admission, then that must be reported. I think
 21 our guidance -- as I say, I'm happy to look at it in
 22 terms of whether there's ways of strengthening that, but
 23 I think the position is clear: it must be reported.
 24 Q. Do you think that's good enough, or do you think there
 25 should be a canon which should say it must be reported?

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1 I mean, I'm not sure you could -- I think it might need
 2 to be in primary legislation. I will leave people other
 3 than me, legislative draftsmen, to work that one out,
 4 but ...
 5 A. I think I would -- I would have to have those
 6 conversations with lawyers to work out whether that was
 7 something that needed to be enshrined in legislation,
 8 but I think, you know, we must be very clear in all our
 9 language, whether it is in guidance or regulations,
 10 that, you know, there is an expectation that things must
 11 be reported once they have met a certain threshold.
 12 Q. Of course, with the clarification guidance as to what it
 13 is that should be reported?
 14 A. Yes.
 15 Q. So there is clarity for everybody about what the
 16 thresholds might be, although it is often difficult
 17 because I would imagine safeguarding is like lots of
 18 other things: you know it when you see it, but you can't
 19 necessarily define it that easily?
 20 A. Yes. I mean, obviously there are always what I would
 21 describe as grey areas where you're not quite sure what
 22 you're dealing with, and that's I think the point that
 23 Colin's making in his evidence, that there are going to
 24 be elements where you are making a judgment, you are not
 25 quite understanding -- if you have got a suspicion of

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<p>1 some kind, at what point do you have to sort of work 2 that through and report it? I think there's -- you 3 know, it's not as neat as we'd like it to be, is it? 4 That's the problem, I think, we deal with when we talk 5 about child abuse or indeed adult abuse. 6 Q. Talking about reporting, one other aspect of that is 7 obviously whistleblowing. Is there currently 8 a whistleblowing scheme within the Church of England? 9 A. There's not a national scheme. We have said very 10 clearly in our guidance that every diocese should have 11 a complaints and whistleblowing policy. So we have 12 landed the responsibility with them, and, you know, that 13 will take time for some to implement, I think both in 14 terms of complaints and whistleblowing. 15 We have said in our business plan that we will do 16 some work on this to look at what a national scheme 17 could look like. We have not commenced that work yet, 18 but we will be doing so this year. 19 Q. Because I would just say that obviously Ms Carmi 20 recommended it in 2004 as part of the Carmi Report, she 21 said there should be a whistleblowing scheme, and there 22 still hasn't been implementation of one? 23 A. Not nationally, but, again, we have certainly 24 strengthened the guidance, and I think the SCIE reports 25 have also identified this as an area where we expect</p> <p style="text-align: center;">Page 201</p>	<p>1 and they look to him to provide them with advice. 2 A. Absolutely. 3 Q. That's not nationwide then? 4 A. That's not consistent across every diocese. Some, 5 I think -- most dioceses [sic] will have an arrangement 6 with the diocese, but it's not necessarily written into 7 a service level agreement. 8 What we are looking to do, through the work of 9 the cathedrals working group, is to bring much greater 10 consistency around that and say, "You must actually have 11 a formal arrangement with the diocese". 12 It may be that some cathedrals appoint their own 13 safeguarding adviser, but there will still be an 14 expectation, particularly in relation to allegations 15 against church officers, that they work closely with the 16 diocesan safeguarding adviser. So it needs to be 17 written down in a formal agreement. 18 Q. When is that likely to come into place? Is that work 19 that is still being done; is that something which is 20 going to come into force soon? 21 A. Yeah, I mean, the cathedrals working group I think is 22 coming to the end of its life in terms of providing 23 a report to the House of Bishops. 24 Q. Right. 25 A. Within that contains some clear recommendations around</p> <p style="text-align: center;">Page 203</p>
<p>1 there to be some process within every diocese that that 2 is available. 3 Q. Can I turn now to the sort of not quite part of 4 the diocese bit of safeguarding. 5 So, firstly, cathedrals. Am I right in thinking 6 that there is no direct obligation for the cathedrals to 7 report to the diocesan safeguarding adviser? It is 8 recommended, but it is not necessary? 9 A. I think, in terms of applying the House of Bishops kind 10 of policy and guidance, you would expect them to treat 11 a safeguarding concern in the same way as you would 12 a parish church. So in terms of the sort of 13 reporting -- 14 Q. But they don't really fall under the auspices at the 15 moment of the diocesan safeguarding adviser, do they? 16 A. There are different arrangements in different dioceses, 17 and I think that's partly why we have a national piece 18 of work under the cathedrals working group, to try to 19 bring a greater consistency about that. 20 So dioceses have a very structured service level 21 agreement where the diocesan safeguarding adviser -- 22 Q. Well, we heard Mr Perkins in Chichester? 23 A. Yes. 24 Q. He's basically not in charge, but ultimately he will 25 take responsibility for what's going on in the cathedral</p> <p style="text-align: center;">Page 202</p>	<p>1 those formal arrangements. 2 So building on the roles and responsibilities 3 guidance, because, as I mentioned earlier on, that's the 4 first time we have defined the safeguarding 5 responsibilities of a chapter and the dean. 6 So it is already now in House of Bishops guidance 7 that those -- there is some clarity around those roles 8 and responsibilities, but in terms of the relationship 9 with the diocese, we would be looking for that to be 10 signed off by the House of Bishops, that there must be 11 some formal arrangement, and of course Dame Moira Gibb 12 talks about this in her report as well. 13 Q. Yes, she does. And also the Carmi Report in fact 14 recommended it back in 2004, that there needs to be 15 greater oversight by the diocese of what was going -- or 16 by -- not necessarily by the diocese, but there needs to 17 be specialist safeguarding advice. 18 What's going on with auditing of cathedrals? 19 A. Right. So, having completed the independent audits for 20 each of the dioceses, we are now in discussion with SCIE 21 to extend those independent audits to every cathedral. 22 So there will be some testing of that out in the 23 summer, with a view to starting that programme from the 24 autumn. So we are expecting, as we did with dioceses, 25 that every cathedral will be independently audited by</p> <p style="text-align: center;">Page 204</p>

<p>1 SCIE.</p> <p>2 They are having to adapt, clearly, some of</p> <p>3 the methodology about how they do that to fit</p> <p>4 cathedrals, and of course some cathedrals are different</p> <p>5 from others, but every cathedral will be expected to</p> <p>6 have an independent audit over a two- or three-year</p> <p>7 period.</p> <p>8 Q. Can we now move on to dealing with victims and</p> <p>9 survivors.</p> <p>10 The work that's undertaken with victims and</p> <p>11 survivors, as I understand it, is on a diocesan level or</p> <p>12 on a parish level, rather than on a national level, but</p> <p>13 you identified that you do what's called complex</p> <p>14 casework?</p> <p>15 A. Yes.</p> <p>16 Q. Perhaps you'd like to -- when do you undertake that</p> <p>17 complex casework, as opposed to a diocese?</p> <p>18 A. Yes, this is something that really has evolved, I think,</p> <p>19 in the last two to three years, and obviously now we</p> <p>20 have the responding guidance, which really kind of</p> <p>21 outlines this in more detail.</p> <p>22 The national safeguarding team will become involved</p> <p>23 in either leading or supporting dioceses where</p> <p>24 allegations are made against bishops or deans or those</p> <p>25 in senior positions or, indeed, high-profile kind of</p> <p style="text-align: center;">Page 205</p>	<p>1 So it is not about replacing what's happening in the</p> <p>2 statutory context. Clearly, most safeguarding advisers</p> <p>3 would be invited to a local authority strategy meeting,</p> <p>4 for example, with the local authority and the police and</p> <p>5 other partners. But it is about then taking -- taking</p> <p>6 that back into the church and saying, "How do we now</p> <p>7 manage the risks? How do we support survivors? How do</p> <p>8 we support the person that's subject to allegations?",</p> <p>9 and coordinate the church activity that follows that</p> <p>10 assessment and risk assessment sort of process.</p> <p>11 It will make recommendations, some to the bishop, in</p> <p>12 specific areas, but it is about holding a group that</p> <p>13 responds well to those allegations and concerns against</p> <p>14 church officers.</p> <p>15 Q. Right. So it just happens for church officers?</p> <p>16 A. Yes.</p> <p>17 Q. Is it just non-recent allegations, or any allegations?</p> <p>18 A. Any allegation. If something was requiring, you know,</p> <p>19 an immediate response, obviously there would be</p> <p>20 a process for that, but certainly, you know, allegations</p> <p>21 that are both current and non-recent.</p> <p>22 Q. Can I ask about the role of the IDSVAs. Now, Mr Perkins</p> <p>23 described the employment of an IDSVAs as the single best</p> <p>24 thing he ever did in the context of Chichester?</p> <p>25 A. Yes.</p> <p style="text-align: center;">Page 207</p>
<p>1 cases, or where there is a high level of complexity.</p> <p>2 So we have one particular diocese at the moment</p> <p>3 where there is a significant level of complexity, but</p> <p>4 the allegations aren't against a bishop, but it requires</p> <p>5 greater coordination across those dioceses.</p> <p>6 So would get involved then in terms of either</p> <p>7 chairing a core group or being part of a core group</p> <p>8 process.</p> <p>9 Q. Perhaps you'd like to explain a little about what the</p> <p>10 core group process is? We heard quite a lot about it in</p> <p>11 the Lord Carlile Report, but roughly what does a core</p> <p>12 group do?</p> <p>13 A. Yes, I mean, I will perhaps come back to Lord Carlile's</p> <p>14 interpretation of the core group.</p> <p>15 Q. We will come back to your view of Lord Carlile. What's</p> <p>16 your interpretation of -- when does a core group come</p> <p>17 into existence and why would you be part of it?</p> <p>18 A. Yes, so we have made it clear, and this was originally</p> <p>19 in draft guidance and then the guidance of May 2015, the</p> <p>20 Responding to Serious Safeguarding Situations, where it</p> <p>21 really formally introduced the core group role.</p> <p>22 This is about the church working with statutory</p> <p>23 partners in cases of -- where there's allegations</p> <p>24 against church officers, but having a process to</p> <p>25 coordinate and manage those allegations.</p> <p style="text-align: center;">Page 206</p>	<p>1 Q. How many dioceses have IDSVAs?</p> <p>2 A. To my knowledge, probably I think two, and, indeed, the</p> <p>3 previous IDSVAs that was in Chichester is now in the</p> <p>4 Diocese of Lincoln and, indeed --</p> <p>5 Q. In other words, there are two people who have ever</p> <p>6 performed this role: the lady who was at Chichester, now</p> <p>7 at Lincoln?</p> <p>8 A. Yes, to my knowledge, and indeed Gemma, who is part of</p> <p>9 the Lincoln diocese, is also hopefully going to come and</p> <p>10 work for the national safeguarding team to provide some</p> <p>11 additional support for us as well.</p> <p>12 Q. Do you think there should be IDSVAs in every diocese?</p> <p>13 A. I think there -- I can see -- I think there is a lot of</p> <p>14 good evidence, both in terms of -- from Chichester</p> <p>15 directly, from comments like Dame Moira Gibb makes in</p> <p>16 her report in terms of Gemma's practice, and I think</p> <p>17 what will probably come out of the SCIE research -- and</p> <p>18 I've obviously not seen that yet, but I would anticipate</p> <p>19 there is evidence to suggest this is an important</p> <p>20 feature.</p> <p>21 There's clearly a huge resource issue there, in</p> <p>22 terms of whether that's something that's going to be</p> <p>23 funded by dioceses or the national church, but I think</p> <p>24 it is fairly evident --</p> <p>25 Q. Because they have to be -- what Mr Perkins said is, it</p> <p style="text-align: center;">Page 208</p>

<p>1 works because they are not part of the church structure, 2 they are independent of it.</p> <p>3 A. Yes.</p> <p>4 Q. So, I mean, would that be something that could be more 5 sensibly funded at a national level but -- you know, 6 placed in dioceses but funded as a sort of national 7 service, so to speak?</p> <p>8 A. Obviously, I am going to wait and see what the SCIE 9 research says about the IDSVAs role, because it's 10 specifically part of their terms of reference, but 11 I would expect it to be saying it is something that they 12 would want to see rolled out in a more national way. 13 It may be that, you know, there's a kind of regional 14 model that we would need to consider about how that 15 would be done, and we would have to look at the 16 resources to see if that was doable.</p> <p>17 But I think there is sufficient evidence -- even the 18 fact that we are looking to recruit some of Gemma's time 19 into the national safeguarding team suggests that we 20 are -- it is a model that we favour.</p> <p>21 Q. Wouldn't it be sensible to maybe have a national team of 22 IDSVAs plus, like, a national counselling team for 23 victims and survivors of clergy abuse, or even 24 non-clergy abuse -- wouldn't it be more sensible to run 25 that on a national, arm's-length-type basis?</p> <p style="text-align: center;">Page 209</p>	<p>1 Q. Now, the Safe Spaces Project. You talk about that in 2 your witness statement.</p> <p>3 A. Yes.</p> <p>4 Q. This is sort of a helpline that you are going to be 5 running jointly with the Roman Catholic Church?</p> <p>6 A. Yes.</p> <p>7 Q. I understand from the victims and survivors who have 8 come to give evidence, they have identified that they 9 are both not very keen on the Safe Spaces Project 10 because they say all that's happened is, there's been 11 endless feasibility studies and nothing has actually 12 happen.</p> <p>13 Perhaps you could answer those criticisms and 14 explain a little bit about what the Safe Spaces Project 15 is?</p> <p>16 A. I think the criticisms are, to a degree, fair. I think, 17 you know, if I was to look at three years in this role, 18 it would be probably one of the regrets I have in terms 19 of not moving this fast enough, and I do say a little 20 bit in my statement about needing to build the 21 infrastructure in terms of safeguarding, and I think for 22 this year moving much more into accelerating the support 23 for survivors and the cultural change. If you like, my 24 objectives 3 and 4 in my business plan, as opposed to 1 25 and 2.</p> <p style="text-align: center;">Page 211</p>
<p>1 A. Possibly. I think the model of support to survivors has 2 been, to date, providing that support close to the 3 survivor -- as close as possible to the survivor, in 4 terms of geographically, in terms of parishes and 5 dioceses, and I think that's an important principle, 6 whatever support we are talking about, whether it is 7 counselling, whether it is other forms of pastoral care.</p> <p>8 I think the model has to be that it's best delivered 9 locally, geographically, and actually just in 10 a practical context of actually accessing support from 11 someone that's, you know, not too far away. That's been 12 the model so far.</p> <p>13 Obviously, the national church is beginning to step 14 into this agenda, particularly with Safe Spaces Project, 15 and say, actually, there may be some solutions where 16 nationally we need to commission an organisation that 17 will run and will organise support to survivors in 18 a more national context. We have already begun to do 19 that with some of those complex cases, where we provided 20 a helpline phone number and a national counselling 21 service to some survivors.</p> <p>22 So we are -- you know, we are beginning to step into 23 that space, but I think, fundamentally, I think the 24 principle is that you have to provide that support 25 locally.</p> <p style="text-align: center;">Page 210</p>	<p>1 But I think the criticisms are fair, in a sense. It 2 has taken too long to get to where we have got to now, 3 in terms of safe spaces.</p> <p>4 The project -- the concept has come with very strong 5 engagement from survivors, and particularly a workshop 6 that took place prior to my arrival in December 2014. 7 The concept of a national helpline, independently run, 8 and, really, what's happened over this period is that 9 I think the model now is actually much more akin to what 10 some of the survivors are saying, particularly 11 Phil Johnson and others, where, in a sense, it's 12 a national helpline, if you like, a central hub with 13 community hubs where we -- where resources -- local 14 support to survivors, you know, geographically close to 15 where they are.</p> <p>16 So we have now appointed a project manager. She's 17 working four days a week, and we are accelerating the 18 development of this.</p> <p>19 Q. When is it likely to be up and running? When anybody 20 uses the word "accelerating the development", I'm afraid 21 I sit there and think, how many years is it going to 22 take?</p> <p>23 A. Management speak.</p> <p>24 Q. Yes.</p> <p>25 A. I think what we are looking to do now, we have got</p> <p style="text-align: center;">Page 212</p>

1 a project plan. We have got -- there will be
 2 a procurement process, clearly.
 3 Q. Yes.
 4 A. One has to go through a procurement process to
 5 commission the national helpline. That has to be done
 6 well, it has to be done properly.
 7 What we are looking to do is use some of the funding
 8 to actually get to those community hubs earlier, so
 9 provide some money into those survivor groups really by
 10 the summer so we can actually begin to actually say,
 11 "Look, actually, it is making a difference". Because
 12 I accept the criticism, you know, that Phil and others
 13 have made that we have not actually made an impact at
 14 the frontline yet.
 15 Q. You haven't -- I mean, if I'm being clear, it hasn't
 16 happened yet?
 17 A. No, that's right.
 18 Q. There's been a lot of discussion about it, but it hasn't
 19 as yet come into force?
 20 A. Yes, and I think two things have happened, really,
 21 particularly during the course of last year: one is the
 22 remodelling to the model I have described, which I think
 23 is a better model, and I think, you know, Phil and
 24 others must take some credit for that. I think, you
 25 know, we have got to a better model of what Safe Spaces

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1 should look like. And we have obviously started the
 2 conversation with the Roman Catholic Church. And whilst
 3 that will delay things, I think it is much better to
 4 have an ecumenical response perhaps beyond the two
 5 denominations to where we can actually say the Christian
 6 churches have actually come together and actually got
 7 a response to survivors that actually is -- rather than
 8 each denomination setting up helplines.
 9 Q. Am I allowed to express maybe a degree of scepticism or
 10 raise an eyebrow, at the very least, at the idea about
 11 starting a conversation with the Roman Catholic Church,
 12 because I can imagine it could take an awfully long time
 13 for that conversation to be finished, shall we say, or
 14 finalised?
 15 A. Okay. Let me explain. In a sense, perhaps that wasn't
 16 as clear as I could have been. The Catholic Church have
 17 been developing a similar project called the National
 18 Pastoral Service, which is almost identical to the model
 19 that we have been developing. We are now coming
 20 together.
 21 So they have piloted something. They are
 22 actually -- you know, to some degree they have got
 23 things in place, in terms of -- they haven't got -- they
 24 have got some funding and whatever. So we are now
 25 having that joint conversation. And the project manager

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1 for Safe Spaces will work to both denominations. So we
 2 have begun to join this up.
 3 Yes, I think -- you know, I know there's a degree of
 4 scepticism about when will be the point we deliver this,
 5 and we have got to keep that sort of thing moving -- we
 6 have to keep it moving quickly now.
 7 I think, you know, the evidence I have heard, having
 8 sat here and heard Phil and others talk about -- it
 9 gives us greater impetus to say, we have got to get this
 10 to the point of delivery.
 11 MS SCOLDING: Chair and panel, it is now 4.25 pm. I don't
 12 know whether now would be an appropriate moment to stop.
 13 I haven't, as yet, finished Mr Tilby's evidence, but
 14 I think it was inevitable that it was going to spill, to
 15 a certain extent, into tomorrow.
 16 Would now be an appropriate moment to break until
 17 10.00 am?
 18 THE CHAIR: Yes, but I have one or two questions before we
 19 break, and it has been quite lengthy, your evidence, and
 20 I don't wish to lose the points.
 21 MS SCOLDING: No, I'm so sorry, chair and panel. The first
 22 thing I should have done -- every single time today
 23 I have forgotten to ask if you have any questions. I do
 24 apologise for that.
 25

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1 Questions from THE PANEL
 2 THE CHAIR: Regarding the whistleblowing systems that you
 3 referred to, I appreciate this is not a national scheme,
 4 but presumably you have the same issue as you have in
 5 other matters with consistency across the diocese?
 6 A. Yes. I mean, I think there is a constant task of
 7 navigating what do you prescribe nationally and what is
 8 best placed for the diocese to deliver. You know, we
 9 are going to move between, you know, everything being
 10 national or some things being -- you know, everything
 11 being the parish and dioceses.
 12 I think we have to be clear about when is the added
 13 value that we do something nationally. There is a risk,
 14 I think, with whistleblowing that it would be better if
 15 it was done nationally as opposed to in the diocese.
 16 THE CHAIR: Sorry, my question wasn't about one or the
 17 other; it was about the importance of these systems
 18 being safe and trusted and how you take an overview of
 19 that and ensure that that's the case?
 20 A. And we need to be clear about what we would expect each
 21 diocese to have in terms of what a whistleblowing
 22 process looks like, and also I think develop something
 23 that actually could be done nationally as well.
 24 THE CHAIR: Thank you. I will just move on to one or two
 25 others.

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<p>1 In terms of your systems for counting referrals, if 2 such exists, what do you do, even at the most basic 3 level, about knowing the numbers of safeguarding 4 referrals on perhaps a monthly basis and the movement in 5 those data? 6 A. Well, we have had to rely at the moment on that annual 7 self-assessment; that annual data collection is the only 8 thing we have that routinely now gives us the data in 9 terms of safeguarding concerns and allegations. 10 Of course I would like to get to -- and I think once 11 we get the safeguarding hub in place where we have those 12 electronic systems, we will have much more ease of 13 reporting. I would have expected in my local authority 14 days to have monthly data or certainly quarterly data 15 around safeguarding concerns and allegations. So we 16 have got to get to that better flow of information. 17 THE CHAIR: So at the moment, how do you know what is 18 happening, if numbers are going up or down, and how to 19 interpret that? 20 A. Through the analysis of the annual datasets. 21 THE CHAIR: Some would say on an annual basis that's too 22 long? 23 A. I would agree, absolutely. I think, you know, that's 24 where we started, and what I inherited when I arrived. 25 I think we have got to -- and, actually, it's taken time</p> <p style="text-align: center;">Page 217</p>	<p>1 some sort of escalation before it comes to the national 2 safeguarding team. 3 So we can be clear about what we would expect to 4 have happened within the diocese, and then if things 5 can't be resolved in the diocese, then they come to the 6 national safeguarding team. We have certainly had some 7 examples where things have been brought to our attention 8 about things that have not been able to be resolved in 9 the diocese, and then I think we have got to get clearer 10 with our role and the role of the lead safeguarding 11 bishop about how we address those issues. 12 THE CHAIR: I understand that that may occur where there is 13 dissent, but what about in terms of significance and 14 seriousness? Are those instances automatically 15 escalated to you? 16 A. I would expect them to be, and certainly we have had 17 examples where SCIE have escalated what they would 18 describe as significant issues through their independent 19 audit process where they draw those to our attention and 20 we would then have a dialogue with the diocese. 21 THE CHAIR: Have you ever found dioceses not to report 22 serious issues to you? 23 A. Well, you only know what you know, in a sense. I think 24 there are certainly situations where we discover a bit 25 later on --</p> <p style="text-align: center;">Page 219</p>
<p>1 for the church to actually get 100 per cent completion 2 on that, and we have now got to that. Now we have got 3 to build in I think much more regular reporting. 4 THE CHAIR: On a point that I think you must have made about 5 two hours ago, the question of a -- you may have covered 6 it and I have overlooked that, but the question of 7 escalation of concerns to yourself from diocesan level. 8 Are you confident that the referrals are escalated 9 upwards so that you have a clear oversight of the issues 10 and their seriousness across the piece, across the 11 church? 12 A. Yes. What we have done, chair, we have talked about 13 escalation in the guidance in a much more clearer way. 14 So, I mean, you know, from a local authority 15 perspective, you would expect there to be some sort of 16 escalation process within the system, and from my 17 perspective, as head of safeguarding, I would have had 18 certain things escalated to me from social work teams or 19 from a health visitor, or whatever. 20 But you'd expect to go through a process first. So 21 we have been clear in the guidance about, what would you 22 expect to be escalated within a diocese and how would 23 they deal with that? 24 So the independent chair, for example, of 25 the Diocesan Safeguarding Panel should be involved in</p> <p style="text-align: center;">Page 218</p>	<p>1 THE CHAIR: Yes, that's what I mean. 2 A. -- and we would go back to the diocese. Clearly, the 3 duty to report has been quite relatively recent in terms 4 of certainly allegations against church officers. 5 So I think, again, there is a period of embedding 6 that to make sure that there is a flow of information. 7 The provincial safeguarding officers, the advisers, 8 the roles I have mentioned in Lambeth and Bishopthorpe, 9 are really much more hands-on in dialogue with the 10 diocese around those kind of issues, so they are quite 11 key roles for the national safeguarding team in being 12 out there in that space, if you like. 13 THE CHAIR: So, overall, are you confident that you know the 14 nature and extent, so far as you can with the present 15 arrangements, and the seriousness of issues across the 16 church? 17 A. I'm as confident as I can be that when something is 18 serious or highly complex, that it is reported to us. 19 You know, I think, in the absence of the systems 20 that I have talked about, in the absence of a case 21 management system and that sort of national overview, 22 I think I'm not going to be -- ever be as confident as 23 I want to be, because the infrastructure isn't there 24 that I would have expected in my local authority kind of 25 experience.</p> <p style="text-align: center;">Page 220</p>

1 **So until we build that infrastructure, I don't think**
2 **I can ever be fully confident. But I think the**
3 **relationship we have now with dioceses is much stronger,**
4 **and with the provincial roles as well, I think the**
5 **dialogue and the ongoing conversations are much more**
6 **regular and coherent.**
7 THE CHAIR: Thank you very much.
8 Thank you very much. Thank you, Ms Scolding. We
9 will convene again at 10.00 am tomorrow.
10 MS SCOLDING: Thank you very much.
11 Don't forget, Mr Tilby, you are under oath.
12 (4.32 pm)
13 (The hearing was adjourned until
14 Tuesday, 20 March 2018 at 10.00 am)
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