

<p>1 Wednesday, 21 March 2018 2 (10.00 am) 3 MS ELIZABETH HALL (continued) 4 Examination by MS SCOLDING (continued) 5 THE CHAIR: Good morning, everyone. Good morning, 6 Ms Scolding. 7 MS SCOLDING: Good morning, chair and panel. We are 8 continuing this morning with the evidence of Ms Hall. 9 Ms Hall, we were just dealing with the work that you 10 did with survivors. Can you identify -- you then 11 identify at paragraph 82 that you did some particular 12 work with MACSAS. Now, the panel has had an opportunity 13 to hear evidence from Alana Lawrence, who was chair of 14 MACSAS, I believe, at that time. What work did you do 15 or did you try and do in respect of victims and 16 survivors? 17 A. In respect of the organisation MACSAS -- 18 Q. Organisation, yes. 19 A. -- because obviously there were many others who didn't 20 want to be involved with a particular group. 21 Q. Yes. 22 A. There were three particular areas that I remembered: one 23 was that MACSAS published the report "The Stones Cry 24 Out" in May 2011, and Alana Lawrence got in touch with 25 me before that and said she wanted to work through the</p> <p style="text-align: center;">Page 1</p>	<p>1 survivors had not been in a room with so many church 2 people since she'd been in a position of abuse. 3 I thought that was very, very moving and helpful. 4 Then, thirdly, I was able to put together a sort of 5 briefing paper that went out around the dioceses and 6 districts, pulling together learning points from "The 7 Stones Cry Out", which was too big a document to 8 expect -- to make general reading. 9 Q. Yes, we have read it. It is a 100-page document? 10 A. But it is a tome, isn't it? 11 Q. Yes. 12 A. I pulled out of that some learning points and from the 13 Butler-Sloss Report as well, and circulated that. 14 I think the panel's been given -- or you have been given 15 that report. But I couldn't have done that without that 16 work. And, as I remember, I shared that with Alana, 17 but, because I shared one or two things with Alana, 18 I can't be 100 per cent sure that I did, but I think 19 I would have done. 20 Q. Can I ask you about training. Now, when you arrived, 21 was there any sort of national training programme? 22 A. There had been a national training programme around the 23 vetting and barring scheme. 24 Q. But there hadn't been about any other aspect of 25 safeguarding?</p> <p style="text-align: center;">Page 3</p>
<p>1 Church of England section. There wasn't a Methodist 2 section. Nobody had come forward on the website to 3 report any Methodist issues. So it was purely 4 Church of England work. 5 And I met with her, and we went through all the 6 names, and I was then given a couple of days, as 7 I remember, to go away and speak to each diocese and 8 find out what was happening with that name, was what had 9 been said accurate, et cetera. And in one particular 10 instance, it lit all sorts of alarm bells for the 11 diocese, who went to the police because the man was 12 currently in a trial for another element of abuse, and 13 the police said, "This cannot be done because it could 14 lead to a mistrial". I went back to MACSAS and they 15 very respectfully, I thought, of the police view, 16 removed that name from the report and the man was 17 eventually convicted of the new abuse, which was not 18 church-related abuse, but he did go back to prison. So 19 that was number one. 20 Number two, I remember in July 2013 when 21 General Synod had a special debate around safeguarding 22 and wanted to issue a formal apology to survivors, 23 MACSAS organised a small group of survivors to come to 24 that synod debate, which I was grateful for them to do. 25 It was a long, hard day, and at least one of those</p> <p style="text-align: center;">Page 2</p>	<p>1 A. Not that I remember. Not in any clear way. 2 Q. So when you worked there, was there any basic foundation 3 training that anybody had to undertake? 4 A. Different dioceses had different things. In the 5 Methodist Church we implemented -- we went to the NSPCC 6 to produce a training package. It was a foundation, it 7 was called. It was for anybody who had anything do with 8 children or adults who may be vulnerable or who carried 9 any role of responsibility within the church, and just 10 to give you a sense of the number of people, I think it 11 was over 23,000 people were trained on that two-hour 12 module in the first year when we rolled it out. That 13 was also made available to the Church of England. It 14 was on the website. I circulated all the trainer notes 15 and, for example, the Cumbria diocese, instead of 16 providing its alternative -- any alternative training, 17 expected all their churches to do that training the 18 same. But there wasn't a consistent takeup of it across 19 the Church of England. 20 Q. What was your view as to the adequacy of training, both 21 for, shall I say, clergy and parishes but also senior 22 clergy within the church during your time in office? 23 A. I was never able to find the time or the resources to do 24 a formal audit, so I'm talking impressions. 25 Q. Yes.</p> <p style="text-align: center;">Page 4</p>

1 A. But my impressions were that we were only beginning to
 2 scrape that -- the surface of that. In terms of clergy
 3 training, there was one occasion when we met with the
 4 person responsible for clergy training with my -- the
 5 manager in the Church of England was David Williams, and
 6 he had just himself in his own time been through the
 7 foundation training. He left the role to become a vicar
 8 in a local church. And so I was told all this
 9 foundation training has a safeguarding module, all --
 10 they called foundation their training for clergy, rather
 11 than in the Methodist Church we used it as a different
 12 word. So all this foundation training has a module
 13 around safeguarding, and David said -- very nicely,
 14 genteelly, politely, but said he'd just been through it
 15 completely and not had a word about safeguarding all the
 16 way through. I wouldn't have been able to challenge --
 17 Q. This is sort of 2010/2011?
 18 A. Yes.
 19 Q. He was saying at theological colleges, even then --
 20 well, he wasn't taught it at his theological college?
 21 A. He hadn't gone on a residential -- he'd been doing it --
 22 Q. Sort of part time?
 23 A. -- evenings and weekends, but it hadn't been mentioned.
 24 So I knew that we had a perception difference, a gap,
 25 that needed tackling. I also knew that there was an

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1 issue for clergy who were already in role and for senior
 2 clergy, particularly linked with discipline, and for
 3 general people in the congregation, because although
 4 it's much more clergy led, the Anglican Church than the
 5 Methodist Church, lay leadership is still very
 6 important.
 7 Q. I understand that when Archbishop Justin was
 8 consecrated, he developed a new policy about training
 9 for senior staff?
 10 A. Yes.
 11 Q. Could you tell us a little bit about that?
 12 A. He -- not to me, but apparently he had said that he
 13 would not consecrate a new bishop -- he would not
 14 consecrate a bishop unless they had had specific
 15 safeguarding training. So I was, at that time,
 16 developing what I have called in my statement roving
 17 training, which was training to go around the country
 18 and to meet with the senior staff from two or three
 19 dioceses at a time, to try and address that senior
 20 level. I didn't want to do it single diocese, because
 21 then you get sucked into the issues of a single diocese.
 22 I wanted to look at the commonalities.
 23 Anyway, I was still developing that when they rang
 24 me up and said that they had one of these services
 25 planned the following week, but Archbishop Justin had

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1 said, "Well, no, I made my views plain earlier this
 2 summer. I won't do it unless they have had safeguarding
 3 training". So they came to me and rearranged very
 4 immediate one-to-one training for these --
 5 Q. Emergency safeguarding training.
 6 A. -- they were men. But actually, that was a real lesson
 7 to me, because those people were able to share with me
 8 the weight of concern they each felt about safeguarding
 9 in a way that they would not have done on what I was
 10 developing in terms of roving training, group. So
 11 I then arranged to be part of the one on one. Obviously
 12 anybody coming up to being a bishop is given a whole
 13 load of one-on-one training, from media, from different
 14 people, and so I arranged for that also to happen from
 15 then on.
 16 Q. What work did you do to try and strengthen relationships
 17 between dioceses and local authorities and local police
 18 forces and what work did you do to strengthen that
 19 nationally, the national relationships, between, for
 20 example, the Department for Education and ACPO and those
 21 sorts of matters?
 22 A. My experience of working with local authorities at
 23 Cafcass was that -- my previous experience, in my
 24 previous role, through serious case reviews mainly, but
 25 also other safeguarding issues, is that it was very,

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1 very difficult to do that at a national level because
 2 local authorities, by definition, work locally. So it
 3 wasn't easy to do, other than on a piecemeal basis.
 4 We had one serious case review where the church
 5 was involved, so we worked closely with that local
 6 authority. Another local authority wanted to do
 7 a review of youth work provision, which we couldn't
 8 understand, but then, when we got in touch, we found
 9 that all the statutory youth work provision had been cut
 10 through austerity measures.
 11 Q. They were trying to work out whether or not the
 12 Church of England had any sort of voluntary youth
 13 workers?
 14 A. So suddenly the Church of England was the major provider
 15 of youth work in that whole area, so they wanted to do,
 16 in compliance with -- I think it's the Children Act from
 17 the early 2000s, a section 11 audit. So we did
 18 piecemeal pieces of work, but in honesty, I didn't have
 19 any contact that I remember with the Department of
 20 Education.
 21 Q. How about with the police?
 22 A. With the police I had two elements -- well, I had lots
 23 of piecemeal contact about various survivors, if I was
 24 involved with an individual situation. More -- at
 25 a more policy-led level, I was involved with

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1 **Operation Violet which is a Metropolitan Police**
 2 **provision -- a project set up after the Victoria Climbié**
 3 **case for abuse when there is a faith-related element, so**
 4 **I was one of the advisers on that. Then I was --**
 5 **I already knew Jim Gamble who led CEOP. Then I went to**
 6 **meet the -- the new chief of CEOP was Peter Davies, and**
 7 **I went to talk with him as well about church-related**
 8 **issues and how we might need help, which then later**
 9 **transpired with the Peter Ball matter.**
 10 Q. I want to ask you now -- and you set this out at
 11 paragraph 122 onwards, about the Clergy Discipline
 12 Measure. Now, obviously, this is the Clergy Discipline
 13 Measure before it got amended?
 14 **A. Yes.**
 15 Q. So if I could just identify, it isn't the situation that
 16 is in existence now. You say that you had some concerns
 17 about the Clergy Discipline Measure and about both its
 18 operation and the nature of the process.
 19 **A. Yes.**
 20 Q. Would you like to share those, please, with the chair
 21 and panel?
 22 **A. I was told repeatedly by diocesan safeguarding**
 23 **colleagues that a big stumbling block in assuring safety**
 24 **for the churches was the Clergy Discipline Measure, so**
 25 **I began to take an interest in this. I began to read up**

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1 **the process. I never understood it fully. It's a very**
 2 **complex piece of legislation, but I began to understand**
 3 **some of the issues, and I think I provided quite**
 4 **a detailed draft report from the past about what might**
 5 **need changing, or whatever, and I know that that led on**
 6 **to some of the changes that have since happened.**
 7 **But for me, in broad outline, one of them was**
 8 **dependence on -- the guidance had reference to what was**
 9 **by then old legislation.**
 10 Q. Yes. It hadn't taken account of Re B --
 11 **A. Of the --**
 12 Q. -- which obviously you knew all about, because you'd
 13 been involved in it?
 14 **A. That's right. But it was random chance that I did. It**
 15 **could have been something else that had passed me over.**
 16 **But, anyway, I knew about that and about the heightened**
 17 **burden of proof. So we got that changed. I mean,**
 18 **obviously, the legal department, when they looked into**
 19 **it, changed that. I was not sure that there was not**
 20 **still a culture of applying something akin to the**
 21 **criminal law rather than the civil burden of proof, and**
 22 **I think Dame Elizabeth Butler-Sloss found that as well**
 23 **in Chichester. People would say to her, "But this would**
 24 **never be found guilty in a criminal court". That was**
 25 **not the point. We were operating to the civil burden of**

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1 **proof. But I don't think the culture had taken that on**
 2 **board. So that was one point.**
 3 **The second point that I had was around -- sorry, the**
 4 **appeal process. I went -- I actually asked if I could**
 5 **go on a training day around the CDM to understand, and**
 6 **the people there were responsible for operating this.**
 7 **It was a very, very helpful day. A lot of very good**
 8 **training. But at one point, the attendants there were**
 9 **being told that there was an appeal process whereby, if**
 10 **it wasn't being allowed -- if the complaint was not**
 11 **being allowed at diocesan level, there was an appeal to**
 12 **the bishop, and it was quite obvious that a lot of**
 13 **the people who were there had not realised that. So the**
 14 **trainer said -- and they were quite concerned, because**
 15 **obviously they'd done a lot of work. If they'd turned**
 16 **it down, they didn't want this appeal. So the trainer**
 17 **said, "Don't worry, don't worry, ever since this came**
 18 **out, I cannot think of a single case where an appeal has**
 19 **been allowed at that level".**
 20 **So for me I was then thinking all the training**
 21 **around the Human Rights Act I'd done and the importance**
 22 **of appeal and the fact that these things actually don't**
 23 **apply if they're only a paper exercise, so I was**
 24 **concerned about that, but it was just something I logged**
 25 **in my mind, it wasn't something I did anything about.**

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1 Q. I understand that you met with the national CDM officer
 2 and you set this out at paragraphs 133 through to 138?
 3 **A. Yes.**
 4 Q. What was your experience of that? I think in particular
 5 you were concerned that although they have obviously got
 6 a lot of legal expertise, they don't necessarily have --
 7 come from a safeguarding background, so they wouldn't
 8 necessarily approach things from a way that, you know,
 9 a child protection lawyer or a family lawyer would.
 10 Perhaps you'd like to explain that?
 11 **A. I think my -- I was never quite clear about the process**
 12 **by which something came national. But, anyway, the**
 13 **first path -- the first part of the path, if it became**
 14 **a national issue, was to have a meeting with the CDM**
 15 **officer, who was very skilled at the CDM work and**
 16 **obviously knew a huge amount about the various ways in**
 17 **which matters could reach him.**
 18 **However, from the perspective of the person coming**
 19 **to a meeting with him -- the first requirement, you see,**
 20 **was that they had to meet with him one to one. My**
 21 **understanding and my memory, but I would stand to be**
 22 **corrected, is that they could not have a supporter with**
 23 **them and that he certainly met them as a single person.**
 24 **My experience from hearing from survivors directly is**
 25 **that they found that very difficult. Nothing personal**

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<p>1 about that man at all -- 2 Q. No, no, it is not about the individual. It is about the 3 process. 4 A. It is a systemic thing. They should not be asked to 5 recall these traumatic events without being offered 6 support, without being offered follow-up support, and it 7 shouldn't be with an individual man, and then there's 8 the issue that you raise also about whether there is the 9 safeguarding expertise there. I would have thought 10 a dual role there was called for. 11 Q. In fact, you produced a paper about this, which is 12 behind tab 4, chair and panel -- Paul, ANG000207 -- 13 advising that there should be a safeguarding lens to 14 assist with both church leaders and the legal registrar. 15 That's right, isn't it? 16 A. Yes, I produced a paper. We were moving on from simply 17 looking at child protection -- very important as it 18 was -- but there is also increasing understanding of 19 abuse by church leaders, clergy, of adults, many of whom 20 had been vulnerable from their past anyway. But there 21 was a need to identify: clergy are human as anybody 22 else. They can have an extra-marital affair, they can 23 make a mistake, but they can also be using their 24 authority to serially abuse vulnerable women or men. 25 And I felt that churches were assuming it was an affair,</p> <p style="text-align: center;">Page 13</p>	<p>1 who was very scared of her husband, made a lot of 2 physical threats against her, never been actually 3 abusive. Her daughters were having contact with him. 4 She was scared, as the daughters grew from being 5 charming little girls to bolshie teenagers, that they 6 might be at the same risk she had been at. She asked 7 for help from the church and a woman came from her 8 church where the children also went and the woman came 9 forward and actually had a Saturday tea party for the 10 rest of those children's growing up into adulthood with 11 the dad, so that they were able to see their dad but 12 with a third party there. 13 Again, from Cafcass, I knew that we would never have 14 been able to offer that long-term support. That's not 15 a child sexual abuse case but that is an indication of 16 the sort of work that the church, when it is working 17 well, can do. 18 Q. I'm now going to turn to what I am going to call some 19 sort of Chichester-specific issues. 20 A. Yes. 21 Q. You identify at paragraph 146 that you weren't in fact 22 aware of any particular issue with Chichester when you 23 were appointed, but in fact you received a telephone 24 call from Shirley Hosgood to identify that she was 25 leaving, in effect.</p> <p style="text-align: center;">Page 15</p>
<p>1 were open to that excuse, when it wasn't necessarily so, 2 and I felt that they needed a safeguarding lens to 3 assist with that. 4 Q. You have identified some of the problems. Can you 5 identify any good work within the church that you 6 identified in respect of safeguarding during your time 7 in office? 8 A. Masses of good work. The church is a place that is 9 welcoming to people to come in. I -- from the Methodist 10 past cases review, I provided a couple of examples, they 11 could easily have been Church of England ones, it is 12 just that I was closer to the ground in the 13 Methodist Church. 14 There was one example where a minister and wife 15 have, and probably still are in touch, with a very 16 vulnerable young woman from abuse in her home 17 background. So for 12 years have maintained weekly 18 contact through homelessness, through hospitals, through 19 times of more settled, through times of more unsettled, 20 but they have just simply said, "We are there for you". 21 One of the workers that I brought in to work on the 22 past cases review said to me she hadn't ever been able 23 to think of another setting that would provide that 24 longevity of support. 25 The other one that I was impressed by was a woman</p> <p style="text-align: center;">Page 14</p>	<p>1 A. Yes. 2 Q. So, as far as you were aware, the central safeguarding 3 bodies hadn't had anything to do with the 4 Meekings Report or any sort of issues in respect of 5 Chichester, as far as you knew? 6 A. The only thing I knew was that my predecessor said to 7 me, "Oh, Chichester. Chichester is very bad. There are 8 a lot of problems in Chichester", but she had no written 9 records. I had no idea what -- and she'd said that 10 about a number of dioceses, it wasn't only Chichester. 11 So that was as much as I knew. I have no idea what 12 other church authorities knew or did not know because 13 I had no written records of this. So the first time 14 anything came to me directly from Chichester was that 15 telephone call. 16 Q. You said that you were very concerned by Shirley's 17 description of the difficulties she faced. So you 18 compiled a report? 19 A. Yes. 20 Q. Paul, can we get the report up: ACE005423. So can 21 I just identify, before compiling this report, did you 22 speak just with Shirley Hosgood or with anybody else? 23 A. No, I'd also spoken at that point with -- sorry, the 24 names -- with Keith Akerman. 25 Q. Okay. Did you try and speak to any of the senior</p> <p style="text-align: center;">Page 16</p>

1 clergy?
 2 **A. No, I didn't, because I did not want to get involved in**
 3 **any sort of mediation or going into any detail.**
 4 **I simply wanted advice from the senior people. I wanted**
 5 **to know what was already known about Chichester and what**
 6 **was happening.**
 7 Q. Obviously, by the time Shirley contacted you, she had in
 8 fact -- this was in mid October. She had in fact
 9 resigned in September, late September/early October. So
 10 obviously she was not terribly happy with the church at
 11 that time. Do you consider that the fact that she was
 12 about to leave the church and the fact that she'd
 13 decided to resign may have affected her objectivity in
 14 the information she was giving you about what was going
 15 on in Chichester?
 16 **A. I could have, if I had had the time, come up with**
 17 **a dozen different explanations for what I was being**
 18 **given. I was not taking anything at face value. I was**
 19 **simply making sure I captured everything, because this**
 20 **woman was leaving, and I felt I needed to capture**
 21 **everything. That level of analysis could be done later.**
 22 Q. So it isn't meant to be sort of casting blame in any
 23 way?
 24 **A. Absolutely not.**
 25 Q. It is just simply about saying, "This is what she has

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1 told me" --
 2 **A. Yes.**
 3 Q. -- "and we need to try and work out what had been going
 4 on"?
 5 **A. And that was why I went into some detail in the report**
 6 **about what she had told me, because I thought it showed**
 7 **indications of, I think, a malaise in the diocese**
 8 **relating to safeguarding, but I wasn't sure of**
 9 **the causes or what or the depth, but I just simply**
 10 **wanted to capture it at that point.**
 11 Q. You say at paragraph 156 of your witness statement:
 12 "It was my impression that the diocese and
 13 leadership was at this time in denial concerning the
 14 issues raised."
 15 Was that simply based upon what Shirley Hosgood and
 16 Keith Akerman had told you then?
 17 **A. No. That impression was then -- after I'd done the**
 18 **report and I'd had a conversation with the Bishop of**
 19 **Hereford and I had a conversation with Chris Smith about**
 20 **it and also with David Williams, so people came back to**
 21 **me on the basis of what I'd written and said, "Oh, yes,**
 22 **we knew about this. We didn't know about that". You**
 23 **know, I began to collect more information.**
 24 Q. I'm now asked to ask you a question on behalf of
 25 Bishop John Hind.

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1 **A. Yes.**
 2 Q. Paul, can we get up ACE023644. You say that Shirley
 3 gave you a list of 14 possible difficult cases.
 4 **A. Yes.**
 5 Q. Current cases. Are they these, so there's
 6 Jonathan Graves and then there's various individuals
 7 whose names are redacted --
 8 **A. Is this part of my report?**
 9 Q. No.
 10 **A. Oh, right, okay. I would have to cross --**
 11 Q. Cross-reference. So you don't know whether that's --
 12 **A. I can't immediately. It looks --**
 13 Q. Could we go on to the next page, please, Paul.
 14 **A. The names look similar, the ones that are not redacted,**
 15 **but I -- short of putting the two next to each other,**
 16 **I can't be sure that the names are exactly the same.**
 17 Q. Okay. Did you understand from Shirley Hosgood -- and
 18 this, again, is a question I am asked to ask on behalf
 19 of Bishop John Hind -- that there were current concerns
 20 that she'd been unable to address and, if so, what
 21 further steps did you take to mitigate the risks that
 22 she had identified?
 23 **A. What I understood from Shirley Hosgood was that these**
 24 **were outstanding concerns in the diocese.**
 25 Q. Right.

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1 **A. She said she had reported all of them.**
 2 Q. Right.
 3 **A. Therefore -- and whatever arrangements the diocese was**
 4 **making for cover for safeguarding, those names would be**
 5 **there. I wanted to capture them in case that went**
 6 **wrong, and I made sure that the new incoming**
 7 **safeguarding adviser had that list of names, and**
 8 **I actually visited him to follow up on them all. In**
 9 **fact, it was a difficult visit because he then gave me**
 10 **quite a few more. But I didn't want to be dealing with**
 11 **individuals. I just wanted to be sure he was on top of**
 12 **the situation.**
 13 **I was just making sure in what I understood was good**
 14 **practice that those names were captured.**
 15 Q. Okay. You identify at paragraph 157 that what
 16 Chichester did was appointed Archdeacon Philip Jones and
 17 Clive Dilloway, who I think was the diocesan -- no, he
 18 was either the registrar or he was the diocesan
 19 secretary. He was one of the two at the time. And you
 20 identify that you were concerned of learning of that
 21 process, that these individuals were not safeguarding
 22 advisers or experts in any way. What did you do in
 23 result of -- as a result of that?
 24 **A. I think this had already happened, that review had**
 25 **already happened.**

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<p>1 Q. Right.</p> <p>2 A. So I'm reflecting back.</p> <p>3 Q. Yes.</p> <p>4 A. Had I been in role, had I been asked, I would have said,</p> <p>5 this doesn't look like it's going to get to what I would</p> <p>6 call truth because you have not got the right people</p> <p>7 asking the questions. Not that they would make the</p> <p>8 wrong people, but you might need some more people.</p> <p>9 Q. Yes, you might need some people who have a slightly</p> <p>10 different perspective or come with slightly different</p> <p>11 experiences?</p> <p>12 A. And also from outwith the diocese, I would have thought,</p> <p>13 immediately. Can I also say in terms of that last</p> <p>14 question from Bishop John, part of my induction which</p> <p>15 I had just had that September -- I was very new -- was</p> <p>16 that I should not go directly to diocesan bishops. If</p> <p>17 I felt the need to go to the safeguarding advisers in</p> <p>18 a diocese, that was my channel. If I felt the need --</p> <p>19 that a bishop to be alerted, I should go via the Bishop</p> <p>20 of Hereford.</p> <p>21 Q. What did you think about that? Because one of your jobs</p> <p>22 as national safeguarding adviser must be -- I mean,</p> <p>23 obviously, we know the Archbishop of Canterbury has much</p> <p>24 influence but little power, so if you were his or the</p> <p>25 national church's emissary in some way, you have</p> <p style="text-align: center;">Page 21</p>	<p>1 done. This was a big name for me, so I had a huge</p> <p>2 amount of respect for her. This was a different piece</p> <p>3 of work that she was being asked to be done by</p> <p>4 a colleague of hers in the House of Lords, and I felt</p> <p>5 that that had -- she said to me she'd found it difficult</p> <p>6 to say no, and I felt that was indicative of possible</p> <p>7 difficulties down the line. But I had no idea, you</p> <p>8 know, what those might be. I just thought, this is not</p> <p>9 an inquiry set up by government, this is something</p> <p>10 different, and I never saw any terms of reference or</p> <p>11 anything of that sort.</p> <p>12 Q. Do you think you should have been consulted, firstly,</p> <p>13 about whether or not such a review was necessary and,</p> <p>14 secondly, about who should have been the person carrying</p> <p>15 out the review?</p> <p>16 A. I was so new that I wasn't known. I would have been</p> <p>17 surprised if my name had been known. So I think it</p> <p>18 would have been difficult. But, yes, again, back</p> <p>19 through Bishop Anthony, that could very easily have been</p> <p>20 done.</p> <p>21 Then the second concern was more a practical</p> <p>22 concern, that, again, a senior judge will have all the</p> <p>23 paperwork brought to them, they will have the time to</p> <p>24 read it, their skill is analysing and working through</p> <p>25 that, and listening to different views. The first time</p> <p style="text-align: center;">Page 23</p>
<p>1 influence but not power. But surely you should have</p> <p>2 been allowed to, you know, darken the door of</p> <p>3 the diocesan bishop and tell him what's what?</p> <p>4 A. I think that would have been very difficult. I would</p> <p>5 support proper structures because you've got to know</p> <p>6 who's doing what when.</p> <p>7 Q. Right.</p> <p>8 A. I think, with hindsight, I might have asked Bishop -- if</p> <p>9 I'd been six months more into the job, I might have</p> <p>10 asked Bishop Anthony if we could have a joint meeting</p> <p>11 with Bishop John.</p> <p>12 Q. Can I now turn to the review by -- which was carried out</p> <p>13 by Elizabeth Butler-Sloss that you identify at</p> <p>14 paragraphs 175 to 179 of your witness statement,</p> <p>15 page 36.</p> <p>16 A. Yes.</p> <p>17 Q. You identify that you had some concerns about the fact</p> <p>18 that it was Baroness Elizabeth Butler-Sloss or</p> <p>19 Lady Elizabeth Butler-Sloss, as she now is, at that</p> <p>20 time. Perhaps you'd like to elaborate upon that for the</p> <p>21 panel?</p> <p>22 A. The first -- I had huge respect for</p> <p>23 Baroness Butler-Sloss. I was from the family court</p> <p>24 background. I had worked actually directly through</p> <p>25 Cleveland. I was fostering children when that was being</p> <p style="text-align: center;">Page 22</p>	<p>1 I met Baroness Butler-Sloss, that weekend she was going</p> <p>2 to go off and physically fill her car with files and was</p> <p>3 going to do the carrying herself, and I thought, "This</p> <p>4 is not a sensible way of approaching this", not just for</p> <p>5 her but for the church. I just felt she needed some</p> <p>6 practical support.</p> <p>7 Q. What was -- what was your overall view as to what the</p> <p>8 situation was in Chichester? Because you were obviously</p> <p>9 in post sort of towards the end of 2010, 2011, 2012,</p> <p>10 2013. What involvement did you have? We have heard</p> <p>11 from all the main players --</p> <p>12 A. Yes.</p> <p>13 Q. -- shall we say, in the Chichester drama during that</p> <p>14 period. What was your view, as somebody who was inside</p> <p>15 the church but relatively removed from it, as to what</p> <p>16 was going on, and how much did they seek to try and</p> <p>17 engage you to try and resolve some of the difficulties</p> <p>18 that had arisen?</p> <p>19 A. That is a big question.</p> <p>20 Q. Sorry.</p> <p>21 A. That could go on a long time, the answer. But,</p> <p>22 basically, it was patchy because of my availability.</p> <p>23 I had all the other -- I had 75 districts and dioceses.</p> <p>24 So I was very careful to try not to take on more than</p> <p>25 I should. For example, after I'd gone down to</p> <p style="text-align: center;">Page 24</p>

<p>1 Chichester once and met with Colin Perkins and gone 2 through those cases and satisfied myself that he was 3 absolutely committed, I didn't feel the need to do that 4 again. I was not his supervisor. That was a tick in 5 that column for me. There were other issues -- there 6 were huge, big issues around the report, around 7 publication, around going to the police, around managing 8 the media. I sometimes was aware of difficulties, you 9 know, an email from the media team was sent 10 inadvertently to a BBC reporter because he shared the 11 same first name as the safeguarding adviser, and I can 12 remember just shaking my head in sort of bewilderment, 13 really, that these things would happen. But that was 14 nothing to do with me. My impression was -- also the 15 diocesan secretary situation. They had somebody who 16 left fairly quickly.</p> <p>17 Q. Yes.</p> <p>18 A. And then the new diocesan secretary came and, again, 19 I felt she was getting a very firm grip on the matter.</p> <p>20 Q. Yes.</p> <p>21 A. And then --</p> <p>22 Q. We have heard from her, so --</p> <p>23 A. The new bishop was appointed and, again, I met with him 24 before he took up post and talked with him and again 25 felt that he was very committed to what he was doing and</p> <p style="text-align: center;">Page 25</p>	<p>1 Q. What was your analysis of what you were told?</p> <p>2 A. My analysis was that there were major concerns about 3 what was happening and that nobody seemed to be trying 4 to find out why these things had happened. There seemed 5 to be agreement on what had happened. Nobody seemed to 6 be saying, "And why did this senior church leader act in 7 this way?"</p> <p>8 Q. You identify some matters at paragraph 185 in terms of 9 managing sex offenders within the context of Chichester. 10 Is there anything in particular that you want to 11 identify? The question that I've got in front of me is: 12 what was your view about the way that they managed the 13 risk of child sex offenders worshipping in the diocese?</p> <p>14 A. This was something that I was just beginning to get an 15 understanding of, around the whole country. Very 16 different in different places. I actually thought, 17 because of the other issues in Chichester, they had 18 quite close contact with the public protection 19 arrangements.</p> <p>20 Q. Yes.</p> <p>21 A. So in some ways, it was better than in other parts of 22 the country, where there was not that contact. I simply 23 captured what Shirley Hosgood said to me on those phone 24 calls -- or one phone call, I just can't remember, was 25 that, in her impression, there seemed to be a small</p> <p style="text-align: center;">Page 27</p>
<p>1 also was going to take a lot of advice. 2 So I didn't feel the need to keep intruding, 3 really --</p> <p>4 Q. Right.</p> <p>5 A. -- once I felt there were people in there who were 6 tackling it.</p> <p>7 Q. Okay. I mean, you identify within your witness 8 statement some emails about the fact that you weren't 9 really involved in the -- paragraphs 180 through to 184. 10 You weren't really involved in the Clergy Discipline 11 Measure at all, were you?</p> <p>12 A. For the Bishop of ...?</p> <p>13 Q. For the then Bishop of Lewes, the --</p> <p>14 A. No.</p> <p>15 Q. Wallace Benn.</p> <p>16 A. No, I wasn't.</p> <p>17 Q. So you've never, ever met him?</p> <p>18 A. No.</p> <p>19 Q. So anything you say in that witness statement is just 20 simply what other people have told you or the 21 information that you've read; is that right?</p> <p>22 A. I would add, and my analysis of what I was told and what 23 I read.</p> <p>24 Q. Okay.</p> <p>25 A. As skills --</p> <p style="text-align: center;">Page 26</p>	<p>1 group developing in the -- in one area of the diocese; 2 not clergy, but lay -- ex-prisoners who were going to 3 church.</p> <p>4 With developing expertise, I learned that people in 5 this area felt that only one of these men should be in 6 a church community. If you have got more than one at 7 once, then they risk forming a support group with each 8 other, and that can be difficult.</p> <p>9 So I didn't know that at the time. This was just 10 information that I collected in those phone calls that 11 I passed on to the people who needed to know it.</p> <p>12 Q. Can we now pass on to the case of Peter Ball, which you 13 deal with at paragraphs 187 through to 220 of your 14 witness statement.</p> <p>15 A. Yes.</p> <p>16 Q. Firstly, you didn't see either the report compiled by 17 Kate Wood in 2008/2009 as part of the past cases review 18 or the review that Ian Sandbrook undertook within the 19 Diocese of Chichester about safeguarding more generally. 20 Is that right? Neither of those documents were in your 21 possession?</p> <p>22 A. I'm sure I didn't see the one by Kate Wood. I have no 23 memory of seeing the one from Ian Sandbrook, but 24 that's -- you know.</p> <p>25 Q. So how did you first become aware of the possible</p> <p style="text-align: center;">Page 28</p>

<p>1 situation in respect of Bishop Peter Ball?</p> <p>2 A. I had not heard of Bishop Peter Ball before I got this</p> <p>3 job, but then gradually, as I spoke to people around the</p> <p>4 Church of England, his name would be -- and of course</p> <p>5 there was the Peter Ball matter, you know, so eventually</p> <p>6 I asked somebody what this was, and I think it was</p> <p>7 somebody from Lambeth who told me a brief outline of</p> <p>8 the history. But it was still being mentioned, and</p> <p>9 then, when Colin Perkins came into post in Chichester,</p> <p>10 I think he had the same situation, that although this</p> <p>11 was, on paper, something that had happened 20 years ago,</p> <p>12 it hadn't been resolved. It wasn't sorted, and the past</p> <p>13 cases review from Lambeth had identified that, the</p> <p>14 report that Kate Wood had done, but obviously there were</p> <p>15 other -- there should have been other reports from other</p> <p>16 dioceses, but nobody seemed to be talking together about</p> <p>17 it.</p> <p>18 Q. So you decided, I understand, from paragraph 192, that</p> <p>19 you thought action should be taken nationally rather</p> <p>20 than remaining within Chichester, because you felt that</p> <p>21 it was something whereby there would be files from</p> <p>22 a number of areas, as I understand it?</p> <p>23 A. Yes.</p> <p>24 Q. So you then approached, I understand, the Archbishop of</p> <p>25 Canterbury to call in, in effect, all files which</p> <p style="text-align: center;">Page 29</p>	<p>1 A. I could not understand how these matters -- these</p> <p>2 papers -- how the diocese didn't have copies of them</p> <p>3 outwith that relationship. But it seemed that they</p> <p>4 didn't.</p> <p>5 Q. I also understand that you tried to track down some</p> <p>6 papers that Bishop Eric Kemp or Bishop Eric Kemp's</p> <p>7 widow, as it now would have been, had held, but you</p> <p>8 can't actually remember whether or not those papers</p> <p>9 appeared or didn't appear?</p> <p>10 A. This was just a possibility that Kate Wood felt that --</p> <p>11 a lot of clergy people seemed to have a lot of files in</p> <p>12 their attics. You know, they seemed to keep hold of</p> <p>13 paper. There's a lot of paper around. And it was just</p> <p>14 felt, as a possibility, that there might be some old</p> <p>15 documentation somewhere. Bishop Kemp had died. It</p> <p>16 might just be that it was a possibility to approach his</p> <p>17 widow. I don't remember whether that ever happened.</p> <p>18 But it was very much just trying to be completely</p> <p>19 thorough. It wasn't that we thought, "Ah-hah, we are on</p> <p>20 the track of a document". It wasn't anything like that.</p> <p>21 Q. It wasn't that there was a smoking gun. It was just</p> <p>22 that you were trying to be comprehensive?</p> <p>23 A. Absolutely.</p> <p>24 Q. Kate Wood then compiled what we within the inquiry call</p> <p>25 the Wood Report, and as part of the information that had</p> <p style="text-align: center;">Page 31</p>
<p>1 related to Peter Ball; is that right?</p> <p>2 A. My previous experience with serious case reviews is that</p> <p>3 that would be the first thing you would do, is actually</p> <p>4 find out what is known in one place from around wherever</p> <p>5 somebody has been, and I had assumed, wrongly, when</p> <p>6 I started in role, that that had been done with this</p> <p>7 matter, and it hadn't. So that's what we set out to do,</p> <p>8 with the approval of the archbishop.</p> <p>9 Q. I understand that one of the dioceses didn't want to</p> <p>10 cooperate -- paragraph 196. You say that everybody --</p> <p>11 all the dioceses except Gloucester cooperated.</p> <p>12 Why was it that Gloucester didn't provide the</p> <p>13 relevant information?</p> <p>14 A. I think Gloucester -- Gloucester, as a diocese, wanted</p> <p>15 to cooperate.</p> <p>16 Q. Yes.</p> <p>17 A. Their difficulty was that all paperwork on this matter</p> <p>18 was held by the diocesan registrar. The diocesan</p> <p>19 registrar had acted 20 years previously as the personal</p> <p>20 lawyer for Bishop Peter Ball. He therefore said that he</p> <p>21 was holding all those matters in the confidence of</p> <p>22 lawyer/client.</p> <p>23 Q. So there wasn't actually anything you could do, because</p> <p>24 if it was subject to legal professional privilege, then</p> <p>25 unfortunately you couldn't see them?</p> <p style="text-align: center;">Page 30</p>	<p>1 been forwarded from Chichester, she found the</p> <p>2 Brian Tyler report --</p> <p>3 A. Yes.</p> <p>4 Q. -- which was a report which was written by somebody who</p> <p>5 in fact was a reverend which was commissioned by the</p> <p>6 diocese to sort of investigate the events in 1992 and</p> <p>7 1993, and he tracked down and interviewed various</p> <p>8 people.</p> <p>9 So you say at paragraph 199 you received -- that</p> <p>10 Kate Wood found the Brian Tyler report on Wednesday,</p> <p>11 4 April of Holy Week in 2012 and contacted you that</p> <p>12 evening. That's probably, I suspect, in the</p> <p>13 Church of England, the worst possible time to come with</p> <p>14 something that is problematic or difficult because --</p> <p>15 A. I can remember thinking that that was safeguarding --</p> <p>16 Q. -- I'm assuming the church is about to disappear.</p> <p>17 A. -- yes.</p> <p>18 Q. Did you see the Tyler report?</p> <p>19 A. Not that day, no.</p> <p>20 Q. What did you do immediately upon knowing that there was</p> <p>21 some very important information in there about</p> <p>22 Peter Ball's activities, shall we say, and Brian Tyler's</p> <p>23 view on Peter Ball's activities --</p> <p>24 A. Yes.</p> <p>25 Q. -- and that something needed to be done about it? So</p> <p style="text-align: center;">Page 32</p>

<p>1 what did you do?</p> <p>2 A. Honest, as an aside, but let me say it first, in terms</p> <p>3 of reporting to senior people, they would all have been</p> <p>4 at church by then that evening, with it being the</p> <p>5 Wednesday of Holy Week, and then would be off for the</p> <p>6 next days.</p> <p>7 Q. Yes.</p> <p>8 A. So what I did was, I reported to them on the Tuesday</p> <p>9 morning.</p> <p>10 Q. Right.</p> <p>11 A. That was apparent to me that was an oversight I had that</p> <p>12 I had not got those private phone numbers of those</p> <p>13 people. So I reported on the Tuesday morning, which was</p> <p>14 the first working day.</p> <p>15 What I did, on the Thursday morning, was contact</p> <p>16 CEOP some months before I had been and met with</p> <p>17 Peter Davies as the chief of CEOP and I said to him</p> <p>18 I wanted to see him within the day. He said it was the</p> <p>19 day before the holidays, I said yes. So I needed to go</p> <p>20 and see him and get his advice, really, about what to</p> <p>21 do. I was very worried, because it looked as though</p> <p>22 Peter -- Peter Tyler -- is that the name? --</p> <p>23 Brian Tyler.</p> <p>24 Q. Brian Tyler.</p> <p>25 A. Had had some engagement with Gloucester Police which was</p> <p style="text-align: center;">Page 33</p>	<p>1 read it. His question was not -- with each name that</p> <p>2 came up, it was not, "Who is this man? What contact did</p> <p>3 he have?", the first question was, "Do we have evidence</p> <p>4 that this person is not abusing now?", so obviously if</p> <p>5 the man was no longer alive -- do you see what I mean?</p> <p>6 Q. Yes.</p> <p>7 A. But he absolutely wanted to check that each and every</p> <p>8 name was not involved in abuse now, and so he gave us</p> <p>9 a month to go away and check who every single person</p> <p>10 was, where they were, every little bit of information we</p> <p>11 had about them, any concerns there had ever been, and</p> <p>12 that was what Kate Wood prepared, ready for -- well, the</p> <p>13 month from then.</p> <p>14 Q. You discussed the matter, I understand, with senior</p> <p>15 members of non-clergy staff?</p> <p>16 A. Yes.</p> <p>17 Q. With the secretary general?</p> <p>18 A. Yes.</p> <p>19 Q. On the morning of the Tuesday?</p> <p>20 A. Yes.</p> <p>21 Q. The morning after Easter. What was their response to</p> <p>22 the information that you gave them then?</p> <p>23 A. They were very concerned. They were really concerned,</p> <p>24 both about the additional information about Peter Ball,</p> <p>25 but also about the information about what it suggested</p> <p style="text-align: center;">Page 35</p>
<p>1 not right, I -- you know, it seemed that way. So</p> <p>2 I didn't want to go to Gloucester, although that was the</p> <p>3 origin of these reports.</p> <p>4 Q. Yes.</p> <p>5 A. I didn't want to necessarily go to Chichester because it</p> <p>6 looked as though the offences had been happening in</p> <p>7 Gloucester. It referred to a range of other young men,</p> <p>8 from Cambridge, from memory, and from somewhere else.</p> <p>9 So I just simply did not know what to do about going to</p> <p>10 a number of police forces on a Thursday before a bank</p> <p>11 holiday and getting a proper response.</p> <p>12 Q. Okay. So I think Peter Davies advised you that you</p> <p>13 should try and pull all the information together --</p> <p>14 A. Yes.</p> <p>15 Q. -- and provide a report which you could then send to</p> <p>16 whichever police force that by that time you'd worked</p> <p>17 out --</p> <p>18 A. Absolutely.</p> <p>19 Q. -- would be taking responsibility. And you in fact</p> <p>20 provide that at ACE005927.</p> <p>21 A. Well, it was a two-stage thing. He wanted something by</p> <p>22 Tuesday/Wednesday to just explain who all these names</p> <p>23 were in these reports, so Kate Wood did that over the</p> <p>24 weekend, and then he said, "Actually, this is 20 years</p> <p>25 old now. I think" -- I was very struck with the way he</p> <p style="text-align: center;">Page 34</p>	<p>1 about what the church had been doing at the time and</p> <p>2 what Brian Tyler had been doing with the police.</p> <p>3 Q. Thank you. And what was -- how supportive was the</p> <p>4 Archbishop of Canterbury whilst this work was going on?</p> <p>5 A. Once we found the Brian Tyler report?</p> <p>6 Q. Yes.</p> <p>7 A. We reported to Andrew Nunn, who briefed, as I understand</p> <p>8 it, Chris Wood and the archbishop, very supportive</p> <p>9 throughout. I think it's hard to convey the level of</p> <p>10 emotional reaction to those reports. A piece of history</p> <p>11 had come alive and it was very difficult for everybody,</p> <p>12 I think, to realise what had been done to that victim</p> <p>13 and the amount of coverup that had been managed by</p> <p>14 supporters of Peter Ball. It's hard to -- sometimes in</p> <p>15 safeguarding, you get very emotional times, and that was</p> <p>16 one of them.</p> <p>17 Q. In fact, what happened then, Peter Davies then said,</p> <p>18 "This should all be referred to Sussex Police" --</p> <p>19 A. Yes.</p> <p>20 Q. -- because that was where most of the offending seemed</p> <p>21 to have taken place?</p> <p>22 A. Yes.</p> <p>23 Q. Then, as I understand it, in fact, you then got</p> <p>24 Peter Davies to liaise with the Chief Constable of</p> <p>25 Sussex --</p> <p style="text-align: center;">Page 36</p>

1 **A. Yes.**
 2 Q. -- to then liaise with the Chief Constable of
 3 Gloucestershire --
 4 **A. Yes.**
 5 Q. -- to make sure all the information was in one place.
 6 As we know, that then led to -- I can never remember
 7 whether it's Operation Perry or Operation Dunhill --
 8 Dunhill, Operation Dunhill, which then led to Peter Ball
 9 pleading guilty to a number of offences?
 10 **A. Yes.**
 11 Q. Can I identify, you set out some more detailed matters
 12 which I don't really think I need to take you through,
 13 but what I would say is, you say at this time that one
 14 of the issues is that most of Peter Ball's -- the
 15 allegations against Peter Ball didn't involve people who
 16 were in fact under the age of 18.
 17 **A. Yes.**
 18 Q. A number of them were sort of young adults or were at --
 19 in sort of late teenage years, shall we put it like
 20 that? You say at paragraph 207 that this case led you
 21 to believe, along with other accounts, that potentially
 22 there needs to be an amendment to the Sexual Offences
 23 Act 2000 so that clergy are included in the legal
 24 definition of "position of trust" which they aren't at
 25 the moment in respect of offences against 16- and

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1 17-year-olds. Can you maybe elaborate on that a little?
 2 **A. I think you've said what I would want to say. It's**
 3 **very, very difficult, when you have a member of clergy**
 4 **saying, "What I did was legal", and it might have been**
 5 **unethical, but in my view it was abuse. But the only**
 6 **way to name that properly was to get that role recorded**
 7 **in the position of trust legislation. That was what it**
 8 **was all about, the position of trust legislation, but it**
 9 **felt to me to be missing an important area there, of**
 10 **those in church authority.**
 11 Q. Yes. Because I think it was sort of teachers, doctors,
 12 other sorts of people.
 13 **A. Yes.**
 14 Q. Now apparently it is going to be amended to include
 15 sports coaches?
 16 **A. Yes.**
 17 Q. But not members of the clergy?
 18 **A. Not yet.**
 19 Q. Is there anything else you want to say about the way
 20 that police managed or handled Operation Dunhill, and in
 21 particular how receptive they were to reaching out to
 22 survivors of abuse?
 23 **A. My impression was that that was managed very well.**
 24 **There was -- the diocese provided funds for another**
 25 **worker, and she worked with many of the survivors. The**

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1 survivors themselves supported each other brilliantly,
 2 as far as I was aware. I was quite detached from this.
 3 I was impressed. What I felt there was a gap was
 4 for -- because this was on the national media, people
 5 were coming forward and I felt would increasingly come
 6 forward when there was a time of arrest.
 7 People would come forward about abuse -- and this
 8 directly happened in my experience -- that was nothing
 9 to do with Chichester, but they wanted to come forward
 10 and say, "Yes, I was abused", or, "Yes, I was subjected
 11 to church-based abuse of some kind or another", and
 12 I had that experience. So we actually in the end ^J --
 13 we contacted the NSPCC to see if they could run
 14 a helpline so that the media could be asked to run, you
 15 know, the strapline, "If this affects you, call this
 16 number". That feels obvious now, but at the time, it
 17 wasn't done very often. So I worked with John Brown to
 18 set that up.
 19 Where the police were, I thought, particularly
 20 helpful, they had been so cautious about releasing any
 21 information because they didn't want it all to get out,
 22 but they did release information so that the people on
 23 the helpline were trained in advance of the day of
 24 the arrest.
 25 Q. I understand that you had to do some work to disabuse

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1 some individuals of misconceptions they may well have
 2 had. You set this out at paragraph 215, that you needed
 3 to sort of counteract what you viewed as misinformation
 4 from the sort of network of Peter Ball supporters.
 5 Could you maybe tell us about that a little?
 6 **A. My impression of what had happened way back when in the**
 7 **early '90s was that that network had effectively bullied**
 8 **anybody who might want to come forward; certainly the**
 9 **victim who had come forward maligned his name, his**
 10 **motivation, everything.**
 11 Q. Well, in fact, he tragically killed himself in 2012.
 12 **A. He did. He did. So I felt that there was a huge risk**
 13 **of all that happening again, and the best thing to do is**
 14 **to try and learn from history, so we developed a letter**
 15 **that Bishop Paul, the Bishop of --**
 16 Q. Who was then the lead safeguarding --
 17 **A. He was the lead bishop, but I can't remember whether he**
 18 **was Sutherland, Nottingham or whether he'd moved to**
 19 **Durham.**
 20 Q. It doesn't matter.
 21 **A. Bishop Paul, I wrote this letter that he agreed and we**
 22 **got it checked by the police that we hadn't said**
 23 **anything inadvertent in it revealing any confidential**
 24 **details and that went out to all safeguarding advisers**
 25 **and all bishops, because it came from both Bishop Paul**

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<p>1 and myself, on the day of the arrest or the day after, 2 which meant that everybody in local areas -- they were 3 asked to spread it as widely as they thought 4 appropriate. So that people had the truth to counteract 5 any of this campaign that might get started. 6 I then had some people contact me because my name 7 was out there. 8 Q. You then identify, at paragraph 224 onwards, both some 9 general observations and some reflections following your 10 involvement with the Chichester case. What do you think 11 the church can learn from the events which happened 12 within the Diocese of Chichester? 13 A. Firstly, I would say not to think it stays in 14 Chichester. These things were happening in other 15 dioceses around, and, similarly, in other churches. 16 That was one of the advantages of me working in the 17 Methodist Church as well, that there was no myth that 18 this was only Chichester or only the Church of England. 19 That's the first thing: every single church has to face 20 that fact, and the culture needs to change to do that. 21 Secondly, I think there are particular ways in which 22 people can -- I use the phrase from the Savile Inquiry, 23 "operate in plain sight" and how that can happen with 24 mistaken loyalties. We have to remember that these men 25 are obsessed about creating space within which to</p> <p style="text-align: center;">Page 41</p>	<p>1 Q. Yes. 2 A. And gay people, who for me are part of God's creation 3 and it is to be welcomed, and I would want to say that 4 absolutely clearly, but I could see within the 5 Church of England that that is not the situation and 6 they felt very -- well, I would say we can say gay 7 people are marginalised, gay clergy. They felt very 8 oppressed. 9 So you have three strands of loyalties there that 10 these men were able to play on, and I give two examples. 11 Can I just check in my witness statement -- 12 Q. Of course you may. 232 is where you give the examples. 13 A. One of them, and I came across a number of examples of 14 this, is where a priest could say, "I have been 15 victimised by this police charge because this was a gay 16 relationship. I am being criminalised for something 17 that should not be criminal", whereas I knew that at 18 least some of the offending was with boys under 16, or 19 online with children. 20 So they were pulling on loyalties, and then people 21 were vulnerable to being pulled into that loyalty 22 because that accorded with their world view, and 23 I thought that was something that we could see happen 24 again and again and very difficult to unpick. 25 The other example that I had was priests who seemed</p> <p style="text-align: center;">Page 43</p>
<p>1 operate. 2 You know, safeguarding might be a proportion of 3 the church's time, but abuse is 100 per cent of these 4 men's devotion, and so the church has to be equally 5 careful, really. 6 So I -- do you want me to go into the detail that 7 I have here? 8 Q. Yes, please. 9 A. I think there were three areas in Chichester, because 10 this was very much linked -- not all, but mainly with 11 the High Church element of the church. That is not to 12 say that that is only where abuse rests, but that is in 13 Chichester where it mainly was. It's a High Church 14 diocese. I felt there were three areas. Colin Podmore, 15 my manager back at Church House, who now leads 16 Forward in Faith, was very helpful with me in 17 understanding this. 18 There is the people from the High Church. There 19 were the people who are opposed to women bishops, which 20 was a very, very strong event at that time. 21 Q. Yes. 22 A. And there were gay clergy. And each of those felt 23 marginalised, that the High Church is reducing in 24 influence, the women bishop debate, the tide was 25 turning, that's a historical fact now.</p> <p style="text-align: center;">Page 42</p>	<p>1 to be grooming their young men through theological 2 practices or church practices, the practice of communion 3 and various things. 4 Actually, what they were doing was abusing these 5 teenagers, but then, if they were arrested, they would 6 say -- and I knew of cases outside Chichester -- "I am 7 being victimised for passing on church practice, working 8 closely with young people", and, again, that resonated 9 with people who felt that their church practices were 10 being left behind in the direction of travel of 11 the Church of England. 12 So I felt those two areas showed me direct examples 13 of where abusers could abuse loyalties. 14 Q. And that they could manipulate -- 15 A. Yes. 16 Q. -- the sense of marginalisation and oppression -- 17 A. Absolutely. 18 Q. -- to create misguided loyalties from other members of 19 those minority groups? 20 A. Yes, and I saw that happen again and again and again so 21 that there was a feeling of wanting to believe these 22 people. 23 Q. You identify at paragraph 238 a series of 24 recommendations. We have already discussed the position 25 of trust. You then say:</p> <p style="text-align: center;">Page 44</p>

<p>1 "Ensure that the arrangements for criminal records 2 checks meets the standard set out in the 3 Bichard Inquiry." 4 Is that because there was a -- well, between 2010 5 and 2012, shall we say, there was a sea change -- 6 A. Yes. 7 Q. -- within the context of the government? 8 A. Yes. 9 Q. About how much all the recommendations of Bichard and 10 Singleton, which followed Bichard, should be implemented 11 or not? 12 A. Yes. 13 Q. What's your view about that? Because you say it is 14 something -- though problems with DBS checks was 15 something that you say you came up against a lot -- 16 A. Yes. 17 Q. -- and malaise with day-to-day preventative measures was 18 something that you came across a lot? 19 A. Yes. 20 Q. Perhaps you'd like to expand on this for us? 21 A. Okay. I felt very strongly that the changes the 22 government was wanting to make between 2010 and 2012 23 were not going to leave the church able to make safe 24 recruitment or to monitor the people who were in the 25 church, and that wasn't understood, I think, by</p> <p style="text-align: center;">Page 45</p>	<p>1 So this was very, very detailed work. We were able 2 to work with the other churches to make representations. 3 I left it before the legislation had really, as I would 4 say, bedded in, so I wouldn't be able to say. But what 5 I would say is that it was a major risk for safer church 6 work in the future. 7 Q. Right. I mean, I think, from evidence we have heard 8 from other people, they say things like -- like the 9 organist or the leader of the choir, who may well be 10 sort of respected individuals within the church 11 community, wouldn't be somebody who would necessarily 12 fall within the context of relevant or regulated 13 activities. 14 A. Yes. 15 Q. Just to let you know that the DBS themselves have 16 identified that the major issue in respect of voluntary 17 organisations and faith-based organisations is what is 18 or isn't a relevant -- 19 A. Absolutely. 20 Q. -- a relevant activity and how far it should be extended 21 and how far it shouldn't. 22 The other two matters I think you've already 23 identified, which is revising the Clergy Discipline 24 Measure, which has been done, and -- well, partly done, 25 there is some discussion about -- that we have had</p> <p style="text-align: center;">Page 47</p>
<p>1 government. 2 So, for example, Bishop Anthony, who was in the 3 House of Lords, had asked a question of -- and we 4 received a letter that said very clearly, "of course all 5 Sunday schoolteachers will be subject to criminal record 6 checks", whereas actually the detail -- 7 Q. If you looked at the -- 8 A. -- of the consultation meant that we would not have been 9 able to police check -- 10 Q. Yes? 11 A. -- the majority of Sunday schoolteachers. So it was 12 that sort of lack of understanding of, "Yes, of course 13 this is important", but, actually, if you look into what 14 was very boring, intricate work, very detailed work, 15 that wouldn't have been possible. 16 So it was really very hard to be sure that -- and it 17 isn't just recruitment when we think of appointing 18 somebody to a post, it is volunteers within the church, 19 making sure you get somebody coming into the church like 20 the youth worker from the Methodist Church that 21 I referenced who is good with children and suddenly you 22 find they're taking kids on youth trips and all the rest 23 of it, and are those being checked? Is there a police 24 check being done every so many years, et cetera, 25 et cetera?</p> <p style="text-align: center;">Page 46</p>	<p>1 during the course of this inquiry about risk management. 2 And you also say that you were concerned at the time 3 of your involvement that the rest of 4 the Church of England shouldn't be tempted to think that 5 this was a problem only for Chichester? 6 A. Yes. 7 Q. But the last thing you identify is something which you 8 think could be an unintended consequence perhaps of this 9 very inquiry. 10 A. Yes. 11 Q. Would you like to elaborate on that, please? 12 A. I merely flag it because I feel so strongly about it. 13 I had thought this inquiry was into institutional child 14 sexual abuse, and greatly welcomed it. I had thought 15 that from all the media things I'd read while I've been 16 off work, et cetera. It was only when I came to 17 preparing my witness statement that I learnt it was 18 about all child sexual abuse, whereas -- 19 Q. About institutional responses to child sexual abuse, can 20 I just clarify that. 21 A. Right, well, somebody said to me it was about -- 22 Q. No, it is not. 23 A. My worry is that there are -- as we understand it, the 24 majority of children who abused are abused at home. 25 That's where access is. That's the majority of</p> <p style="text-align: center;">Page 48</p>

1 children. I don't want those children feeling that
 2 their abuser was right when he said to them, "You're the
 3 only one this happens to. Nobody will ever be bothered
 4 about you. Nobody will want to hear from you. You're
 5 mine".
 6 Q. Yes.
 7 A. And, basically, the more emphasis the media places on
 8 institutional abuse, which is greatly to be welcomed, or
 9 sexual harassment or all the rest of it, we have to bear
 10 in mind that we are not unintentionally reinforcing the
 11 message of the abuser to children from home, because
 12 that sort of discussion doesn't take place. You do not
 13 hear on the media about children abused at –
 14 homosexually, ever since Cleveland.
 15 MS SCOLDING: Thank you very much, Ms Hall.
 16 Chair and panel, do you have any questions?
 17 THE CHAIR: Sir Malcolm?
 18 Questions by THE PANEL
 19 PROF SIR MALCOLM EVANS: Thank you. Just one small
 20 question, if I may, going back to the comments that you
 21 made in your report on the Meekings Report.
 22 A. Yes.
 23 PROF SIR MALCOLM EVANS: You say in paragraph 164 of your
 24 statement:
 25 "I learned about the decision not to share the

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1 Meekings Report with the diocesan safeguarding adviser
 2 or the diocesan safeguarding group of Chichester through
 3 conversations with Shirley Hosgood and Keith Akerman in
 4 2010."
 5 I was just wondering, was it made clear to you that
 6 the safeguarding adviser did actually have a copy of
 7 that report available at that time?
 8 A. I might have misunderstood that, then. It might just
 9 have been Keith Akerman who said that to me, that the
 10 diocesan group didn't have it. That was my
 11 understanding.
 12 PROF SIR MALCOLM EVANS: Right. So you were not aware that
 13 Shirley Hosgood herself had sight of a copy of
 14 the report at that time?
 15 A. My memory is too foggy to be absolutely clear. Clearly,
 16 I didn't think so. When you say that, I think, well,
 17 maybe – I can't give a sensible answer to that, I'm
 18 sorry.
 19 PROF SIR MALCOLM EVANS: Okay.
 20 MS SCOLDING: Sorry, Sir Malcolm, if I could just clarify
 21 for the benefit of Ms Hall, certainly we weren't clear
 22 until Ms Hosgood's evidence came in. We, on behalf of
 23 the inquiry, the counsel team, had thought that she
 24 hadn't had a copy of the draft report. It was only when
 25 her witness statement came in that we identified that

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1 was not correct.
 2 A. Okay, thank you.
 3 THE CHAIR: Mr Frank?
 4 MR FRANK: Just one matter relating to a matter of
 5 clarification from a document that you have produced,
 6 because I think you were copied into it, I don't think
 7 it is your document, but very kindly you produced behind
 8 tab 9 of the witness statement, as I have it, a copy of
 9 an email from Andrew Nunn to Kate Wood
 10 in September 2006, I think. Have you got that? Behind
 11 tab 9?
 12 MS SCOLDING: 2012.
 13 MR FRANK: Yes, sorry, 2012. I think it's on ACE006654_002.
 14 A. Yes.
 15 MR FRANK: Is that on your screen?
 16 A. Yes.
 17 MR FRANK: From Andrew Nunn to Kate Wood. This is in
 18 relation to the burning of documents. Do you remember?
 19 A. Yes.
 20 MR FRANK: I just want to ask you about this. I think what
 21 you were informed of by Andrew Nunn, he said this:
 22 "Most bishops either deposit their personal papers
 23 in the diocesan registry or else destroy them when they
 24 retire."
 25 And he cites Bishop Bill Westwood of Peterborough

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1 notoriously had a massive bonfire in the garden when he
 2 retired and destroyed masses of important stuff, "which
 3 has handicapped his successors ever since."
 4 Do you know more about that? Can you assist in any
 5 way?
 6 A. No, I don't and I used to hear these stories about
 7 different people who destroyed their documents before
 8 they moved on, in both churches. It was always a great
 9 concern to me. Sometimes there was a theological
 10 underpinning to this, that people deserved a new start,
 11 so they would let them have a new start. Sometimes it
 12 was like the dean in the cathedral that I spoke about
 13 yesterday, who simply destroyed everything that he had
 14 because he believed all these men had seen the light and
 15 were no longer a risk. And sometimes it was like the
 16 bishop here, who just wanted to, as I understood it from
 17 this email, clear the decks and move on.
 18 And then other – I have to say, I thought it was
 19 a little bit hopeful that most bishops deposit their
 20 personal papers, because my experience is that people do
 21 end up with things in their attic, or wherever, and have
 22 to do that a few times before they have really cleared
 23 the decks.
 24 MR FRANK: For the sake of completeness, this was in the
 25 context of whether or not to ask to see what may have

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1 been left in the loft of Bishop Kemp.
 2 **A. Yes. Yes.**
 3 MR FRANK: Thank you very much. That's all I ask.
 4 THE CHAIR: Thank you, Ms Hall.
 5 (The witness withdrew)
 6 MS SCOLDING: Chair and panel, we have only got about five
 7 minutes -- five or ten minutes before we were scheduled
 8 to take a break anyway. Would it be sensible to take
 9 a break slightly earlier and then come back slightly
 10 earlier?
 11 THE CHAIR: Yes, indeed, we will do that and return just
 12 after quarter past.
 13 MS SCOLDING: Thank you very much.
 14 (11.05 am)
 15 (A short break)
 16 (11.19 am)
 17 ARCHBISHOP JUSTIN PORTAL WELBY (sworn)
 18 Examination by MS SCOLDING
 19 MS SCOLDING: Please do take a seat. I understand I'm to
 20 call you Archbishop Justin; is that right?
 21 **A. Whatever is convenient.**
 22 Q. Thank you very much. Just a few housekeeping matters.
 23 Firstly, there should be a witness statement in front of
 24 you. Just for the record, that is URN ACE026137. It
 25 will be placed upon the website at a convenient moment.

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1 Have you had a chance to read that witness statement
 2 recently?
 3 **A. Last night was the last time.**
 4 Q. Is it true, to the best of your knowledge and belief?
 5 **A. Apart from the corrections that I have sent in, yes.**
 6 Q. I will now go through the corrections. There are
 7 a number of corrections to be made to
 8 Archbishop Justin's witness statement.
 9 At paragraph 5, the archbishop became Bishop of
 10 Durham in September 2011, not June 2011.
 11 Paragraph 8. The fifth sentence in this paragraph
 12 should be replaced with the following:
 13 "I have no legal power to dismiss a bishop and,
 14 apart from directing bishops to undergo a risk
 15 assessment, I have no legal power to direct that bishops
 16 take specific action."
 17 Paragraph 9. The archbishop would like to clarify
 18 that he did not have any formal diocesan safeguarding
 19 training before working at the holiday club for
 20 children. Therefore, the second sentence of this
 21 paragraph should be amended to read:
 22 "In 1993, when I was curate, I was involved in
 23 running a holiday club for children and had to attend
 24 safeguarding training provided by the parish in advance
 25 of assuming this position."

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1 The next correction is at paragraph 16. The final
 2 sentence should read:
 3 "Together with the Archbishop of York, I have sought
 4 to ensure that safeguarding is always given appropriate
 5 attention at these meetings."
 6 And at paragraph 128, "the church of Wales" should
 7 be amended to read "the church in Wales".
 8 Those are your corrections. Is that not right,
 9 Archbishop Justin?
 10 **A. That is correct, thank you.**
 11 Q. Archbishop Justin, you became the 105th Archbishop of
 12 Canterbury on 4 February 2013 and you were installed,
 13 I understand is the word that's used, at
 14 Canterbury Cathedral on 21 March 2013.
 15 Prior to becoming this, you had spent a period of
 16 time working in industry, then becoming -- then working
 17 in various parishes from 1995 through to 2002. In 2002,
 18 you were made a residentiary canon of
 19 Coventry Cathedral. You were then made the Dean of
 20 Liverpool and, prior to becoming Archbishop of
 21 Canterbury, you were the Bishop of Durham
 22 from September 2011 until the end of 2012. Is that
 23 a precis of your career history?
 24 **A. Yes, I began working in parishes as a curate in 1992,**
 25 **not 1995, and I was Bishop of Durham until February 4,**

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1 **2013, rather than the end of 2012.**
 2 Q. Thank you very much. Prior to becoming the archbishop,
 3 what safeguarding experience had you gained, for
 4 example, by way of training or policy development
 5 implementation, either as a bishop or in your role as
 6 canon?
 7 **A. My ministry started as the whole issue of safeguarding**
 8 **began, quite rightly, to become more important, and**
 9 **I think the first diocesan training was probably in the**
 10 **latter years of my time as Rector of Southam, so between**
 11 **'95 and '02.**
 12 **Between '02 and '07, I shouldn't have thought --**
 13 **I can't remember any particular safeguarding training,**
 14 **though I may have attended a half day or a day. And as**
 15 **Dean of Liverpool, I do remember formal training, which**
 16 **began for all clergy in the diocese.**
 17 Q. I understand, however, that you didn't have any specific
 18 safeguarding training before either becoming -- well, in
 19 terms of training about managing, shall we say, or the
 20 management role you'd have to undertake as a diocesan
 21 bishop, either before becoming Bishop of Durham or
 22 before you became the Archbishop of Canterbury; is that
 23 right?
 24 **A. That is correct. There was none whatsoever, and that's**
 25 **something that I've changed since taking office.**

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<p>1 Q. I understand, since becoming archbishop -- you set this 2 out at paragraph 9 of your witness statement, chair and 3 panel, page 4 -- you have attended the C4 module 4 training -- 5 A. Correct. 6 Q. -- which I understand is the senior staff training, and 7 you have also undertaken training in July 2017 which 8 included training on handling disclosures. You will 9 obviously be re-undertaking this training at the 10 appropriate time; is that right? 11 A. That is correct. 12 Q. Now, I understand, however, you didn't have any 13 involvement or role within the national church 14 institution, so to speak, in respect of safeguarding 15 prior to assuming the role of archbishop. You hadn't 16 been the bishop's lead on safeguarding? 17 A. That is true. 18 Q. Can I now identify what your current roles and 19 responsibilities are, as far as being the Archbishop of 20 Canterbury, in respect of safeguarding. 21 Can we get up, please, Paul, ACE025247_007. This is 22 what's known as the key roles guidance and your role is 23 included in this. Paul, could we have 1.1 expanded as 24 much as possible? 25 So your role is to, as I understand it, provide</p> <p style="text-align: center;">Page 57</p>	<p>1 A. That is correct. 2 Q. That's the evidence she gave us just before the break. 3 A. It was when Elizabeth was around. Also, under the 4 regulations in '16 and '17, we have now made it 5 compulsory for bishops to undertake regular safeguarding 6 at C4 level, as I have done. 7 Q. Thank you. 8 A. And I made a point of leading on that. 9 Q. You obviously have some fairly new powers to direct that 10 individuals -- well, bishops who are your sort of 11 responsibility from a disciplinary perspective should 12 undergo a risk assessment. Have you ever had to 13 exercise that power as yet? 14 A. Not -- 15 Q. I know it only came into force about a year ago. 16 A. Yes, not since it's come into force, no. 17 Q. At paragraph 15 of your witness statement, you state 18 that your safeguarding role can be divided into four 19 specific areas. 20 One, using your influence to help ensure that 21 necessary reforms take place? 22 A. Mmm. 23 Q. Two, providing leadership; three, ensuring resources; 24 and, four, overseeing any disciplinary proceedings. I'd 25 really like to spend the rest of the time going through</p> <p style="text-align: center;">Page 59</p>
<p>1 leadership and direction in promoting a safer church; 2 appointing a bishop with lead responsibility for 3 safeguarding children; appointing the members of 4 the National Safeguarding Steering Group; ensuring that 5 diocesan bishops engage in safeguarding; and directing 6 the archbishop of another province or a bishop to 7 undergo a risk assessment? 8 A. Yes. 9 Q. Now, as far as the responsibility being to ensure that 10 diocesan bishops engage in safeguarding induction and 11 training, what steps have you taken in order to ensure 12 that that responsibility is fulfilled by yourself? 13 A. The first step I took quite early on in my time as 14 archbishop, I suspect in 2014, was to say that I would 15 not be willing to consecrate any bishop, either for 16 a diocesan or a suffragan post, unless they had already 17 done their training for safeguarding at the appropriate 18 level, and then -- and that had -- there was one point 19 where it was not going to happen and I said I wouldn't 20 undertake the consecration, and they managed to get it 21 done in time. 22 Q. I think Elizabeth Hall describes that moment, because 23 she had to undertake a one-to-one session with some 24 rapidity to the relevant bishop because it was taking 25 place the next week?</p> <p style="text-align: center;">Page 58</p>	<p>1 those and identifying what it is you've done and what it 2 is you intend to do in those four areas. 3 Firstly, using your influence. Now, we heard from 4 the previous incumbent of your role, Lord Williams, last 5 week, and you have also identified in the context of 6 your witness statement that you have a lot of -- are you 7 okay, Archbishop Justin. 8 A. I'm absolutely fine, thank you. Sorry. I should 9 apologise for that. 10 Q. I should identify, Archbishop Justin has a fairly heavy 11 cold. Could somebody maybe pass some tissues? Do you 12 have water? 13 A. I have a handkerchief, I'm sorry. I do apologise. 14 I may do it occasionally. It is not significant. 15 Q. Firstly, I wanted to deal with influence and power. 16 Now, at paragraphs 6, 7 and 8 of your witness statement, 17 it is really -- I would almost describe it as a plea, 18 which is, although you have a lot of influence, you 19 don't in fact have a lot of power, in that diocesan 20 bishops, as we have heard from, I think, everyone who 21 has come through and given us evidence, are sort of -- 22 are autonomous from you and you are not their line 23 manager. Is that right? 24 A. Yes, that is right. I think one of the things -- 25 I can't remember exactly what Rowan said about this.</p> <p style="text-align: center;">Page 60</p>

<p>1 I think one of things one learns in the job as time goes 2 on is how to deploy influence, so you probably get 3 better at it as you go on, and it takes quite a long 4 time to realise. It doesn't mean you ever acquire the 5 legal right to order things, but you can use influence 6 more than one thinks. 7 Q. Do you think that's adequate, or do you think you should 8 have more legal powers? It's very difficult, because 9 I know that would, in effect, involve restructuring the 10 church as it's existed since the Reformation. 11 A. Well, and before then, in some ways; really, right back 12 to Augustine. 13 I think the powers I have around safeguarding and 14 that the Archbishop of York has as the other 15 metropolitan probably do need relooking at. So the 16 particular issue I'm thinking of is that there is no -- 17 there's no middle way. There is no way of expressing 18 concern which results in action if the bishop didn't 19 want to take action. It hasn't arisen, I need to say 20 that. 21 Q. No. 22 A. But you have either got the rather blunt weapon of 23 a visitation which hasn't been used apart from 24 Chichester since the mid 19th century, or you've got 25 doing nothing at all except sort of saying --</p> <p style="text-align: center;">Page 61</p>	<p>1 your leadership skills. 2 So if we can firstly turn to leadership, we have 3 dealt briefly with some changes in structure. One of 4 the things that some individuals have identified is 5 that, if things are going seriously awry in respect of 6 safeguarding, you should have, or the church should 7 have, some kind of power to intervene short of 8 a visitation, because, in any event, a visitation is not 9 really fit for purpose in terms of -- 10 A. Exactly. 11 Q. -- managing and addressing safeguarding concerns. So it 12 has been floated that one of the things that might be 13 thought about would be something like a sort of special 14 measures regime which operates, you know, within 15 hospitals and with other -- within other regulatory 16 bodies, so that "AN Other" body, or the central church 17 in this case, could take over a diocese, whether in 18 respect of safeguarding or even in other cases such as, 19 you know, serious financial abuse or matters of that 20 nature, for a period of time to set the show back on the 21 road. Is that something which you think could be either 22 feasible or practicable? 23 A. I think it is feasible and practicable, and I think it 24 would need very careful drafting, as these things always 25 do.</p> <p style="text-align: center;">Page 63</p>
<p>1 Q. Tutting and -- 2 A. -- "You know, I do think you need to think about this". 3 I think we do need to relook at that without breaking 4 down the entire system which gives a measure of 5 protection for bishops from over-heavy centralisation. 6 It is something we are doing a lot of. We are 7 developing the accountability of bishops through 8 training and teamwork much more than we did, through 9 what we call the renewal and the reform programme, and 10 we are looking at this, and also the training we are 11 giving senior leaders and bishops is now much more 12 directed towards accountability than it used to be. 13 So there's probably something that needs doing 14 formally, but informally, we are working very hard on 15 this. 16 Q. So dealing with your influence, I know that a group of 17 victims and survivors wrote to you and every other 18 member of synod in February 2018 to say that your 19 response should demonstrate -- or the church's response 20 overall should demonstrate urgency, compassion, 21 professionalism and transparency, and it could be argued 22 that some of the evidence we have heard demonstrates 23 none of those things. So what I'd really like to do is 24 ask how you've been trying to address those underlying 25 matters within the context of using your influence and</p> <p style="text-align: center;">Page 62</p>	<p>1 Having been chair of governors at a school, at an 2 Ofsted, I'm aware of the fear it can create, which is 3 not always helpful in enabling people to be transparent. 4 Q. No. 5 A. And having chaired a hospital trust at a time when it 6 went through a very critical assessment, I remember that 7 as well. So I think you have to -- you have to think 8 through how it is going to be done in a way that enables 9 people not to have a blame culture, but for this to be 10 about improvement, and that's an easy cliché to trot off 11 the tongue, but it doesn't -- it's very difficult to 12 achieve in practice. But in principle, I think the 13 point is well taken. 14 Q. How would you make sure that it was done quite quickly? 15 Because one of the main criticisms of a number of 16 the pieces of legislation that have been welcomed 17 broadly, such as the introduction of the "due regard" 18 duty, the amendments to the Clergy Discipline Measure, 19 they were all first mooted on or around April 2012. We 20 are now in -- most of them only passed through synod in 21 2016/2017. Is it the nature of the beast that synod 22 operates at a fairly glacial pace -- 23 A. Mmm. 24 Q. -- or is there anything that can be done to speed that 25 process up? Because to victims and survivors, they</p> <p style="text-align: center;">Page 64</p>

1 would say it's taken five years. Five years is too long
 2 a time. That's an entire parliament, if one looks at it
 3 in House of Commons terms?
 4 **A. Yes, indeed, it is also an entire synod, which is also**
 5 **five years.**
 6 **Sorry, I'm just thinking how to express this. The**
 7 **synod is capable of moving quickly when it needs to and**
 8 **when it wants to, but you have to prepare the ground.**
 9 **So, for instance, if you take the measure for the**
 10 **ordination of women as bishops, the measure was**
 11 **effectively, shorthand, lost in 2012, November 2012, and**
 12 **we had it through by the middle of '14, and that's**
 13 **because we'd been looking at this for a long time and**
 14 **people realised it was urgent and it just got done. I'm**
 15 **not sure 2012/2016, 2017, yes, it -- because 2012 was**
 16 **when the interim Chichester report came out, that is**
 17 **fair in one sense, but once we started doing it, we made**
 18 **a lot of progress quite quickly.**
 19 **I think getting the system moving takes a while, and**
 20 **I suppose if I'm being really straightforward, one of my**
 21 **deep frustrations with the church on all this is -- and**
 22 **in other areas, it takes a very long time to do things.**
 23 **The synodical legislative process is set by statute**
 24 **and it is difficult to accelerate it. But it can be**
 25 **done. And I think it needs to be -- the changes we need**

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1 **to make need to be done quite quickly. The present**
 2 **canon on -- which will include monasteries, and so on --**
 3 **Q. Yes, the religious communities canon. It's being**
 4 **introduced in July.**
 5 **A. It's being introduced. That will go through fairly**
 6 **quickly because people realise it's necessary, it's not**
 7 **particularly contentious. In the synod, you don't find**
 8 **anything that's particularly contentious at the moment**
 9 **in the sense of people saying "Oh, no, we shouldn't be**
 10 **putting more safeguarding in". There is none of that so**
 11 **it can be speeded up.**
 12 **Q. If you say one of the problems is the lengthy period of**
 13 **time that synodical processes take by way of primary**
 14 **legislation, this particular government may well have**
 15 **other things that it needs to be focusing on within this**
 16 **current legislative session, but a way around that is to**
 17 **change the Act of Parliament when it comes to**
 18 **safeguarding?**
 19 **A. It's also -- that is true.**
 20 **Q. I know that's easier said than done.**
 21 **A. I entirely agree with you, though. In terms of**
 22 **simplification, we have passed a measure on**
 23 **simplification which is a synodical Act, as it were.**
 24 **It's like an Act of Parliament, it goes through the**
 25 **synod, it gets approved in parliament and it is then the**

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1 **law of the land. We have passed a simplification**
 2 **measure which does enable us to use what I think are**
 3 **called Henry VIII measures -- though I have never fully**
 4 **understood that term -- in order to accelerate**
 5 **non-contentious changes. I think that can probably be**
 6 **used in safeguarding in some areas to speed things up.**
 7 **Q. Another area of leadership is the fact that leadership**
 8 **can be abused.**
 9 **A. Very much so.**
 10 **Q. You mention in your witness statement clericalism?**
 11 **A. Yes.**
 12 **Q. Other people have told us about both clericalism,**
 13 **excessive deference and God -- we had a witness**
 14 **yesterday who said bishops are still seen and other**
 15 **clergy as Godlike because their power emanates from God**
 16 **rather than from Mammon.**
 17 **What do you do to ensure that there is no longer the**
 18 **abuse of power that we have seen parading through these**
 19 **doors over the past three weeks?**
 20 **A. It comes in a number of levels, from the fairly banal,**
 21 **but which changed the atmosphere, to the rather specific**
 22 **and technical. If I start with the fairly banal, things**
 23 **like the House of Bishops addressing people by their**
 24 **Christian names rather than by their see. So I would be**
 25 **"Justin" rather than "Canterbury", just reduces the**

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1 **level of, this is some extraordinary place and person.**
 2 **Secondly -- but that is banal, but it does change**
 3 **the way in which people relate to each other in a more**
 4 **surprising way than I anticipated.**
 5 **Secondly, there is a theological point, which is**
 6 **that Jesus talks to his disciples and says to them at**
 7 **one point, "The rulers of the Gentiles lorded over those**
 8 **under them. You're not to be like that", and at the**
 9 **Last Supper he washes his disciples' feet. Introducing**
 10 **a lot of training around -- both around selection and**
 11 **around training in what it is to work as a team, not to**
 12 **set yourself up in a place of power, is very important.**
 13 **We are doing this through the way we train bishops**
 14 **now, which is introduced in the last three years --**
 15 **Q. Can you perhaps explain a little bit more about the**
 16 **training that you have introduced in the past three**
 17 **years in this respect?**
 18 **A. Yes. It comes in several different groups. We have**
 19 **introduced formal training for bishops who are in post,**
 20 **and that is quite a lengthy programme with a lot of work**
 21 **on teamwork as well as on spirituality and prayer. It's**
 22 **not only managerial, but it includes significant work on**
 23 **building up teams, on building up mutual accountability**
 24 **within groups, and on building up the capacity of**
 25 **bishops to hold one another to account.**

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<p>1 Secondly, before people get to any very senior 2 position in the church, we have introduced something 3 called the "Learning Community", which is a five-year 4 programme of 12 days a year which I have had some 5 involvement in. I commissioned the report that set it 6 up against a fair amount of criticism, because it was 7 seen as professionalising. And we -- and during that, 8 there is a lot of work and mutual assessment from the 9 people who supervise it on the character of the people 10 concerned who are going through it -- there are about 50 11 a year -- of future people with wider responsibilities 12 than a single role.</p> <p>13 And the training on that is, again, very much about 14 accountability and mutual responsibility and to try and 15 remove the deference, sort of, "I am God's gift to the 16 church" approach to life.</p> <p>17 Thirdly, we have set up regional bishops' groups or 18 renewed the regional bishops' groups just this last 19 year, 2017, and the regional bishops, particularly in 20 the Province of Canterbury, which is a bigger province 21 and had a number of regions, again, part of that is to 22 hold each other to account in smaller groups than -- 23 where it's easier to do so than in the House of Bishops, 24 which is rather a large and formal legislative body. 25 So it divides up, really, into atmosphere, into</p> <p style="text-align: center;">Page 69</p>	<p>1 perceive themselves to be at a subordinate level in the 2 context of the diocesan hierarchy?</p> <p>3 A. Well, to go back to some of the things you said earlier, 4 one is influence and example. One of the ways we are 5 introducing that or improving that is the way we do what 6 are called ministerial development reviews which outside 7 the church people would probably call performance 8 reviews. One of the things I have done is introduce the 9 fact that I have a performance review and a lot of 10 the people who -- there's a 360 analysis, ie, people 11 comment on how I'm doing. I understand this time 12 43 people are going to comment on that -- I'm in the 13 middle of it at the moment -- and they are lay and 14 ordained and I'm quite open about this. So I try and 15 set the example that it's done to me, that I'm held 16 accountable and people answer back, and in the team with 17 which I work, we have actually just been away for 18 24 hours and I can assure you there was not a lot of 19 deference shown where they thought I wasn't making a lot 20 of sense.</p> <p>21 Secondly, the training side is very important. So 22 when we are training bishops, we are not only training 23 bishops, but we are increasingly, through putting 24 dioceses together, training senior staff teams, and one 25 of the things that's very, very clear is the diocesan</p> <p style="text-align: center;">Page 71</p>
<p>1 structure and into training, all of which we are 2 addressing, but taking on particularly this issue of 3 deference.</p> <p>4 Q. Now, I think it's all well and good for bishops to 5 challenge each other. In a way, they are both at 6 a similar level of the tree, so to speak. How do you 7 create a situation -- I mean, we have heard a lot of 8 evidence whereby people didn't want to say something to 9 the bishop, people didn't want to challenge the bishop's 10 decision making on things, particularly around 11 safeguarding, because you've got a layperson who is the 12 diocesan safeguarding adviser who may well be the one 13 who is the bearer of bad news which a diocesan bishop 14 isn't going to want to hear?</p> <p>15 A. Absolutely.</p> <p>16 Q. As another diocesan bishop, you are not going to know if 17 things are going wrong until actually they are probably 18 at catastrophic levels in terms of management, because 19 that's when things will leak out, unless you have sort 20 of fairly regular briefings, meetings, et cetera, 21 et cetera, at which people are frank not just about the 22 positives but also about the negatives of what's going 23 on.</p> <p>24 What can you do to encourage a less deferential 25 approach to those who are at a subordinate -- or</p> <p style="text-align: center;">Page 70</p>	<p>1 secretary, who is almost, except -- no, I think almost 2 all now, I think all now are lay, is given the ability 3 to push back.</p> <p>4 Thirdly, under the 2017 rules, the DSA has an 5 absolute right to take action even if the bishop tells 6 them not to. So that is now written into the code of 7 conduct and it's a statutory right. I mean, that's --</p> <p>8 Q. Yes.</p> <p>9 A. It would be a problem for them if they didn't exercise 10 the right. And we need to keep pushing on that.</p> <p>11 Q. Do you not think -- turning to the second issue, which, 12 as you said, where the diocesan secretary has been told 13 to push back, now, that depends on the personality of --</p> <p>14 A. Yes.</p> <p>15 Q. I mean, you will have some people -- I mean, unless you 16 have a senior staff team all of which are of equal 17 responsibility, you're still in a position where the 18 diocesan bishop is fundamentally in charge --</p> <p>19 A. Yes.</p> <p>20 Q. -- and everybody else is fundamentally subordinate. And 21 that, in and of itself, means that many diocesan 22 secretaries may well feel completely unable to push back 23 unless they're particularly brave or courageous?</p> <p>24 A. It could do, and there is nothing in any institution 25 that one can do about bad leadership which is</p> <p style="text-align: center;">Page 72</p>

<p>1 domineering, bullying and harassing except to identify 2 it. I think one of the things I was going to say is, 3 I think nowadays with the measures and the reports we 4 get from dioceses we can pick things up. I'm confident 5 that we will pick bad management up -- 6 Q. How do you do that? 7 A. -- before it becomes catastrophic. Because we monitor 8 what's going on in the diocese -- 9 Q. How -- 10 A. -- much more. 11 Q. How do you do that? 12 A. Through Church House. Through a unit at Church House 13 that looks at the numbers, that looks at reports, and 14 through the regional bishops' meetings and through 15 the -- my mind has just gone blank, I'm terribly sorry. 16 When you get two dioceses -- peer review. We have 17 a peer review system which produces one diocese looking 18 at another, taking a critical look at it and seeing what 19 is good and what is bad, and through those we get 20 reports of what is happening. 21 Q. How often does the peer review process happen and when 22 has it been implemented since, if you know? 23 A. I know that it's been implemented over the last two or 24 three years. I cannot remember how often it happens, to 25 be honest.</p> <p style="text-align: center;">Page 73</p>	<p>1 capability is another. But there is nothing which 2 specifically deals with management of safeguarding and 3 whether or not somebody understands those processes. 4 I mean, given all the difficulties there have been 5 within the church, I think a lot of people would say 6 it's surprising that you are still not selecting 7 ordinands using safeguarding as an essential criterion, 8 albeit you're testing competences which might include 9 being good at managing safeguarding? 10 A. I think that's a fair comment. 11 Q. Secondly, in theological colleges, is enough being done? 12 Because, again, we had -- you know, Elizabeth Hall was 13 saying that in 2012 she was being told, "We have 14 training covered within the context of the theological 15 colleges on safeguarding", but then I think 16 David Williams, who was then her boss, said, "Well, 17 I have just been through theological college and nobody 18 mentioned safeguarding to me, or there wasn't a proper 19 course". 20 Now, I know entirely that theological colleges are 21 separate institutions, you have no direct responsibility 22 over them, but you do in a way -- or you should be able 23 to say, "This is what you are going to teach", broadly, 24 certainly when it comes to nontheological matters, so to 25 speak. Couldn't you just say, "Everyone who passes</p> <p style="text-align: center;">Page 75</p>
<p>1 Q. But obviously some people would say that that needs to 2 happen regularly, maybe annually -- 3 A. Yes. 4 Q. -- in order to spot things before things start going 5 substantially awry? 6 A. Yes, I think that is a fair point, and at the moment, 7 with the bishop at Lambeth, who works with me, we are -- 8 and with the unit at Church House on this, we are trying 9 to tighten up how we identify where things are going 10 potentially awry. 11 I think on safeguarding the increasing independence 12 of the DSAs and their statutory right to report where 13 there's -- even if the bishop says not to, put 14 safeguarding ahead of the pack of other issues that can 15 come up in the diocese, in terms of there being a really 16 quick to the NST, to the national safeguarding team, the 17 ability to flag up things rather more quickly. Though 18 I think it still needs improving. 19 Q. Can I ask you, you talked about training and you said at 20 various stages of people's careers. I'd like to take 21 you through the process from preordination through to 22 what you call sort of management review. Firstly, at 23 the moment, there is no express criterion to do with 24 safeguarding when you are assessing ordinands. 25 Integrity is one of the competences; I think leadership</p> <p style="text-align: center;">Page 74</p>	<p>1 through theological college has to have done up to C4 by 2 the end of the time"? 3 A. I'm not sure I know the answer to that question. I know 4 I can't just say, "It will happen". It has to go 5 through the Ministry Division. But there is no reason 6 I shouldn't say it and I'm certain, if the House of 7 Bishops bought into that, and I would have thought 8 they'd be likely to, that it would happen. 9 C4 is -- 10 Q. I know it is designed for senior clergy. 11 A. It's designed for senior clergy, so I'm slightly 12 hesitant about saying C4. 13 Q. An equivalent -- 14 A. Equivalent. There is no reason, it seems to me -- in 15 fact, there is every reason why, both in our selection 16 process, we should see whether people -- it is an 17 unfortunate phrase but it is one we use in selecting 18 bishops, whether they get safeguarding, and that should 19 happen at every level. 20 Secondly, assuming they have passed that and there 21 are all kinds of psychosocial, psychosexual, 22 psychometric tests you can use, which some dioceses have 23 used, then I think that would make -- and it is 24 necessary that by the time people are in a parish, 25 before they are ordained, that they have had enough</p> <p style="text-align: center;">Page 76</p>

<p>1 training to be able to recognise a safeguarding issue</p> <p>2 and know what to do with it.</p> <p>3 Q. Can I ask, you mentioned psychosocial and psychological</p> <p>4 testing. I know there are very many different views and</p> <p>5 we have heard evidence that says, in fact, the largest</p> <p>6 study of clergy sex abusers found that only a very small</p> <p>7 percentage of them met the psychopathology to be classed</p> <p>8 as paedophiles, for example.</p> <p>9 However, some people would say that psychological --</p> <p>10 some people have said to us that some kind of</p> <p>11 psychological assessment of fitness for office, which</p> <p>12 continues both at the pretraining stage and then through</p> <p>13 the training stage and into the initial ministerial</p> <p>14 education stage, is necessary. I'm thinking here, for</p> <p>15 example -- you will have had this when you were running</p> <p>16 the hospital that you told us about or you were chair of</p> <p>17 the governors of the relevant foundation, NHS Trust --</p> <p>18 fitness to practise runs through other bodies who work</p> <p>19 with people a lot?</p> <p>20 A. Indeed.</p> <p>21 Q. Doctors, social workers. That's part and parcel of</p> <p>22 their training and of their post-training years, that</p> <p>23 the issue of fitness to practise, which isn't</p> <p>24 a disciplinary issue, it's a suitability for, you know,</p> <p>25 vocation issue.</p> <p style="text-align: center;">Page 77</p>	<p>1 I don't know -- I would be all in favour of doing it</p> <p>2 because the better we can get at this, the better it is</p> <p>3 for the people -- for the church and for the people who</p> <p>4 are being cared for.</p> <p>5 Q. You talk about a scheme of performance management, which</p> <p>6 is now, I understand, beginning to operate in the</p> <p>7 context of the church. Does that apply to everyone or</p> <p>8 is it being rolled out?</p> <p>9 A. No, it applies to everyone. It's been there for</p> <p>10 a while. I had it as a vicar, ministerial development</p> <p>11 review. I think it's constantly under reassessment, and</p> <p>12 I think deservedly so, but it's been going for quite</p> <p>13 a while.</p> <p>14 Q. Okay.</p> <p>15 A. But there needs to be more training in how people use it</p> <p>16 in order to pick up issues.</p> <p>17 Q. It's just because I remember Bishop John Hind saying to</p> <p>18 us that between him becoming a suffragan bishop in</p> <p>19 1992 --</p> <p>20 A. Yes.</p> <p>21 Q. -- and him leaving office in 2012, I think he had one</p> <p>22 meeting, one ministerial review meeting, during the</p> <p>23 entirety of that process?</p> <p>24 A. We are -- I hope that that has now changed. One of</p> <p>25 the ways we are changing it is, it's not all done by the</p> <p style="text-align: center;">Page 79</p>
<p>1 A. Yes, indeed.</p> <p>2 Q. That doesn't happen within the church at the moment. Do</p> <p>3 you think it should? Or it doesn't happen on a very</p> <p>4 formal level, anyway.</p> <p>5 A. My own feeling is that if -- let's be clear, I'm not an</p> <p>6 expert on this area at all.</p> <p>7 Q. No.</p> <p>8 A. I know certainly --</p> <p>9 Q. It is just your personal view.</p> <p>10 A. -- less than most. My personal view is, if it can be</p> <p>11 demonstrated that it will be helpful in identifying the</p> <p>12 pathologies that will lead to problems, or are likely to</p> <p>13 lead to problems, then it is certainly worth doing, and</p> <p>14 in safeguarding and a number of other areas, because</p> <p>15 safeguarding is part of a range of abusive behaviour, or</p> <p>16 safeguarding covers a range of abusive behaviour, which</p> <p>17 can include significant levels of harassment --</p> <p>18 Q. Emotional abuse, spiritual abuse?</p> <p>19 A. -- or emotional abuse, spiritual abuse and other forms.</p> <p>20 Therefore, you want to pick up people who are</p> <p>21 basically -- because underlying it is mostly the abuse</p> <p>22 of power, and you want to pick up people who are not</p> <p>23 going to use power well or who are going to use it</p> <p>24 badly.</p> <p>25 If there is a method of doing that -- as I say,</p> <p style="text-align: center;">Page 78</p>	<p>1 archbishop, so that you make sure it happens and I then</p> <p>2 usually have a meeting with bishops to discuss the</p> <p>3 outcome of the review.</p> <p>4 Q. The other thing that we have seen a lot of in respect of</p> <p>5 leadership, or some people would say we have seen a lot</p> <p>6 of, is shifting the blame.</p> <p>7 A. Yes.</p> <p>8 Q. Everybody admitting that it was partly their</p> <p>9 responsibility and they're sorry for that, but actually,</p> <p>10 "It wasn't really my responsibility and these are the 15</p> <p>11 reasons why somebody else was responsible for it".</p> <p>12 Now, not everybody who has come before the inquiry</p> <p>13 has done that, but there has been a degree of that that</p> <p>14 we have heard through the evidence.</p> <p>15 A. Sure.</p> <p>16 Q. Now, I mean, some people would say that that</p> <p>17 demonstrates a degree of lack of -- firstly, lack of</p> <p>18 self-understanding, but, secondly, not realising that</p> <p>19 actually it's okay to say that you get things wrong.</p> <p>20 A. Yes. You're picking up two very, very important issues</p> <p>21 there, one about a blame culture and one about</p> <p>22 responsibility.</p> <p>23 In terms of responsibility, one of the questions --</p> <p>24 when people are interviewed by the Crown Nominations</p> <p>25 Commission as candidates to be a diocesan bishop, there</p> <p style="text-align: center;">Page 80</p>

1 are very few pass/fail questions. In fact, I can only
 2 think of one offhand, which is on safeguarding, and
 3 there is only one correct answer, which is -- to use
 4 loose language, the question is around who is
 5 responsible, where does the buck stop, and the only
 6 correct answer is, the buck stops with the diocesan
 7 bishop.
 8 However, our training is now quite clear, entirely
 9 clear, for bishops and for other people that any -- and
 10 the 2016/2017 measure makes it quite clear that any
 11 safeguarding issue has to be reported or -- I think the
 12 phrase is "give due regard to" which is a legal phrase
 13 that I'm not entirely sure I understand.
 14 Q. We will talk about that later, Archbishop Justin.
 15 A. Right. But it is quite clear that if people don't
 16 report it, it is a disciplinary matter.
 17 The other point I'd want to make on responsibility
 18 is, it would never occur to me -- and this is what we
 19 would have said -- what we said in the parish when --
 20 you know, holiday clubs we had 200 people, 70
 21 volunteers. When we were running them through
 22 safeguarding advice before we began, everyone knew that
 23 everyone was responsible. Nobody can say "It's not my
 24 fault". I mean, it is so absurd. "I have heard about
 25 a problem, but ..." "Oh, well, it was someone else's

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1 job to report it". That is not an acceptable human
 2 response let alone a leadership response. If you know
 3 a child is being abused, not to report it is simply
 4 wrong. And for every human being. So that's one of
 5 the things. And I have managed to talk myself into
 6 forgetting the second half of your question. I do
 7 apologise.
 8 Q. Do you know what, I think I can't remember it either.
 9 I think it was something about taking the blame, but not
 10 creating a blame culture.
 11 A. Oh, blame culture, thank you.
 12 Q. What then happens --
 13 A. Yeah, yeah, yeah.
 14 Q. -- is, if you create a blame culture, then nobody tells
 15 anybody anything because nobody wants to get the sack if
 16 things go wrong?
 17 A. I learned a lot about this as chair in Warwick Hospital
 18 because we were trying to introduce a no-blame culture
 19 and it is very, very difficult to do because people
 20 always feel that you don't mean it. But we have to have
 21 a no-blame culture for genuine mistakes and errors.
 22 Malicious, wicked behaviours is a totally different
 23 category. But where people have failed to do something
 24 they should have done because they just missed it, they
 25 may have to undergo retraining, it may result in them

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1 having to go through a process of learning what they did
 2 wrong, but we do have to have a no-blame culture that
 3 enables people to put their hand up very quickly and
 4 say, "Look, last week I think I missed this", and that
 5 is a major cultural change.
 6 Cultural change is the major thing we are facing.
 7 You may be coming on to that later --
 8 Q. I will be.
 9 A. We will leave that.
 10 Q. I want to ask you now about gender because that's an
 11 aspect of influence and it's an aspect of leadership.
 12 We have had a parade of people, most of those
 13 individuals -- partly because the Church of England,
 14 until 1992, didn't ordain women, most of the individuals
 15 in senior roles have been men?
 16 A. Yes.
 17 Q. Now, some victims and survivors have said one of
 18 the difficulties is that, you know, and I hate to use
 19 this phrase which I think is hackneyed, that the church
 20 is full of "pale, male" --
 21 A. "And stale".
 22 Q. -- "and stale" individuals. Now, I mean, it's an easy
 23 thing to throw at -- well, at practically every
 24 institution in Britain, and it's probably true of every
 25 institution in Britain, so the church isn't an

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1 exception, it is part of that. But firstly, do you
 2 think that gender plays any part in responses to
 3 safeguarding?
 4 A. I read Rowan Williams' answer in this area very
 5 carefully and with much interest, not least because he's
 6 normally so thoughtful about these things.
 7 I think the facts on the ground are changing quite
 8 rapidly. The culture and the issues are lagging. The
 9 facts on the ground, that since we introduced the
 10 ordination of women to the episcopate in 2014, at least
 11 half -- I think, actually, at the moment it is slightly
 12 over half -- of all appointments have been women.
 13 Secondly -- so the facts have changed. Senior
 14 appointments are much more open.
 15 However, it is clear from anecdotal evidence, from
 16 Facebook and other places, interest groups and Facebook
 17 and other places, that there is still a level of
 18 misogyny, as in society on the whole, though the
 19 church -- I don't want to make it sound as though that's
 20 an excuse, because it is anything but; the church should
 21 be a lot better than that.
 22 However, we do have -- there is a genuine very
 23 large-scale gender imbalance still. Does it link to
 24 safeguarding issues? I think one of the things that
 25 Bishop Martin said and Rowan Williams, that we -- that

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1 where you have groups who become inward looking, that is
 2 very prone to lead to problems of covering up all kinds
 3 of faults, and particularly the most egregious ones,
 4 which safeguarding has got to be at the top of the list.
 5 I think there has been a culture where some groups
 6 felt besieged and threatened and, therefore, there was
 7 a loyalty to one another, but I'm not sure it's about
 8 gender. I think it's about culture and about power, and
 9 the sense of loss of power, loss of respect.
 10 I just don't -- in one sense, I think it occurs
 11 wherever you have got these subgroups.
 12 Q. Well, in fact, I think various individuals have said to
 13 us that it's a sort of combination of the fact that you
 14 have got -- certainly in respect of Chichester, people
 15 have said you've got -- you had a strong Anglo Catholic
 16 bias.
 17 A. Mmm-hmm.
 18 Q. That may well have been more welcoming of gay members of
 19 clergy than may have been the case, but they felt
 20 oppressed?
 21 A. Yes.
 22 Q. Elizabeth Hall, who has given evidence before, said
 23 there was a sort of culture of various people who felt
 24 marginalised, people who were opposed --
 25 A. Yes.

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1 Q. -- to the ordination of women, people who were
 2 Anglo Catholic -- now, they are not necessarily the same
 3 thing and we are very clear about that -- and people who
 4 were also gay clergy --
 5 A. Yes.
 6 Q. -- who may well have been more attracted to
 7 Anglo Catholicism --
 8 A. Absolutely.
 9 Q. -- because Lord Williams says that there is a long
 10 history of that, and Bishop Martin says -- everyone who
 11 has come to give us evidence about that has said that
 12 largely?
 13 A. That's true.
 14 Q. And that that meant that abusers could hide in plain
 15 sight because they were seen as -- or, if they were
 16 accused, they were seen as part of an oppressed
 17 minority. Is that something you have recognised?
 18 A. It's certainly something I've recognised. I think my
 19 concern about hanging it on either the fact that there
 20 were groups of gay clergy or that there were groups that
 21 were very opposed to the ordination of women means that
 22 you can become blind to other areas. So you say, if
 23 someone is -- you know, the concomitant assumption is,
 24 if someone is straight and pro women, then they aren't
 25 a risk. Well, that's just nonsense.

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1 The appropriate way is, first of all, you have got
 2 to say that safeguarding -- there are no hiding places,
 3 and it's got to be a very, very -- to read the
 4 transcripts, to read the evidence, to meet survivors, is
 5 horrifying to a huge degree, because you see this
 6 extraordinary and atrocious willingness to turn a blind
 7 eye to things going very, very seriously wrong, and
 8 entirely damaging human beings for their whole
 9 lifetimes.
 10 The other thing we have to do is introduce diversity
 11 in training, so the "Learning Community" I referred to
 12 earlier, we very deliberately and consciously ensure
 13 that there is everyone on that, from the very
 14 conservative, who are still against the ordination of
 15 women, through to people at the other end of the range,
 16 whatever that may be, and that they work together and
 17 train together for five years, and we are finding in the
 18 first cohort, which is now in its third year, that that
 19 has broken down barriers in a way that we never intended
 20 to. It is a law of unintended blessings, in a sense,
 21 that people are now much more open and transparent than
 22 they were on all these issues, because we are not -- we
 23 are making it easier to be in good relationship with
 24 people of different views, and you don't get the same
 25 sense of siege and fear and threat.

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1 That's where I want to target the cultural change.
 2 Q. In other words, you want to create a diversity of
 3 leadership --
 4 A. Yes.
 5 Q. -- by putting different tribes together, so to speak?
 6 A. That's a very good way of putting it, yes, indeed.
 7 Q. The other tribe that it may have struck individuals --
 8 of the individuals that have come and given evidence
 9 before this inquiry is potentially one of class, not
 10 just of gender but also of class.
 11 A. Yes.
 12 Q. It could look like a bit of an Oxbridge boys' club. I'm
 13 not entirely sure that every single individual witness
 14 who has come here -- but that is another tribe. That is
 15 a very powerful tribe, again, not just within the church
 16 but all our institutions?
 17 A. Right across society.
 18 Q. But again, it is another faction that people would
 19 therefore protect their own?
 20 A. It is.
 21 Q. What do you do to break down that class bias, if there
 22 is one? It may well be completely wrong. It is
 23 speculation rather than fact.
 24 A. I'm really interested you raised that. It is something
 25 we have been looking at, actually, funnily enough, in

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1 the last three or four months -- six months, seven
 2 months. We know we need to do more on social mobility,
 3 and we know that that is around recruitment and training
 4 and how we do it, how we identify and recognise and move
 5 people forward.
 6 I had the figures in my head about a year ago, but
 7 they are not up to date now, as to whether it is an
 8 Oxbridge boys' club. I don't think it is to the degree
 9 that it was 30 years ago. Though it is probably still
 10 much too biased that way.
 11 I don't think -- certainly in terms of private
 12 schooling, I think you would find that that is now
 13 a small minority of the bishops, and actually has been
 14 for many years.
 15 So on those two things -- and I haven't seen
 16 evidence of what you're suggesting, though I would be
 17 perfectly open to being convinced.
 18 Q. Do you think it is something that the church needs to
 19 look at?
 20 A. Well, we do look at it and it hasn't thrown up -- I did
 21 actually ask the archbishop's appointments secretary
 22 about 18 months ago to do an analysis of people on
 23 the -- currently who are bishops and of those who are
 24 seen as candidates for appointment, to say what was
 25 their background, where had they gone to school, where

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1 had they gone to university, and it didn't throw up the
 2 figures I was expecting, in a happy sense.
 3 So I'm not sure about that. I haven't seen
 4 evidence. I may well be wrong, but I haven't seen
 5 evidence.
 6 Q. Turning now to another aspect of leadership, which is
 7 often being brave and often saying things that some
 8 people don't want to hear, when we are dealing with
 9 sexual orientation and sexuality, we have touched upon
 10 this in terms of abusers being able to hide in plain
 11 sight. Some people would say that the church has spent
 12 the past 20 years doing nothing but talking about gender
 13 or sexual orientation and that, "Can we have a break
 14 from that, please?". However, do you think the church
 15 is open enough about sex in order so that you can
 16 promote good safeguarding? Because you can't promote
 17 good safeguarding unless you can have open conversations
 18 about sex?
 19 A. I think I could safely say with 100 per cent assurance
 20 that there is no reluctance within the church to talk
 21 about sex, in the most explicit terms.
 22 Q. Right.
 23 A. I think you put it very well yourself. It feels as
 24 though we have spent 20 years talking about almost
 25 nothing else.

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1 I think, however, that misses the point, in a sense,
 2 if you will forgive me saying so -- excuse me, that
 3 sounds a bit rude. I think the point is missed because
 4 it's not the talking about sex in very graphic and
 5 straightforward terms; it is the underlying attitudes to
 6 people who are gay.
 7 Q. Yes.
 8 A. The church has been with much of society in this, except
 9 it's now probably not there any longer, until 10, 12,
 10 15 years ago. I think we, in our schools have made
 11 significant progress. We have put forward -- we have
 12 led in many ways on teaching about homophobic bullying
 13 and transphobic bullying in two papers published over
 14 the last three years, which, remember, they go to
 15 a million -- they go to schools which teach a million
 16 children. So we have taken a very activist view on
 17 that.
 18 The issue of the attitude to people in same-sex
 19 marriage remains an incredibly complicated, demanding
 20 theological one. We are doing a huge review of that,
 21 which will be finished in early 2020, mapping the
 22 territory of different attitudes to human sexuality and
 23 theological anthropology, ie, the nature of how you
 24 understand people made by God and their value in God's
 25 sight.

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1 And in the Anglican Communion, we have been very,
 2 very clear now for many years about being opposed to the
 3 criminalisation of gay people, and which has been -- it
 4 sounds very obvious here because it goes back to 1967,
 5 but if you are in many countries, particularly our
 6 former colonies, where we left the rules, to resist
 7 criminalisation or to seek the abolition of
 8 criminalisation is both dangerous and unpopular.
 9 So we are working on that very, very hard indeed,
 10 and, as I say, we do talk about it very openly, but
 11 I still think the underlying attitudes are more
 12 important than the explicit discussion.
 13 Q. I think that's what I was trying to get at.
 14 A. I apologise.
 15 Q. No, it's fine. I didn't say it properly. It is not
 16 just about being able to talk about penises, it is also
 17 about changing your attitude towards same-sex
 18 relationships and that's something I know, because you
 19 are not just Archbishop of Canterbury and also England
 20 and Wales --
 21 A. England. I'm not archbishop in Wales.
 22 Q. I know. Everybody in Wales will be now writing me
 23 emails saying, "How dare you say that?"
 24 A. I hate to say it, but you are now in trouble.
 25 Q. Don't worry, that's happened on a few occasions over the

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1 past three weeks.
 2 **A. Yes, it happens to me quite regularly. I sympathise.**
 3 Q. But in terms of, I know that there are very different
 4 views, shall we say, by other Primates within the
 5 Anglican Communion about this?
 6 **A. Yes.**
 7 Q. Could it not be said that what the church in England and
 8 Wales is doing is maybe pandering to the less
 9 progressive views, which are present elsewhere in the
 10 Anglican Communion and, therefore, its approach should
 11 be speeded up and should be more open on the basis that
 12 you are trying to keep something together because of
 13 very strong views which I know are felt particularly in
 14 Sub-Saharan Africa, but also in other places in the
 15 world which strongly oppose both the decriminalisation
 16 of homosexuality and its very existence?
 17 **A. One needs to be careful about stigmatising Sub-Saharan**
 18 **Africa, because the Archbishop of Southern Africa,**
 19 **Thabo Makgoba, would strongly disagree with you. It is**
 20 **not universal.**
 21 Q. It is not universal, there are pockets.
 22 **A. And it is not just Africa --**
 23 Q. No.
 24 **A. -- it is many places around the world.**
 25 **I'm sorry, I'm only hesitating because what I am**

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1 going to say sounds so inadequate. And I am trying to
 2 find a way of saying it more clearly.
 3 Christian faith has taught always, since the time of
 4 Jesus, that all sexual relations, regardless of whether
 5 they're straight or gay, without going into all the
 6 variations, should be only within the context of
 7 marriage, and marriage is only between a man and
 8 a woman. To change that is not the work of a moment, or
 9 even of many decades.
 10 Secondly, I would estimate, without doing the sums
 11 in my head, that well over 90 per cent of Christians
 12 around the world, 2 billion people, will continue to
 13 hold to that teaching more or less clearly. We are part
 14 of a global church. It is far easier said than done,
 15 even if we thought it was right, simply to say, for
 16 example, "We are now going to have same-sex marriage".
 17 There is a legislative process to go through, and
 18 all that kind of thing, which is, you know -- has to be
 19 done, and you have to have a majority, but the deep
 20 theological understandings of what is right, the
 21 scriptural teaching of what is right, which is the way
 22 in which people around the world in many places are
 23 guided, upheld, encouraged -- more than 50 per cent of
 24 Anglicans at some point around the world will have found
 25 themselves persecuted. They live their lives by the

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1 **Bible. They live their lives -- the only hope they**
 2 **have, very often, is through scripture. We are caught**
 3 **between cultures in a multi-cultural church and global**
 4 **church, in 165 countries. And, yes, we could go rushing**
 5 **ahead, but by huge numbers of people around the world,**
 6 **that would be seen as a betrayal, and, no, we are not**
 7 **simply pandering to the most extreme views, I can assure**
 8 **you, I have led the meetings where those views have been**
 9 **resisted very forcefully. As late as December -- or was**
 10 **it January, I can't remember, January 2016 we had**
 11 **a Primates' meeting which was dealing with this issue.**
 12 **We spent three days discussing exactly this. And ended**
 13 **up with the strongest possible condemnation of**
 14 **criminalisation, which was a step that was needed.**
 15 **And so I accept the implicit criticism, and**
 16 **recognise it, and I don't have a good, simple answer to**
 17 **it because it is not a -- it is not a challenge that**
 18 **presents itself with good, simple answers.**
 19 Q. Can we move on to practical cultural change, which is,
 20 how do you effect cultural change at the coalface in the
 21 parish?
 22 **A. Oh --**
 23 Q. You are pretty much removed from the parish, but how --
 24 from your perspective, how do you think -- what
 25 practical steps do you think parishes or anyone, either

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1 lay or clergy, should take in order to be good at
 2 safeguarding?
 3 **A. That's something I spent a lot of time thinking about**
 4 **and we spent a lot of time amongst the bishops talking**
 5 **about. Most of us nowadays have spent time in parishes.**
 6 **I spent ten years in a parish, and it was the formative**
 7 **part of my ministry -- of the ministry that I exercise.**
 8 **I think there are a number of things -- forgive me**
 9 **using an analogy. If we go back to the '50s and the**
 10 **'60s, someone could go out to the pub, drink heavily all**
 11 **evening, get into their car and drive off. Huge numbers**
 12 **of people were killed and had their lives ruined and**
 13 **destroyed because of that. We changed the law and for**
 14 **a long time people grumbled about it. But the culture**
 15 **is now that if you see someone drunk getting into a car,**
 16 **it is most likely that someone will report it or stop**
 17 **them. That's a change of culture.**
 18 **We have to get in the parishes to the point where,**
 19 **if anything is seen as untoward, every regular member of**
 20 **the church, everyone who knows -- who is around says,**
 21 **"This isn't right and I'm going to do something about**
 22 **it", in exactly that shift of culture. How do you do**
 23 **that? First of all, it is obviously by training clergy.**
 24 **Secondly, it is by strengthening what is already there.**
 25 **The parishes -- the overwhelming majority of**

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<p>1 parishes, people care deeply about safeguarding. They 2 aren't going to cover things up. All they need is 3 permission to say or encouragement to say, "It is right 4 that you speak up". 5 The parish safeguarding officers, although normally 6 volunteers, are increasingly effective and we are 7 training huge numbers of them. I think at that level of 8 training there's more than 30,000 people, or around 9 30,000 people, being trained. 10 The training of clergy is essential. You have asked 11 about that, and I entirely agree with you on that, and 12 I think also the training of PCCs and church wardens. 13 A lot of it is about saying, "Follow your 14 instincts". It is giving permission for people to 15 follow their instincts. And where -- and you see a lot 16 of parishes where that is increasingly happening, and 17 it's at the parish level that we will change everything. 18 I think Sir Roger Singleton talked about this. If you 19 deal with -- and by "parish", actually, to be fair, 20 I also include other local church communities, hospital 21 chaplaincies, schools, whatever, it is the local church, 22 where people often do know what's going on, and giving 23 people support to say, "I don't like the fact that so 24 and so takes children in his car by himself". We all 25 know that we have been told that's wrong.</p> <p style="text-align: center;">Page 97</p>	<p>1 a particular group, and we tackled it very, very 2 severely. 3 Q. How did you do that and do you -- 4 A. We got them together and said, "It's fine that you don't 5 have DBS checks. It is not a problem at all. It is 6 just, if you do that, you can't participate in any 7 service at all ever again", and they all did the DBS 8 checks. So it was quite straightforward. 9 Q. Do you think -- I don't know whether from your 10 experience -- some people have said it may be 11 a generational thing, because obviously, not all of 12 the church but a third of your church, roughly, are over 13 the age of 70, who come regularly every Sunday, as 14 I understand it. Therefore, generationally, they won't 15 have been used to that within the context of their 16 working lives? 17 A. I think that's right. I think the other thing about DBS 18 I wanted to say is we need to be clear who needs to be 19 DBS checked. You can't be clear. But we need to have 20 the criteria clear. 21 You know there are some churches DBS virtually 22 everybody who comes through the door and then we get 23 pushback from the regulatory authorities saying, "You're 24 not allowed to do that". 25 The obvious ones are anything to do with children</p> <p style="text-align: center;">Page 99</p>
<p>1 I like the idea of a safeguarding Sunday, which 2 I know Bishop Peter Hancock has in his diocese. I think 3 that's something we need to look at, which it wouldn't 4 be for formal training, but it's about culture, it's 5 about saying, "This is at the heart of how we value 6 people. If you want to do that well, you raise concerns 7 and issues". That kind of cultural change will have an 8 impact I think fairly quickly -- very quickly. 9 Q. Do you also think that there should be stronger 10 disciplinary measures and/or measures in existence if 11 lay people and/or clergy resist those changes? Because 12 I think Sir Roger and I had a conversation about people 13 grumbling at the back of the room. 14 A. Oh, yes, I'm so used to that. Absolutely. 15 Q. And people going, "Oh, why do we have to do that?" 16 A. "Another form". 17 Q. And also the fact that still, 20 years-odd since the 18 introduction of DBS checks, every single witness who is 19 currently working within the church still says that 20 there is a problem -- not necessarily with clergy but 21 with lay individuals -- 22 A. Yes. 23 Q. -- not wanting to be checked? 24 A. Yes, we had this when I was Dean of Liverpool. It's in 25 my witness statement that we had to tackle this with</p> <p style="text-align: center;">Page 98</p>	<p>1 and vulnerable adults. That is beyond question. 2 Obviously clergy, obviously church officers. But we 3 need to be clear about who is checked and what happens 4 if you don't have a check, the things you can't do. 5 There is a culture, there has been a culture, of 6 grumbling. It is noticeably diminishing. And I have 7 noticed that, that when I go to small parish churches in 8 Canterbury -- because normally at least every other 9 weekend I will be out in the diocese in a very normal 10 parish church with 20 people there, semi-heated and the 11 first thing you see when you come in the church porch is 12 the sign about who is the PSO and, when you ask, which 13 I very often do, "Do you DBS?", they say, "Of course we 14 do". It is rather like saying, "Do you shower?" It is 15 utterly routine. 16 So I think we are getting there on that, but we have 17 got a way to go and we have got to make sure the clergy 18 say, "This is not optional". 19 Q. Do you think there is a conversation to be had between 20 the church as a whole and national government, because 21 one of the things that a number of people have said to 22 us is that the definition of what is a relevant 23 activity -- a regulated activity is -- Elizabeth Hall 24 who gave evidence this morning said it is not broad 25 enough.</p> <p style="text-align: center;">Page 100</p>

1 **A. Yes.**
 2 Q. We have been told things like the organist in the church
 3 isn't DBS checked because it is not a regulated
 4 activity?
 5 **A. Yes.**
 6 Q. Even though they may well then use their organ
 7 position -- and we have had direct evidence of this --
 8 to then offer, like, private lessons, that sort of
 9 thing?
 10 **A. Absolutely.**
 11 Q. Do you think -- it's one of those things that was going
 12 to be very tight after Bichard and Sir Roger Singleton
 13 reported?
 14 **A. Yes.**
 15 Q. Then was retrenched as part of the coalition government
 16 Protection of Freedoms Act 2012. Do you think that it's
 17 something that you need to have a conversation with the
 18 government about?
 19 **A. Yes.**
 20 Q. You or --
 21 **A. Well, yes, probably --**
 22 Q. Probably not you personally.
 23 **A. I think, yes, that seems to me to be quite clear.**
 24 **I mean, anyone -- the idea that you wouldn't DBS an**
 25 **organist seems to me to be extraordinary, because they**

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1 **deal with -- if you are in a church which --**
 2 **increasingly, few churches have a choir, but if you are**
 3 **in a church with a choir, they will be dealing with**
 4 **children, so it is blatantly obvious. Anyway, if there**
 5 **are any children coming to church, they will see the**
 6 **organist and assume they are trustworthy and that kind**
 7 **of thing, so of course you have to DBS them.**
 8 **We do need to be quite clear about what is**
 9 **a regulated activity. It is getting into the more**
 10 **technical areas there which I'm less of a detailed**
 11 **expert on.**
 12 Q. Can I talk to you now about the theology of safeguarding
 13 and the notion of forgiveness.
 14 We have had various explanations of the theology of
 15 safeguarding. It's probably because I'm not
 16 a theologian. You identify within your witness
 17 statement that it is vital that the church's approach to
 18 safeguarding reflects its theology. What do you
 19 understand by the theology of safeguarding? Because
 20 I have to say, I'm not quite getting it, from what other
 21 witnesses have told me.
 22 **A. How reassuring.**
 23 **I think -- basically, for me, the theology comes**
 24 **down -- the theology of safeguarding comes down to**
 25 **a short statement and then a slightly longer narrative,**

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1 **but not very long. The theology is this, that God made**
 2 **us, and therefore -- and we bear in ourselves the image**
 3 **of God and therefore we are infinitely precious, and**
 4 **Christ died for us on the cross and that shows the love**
 5 **that God has for us, and any action that does not**
 6 **demonstrate that extreme of sacrificial and creative**
 7 **love is wrong. Does that help?**
 8 Q. Well, it makes it slightly clearer to me.
 9 **A. Secondly, that the example we have of Jesus, whom we**
 10 **understand to be God, whom we believe to be God himself,**
 11 **is that Jesus came and lived a fully human life, taking**
 12 **in all the vulnerability of being a small child in**
 13 **a war-torn area, that his parents protected him, those**
 14 **around him protected him. He grew up needing**
 15 **protection, and that example of Jesus calls us to**
 16 **protect all those who need protection. That's another**
 17 **theological point.**
 18 **And thirdly, his own teaching says very clearly,**
 19 **when talking about children, that those who do them harm**
 20 **would do better to have a millstone put around their**
 21 **neck and thrown into the sea rather than face the**
 22 **judgment that God will give them.**
 23 **It is not probably as sophisticated as it should be,**
 24 **but it sort of works for me.**
 25 Q. How far is that important in --

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1 **A. Oh --**
 2 Q. -- cultural change?
 3 **A. -- totally, because it's been there forever.**
 4 Q. I was going to say, it is not anything new, shall we
 5 say?
 6 **A. No, of course not. No, it's absolutely not new. How**
 7 **important is it for cultural change? It is to say that**
 8 **the reputation of the church, the reputation of**
 9 **a person, the reputation of an institution, is as**
 10 **nothing compared to the call to obey God in Jesus Christ**
 11 **in the way we love and care for people. Everything that**
 12 **goes against that will, in the end, destroy the church.**
 13 **Now, some people would say that's probably not a bad**
 14 **thing, but it will do it, because it denies the reality**
 15 **of the God who loves us, and the only reason the church**
 16 **exists is because of God. It has no function apart from**
 17 **living out the love of God, and if it fails to do that,**
 18 **it has failed, full stop, and eternally.**
 19 Q. Can I --
 20 **A. And we will answer on the day of judgment for that, and**
 21 **that probably doesn't mean much to some people here, who**
 22 **think that's something, but for me that is the thing**
 23 **that will -- I will think about every day.**
 24 Q. Can I ask, allied to that, the role of therapeutic
 25 forgiveness.

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1 **A. Yes.**
 2 Q. There is a paper that isn't in your bundle called
 3 "Forgiveness and Reconciliation in the Aftermath of
 4 Abuse"?
 5 **A. Yes, I have read it recently again.**
 6 Q. It identifies the complexity of forgiveness --
 7 **A. Yes.**
 8 Q. -- identifying two forms, one of which is therapeutic
 9 forgiveness and the other is interpersonal forgiveness?
 10 **A. Indeed.**
 11 Q. What's your understanding of those two sorts of
 12 forgiveness and how do they relate to safeguarding?
 13 **A. I will start with the negative. Forgiveness is not**
 14 **something you can magic out by an act of self-will, nor**
 15 **is it a duty that you can impose on someone because**
 16 **that, itself, can become a form of abuse. You have got**
 17 **to forgive all, something or other. That's simply**
 18 **another way of abusing people and gaining power over**
 19 **them.**
 20 **Forgiveness is hugely complicated. Therapeutic**
 21 **forgiveness -- I'm not a psychologist, I'm not an expert**
 22 **on this, but it seems to me that at its heart is the**
 23 **ability to move on with life because you have let go in**
 24 **some way or another of what people have done -- of what**
 25 **someone or a group of people have done to you, and**

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1 **I speak that, without going into the details, from deep**
 2 **personal experience of something terrible happening to**
 3 **us, to our family, and needing to live this out, and**
 4 **I know how unspeakably difficult it is.**
 5 **Interpersonal forgiveness is the extraordinary**
 6 **process by which people, through really a miracle,**
 7 **manage to re-establish relationship with others who have**
 8 **done them great harm and damage. The perfect example of**
 9 **that is God himself who, through Jesus, reestablishes**
 10 **relationship with human beings, each individual human**
 11 **being, so that we can know his love and experience his**
 12 **love and be loved by him and learn to love others as we**
 13 **should, slowly. And that is complete, but there is no**
 14 **human forgiveness, in my understanding and my**
 15 **experience, that is complete in that sense. It is**
 16 **something you work on for your entire life, and that is**
 17 **my experience.**
 18 Q. Would you say that the church has sometimes had
 19 inappropriate views about forgiveness? So, for example,
 20 people are forgiven and therefore allowed back in?
 21 **A. Oh --**
 22 Q. Elizabeth Hall again today was talking about a dean --
 23 or it was yesterday afternoon -- a dean who said,
 24 "I have spoken to these people. They have repented of
 25 their sins. This will not happen again". So there were

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1 then sort of 13 sex offenders within a cathedral that
 2 nobody knew about and nobody knew what they had done?
 3 **A. The Bible is utterly brutally blunt about the difference**
 4 **between forgiveness and consequences of sin, and they**
 5 **are very, very different things. You have got stories**
 6 **in the Old Testament of King David doing a terrible act**
 7 **and he was forgiven by God, but he suffered the**
 8 **consequences of that act until the end of his days in**
 9 **disrupted family -- utterly disrupted family**
 10 **relationships.**
 11 **Where there is something done wrong, it will have**
 12 **consequences, and those consequences are not punishment,**
 13 **they are just a natural outworking. We know with**
 14 **abusive behaviour that it tends to repeat. If someone**
 15 **has been an abuser and they are -- they confess or they**
 16 **own up or they are found out, they can never be trusted**
 17 **again. That's the consequence. It doesn't mean that**
 18 **they can't have confessed and genuinely repented, but**
 19 **you will never take a chance with them again, and that's**
 20 **where the muddle has come, and that is just foolish.**
 21 Q. Yes, because we have heard --
 22 **A. And it is un-Christian, by the way. It is**
 23 **untheological.**
 24 Q. Because we have heard evidence of people -- in fact,
 25 somebody who was a priest who was convinced -- or

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1 certainly the archdeacon who gave us the evidence said,
 2 "I was convinced that he felt that, as God had forgiven
 3 him or he had received absolution, that in fact it was
 4 almost as if those things didn't happen"?
 5 **A. Yes, there is a theological tradition that says that God**
 6 **wipes our sins out, but you still have consequences.**
 7 **This isn't Eternity. This is Planet Earth. You still**
 8 **have consequences.**
 9 **If you have abused, you can repent genuinely. You**
 10 **will still go to prison, or you should still go to**
 11 **prison. It doesn't mean you are not forgiven, it just**
 12 **means you did X, Y follows. Results follow**
 13 **consequences. That is, frankly, very -- you know, it is**
 14 **Christian theology 101. This is not advanced thinking**
 15 **about forgiveness.**
 16 Q. You identify within your witness statement that there's
 17 still a need for further theological work and
 18 reflection. What kind of work are you envisaging taking
 19 place then?
 20 **A. I think particularly around the area of interpersonal**
 21 **forgiveness. How do we understand what it looks like,**
 22 **how do we understand what reconciliation looks like,**
 23 **what can we say about it that is positive that does not**
 24 **add burdens to those who are survivors and victims of**
 25 **abuse? Because those are the people who really matter**

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<p>1 in this.</p> <p>2 You have got to start off by saying, "How do we talk</p> <p>3 about this in the context of safeguarding in a way that</p> <p>4 does not make what they have already suffered even</p> <p>5 worse?", and I think that's where the further work</p> <p>6 particularly needs thinking about.</p> <p>7 Q. I want to move on to dealing with survivors of abuse,</p> <p>8 because a number of them have spoken to us, and one of</p> <p>9 the things that they have said is, their relationship</p> <p>10 with the church -- they feel as if the church</p> <p>11 re-traumatised them --</p> <p>12 A. Yes.</p> <p>13 Q. -- by the way that it managed their disclosures. And it</p> <p>14 is not just one victim and survivor, it is quite</p> <p>15 a common theme that has emerged through the evidence we</p> <p>16 have heard and through other information that we know</p> <p>17 of.</p> <p>18 One of the things you say in your statement is that</p> <p>19 the church has a great deal to apologise for with regard</p> <p>20 to the past. You also say that there is a need to</p> <p>21 ensure that survivors are not only heard clearly, but</p> <p>22 shape significantly the way that the church works and</p> <p>23 responds to issues of abuse?</p> <p>24 A. Yes.</p> <p>25 Q. What are you actually doing? I mean, you know, some</p> <p style="text-align: center;">Page 109</p>	<p>1 on within the church?</p> <p>2 A. If that's the recommendation I get from those most</p> <p>3 closely involved, I will support it. But I'm not able</p> <p>4 to say from my own experience, because I have not sat on</p> <p>5 it, I have not listened to it, in the way that they</p> <p>6 have, though obviously I read it -- the papers it</p> <p>7 produces. But if that's what they say is needed, then</p> <p>8 that's -- that makes sense.</p> <p>9 Q. Now, I also understand, and I think Lord Williams also</p> <p>10 said, that lots of people write to you and want to have</p> <p>11 meetings with you --</p> <p>12 A. Yes.</p> <p>13 Q. -- who are victims and survivors of abuse.</p> <p>14 A. Indeed.</p> <p>15 Q. In fact, I think MACSAS sought to have a meeting with</p> <p>16 you in -- I think it was April 2013, so shortly after</p> <p>17 your installation.</p> <p>18 A. Yes.</p> <p>19 Q. Sought to have a meeting with you, but it took over</p> <p>20 a year, or around a year, for that meeting to take</p> <p>21 place.</p> <p>22 A. Yes.</p> <p>23 Q. With hindsight, do you regret the length of that delay?</p> <p>24 A. Yes. I mean, I always regret the length of any delay in</p> <p>25 seeing people who have, as MACSAS do, a very good reason</p> <p style="text-align: center;">Page 111</p>
<p>1 people would say, well, kind of, "Fine words butter no</p> <p>2 parsnips". What are you actually doing to change that?</p> <p>3 A. I think you'll find out more about that from</p> <p>4 Bishop Peter this afternoon, but it is basically the</p> <p>5 principle has to be the involvement of survivors in the</p> <p>6 different discussions we have and not treating them as</p> <p>7 something that -- as things done to them, but people</p> <p>8 with whom things are done, and that would be the basic</p> <p>9 principle.</p> <p>10 Q. Could I ask you some practical ways in which that could</p> <p>11 be implemented. We are going to talk to Bishop Peter</p> <p>12 this afternoon about the National Safeguarding Panel.</p> <p>13 A. Yes.</p> <p>14 Q. One of the things that Sir Roger Singleton said to us,</p> <p>15 and he is on that panel, is "it needs more teeth", and</p> <p>16 that obviously has victims of survivors and abuse upon</p> <p>17 that National Safeguarding Panel.</p> <p>18 A. Indeed.</p> <p>19 Q. Do you agree that the National Safeguarding Panel should</p> <p>20 have more teeth? So it should be able to say, "We are</p> <p>21 not happy about this. That is going to change". At the</p> <p>22 moment, it is a body which looks through policy and</p> <p>23 says, "I think things should change, I think other</p> <p>24 things should change". Do you think it should have</p> <p>25 a role of accountability and monitoring of what's going</p> <p style="text-align: center;">Page 110</p>	<p>1 for seeing me.</p> <p>2 I think the reality is that, with the complexity of</p> <p>3 this particular role, with eight or nine separate,</p> <p>4 distinct aspects to it, I can't see all the people that</p> <p>5 I want to see, and, you know, different people see</p> <p>6 different people, bishops -- lead bishop, deputy lead</p> <p>7 bishops, work very, very hard. Martin Warner has seen</p> <p>8 a lot of victims and survivors. I think that's right.</p> <p>9 I mean, I think in my witness statement I say -- and</p> <p>10 I suspect it is the reality -- that coming into post</p> <p>11 in March 2013 with a need to get my mind around what was</p> <p>12 happening across the entire Anglican Communion, it was</p> <p>13 very, very difficult to put different things in, and</p> <p>14 there were a lot of people that we disappointed.</p> <p>15 Q. You received an open letter in June 2015 from --</p> <p>16 A. I remember it.</p> <p>17 Q. -- survivors, whistleblowers, legal experts, clergy and</p> <p>18 campaigners on abuse. Paul, could we get that up,</p> <p>19 ACE013781. That seems to be the response. Where is the</p> <p>20 letter? Anyway, you received an open letter?</p> <p>21 A. I remember the letter.</p> <p>22 Q. Firstly, one of the things that they criticise you for</p> <p>23 is the failure to publish the past cases review. Now,</p> <p>24 we have heard from various people that the past cases</p> <p>25 review actually probably wasn't that useful a tool. Do</p> <p style="text-align: center;">Page 112</p>

<p>1 you accept it was a mistake not to publish this?</p> <p>2 A. I was told that it was not a useful review because it</p> <p>3 had been not carried out in a way that gave useful</p> <p>4 information. So that's why I did not seek to get it</p> <p>5 published.</p> <p>6 Q. There were also concerns at that time that there was</p> <p>7 a failure to set up an independent and externally</p> <p>8 audited inquiry into allegations of sexual abuse within</p> <p>9 the Church of England, but I know that you called for</p> <p>10 that. In fact, you had a meeting with Theresa May in</p> <p>11 2014?</p> <p>12 A. When she was Home Secretary.</p> <p>13 Q. When she was Home Secretary, not when she was</p> <p>14 Prime Minister.</p> <p>15 Certain victims and survivors have also identified</p> <p>16 with us that they are very concerned about the</p> <p>17 engagement of reputation management firms by certain</p> <p>18 dioceses. You deal with this at paragraph 79.3 of your</p> <p>19 witness statement.</p> <p>20 A. Thank you.</p> <p>21 Q. What I think some of them have said to us is, you have</p> <p>22 spent an awful -- the diocese has spent an awful lot of</p> <p>23 money on reputation management and not anywhere near as</p> <p>24 much money on providing counselling for victims and</p> <p>25 survivors. What do you say about that? I know you have</p> <p style="text-align: center;">Page 113</p>	<p>1 non-recent abuse cases?</p> <p>2 A. Right.</p> <p>3 Q. Rather than doing the preventative, forward-looking</p> <p>4 work.</p> <p>5 Obviously, there are a large number of non-recent</p> <p>6 abuse cases within the context of the Church of England.</p> <p>7 Would it be better to manage those by way of the</p> <p>8 national safeguarding team so that, one, it's taken out</p> <p>9 of the diocese where the abuse may have happened, where</p> <p>10 there still may well be individuals who know about it,</p> <p>11 and who therefore -- it will automatically, even whether</p> <p>12 that's true or not, be seen as collusive; and, secondly,</p> <p>13 you could then have a group of independent individuals</p> <p>14 who could carry out a sort of quasi-adjudicative</p> <p>15 junction.</p> <p>16 I say this particularly in the context of</p> <p>17 the Carlisle Report, which I am going to ask you</p> <p>18 a little bit about, but the whole issue of non-recent</p> <p>19 abuse, posthumous allegations, raises a whole degree of</p> <p>20 difficulties, particularly if there can't be any police</p> <p>21 investigation or social services investigation.</p> <p>22 Do you think that might be an idea for the church</p> <p>23 to, at the very least, explore?</p> <p>24 A. Well, at the moment, as I understand it, NST, the</p> <p>25 national safeguarding team, takes over any complex</p> <p style="text-align: center;">Page 115</p>
<p>1 no direct control over dioceses, but I suspect you have</p> <p>2 a view about it.</p> <p>3 A. All dioceses employ, directly or indirectly, people to</p> <p>4 do their communications. I mean, it a just a normal</p> <p>5 part of life, for one reason or another, and I think</p> <p>6 I'd stick to what I say in the witness statement, that</p> <p>7 if they're using that -- if a firm that -- an external</p> <p>8 firm or internal people are using -- are disparaging</p> <p>9 people, that is completely wrong, but they have to spend</p> <p>10 money on these people, who probably don't spend -- on</p> <p>11 communications experts who probably spend a proportion</p> <p>12 of their time on safeguarding and a proportion of their</p> <p>13 time on other things. It's a normal part of diocesan</p> <p>14 business.</p> <p>15 But I have not yet seen an example of people saying,</p> <p>16 "Because we are spending X on comms, we can't spend very</p> <p>17 much on safeguarding or therapeutic care".</p> <p>18 Q. I think we might come on to that in the terms of how you</p> <p>19 might allocate funding and spending, if you have</p> <p>20 any particular view about that.</p> <p>21 But one of the issues that certainly has been raised</p> <p>22 in the context of -- well, Chichester it becomes very</p> <p>23 acute, is the diocesan safeguarding adviser said, at</p> <p>24 various stages, he was spending -- or he thinks he's</p> <p>25 probably spent about 40 per cent of his time managing</p> <p style="text-align: center;">Page 114</p>	<p>1 cases, which would be typically cases that go across</p> <p>2 diocesan boundaries.</p> <p>3 Q. Yes.</p> <p>4 A. Any cases involving high-profile individuals, such as</p> <p>5 the George Bell case, or Peter Ball, though I think that</p> <p>6 was probably done by Chichester --</p> <p>7 Q. It was done by Chichester.</p> <p>8 A. It was done by Chichester at the time.</p> <p>9 And I think that is simply an allocation of</p> <p>10 resources and confidence that something is being done</p> <p>11 objectively.</p> <p>12 If there is doubt about that, it would make sense,</p> <p>13 obviously, that it's taken to a place where there is no</p> <p>14 doubt about it. But that's making sure that you do</p> <p>15 something transparently, and I think there would have to</p> <p>16 be a genuine question about whether it could be</p> <p>17 handled -- there would have to be a genuine doubt about</p> <p>18 whether that could be handled properly locally.</p> <p>19 Q. Archbishop Justin, would you like a short break?</p> <p>20 A. No, I'm fit as a flea, thank you.</p> <p>21 Q. That's fine. I just wanted to check. It is really</p> <p>22 quite a remarkable cough, if I may say so.</p> <p>23 A. You're so kind.</p> <p>24 Q. How about a national redress service? Now, there is</p> <p>25 discussion -- Bishop Paul Butler, I believe, suggested</p> <p style="text-align: center;">Page 116</p>

<p>1 in 2015 that the church commissioners needed to set 2 aside some £200 million to cover shortfalls in 3 compensation and redress. 4 I mean, obviously, there are issues, firstly because 5 bishops are often not subject to insurance policies -- 6 A. Yes. 7 Q. -- so there are a large number of situations where -- 8 well, it turns out there have been a large number of 9 situations where the church has been uninsured, and 10 there are also other circumstances in which the church 11 would not be insured. 12 Do you think the church should consider setting up 13 a redress scheme which would be similar to the schemes 14 which have been set up, for example, in Ireland and 15 Australia, and I know that the Church of England -- 16 I know that the church in Australia, I understand it, is 17 in the process or certainly considering setting up such 18 a scheme? 19 A. It is. 20 Q. So instead of having civil claims, you then have it all 21 through a sort of ombudsman-type service? 22 A. Yes. 23 Q. It seems to some people that that might have two 24 advantages. Firstly, it avoids the trauma of having to 25 go through a civil claim?</p> <p style="text-align: center;">Page 117</p>	<p>1 it's not insured? 2 A. Yes, absolutely. 3 Q. And, therefore, it, therefore, has to manage the 4 allegations and it's not a specialist body -- 5 A. Absolutely. 6 Q. -- at managing and dealing with litigation and those 7 sorts of allegations? 8 A. I think that's right. Yes, I mean, I take that point. 9 I think the use of the word "harm" is a really 10 important one. What is clear to me is that, at the 11 moment, everything seems to take a very, very long time 12 and is very unclear indeed when it comes to redress. 13 I am frustrated to a degree, and I think everyone 14 else involved is -- who is involved in the process is, 15 that we end up hurting people more because we just 16 don't -- it doesn't seem to flow. People aren't 17 informed, they aren't told what's going on. 18 It can take three or four years, and you end up 19 damaging the survivors and victims more. You abuse them 20 in the way you keep them waiting. And, for that matter, 21 you don't do justice to the perpetrator, and at the 22 heart of this has to be justice, and justice is a very, 23 very difficult thing to find, as you know much better 24 than I do, but we have to have a system that delivers 25 justice. That is so important. And if it doesn't, it's</p> <p style="text-align: center;">Page 119</p>
<p>1 A. Yes. 2 Q. Because it is a slightly less intrusive process, 3 although there will always be, I suspect, some kind of 4 proof required, the nature of that proof. 5 Secondly, it could run alongside support for victims 6 and survivors. 7 Thirdly, it could take account of harm, which is not 8 just monetary harm -- 9 A. Yes. 10 Q. -- but could operate some kind of genuine reparation 11 beyond money, because I think what the inquiry seems to 12 have learnt is money really is no adequate substitute 13 for what goes on in respect of abuse. 14 And, fourthly, it could act as a sort of 15 quasi-adjudicative mechanism for those cases which 16 I have identified where there would be no prospect of 17 some sort of investigation resolution otherwise. 18 Do you have any views about that? 19 A. Yes. I think, just as a matter of fact, as I understand 20 it, there is no case of anyone who has failed to receive 21 compensation because of a lack of insurance. 22 Q. No. No -- 23 A. I think it's always been covered. 24 Q. I'm not suggesting that it isn't covered. But what it 25 means is it means the church then is in a process where</p> <p style="text-align: center;">Page 118</p>	<p>1 not good enough. 2 Therefore, if we can't do it through the present 3 system, then we have to find another one that will be 4 more reliable. 5 I'm talking to the archbishop in Melbourne, 6 Archbishop Philip Freier, quite a lot about this. I saw 7 him two weeks ago and we had a discussion about exactly 8 this point and how they're thinking about it, and I also 9 talked to Archbishop Fred Hiltz in Canada, where they 10 are looking at a similar process. 11 Q. They have undertaken a similar process, in the context 12 of residential schools in some provinces? 13 A. Indeed, where the church had been very heavily involved, 14 and it led to a major apology from the church as long 15 ago as the late '90s, which they then have had to follow 16 through with actions because apologies, as you say, 17 butter no parsnips. The apology has to be followed 18 through by action that demonstrates good faith. 19 The point is, money and, indeed, words or actions or 20 therapies can never undo the terrible things we have 21 done in the past, and we can only find ways of trying to 22 mitigate harm and to do justice and I am open to any 23 proposals that improve that. It will never be a perfect 24 system, I fear. 25 Q. I am asked to ask you a question on behalf of</p> <p style="text-align: center;">Page 120</p>

<p>1 Switalskis, who represent a number of victims and 2 survivors: in 2013, the General Synod voted unanimously 3 to apologise for the sexual abuse of children in the 4 church. Many victims and survivors do not feel that 5 this apology has been issued in a meaningful way. What 6 are you going to do about that? 7 A. I think we need to listen -- to understand from them 8 what a meaningful way would look like. That is the key 9 thing. We have got to listen to them very carefully. 10 They are the people who suffered. We have to listen and 11 see if we can do that. 12 Q. Can I turn to the Carlile Review, which is the most 13 recent internal review -- 14 A. Indeed. 15 Q. -- that was commissioned by the church. Now, I have 16 dealt with this -- 17 A. Independent, please. 18 Q. Yes, independent review. 19 A. Yes. 20 Q. Now, you identify that you accept the majority of 21 recommendations of the report, but not all of them, and 22 I understand the National Safeguarding Steering Group, 23 and I spoke to Graham Tilby about this -- we spoke with 24 Graham Tilby about this yesterday. 25 One of the issues that I know that you are not --</p> <p style="text-align: center;">Page 121</p>	<p>1 something has happened, or is alleged to have happened 2 in this case, is one of the key ways in finding out 3 whether there's a pattern of abuse, because it gives 4 other victims and survivors confidence to come forward, 5 and that's why I felt so strongly about this, that we 6 needed to be transparent, because it was going to be 7 damaging to the church, and this is the greatest hero of 8 the last 100 years amongst the bishops. It would do 9 huge damage. And it would be wonderful if we could say 10 that it was not true. And the investigations are still 11 going on, and at the end of them we will be transparent 12 about the outcome, for exactly the same reason as we 13 were transparent about the complaint at the beginning. 14 Q. One of the points that Lord Carlile makes is that the 15 church didn't take a good enough account of -- 16 A. Yes. 17 Q. -- George Bell's reputation. Now, we have heard from 18 several individuals about their views about that. But 19 what he seems to suggest is, you have to start -- you 20 know, this was such a Titanic figure that one must 21 assume that his reputation is unblemished and, 22 therefore, that has to be weighed very heavily in the 23 balance. Do you have any response to that? 24 A. I think the greatest tragedy of all these cases is that 25 people have trusted, very often, those who were locally,</p> <p style="text-align: center;">Page 123</p>
<p>1 that the church itself doesn't agree with is the 2 confidentiality provisions, because what Lord Carlile 3 says is that there should have been a confidentiality 4 provision in the context of this case. What do you -- 5 what is your view about that? 6 A. Well, I think it goes to the heart of the issue of 7 transparency. We, in fact, accepted all his 8 recommendations apart from that one, which is one half 9 of one recommendation, if I remember rightly, but I may 10 be wrong. 11 Q. Yes, it is. 12 A. It goes to the heart of the whole issue. 13 A non-disclosure agreement seems to me to be 14 dangerous because it creates suspicion: "Why are you 15 doing an NDA? Surely you're trying to cover something 16 up". 17 Secondly -- so if we'd done that, when, as 18 inevitably because these things always do, they do 19 become public, quite legitimately the first question 20 that we would have to face is, "What else are you 21 hiding?". 22 Secondly, a non-disclosure agreement doesn't protect 23 people's reputation. It implies there is something 24 worth concealing. 25 Thirdly, in safeguarding, letting it be known that</p> <p style="text-align: center;">Page 122</p>	<p>1 in diocesan terms, or nationally Titanic figures, and 2 have then found that they were not worthy of their 3 trust. 4 The fact that someone is a titanic figure doesn't 5 tell you anything at all, except that they have done 6 remarkable things in one area. It doesn't tell you 7 about the rest of their lives. And it is not something 8 that we can take into account. Because, otherwise, what 9 are you saying: well, you're just a survivor of abuse, 10 so you're just a midget and this is a titan, so it 11 doesn't matter. I mean, that's appalling. It's not how 12 it happens. 13 You've got to say that we have got to be truthful 14 and we have got to do justice and that the dignity of 15 each human being -- it goes back to the theology -- the 16 dignity of each human being and the Christian 17 understanding that every human being sins both have to 18 be held in tension and the survivor must be treated as 19 of equal value with the person who is accused of 20 perpetrating an abuse. 21 Q. How far do you think the church -- because, in a way, 22 what the church could do is provide a very valuable 23 service, in that this isn't just a problem within the 24 church, it is a problem within society: people thinking 25 people are too good, you know, "This is a very good</p> <p style="text-align: center;">Page 124</p>

<p>1 person, they can't possibly have done that?"</p> <p>2 A. Yes.</p> <p>3 Q. We have seen it across practically every institution</p> <p>4 over the past couple of years.</p> <p>5 A. Yes.</p> <p>6 Q. How far could the church be part of trying to change</p> <p>7 society's views about those kinds of issues?</p> <p>8 A. Well, in a sense, you've put your finger on what I dream</p> <p>9 of. It won't happen in my time, I fear. But the church</p> <p>10 should be a place where people can go for safety and to</p> <p>11 be valued and loved, and on safeguarding, that is</p> <p>12 achievable, not only because it would be a safe church</p> <p>13 in itself, but because it cares for those who come to</p> <p>14 it.</p> <p>15 We all know that more safeguarding -- that there is</p> <p>16 more abuse within, for instance, the household and</p> <p>17 family than in most places. In fact, everything</p> <p>18 else combined.</p> <p>19 Q. The vast majority of abuse is intrafamilial?</p> <p>20 A. Yes. Certainly as a parish priest, most of</p> <p>21 the disclosures I heard -- in fact, all the disclosures</p> <p>22 I heard -- I never heard one that wasn't about the</p> <p>23 family, and we heard them very frequently.</p> <p>24 That was probably, in that parish, as it should be:</p> <p>25 people knew that if you went along -- I had a wonderful</p> <p style="text-align: center;">Page 125</p>	<p>1 Q. Archbishop Justin, just to indicate that you are under</p> <p>2 oath so you cannot discuss the contents of your evidence</p> <p>3 with anyone, but you can have any other sort of</p> <p>4 conversation.</p> <p>5 A. Thank you very much, Ms Scolding.</p> <p>6 (1.03 pm)</p> <p>7 (The short adjournment)</p> <p>8 (1.45 pm)</p> <p>9 MS SCOLDING: Archbishop Justin, can we move on to</p> <p>10 resourcing of safeguarding. I understand that you have</p> <p>11 sought to strengthen safeguarding resources available</p> <p>12 both to yourself and to the lead bishop by the</p> <p>13 appointment of provincial safeguarding advisers and also</p> <p>14 safeguarding support officer for Bishop Peter.</p> <p>15 I also understand that funding for safeguarding has</p> <p>16 increased since 2013/14 in real terms very</p> <p>17 significantly. You set this out at paragraph 51 of your</p> <p>18 witness statement.</p> <p>19 But is the amount of money that the church is</p> <p>20 spending enough, given the need that there plainly is</p> <p>21 for the great variety of jobs we have heard particularly</p> <p>22 diocesan safeguarding advisers need to hold? We have</p> <p>23 heard a lot of evidence about the fact they have to do</p> <p>24 policy, they have got to do training, they have got to</p> <p>25 do all the DBS check stuff, which is quite</p> <p style="text-align: center;">Page 127</p>
<p>1 colleague who was very skilled and trained in this area,</p> <p>2 and -- as a counsellor, and people knew that they would</p> <p>3 find acceptance, they would be able to say really</p> <p>4 difficult things, and they would be treated with dignity</p> <p>5 and deep respect.</p> <p>6 Now, that's what the church should be doing in this</p> <p>7 area. So I agree. I mean, you have picked up something</p> <p>8 that's very, very much on my own heart.</p> <p>9 That's why it's so shaming and humiliating and</p> <p>10 appalling that the church has gone -- not just missed</p> <p>11 the mark on that vision, but has gone to the opposite</p> <p>12 extreme in cases, many cases.</p> <p>13 MS SCOLDING: Thank you very much, Archbishop Justin.</p> <p>14 Chair, I note the time. It is 1.00 pm. I haven't</p> <p>15 quite finished with Archbishop Justin, but I have</p> <p>16 probably got about 20 to 30 minutes. But I think it</p> <p>17 might be sensible to have a break at this time, but</p> <p>18 maybe to have -- I don't know, chair, whether you would</p> <p>19 consider maybe having a slightly shorter lunchbreak, in</p> <p>20 order -- because I am conscious we have got Bishop Peter</p> <p>21 who needs to give evidence as well.</p> <p>22 THE CHAIR: We can return at 1.45 pm.</p> <p>23 MS SCOLDING: Thank you very much, chair. Thank you very</p> <p>24 much, chair and panel.</p> <p>25 A. Thank you, chair.</p> <p style="text-align: center;">Page 126</p>	<p>1 administratively burdensome. They also have to have</p> <p>2 strategic oversight. They have to manage casework. And</p> <p>3 they also have to manage work with victims and</p> <p>4 survivors. So that's at least five things they have to</p> <p>5 do.</p> <p>6 Do you think the amount of money that's spent -- and</p> <p>7 also there is diocesan variety, because at the moment</p> <p>8 it's organised at a diocesan level rather than at</p> <p>9 a national level. Do you think the total sum of money</p> <p>10 spent on safeguarding is now adequate or do you think</p> <p>11 there needs to be further resources pumped into it?</p> <p>12 A. I think we are open to suggestions that it needs to be</p> <p>13 more. But, like all these things, you have to say,</p> <p>14 "Well, what's it's going to be spent on?"</p> <p>15 Q. Yes.</p> <p>16 A. And at the moment, it seems the increase has been very</p> <p>17 significant. I estimate this year it will be of</p> <p>18 the order of £7 million, which is a huge amount of</p> <p>19 money.</p> <p>20 I think we need to make sure that, first of all,</p> <p>21 it's spent wisely, but also I'm thinking in terms of</p> <p>22 redress, that that is an area that is obviously outside</p> <p>23 that 7 million and needs to be looked at quite</p> <p>24 carefully.</p> <p>25 In fact, just for the record, we increased the</p> <p style="text-align: center;">Page 128</p>

<p>1 resources both for myself and Bishop Peter and the</p> <p>2 Archbishop of York, all of whom have a provincial</p> <p>3 safeguarding or safeguarding assistant, adviser or</p> <p>4 assistant, and we have increased it for Lambeth as well</p> <p>5 this year by taking on a second person.</p> <p>6 So resources has not been an issue.</p> <p>7 The one -- the question I think you're picking up on</p> <p>8 on variety I think is a much more significant question.</p> <p>9 Q. Yes, but --</p> <p>10 A. Sorry, go on.</p> <p>11 Q. No, because what I was going to say is, I mean, even if</p> <p>12 the resources overall are sufficient, we know that there</p> <p>13 is significant variation of resourcing?</p> <p>14 A. That's what I was --</p> <p>15 Q. So you have Chichester, which in fact is quite well</p> <p>16 resourced, or the impression certainly given, because</p> <p>17 there is a team of about five people working down there.</p> <p>18 That is not the case everywhere. I mean, should it not</p> <p>19 be the case that possibly the money should go from the</p> <p>20 diocese to the national body and the national body can</p> <p>21 then allocate it out?</p> <p>22 A. Well, the actual flows -- the exact flows of the money</p> <p>23 are done one way or another. Money is fungible. It</p> <p>24 comes in and out in one way or another. I think the</p> <p>25 question is, should we adopt the principle that was</p> <p style="text-align: center;">Page 129</p>	<p>1 then in this area. I was much struck by what she said</p> <p>2 about the SCIE reviews, and I think we need to look at</p> <p>3 that very seriously and you've got to -- it's got to be</p> <p>4 a needs-based provision, and not one where the bishop is</p> <p>5 having to choose between laying off half a dozen clergy</p> <p>6 or leaving half a dozen parishes vacant and him taking</p> <p>7 another person into safeguarding. I mean, that's what</p> <p>8 you need to avoid.</p> <p>9 Q. That was largely the position I know that Bishop John --</p> <p>10 we have some correspondence between him and the diocesan</p> <p>11 secretary in 2010 where he was saying, "It needs to be</p> <p>12 a full-time post", and the diocesan secretary is</p> <p>13 effectively saying "We haven't got any money for it" and</p> <p>14 he, to be fair to him, was saying, "We need to make that</p> <p>15 money, that needs to happen".</p> <p>16 A. Yes, we all know that this is how it works. The first</p> <p>17 thing you say is, "There is no money", and then you work</p> <p>18 from there and say, "This has got to be done" and you</p> <p>19 find a way of doing it. But I do think there needs to</p> <p>20 be some way in which we are assured that there is a fair</p> <p>21 allocation of resources to cover safeguarding as it</p> <p>22 needs to be covered.</p> <p>23 Q. Which brings me on to another factor, which is, in order</p> <p>24 to allocate the money equitably, you need to know what</p> <p>25 the problem is?</p> <p style="text-align: center;">Page 131</p>
<p>1 adopted in the mid 19th century around bishops and in</p> <p>2 the late 20th century for clergy that you find a way of</p> <p>3 standardising provision between the richer and the</p> <p>4 poorer areas.</p> <p>5 Having spent a lot of my time working in the church</p> <p>6 in some of the poorer areas, you would expect me to say</p> <p>7 I think that's a very good idea.</p> <p>8 Q. A sort of Barnett formula for the church, so to speak?</p> <p>9 A. Yes, but perhaps one that worked.</p> <p>10 I think the way to do that is obviously to have</p> <p>11 standards with central funding, and it would then come</p> <p>12 from diocesan -- from the diocesan -- whatever it's</p> <p>13 called, the way we take money from the diocese to the</p> <p>14 centre, as opposed to the way we pay money to the</p> <p>15 diocese from the centre.</p> <p>16 Q. From the centre, right.</p> <p>17 A. But I think it was Edi Carmi who spoke about the risk of</p> <p>18 some dioceses not being able to afford proper cover in</p> <p>19 her evidence yesterday or the day before.</p> <p>20 Q. Yes, she certainly said that at that point in 2004 and</p> <p>21 more recently --</p> <p>22 A. Yes.</p> <p>23 Q. -- because she's been involved in the SCIE reviews, that</p> <p>24 there is quite a significant variation?</p> <p>25 A. Yes, I think in 2004 it was, frankly, a different world</p> <p style="text-align: center;">Page 130</p>	<p>1 A. Ah.</p> <p>2 Q. One of the difficulties, it seems to some individuals,</p> <p>3 is, you're not -- the data at the moment is not</p> <p>4 necessarily good enough, so you don't necessarily know</p> <p>5 what are the problems, where are they, so that they can</p> <p>6 then -- resource can then be allocated effectively?</p> <p>7 A. I think that's absolutely right. One can get carried</p> <p>8 away in any institution in your search for data, because</p> <p>9 you can always do something with it, but I think in this</p> <p>10 area we do not have good enough data. We don't know how</p> <p>11 many new cases, how many existing cases and how many</p> <p>12 legacy cases there are by diocese and how they are being</p> <p>13 dealt with and at what speed, and I think you put your</p> <p>14 finger on it: we do need a national system for doing</p> <p>15 that.</p> <p>16 Q. Do you also think that you need a national system for</p> <p>17 doing some other things? Now, we heard some very</p> <p>18 thoughtful evidence from Colin Perkins --</p> <p>19 A. Yes, I read it.</p> <p>20 Q. -- who is the diocesan safeguarding adviser from</p> <p>21 Chichester. He said, "Actually, I don't think that all</p> <p>22 the safeguarding" -- Edi Carmi, for example, yesterday</p> <p>23 said, "I think there should be a national safeguarding</p> <p>24 service. I think it should be external to diocese".</p> <p>25 Colin Perkins, who works in the job, said, "No, I'm not</p> <p style="text-align: center;">Page 132</p>

<p>1 sure I necessarily agree with that", and 2 Sir Roger Singleton also said, "No, I don't think 3 I necessarily agree with that, but some aspects of it 4 should be independent". He identifies the parts which 5 he thinks should be independent of the dioceses, so, 6 therefore, run either by an arm's-length body nationally 7 or even run by an arm's-length body at a diocesan level, 8 although nationally would probably be more sensible. 9 Firstly, victim response. 10 A. Yes. 11 Q. The role of the IDSVAs, the independent sexual violence 12 adviser. Now, IDSVAs are thin on the ground, shall we 13 say? 14 A. Very. 15 Q. I think there are two individuals -- one in Chichester 16 and another lady who in fact has gone from Chichester to 17 another diocese to perform that role. 18 Obviously, it's vital that that individual is not 19 part and parcel of the church hierarchy for her very 20 role, independent sexual and domestic violence adviser. 21 Do you agree that that is something the church could at 22 least consider running on a national basis, because of 23 course need for it will vary. For example, in 24 Chichester, you have had the two largest cases of 25 non-recent abuse. So you have had tens of people.</p> <p style="text-align: center;">Page 133</p>	<p>1 be locally on the ground and trusted, so that they know 2 what's going on, they hear things, they can talk to 3 people, you can have a sensible discussion about, "Well, 4 we need to tackle it in this way, we need to approach 5 this -- this latest disclosure in this way". So it is 6 a bit of both/and, I think, rather than either/or. 7 Q. Right. In particular, there has been some discussion 8 about whether or not they might be managed and 9 supervised nationally? 10 A. Yes, I saw that. 11 Q. So kind of paid for nationally, but operating locally. 12 That's something I think I discussed with Graham Tilby 13 yesterday and the day before about that. Do you have 14 any particular views about that as a possibility? 15 A. I think I was rather convinced by Edi Carmi's evidence 16 on -- and there was someone else, and I can't quite put 17 my finger on who it was, about the need for professional 18 supervision, and therefore I would certainly say 19 supervision. Locally managed -- nationally managed, you 20 know, you can see the risk of things falling between 21 cracks, but on the other hand, you can see the advantage 22 of independence, but certainly professional supervision. 23 Q. Can we turn now to whistleblowing. 24 A. Yes. 25 Q. A whistleblowing scheme has not yet been put in place.</p> <p style="text-align: center;">Page 135</p>
<p>1 That, one hopes, would not be the situation in other 2 cases? 3 A. I think in one sense -- because you were listening and 4 you understand it much better than I do, but I think in 5 one sense Edi Carmi and Roger Singleton were talking 6 about slightly different things. 7 In terms of IDSVAs, obviously they have to be 8 independent, and that is essential, and it's essential 9 most of all -- you know, one has to keep coming back and 10 saying, what works for the survivor, not what works for 11 the system or the church. 12 And for the survivors, the church is, from my little 13 experience of it, often deeply not trusted, and, 14 therefore, it needs to be independent. 15 Secondly, I think there's a sort of combination that 16 the ideal DSA will be -- however it's structured, will 17 be very independent in their approach, so nothing gets 18 covered up, nothing gets swept under carpets, nothing 19 gets dropped down the priority list, which is probably 20 the biggest risk of all of them. If not a lot's 21 happening, you stop thinking about it and it's the DSA 22 who needs to be pushing the issue so you don't get 23 complacent. 24 But they need to have a really good working 25 relationship with people in the diocese, so they need to</p> <p style="text-align: center;">Page 134</p>	<p>1 But I think -- would you agree that the whistleblowing 2 scheme needs to be independent? 3 A. Yes. 4 Q. Can we now turn to discipline. There are two issues 5 here. Firstly, it's about whether or not discipline, at 6 least in respect of safeguarding, should really be taken 7 out of the arena of there being a screening mechanism of 8 either the bishops or even yourself in certain cases. 9 So at the moment, I understand, certainly in respect of 10 clergy, in respect of bishops, you have somebody lays 11 a complaint, the bishop then makes an assessment, is it 12 credible, is it not, and it then goes to a registrar who 13 then writes a legal analysis and then somebody from the 14 Clergy Discipline Commission then makes the ultimate 15 decision, should it go forward to a hearing or shouldn't 16 it. 17 In the context of safeguarding, do you not think the 18 first stage is problematic, because it will enable 19 people to go, "I don't really think that that's serious" 20 or "I don't think that's serious enough"? Would it be 21 more sensible to have an independent Clergy Discipline 22 Commission which could -- I mean, you have already got 23 half of it in place -- which could undertake the 24 screening process for safeguarding cases? 25 A. Forgive me, but I think I probably want to tackle the</p> <p style="text-align: center;">Page 136</p>

<p>1 question in a slightly different way, which is to ask 2 the question, what's going to do justice? Because what 3 at the moment happens is, wherever it goes, it gets 4 lost, for years, quite often.</p> <p>5 Q. It is about two -- I mean, the Clergy Discipline Measure 6 complaint we have seen was about sort of two years in 7 total?</p> <p>8 A. Oh, that's -- you saw one of the quick ones. I -- this 9 is one of my areas of -- where I have a sense of failure 10 that we are not -- that I have not managed to understand 11 this or to approach it sufficiently rigorously. Because 12 the damage it does to victims and survivors, the damage 13 it does to people against whom a complaint is made, is 14 extraordinary, and I think we are starting a review of 15 the CDM and this is certainly something we have to look 16 at. As we know, Australia has an independent process 17 for the equivalent, but not on all matters.</p> <p>18 Q. No.</p> <p>19 A. But CDM is a weapon of choice in all disputes, from 20 where the pews should be to whether, you know, clergy 21 are sufficiently polite, to whether they have been 22 abusers. It is just not fit --</p> <p>23 Q. It is not a one-size --</p> <p>24 A. No, well, that's right.</p> <p>25 Q. It is not really fit for purpose --</p> <p style="text-align: center;">Page 137</p>	<p>1 clarity, for handling it at a distance.</p> <p>2 So, for example, when I was in Liverpool on the 3 senior staff team, which is the bishops' senior staff, 4 and I was dean, whenever safeguarding came up, which it 5 did at every meeting, for that section of the meeting 6 the bishop left the room because he said, "I'm going to 7 have to make decisions on this under CDM" -- or on some 8 of these matters under CDM, "so I cannot be in here and 9 discuss it pastorally or in any other way". So he 10 created, as it were -- he set himself apart. That of 11 course creates huge tension because the bishop is 12 expected to be the pastoral -- in the old language, the 13 Father and God -- please excuse the gender-specific 14 language -- the Father and God, as they'd say, of 15 the clergy in particular but all the laity as well.</p> <p>16 So I think this is something -- for me, it is 17 a pragmatic question: what will work best to give 18 justice?</p> <p>19 Q. What you have just said also raises problems because you 20 then have a bishop not in the room when safeguarding is 21 being discussed?</p> <p>22 A. I couldn't agree more -- yes, you have, and that's 23 because they are wearing two hats and you can't wear 24 them at the same time.</p> <p>25 Q. It would be more sensible if one of those hats was</p> <p style="text-align: center;">Page 139</p>
<p>1 A. I agree.</p> <p>2 Q. -- because one can well understand that if it's, "My 3 vicar never turns up on Sunday" or "He's always five 4 minutes late" or "I'm not very happy with the flowers" 5 you do need the bishops' level because that's an 6 informal complaint type thing which can be settled 7 internally. But for safeguarding, when it is "This 8 person is not safe", it seems unfair to the victims and 9 survivors, and to the individual, for them to be judged 10 by -- at least at first, by the bishop when determining 11 whether a complaint should go forward?</p> <p>12 A. I think though -- yes, I take that point. And I'm not 13 sure -- I -- as I say, the question -- and I think the 14 test one has to apply is, what will do justice, and 15 justice must not allow for delays in the system, 16 particularly legal delays in the system. It has got to 17 move forward at a steady pace and things be dealt with.</p> <p>18 I need to come back to the fact of something I said 19 earlier, that in the same way as the huge majority of 20 parishes and parish clergy and lay people in parishes 21 are absolutely concerned about safeguarding and really 22 work hard to make their parishes safe, and they are 23 extremely safe, in the same way, all the bishops I know 24 of take their juridical role, when it comes to CDM, 25 enormously seriously and the need for objectivity, for</p> <p style="text-align: center;">Page 138</p>	<p>1 removed and sent to people who would be able to 2 completely independently determine matters speedily?</p> <p>3 A. Speedily. You know, we --</p> <p>4 Q. I am a lawyer, so speed and lawyers are not necessarily 5 the happiest of bedfellows, but I think everybody 6 accepts that matters have to be dealt with as 7 expeditiously as is possible?</p> <p>8 A. We can't -- yes, absolutely. I feel this really 9 strongly.</p> <p>10 Q. For everybody's benefit?</p> <p>11 A. For everybody.</p> <p>12 Q. Auditing. Now, at the moment, you have got SCIE, who 13 have carried out auditing of -- carried out auditing of 14 dioceses, they are just about to start auditing 15 cathedrals?</p> <p>16 A. And Lambeth and Bishopthorpe.</p> <p>17 Q. And Lambeth and Bishopthorpe, the palaces, yes. Is 18 there any proposal to restrict that or is the idea going 19 to be that that audit process will carry on on a rolling 20 basis, as far as you're aware?</p> <p>21 A. As far as I'm aware, there's not the slightest 22 suggestion to restrict it. I may be completely wrong. 23 I think you need to ask possibly Bishop Peter later this 24 afternoon. But, as far as I'm aware, the intention is, 25 it rolls on. It may be retendered and, you know, the</p> <p style="text-align: center;">Page 140</p>

<p>1 sort of normal process.</p> <p>2 Q. It might go to somebody else?</p> <p>3 A. But I can't imagine the moment where it would be --</p> <p>4 where I would be content to see a lack of audit of</p> <p>5 safeguarding. I mean, I find that --</p> <p>6 Q. That has to be done externally?</p> <p>7 A. Of course. Oh, absolutely.</p> <p>8 Q. Can I just identify, one of the other issues that we</p> <p>9 have raised -- one of the other lacunas is where CDM --</p> <p>10 you have already said CDM is not fit for purpose when it</p> <p>11 comes to safeguarding -- arguably not fit for purpose at</p> <p>12 all, depending on your perspective.</p> <p>13 However, particularly in respect of safeguarding, we</p> <p>14 have heard evidence of when CDM has been used and not</p> <p>15 used successfully. Admittedly, that was under the old</p> <p>16 regime rather than the new regime which is now in place.</p> <p>17 However, the reason for using CDM was in order to manage</p> <p>18 risk.</p> <p>19 Should there not be some kind of safeguarding system</p> <p>20 which looks at managing risk by way of a capability</p> <p>21 procedure rather than having to institute clergy</p> <p>22 discipline proceedings which people are always going to</p> <p>23 be reluctant to do because of the impact that may well</p> <p>24 have on somebody's career, and risk managing in that way</p> <p>25 is a more neutral factor, both for those who are accused</p> <p style="text-align: center;">Page 141</p>	<p>1 A. It doesn't address risk management. Therefore, you need</p> <p>2 something that addresses risk management that has enough</p> <p>3 sanction in it to be able to say, "I know you think</p> <p>4 you're all right on this, but we don't", and this is not</p> <p>5 a disciplinary process, it is about your capability to</p> <p>6 do the job. Therefore, we are going to say you must go</p> <p>7 on further training and then you will be relooked at on</p> <p>8 this".</p> <p>9 Now, you do that in all kinds of professions, and</p> <p>10 it's uncomfortable, but it's a lot less uncomfortable</p> <p>11 than a CDM.</p> <p>12 So I hadn't -- to be fair, I hadn't pinned down the</p> <p>13 problem so clearly in my mind before this process,</p> <p>14 except to feel a deep sense of dissatisfaction with CDM.</p> <p>15 But I think your question is very helpful.</p> <p>16 Q. Can I also ask, one of the other things that certainly</p> <p>17 Colin Perkins, the Chichester DSA, has identified is</p> <p>18 that the Church of England should increasingly be</p> <p>19 a learning organisation in respect of safeguarding, and,</p> <p>20 therefore, he's identifying that if there are situations</p> <p>21 which require independent reviews, that there should be</p> <p>22 a process adopted like a serious case review type</p> <p>23 process, which is a multi-agency process, within the</p> <p>24 context of statutory services that's what happens?</p> <p>25 A. Yes.</p> <p style="text-align: center;">Page 143</p>
<p>1 but also may well be a much quicker factor?</p> <p>2 A. I think it is an interesting question, and I was sort of</p> <p>3 with you until you used the word "accused".</p> <p>4 I think, as in many other areas, you will have</p> <p>5 people who you don't think are in any sense doing</p> <p>6 anything wrong.</p> <p>7 Q. No.</p> <p>8 A. But are not quite getting it when it comes to</p> <p>9 safeguarding or other things.</p> <p>10 Q. Right.</p> <p>11 A. And we need a way, which we absolutely don't have at the</p> <p>12 moment -- as you say, a capability procedure -- of</p> <p>13 saying, "In this area, you don't demonstrate sufficient</p> <p>14 capability, and, therefore, we are going to work with</p> <p>15 you on this rather than fire you". You say it endangers</p> <p>16 their career. Actually, if you remember, with many --</p> <p>17 almost all -- well, the vast majority of clergy,</p> <p>18 particularly the parishes, a CDM will not only endanger</p> <p>19 their career, but will mean they lose their house. They</p> <p>20 will lose where they live. If they have got family,</p> <p>21 their kids will no longer be able to go to the same</p> <p>22 school. It is a very, very severe process indeed.</p> <p>23 Q. It is a blunt tool which doesn't necessarily --</p> <p>24 A. Yes.</p> <p>25 Q. -- address risk management issues?</p> <p style="text-align: center;">Page 142</p>	<p>1 Q. Obviously, at the moment, you have commissioned a series</p> <p>2 of ad hoc independent reviews. Might the time have come</p> <p>3 for you to identify that when a certain set of criteria</p> <p>4 are met, there will be a set methodology, it will lead</p> <p>5 to a set publication, et cetera, et cetera, to avoid</p> <p>6 some of the problems which have bedevilled independent</p> <p>7 yet internally commissioned reviews in the past?</p> <p>8 A. I'm feeling uncomfortable here, because this is getting</p> <p>9 into some of the sort of detailed technicalities of how</p> <p>10 safeguarding works, which is not my principal area of</p> <p>11 skill, nor the thing I focus on most of the time.</p> <p>12 It makes obvious sense as an option that should be</p> <p>13 looked at very closely, but I would want to consult the</p> <p>14 NSP and the NSSG and the NST and the lead bishop on</p> <p>15 safeguarding in order to understand, and in the end it</p> <p>16 is not my decision, it is something that would require</p> <p>17 synodical decisions to go through, which means it would</p> <p>18 have to go through the House of Bishops and the</p> <p>19 General Synod.</p> <p>20 What you say is obviously very persuasive.</p> <p>21 Q. Can I ask about prevention work.</p> <p>22 A. Yes.</p> <p>23 Q. One of the things that I think the inquiry is concerned</p> <p>24 about is to make sure that, whilst obviously the sins of</p> <p>25 the past need to be addressed and justice needs to be</p> <p style="text-align: center;">Page 144</p>

<p>1 done, that there also needs to be a focus on prevention 2 and upon the safety of children now. What work do you 3 think the church needs to do to work -- to be forward 4 looking and forward thinking and proactive in managing 5 children and -- you know, in managing safeguarding for 6 the future? 7 A. Right. 8 Q. Particularly in the work that it does with children and 9 young people? 10 A. I want to start with schools. As I say, we have -- 11 I think it is roughly 4,700 schools with roughly 12 a million children in it providing, on the whole, 13 a very, very good education indeed. This is a clear 14 area for PSE and for developing children in their 15 understanding of what is appropriate, what keeps them 16 safe. 17 One of the best safeguards is children who know what 18 is right and what is wrong and when they should say, you 19 know, "So and so did this to me and it is wrong". 20 So I would start with schools, and that is something 21 we are already doing very clearly. I go on -- 22 Q. Can I just identify, you may well not know this, but 23 I have asked the question, obviously sex education will 24 be compulsory in schools as of next year? 25 A. Oh, yes.</p> <p style="text-align: center;">Page 145</p>	<p>1 have been briefed on what's happened in the last three 2 weeks, and plainly you have read the transcripts 3 carefully, what have you learned about the church in the 4 past three weeks? It's my last question, so you can 5 think about it for as long as you need. 6 A. You should never say that. I have learnt to be ashamed 7 again of the church. You can't read the transcripts, 8 you can't read the evidence/statements without being 9 moved, or at least you shouldn't be able to be. And the 10 church does wonderful, wonderful things, you know, 11 across the country, extraordinary things, and the most 12 stressful job in the church is to be a parish priest, 13 and to be a good parish priest, and that a minority, 14 a small minority, have betrayed that is horrifying. 15 I have learned that we -- I don't think I was 16 complacent at any point. I think I hate this too much 17 to be complacent easily, but I have learnt a great deal 18 from listening to the very powerful evidence from the 19 professionals about the need for continual training 20 development, the kind of thing I was just talking about. 21 I have seen afresh the insanity of clericalism and 22 of a deferential culture and how we have to struggle 23 against that, because it just goes with institutions. 24 All institutions do it. But we are not all 25 institutions: we are the church.</p> <p style="text-align: center;">Page 147</p>
<p>1 Q. What work is the church doing on leading in that area in 2 terms of embedding and disseminating positive attitudes 3 towards sex and relationship education in advance of -- 4 A. Well, we have been doing that for many years. It is 5 a standard part of our normal education. We do teach 6 fully about sex, but parents have the normal right to 7 withdraw their children from education under the law of 8 the land, rather than the church rules. 9 Secondly, we have talked about this already, so 10 I won't repeat myself at any length, but selection and 11 how you select. Prevention is about stopping people 12 getting into the system in part. 13 Thirdly, culture. We have talked about that, and 14 certainly my vision of the church is as not only a safe 15 church for those who are in it, but a safe place to go 16 for those who are suffering to find people who will love 17 them and care for them and do the right thing with them. 18 So there's a whole culture issue there. 19 So it's schools, selection, culture, and then 20 continual, never ceasing training through your whole 21 time where you hold a bishop's licence or permission to 22 officiate in any form at all, that you are always, on 23 a regular basis, being retrained, brought up to date, 24 assessed, as to whether you still get it. 25 Q. Obviously, having had a chance, at the very least, to</p> <p style="text-align: center;">Page 146</p>	<p>1 I have gone back and back, and it is the season for 2 it anyway, to the passage about washing feet, with Jesus 3 washing his disciples' feet, and how do we get that to 4 be the instinctive, the intuitive culture of clergy, all 5 clergy? I think I've seen again the importance of 6 really clear capacity to challenge and really -- by DSAs 7 and PSOs, particularly PSOs, which we haven't talked 8 much about in this conversation, but they are the 9 frontline, you know. They are the people who will ring 10 up the DSA and say, you know, "Fred" -- normally it is 11 Fred rather than Ethel, but whoever it is, the clergy, 12 "I'm just uncomfortable. I can't put my finger on it, 13 but I'm just uncomfortable". Now, if that had happened 14 with Cotton and with others, we wouldn't be sitting 15 here. 16 Q. No, you wouldn't. 17 A. And it is that permission-giving culture, and not 18 a suspicious culture, but one that just says, "This is 19 how we do things and where I see anything different, we 20 won't do it". 21 You know, you can apologise and apologise to 22 survivors. I want to put on record again how -- I don't 23 know how to express it adequately -- how appalled I am 24 and how ashamed I am of the church for what it did to 25 those who are survivors and are coping with this, and</p> <p style="text-align: center;">Page 148</p>

<p>1 apologies are fine, but we have got to find ways of 2 making it different and we have got to do it as quickly 3 as we can, and that is the top of my priority list. But 4 it has got to be done collectively. 5 One person -- even if I was a dictator and capable 6 of saying, "And thus it shall be" and everyone said, 7 "Make it so", that's fine, except then you get someone 8 else who doesn't think that and the whole system falls 9 apart. You get a culture change and a bad apple can't 10 corrupt the whole barrel. Does that answer your 11 question? Thank you. 12 MS SCOLDING: Thank you very much. Chair and panel, do you 13 have any questions for this witness? 14 Questions by THE PANEL 15 THE CHAIR: Yes, Archbishop. It is somewhat related to 16 Ms Scolding's last question, so you may have covered 17 some of it. But we have heard encouraging statements 18 from you and others about change and improvement now and 19 in the future, but in the inquiry we are also concerned 20 to make sense of the past, as we have just been hearing. 21 A. Indeed. 22 THE CHAIR: In this respect, we have witnessed the spectacle 23 of senior clergy blaming each other and lay people for 24 what did or did not occur in Chichester, in sometimes 25 very acrimonious terms, and not necessarily that long</p> <p style="text-align: center;">Page 149</p>	<p>1 other kinds of horrors, terrible things, coming in, 2 because people end up -- they have already got 3 antagonisms and therefore the blame culture, the way of 4 just laying off responsibility is easy, "Well, it is 5 that lot because they are like that" becomes an easy way 6 of doing it. 7 So the moment you get factionalism -- to be honest, 8 you find this in the New Testament with Paul going on 9 about it quite a bit in many of his letters. The moment 10 you get factionalism, you get failure to deal with 11 atrocious behaviour, because it becomes my cause, right 12 or wrong. 13 So I would say the biggest thing we can do, which is 14 what the learning community in -- to a large scale is 15 trying to do, for hopefully many of those who will be 16 leaders of the church in the future, is to break down 17 the factions, to say, "I relate well to people with whom 18 I disagree". The phrase we use -- I'm sorry, it is 19 a cliché -- in the church now is "disagreeing well". If 20 we can learn to disagree well, we will then be less 21 inclined -- you can never eliminate human sin, but we 22 will be less inclined to cover up or to side with my own 23 side whatever they have done. It is that quality of 24 relationships that you build up through training and 25 culture and development and selection over many years,</p> <p style="text-align: center;">Page 151</p>
<p>1 ago, this is not historic necessarily at all. 2 A. Indeed. 3 THE CHAIR: All of this against a backcloth of a string of 4 criminal convictions against children within a diocese 5 of the most serious nature. I wondered if you had any 6 comment on this or interpretation to offer to assist the 7 inquiry, and possibly the public, in understanding this 8 behaviour, particularly because it's occurred in 9 a Christian context? 10 A. Thank you, chair. My comment would be that a lot of it 11 goes down to tribalism within the church; that different 12 groups who felt the liberty of defending their own 13 position, right or wrong. It's exemplified by a comment 14 that was made recently by a group, recently in the 15 last -- well, recently, where they said, if you -- 16 people from a particular part of the church said, "If 17 you attack any of us, you attack all of us", in 18 connection with safeguarding. I think what one saw in 19 Chichester and what I -- you know, what we heard about, 20 if you were outside the diocese and not archbishop, just 21 on a general term, was that meetings were dysfunctional, 22 relationships were poor. We have all -- you have heard 23 this in much more detail than I did, chair, that 24 meetings were dysfunctional, relationships were poor, 25 and where we allow that to happen, you will then get all</p> <p style="text-align: center;">Page 150</p>	<p>1 as well as a clear, rigorous, thoroughly applied, 2 independent, where necessary, safeguarding structure 3 that makes people say, "I know this is wrong, and 4 I don't care who does it. I am going to say something 5 about it". 6 Does that -- is that what you were getting at? Have 7 I understood your question, chair? 8 THE CHAIR: Yes, thank you. Ms Sharpling? 9 MS SHARPLING: Thank you. Just one question. A very 10 pragmatic one, if I may: if transparency is the oxygen 11 of accountability, I would be interested in your views 12 on how local transparency, particularly at the diocesan 13 and parish level, might be improved? 14 A. Thank you, ma'am. Part of that I think is -- there's 15 a mechanistic aspect to it. What do you put on agendas? 16 Do you always have safeguarding on the agenda of 17 the senior staff team of the Archbishops' Council, so 18 that there is a report every time and people can ask 19 questions? So it is built in that you will be reporting 20 on this, so you have to make a conscious decision to 21 hide something rather than it just not being on the 22 agenda, "Well, nobody asked, so I didn't tell them", 23 kind of approach. So part of it is mechanistic. 24 Part of it is structure and independence: do you 25 have the PSO and the DSA who -- the PSO particularly as</p> <p style="text-align: center;">Page 152</p>

1 **volunteers, sorry, the parish safeguarding officers, who**
 2 **have in their bag or their wallet or their pocket**
 3 **a credit-card-sized card that says, "If you have any**
 4 **problem, call this number and talk to ...", you know,**
 5 **and they know what to do and it is simple, it is not**
 6 **30 pages of documentation. They know that they have got**
 7 **someone they can go to for advice who will always say,**
 8 **"I'm so glad you called, but actually I don't think this**
 9 **is a problem" or, "I'm so glad you called and I think we**
 10 **need to take this very seriously", but they know they**
 11 **will get a friendly, welcoming reception, particularly**
 12 **for volunteers.**
 13 **The third thing, it goes back to building in the**
 14 **culture that being transparent about the risks and the**
 15 **dangers and being transparent about what is acceptable**
 16 **and unacceptable behaviour is normal in the culture of**
 17 **the place. That, as I said earlier, is training and**
 18 **development, continued training, structure and rules.**
 19 **Thank you.**
 20 THE CHAIR: Thank you very much, Archbishop.
 21 **A. Thank you very much, chair. Thank you very much,**
 22 **Ms Scolding.**
 23 **(The witness withdrew)**
 24 MS SCOLDING: Chair, we should now be hearing in a moment
 25 from Bishop Peter Hancock.

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1 While we wait for him, chair, we're calling -- we
 2 are about to call -- our last live witness. It is no
 3 longer proposed to read into the record the statement of
 4 Bishop Peter Ball. That statement and all statements
 5 concerning the Diocese of Chichester will be uploaded by
 6 the end of the day on Thursday at the latest, save for
 7 those of victims and survivors. The evidence of victims
 8 and survivors has been heard orally in full.
 9 On Friday morning, we will read the last ten minutes
 10 of Baroness Butler-Sloss's evidence, and the evidence of
 11 AN-A17, who is a victim and survivor, who has asked that
 12 we read into the record before core participants make
 13 closing submissions. So the first 30 minutes I would
 14 anticipate of Friday morning's hearing will be taken up
 15 by that, if that is acceptable to you, chair and panel.
 16 BISHOP PETER HANCOCK (sworn)
 17 Examination by MS SCOLDING
 18 MS SCOLDING: Good afternoon. You are Bishop Peter Hancock.
 19 I understand I should call you Bishop Peter; is that
 20 right?
 21 **A. Thank you.**
 22 Q. There are two witness statements from you, one at
 23 ACE025930, and one at ACE025771. Have you had a chance
 24 to look at those witness statements recently?
 25 **A. I have.**

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1 Q. Are they true, to the best of your knowledge and belief?
 2 **A. They are.**
 3 Q. Bishop Peter, I would run through the normal
 4 housekeeping, but as I know you have been sitting here
 5 for three weeks, I think you already know what I'm going
 6 to be saying, so I won't trouble with that.
 7 **A. Thank you.**
 8 Q. We will be taking a break at around 3.00 pm.
 9 **A. Thank you.**
 10 Q. Just a few matters of background. You have been Bishop
 11 of Bath and Wells since 2014. Since July 2016, you have
 12 been the lead bishop on safeguarding. You started your
 13 career with a curacy at -- within the Diocese of
 14 Portsmouth followed by one within the Diocese of
 15 Salisbury. You then became the vicar of -- do you know
 16 I absolutely love this, this is the last time I am going
 17 to say it, the Vicar of Cowplain in the Diocese of
 18 Portsmouth. Another marvellous name for a parish.
 19 From 1999 to 2010, you were Archdeacon of The Meon,
 20 again in the Diocese of Portsmouth. And prior to being
 21 appointed the Bishop of Bath and Wells, you were the
 22 suffragan Bishop of Basingstoke from 2010 to 2014; is
 23 that right?
 24 **A. That's right, thank you.**
 25 Q. Mr Tilby has given us a detailed explanation of the 2017

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1 key roles guidance, which now sets out some explicit
 2 safeguarding responsibilities, both for the Archbishop
 3 of Canterbury, as we saw earlier, the House of Bishops
 4 and yourself. Chair and panel, it is behind tab 12.
 5 Paul, could we get up ACE025247_001. That's the
 6 first page again. There is a sort of little
 7 introductory section.
 8 Paul, can we pass over to the relevant page.
 9 Obviously, I don't have it up. It is 1.1 to 1.3, so one
 10 of the first couple of pages in. Here we are. This is
 11 what we need. "National safeguarding lead bishop".
 12 This is what you are meant to do. It is quite
 13 a long list. You are meant to provide leadership and
 14 direction in promoting a safer church; communicating key
 15 safeguarding messages, both inside and outside the
 16 church; supporting both the House of Bishops and
 17 General Synod in their responsibilities for developing
 18 policy, strategy and practice guidance; engage in key
 19 policy and practice developments within the national and
 20 deputy -- with the national and deputy safeguarding
 21 adviser -- Bishop Mark, who we heard from last week --
 22 and the national safeguarding team; chair with deputies
 23 key safeguarding advisory/working groups; work closely
 24 with the Methodist Church and other ecumenical partners;
 25 be informed of and, when required, involved in the

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1 resolution of safeguarding matters which might arise
 2 through diocesan safeguarding audits and investigation
 3 of complaints; appoint one or more deputy lead bishops
 4 as required."
 5 Obviously you are not just the lead bishop for
 6 safeguarding. You are the Bishop of Bath and Wells, the
 7 diocesan Bishop of Bath and Wells. How much of your
 8 time is therefore able to be dedicated to the
 9 safeguarding role?
 10 **A. I'm delighted we have got these very clear guidelines.**
 11 **I think one of the concerns before this document came**
 12 **out was that there was a confliction about roles and**
 13 **responsibilities. It wasn't quite clear.**
 14 **So having that set out in that very clear bullet**
 15 **point manner I think is actually a very helpful thing**
 16 **for the church and, as you said, it's everything from**
 17 **the Archbishop of Canterbury to the parish priest has**
 18 **been written in. So this is very good.**
 19 **To answer your question directly, at the moment,**
 20 **it's probably over half of my time.**
 21 Q. Do you think, in fact, it's a job that needs to be
 22 a sort of a full-time bishop job, in a way, that trying
 23 to juggle diocesan responsibilities alongside this
 24 responsibility is a bit too much, even for a superhuman?
 25 **A. I think Dame Moira Gibb recognised that, and so one of**

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1 her recommendations was specifically that I should have
 2 some dedicated support, so there is a member of
 3 the national safeguarding team who is embedded in
 4 Bath and Wells who comes with a very, very real and
 5 in-depth professional background bringing to me much of
 6 that safeguarding professional expertise that I don't
 7 have. So that's one thing that will strengthen it.
 8 Q. Is that an individual who comes from a social work or
 9 a probation or --
 10 **A. Probation, yes.**
 11 Q. Right.
 12 **A. So coming with those professional skills to support me**
 13 **in that work. I'm sure that when I hand this role on to**
 14 **the next person, it may not be a person and it may not**
 15 **be a serving bishop. At the moment, I think it is right**
 16 **that it is, because we are going through such a time of**
 17 **change where there's so much being implemented that if**
 18 **I was too far from the structures and that place of**
 19 **influence, I wouldn't be able to help to bring about the**
 20 **changes that are needed. But I do think, and certainly**
 21 **there's been a request from victims and survivors, that**
 22 **actually the way that the church relates to them and the**
 23 **person that they might relate to might not be a serving**
 24 **bishop because of the fact the bishop might not have the**
 25 **time to give them the support and the care and the**

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1 **listening that they need.**
 2 **So I believe it will change within the next two or**
 3 **three years.**
 4 Q. Do you think there's a real benefit in having a lead
 5 bishop for safeguarding or do you think that you're
 6 siloed and everybody else in the Bishops' Council goes,
 7 "Oh, no, Bishop Peter is going on about safeguarding
 8 again, do we have to deal with this?" A bit like, you
 9 know, you could say other aspects of promotion of social
 10 justice may well be -- have been seen in previous years?
 11 **A. I think it is good to have it and I think at the moment**
 12 **it's good that it's a bishop. This slightly clinical**
 13 **bullet point -- I have three words really about what**
 14 **I try and do, which perhaps gives a bit more colour and**
 15 **flavour. One is about providing steerage, so that's**
 16 **steerage for General Synod when we're taking through**
 17 **regulations, it's steerage for the House of Bishops,**
 18 **steerage for the archbishops, I can request to see them**
 19 **because I have heard things and I need to bring it to**
 20 **their attention.**
 21 **The other is support and a number of diocesan**
 22 **bishops are looking for support and the fact I can speak**
 23 **about safeguarding from their perspective I think is**
 24 **helpful.**
 25 **The third thing that doesn't come through on this is**

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1 space. Actually, there is a need -- and I'm sure you
 2 will press me on it -- the need to take -- the church to
 3 take real, visible, relevant, practical actions and to
 4 do that swiftly. One of the things that Dame Moira Gibb
 5 said was the church was not moving fast enough on this.
 6 But we also need space to think and reflect. One of
 7 the things that I try and create space for is to listen
 8 to those who are themselves victims and survivors of
 9 abuse. I make it very clear, I'm not a casework
 10 manager, I don't have professional skills, but I can
 11 offer a place where people can come and speak with
 12 confidence knowing that I will act upon what is said to
 13 me.
 14 **So there is another role, another bullet point,**
 15 **which I think runs across all of this, and runs across**
 16 **all that I'm trying to do.**
 17 Q. What training did you have in safeguarding prior to
 18 adopting your role as lead safeguarding bishop?
 19 **A. It's interesting. Whenever training has come up, it is**
 20 **seen as something which has either been a requirement or**
 21 **a burden. I think safeguarding training is a gift. So**
 22 **in our diocese, when we have clergy and lay people**
 23 **coming together to the diocesan officers for training,**
 24 **where we can, either I or the Bishop of Taunton, my**
 25 **colleague, will go at the beginning of the day and will**

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<p>1 greet all those who are there. That signals that we 2 take this very seriously. We go back at lunchtime and 3 have lunch with them, hear how they are getting on and 4 we go back at the end of the day, yes, to say a prayer 5 and close it that way, but actually to listen to the 6 questions they have. The thing I do say to everybody 7 across the diocese, and will say it more widely, is that 8 actually it equips me to be a better citizen, it helps 9 to be a better mother or a better grandfather or 10 a better teacher. I think that safeguarding training 11 helps us be better citizens and people. It makes us 12 more self-aware.</p> <p>13 So when people see this as a burden or requirement, 14 "I have to do this again in three years' time", I resist 15 that, and I think I have taken up every opportunity for 16 safeguarding training that I have been offered in the 17 four dioceses I have served in.</p> <p>18 Q. But do you think that you had enough to be able to do 19 the job that you are now doing? I mean, for your 20 successor, do you think that there needs to be some sort 21 of specialist management -- as you say yourself, you're 22 not a professional safeguarding individual, you are 23 a bishop who obviously demonstrates a degree of, you 24 know, passion and interest, otherwise I suspect you 25 wouldn't have put yourself forward for the role or</p> <p style="text-align: center;">Page 161</p>	<p>1 I think actually safeguarding is everybody's 2 responsibility. It is something which I have discovered 3 and therefore it is trying to make it a whole-church 4 responsibility and therefore it has to be embedded in 5 our life. It has to be forefront in what we are doing.</p> <p>6 What theology tries to do is express what 7 safeguarding is about. That it is about the well-being 8 of every single person. It is about their physical, 9 spiritual, material, economic, sexual, psychological 10 well-being.</p> <p>11 So it is having an understanding of what 12 safeguarding is about.</p> <p>13 Then, when we have a theology, in the 14 Church of England, we often express our theology in 15 terms of our worship and prayer, and within the next few 16 weeks there will be a suite of liturgical resources that 17 will be made available so that actually we cannot just 18 talk about safeguarding, or train about safeguarding or 19 preach about it, but we can pray about it and it will be 20 there in our worship and our prayers.</p> <p>21 Q. So it is all part and parcel of cultural change, really? 22 A. That I think will make a difference, because, on 23 a Sunday morning, we go to church and we sit in the pew, 24 and in our prayers, in our thinking, we will be 25 encouraged to pray for all those that safeguarding</p> <p style="text-align: center;">Page 163</p>
<p>1 wouldn't have been identified as somebody who is doing 2 it. But, I mean, do you think you would have benefited 3 from kind of a management course in, "This is how we 4 need to deal with it" and maybe all bishops need 5 a management course in, "This is how we manage these 6 allegations at a senior level"?</p> <p>7 A. There is some, there is not enough. One of 8 the recommendations of the Elliott Review was that there 9 should be particular training for bishops and senior 10 staff in disclosure training, and part of that is in the 11 C4 training, but there are other aspects of training 12 that we need to be thinking about and identifying.</p> <p>13 Yes, of course, we need to make those compulsory 14 modules for bishops, but actually, it is the way that we 15 can help bishops and others in the church fulfil the 16 very real responsibilities they have. So, yes, I think 17 I was given all the training that was available at the 18 time, but I think I probably would press for more.</p> <p>19 Q. Now, we have heard this both from Lord Williams and from 20 Archbishop Justin this morning, but how can the church 21 use theology and the gospels to embed safeguarding as 22 the first concern of all within the church, which is 23 what you say at paragraph 13 of your witness statement? 24 A. There's a lot been talked about culture change. I'm 25 sure you're going to press me on that later. But</p> <p style="text-align: center;">Page 162</p>	<p>1 impacts, and that's a number of people. 2 Q. Because I know there's a publication which has come out 3 recently which you set out at paragraph 20 of your 4 witness statement and chair and panel it is behind tab 2 5 of your bundle, called "The Gospel, The Church and 6 Sexual Abuse", ACE025400, Paul.</p> <p>7 A. I have one here. 8 Q. Yes, I know. We only have the printed-out -- 9 A. Right. 10 Q. You have the printed-out version. But, I mean, what is 11 the idea behind this? Is this something which people 12 are going to use practically? So you will have sermons 13 on it, people will use it by way of Bible study? 14 I mean, it seems here -- let's take a random example, 15 page 38: 16 "Possible questions for discussion in relation to 17 your own church context. 18 "How can your church become a church where all 19 people are welcomed? 20 "What is the national guidance that needs to be 21 taken into account? 22 "Survivors' experiences are hugely variable, some 23 have found love." 24 Then there is a Bible focus, so there's a Bible 25 passage. I know during Bible study groups you use</p> <p style="text-align: center;">Page 164</p>

<p>1 a Bible passage to then reflect upon life, as 2 I understand it. This is meant to be sort of 3 a practical text that parish priests and others can use 4 to try and embed safeguarding within the spiritual 5 aspects, shall we say, because we have talked a lot 6 about systems, management, but ultimately you're about 7 God. You're about faith. So this is a chance to make 8 sure that safeguarding is at the centre of everyone's 9 faith. Is that right? 10 A. I think you've put that extremely clearly. I mean, you 11 may have heard Graham Tilby say that when he calls 12 together a group of people, perhaps a deanery synod, 13 a diocesan synod, perhaps parish safeguarding officers, 14 he says, "We are not here to talk about DBS checks and 15 about ticking papers. Bring your bibles. This is 16 a matter that is about the culture, the mission, the 17 integrity, the life of the church". It's the first word 18 rather than the last word. I mean, the page before you 19 quoted, there's a short section on the abuse of power. 20 That may be the first time that that idea has been 21 opened up with a group of people, and the next one is 22 about good neighbours. The afterword begins with some 23 challenging words: 24 "We need to be a repenting and learning church that 25 recognises past and present failures and the harm they</p> <p style="text-align: center;">Page 165</p>	<p>1 reconciliation, by healing, and these concepts are very, 2 very difficult. I know forgiveness is there in the 3 Lord's Prayer, "Forgive us our sins as we forgive those 4 who sin against us". It is something which people will 5 say often daily. They may never have really thought 6 about what that might mean and just how painful and 7 difficult forgiveness is for all concerned. 8 So by having case studies, what it is trying to do 9 is to take a concept or an idea or a theological 10 principle and say, "How might we work that out? What 11 would that look like in my life? What might that mean 12 in my parish?", so that our four case studies here which 13 hopefully by using narrative and by using -- I know they 14 are called fictional. They are based obviously on real 15 experience. It is a way of connecting heaven and earth, 16 connecting theology with practicality, connecting our 17 experience with what we believe, trust and pray for. 18 Q. Again, I think -- can we go to page 32, please, Paul. 19 There is a whole section at the beginning, "What do we 20 mean by abuse?", and you -- "Reflection on the Rape of 21 Tamar", I'm afraid I'm not familiar with that: 22 "Suggest four characteristic dimensions that can 23 apply across this range. 24 "Serious harm on the part of the victim made 25 possible by an imbalance of power, linked to the</p> <p style="text-align: center;">Page 167</p>
<p>1 have caused and seeks forgiveness from those we have 2 failed and from God." 3 Q. Page 40, Paul. 4 A. That's in big type. The idea is that that will provoke 5 a discussion, it might challenge people, it might alter 6 perception. It is just another way of helping people to 7 find words and vocabulary to link what they know of God, 8 what they know of the church, what they know through 9 their worship and their prayers with the very real task 10 of making the church a safer place. 11 Q. Can I now turn to the forgiveness and reconciliation 12 document issued last year behind tab 11, ACE025399. It 13 is called "Forgiveness and Reconciliation in the 14 Aftermath of Abuse". Again, how is this document meant 15 to change attitudes and shape behaviour? Can we maybe 16 have a look at page 65, please, Paul. It is the same 17 for the internal pagination. So this is the fictional 18 study. St Matthew's. He avoids discussion, concerned 19 about the impact of the report on the failings of 20 the home, mortality had been high. 21 What's meant to be the idea behind these? Are 22 these, again, meant to be used as practical case studies 23 so people can discuss and talk about, "Well, what would 24 we do?", what is working, what is not working? 25 A. Trying to understand what we mean by forgiveness, by</p> <p style="text-align: center;">Page 166</p>	<p>1 perpetrator's position of trust and abetted by deceit on 2 the perpetrator's behalf, denying what has happened and 3 making others more or less witting accomplices." 4 So I'm assuming in that way you are trying to link 5 study of the Bible to what we understand is the concept 6 of abuse of power? 7 A. Yes, I'm not sure that's as bold as I would want it. 8 This is designed to be a slightly fuller treatise. It 9 is 102 pages, I think, and there are a lot of references 10 at the back and a lot of material you can follow up. It 11 isn't perhaps quite as hard hitting and clear, but what 12 that does do is it does give dignity to the very real 13 suffering and pain that abusers have experienced. The 14 archbishop spoke about a life-long changing experience 15 that people will have for all of their lives, and I hope 16 it -- this tries to take seriously both the church's 17 understanding of that and point towards an appropriate 18 response for the church and for Christians and for all 19 of us in our lives. 20 Q. Can I ask about how much training can contribute towards 21 this? We heard a lot from Archbishop Justin and from 22 everybody else about the new introductions there have 23 been in training. But is training the answer? 24 A. Training is -- 25 Q. We can all have lots of training, but if our underlying</p> <p style="text-align: center;">Page 168</p>

<p>1 attitudes don't change, it doesn't really make any 2 difference, does it? 3 A. Which I think partly is what these two documents are 4 trying to do, to say it is not just about pragmatism. 5 I think Sir Roger Singleton said it is about what we 6 think and believe and say and do, so it is the living 7 out of our principles. What are our guiding principles? 8 Why do we hold to those? Why are they such strong 9 foundations? So it is about hearts and minds as well as 10 actions. 11 So, yes, I think the idea of these documents -- and 12 there will be others to come -- is to make sure that we 13 live out what we profess and there is no -- there is no 14 dichotomy between those two. 15 Q. Dame Moira Gibb in her report, and a number of people 16 have said to us that cultural change should be focused 17 on the parishes. Do you agree with that? 18 A. I do, with the parishes being supported by the diocese. 19 I mean, the parishes are the frontline of where it 20 happens. That's where youth work happens. I think I'm 21 probably right in saying the Church of England is the 22 biggest provider of youth work in the country. So we 23 have a particular responsibility with our youth and 24 children's work and with our vulnerable adults. 25 Therefore, resourcing the parishes as effectively as</p> <p style="text-align: center;">Page 169</p>	<p>1 these and many people have now got in their handbags, in 2 their wallets, in their pockets, an understanding of 3 what they should do, and that's the first step in 4 equipping people for that task. So it is about 5 communication, it is about clear messages, it is about 6 resourcing, it is about encouraging, supporting, 7 challenging, critiquing, and much of that is done by the 8 diocesan DSA. 9 Q. There is a mention of "Safeguarding Sundays" within your 10 witness statement. 11 A. Yes. 12 Q. And Archbishop Justin also mentioned that. What are you 13 trying to achieve by that and what does that mean on 14 a practical level? 15 A. One of the things we have heard, and you have heard 16 through the inquiry, is that DSAs have sometimes, 17 particularly in the past, been very isolated in their 18 position, and so the national safeguarding team draws 19 them together for training, they are drawn together 20 regionally. But the same is true over parishes. 21 Probably across the Diocese of Bath and Wells there are 22 450 parish safeguarding officers. What's the best thing 23 to do, is to bring them together so that when we fill 24 the cathedral with 450 people, they sense they are not 25 alone, it gives real value to the work they're doing.</p> <p style="text-align: center;">Page 171</p>
<p>1 we can is one of the best ways not just of exposing 2 abuse but of preventing it. 3 Q. Again, what's your ideas from the coalface, so to speak? 4 How do you engage parishioners on safeguarding matters 5 and ensure that they change culturally? I know that's 6 a bit like asking you "Can you tell me how Sisyphus 7 managed to get to the top of the hill?", but -- 8 A. I think training is important. I would start with that 9 because some of that is about awareness to start with, 10 that people start sometimes without the language, 11 without the words, without the understanding. So 12 training is very important. 13 Safer recruiting is essential. Safer working 14 practices are going to be important. Auditing what we 15 do is going to be important. And making sure that the 16 messages are simple. It's interesting that the last 17 thing I heard the archbishop saying was about having 18 a credit card size, and in my pocket I have one of 19 those -- you might remember -- where it has a phone 20 number on one side and on this side it has four words: 21 "Recognise, respond, record, refer". 22 Those -- that doesn't say all that needs to be said 23 about safeguarding, far from it, but actually this is 24 something which the diocese -- not Bath and Wells, 25 another diocese, they printed thousands and thousands of</p> <p style="text-align: center;">Page 170</p>	<p>1 Because the diocesan bishops are there, the dean is 2 there, the archdeacons are there, because the sermon and 3 the worship will be about that, but it won't just be 4 safeguarding officers. The church wardens will come, 5 the vicars will come, I trust and hope, and there will 6 be an opportunity for us to recognise our 7 responsibility, to underline it and quite simply to 8 thank people who are volunteers, who are often doing 9 a misunderstood and sometimes isolated role -- 10 sometimes, not always, as I say, with the support they 11 need, but by bringing them together, it will, I think, 12 increase the significance, the status, the necessity of 13 safeguarding across the whole diocese. 14 Q. You have summarised the main changes which have taken 15 place at page 11 of your witness statement. Paul, can 16 we get up ACE025930_011. At (k): 17 "Those who do not comply ... are being challenged, 18 including through disciplinary consequences ..." 19 To your knowledge, has anybody been disciplined as 20 yet for breaching the failing to have due regard to 21 duty? 22 A. I don't know that with any certainty. 23 Q. But is it something that you know that people are using? 24 Are people using the new canon on safeguarding? Because 25 you can have, "You must have due regard to the bishop's</p> <p style="text-align: center;">Page 172</p>

<p>1 guidance" but then, if nobody ever does anything about 2 people who don't have regard to the bishop's guidance, 3 for example, they don't turn up for training -- 4 something as simple as they don't turn up for training, 5 which they are obliged to do under the bishop's guidance 6 as I understand it, are people, at the very least, 7 initiating Clergy Discipline Measures or initiating 8 disciplinary processes where that hasn't happened? 9 A. Yes, is the answer to that and, if I can give you an 10 example, the archbishop gave an example where he said 11 "I'm not prepared to consecrate somebody". When 12 I became a bishop, I made it very clear that -- I was 13 due to see a number of readers who are lay ministers and 14 one of the first things I said was, "I will not licence 15 you as a reader unless you have done full and adequate 16 safeguarding training, or unless you have already booked 17 on to a course to do that". 18 Where there are issues around DBS checks, around 19 people not doing training, there is a very fierce letter 20 they get from me which says, "Unless you can present 21 yourself before me on Friday this week, then you will 22 not be taking your Sunday services". 23 Q. Can I identify at this stage two things which run out of 24 the "due regard" duty. Firstly, is "due regard" the 25 right word? Before you came across it, did you have any</p> <p style="text-align: center;">Page 173</p>	<p>1 will happen. 2 Q. Can I also ask you another thing, which is something 3 else that we have discussed with lots of people, which 4 is the lacuna in Clergy Discipline Measure, which is, it 5 is a discipline tool, it is not a risk management tool. 6 I know that there are capability procedures in 7 existence, but they don't appear to be fully formed, 8 shall I put it that way, or it appears that they're not 9 necessarily used that often. 10 Obviously there's only been common tenure since 11 2009, which has enabled greater oversight, shall we say, 12 even for those individuals who are office holders. Do 13 you think that there is a space and a role for a risk 14 management approach which doesn't involve using CDM, but 15 where you can, on capability grounds, identify that 16 people should be moved, not allowed to be in charge of 17 safeguarding or be reassigned for those reasons? 18 A. I think that would be helpful. 19 Q. Your witness statement explains there are a range of 20 diocesan bodies and individuals who have safeguarding 21 responsibilities including, in no particular order, the 22 Diocesan Board of Finance, the diocesan synod, the 23 diocesan secretary, archdeacons and obviously the 24 diocesan bishop and the diocesan safeguarding adviser. 25 Do the words "too many cooks" spring to mind or is this</p> <p style="text-align: center;">Page 175</p>
<p>1 idea what it meant? 2 A. Not in -- I now know that it's a much more significant 3 and weighty word. I think it doesn't -- for the person 4 in the street, I don't think it has the weight that it 5 does to you and to those in the law and the way it is 6 used in that framework. 7 Q. Wouldn't it be much simpler, if what you mean is, "You 8 must follow it unless there are exceptional and cogent 9 reasons not to do so", just to say that? 10 A. I think in the guidance it does say that in terms of 11 reporting that the DSA, the person concerned, the person 12 with responsibility, must report it. I heard a question 13 the other day when we were thinking about whether the 14 word should be "must" or "should" and I have already 15 agreed with our legal advisers that we need to look at 16 our documents and that we need imperatives wherever we 17 possibly can, so that it says "must" and it means must, 18 and then there can be disciplinary -- 19 Q. If you look at statutory guidance, when they say "must" 20 usually it is in bold, so people must do that. 21 A. Maybe we need to do that. There is work we can do on 22 that. We have to be careful that we don't put 23 obligations on people that aren't realistic -- 24 Q. It has to be practicable and manageable. 25 A. But I think more clarity around that will be needed and</p> <p style="text-align: center;">Page 174</p>	<p>1 just an attempt to try to say it's everybody's business? 2 A. I think it is everyone's business. I think what it 3 means is -- we have talked about bishops being 4 unaccountable, and I think what it does mean is bishops 5 are very much accountable. The bishop takes 6 responsibility for the delivery, the oversight of 7 safeguarding within the life of the diocese. 8 But it's a shared responsibility with others. If 9 I can give -- perhaps a trivial example. If, for 10 example, I decided that we had floods again in Somerset 11 and that we needed to bring together a group of people 12 to consider that and I thought, "I'll ask this farmer 13 because he's an environmentalist and he's skilled, he's 14 a church warden", my HR department would say, "Has this 15 person been through a safer recruiting process?" What 16 it means is that I am accountable to good process, good 17 procedure and good policy because other people are not 18 looking over each other's shoulders, not barging each 19 other out of the way, but there is a genuine team 20 approach and that's why I think, as a bishop, I am much 21 more secure in seeking to fulfil those really very 22 significant responsibilities, because I share it with my 23 colleagues in a very open way. 24 Q. You identify within your witness statement at 25 paragraph 57 that in some dioceses the bishop delegates</p> <p style="text-align: center;">Page 176</p>

1 the lead safeguarding role to the diocesan secretary.
 2 Is that a good idea?
 3 **A. I think you can delegate functions, you can't delegate**
 4 **responsibility. So I'm very clear that I hold the**
 5 **responsibility, but others need to share in that**
 6 **function, particularly, as you say, because there is**
 7 **a complexity around the role that actually one person**
 8 **can't do it all. So, for example, when I was an**
 9 **archdeacon in Portsmouth Diocese, under the bishop, with**
 10 **the bishop and for the bishop, I took a lead in**
 11 **safeguarding, and therefore was involved with the**
 12 **safeguarding panel at that time.**
 13 MS SCOLDING: Chair and panel, I notice the time. I don't
 14 know whether now would be an appropriate moment for
 15 a short break because I'm about to move on to a new
 16 topic.
 17 THE CHAIR: Thank you, Ms Scolding. We will return at
 18 3.15 pm.
 19 MS SCOLDING: Thank you very much.
 20 (2.57 pm)
 21 (A short break)
 22 (3.18 pm)
 23 MS SCOLDING: Bishop Peter, I was just about to move on to
 24 the role of diocesan safeguarding advisory panels. The
 25 second SCIE report found that there were some

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1 inconsistencies in the role of the DSAPs, as I am going
 2 to call them, as between dioceses. What have you done
 3 to address this particular concern to ensure that, you
 4 know, every DSAP is an independent body, knows what it
 5 is going and acts as a proper critical friend?
 6 **A. One of the things SCIE have done for us is they produced**
 7 **interim reports and there is going to be a final report.**
 8 **When that comes through, if that continues to come**
 9 **through as a recommendation, then we will go back to**
 10 **those guidelines that you had up on the screen earlier,**
 11 **which actually detail what is required.**
 12 **There's already a forum whereby all the chairs, the**
 13 **independent chairs of the panels, are coming together,**
 14 **and they were -- when the DSAPs were being criticised,**
 15 **in my experience, those who are the independent chairs**
 16 **have taken it very, very personally and very deeply, and**
 17 **they have taken that criticism very seriously. So**
 18 **I think that may be the occasion to draw them all**
 19 **together with the guidelines to see what SCIE are**
 20 **recommending and to see how quickly we can implement it.**
 21 Q. We have heard from others in Chichester there had been
 22 some debate about whether or not members of the clergy
 23 should be part of the DSAP or whether or not the DSAP
 24 should just be external agents, certainly not from the
 25 diocese. Do you have any view about that?

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1 **A. I do. When the first DSAP -- though it wasn't called**
 2 **that -- in Portsmouth Diocese was set up, I was actually**
 3 **the chair of it. Now that is now totally inappropriate,**
 4 **we realised that and I moved off because it needed to be**
 5 **independent.**
 6 **But I do think we need some clergy there. So the**
 7 **bishop isn't there. It's usually the bishop's chaplain,**
 8 **sometimes an archdeacon. Because the DSAP isn't making**
 9 **decisions, they are not actually reviewing cases. They**
 10 **are there to give, from a multi-agency, statutory**
 11 **authority perspective, their wisdom, their advice, their**
 12 **critique and a lot of it is about critiquing and**
 13 **supporting both processes and decision making. I think**
 14 **if we didn't have any clergy there, then actually**
 15 **sometimes there could be a disconnect between the**
 16 **process and actually what's needed on the ground.**
 17 **So the archdeacon is able to hear that and implement**
 18 **it and also is able to explain how a church warden**
 19 **works, to explain how a youth group might be**
 20 **configured, how a church insurance policy works.**
 21 **Because it isn't only about policy, it's about making**
 22 **the church and the church community a safe place.**
 23 Q. What's the status of the DSAP's advice? We know the
 24 diocesan safeguarding adviser has a right to overrule
 25 the bishop. Is a bishop obliged to follow the advice of

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1 the Diocesan Safeguarding Advisory Panel and, if it is
 2 not, should it be?
 3 **A. I think there are a number of safeguards already built**
 4 **in. I mean, what we have seen through the inquiry**
 5 **already is that there has been dysfunction and we have**
 6 **seen a lack of clarity about processes. Partly through**
 7 **regulation, it's been -- the independence of the DSA is**
 8 **now protected, certainly they have their own**
 9 **professional registration, they have their own**
 10 **professional skills, which they are not going to**
 11 **sacrifice. But the chair of the DSAP has a real**
 12 **responsibility that if he is -- if he believes that**
 13 **safeguarding in a diocese is not being undertaken**
 14 **properly, he can report that directly to the National**
 15 **Safeguarding Steering Group.**
 16 **So the DSA, if they feel that somebody is not**
 17 **appropriate -- acting appropriately within the diocese,**
 18 **perhaps the bishop, they could take that to the NST and**
 19 **the chair -- it is in their job description -- has the**
 20 **ability to take any concerns they have about the diocese**
 21 **to the National Safeguarding Steering Group. So that**
 22 **does build in some oversight and some accountability and**
 23 **some scrutiny, so they have some -- the question you**
 24 **keep asking is, "Has anyone got any teeth?". I think**
 25 **the chair of the panel has some teeth because there is**

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<p>1 a reporting function.</p> <p>2 Q. Okay. Your statement provides some detailed evidence</p> <p>3 about the role of the DSA, which I don't think we need</p> <p>4 to go through. I think we are sort of clear about this.</p> <p>5 Whilst it is mandatory that everybody has one and that</p> <p>6 that individual has appropriate qualifications, there</p> <p>7 does seem to be some variation still as to how the role</p> <p>8 should be fulfilled. How do you think that there should</p> <p>9 be greater consistency or should dioceses be left to</p> <p>10 decide what's best for them?</p> <p>11 A. One of the ideas that's to come -- and, actually,</p> <p>12 Phil Johnson has been someone who has advocated this to</p> <p>13 me personally, so I can say that to him, but it's also</p> <p>14 come through the questions you have asked: should there</p> <p>15 be a national team? So just as somebody is employed by</p> <p>16 the national safeguarding team and embedded in Lambeth,</p> <p>17 embedded in Bishopthorpe, embedded now in my office,</p> <p>18 could that be a model whereby not just supervision, but</p> <p>19 actually some employment, some contractual</p> <p>20 responsibility, is there? Now, that's something I think</p> <p>21 we need to look at it. Is that a better way of ensuring</p> <p>22 consistency through a DSA?</p> <p>23 Q. But the DSA would still be part of the senior staff</p> <p>24 team. I mean, the idea really is just that they are</p> <p>25 paid for by the national team and they look for</p> <p style="text-align: center;">Page 181</p>	<p>1 a wealthy diocese and I suspect some other dioceses like</p> <p>2 Sodor or, actually, the Isle of Man probably is quite</p> <p>3 wealthy. Some of the others may be less wealthy.</p> <p>4 Archbishop Justin talked about the need for some</p> <p>5 sort of reallocation, some sort of fair allocation of</p> <p>6 funding. Is that something that you and the NSSG are</p> <p>7 currently contemplating?</p> <p>8 A. I mean, currently the situation which I think you have</p> <p>9 made clear is that every diocese is responsible for</p> <p>10 funding its own arrangements and, to some extent, the</p> <p>11 DSAs have been the victims of their own success: the</p> <p>12 more they have worked, the more the parishes have asked</p> <p>13 questions, the more expectations. So I think there's</p> <p>14 extra resources going to be needed. I think actually</p> <p>15 there are now seven IDSVAs. I think there are seven</p> <p>16 dioceses, not two. So I think more dioceses will begin</p> <p>17 to look at that. I think with regard to diocesan</p> <p>18 training, specific training officers, there are about</p> <p>19 20-plus dioceses that have a specific training officer.</p> <p>20 So Bath and Wells, we employed somebody last year.</p> <p>21 She did -- across the diocese, I think we did 1,000</p> <p>22 face-to-face training opportunities. So if we are going</p> <p>23 to train the sort of numbers of people we need, we are</p> <p>24 going to need more resources. Your question is not only</p> <p>25 about consistency, but it's about whether we've got the</p> <p style="text-align: center;">Page 183</p>
<p>1 supervision and monitoring to the national team.</p> <p>2 I mean, the disadvantage of that scheme is that they</p> <p>3 could be seen as outsiders by people within the diocese.</p> <p>4 The advantage is they have the advantage of being seen</p> <p>5 as outsiders --</p> <p>6 A. Yes.</p> <p>7 Q. -- in that, firstly, they have to be listened to and,</p> <p>8 secondly, they have a clear path of saying, "Right, if</p> <p>9 I'm not happy about this, I'm going to go there", so</p> <p>10 they are more likely to challenge, possibly, because</p> <p>11 they have less to lose?</p> <p>12 A. You have nuanced that, and I think also that they are</p> <p>13 known locally to the parish safeguarding officers, and</p> <p>14 so there is that relationship, and much of safeguarding</p> <p>15 is about relationships as much as it is about policies</p> <p>16 and guidance, it is about knowing who the person is to</p> <p>17 go to and knowing that they are approachable and that</p> <p>18 they will be receptive to whatever you want to say.</p> <p>19 Q. How about the allocation of resources between dioceses?</p> <p>20 Because obviously you have got vastly different dioceses</p> <p>21 of vastly different sizes. So you have got London and</p> <p>22 then you've got Sodor and the Isle of Man. Plainly,</p> <p>23 they will need different levels of safeguarding</p> <p>24 resource, but also there are vastly different levels of</p> <p>25 wealth. I suspect Chichester is probably quite</p> <p style="text-align: center;">Page 182</p>	<p>1 resources across the poorer dioceses.</p> <p>2 I think the SCIE audits will help because they will</p> <p>3 help to us do that. If we go to a standards-based</p> <p>4 approach to safeguarding, which is something that</p> <p>5 certainly is being discussed and thought about, then we</p> <p>6 will have an understanding of what is the minimum that</p> <p>7 we should be doing. What would good safeguarding look</p> <p>8 like in the diocese, and then I think it comes to the</p> <p>9 National Safeguarding Steering Group who have to audit</p> <p>10 that to see whether more resources are needed and then</p> <p>11 come up with a solution.</p> <p>12 So we need more information.</p> <p>13 Q. Okay. Isn't part of that as well what I have</p> <p>14 identified, that you still don't have good enough data</p> <p>15 as to who is doing what to whom and what is happening</p> <p>16 when?</p> <p>17 A. We don't.</p> <p>18 Q. So it is quite difficult to construct a set of -- well,</p> <p>19 actually, it is probably not that difficult to construct</p> <p>20 a set of minimum standards. It may well be difficult to</p> <p>21 then identify the resources to go with those minimum</p> <p>22 standards if you don't know how much case work is being</p> <p>23 dealt with on a monthly basis, for example. Because you</p> <p>24 don't know, "Do I need three people here or four people</p> <p>25 here or in fact only half a person?"</p> <p style="text-align: center;">Page 184</p>

<p>1 A. I think -- I mean, so what's happened is each diocese 2 has taken that view and almost every diocese has 3 increased their capacity and their resources. 4 Q. So now it's a team rather than -- 5 A. I think there's a team now in every diocese. I don't 6 think there is anybody on their own. The question is, 7 is that going to be helped by having a national 8 overview, and you have raised that. 9 Q. I mean, how about having the national team -- at the 10 moment the national team apparently deals with complex 11 casework. Do you think there might be some merit in 12 having a national team dealing with non-recent cases or 13 cases which involve posthumous claims so that there can 14 be a degree of objectivity and/or you could even think 15 about those individuals being completely external to the 16 church so that there can be an independent adjudicative 17 process if there isn't any police or local 18 social services process which is available? 19 A. We have already heard evidence -- you have heard 20 evidence that the church recognises it's not done that 21 well. We were slow to recognise the particularities 22 around abuse that's happened where perhaps the person 23 who is the offender has died, where there can't be 24 a criminal process. 25 The national safeguarding team I think have either</p> <p style="text-align: center;">Page 185</p>	<p>1 Australia are looking at. I think the Church of England 2 will be looking at those very closely. 3 Q. The parochial church council -- now, I have to make sure 4 I get this right; I got this wrong on the first day and 5 somebody emailed me to say, "It is not a parish council, 6 it is a parochial church council and you must never 7 forget that", so for that gentleman, I have remembered. 8 Given the importance of change which occurs at the 9 parish level, what role should the parochial church 10 council play in safeguarding? We have talked quite 11 a lot about church wardens, we have talked quite a lot 12 about parish safeguarding officers, but there is a group 13 of dedicated volunteers who run and manage the church 14 along with the incumbent, largely. What should you be 15 doing with them to try to embed safeguarding? 16 A. I think -- they are critical. The PCC with the 17 incumbent hold the responsibility for the safeguarding 18 of the life of the church. So many churches I know 19 already have a standing item on every PCC agenda where 20 safeguarding would be there, and the idea that the 21 safeguarding adviser for the parish might just bring 22 a report once a year or a report to the annual parochial 23 church meeting, I think churches have got beyond that. 24 They realise it is not just about practicalities and 25 reporting, it is about engaging, thinking, discussing,</p> <p style="text-align: center;">Page 187</p>
<p>1 one or two more new posts to deal particularly with 2 noncurrent cases, and so, certainly, the response at the 3 moment is to ask the national safeguarding team to do 4 more of that, to do it more effectively, because we 5 recognise we are letting down particularly those who are 6 now coming forward as survivors of abuse that happened 7 perhaps a while ago, but whether that -- all of that 8 work should be lifted from the diocese and placed 9 nationally is a question we are going to have to think 10 about. 11 Q. We have heard Archbishop Justin on the fact that serious 12 consideration has been given to a national redress 13 scheme or discussions are starting. I am assuming 14 that's something that you agree with, the fact that 15 discussions need to be had about whether or not an 16 ombudsman-type national redress approach is more 17 appropriate than the way that civil litigation and 18 complaints currently work in the context of the church? 19 A. Archbishop Justin spoke about justice, he spoke about 20 speed. It's got to be -- whatever scheme it is and 21 however administered, it has to be much more 22 approachable, it has to be fair to all parties and it 23 has to be much swifter in the way it does that. 24 I know, through the Australian Royal Commission, 25 there are now schemes that the national church in</p> <p style="text-align: center;">Page 186</p>	<p>1 how can we make safeguarding visible and effective and 2 what can we do about preventative work, how can we 3 promote this, how can we make sure that our church, the 4 young people who come to our church, are as safe as is 5 absolutely possible? 6 So the PCC have a very clear role in law and as 7 trustees for that responsibility. 8 Q. I mean, is there any kind of auditing by dioceses of 9 what goes on in parishes in respect of following 10 policies? We heard from Colin Perkins about the fact in 11 Chichester there is something which, in effect, tries to 12 do that. Is that something which is intended to be 13 rolling out nationally or is there quite a variation in 14 what happens at the moment? 15 A. The tool for getting hold of what's going on and getting 16 a picture is often through the archdeacon's visitation 17 where they send out -- 18 Q. Yes. 19 A. You have probably got a sample of those. 20 Q. We have an example of a questionnaire, we have a sample 21 of a questionnaire which involves a number of questions 22 about safeguarding? 23 A. Then that information is then both gathered to get the 24 big picture, but also it does give a detail, and if 25 there are issues, there are concerns, then my</p> <p style="text-align: center;">Page 188</p>

<p>1 expectation is that the archdeacon will raise that 2 directly initially with the vicar and, if necessary, 3 with the PCC. And that can be done through a variety of 4 means.</p> <p>5 Q. Now, obviously, a visitation takes place annually. Do 6 you not think there might be something about some sort 7 of reporting mechanism more regularly than annually so 8 that every PCC -- I mean, I know it is boring to have to 9 write those sorts of reports further up the food chain, 10 we all recognise that, but that doesn't mean it is not 11 necessary and sometimes it can be a useful corrective, 12 because if you have to write something down, you usually 13 have to think about it. Could you see a role for it 14 being more than just primarily through the visitation?</p> <p>15 A. I think, if we are serious about making the church the 16 safer place that I believe under God it should be, then 17 we need to think about certainly those ideas and more, 18 something that's more regular, more robust, that's got 19 more rigour to it.</p> <p>20 Q. Can I ask about safeguarding within cathedrals. You say 21 at paragraph 84 -- 85, I apologise, of your witness 22 statement that there is now an expectation that every 23 cathedral will have access to a paid professional and 24 appropriately qualified safeguarding adviser. There are 25 a number of ways they can do this. Of 42, 20 have</p> <p style="text-align: center;">Page 189</p>	<p>1 think, "Well, we're sending in the auditors", as if it 2 is something that was punitive. When you speak to the 3 deans and the chapters, they are delighted that the 4 professionals are coming in to help them make their 5 safeguarding more effective, recognising that the 6 cathedrals, because of their openness, because of their 7 size, because of the number of volunteers, because of 8 the amount of work they do with children and young 9 people in schools, actually there are particular issues 10 that safeguarding --</p> <p>11 Q. I'm just thinking, there are choristers, there are 12 children every day in the church as part of the weft and 13 fabric of the church, really?</p> <p>14 A. I hope I'm right in saying this: every dean and chapter, 15 when they get their SCIE report, will welcome it and 16 will act upon it and will receive it as a very helpful 17 safeguard to their own responsibilities.</p> <p>18 Q. Can I now turn to chaplains. This is a difficult issue 19 because they are not really -- they have to be licensed 20 by the bishop, as I understand it?</p> <p>21 A. Yes.</p> <p>22 Q. But they are not, in fact, individuals who kind of 23 really have anything to do with you, other than getting 24 that licence. Do you think there might be some sense in 25 having some kind of register, whether it is diocesan or</p> <p style="text-align: center;">Page 191</p>
<p>1 formal agreements and 15 have joint working arrangements 2 with the diocese. Does that therefore mean there are 3 seven who don't have any arrangements at all at the 4 moment?</p> <p>5 A. I think that's most unlikely. I don't know the seven 6 you refer to. But I will be very surprised. It would 7 certainly have arrangements. But the thing that's clear 8 now and became clear after recommendation 7 of 9 Dame Moira Gibb's report is that for safeguarding 10 purposes, a cathedral comes under the diocese, and 11 I shall offend all deans and chapters in the 12 Church of England when I say that means, for the 13 purposes of safeguarding, they are regarded as another 14 parish church, and that's the reality, and the deans and 15 their clergy colleagues fall under not only House of 16 Bishops safeguarding policy and guidance but they are 17 also required to do this by the function of their 18 office.</p> <p>19 Q. I also understand -- and you set this out in full in 20 your witness statement at paragraph 88 onwards -- that 21 there are now annual self-assessments of cathedrals, 22 although that has only just come in, and the independent 23 safeguarding auditing programme is going into cathedrals 24 as well. Isn't that right?</p> <p>25 A. Yes, and, again, it is welcomed. I think we sometimes</p> <p style="text-align: center;">Page 190</p>	<p>1 national, of Church of England, first of all, but, 2 I mean, this could apply to chaplains of all faith 3 organisations so that everybody knows who has 4 a chaplain, by which I mean somebody who is ordained or 5 performs whatever function, who is a chaplain, where 6 they are, so that -- because, obviously, if things go 7 wrong, they are not going to say "Person at school", 8 they are going to say "Vicar". So there is a point of 9 view -- at the moment, you have a lot of 10 responsibility -- well, you have a lot of -- well, you 11 don't really have any responsibility for them, but 12 you -- you know, there would be a lot of comeback. Can 13 you see -- and as I understand it, there isn't such 14 a register at the moment. I might be wrong. What's -- 15 do you have any particular views about that?</p> <p>16 A. I mean, there isn't. I think because it runs across all 17 sorts of institutions and, as you say, all sorts of not 18 just Christian denominations, but faith organisations, 19 compiling that will be difficult. I would welcome it. 20 In our diocese, as in every diocese, we know who the 21 ordained chaplains are because they have to have my 22 licence. If they haven't been through a proper 23 safeguarding procedure, then they won't have my licence. 24 But they do fall under the safeguarding regulations of 25 their employer.</p> <p style="text-align: center;">Page 192</p>

<p>1 Q. Yes.</p> <p>2 A. Therefore, that -- and that we are very clear about.</p> <p>3 We have just appointed a full-time chaplaincy</p> <p>4 adviser in the diocese, and one of his roles is to make</p> <p>5 sure that we know, within the life of the diocese, in</p> <p>6 all institutions, who the chaplains are. Now, I may not</p> <p>7 have any responsibility for them, but I think he</p> <p>8 gathered about 100 people together for a conference at</p> <p>9 a gathering just recently. So those would have been</p> <p>10 from hospitals or hospices, military chaplains, school</p> <p>11 chaplains, university chaplains. Now, there is no</p> <p>12 obligation for them to come together, but they value the</p> <p>13 support we give them. So I think an extension of</p> <p>14 the idea you propose would be a good thing.</p> <p>15 Q. Because as I understand it, in part, military chaplains</p> <p>16 come under a different auspice?</p> <p>17 A. They do.</p> <p>18 Q. They are in fact regulated and licensed by the</p> <p>19 Archbishop of Canterbury.</p> <p>20 A. Canterbury, yes.</p> <p>21 Q. For a reason we don't need to go into.</p> <p>22 A. But because they sit geographically within our diocese,</p> <p>23 they come to much of our clergy development, they will</p> <p>24 take part in our safeguarding, they will take part in</p> <p>25 our clergy training. Whilst I'm not their bishop,</p> <p style="text-align: center;">Page 193</p>	<p>1 studies curriculum?</p> <p>2 A. Indeed. But I think we have a role in setting an ethos</p> <p>3 which is open and accepting that enables good prevention</p> <p>4 and also allows young people to grow in that sort of</p> <p>5 holistic way I spoke about earlier.</p> <p>6 Q. Do you also think that there should be a power for</p> <p>7 individuals who are appointed by the church to be able</p> <p>8 to be removed by the church if and when it</p> <p>9 is demonstrated that they are at serious safeguarding</p> <p>10 risk, leaving aside the fact that the school in and of</p> <p>11 itself could suspend them? There was --</p> <p>12 A. Absolutely --</p> <p>13 Q. -- a particular issue in Chichester which caused that.</p> <p>14 A. Absolutely.</p> <p>15 Q. The church itself was unhappy but it said "There is</p> <p>16 nothing we can do about it", and in fact I think that</p> <p>17 would still be the case now?</p> <p>18 A. I don't want to speculate, but if you are thinking about</p> <p>19 the appointment of governors, for example, the governors</p> <p>20 would be appointed by the PCC and therefore I think the</p> <p>21 PCC would have the right to withdraw that sponsorship.</p> <p>22 So I think actions could and should be taken in those</p> <p>23 circumstances.</p> <p>24 Q. Can I identify whether or not you think that there's</p> <p>25 enough voices of victims and survivors on the National</p> <p style="text-align: center;">Page 195</p>
<p>1 I think they're grateful that we give them the support</p> <p>2 we do.</p> <p>3 Q. Can I move on to schools. I understand that, as part of</p> <p>4 the church's response to recommendation 7 of</p> <p>5 the Gibb Review -- I will admit not immediately</p> <p>6 remembering what recommendation 7 of the Gibb Review</p> <p>7 is -- it is said that you have been agreed that a Task</p> <p>8 and Finish group led by the National Society (Education)</p> <p>9 and the NST will be set up and will include colleagues</p> <p>10 from DBEs, DSAs and diocesan secretaries. What is it</p> <p>11 you are going to be doing there?</p> <p>12 A. I think the responsibility for -- the curriculum will</p> <p>13 sit with the DfE, but within church schools, schools --</p> <p>14 the governors, if it is a foundation church school, will</p> <p>15 be appointed by the church, and therefore we do have</p> <p>16 a role in setting the ethos and the culture of a school,</p> <p>17 and the more children and young people are able to</p> <p>18 engage openly and honestly and appropriately with issues</p> <p>19 of safeguarding and of abuse and sexuality, the more</p> <p>20 likely they are to be able to come forward with any</p> <p>21 particular concerns they have.</p> <p>22 So whilst we are not responsible for the curriculum,</p> <p>23 though we do have an input into the religious</p> <p>24 curriculum --</p> <p>25 Q. I was going to say, you have an input into the religious</p> <p style="text-align: center;">Page 194</p>	<p>1 Safeguarding Panel at the moment?</p> <p>2 A. Currently, I chair the National Safeguarding Panel.</p> <p>3 Although, when I was asked to be the lead bishop, I did</p> <p>4 say, "It is inappropriate for me to chair this. It</p> <p>5 should be somebody independent". I said I would do this</p> <p>6 for a year. We are interviewing someone -- well, we</p> <p>7 have the dates for the interview and an independent</p> <p>8 person will come along.</p> <p>9 Part of the role of that independent chair will be</p> <p>10 to look at the membership. I am absolutely clear that</p> <p>11 the National Safeguarding Panel wouldn't have been able</p> <p>12 to do the things that it has done -- and we have heard</p> <p>13 about things it may not have been able to achieve --</p> <p>14 without the role of those who were there as survivors</p> <p>15 and victims. Their voice has been absolutely critical.</p> <p>16 That was clear when I arrived and it is very clear to me</p> <p>17 at the moment.</p> <p>18 Q. Should it have more teeth?</p> <p>19 A. I think it should. One of the ways it may do that is --</p> <p>20 the plan is for the independent chair, rather like the</p> <p>21 person who chairs the Diocesan Safeguarding Panel, will</p> <p>22 be a member of the National Safeguarding Steering Group.</p> <p>23 So that tries to make -- bridge that gap between -- the</p> <p>24 National Safeguarding Panel being advisory and the</p> <p>25 National Safeguarding Steering Group being the legal</p> <p style="text-align: center;">Page 196</p>

<p>1 body that makes the decisions that, actually, if the 2 chair is part of both bodies, there's more opportunities 3 to challenge and critique and to make sure that 4 decisions are based on the best possible practice and 5 reflect the views of the victims and survivors who are 6 there embedded in the National Safeguarding Panel. 7 Q. Do you not think it needs to be more than just the chair 8 on the National Safeguarding Steering Group? Because 9 you have set out the composition of the National 10 Safeguarding Steering Group at paragraph 158 of your 11 witness statement. Now, I know that may well have 12 changed since you finalised your witness statement. 13 But -- this is page 49, chair and panel. Paul, 14 ACE025930_049. It says, "Membership is composed as 15 follows". In effect, it is all clergy members. 16 For example, there is nobody there from the national 17 safeguarding team. Is that right? 18 A. Well -- 19 Q. Ie, you know, a lay employee rather than a member of 20 clergy? 21 A. The national safeguarding team give the professional 22 advice as staff members to the National Safeguarding 23 Steering Group. So that's where the professional voice 24 and experience is held and heard. 25 Q. Yes, but --</p> <p style="text-align: center;">Page 197</p>	<p>1 a delegated scrutiny function of the density sometimes 2 there is of policy and guidance. 3 Q. As I understand it from what Mr Tilby said, what 4 happened was -- we have seen there's been -- I don't 5 think this is a bad thing, but there's been a torrent of 6 policy guidance issued over the past three years and the 7 impression we got was the House of Bishops went, "Oh, my 8 God, this is taking us a terribly long time to look at 9 it. Can we have a smaller group which can scrutinise it 10 in more detail?" We just then effectively say, "Yes, 11 that's fine, the smaller group is" -- is that what in 12 effect has happened? 13 A. Yes, that was a separate group, it was a monitoring 14 group, and so that group has been gathered and embedded 15 into this, which means the decisions made by the bishops 16 are also accountable to the scrutiny now of other people 17 around the tables. They are not making these decisions 18 on policy and guidance on their own, they are being 19 informed by wider views. That's why there are a number 20 of bishops particularly on this group. 21 Q. Shouldn't there be somebody from the national 22 safeguarding team on this group? 23 A. I think there will always be three or four members of 24 the national safeguarding team who are there in 25 attendance, but they are not voting members.</p> <p style="text-align: center;">Page 199</p>
<p>1 A. Your question was about survivors? 2 Q. No, it's about non-clergy. 3 A. Oh, right. 4 Q. If you have got a National Safeguarding Steering 5 Group -- I think there are two questions, which is, one, 6 shouldn't -- it is page 49 of your witness statement? 7 A. Yes. 8 Q. Do you want a little moment to get to it? 9 A. Most people on there are not clergy. 10 Q. Right. 11 A. So, for example -- 12 Q. The Board of Church Commissioners, they won't be clergy, 13 then? It is 158. According to the NSSG's terms of 14 reference, its membership is composed as follows -- 15 A. There are two members of the Archbishops' Council. They 16 are senior lay people who are there because of their 17 particular professional expertise and background. 18 Q. Okay. 19 A. The members of the Board of Church Commissioners are 20 not; the chair of the NSP won't be. 21 Q. Won't be, yes. 22 A. And there's also other staff members who are lay. But 23 I appreciate that it is more dominated by clergy and 24 also by bishops because it holds another function which 25 is, on behalf of the House of Bishops, to have</p> <p style="text-align: center;">Page 198</p>	<p>1 Q. That causes some difficulties, doesn't it, because some 2 people would say, "Well, they are the people that know 3 best when it comes to safeguarding, so shouldn't they be 4 part of the vote?" It is a bit -- 5 A. One of the problems that local authorities have with 6 staff in attendance. I mean, it is a difficult issue, 7 isn't it? I appreciate that. I mean, I can look at 8 that again. I think the fact that they are not members 9 does actually give them a freedom to speak, and to 10 represent their views, and I think their views are taken 11 very seriously. I think they possibly have a stronger 12 position because of that, because they do bring that 13 independent voice. 14 Q. Do you think there should be victims and survivors on 15 the National Safeguarding Steering Group? 16 A. I'm going to give thought to that. I would need to look 17 at -- I think -- it would be easy to say yes or no to 18 that and I'm not trying to avoid your question. I think 19 I need to look at the purposes of both groups and to see 20 what tasks they need to do and who is best equipped to 21 do it and to make sure those two groups operate like two 22 wheels that are engaged together like cogs rather than 23 two -- two cogs that are freewheeling and don't impact 24 on each other. 25 Q. Plainly, if you give the National Safeguarding Panel</p> <p style="text-align: center;">Page 200</p>

<p>1 more powers and responsibility and more enforcement 2 power, then the need potentially to have victims and 3 survivors on the National Safeguarding Steering Group 4 diminishes, doesn't it? 5 A. It does. 6 Q. Because, in a way, if they are making policy rather than 7 just rubber stamping it, so to speak, as some 8 individuals might see, then that makes a considerable 9 difference, doesn't it? 10 Can we move on to the role of children. How does 11 the church listen to the voices of children and young 12 people in developing safeguarding practice? 13 A. One of the things that -- as a curate in two parishes 14 and beyond that, I clearly see my wife and I ran this 15 work for those parishes, and I don't think I realised at 16 that time that I was involved in safeguarding work, but 17 actually a lot of what we were doing running our church 18 youth groups was safeguarding. I think it's probably 19 trying to make explicit some of the things that are 20 already implicit and making sure that that work is 21 highlighted, is focused, is targeted and resourced. 22 So, for example, we -- and I'm sure most dioceses 23 have a diocesan youth officer. We actually have a team 24 of three diocesan youth officers. One of their roles is 25 to try to help young people in church youth groups, for</p> <p style="text-align: center;">Page 201</p>	<p>1 A. Yes. 2 Q. So you can play a vital role in both educating children 3 and young people, but also enabling children and young 4 people to speak for themselves about what they want in 5 future? 6 A. And empowering and encouraging and enabling -- 7 Q. Yes. 8 A. -- those are three different things -- the voice of 9 young people. For example, in our diocese, when we have 10 training for safeguarding, the diocesan youth officer 11 comes and co-delivers it with our DSA, and what he talks 12 about is a young people's perspective. So it is not the 13 same thing as having the young people in the room, but 14 it brings their voice, and he recognises -- he helps -- 15 I think the clergy realise that the way they organise 16 church halls, the way -- the facilities they provide and 17 the way that they engage with young people is an 18 absolutely vital part of safeguarding. It isn't just 19 about compliance with policy, it's engaging with the 20 world of young people and understanding it. 21 Q. You identify at paragraph 172 of your witness 22 statement -- chair and panel, that's page 53 -- that 23 seven dioceses provide access to advocacy services for 24 children and young people. Is that something which you 25 have considered rolling out on a more widespread basis?</p> <p style="text-align: center;">Page 203</p>
<p>1 example, think about online safety, to think about 2 issues of well-being and protection and what that might 3 look like. 4 So there is a role in supporting or helping young 5 people to be able to articulate what they are feeling 6 and experiencing. I think there's probably more work to 7 be done on that. 8 One of the things that I will do as a consequence of 9 the questions I have heard you ask is that we have 10 a Church of England Youth Council, and they come to our 11 General Synod and they provide a very, very helpful 12 young person's perspective on things, and I think I need 13 to sit down with the Church of England Youth Council and 14 say, "How can we, as a church, help you in this area and 15 what can you do to make your voice, your views, your 16 thoughts" -- 17 Q. So you are not averse to the idea of having PSHE through 18 biblical or liturgical matters which are to do with 19 children and young people or through the youth 20 provision. You have said you're the largest provider of 21 youth services in the country now, possibly because 22 statutory services have been cut, but, you know, the 23 voluntary sector has stepped in to fill that gap. 24 A. In terms of numbers, yes, yes. 25 Q. In terms of numbers.</p> <p style="text-align: center;">Page 202</p>	<p>1 A. We haven't. I think there's a lot more parishes, 2 deaneries and dioceses that are looking to advocacy or 3 champions or different models whereby things that have 4 been -- not hidden, I don't mean deliberately hidden, 5 but voices that have not been heard in all sorts of ways 6 are now heard more clearly. That's part of our concern 7 for equality and diversity as well as our concerns for 8 children and young people. 9 So I think we will see more of that and, as we take 10 this forward, then there will be a need not to 11 professionalise it, but to make sure it's as effective 12 as we can make it. 13 Q. Can I turn to the National Safeguarding Panel Report, 14 which you set out from paragraph 184 onwards in your 15 witness statement. That was first published 16 in June 2016 and dealt with a number of recommendations 17 which Mr Tilby has dealt with, including the creation of 18 a Parish Safeguarding Handbook, trying to -- the 19 creation of the substeering group that you identified. 20 It identifies concerns which you set out at 21 paragraphs 200 to 211. Firstly, the degree of autonomy 22 bishops currently have to deliver safeguarding practice. 23 Has that degree of autonomy -- obviously bishops have 24 autonomy, they will continue to have autonomy, but is 25 there now power, if that autonomy is being misused, for</p> <p style="text-align: center;">Page 204</p>

1 action to be taken and effective action to be taken?
 2 **A. It's inconceivable that my DSA would not take action.**
 3 **I can't conceive of any circumstances where that**
 4 **wouldn't be so. We have talked a bit about deference.**
 5 Q. Yes.
 6 **A. I'm slightly uncomfortable with that. I think I want to**
 7 **talk about respect. As I have sat through this hearing,**
 8 **I have seen the enormous respect that's been given to**
 9 **all the witnesses, particularly those, perhaps, who are**
 10 **themselves survivors. All the staff within the hearing,**
 11 **whatever the relationship, there's been an enormous**
 12 **sense of respectfulness and trust.**
 13 **We may stand when the chair and the panel leave, and**
 14 **that's because we respect them. It is that culture of**
 15 **respect, which I think is really important, that allows**
 16 **safeguarding to be properly administered.**
 17 **I'm less comfortable with the idea of deference.**
 18 **I do appreciate there's been abuse of power and some of**
 19 **that has been by bishop and office holders, but I think**
 20 **we need to celebrate where there's been good respect and**
 21 **it's enabled institutions like the church to be**
 22 **effective in what they are doing.**
 23 Q. Can I ask about the special measures idea, shall we say.
 24 So should there, however, be, in whatever way -- through
 25 synod or through Bishops' Council or through the

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1 Archbishops' Council -- should there be some way that
 2 there can be national intervention if there are serious
 3 concerns about dioceses, particularly in respect of
 4 safeguarding? Now, it may apply to other matters as
 5 well, but, I mean, you know, I'm just thinking about,
 6 you know, what happened in Chichester. So trying to
 7 prevent a repeat of Chichester. Is that something which
 8 is a good idea?
 9 **A. Graham Tilby remembers when I first met him, which would**
 10 **have been something like two years ago, the first**
 11 **question I asked him is, "Have you got any teeth?",**
 12 **I think either the national safeguarding team, the**
 13 **safeguarding officer need more teeth. One of the ways**
 14 **that I have heard you explore that and possibly advocate**
 15 **that is the way that you have just put to me, and**
 16 **I think we need to both explore it and take that forward**
 17 **in some way.**
 18 Q. Now, you obviously heard Colin Perkins give evidence,
 19 and he talked about the fact that there needed to be
 20 a mix between what was done nationally and what was done
 21 at a diocesan level, largely identifying that nationally
 22 should be sort of auditing IDSVAs, serious case work,
 23 ensuring sort of appropriate external supervision, but
 24 that a lot of the casework should be done on
 25 a day-to-day basis within the diocese. Is that

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1 something that you agree with, that some functions need
 2 to be independent and do you agree with his analysis in
 3 that respect?
 4 **A. I agree. Yes to the first question. Really, there**
 5 **should be. I think I'm going to make it more**
 6 **complicated.**
 7 Q. Okay.
 8 **A. Because I think it probably needs to be a three-way**
 9 **split. There have been a number of reports and reviews**
 10 **and recommendations to the church. If I can very**
 11 **briefly look at those.**
 12 **So from Cahill there was a very clear recommendation**
 13 **that there needed to be properly equipped and resourced**
 14 **central resources to make sure there's consistency and**
 15 **proper training and oversight and policy guidance.**
 16 **If we think about Elliott, the Elliott Review, he**
 17 **talked about independent regulation.**
 18 **If we think about Gibb, Gibb was saying we need to**
 19 **strengthen the individual and collective responsibility**
 20 **of the House of Bishops to make sure that actually**
 21 **safeguarding practices really delivered at the forefront**
 22 **of the parishes.**
 23 Q. But there is no commonality of approach?
 24 **A. I think --**
 25 Q. Every single report has come up with a different

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1 mechanism?
 2 **A. My answer to that, I think we need more resources in**
 3 **dioceses. I think more centralisation and more**
 4 **externalisation. So the resources need to be as**
 5 **professional, as independent, as supportive as they can**
 6 **be, and that's looking at the external resources, and**
 7 **the embedded resources need to be as local and as far**
 8 **reaching and as low down as we can get them.**
 9 **So I think we need to look at a three-way split of**
 10 **resources.**
 11 Q. How do you ensure that the focus is on forward-looking
 12 and preventative work? How does the church ensure that?
 13 We need to keep children safe now, as well as obviously
 14 recognise the sins of the past. How do we do that? How
 15 do you do that?
 16 **A. I think we are in a better place to do that now because**
 17 **a lot of the work that's been around auditing and**
 18 **training and policy and guidance is now in place. Now,**
 19 **that's going to be continually reviewed. I think it is**
 20 **going to get tightened. It is never going to get any --**
 21 **it is not going to be loosened in any way. And where**
 22 **there are the lacunas that you have pointed out, I think**
 23 **we need to look at those. But I think we can now spend**
 24 **more time, more effort, in actually trying to achieve**
 25 **those aims.**

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<p>1 I think it is about making sure our messages are 2 simple and properly delivered and properly embedded. 3 Can I give you an -- 4 Q. An example is always good, because you can say something 5 needs to be properly embedded and I can sit there and 6 think, "Is that digging it with a trowel or how do you 7 do it?", if I'm being sort of vaguely flippant, but how 8 do you do it in practice? What does it look like? 9 A. I have been travelling on the railways more recently 10 than I have done in previous months, and there's 11 a message that keeps coming through, and it says, "If 12 you see something suspicious" -- it may say -- "report 13 it to a member of staff" and then there is a rather 14 extravagant claim "and we will sort it". It says, "See 15 it, say it, sort it". I hear that six times on the 16 journey between Somerset and here, and the message is 17 beginning to get through. I think, as a church -- 18 Q. Are you looking at all bags very suspiciously now? 19 A. Well, indeed, and I think if the church can be very 20 clear what its message is, and then actually make sure 21 those messages are reinforced, are resourced, and are 22 consistently applied, then you get into the complexity 23 of auditing, and of listening and of feedback and 24 critiquing, but it is making sure that the church is 25 very clear about what its actions are. So that's one</p> <p style="text-align: center;">Page 209</p>	<p>1 appropriate resources that will enable people to express 2 the feelings that they have -- anger, hurt, 3 disappointment, abuse -- and to make sure that those 4 feelings and emotions that are very real and very raw 5 can be things that we can share, pray about and offer to 6 God. 7 Those are some ways in which we think the culture 8 can be changed. The House of Bishops is saying, we 9 would like more focused, clear work on this, because 10 there's a recognition -- Sir Roger Singleton, when you 11 asked him what were the top things that would change, he 12 said one was listening to survivors and victims of 13 abuse, and, secondly, it was changing the culture of 14 the church. We have got to be able to give clearer 15 answers to ourselves and to you as to what we mean by 16 that. 17 Q. I think what he said was changing the culture of 18 the church, listening to victims and survivors. 19 A. He did. 20 Q. He had four things. We need to do further work on 21 cultural change. He put that as number one. Second is 22 to roll up its metaphorical sleeves and really come to 23 grips with appropriate responses for victims and 24 survivors. I think we have dealt with that in your 25 evidence and lots of other people have also dealt with</p> <p style="text-align: center;">Page 211</p>
<p>1 about reporting and we need to do that much more 2 rigorously and more vigorously. 3 Q. You say at paragraphs 228 and 229 of your witness 4 statement, page 67, chair and panel, Paul, ACE025930_067 5 that there are some key components within the national 6 safeguarding framework which promote the prevention of 7 abuse, for example, awareness raising and training. But 8 you then say, at 229, "This will be supported by revised 9 practice guidance on safer environments and culture". 10 I'm not maybe asking you, and I suspect you couldn't 11 tell me even if you wanted to, a detailed explanation of 12 it, but what's that trying to do? 13 A. The House of Bishops had a preliminary look at this, and 14 they have recognised that you can only go so far with 15 training, important though it is. You can only go so 16 far with policy guidance. Actually, there has been 17 a lot of discussion about culture and I'm very grateful 18 for the way you have helped us to unpack that and the 19 House of Bishops is saying we need more work to think 20 about that. Some of it is being done through theology, 21 some of it is being done by looking at liturgical 22 resources. 23 Q. What are liturgical resources? 24 A. Our prayers and our services, special collects, which 25 will be for all those involved in safeguarding, finding</p> <p style="text-align: center;">Page 210</p>	<p>1 that. Thirdly, is about prevention, which we have just 2 discussed. And fourthly, is the interpretation of 3 the notion of forgiveness and the seal of 4 the confessional. Now, maybe we can just briefly pause 5 on that. 6 The seal of the confessional may well have been 7 given attention in this hearing which, given that 8 I think I have identified it as minority pursuit, maybe 9 doesn't -- it is not really a central issue, shall we 10 say, for the Church of England. But how do you change 11 the culture of forgiveness from your perspective? As 12 the national lead on safeguarding, that's one of your 13 jobs, I imagine? 14 A. It's not something you can prescribe. It's not 15 something you can order. For me, the two most painful 16 days of the church's year are Good Friday and Easter 17 Saturday and Good Friday teaches me that forgiveness -- 18 and here we are thinking of the forgiveness that comes 19 to us from God -- is very, very costly. The word 20 "crucifixion" gives us "excruciating". The pain that 21 I would say, from a faith perspective, that Jesus 22 carried on the cross teaches me that forgiveness is very 23 hard and very difficult, and takes a lifetime. But that 24 doesn't mean that we can't start the journey, and there 25 are things that I hope that we can understand, apologise</p> <p style="text-align: center;">Page 212</p>

<p>1 for, put behind us, engage with, all those things in 2 this life. It was wonderful to hear the Archbishop of 3 Canterbury talking about Eternity and he said, "But we 4 are on Planet Earth". We can't just leave this -- 5 Q. Well, you can be forgiven, but you still have to take 6 the consequences of your actions, was the way he set it 7 out. 8 A. I was just going to say, I found that very powerful, 9 that there are consequences of our actions and our sins 10 and our failings, which impinge on the lives of others 11 forever. 12 Q. Do you have any personal view on the seal of 13 the confessional? I know the church has been doing work 14 on this really, I think, since 2013, still hasn't, 15 I think -- as I understand it, it's because, from what 16 Lord Williams told us, it may well be that people 17 couldn't agree amongst themselves because there's 18 a split amongst the group who were working on this as to 19 whether it should not apply or whether it should apply. 20 Do you have any view as to whether or not the seal 21 of the confessional should not apply when people report 22 or admit that they have engaged in child sexual abuse? 23 A. I do have a view. I have a short answer and I have 24 a slightly longer answer. The short answer is: yes, it 25 should not apply. That's my personal view and I hold</p> <p style="text-align: center;">Page 213</p>	<p>1 therefore is part of the law of the land, but it only 2 applies to those who are Anglican or lay people. 3 A. That's a very helpful distinction, I'm grateful you made 4 it. 5 That debate I think has to happen. But I've made my 6 views clear. 7 Q. Now, you have also provided a very helpful witness 8 statement which sets out at some detail everything 9 anybody would -- anything anybody would ever want to 10 know about permission to officiate, and probably quite 11 a few things that people would never want to know about 12 permission to officiate. 13 I don't necessarily intend to take you through it in 14 any great detail, but what I wanted to say is, it 15 appears that there are now a number of quite strict -- 16 well, stricter procedures in place for the grant of 17 permission to officiate, ie, you have to undergo 18 safeguarding training, you have to be licensed, in 19 effect, by the parish priest, somebody has to vouch for 20 you and say, "I will be using you in this context", and 21 you have to have been DBS checked. 22 Now, that wasn't the case, obviously, with all the 23 issues with PTO. Can I identify -- yes, you are trying 24 to find it in your -- at the rear of your bundle, aren't 25 you?</p> <p style="text-align: center;">Page 215</p>
<p>1 that quite strongly, because for me the safeguarding and 2 the welfare of children and young people is paramount. 3 Now, the longer answer is, we know that there is 4 a theological discussion, there is a legal discussion. 5 This is something that impinges on parliament. It's 6 been in the statute books since 1603 and there are 7 safeguarding questions. Now that is not to make it more 8 complicated. 9 You will be aware that there is a group that has 10 been looking at this, the Working Party, and I am sure 11 very quickly they will help us with guidelines so we 12 will know what is a confession in a formal sense and 13 what isn't. There will be guidelines about how it 14 should be applied. And the question will be raised, and 15 I think it will be over this year, 2018, when the House 16 of Bishops will need to come to a mind as to whether the 17 issues around safeguarding of children warrant the 18 breaking of the seal, as that's phrased. 19 I thought the solution come up by the Australian 20 church using a permissive canon was an elegant solution. 21 There is a debate amongst lawyers, as there often is, as 22 to whether that is an appropriate -- 23 Q. There is a debate amongst Canon lawyers. Could I just 24 say it is separate. It is Canon law, it's not non-Canon 25 lawyers. It is a Canon law fact, which means it</p> <p style="text-align: center;">Page 214</p>	<p>1 A. Well, if you ask me a detailed question, I want to be 2 able to -- sorry, keep going. That's fine. 3 Q. It's mysteriously disappeared from my bundle, so I can't 4 in fact assist you. 5 A. I have got it. I have found my own copy. That's fine. 6 Q. It is behind my Post-it, I have been told by my 7 obviously ever-capable junior who has more knowledge of 8 my bundle than I do at this particular moment. 9 A. That's fine. 10 Q. I think it is behind tab A, chair and panel, right at 11 the back. 12 A. I think I've got it. 13 Q. I'm not really going to ask you any detailed questions, 14 but that's roughly right, isn't it, that those are the 15 changes that have been made? 16 A. Yes, they have. I think I want to say about PTO, one of 17 the things -- it does what it says on the tin. It is 18 a permission to officiate. This can be given in writing 19 by the bishop and can be withdrawn by the bishop at his 20 discretion -- 21 Q. Because there was some discussion about suspending it or 22 something. I have to say, I had understood that 23 permission to officiate is like a bare licence, in 24 effect, so you either have it or you don't have it. In 25 a way, when people talk about having it suspended, what</p> <p style="text-align: center;">Page 216</p>

1 they mean is, it's withdrawn, but it might not be
 2 withdrawn permanently. Is that right?
 3 **A. That's right.**
 4 Q. Can I identify, what work is being done to establish
 5 a national register? Now, I know -- I think it was
 6 Graham Tilby who was saying the other day,
 7 Mr Graham Tilby, that there was some work about -- sort
 8 of with Crockford's?
 9 **A. Again, this is a recommendation that Dame Moira Gibb**
 10 **gave in her review. I think it is very helpful. So**
 11 **although there are records, very clear records, in the**
 12 **diocese, because sometimes people move between dioceses,**
 13 **they operate sometimes across diocesan boundaries, there**
 14 **isn't necessarily that information sharing.**
 15 What is intended is, to start with, an interim
 16 solution which was the use of Crockford's which was just
 17 to make sure we had the information, that it was held
 18 centrally. The plan -- I think there is a 12-month to
 19 18-month development of this, of a national casework
 20 system, of which PTO will be one part of that which
 21 means then it is possible to share information, it is
 22 possible to interrogate it, it will be something which
 23 one could investigate, and it means that if there are
 24 cases of people who should not be holding PTO, that can
 25 be rectified rigorously and effectively.

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1 Q. Now, I understand at paragraph 76 of your witness
 2 statement in respect of permission to officiate -- Paul,
 3 ACE025771_023 -- this identifies that there is going to
 4 be guidance upon the granting of PTO in line with safer
 5 recruitment guidance, and this is expected to include
 6 provisions -- Paul, would you mind enlarging
 7 paragraph 76 for me?
 8 So it is only going to be issued for a fixed term;
 9 and it is going to -- its renewal is going to be linked
 10 to DBS checks. In other words, once every five years it
 11 will have to be renewed.
 12 Secondly, there needs to be proper lists maintained.
 13 I think -- Chichester is a prime example. I think 2009
 14 you had Ian Gibson saying 90 per cent of all -- we can't
 15 find the CRB checks for about 90 per cent of people with
 16 PTO or they don't appear to have been done?
 17 **A. There is no member of PTO -- nobody can officiate in**
 18 **a diocese now without that written permission and that**
 19 **is contingent upon the DBS check having been done.**
 20 Q. And the safeguarding training?
 21 **A. And the safeguarding training. Because there was still**
 22 **a rollout of that -- I mean, that will be the default**
 23 **position in the future. At the moment, I'm not sure**
 24 **that has happened.**
 25 Q. It happens in some dioceses at the moment --

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1 **A. I think that's to do with resources. I think everyone**
 2 **is now making that a priority. But I'm not sure has yet**
 3 **been achieved.**
 4 Q. And each cleric should have a designated person
 5 responsible for them with mutually agreed expectations
 6 of work, and that that should be reviewed annually. So
 7 there will be some kind of performance management, in
 8 the loosest possible sense, I expect.
 9 Clergy with PTO to produce an annual summary which
 10 should be sent to the diocesan bishop, and there should
 11 be somebody within the diocese who is in charge of PTO
 12 ministry. Who is that likely to be -- an archdeacon or
 13 the bishop's chaplain or ...?
 14 **A. I think it will be finding the right and appropriate**
 15 **person. So it may not be somebody with those roles.**
 16 For example, in the Chichester of Bath and Wells, we
 17 have a retired clergy officer, and we have 19 deaneries
 18 and each deanery has a deanery retirement officer and
 19 a clergy widows officer. We have, I think, 380 retired
 20 clergy, we have something in the order of --
 21 Q. Is that higher than average, because Chichester says it
 22 is about 400 you are about 380. I imagine -- well, you
 23 are Somerset, so you are likely to be an attractive
 24 place for retirees, shall I put it that way?
 25 **A. So those deanery officers, there are 19 of them. They**

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1 **are particularly concerned at the moment with the**
 2 **pastoral care of clergy widowers and clergy widows and**
 3 **with the pastoral welfare of retired clergy, not all PTO**
 4 **are retired. So I think it may well be that rather than**
 5 **having -- there has to be somebody who oversees that.**
 6 **We have somebody who oversees all those 19 officers.**
 7 **But it might be that actually the more local we can get**
 8 **it, the better and more effective it will be.**
 9 **So when these guidelines come through, we need to**
 10 **make sure that each diocese finds the most effective way**
 11 **of delivering them.**
 12 Q. I'm asked to ask you a question on behalf of
 13 Richard Scorer, who represents a number of victims and
 14 survivors: if anybody in the church, clergy or laity,
 15 has knowledge or suspicion of abuse but is reluctant to
 16 report it, how do you ensure they do?
 17 This is a mandatory reporting question, in effect.
 18 Should there be mandatory reporting and, if so, to
 19 whom?
 20 **A. Again, I have very clear views on that. I believe it is**
 21 **the responsibility not just of every church member, but**
 22 **of every citizen, every person in this country, if they**
 23 **have, as you put it, knowledge or significant suspicion**
 24 **of abuse, it should be reported.**
 25 Q. To statutory authorities?

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1 **A. To statutory authorities. I think that's the duty of**
2 **citizenship.**
3 **Now, for that to be mandatory, it has to have**
4 **sanctions. For there to be sanctions, the government**
5 **have to believe this is the right way forward for the**
6 **country.**
7 **We have just two weeks ago had the report to the**
8 **government --**
9 Q. They said they are not going to be doing it
10 governmentally. But that wouldn't stop you, as a faith
11 organisation, introducing something?
12 **A. I was starting my view which is that it wasn't just**
13 **about the church. Because we are human beings and we**
14 **have a mutual responsibility and care for one another.**
15 **Within the church, I don't think there has been**
16 **enough seriousness given to what the church has done in**
17 **terms of its guidelines around this. I have to be**
18 **careful in saying this, because I was the person who**
19 **took it through General Synod, but I think the**
20 **provisions that came through in that 2016 measure are,**
21 **in effect, as near to mandatory reporting as the church**
22 **can get.**
23 **Now, I have talked about language, we might need to**
24 **move "should" to "must". We need to look at it again.**
25 **We need to make sure that it will only tighten. But**

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1 **I think at the moment, within our own guidelines and**
2 **framework, we have come a long way to make mandatory**
3 **reporting a requirement of the life of the church.**
4 **It needs to be extended beyond church officers and**
5 **it needs to be part of our Christian and civic duty.**
6 Q. You have sat here for the past three weeks and listened
7 to the vast majority of the evidence. I think all the
8 evidence, in fact. What do you think you have learned?
9 **A. I was asked that by The Guardian before I came: why was**
10 **I -- you know, what was the church wanting to do?**
11 Q. Is that the newspaper or your guardian?
12 **A. It was The Guardian newspaper. I said the church was**
13 **coming to the inquiry to listen and to learn, and I saw**
14 **the impact on the Archbishop of Canterbury and he spoke**
15 **about the impact of reading, listening to what he'd**
16 **heard, the failures of the church, and particularly the**
17 **voices of those who are themselves victims and**
18 **survivors, and I think what I have learned is, it's not**
19 **enough to say that the church is here to listen and to**
20 **learn, we are here to act, and to make our decisions and**
21 **our priorities and our policies visible and credible.**
22 **The church has a long way to go to restore public**
23 **confidence and trust in this area, and it's essential**
24 **that we do that, and I think they will look for the**
25 **church to be honest, to be transparent, and to be**

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1 **determined and rigorous in pursuing -- making the church**
2 **a safer place.**
3 **So what have I learned? My resolve to seek to do**
4 **what I can to make the church a safer place has been**
5 **heightened.**
6 Q. Do you think that the church is a safe place for
7 children now?
8 **A. I think you know the answer I'm going to give to that:**
9 **substantially, the answer to that is yes, but it can**
10 **never be yes entirely, because --**
11 Q. It is not about -- you can never eliminate the risk.
12 What you can do is minimise it --
13 **A. Yes.**
14 Q. -- and ensure that, if it happens, it is reported and
15 acted upon quickly?
16 **A. And I hope -- and I preface this with the recognition of**
17 **our failure, and I hope with proper humility, I hope we**
18 **are in a place in the church where we are able to give**
19 **a more convincing and a more convinced "yes" to that**
20 **answer -- to that question.**
21 MS SCOLDING: Thank you very much. I have no further
22 questions. Chair and panel, do you have any questions
23 of this witness?
24 THE CHAIR: Mr Frank?
25

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1 Questions by THE PANEL
2 MR FRANK: Thank you. You have been very helpful, and I'm
3 very grateful to you for your assistance in relation to
4 the responsibility you have at the National Safeguarding
5 Steering Group for England and for the church in Wales
6 to some extent.
7 The bit we haven't heard about -- because we do
8 understand that there is a diocese of Europe --
9 **A. Yes.**
10 MR FRANK: -- where I think there are about 150 licensed
11 clergy and about 500 people with PTO. One of
12 the concerns that may still be unresolved is, those who
13 have -- because they don't like the new changes that
14 have been brought about -- decided to move to somewhere
15 where they may feel they are less likely to either have
16 their PTO supervised or, indeed, escape oversight
17 altogether.
18 Can you tell us anything that will give us an
19 assurance that we are not, as it were, exporting our
20 problems to somewhere else where other people may be put
21 at risk by those who otherwise would be putting children
22 at risk here.
23 **A. Again, and to evidence that, the new Bishop in Europe is**
24 **taking this extremely seriously. They have put a lot**
25 **more resources into safeguarding.**

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1 **They run across a number of different jurisdictions**
2 **that provides a complexity, but in essence, the Diocese**
3 **in Europe has to abide by the House of Bishops**
4 **regulations and guidelines, and so in some sense the**
5 **Diocese in Europe is not detached. It falls under the**
6 **same requirements that fall upon the Bishop of Bath and**
7 **Wells or the Diocese of London, and it is important**
8 **that, where there is distinctiveness that comes about**
9 **through a particular context or jurisdiction, that we**
10 **make sure that safeguarding is nonetheless done as**
11 **effectively and rigorously as possible.**

12 **But in terms of provision and in terms of process**
13 **and policy, the Diocese in Europe has the same**
14 **stringency as any other diocese.**

15 MR FRANK: That's very helpful. Thank you very much.
16 THE CHAIR: Thank you very much, Bishop Peter.
17 (The witness withdrew)

18 MS SCOLDING: Chair and panel, that concludes the witnesses
19 for today. May we adjourn until Friday morning?
20 THE CHAIR: Yes, of course, thank you.
21 MS SCOLDING: I'm afraid I'm not clear about what time it is
22 on Friday morning. Ms Scholefield is saying 10.00 am.
23 Is that right, chair?
24 THE CHAIR: Yes.
25 MS SCOLDING: Thank you.

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1 (4.19 pm)
2 (The hearing was adjourned until
3 Friday, 23 March 2018 at 10.00 am)
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