THE INDEPENDENT INQUIRY INTO CHILD SEXUAL ABUSE

Witness Statement of BISHOP PETER BALL

Preliminary Remarks

I am Bishop Peter Ball (D.o.B. 1932). I am, at the time of making this statement, 85 years of age.

I make this statement in connection with the work of Independent Inquiry into Child Sexual Abuse ('The Inquiry').

I received a Rule 9 (of Inquiry Rules 2006) request for a written statement from the Solicitor to the Inquiry by way of letter dated 19th December 2017.

Introduction and Background

1. I have been asked by the Inquiry by whom I was sponsored for ordination (the Inquiry's understanding is that it was Bishop George Bell) and whether or not I was aware that Bishop Bell had 'overruled' the selectors in order for me to be ordained.

1.1. I was made a deacon on the May 27th 1956. I was ordained as a priest on the 6th June 1957.

1.2. I first attended for interview at the Church Assembly Central Advisory Council of Training for the Ministry in October 1951 (I have been referred to a letter dated 2nd October 1951 [ACE000005]). I was initially 'Not Recommended [for Ministry]'. In not recommending me for ministry the selection board took the view that my religious life was, at that stage, 'immature and undeveloped' but encouraged me to 'read for my University degree and then come to another board' when I had taken my degree. That is what I did.

1.3. I returned for interview at the Selection Centre two years later. By then I had completed two years of my university degree; I studied Natural Science at Cambridge University. By that time (September 1953) the Selectors changed their view of me and were then prepared to 'recommend [me] as a candidate with good potentialities'. (I have been referred to a letter dated 11th September 1953 [ACE000022] which confirms this).

1.4. It is not right therefore to say that Bishop Bell 'overruled' the selection board in order from me to be ordained. Although Bishop Bell had indicated in 1951 in a letter to the first
Selection Board who did not recommend me for ministry (see the contents of a letter dated 14th December 1951 [AC000015] that he would be 'prepared to accept me for ordination' even though the Selection Board had not recommended me for training at that time, that is not how matters proceeded.

1.5. I decided not to proceed with ordination at that time, but rather chose to act on the advice of the Selection Board and study for me degree and then return for ordination. When I returned two years later I was then recommended for ordination with the approval and blessing of the Selection Board. Had I been ordained without the recommendation of the board earlier in 1951 and under the sponsorship, only, of Bishop Bell I would have been entirely his responsibility. I did not want that to be the case.

Having decided to effectively wait and to be ordained with the approval of the Selection Board, I had more options as a young clergyman than I would have if I had been ordained sooner without the Selection Board's recommendation.

1.6. After theological college, it was Bishop Bell ultimately who did sponsored me for ordination, but with the approval of the Selection Board. Bishop Bell then placed me in the parish of Rottingdean where I undertook my first curacy. He would visit my curacy on occasion to carry out confirmations and to take services. We had a good working relationship; I was aware that he was 'fond' of me. He was someone who I looked up to when I was a young curate starting out in the Church.

2. I have been asked for a 'summary' of my career from ordination to accession to Bishop of Gloucester.

- 1954 – I entered Wells Theological College (after being recommended for training for the Ministry by the Central Advisory Council Selection Board in September 1953);
- 1956 – I was made/ordained Deacon;
- 1957 – I was appointed Parish Priest and was initially based at Rottingdean where I stayed for a period of 2 years;
- 1958 – I entered, with my brother Michael Ball, the Kelham Monastic Community;
- 1960 – I founded, with my brother Michael Ball, the Community of the Glorious Ascension ('CGA'). This was initially based in Stroud, Gloucestershire. Having established that Community we were joined by two laymen (they were both teachers, John Hatton and Aidan Chambers) and we began looking for teaching positions within the local state schools. I taught on a part time basis at Stroud High School for a period of two years;
- 1963 – I moved to the parish of Alum Rock, Birmingham following the establishment of a further branch of the CGA there;
- 1966 – I moved with the CGA to the parish of Hoar Cross, Burton-on-Trent. I was the Priest in Charge of the CGA there;
- 1968 – I established a new CGA. The Community was based at Old Cleeve, Somerset where I stayed until 1977. My chief responsibilities in these years were the running of the CGA.
- 1977 – I was appointed Bishop of Lewes;
- 1980 - I established the Giving a Year to God Scheme;
- 1992 – I was appointed Bishop of Gloucester.
3. I have been asked about my interest in and commitment to reaching out to young people and in spending time evangelising among them and why I sought to engage in this so soon after ordination.

3.1. It was always my aim to reach out to young people through my ministry. At the time I was ordained there was no teaching order for men within the Church of England and I was keen that there should be. I was influenced, in part, in this by the teaching orders within the Catholic Church for example that which had been set up at Worth Abbey. I visited that community before the CGA was established. The monks at Worth also ran the school there, they helped me understand how a Religious Community operated and what would be required when setting out to establishing a Community.

3.2. When my brother, Michael Ball, completed his degree in Cambridge he went to teach at a school in Pocklington, Yorkshire. Nearby in Whitby was a religious teaching order for women run by a Mother Margaret. She had established a very successful order for women and, I think, saw in me and my brother people who may be able to do the same for men within the Anglican Church. She was an influential personality and it was through our meeting her (soon after ordination) that our ideas for such a community began to take shape.

3.3. I have been referred to [ACE000025], this is a letter written by me in 1957 (shortly after my ordination); I was contemplating then a religious teaching order. I knew of Mother Margret's order for women ('The Order of the Holy Paraclete'), I visited her and that Community on a number of occasions. The community there I would describe as a fully monastic community. I took a great deal from my time there as inspiration for the principles which we adopted when we established the CGA.

3.4. I always wanted to be a teacher and I enjoyed teaching. I was of the view that 'School life could be fitted into the religious life'. I have been referred to [ACE000026] which was the letter in response to my letter (referred to above) responding to my idea of establishing a community; it is clear that there was an appetite within the Church to establish a religious community, with links to schools. It was thought that I should first gain teaching experience to draw on to help with the establishing of a religious order, and that is what I set out do in my early years as a priest.

3.5. My Solicitor Mr Mumford has referred me to a note [ACE000038] from Bishop George Bell (signed G.C. representing that he was Bishop of Chichester at the time) encouraging me in this regard (in1957). He recommended that my brother and I spend time with the Kelham Religious Community 'with a view to [my] learning the religious life at Kelham, particularly trying [my] vocation, but also in the hope that the way might be made plain for [me] and Michael, [my] twin to become the nucleus of a religious community, focussed on English schools'.

3.6. I have also been referred to [ACE000038]. That, again, is another letter written by me where I express my enthusiasm for teaching and for establishing a community during my early career in the Church. In that letter I wrote, in June 1958, that 'for a long time my brother's and I have been interested in doing something towards founding a teaching
order in the Church'. 'In very broad outline we aim to make it possible to have vast numbers of religious teachers going into state schools to teach, whilst being in communities in the chief towns. I hope this would enable us in time to earn enough state money to regain control of our schools. I realise that this is a very large aim but I don’t feel it matters to have grand visions'. This accurately summarises what I hoped to achieve by reaching out to young people as part of my ministry.

4. During the period 1960 to 1977 I did not live or work within the Diocese of Chichester. During that period, my brother Michael and I had established the CGA and were living at and developing those communities. I moved between the CGA houses throughout that period, from house to house as the community grew. As outlined above, and to the best of my recollection, between 1960 and 1963 I was based at the CGA in Stroud, Gloucestershire; I then moved to Alum Rock in Birmingham where a further CGA community was established. I then moved to another CGA community in Burton-on-Trent from 1966 to 1968, until finally moving to a community at Old Cleeve, Somerset where I lived from 1968 through to 1977.

5. In 1977 I became Bishop of Lewes. In accepting the role of Bishop I was as keen as any individual to progress in my career. I do not have specific recollections of the process which led to my appointment as Bishop of Lewes in 1977 but understand that there must have been conversations where it was mooted and that I was happy for my name to be put forward for the role.

5.1. I was attracted to the pastoral work of a Bishop and in particular to the running of the parishes within the Lewes area. At the time of my appointment there would have been approximately 130 such parishes and I enjoyed visiting them and getting ‘out and about’ as part of my ministry. I was less interested in the committee and administrative work that such an appointment brings, but it was a necessary part of the role. I hoped, as Bishop, to encourage the priests I was working with to be holy and diligent.

5.2. I was aware at the time that I was recommended for appointment as Bishop of Lewes that certain other members of the clergy considered that I was well suited to the role. I have been referred to [ACE000087] which is a letter from the Bishop of Stepney who in January 1977 was of the view that I would ‘make a good bishop’.

6. I have been asked whether, throughout my time working within the Church either before or after 1992, I received any training in safeguarding, child protection or responding to child sexual abuse or similar.

6.1. I can say that at no time, either before or after 1992, and in fact throughout my entire time working within the Church did I receive any such training.

**Community of Glorious Ascension (‘CGA’)**

7. I have been asked for an explanation of why and how I set up the CGA and in particular why I decided to set up a monastic organisation myself and what was the impetus behind the order.
7.1. As there was at that time no religious teaching order within the Church of England for men, it was for that reason that the idea for a Religious Community developed and it was, as I have previously said, the influence and example of Mother Margaret and her Community for women which led to me establishing the CGA, with my brother Michael in 1960. The idea behind the community adopting the monastic way of life was to make the religious life the focus of our community. I had seen it working elsewhere and wanted to adopt that way of life as a way of making religion the centre of things. Both my brother and I were wholly committed to this and we helped and supported each other in setting up the community based on those values.

7.2. There was no formal licensing procedure for the establishment of the Community. However having been shown documents [ACE000025], [ACE000026], [ACE000029], [ACE000034] and [ACE000038] I am reminded that there was a lot of discussion with my superiors within the Church about the proposed project. These included discussions with the then Bishop of Exeter, Robert Mortimer, who sat as Chair of the Advisory Council for Religious Communities which was the body who ultimately approved the establishment of CGA.

7.3. I have also been referred, in particular to [ACE000034] which indicates that the proposal for the Community was discussed before the Advisory Council (in December 1957); they recommended that my brother and I spend two years in the noviciate of some existing Anglican Community before beginning the community, in order to gain experience and, to use Bishop Bell's expression in an earlier letter 'test' our vocation. That is what we did. This was the reason my brother and I entered the Kelham Monastic Community in 1958. We both learned a great deal about the running of such a Community from our time there. We then established the CGA in 1960.

7.4. In establishing the CGA there was no supervision or oversight of any safeguarding procedures and/or checks of the suitability of the monks who would work with children and young people at the Community.

7.5. The Community was however subject to the same oversight and supervision by the wider Church and the Dioceses of Chichester as any other element of the Anglican Church and the Diocese at the time. There would be frequent visits from members of the clergy and a visitor to the community was appointed. I recall on the day the CGA was established that the then Bishop of Gloucester attended to dedicate the first house of the CGA at Stroud.

7.6. We also introduce the 'Rule' and a 'Constitution' to govern the operation of the Religious Communities. Those documents were, as I recall, reviewed and sanctioned by the Advisory Council for Religious Communities.

7.7. There was no internal formal supervisory structure employed by the Community to supervise the work of individuals within the community at that time.

7.8. From the inception of the CGA a 'visitor' was appointed. I think it was on the granting of a licensed by the Church that a 'visitor' was appointed. During the time of the CGA the visitor's were Bishop Robert Mortimer (who I think was also the Chairman of the
Advisory Council for Religious Communities) and Bishop Jock Henderson (Bishop of Bath and Well at Old Cleeve). I have also been referred to ACE000071 by my Solicitor Mr Mumford, which indicates that Bishop Michael Gresford-Jones was also at one stage the community's 'visitor' (it appears in September 1974). I don't recall specific details about him, he may have been the assigned visitor for the female members of the community.

7.9. The visitor provided an outside oversight to the day to day running of the Community. Their appointment was by way of invitation from the CGA but based on a recommendation from the Church. Bishop Mortimer in his capacity as Bishop in charge of Religious Communities would have had overall responsibility for the Community in any event, and would have, to an extent, been to whom the visitors would have reported. I cannot recall the specifics of how each of the visitors was appointed, but I think we would have approached the Archbishop and Lambeth Palace to recommend someone suitable. The nominated visitor would have been invited to attend the community on the recommendation of the senior Bishops and ultimately the Archbishop.

7.10. I do not remember exactly how often they would visit but it would be 'off and on'. We would also correspond with them. If the visitors were passing then they would on occasion attend unannounced. They would also attend announced on pre-arranged occasions.

7.11. The visitor would have been free to have spoken to anyone at the Community and often did. I would have spoken to the visitor during their visits to the community. I may on occasion have also gone and met with the visitor and discussed the work of the community with them.

7.12. As far as I am able to recall the visitor never asked about child protection or safeguarding issues, but they did enquire as to the well being of those within the community, that ultimately was the purpose of their role.

8. During the time in which I was involved with the CGA both as Prior and as an active member I have no memory of how frequently anyone under the age of 18 would stay at the monastery. Whilst they may have done so on rare occasions I do not believe it was a very regular occurrence.

8.1. Whenever a person under the age of 18 did stay at the monastery there were no procedures and/or practices which were in place to safeguard these individuals and I do not recall any training which members of the CGA received in working with children and young people.

9. Once the CGA was established word spread about it throughout the Diocese and beyond fairly quickly. Those who were attracted to the work we were doing would come and stay with the community and make their own minds up about whether it was something that they wished to pursue. There was no formal recruitment drive within local schools or universities. There was no application process for prospective members to join the community; potential members would come and stay for a short period and if they wanted to join and we wanted to include them, they would join.
9.1. The teaching work we undertook in schools and other institutions was often by invitation rather than formal application for a particular post. For example my brother was invited to teach at Stroud Grammar school and did so for 15 years. I undertook some teaching work but was also involved in more pastoral work within the community where we were based, for example carrying out domestic chores for the elderly and other works.

9.2. As Prior of the CGA I did not seek those outreach opportunities out, rather as word spread opportunities presented themselves. I recall being asked by local Headmasters and Bishops to attend schools to speak or to preach.

9.3. Once I had been invited to speak or work at a school or institution I am not aware of any steps those schools or institutions took to check or supervise the work I undertook with them; that would have been a matter for them. I have no recollection of any request from any school or institution for any checks to be undertaken and/or any references taken up as to my suitability to work with children. Similarly, I have no recollection of ever being asked about any criminal convictions of members of the CGA when undertaking such work.

10. The overall aim and purpose of my work with children and young people in respect of the CGA I would summarise as 'an effort to introduce them to the Faith and to the Church'.

11. There were no formal processes or monitoring procedures which assessed the suitability of those within the CGA to work with children and young people. The suitability of those working within the Community was evident from our day to day dealings with them.

12. There were about three or four monastic houses within the CGA; Stroud, Old Cleeve, Alum Rock and Hoar Cross in Burton-on-Trent. I would be based at one of them but I did spend a lot of time travelling to the others. I do not think there were ever more than three houses open at the same time. At its peak I would estimate that there were approximately 18 professed Brothers and about the same number of novices/postulants.

12.1. My Solicitor Mr Mumford has shown me a letter (ACE000069) written by myself (August 1974) where I detail the following in connection with my role as 'leader' of the CGA - 'I have been trying to train the novices and running the Mother's House, as well as having oversight of the other houses; I'm being a sort of Public Relations Officer for the Community'. That is a accurate reflection of the responsibilities and role I was carrying out effectively running the CGA.

13. In addition to the male members of the CGA there were female members. Their number would vary. At its peak I would estimate there were 6 to 8 female members. They would live separately from us.

14. I have been asked whether within the CGA there was any independent person to whom people could speak if they were concerned about the running of the Community or the behaviour of those within the Community. Other than the Visitor (who was such a person) there was no other independent person appointed or assigned to oversee the Community. Members could, of course, speak to anyone they liked. In addition to the
visitor the community would also have been answerable to the relevant Diocese and ultimately the Advisory Council for Religious Communities.

**Little Brother’s and Sister’s in Christ**

15. My memory of the Little Brother’s and Sister’s in Christ is very poor. I do not think it lasted very long and was an offshoot of the ‘Scheme’ (Give a Year to God Scheme).

16. I have been referred to other document by my Solicitor Mr Mumford which has been disclosed by the Inquiry that seems to suggest that the Little Brother’s and Sister’s in Christ was formed in June 1986. I have a very vague recollection of meetings being held three or four times a year at Littlington in connection with the Little Brother’s and Sister’s in Christ, but I’m afraid I now have no knowledge or understanding of the setting up of the organisation or its relationship with the CGA.

17. As far as I recall there was no formal recognition of it by the Advisory Council and no particular dress code as far as I remember.

18. I do not recall any details of the procedures and measures in place to protect children and young people involved in the Little Brother’s and Sister’s in Christ.

19. I also do not recall the extent to which the Diocese of Chichester and/or the Church had oversight of it.

**My Role within the CGA once I became Bishop of Lewes**

20. Following my appointment as Bishop of Lewes I remained within the CGA. However, I did not continue as Prior. Brother [Name Redacted] was elected in my place. My relationship with him was not the best. He had different views on how the CGA should be run, for example he did not want to continue the recruitment of novices. He died fairly young and by the time of his death the CGA was much reduced.

20.1. After my appointment as Bishop I continued to lived in one of the CGA house’s. I joined in with the Community life as much as I could, but the majority of time after my appointment, was spent carrying out the duties of Bishop. I would often spend time away from the community in connection with my new role.

20.2. Mr Mumford my Solicitor has shown me a letter (ACE000093) from January 1977 in which I accept the invitation to become Bishop of Lewes but indicate that ‘I would however like a few days to tie up the detail of the Community Organisation’. I saw my appointment as Bishop of Lewes as bringing to an end my role as Prior (and the responsibilities that go with it) with the CGA.

21. With my new duties as Bishop of Lewes my involvement with CGA inevitably reduced as time progressed. My work as Bishop was full time. I did however maintain contact with them.

**Giving a Year to God (the Scheme)**
22. I cannot recall when the 'Giving a Year to God' Scheme was established. I assume it came to an end when I was elected Bishop of Gloucester in 1992, but cannot now be sure.

22.1. Mr Mumford my solicitor has referred me to my correspondence with Bishop Kemp concerning the establishing of the Community. It appears that in September 1980 (ACE000120) I wrote to Bishop Kemp indicating that the Scheme was beginning to take shape. It was established with Bishop Kemp's (and therefore the Church's) full knowledge and was the subject of discussion before it was set up.

23. The principle aim of the Scheme was to 'evangelise' young people. By that I mean to encourage them to embrace faith and the Church. It was also a mechanism for those who were considering a career in the church to test their commitment to such a life. The fact that a number of Schemers are now ordained is some evidence of the success of those aims.

24. I do not recall the Scheme requiring formal approval from the Diocese/Church although the Diocese was obviously aware of the Scheme.

25. I did not take any steps before setting up the Scheme in respect of child protection or safeguarding.

26. There was no active targeting for recruitment of particular members or for recruitment from particular areas or sectors of society. Rather in the manner of CGA word spread about the Scheme and interested individuals approached us. I would perhaps have spoken about the scheme during the course of my public duties within Lewes and beyond. When I spoke of the Scheme, quite often people would then approach the community interested to join.

27. My public duties as Bishop would sometimes lead me to speak at various schools. There was no regular pattern to my visits to particular schools. I was invited to preach and would have attended in that capacity. I was also a school governor at Lancing and other schools within the area when Bishop of Lewes which would have meant regular visits. I also had contact with schools in my capacity as Vice Provost. Whilst I would inevitably have referred to the Scheme during the course of my preaching or teaching, my association with schools was not in any way an attempt to recruit young people to join the scheme.

28. The Scheme was open to all, women as well as men; this was consistent with the principle aim of the Scheme to 'evangelise' young people and to encourage them to embrace faith and the Church.

29. The number of members on the Scheme would vary year to year. I do not recall the exact numbers but I would estimate a maximum of ten at any one time and a minimum of two.

30. The Scheme was run by me and the other brothers of CGA who had come with me to Lewes. I was assisted, in particular, by Vickery House. He was someone who I had
invited to join me at the Scheme and who was an important part of how the scheme ran. I considered him to be a good teacher and someone who was committed to the aims of the Scheme. There was no other organisation involved in the running of the Scheme.

30.1. In terms of the day to day management and running of the Scheme, a typical day would have started with Eucharist. We did this everyday at the Community. I would normally wake early at around 5am. Routinely we would engage together, as a community, from 6am in 'quiet time', by that I mean silence and quiet reflection. At 7am we would then part take in the Eucharist. During the morning's at the Community we would remain quiet over breakfast until 9am when the schemers would then engage in household chores. Vickery House would conduct lessons with the schemers, teaching throughout the course of the morning. He would teach religious lessons and theology.

30.2. We would often have lunch together at Littlington. After lunch those on the scheme would regularly visit within the parish and do various things helping the local community.

30.3. Some schemers would visit at other parishes where arrangements had been made with other parish priests for them to do various things helping in those communities. Parishioners from those parishes would sometimes collect Schemers or, some of them would travel to those other parishes using their own transport.

30.4. Some schemers would also, on other occasions, remain at Littlington and do manual work, for example tending to the garden, where we grew our own produce or doing jobs around the house.

30.5. We would have an evening service at 6pm at Littlington every day. It was Evensong. We would sing hymns together and engage in reading, lessons and prayers together.

30.6. As a community we would then have supper together and engage in fellowship or personal time during the evenings. At 9pm we would have another service of compline; 'Pray at the End of the Day'. After compline the house would be in silence when the schemers would then go to bed.

30.7. I would not be at Littlington every day and every evening; I had my duties as Bishop to attend to, and would often turn to those at the end of every day. On almost every Sunday I would have been away from the Scheme conducting my duties as Bishop.

31. In terms of supervision arrangements for Schemers, I do not recall any specific supervision processes or procedures. I do remember that a priest, not connected with the Scheme would visit on occasions. He would hear confessions. I cannot remember the name of the person who performed that role or how often they attended. Schemers would meet with him if they wanted to. I remember that I also attended confession, it may have been with this priest when he attended the Scheme.

32. As far as I recall there were not any formal safeguarding arrangements in place for Schemers nor do I remember anyone within the Diocese/Church asking about the same in respect of those on the Scheme. That said no restrictions were placed on any
Schemer; they could and did talk to anyone they like and could share any concerns they had with anyone.

33. There was not very much day to day management, organisation or supervision of the Schemers. They were encouraged to adopt the monastic way of life of the CGA and serve 'an apprenticeship'. In that way it was hoped that the aims of the scheme, to evangelise the young, would be achieved.

33.1. I took the view that we were brother's together. Although I would describe myself as the senior member of the CGA and therefore responsible for its organisation and management and that I was assisted by Vickery House who was parish priest in that regard, I tried to encourage the brothers to live together as equals. Schemers would often come to me or Vickery House with issues or problems and in that way we were supervising the members but there were no policies or procedures to govern how the Scheme operated.

34. After joining the Scheme, the first 6 months of the life of a Schemer would involve a fairly austere regime at Littlington. Schemers would be encouraged to rise early for prayer. Theology lessons were given by Vickery House; thereafter they would be encouraged to undertake manual tasks such as gardening or decorating. After that initial 6 months and subject to an individual's ability I would approach a local parish priest and suggest that the individual help out within the parish. If a Schemer was deemed suitable then they would visit that particular parish as an unordained curate, and partake in youth work, community work, and the business of the parish.

35. Any outreach work carried out by Schemers would very much depend upon their progress on the Scheme and their ability to be involved in such work. We would try to encourage the Schemers to develop spiritually, teaching them how to pray, teaching them theology, and helping them with the realities of living in a religious community with others.

35.1. When there were difficulties, such as conflict between Schemers, we would become aware of the situation. Often, the parish priest would be called upon to help. Sometimes the Schemers would come to me or Vickery House. We would avoid any serious difficulties and to effect such at the time was often through compromise on the part of all concerned. On some occasions Schemers left the Scheme on others the Schemers made peace.

36. The Scheme was run from Littlington. It was a house owned by the Diocese, it was also the vicarage of the parish. The house itself was situated on its own surrounded by a large garden. It was located about 100 yards from the church. We used the Church a great deal as part of the activities of the Scheme. In those days the church was left open all day and all night, and people and Schemers could come and go from the church whenever they liked. There was a small village in Littlington which surrounded the church.

36.1. The house itself was fairly large. It has six bedrooms, a study, a drawing room, lounge, large kitchen and dining area. The way in which the accommodation was set up would depend on the number of schemers we had living at the premises at any one time.
36.2. If bedrooms were free then we would have a bedroom each. If there were more Schemers than bedrooms then we would share bedrooms. I would always try to ensure that if bedrooms were shared that there were at least three in a room. There were times when it was necessary for extra mattresses to be put on the floor of the bedrooms to accommodate extra Schemers. Any women involved in the Scheme would be accommodated away from the main house.

37. In addition to the bedrooms there was a chapel and kitchen/sitting room. I maintained a study for my official duties. I had a secretary when I was Bishop of Lewes; she would attend Littlington about three times a week. She was a former school mistress. Her name was Margret Sellens and she was quite strong personality. She had a good relationship with the Schemers. She was friendly with them.

37.1. There was also a drawing room which I would use at Littlington to meet with people privately. I would use this room to talk privately with Schemers if the need arose. I would also use the room to speak with visitors if we needed somewhere quiet.

38. I have been asked by the Inquiry about comments by a former member of CGA that some individuals on the Scheme were given 'special treatment' compared to others. I do not accept that certain Schemers were given 'special treatment'. I made an effort to treat each Schemer equally. I do however acknowledge that I liked some Schemers more than others. I tried not to allow this to show, as I did not want to create an impression that I favoured some Schemers over others.

39. There was no particular event that brought the Scheme to an end. It just seemed to 'fade' to a natural end. My appointment as Bishop of Gloucester obviously meant that I left Lewes. It was shortly after that, I think, that the Scheme formally came to an end.

40. After the Scheme ended, I have been asked about my involvement in looking after and/or providing accommodation for Schemers whilst they thought about what they wanted to do next.

40.1. I have no recollection of how many Schemers stayed with me during this period. It is right that those who wanted to pursue a religious life were encouraged and helped to do so. They could enter CGA as a novice and spend time in the houses run by the Community if they so wished. They would have been encouraged to take 'temporary vows' which would have previously been approved by the Church Advisory Council. They would spend approximately 12 months as a novice. I can't recall the exact number of members of the Scheme who went to the CGA after the Scheme ended, but some certainly did. Others went on to train in other professions not connected with the Church or on to do other things.

**Bishop for Schools**

41. Reference is made in a document to which I have been referred by the Inquiry (INQ000598) to my having been appointed as Bishop for Schools by either the Archbishop's Council or the Bishop's Council.
41.1. I do not recall the date of this appointment but I do remember being appointed to the role. The role only ever involved the independent sector of schools. It was largely a preaching role but I was also asked to advise upon religious 'issues' which may arise within a particular school, for example if there was a problem with a school chaplain.

**Vice Provost**

42. Reference is also made in a document to which I have been referred by the Inquiry (INQ000595) to my being appointed Vice Provost of the Woodward Corporation whilst Bishop of Lewes.

42.1. The Woodward schools are a collection of schools grouped into geographical areas. I was Vice Provost for the schools within the Lewes area. I cannot now remember the exact dates that I performed this role. The role involved the provision of religious 'advice' to the relevant schools and I would have attended meetings from time to time. However, because of the advisory nature of the role it did not bring me into contact with young people as a result.

**Scouts**

43. In 1983 I was appointed to the Religious Advisory Board of the Scouts.

43.1. This was more of a nominal appointment and did not involve much by way of extra duties as far as I can remember, I have been referred to a document (INQ000662) in which the Scouts confirm, from the records they hold, that my 'involvement, and therefore my visibility seems to have been limited' and that 'all of the indications are that [my] involvement [in respect of contact with young people] was very limited'. I recall that the appointment did not last long and my dealings with young people who were scouts was very minimal.

43.2. My solicitor Mr Mumford has also referred me to another document (ACE000125) which confirms that I was put forward for the role by the Archbishop in 1983 (the Scouts having approached him for a nomination of someone suitable for the role) and that I accepted his nomination of me and my invitation to take up the role with the Scouts, with some hesitation.

44. I was not, as far as I can recollect, ever asked about safeguarding or child protection during the time when I was involved with the Scout movement and certainly did not receive any training in this regard or in connection with this role.

**Role with Public Schools**

45. I held a number of positions within public schools and visited public schools, on occasion, to preach.

45.1. I was a visiting preacher at Cranleigh School between 1978 and 1985. I estimate that I visited Cranleigh School about once a year in this period. I don't recall doing anything
more than preaching at Cranleigh School, but may have had some direct contact with the pupils there.

45.2. I was also a member of the governing body of Eastbourne College between 1978 and 1992.

45.3. One of the duties of Bishop of Lewes was to sit on the Governing body of Eastbourne College. I think that there was one meeting a term for the board. I do not think that I came into contact with the pupils of the school in connection with the holding of this position.

45.4. I was a member of the governing body of Lancing College between 1978 and 1992. I would have attended the College once a term for meetings. However I was friends with the Headmaster and his wife Jim and Sarah Woodhouse and did attend on a more regular but informal basis to see them. I attended for pastoral reasons and would on occasions call in to the college if passing by. I do remember having direct contact with the pupils at Lancing College. I would meet with them individually to discuss their religious lives and any problems that they had. I would sometimes meet with them privately (on their own) and sometimes in the company of others (their friends). I would not meet with them in the company of any other member of staff.

45.5. I was also a member of the governing body of Radley College from 1987 to 1992. Again, I would have attended the College once term for meetings. I did not come into contact with the pupils of the school in connection with holding this position.

45.6. I also visited Harrow School to preach on three occasions in 1967, 1982 and 1991. Again, I would not have had direct contact with pupils at Harrow.

45.7. I was also a member of the governing body of Wellington College. I cannot recall now whether I attended the College only to preach or as a Governor but at that College I do recall that the pupils of the school were permitted to come and see me if they wanted to. The meetings I had with pupils could have been supervised or unsupervised. They may have sought my advice on religious or personal matters. It is not something which happened very often and I do not recall with any clarity any particular meeting with any particular pupil.

46. Throughout my time working with and in schools (either as a governor or as a visiting preacher) I was never given any safeguarding or child protection guidance or guidelines. Similarly, I was never given any training in this regard.

47. I did not, as far as I can recollect, carry out any one to one work with pupils in my capacity as governor at any of the schools or colleges where I worked.

48. Similarly, I did not, as far as I can recollect, carry out any one to one work with pupils in my capacity as a preacher at any of the schools or colleges where I visited.

48.1. The only schools or colleges where I can recollect conducting one to one work with pupils was at Lancing College and at Wellington College.
49. As Bishop, I would have been responsible for confirmations of the young people who were confirmed within the area/diocese during my tenure(s). The preparation of young people for confirmation would have been and remains the duty of that young person’s parish priest. I would generally meet the individual who was being confirmed at church on the day of their confirmation. I wouldn’t necessarily have spoken to those being confirmed before or after confirmation but it would depend on the number of people being confirmed. There was quite often a social function after each confirmation service where I may also have met those who had been confirmed. Those events were always in the company of others, including the parents of those who had been confirmed. I would estimate that there were approximately at least forty to fifty confirmations a year, during each year when I was Bishop.

50. There was a Diocesan Youth Officer who would have had overall responsibility for Church run youth activity within the Diocese. I cannot remember who was appointed to that role during my time as Bishop of Lewes. I would have had dealings with him/her but cannot remember the detail. I would have met with that officer to discuss the youth work within the diocese. I cannot recall now how often we would have met.

51. Other than those who were enrolled on the Scheme, on very rare occasions, people would use my residence at Littlington as a ‘retreat’ when I was Bishop of Lewes. I do not think that this happened very often at all and when it did it would have been a fairly informal arrangement; I can recall a few occasions when arrangements were made through a person’s school or through their parents for them to spend time at Littlington. I do not recall anyone under the age of 16 ever staying at my residence in this way. The nature of the retreat was for them to adopt the ‘routine’ of others who were there, namely, those who were on the Scheme. It was a place where they would be welcomed and encouraged to partake in the way of life of the community during their stay.

52. I have been asked by the Inquiry whether I used these encounters as an opportunity to begin to develop relationships with young men which could have a sexual component. It is a matter of record that I have pleaded guilty to offences arising from my time at Littlington and that I developed inappropriate relationships with some of those who came to stay at that residence. However, I would not accept that this was the primary purpose/motive of my establishing the Scheme at Littlington or my having made it available for young people to stay. I remained genuinely committed to evangelising the young.

**My Role as part of the Anglo Catholic Community**

53. Much has been written about the Anglo Catholics within the Anglican Church. It was not a defined community but represented a ‘style’ of worship. It did place emphasis on the sacramental elements of worship. I would be reluctant to describe myself as ‘Anglo Catholic’. I certainly accept that I was a ‘high churchman’. There are undeniable parallels between the ‘High Church’ and ‘Anglo Catholicism’ but they are distinct and different. Anglo Catholics were, essentially, members of the Anglican Church who were in line with Roman Catholic thinking. That was never my position but alongside the evangelical/lower church arm of the Anglican Community I accept that the emphasis on
Communion as the most important service would suggest that the 'high church' movement had elements of Anglo Catholicism. I accept that as a senior figure within the Anglican Church I would have been seen as a 'figurehead' in this regard but there were many Bishops who were significantly more 'high church' or 'Anglo Catholic' than me.

**Bishop of Lewes**

54. In 1977, I became Bishop of Lewes. I remained a member of CGA but, as previously mentioned, I resigned as Prior. It was inevitable, given the daily routine and the demands of being a Bishop that my lifestyle and routine had to change. As previously stated I saw my appointment as Bishop of Lewes as bringing to an end my role as Prior (and the responsibilities that go with it) with the CGA.

54.1. The CGA remained important to me however from a spiritual point of view. Whilst my role had changed significantly I remained committed to the ideas of the CGA and sought, where I could, to maintain a monastic way of life.

54.2. The house at Littlington was owned by the Diocese. I was, in addition to Bishop, also the parish priest for Littlington and it was the vicarage.

54.3. When I was appointed Bishop some members of CGA moved with me to Littlington. However they did not stay long and either moved to other houses within the community or left the CGA. The new Prior, Brother [name redacted], was not that keen on them staying at Littlington and so some of them moved on.

54.4. Those who moved with me to Littlington did so because they wanted to come. There was no process for selection of those who did so.

55. As stated above Littlington was a large house with six bedrooms. There was I believe a spare bedroom for visitors. On occasion visitors not linked with the monastery would come to stay and they would be accommodated in the spare 'guest' bedroom.

**Recruitment within the Chichester Diocese**

56. As part of my role as Bishop of Lewes I was ultimately responsible for all prospective ordinands within my area. Ordinands would be put forward or referred for ordination by their parish priest. In every diocese there was a Director of Ordinands (this role could be performed by the Bishop). I don't recall if this role was performed by me or another during my time as Bishop of Lewes. What I do recall is that I met with every prospective ordinand. I would also, on occasion, ask parish priests whose opinion I trusted and valued to meet with prospective ordinands to for them to express their views about them to me.

57. The decision to ordain a prospective candidate was a decision that I would make in consultation with the other Bishops, it was not influenced by whether or not that particular candidate subscribed to the Anglo Catholic wing of the Church of England. I certainly never discriminated against any individual candidate in this way and it had no bearing on any decision I ever made in respect of ordination.
58. Like any other Bishop in any other Diocese I met the prospective ordinands. The meetings would have generally taken place at Littlington. Their purpose was to test the suitability of the candidate for ordination. The meetings would be conducted privately and would often take the form of a discussion or conversation. It was an opportunity for me, as Bishop, to make an assessment of the character of the prospective ordinand.

59. The Inquiry have referred me to the comments of a particular ordinand who has said that I expressed a view that the conversation between Bishop and ordinand in respect of ordination was to be one of total secrecy because of its sacred character.

59.1. I do not recall the particular occasion when I expressed myself in this way. That said I do believe that there are matters in such meetings which should remain secret. The matters discussed could, for example, be personal matters that were not directly relevant to the application for ordination but were nevertheless matters which were discussed as part of the overall consideration of the suitability of a prospective candidate for ordination. However the support or otherwise of such applications inevitably meant that details about the meetings could and would be disclosed to third parties as reasoning for the final decision I had made on whether or not a particular candidate should be ordained.

60. There were occasions when I did not recommend a particular prospective candidate for ordination. I only ever did so when I considered the candidate to be unsuitable and for good reason(s). There were some occasions when my decision not to recommend a candidate for ordination resulted in disagreements or expressions of bitterness. This was a natural consequence of the difficult decisions which one has to make as Bishop.

Senior Members within Chichester

61. Before I became Bishop of Lewes I did not know Bishop Eric Kemp. It is right to say that I knew of him, but did not know personally. I can't recall having ever met him before I became Bishop of Lewes. He was a different generation to me and quite a quiet personality.

62. When I was Bishop of Lewes I would see Bishop Kemp fairly regularly. I would also correspond with him on occasions. When I was Bishop of Lewes there would be one formal Bishop's meeting a month which would involve me, Bishop Kemp and the Bishop of Horsham meeting together. We would meet in Hove. There were occasions when the meetings would take place elsewhere including on one occasion which I can recall at Littlington. We would discuss the business of the Diocese, this would include whether there were any particular parishes which were in need of help, who should be appointed or moved within the area and other such matters. In addition to that there would be a further monthly staff meeting involving the Bishops, Archdeacons and others (they would include the Dean, the Diocese secretary and others). We would discuss matters such as the administration of the diocese, finances, resources and the like.

62.1. Bishop Kemp came to Littlington very rarely. I remember he did come to Littlington a number of times but can't remember the specific details of any one particular visit, save for the one monthly Bishop's meeting visit.
63. I would describe Bishop Kemp's approach to the supervision of me as Bishop of Lewes as fairly minimal. As a quiet personality he adopted something of a 'hands off' approach. My contact with him, outside of the monthly meetings was fairly sporadic. We spoke occasionally on the telephone when the need arose and if there were matters which needed to be discussed. Similarly, we corresponded with each other.

64. When I established the Giving a Year to God Scheme, it was done with Bishop Kemp's knowledge and, ultimately, with his permission and with his blessing.

64.1. My Solicitor Mr Mumford has referred me to the correspondence I engaged in with Bishop Kemp at the time of the formation of the Scheme.

64.2. From the contents of a letter (ACE000120) in November 1980, it is clear that Bishop Kemp and I had discussed the Scheme at a Staff meeting and that he had suggested I take the idea to the Youth Council and the Board of Education. It is also clear from that letter that the Scheme would only come into being if Bishop Kemp granted his 'permission' for it to do so.

64.3. The only concern that Bishop Kemp had regarding the Scheme that I was ever aware of is that referred to in his letter (ACE000121) in September 1980 when he was concerned that the scheme should be 'open to all young people in the Diocese not just to those living in the Lewes area'. I was not aware of him ever expressing any other concerns relating to the running or operation of the Scheme.

64.4. I can also see from correspondence at the time (a further letter written by me to Bishop Kemp at the time the Scheme was being set up - ACE000122 - October 1980) that I suggested to him that he appoint me as 'priest-in-charge' and that I sought his permission to obtain a licence to assist with the establishing of the Scheme.

64.5. I have been referred to a document (INQ000580) by the Inquiry, the contents of which suggests that Bishop Kemp suggested I 'close down' the Scheme at some stage prior to 1992. The document itself appears to be a note of a conversation between Dame Moira Gibb in connection with her review and an unidentified witness.

64.6. I can say that Bishop Kemp never to my knowledge suggested closing down the Scheme either to me or to anyone else. In fact, from other documentation referred to me by the Inquiry, it appears that Bishop Kemp supervised the founding of the Little Brother's and Sister's in Christ (which was, in effect, an off shoot or extension of the Scheme) in 1986. He must therefore have seen the value of such a Scheme/Community.

65. I have been asked by the Inquiry specifically about comments made in the statement of a Mr M Dodd (the Diocesan Youth Officer) in the Chichester Diocese in 1982. These are contained within a document (INQ000643) which the Inquiry have referred me to. The Inquiry have asked me whether I was aware that there were rumours (referred to my Mr Dodd) circulating at the time about my relationship with young people.
65.1. I can say this; I don’t remember being aware of any 'rumours' circulating at that time, but I can recall a perception, amongst some, that the relationships I was developing with young people at Littlington were inappropriate.

66. I do recall an occasion when Bishop Kemp gave me words of advice concerning the appropriateness of my sharing a house with young people and the relationships which I was developing with some of those staying with me. I cannot now recall the specific details of any conversation we had in that regard, other than Bishop Kemp cautioning me to 'be careful, Peter'. Sadly however, I accept that I did not always heed his advice.

Knowledge of those at work in the Diocese during my time in Office

I have been asked by the Inquiry about the following individuals; I have sought, to the best of my recollection, to set out my relationship with and that which I know about those concerned.

Gordon Rideout

67. He was the priest of the Nutley parish and from there moved to All Saints, in Eastbourne; both parishes were within my area, the latter was a ‘freehold parish’ meaning that he could not have been removed from post save for immoral/heretical reasons.

67.1. There was a distinction between what I knew about the background of others working in the Diocese, depending on whether they were already in post when I arrived (in 1977) or whether they arrived after that date.

67.2. I would have been less likely to know of a person's past if they were in office when I became Bishop, than if they joined after my appointment. I wasn’t provided with information concerning existing members of the clergy in my area when I became Bishop. If there were matters that I needed to be aware of as Bishop then I would have been told of them by others (most notably Bishop Kemp). I cannot recall specific occasions now, when I might have been told of another's background.

67.3. In respect of those who arrived after my appointment, I recall being provided with personal files of people who were appointed within the diocese when I was Bishop of Lewes. This would be provided to me either during our monthly Bishop’s meetings or at our staff meetings. There would also have been a diocesan file for each of those working within the diocese which I could have had access to. I did not have access to any particular individual’s 'Blue File', but could have sought permission to do so; I can’t ever recall an occasion where I did ask to see any particular individual’s 'Blue File'.

67.4. In relation to Gordon Rideout, I do remember Eric Kemp informing me, at the time he was appointed, of something in his background relating to sexual allegations that had been made against him. Whether I was aware specifically of the fact that he had been through a court martial for charges of child sexual abuse in 1972 and been acquitted I cannot say. I certainly cannot recall that detail now.
67.5. Matters such as these would have been dealt with by Bishop Kemp and Gordon Rideout would have come under his direct supervision.

67.6. I have a vague recollection of the Churchwardens of the parishes having been made aware of something of his past.

68. Again, whilst I do remember Eric Kemp informing me, at the time he was appointed, of something in Gordon Rideout's background relating to sexual allegations that had been made against him I cannot recall the specific details. Whether I was aware specifically of the fact that he had also been accused of child sexual abuse whilst a vicar working for Barnardos in the 1960's again I cannot say. I cannot now recall the detail of that which I knew then.

69. I knew nothing of Gordon Rideout before his arrival in Chichester and, to the best of my recollection, I had never met him before. I had no role in his recruitment to the Diocesan. Once he was in post I would have worked with him in just the same way that I worked with the other parish priests in my area.

70. I would have seen him on a regular basis as one of my parish priests but no more than any other.

Terence Banks

71. I have no recollection of Terence Banks. I understand from documents provided by the Inquiry and referred to me by my Solicitor Mr Mumford that he worked for many years as a volunteer at Chichester Cathedral and was involved in the Chichester festival. He was not appointed by the Church. I may have come across him when I visited the Cathedral/festival but have no recollection of doing so.

Robert Coles

72. I recall first meeting Robert Coles at some stage during the early 1960's. He was, as I recall, a member of the Lee Abbey North Devon Christian Community. I cannot now remember in what capacity he was a member. The community itself was a residential community which offered retreats and conferences for those seeking to renew their Christian commitment. It was, I remember, evangelical in its outlook. My involvement with that Community was as a board member. I was invited to join the board as the community rules dictated that there should be a 'high churchman' on the board. I visited I think about twice a year.

72.1. When he later moved to my area he worked in a different part of the Diocese; that part of the Diocese was run by the Bishop of Horsham. I would on that basis have had little to do with him. I may have met him at Diocesan meetings but he was never a regular visitor. I had no role in his recruitment.

Roy Cotton

73. I had no personal involvement with Roy Cotton prior to his appointment to Chichester. From papers held by the Inquiry and referred to me by my Solicitor Mr Mumford, I
understand that he was appointed to Chichester in 1971. I had nothing to do with his recruitment or his appointment.

73.1. I do recall, on one occasion preaching at a school where he taught (I cannot now recall the name of that school). This would have been sometime in the 1960's when I was involved in the CGA. I am fairly confident that was before he, Cotton, was ordained. I had nothing to do with nor did I play any role in his recruitment to the diocese or his ordination.

74. I was aware of Roy Cotton's past of sexual abuse. I cannot recall if I was specifically made aware of his conviction prior to his becoming a member of the clergy (in the 1950's), or of there being allegations made against him when he was teaching (in the 1960's). I recall Eric Kemp speaking to me about his past and making me aware that he had done things which he shouldn't. Again, due to the passage of time the specifics of what I knew then are not clear.

74.1. I must stress however that it was Bishop Kemp who introduced Roy Cotton to the dioceses. He too was responsible for Roy Cotton after his appointment. Bishop Kemp oversaw any supervision or the granting of any Permission to Officiate; they were matters for him rather than for me and he took on the responsibility for Roy Cotton after he became a priest.

74.2. I am aware that Bishop Kemp initially placed Roy Cotton at St Andrew's, Eastbourne and thereafter he was moved to the North East of the area again by Bishop Kemp. When he was working within Chichester there would have been communication between him and me as for any other parish priest (by way of telephone calls and correspondence). I never felt that Roy Cotton and I had a good relationship. I felt that he never really wanted to see me and would not describe our relationship as anything other than professional. I did not, by way of example, ever dined with him or see him socially.

74.3. I do recall occasions when I went to his parish for the purposes of carrying out confirmations. I would have seen confirmation candidates in his vicarage, not by themselves but in the company of others, just as I would in any other parish.

75. I would have described Roy Cotton as an Anglo Catholic (i.e. not how I would describe myself).

Colin Pritchard

76. I did not know Colin Pritchard prior to his move to Chichester. If I was involved in his recruitment it would have been through and under the control of the Diocesan Office of Chichester. I understand from my Solicitor, Mr Mumford, having referred to Crockford's Clerical Directory the definitive guide to Anglican Clergy in the Church of England (Crockford's), that he was a Rector of Sedlescombe from 1989 to 2001. I think that this would have been within my area, but he would only have been based there towards the end of my time as the Bishop of Lewes. Whilst his name is familiar I cannot remember anything about him.
77. Given he was Rector of Sedlescombe during my time as Bishop of Lewes I must have had some dealings and involvement with him but I cannot now recall what these dealings would have been.

78. I was certainly not aware of Colin Pritchard's offending during my time as Bishop of Lewes.

79. I would have had no more to do with Colin Pritchard during my time as Bishop of Lewes than with any other parish priest. I certainly did not have a friendship with him; I do not recall spending any time with him at all. As a consequence I cannot say whether I would describe him as an Anglo Catholic or not.

**Mark Mytton**

80. I recall Mark Mytton, as he was my driver for a period of time when I was Bishop of Lewes. Due to the passage of time, I cannot now recall on what date he started with me and on what date he finished with me.

80.1. I do recall that he was also a postulant of the CGA, but again due to the passage of time I cannot now recall during what period.

81. I cannot remember now how Mark Mytton arrived as a postulant. I certainly was unaware of his previous offending behaviour at the time.

82. I also cannot remember when he left the community or what he went on to do next. I did not have any further contact with him after he left the order.

83. I do recall reading something about him, and the offences he had committed and his conviction after he left; this would have been very many years later.

**Vickery House**

84. I first met Vickery House in the South West when he had a curacy in the Exeter area; he was married with children. I do not recall whether my first meeting Vickery House was before or after I became Bishop of Lewes, I suspect it was after I became Bishop but I cannot be sure. I also cannot remember the specific circumstances of our first meeting. I was aware that he had grown up in the United States but cannot recall very much else about his background.

84.1. We stayed in touch after we met. I think the reason we stayed in touch was because he had expressed an interest in moving to my area (Lewes) at some stage in the future. As time passed an opportunity for Vickery House to move to Chichester presented itself (I think a parish role had become available but I cannot now recall the exact details). He was appointed by me (but technically by Bishop Kemp) in 1981 when he became parish priest and was Rector at Berwick which was in my area. I am reminded by my Solicitor Mr Mumford, having referred to Crockford's that he went on to be chaplain at Ardingly in 1990.
84.2. Vickery House was never a member of the CGA, his involvement was only with the 'Giving a Year to God' Scheme.

85. I saw a great deal of Vickery House during my time as Bishop of Lewes; in addition to his parish priest duties, he assisted me with the 'Giving a Year to God' Scheme. He would come to Littlington on most mornings. We did Eucharist everyday at the Community. Routinely he would arrive at 6am and engage in quiet time together with the other members of the Community before, at 7am doing the Eucharist. I remember that Vickery House would often return home after Eucharist. He did not live at Littlington; he had a home at Berwick rectory with his wife and children. It was roughly about 2 miles from Littlington.

85.1. Vickery House would often return to Littlington later in the morning and would engage Schemers in teaching throughout the course of the morning. He would teach religious lessons and theology. Sometimes he would teach at the Community in Littlington and sometimes he would teach at his home (taking some of the Schemers from the community to his rectory for classes).

85.2. I would estimate that Victory House would spend about three or four days per week at the Community and engaging in teaching in this way. There were some days when I didn't see him at all. There were other days when I saw him more often than just during the morning Eucharist and teaching classes. One of the reasons I appointed him was that he was very good at teaching young people. Vickery House was also a parish priest at this time, and so he would often have to leave the community to undertake his duties and responsibilities in that regard.

85.3. Vickery House would often return to his parish duties during the afternoon and evening after he had taught his lesson(s) in the morning. He was rarely at Littlington during the course of an evening.

86. During my time working with Vickery House at Littlington I would have carried out 'supervision' of him in much the same way as any other parish priest in my area, although I accept that I saw him a great deal more than others.

86.1. As Bishop I had a pastoral duty towards all my parish priests, I would see those parish priests at confirmations or church services on Sundays. If I was invited to take a service in a particular parish, I would speak with the parish priest before and afterward. I would regularly receive telephone calls from parish priests in my area raising concerns and wanting to discuss the business of their parish with me. They could always come to me with problems, in that way I was offering pastoral oversight.

86.2. Although I would visit the various parishes regularly, I would not describe those visits as 'supervisory', I would prefer to say that they were 'pastoral'. The parish priest (particularly 'freehold' parish priests) had the freedom to conduct their duties in their parish as they wished; I would visit but allow them to carry out their activities in any way which they wanted to.
86.3. Generally speaking, my relationship with Vickery House was no different in that regard; he would speak to me and me to him like I did with any other parish priest. As we were working together though so closely at the Scheme, we did talk more than I would have with other parish priests in my area.

86.4. I have been asked specifically about whether any information was given to me by others about Vickery House's offending behaviours. My recollection of anyone ever saying anything to me about this is not very good.

86.5. Firstly, can I make it clear that at no stage did I engage in any inappropriate behaviour with any other person at Littlington together with Vickery House; I most certainly did not collude with him or act together with him in any way in that regard.

86.6. It is possible that I was told of Vickery House's offending behaviour at a time when he was working with me at Littlington. I can say that if concerns were raised with me it would have been a surprise to me, not least because he was a happily married man, as far as I was aware, and his wife was a strong personality who would have had little time for such things.

86.7. If concerns were raised with me then I would have shared those concerns with Bishop Kemp. I would have telephoned him to discuss those concerns if they were raised or I would have discussed them with him at one of our many meetings. I cannot recall now, definitively, whether I ever did so.

86.8. If I had been given information about his offending behaviour I would also have taken steps to ensure that the behaviour was not repeated. Again, I cannot recall specifically having done so but I may have taken steps to insure that Vickery House and any Schemer who had complained or who I was aware (though someone telling me about their complaint) had complained, were kept separate. I would have done this by insuring that that Schemer did not go back to Vickery House's rectory for lessons or that Vickery House did not have personal time with that Schemer.

86.9. My memory though is not good in relation to this. I cannot recall a particular occasion or if there was more than one occasion when a complaint regarding Vickery House was raised with me. I know that there were sometimes occasions when Schemers left the community, and I was not always clear as to why.

87. Vickery House was someone I introduced to the Scheme at Littlington, if a Schemer had come to me with concerns I am sure that I would have been raised those concerns directly with Vickery and would have referred the content of that discussion to Eric Kemp. I would have given him words of advice, and told him not to behave inappropriately.

87.1. I acknowledge however that at the time any information would have been provided to me about Vickery House's offending behaviour, I was myself engaging in inappropriate sexual relationships with some of those staying at Littlington. This undoubtedly would have had an affected on the way I would have responded to that information or those complaints. I accept that I failed to do what was right in this/these situations.
87.2. I also accept that because of my own position and my own behaviour at this time, my response to concerns being raised about Vickery's behaviour would have been less robust than it could and in fact should have been.

87.3. After Vickery House left the Scheme, I can't recall anyone raising concerns with me about his behaviour.

88. I would describe Vickery House as being 'High Church', on the Catholic Wing of the Anglican Church.

**Other Individuals**

89. I have been asked by the Inquiry about my knowledge of and/or involvement with the following individuals whilst I was Bishop of Lewes. Again, I have sought, to the best of my recollection, to set out my relationship with and that which I know about those concerned.

**Keith Wilkie Denford**

89.1. I recall Keith Wilkie Denford. I was not involved in his recruitment or appointment to his role in the Diocese of Chichester. I believe he worked in the West of the Diocese and would therefore have fallen under the supervision of the Bishop of Horsham. I did not have very much at all to do with him. I would describe him as a 'High Churchman'.

**Christopher Howarth**

89.2. I remember Christopher Howarth but not very well. According to Crockfords he was based from 1983 in the parish of Uckfield. Whilst I may have signed his appointment to Uckfield it would ultimately have been the decision of Bishop Kemp to base him there. I can recall very little else about him.

**Peter Pannett**

89.3. The name Peter Pannett means nothing to me. I do not remember him or anything to do with him.

[Name Redacted]

89.4. Similarly the name [Name Redacted] means nothing to me. I do not remember him or anything to do with him.

[Name Redacted]

89.5. I remember [Name Redacted] but he never worked in my area. He would have been appointed by Bishop Kemp. He looked after a large number of parishes within the [irrelevant] area. I did not see him on a regular basis. I can recall having lunch with him on one or two occasions. I considered him to be a very good parish priest. I would describe his views as 'old school'; I remember him being against the ordination of women.
89.6. My Solicitor Mr Mumford has referred me to Crockford's which indicates that [Name Redacted] was based at [Irrelevant] between 1985 and 1988 and then [Irrelevant] between 1988 and 1994. I recall the name [Name Redacted], but I'm afraid I remember very little else about him. The parishes he worked in were outside of my area and he would therefore have fallen under the supervision of Bishop Kemp.

89.7. My Solicitor Mr Mumford has referred me to Crockford's which indicates that [Name Redacted] was appointed Chaplain at [Irrelevant] College between 1991 and 1999 and that he was thereafter a priest at [Irrelevant] from 1999. I do recognise the name [Name Redacted]. I cannot recall any specific details about him however. I do not think that I was involved in his appointment to [Irrelevant] College; it would not necessarily have been a matter for the Governors in any event.

*Jonathan Greaves*

89.8. I recall Jonathan Graves. He was a parish priest in the East of Eastbourne. It was a new parish created following new houses being built in that area. I remember that it was a fairly complicated job and he was, as far as I could tell, a good parish priest who worked hard. I may well have suggested his appointment but cannot remember the specifics of how he came to be ordained. I would have seen him on a fairly regular basis in the same way that I saw the other parish priests in my area. I seem to recall that he converted to Catholicism. He must therefore have been high church or Anglo Catholic.

89.9. The name [Name Redacted] means nothing to me. I do not remember him or anything to do with him.

89.10. I have been referred to Crockford's by my solicitor Mr Mumford. I see that [Name Redacted] was a vicar in [Irrelevant] from 1986 to 1990 and domestic chaplain to Bishop [Irrelevant] from 1986 to 1991. Whilst it is likely that I would have had some dealings with him in his capacity as chaplain to Bishop [Irrelevant], he is not someone who I can remember.

89.11. The name [Name Redacted] means nothing to me. I do not remember him or anything to do with him.
89.12. Similarly the name [Name Redacted] means nothing to me. I do not remember him or anything to do with him.

AN-F11

89.13. I do remember AN-F11. He lived at Irrelevant for a while but I do not think he was Irrelevant. I have been referred to Crockford's by my solicitor Mr Mumford, this suggests that he was a curate at Irrelevant between 1991 and 1995. I would have had input, I think, to his appointment to Irrelevant. He was 'moderately high church'.

Name Redacted

89.14. I do remember the name [Name Redacted] but I'm afraid I remember very little else. Again, I have been referred to Crockford's by my solicitor Mr Mumford, this suggests that he was based at Irrelevant between 1982 and 1986 and was Chaplain to Irrelevant College between 1986 and 2003. I must therefore have met him on occasions but due to the passage of time I cannot recall any details.

Name Redacted

89.15. The name [Name Redacted] means nothing to me. I do not remember him or anything to do with him.

Name Redacted

89.16. The name [Name Redacted] means nothing to me. I do not remember him or anything to do with him.

Name Redacted

89.17. I have been referred to Crockford's by my solicitor Mr Mumford, this suggests that he was a curate in Irrelevant between 1989 and 1992. Irrelevant was in my area and I would therefore have had input to his appointment. Irrelevant was an important parish with a lot of influence. It was considered very 'catholic'. I don't remember [Name Redacted].

Name Redacted

89.18. I have again been referred to Crockford's by my solicitor Mr Mumford, this suggests that [Name Redacted] was a curate in Irrelevant between 1988 and 1993. Irrelevant was in my area. The parish was a large one and consisted of new housing estates. I would therefore have had some input to his appointment but remember very little about him.

Ronald Glazenbrook

89.19. I remember becoming aware of Ronald Glazenbrook's death and the fact that he was killed following an incident. I can't recall now how I became aware of that. I have no other recollection of him.
The Eastbourne Area

90. I have also been asked by the Inquiry about my knowledge of and/or involvement with the following additional individuals. Once again, I have sought, to the best of my recollection, to set out my relationship with and that which I know about those concerned.

Guy Bennett

90.1. I do not recognise this name.

Mark Cunningham

90.2. I do not recognise this name.

Name Redacted

90.3. I remember this name but nothing more.

Michael Fullagar

90.4. I do not recognise this name.

Name Redacted

90.5. I do not recognise this name.

AN-F5

90.6. My Solicitor Mr Mumford has referred me to Crockford's which indicates that AN-F5 was based at irrelevant between 1988 and 1991 when he resigned from his post. I must have had some dealings with him at irrelevant but do not recall him or have any memory of his resignation or the reason(s) for it.

AN-F3

90.7. I do not recognise this name.

Alan Sharpe

90.8. I do not recognise this name.

Name Redacted

90.9. I do not recognise this name.

AN-F2
90.10. I do not recognise this name.

Signed: DPA

Dated: 1. 02. 2018.