

<p>1 Wednesday, 14 March 2018</p> <p>2 (10.00 am)</p> <p>3 THE CHAIR: Good morning, everyone. Good morning,</p> <p>4 Ms Scolding.</p> <p>5 MS SCOLDING: Good morning, chair and panel. This morning,</p> <p>6 the first witness we are going to hear from is</p> <p>7 Bishop Martin Warner.</p> <p>8 BISHOP MARTIN WARNER (sworn)</p> <p>9 Examination by MS SCOLDING</p> <p>10 MS SCOLDING: Bishop Martin, I understand that that is the</p> <p>11 nomenclature I am to use during the course of your</p> <p>12 evidence; is that correct?</p> <p>13 <b>A. Thank you, yes.</b></p> <p>14 Q. Chair and panel, there is a statement from Bishop Martin</p> <p>15 behind tab 1 of your bundles that you should have in</p> <p>16 front of you. The statement, Paul, is ACE026143. The</p> <p>17 statement will be placed on the website as soon as</p> <p>18 possible thereafter.</p> <p>19 Bishop Martin, have you had a chance to read your</p> <p>20 witness statement recently?</p> <p>21 <b>A. Yes, I have.</b></p> <p>22 Q. There is a signature on page 76 which is blocked out, so</p> <p>23 I don't need to ask you to turn to it, but is the</p> <p>24 witness statement true, to the best of your knowledge</p> <p>25 and belief?</p> <p style="text-align: center;">Page 1</p>	<p>1 also a priest in charge of a gloriously named parish</p> <p>2 named Hempton and Pudding Norton. Between 2000 and</p> <p>3 2002, you were also appointed an Honorary Canon. In</p> <p>4 2002, you were made an assistant curate in a church in</p> <p>5 London. Between 2003 and 2010, you were the</p> <p>6 residentiary -- a residentiary canon at</p> <p>7 St Paul's Cathedral, and then you were elected the</p> <p>8 suffragan Bishop of Whitby in 2010 and became the Bishop</p> <p>9 of Chichester in 2012; is that right?</p> <p>10 <b>A. Yes.</b></p> <p>11 Q. We have heard a little bit about Chichester so we know</p> <p>12 it is quite a large diocese and it is quite rural in</p> <p>13 nature. Before your appointment as the diocesan bishop,</p> <p>14 what did you know about Chichester?</p> <p>15 <b>A. I didn't know the diocese geographically particularly</b></p> <p>16 <b>well, but while I was at Walsingham a number of parishes</b></p> <p>17 <b>from the Diocese of Chichester used to come as pilgrims,</b></p> <p>18 <b>so I knew quite a lot of people from the area and I had</b></p> <p>19 <b>one or two friends who lived in Chichester whom I'd</b></p> <p>20 <b>visit socially, but I didn't know very much more about</b></p> <p>21 <b>the structures or internal life of the diocese.</b></p> <p>22 Q. Thank you. So the Archepiscopal Visitation was in</p> <p>23 progress whilst you were being appointed, so to speak.</p> <p>24 What were you told about the issues surrounding</p> <p>25 safeguarding in Chichester prior to your appointment and</p> <p style="text-align: center;">Page 3</p>
<p>1 <b>A. It is.</b></p> <p>2 Q. Just a few housekeeping matters. Firstly, the evidence</p> <p>3 that you are going to give is not a test of memory, so</p> <p>4 please do tell the inquiry if you can't remember or if</p> <p>5 you need to refer to some notes, which you are free to</p> <p>6 do during the course of this hearing?</p> <p>7 <b>A. Thank you.</b></p> <p>8 Q. Secondly, we will be having a break after about an hour</p> <p>9 and a quarter. However, you are free to request a break</p> <p>10 at any time before that, if you need it.</p> <p>11 The other matter is, obviously we have a very long</p> <p>12 and detailed statement from you. I am not going to be</p> <p>13 taking you through every single paragraph of that. I am</p> <p>14 going to be running through what could be called the</p> <p>15 main issues which arise from your witness statement.</p> <p>16 <b>A. Thank you.</b></p> <p>17 Q. Bishop Martin, you are the current Bishop of Chichester</p> <p>18 and your career history is set out at paragraphs 4 to 8</p> <p>19 of your witness statement.</p> <p>20 <b>A. Yes.</b></p> <p>21 Q. But just briefly, you were ordained as a deacon in 1984</p> <p>22 and a priest in 1985. You were team vicar for five</p> <p>23 years of a church in Leicester before then being</p> <p>24 appointed the priest administrator of the Shrine of</p> <p>25 Our Lady of Walsingham between 1993 and 2002. You were</p> <p style="text-align: center;">Page 2</p>	<p>1 during the course of your appointment?</p> <p>2 <b>A. I wasn't given very much detailed information about</b></p> <p>3 <b>that, other than that it was a major issue in the life</b></p> <p>4 <b>of the diocese, that the visitation was enquiring into</b></p> <p>5 <b>it specifically, and in the briefing that I had after it</b></p> <p>6 <b>was decided that I was the candidate for this</b></p> <p>7 <b>appointment, the archbishop's appointment secretary</b></p> <p>8 <b>simply described the diocese as a "basket case", and</b></p> <p>9 <b>that registered very clearly in my mind at a number of</b></p> <p>10 <b>levels, but safeguarding was the prominent headline at</b></p> <p>11 <b>that time.</b></p> <p>12 Q. Prior to becoming Bishop of Chichester, what experience</p> <p>13 in safeguarding or child protection had you had?</p> <p>14 <b>A. I'd had no formal training there, but particularly while</b></p> <p>15 <b>I was at Walsingham, because we saw a large number of</b></p> <p>16 <b>children and young people coming on pilgrimage, we had</b></p> <p>17 <b>had to be attentive to the broad issues of children's</b></p> <p>18 <b>welfare. Some of them were resident with us. We also</b></p> <p>19 <b>ran a summer camp, a pilgrimage, for young people and</b></p> <p>20 <b>children, and during that time I'd been, I suppose,</b></p> <p>21 <b>informed about best practice by our education officer</b></p> <p>22 <b>who had come from working in the primary school sector.</b></p> <p>23 <b>Then, when I was at St Paul's, as I said again in my</b></p> <p>24 <b>witness statement, issues of dealing with a school</b></p> <p>25 <b>attached to the cathedral, where the choristers, but</b></p> <p style="text-align: center;">Page 4</p>

<p>1 many other children, were educated, raised issues about                  2 how those things were managed more formally. I was also                  3 a governor of a prep school where, again, similar issues                  4 were raised.                  5 In other areas of vulnerable adults, the shrine has                  6 a large ministry to the sick and handicapped, those who                  7 are -- in all sorts of ways, and, therefore, attention                  8 to the care of those people was something that was part                  9 of our work, but there was no formal training that I'd                  10 received.                  11 Q. Had you had any specific training from the church about                  12 managing and dealing with adult survivors of abuse                  13 before you arrived in Chichester?                  14 A. No.                  15 Q. Had you had any training which -- I think we will come                  16 on to discuss the current training you have now had.                  17 Had you had any training that looks like anything that                  18 you've now had in respect of managing a diocese in                  19 respect of safeguarding?                  20 A. No.                  21 Q. Prior to becoming Bishop of Chichester, had you had any                  22 experience in what I think management consultants would                  23 call change management, or kind of using your leadership                  24 to alter the way that people did their work?                  25 I apologise for such a jargon term --</p> <p style="text-align: center;">Page 5</p>	<p>1 interview for selection to be a Bishop of Chichester?                  2 A. Yes, there was a very specific question. It was the                  3 last question I was asked from the Archbishop of York                  4 about the whole question of safeguarding and how I would                  5 approach it in the Diocese of Chichester.                  6 Q. Upon your appointment, you say you were briefed firstly                  7 by, obviously, the registrar, but also by other                  8 individuals within Chichester, about the breakdown in                  9 the relationship of trust between the diocese and                  10 East Sussex County Council. You set this out at                  11 paragraph 136 of your witness statement. You also note                  12 at paragraphs 138 and 139 that damaged working                  13 relationship between senior members of clergy upon your                  14 appointment, in particular the damaged relationship                  15 between bishop -- that there had been between                  16 Bishop Wallace and Bishop Hind, and Bishop Wallace also                  17 felt that Bishop Mark, who was, and is, the Bishop of                  18 Horsham, you identify that Bishop Wallace identified                  19 a sense of criticism.                  20 So you arrive in a diocese where there is lack of                  21 trust between yourself and the statutory authorities and                  22 lack of trust between the staff amongst themselves.                  23 Firstly, in respect of local authorities, what steps did                  24 you take to repair the diocesan relationship with them?                  25 You set this out at paragraph 140 and onwards of your</p> <p style="text-align: center;">Page 7</p>
<p>1 A. Not at all.                  2 Q. It's the easiest way to describe it.                  3 A. Not at all. In the time I was at Walsingham, we did                  4 undergo a process of change management. When I arrived,                  5 the accounts were still done in pen and ink. When                  6 I left, we had moved to computerisation. So there was                  7 some change management needed there. As we expanded the                  8 work, change management again. I had very little formal                  9 training, but a certain amount of help from other people                  10 who were trustees of the shrine who themselves were                  11 expert in this field. So, for example, one of                  12 the trustees runs Opera North, so is used to managing                  13 people, a large number of staff and financial issues.                  14 Those things were instructive, but I had little formal                  15 training.                  16 I did, however, also learn something from my time at                  17 St Paul's where there was a certain amount of change                  18 management that was needed in the structures there.                  19 Although, again, there was no formal training in terms                  20 of being sent off on a course, those who were                  21 responsible for it, the CEO, who was called the                  22 registrar, I worked with closely and learned some of                  23 the skills in that context.                  24 Q. Was your background and experience in safeguarding                  25 questioned or asked about during the course of your</p> <p style="text-align: center;">Page 6</p>	<p>1 witness statement?                  2 A. Yes. That came -- in this strange hinterland, if I may                  3 just describe it, technically, one becomes the bishop                  4 after the confirmation of election, which happened for                  5 me on 2 July. I didn't actually move to Chichester                  6 until August, but of course began being briefed in that                  7 time, and so it was only gradually that I realised the                  8 severity of the breakdown of relationships.                  9 Once I was resident there, I was given more detailed                  10 information about that, and that's when I began making                  11 contact, particularly in East Sussex, with Matt Dunkley,                  12 who --                  13 Q. He was then the director of children's services?                  14 A. Absolutely. In that instance, there was a very                  15 particular issue about a breakdown of confidence in                  16 Bishop Wallace Benn, but at this stage I wasn't fully                  17 operational, so I was sort of working a little bit hand                  18 to mouth, really.                  19 Q. Just to sort of remind the chair and panel, although we                  20 have dealt with this with other witnesses, there had                  21 been a stream of correspondence between the local                  22 authority and the diocese and Lambeth Palace at which                  23 the local authority expressed in no uncertain terms the                  24 fact that they did not think that Bishop Wallace was                  25 capable of managing safeguarding?</p> <p style="text-align: center;">Page 8</p>

<p>1 <b>A. Yes.</b></p> <p>2 Q. And they wished for him to be removed, in effect?</p> <p>3 <b>A. May I just add, without actually having met him or</b></p> <p>4 <b>knowing very much about the diocesan team, I did have</b></p> <p>5 <b>a meeting in Lambeth Palace at which the archbishop's</b></p> <p>6 <b>provincial registrar and his chief of staff,</b></p> <p>7 <b>Chris Smith.</b></p> <p>8 Q. So Chris Smith, and is that John Rees?</p> <p>9 <b>A. John Rees, yes, outlined their concerns about</b></p> <p>10 <b>Wallace Benn. I subsequently discovered that they were</b></p> <p>11 <b>being pressed by staff -- particularly the diocesan</b></p> <p>12 <b>secretary, Angela Sibson, and the safeguarding adviser,</b></p> <p>13 <b>Colin Perkins -- for some resolution to this impasse,</b></p> <p>14 <b>and I was involved in a meeting in which they were</b></p> <p>15 <b>simply saying, "How can we bring about a dignified exit</b></p> <p>16 <b>for Wallace Benn? What are the bottom lines that will</b></p> <p>17 <b>actually meet the needs of a variety of constituents --</b></p> <p>18 <b>so the diocese, survivors, and the requirements of</b></p> <p>19 <b>people in East Sussex?"</b></p> <p>20 Q. So you, in fact, I believe, met with Bishop Wallace in</p> <p>21 late September 2012?</p> <p>22 <b>A. Yes.</b></p> <p>23 Q. And had a discussion with him around those sorts of</p> <p>24 issues; is that right?</p> <p>25 <b>A. I did.</b></p> <p style="text-align: center;">Page 9</p>	<p>1 <b>and I was very clear that I was not going to undertake</b></p> <p>2 <b>a conversation with him about that.</b></p> <p>3 Q. So you arrived to what was described to you as a "basket</p> <p>4 case", and I think it's also fair that there have been</p> <p>5 a number of criminal trials which have resulted in</p> <p>6 individuals being convicted whilst you have been in</p> <p>7 office. I'd like to talk to you now about what steps</p> <p>8 you've practically taken following the conviction of</p> <p>9 various perpetrators.</p> <p>10 <b>A. Yes.</b></p> <p>11 Q. All of whom I mentioned within my opening statement to</p> <p>12 the inquiry. You deal with these at paragraph 223 of</p> <p>13 your witness statement onwards -- page 57, chair and</p> <p>14 panel.</p> <p>15 First of all, you had the situation in respect of</p> <p>16 Mark Mytton and Wilkie Denford. You note at</p> <p>17 paragraph 225 that even after Mr Mytton had been</p> <p>18 convicted of sexual offending, he was allowed to</p> <p>19 continue as a church organist. When you found out about</p> <p>20 that, what did you do?</p> <p>21 <b>A. I asked -- I referred for guidance to the DSA on this</b></p> <p>22 <b>matter, and also for clarification on the legal</b></p> <p>23 <b>position, you know, which revealed that, actually, I had</b></p> <p>24 <b>no powers to be able to intervene and take action.</b></p> <p>25 Q. Is that something which you consider to be a lacuna, in</p> <p style="text-align: center;">Page 11</p>
<p>1 Q. What position did you adopt to that meeting?</p> <p>2 <b>A. I wanted to avoid getting into the wrangling over who</b></p> <p>3 <b>had said what and done what and really just the morass</b></p> <p>4 <b>of accusation and counteraccusation. So I went first of</b></p> <p>5 <b>all to listen to him, and, to be fair, he was feeling</b></p> <p>6 <b>very isolated, and I think, since he was not working, in</b></p> <p>7 <b>terms of undertaking episcopal responsibilities, he was</b></p> <p>8 <b>out of the kind of organisational life of the diocese,</b></p> <p>9 <b>and very anxious about how he was going to manage his</b></p> <p>10 <b>departure.</b></p> <p>11 <b>So I simply listened to him and to his wife -- she</b></p> <p>12 <b>was present at the meeting -- and the particular concern</b></p> <p>13 <b>that he had was a letter which had been circulated by</b></p> <p>14 <b>Bishop Mark in response to the publication of</b></p> <p>15 <b>the interim report by the archbishop's commissaries, and</b></p> <p>16 <b>the feeling on Bishop Wallace Benn's part that it</b></p> <p>17 <b>implied a criticism of him. So he talked to me at great</b></p> <p>18 <b>length about all of that, and then one or two other</b></p> <p>19 <b>things, about his concerns with how the diocese might</b></p> <p>20 <b>handle his legacy.</b></p> <p>21 Q. But can I just be clear, you were not involved, and had</p> <p>22 not been involved, in any disciplinary measure against</p> <p>23 Bishop Benn or against any of the other former senior</p> <p>24 staff; that's right, isn't it?</p> <p>25 <b>A. No, indeed. The CDM against him was an ongoing process</b></p> <p style="text-align: center;">Page 10</p>	<p>1 that those individuals, although they are not members of</p> <p>2 the clergy, they are viewed in a position of some</p> <p>3 responsibility quite often within church and seen as,</p> <p>4 you know, part and parcel of the church fabric and</p> <p>5 structure. Would you find it helpful to be able to have</p> <p>6 some kind of power over them or some ability to ensure</p> <p>7 that they were unable to continue in those offices, so</p> <p>8 to speak?</p> <p>9 <b>A. I certainly think a much higher degree of accountability</b></p> <p>10 <b>by people who hold any office, and there may be</b></p> <p>11 <b>a variety of offices -- you know, a parish administrator</b></p> <p>12 <b>could be another person. We already have some coverage</b></p> <p>13 <b>for people who are church wardens, et cetera.</b></p> <p>14 Q. You have the ability to suspend church wardens and</p> <p>15 licensed lay readers but not anyone who is, I suppose,</p> <p>16 a member of the laity rather than a quasi-clerical</p> <p>17 member?</p> <p>18 <b>A. Absolutely, and some people could be employed, for</b></p> <p>19 <b>example, but not licensed by me, as a youth worker. It</b></p> <p>20 <b>does seem to me that it would be very useful to have</b></p> <p>21 <b>a higher level of control and accountability for those</b></p> <p>22 <b>people. I'm not sure that it's helpful that it comes</b></p> <p>23 <b>directly to the bishop because I think the bishop is too</b></p> <p>24 <b>removed from that, but I think something which is</b></p> <p>25 <b>clearer within the parish structure and that can perhaps</b></p> <p style="text-align: center;">Page 12</p>

<p>1 <b>be under the aegis of an archdeacon, but something</b>  2 <b>clearer.</b>  3 Q. So some sort of disciplinary process or injunctive  4 process --  5 <b>A. Absolutely.</b>  6 Q. -- to ensure that there are clear safeguards able to put  7 in place, more than just an agreement which somebody may  8 or may not comply with?  9 <b>A. And something that was more akin to the governance that</b>  10 <b>controls church wardens, members of the PCC, et cetera.</b>  11 Q. Can we now pass on to the case of Christopher Howarth.  12 Now, I know that -- firstly, can I ask what support was  13 provided to victims in this case? You set this out at  14 paragraphs 233 and 234 of your witness statement,  15 page 59.  16 <b>A. By this stage, Gemma Wordsworth was working with us as</b>  17 <b>the IDSV. I think it was a very early, possibly the</b>  18 <b>first instance, where she was somebody we were able to</b>  19 <b>provide to support the victims. I had no direct</b>  20 <b>personal contact, because that was not thought to be</b>  21 <b>appropriate, and I think that's right. But as</b>  22 <b>a diocese, her ministry and presence was something that</b>  23 <b>we were able to do to support them.</b>  24 Q. You describe the fact that a neutral stance was taken in  25 relation to support of individuals, whether that was</p> <p style="text-align: center;">Page 13</p>	<p>1 <b>something that Bishop Mark was talking about yesterday,</b>  2 <b>which is the range of responses that come to an</b>  3 <b>allegation against somebody that people have held in</b>  4 <b>high regard, and I think the key thing for us, of</b>  5 <b>course, was not to be swayed by popular opinion.</b>  6 <b>I think that's one of the things I would mean by</b>  7 <b>"neutrality".</b>  8 Q. Do you think there should be some kind of power for  9 those sorts of petitions to be removed? I believe the  10 police eventually removed it, or eventually got somebody  11 to agree to take it down. But, I mean, this is  12 something -- social media means these sorts of things  13 will become a lot more frequent. What do you think the  14 solution might be to prevent those kinds of very  15 unfortunate matters happening again?  16 <b>A. I think there are questions being asked, I know, by my</b>  17 <b>colleague, the Bishop of Chelmsford, in the House of</b>  18 <b>Lords about the regulation of what is online in all kind</b>  19 <b>of ways, and I think this is one area where the</b>  20 <b>regulation of what is said, which may sway an</b>  21 <b>investigation, online, I think is very important. It</b>  22 <b>seems to me it's in the same sort of category of hate</b>  23 <b>crimes where statements actually have a power that needs</b>  24 <b>to be recognised and regulated.</b>  25 <b>I don't, however, think it would be appropriate for</b></p> <p style="text-align: center;">Page 15</p>
<p>1 Mr Howarth himself or the victims. What were the  2 reasons for that neutrality and how does that operate?  3 <b>A. This would be in terms of making no judgment about guilt</b>  4 <b>or otherwise, but allowing the -- or indeed to become an</b>  5 <b>investigative agency, but actually allowing the process</b>  6 <b>to unfold and to ensure that all the people involved in</b>  7 <b>it had some level of support that was appropriate to</b>  8 <b>their needs. So of course, the victims in this case,</b>  9 <b>alleged victims, that was important. The complexity of</b>  10 <b>supporting the person against whom the allegation was</b>  11 <b>made and that person's family in a fairly small</b>  12 <b>community was, again, very important.</b>  13 Q. As I understand, there was a particular difficulty --  14 this is something which we haven't as yet heard the read  15 witness statement of one of the victims and survivors,  16 but we will do so, and one of the concerns that they  17 raised was that somebody set up -- I think it was  18 a Facebook group, or some sort of online petition,  19 saying, you know, "These dreadful people have accused  20 our glorious Reverend". What, if anything, did you do  21 about that?  22 <b>A. We have no powers to stop a petition of this kind,</b>  23 <b>a Facebook petition. Unfortunately, those things have</b>  24 <b>to unfold. We certainly obviously would not, you know,</b>  25 <b>give them sanction, but I think it's indicative of</b></p> <p style="text-align: center;">Page 14</p>	<p>1 <b>the church to do that, because I think that would</b>  2 <b>compromise the level of neutrality which we would want</b>  3 <b>to protect.</b>  4 Q. That's very helpful. Now, can I turn to  5 Jonathan Graves. Following his conviction for  6 child abuse, I understand that disciplinary steps are  7 being taken by the church -- not by you personally, but  8 by the church?  9 <b>A. Yes.</b>  10 Q. So there is an ongoing --  11 <b>A. Indeed.</b>  12 Q. -- disciplinary complaint about which you don't wish to  13 speak further in order not to compromise that complaint?  14 <b>A. That's correct.</b>  15 Q. You were aware, however, that the Jonathan Graves case  16 touched upon material in relation to the Reverend  17 Robert Coles --  18 <b>A. Yes.</b>  19 Q. -- inasmuch as he was practising at periods of time  20 without a licence. What steps have you sought to take  21 to try and prevent that sort of -- that situation  22 happening again?  23 <b>A. This raises the whole question of accountability for</b>  24 <b>those who have PTO and also the monitoring of those who</b>  25 <b>do not have PTO and the way in which anybody who</b></p> <p style="text-align: center;">Page 16</p>

4 (Pages 13 to 16)

<p>1 <b>ministers and functions publicly in a church is</b>                  2 <b>identified.</b>                  3 <b>So, for example, one of the small things that we</b>                  4 <b>have done is ensure that when a person has taken</b>                  5 <b>a service and is required to sign the service register,</b>                  6 <b>one of the things that emerged in our investigation was</b>                  7 <b>that Robert Coles was not signing his name so that it</b>                  8 <b>was legible. There was a sort of squiggle of initials.</b>                  9 <b>So it has now become, you know, clear policy and the</b>                  10 <b>archdeacons are required in their visitation to inspect</b>                  11 <b>the registers to ensure that the name of the minister</b>                  12 <b>taking the service is legible and can be checked against</b>                  13 <b>having PTO or a licence and therefore being lawful, you</b>                  14 <b>know, to function.</b>                  15 <b>We have also ensured that the whole process of</b>                  16 <b>regulating who has PTO has been reviewed and, in order</b>                  17 <b>to remain as up to date and live, as it were, on that,</b>                  18 <b>we no longer publish a list in a diocesan directory,</b>                  19 <b>which can quite quickly go out of date, and we maintain</b>                  20 <b>an online directory of PTO clergy, and there's very</b>                  21 <b>clear instruction to clergy, licensed clergy, who are</b>                  22 <b>responsible for allowing PTO priests to minister, to</b>                  23 <b>church wardens, who are called sequestrators, when</b>                  24 <b>there's a vacancy in a parish, so they are responsible</b>                  25 <b>for inviting clergy, often PTO clergy, in to minister,</b></p> <p style="text-align: center;">Page 17</p>	<p>1 <b>life, that is the automatic CDM penalty.</b>                  2 Q. Can I turn now to the allegations made against                  3 George Bell. An independent review was published                  4 in December by Lord Carlile of Berriew. Paul, would you                  5 mind getting that up? It is not in your bundle, chair                  6 and panel, so we will get it up on screen. ANG000152,                  7 Paul. Then we need page 64, which should be section K.                  8 This is some conclusions that I am going to ask you                  9 to comment upon that Lord Carlile made in respect of                  10 the core group.                  11 Maybe if I explain, what happened in respect of                  12 the George Bell case is that something called a core                  13 group was set up, which was a group of individuals. Did                  14 that include you? I can't actually remember?                  15 <b>A. I was present at some meetings, but not at others.</b>                  16 Q. So there were a number of people -- so Colin Perkins was                  17 involved, and we will hear some quite detailed evidence                  18 from him about his view about the Carlile Report. So                  19 I am not going to take you through it in any detail.                  20 I just want to deal with this bit, as you were a member                  21 of the core group at some point in time.                  22 <b>A. Yes.</b>                  23 Q. They met regularly in order to, firstly, investigate,                  24 and, secondly, to reach conclusions.                  25 There is criticism of the core group. It is</p> <p style="text-align: center;">Page 19</p>
<p>1 <b>and rural deans also have that responsibility. We are</b>                  2 <b>very clear with all of them that they must be assured</b>                  3 <b>and they must have checked that anybody taking any form</b>                  4 <b>of service, public worship, actually has a live PTO and</b>                  5 <b>that the register is properly signed.</b>                  6 Q. Can I also check, subsequent to the position between                  7 2000 and 2002, which is when the situation arose between                  8 the Reverend Robert Coles and the Reverend                  9 Jonathan Graves, there is now, firstly, a parish                  10 safeguarding officer, as I understand it?                  11 <b>A. Yes.</b>                  12 Q. But also church wardens, and they all would have                  13 undertaken some kind of training; is that right?                  14 <b>A. Yes.</b>                  15 Q. Can I turn now to the Reverend Vickery House.                  16 I understand that at the time when he was convicted, he                  17 had in fact converted to Roman Catholicism. However,                  18 what disciplinary steps, or what steps, have been taken                  19 in respect of his ministry?                  20 <b>A. We undertake that, even in this context, a name is</b>                  21 <b>placed on the Archbishops' List. This is very important</b>                  22 <b>because obviously we would not want somebody, after</b>                  23 <b>being released from prison, to decide that, you know,</b>                  24 <b>they come back into the Church of England and we then</b>                  25 <b>have no record of something which is a prohibition for</b></p> <p style="text-align: center;">Page 18</p>	<p>1 described by Lord Carlile as "unmethodical and                  2 unplanned" and "it was a confused and unstructured                  3 process at which members had no coherent notion of their                  4 roles and what was expected of them". Would you like to                  5 comment upon that? Is that your understanding?                  6 <b>A. These are stringent and harsh observations which largely</b>                  7 <b>we accept. We were in a situation here of breaking new</b>                  8 <b>ground. The formation of a core group was something</b>                  9 <b>which we were unfamiliar with, which has subsequently</b>                  10 <b>been regulated for us, and we were also, of course, very</b>                  11 <b>aware of working in the context of a serious criminal</b>                  12 <b>allegation against a person of a massive international</b>                  13 <b>and national reputation.</b>                  14 <b>So I think the failures of consistency, of sense of</b>                  15 <b>purpose and how we were to function, those</b>                  16 <b>allegations -- those criticisms are valid against us.</b>                  17 <b>I don't think, however, that that means we were</b>                  18 <b>cavalier or unaware of the seriousness of</b>                  19 <b>the responsibilities that we were trying to carry out.</b>                  20 Q. Paul, could we turn to the next page, because that's in                  21 fact where my quotation comes from. Yes. So we have                  22 254(i). The other matter I want to put to you is, it                  23 further comments down at (v):                  24 "There was no organised or valuable enquiry or                  25 investigation into the merits of the allegations, and</p> <p style="text-align: center;">Page 20</p>

<p>1 the standpoint of Bishop Bell was never given parity or 2 proportionality." 3 What is your response to that? 4 <b>A. The question of an organised or valuable inquiry is 5 something of a value judgment, I think, and we certainly 6 didn't feel that there was no serious inquiry into that 7 which was undertaken through our insurers and their 8 legal representative in whom we had considerable trust 9 and regard and who Lord Carlile also recognises as 10 a responsible and able person.</b> 11 I see him to say that the standpoint of Bishop Bell 12 was never given parity or proportionality. It was 13 certainly given proportionality. We understood 14 absolutely that was the case. I think the area which 15 he's rightly also identified is that there was nobody 16 there to speak for Bishop Bell, and that, again, with 17 the benefit of hindsight, is something that I think was 18 wrong and we have welcomed -- 19 Q. That's (ix), chair and panel, just so that you know. 20 <b>A. We would recognise it would represent best practice now 21 in the ways in which we have outlined our procedures.</b> 22 Q. Can I ask, why was the decision taken to issue a public 23 statement about the George Bell case, because that's 24 something that Lord Carlile does also critique? 25 <b>A. Yes.</b></p> <p style="text-align: center;">Page 21</p>	<p>1 basis for explaining why it was done. For Bishop Bell's 2 reputation to be catastrophically affected in the way 3 that occurred was just wrong." 4 Do you have any comment you wish to make about that? 5 <b>A. The first comment I would want to make is that, I think 6 we have learnt a painful lesson about the difficulty of 7 communicating through the media a very fine legal 8 nuance, and it's recognised by Lord Carlile that we 9 never asserted the guilt of Bishop Bell, but to 10 communicate that in terms that the general public are 11 going to understand through the media is a very 12 difficult thing to do. Therefore, I think he does raise 13 an important question here about dealing with posthumous 14 cases, but also about being fair, I think, and 15 recognising the legitimacy and substance to an 16 allegation which we certainly felt was necessary with 17 Carol, the name that's used for the person who brought 18 the case.</b> 19 Q. Can we turn now, if we may, to another topic, which is 20 the structural issues which I think the commissaries 21 identified, and you identified, which contributed to 22 some of the problems which arose within the Diocese of 23 Chichester and what you have done to try to change them. 24 You set out broadly what they are at paragraphs 11 25 to 21 of your witness statement.</p> <p style="text-align: center;">Page 23</p>
<p>1 Q. Perhaps you would like to explain? 2 <b>A. We were very aware of working in the light of 3 the recommendations in the interim report of 4 the archbishop's commissaries, which had been very clear 5 that no settlement with a survivor should include 6 a gagging clause. Of course you could say there's 7 a difference between a gagging clause and making 8 a public statement, but it was very strongly felt that 9 to settle and to write a letter of apology and to make 10 no public statement, with no indication as to whether or 11 not those actions would become public, would look very 12 quickly like coverup. Therefore, we felt that there was 13 an obligation on us to be open about what it was that we 14 were proposing to do.</b> 15 Q. If I can just identify that Lord Carlile at 16 paragraphs 267 and 268 of his report -- ANG000152, Paul, 17 at page 68, says: 18 "I am sure that the archbishop does not think it 19 appropriate to support the publication of what may be an 20 unjustified and probably irreparable criticism of 21 anyone, whether a celebrated bishop or not." 22 And at 268: 23 "I regard this as a case, perhaps a relatively rare 24 one, in which steps should and could have been taken to 25 retain full confidentiality, with a clear underlying</p> <p style="text-align: center;">Page 22</p>	<p>1 <b>A. Mmm-hmm.</b> 2 Q. They are basically those factors which the commissaries 3 in their interim report identified. I am going to take 4 you through each of them and ask you to comment upon 5 what you have done in the light of the commissaries' 6 report. Firstly, the area scheme. Can I make it clear 7 that when I'm saying that, the area scheme was not put 8 in place by Bishop Hind. 9 <b>A. No.</b> 10 Q. This was Bishop Eric Kemp's -- "invention" I think would 11 be the wrong word, but his decision. I am just asked to 12 make that clear. 13 <b>A. Yes.</b> 14 Q. I think we already know what the area scheme is. We 15 have heard a lot of evidence about that. What is your 16 view about how the structure of the area scheme may have 17 contributed to what the commissaries called 18 dysfunctionality within the context of the diocese? 19 <b>A. I think it had become something that was effectively 20 three dioceses running in tandem, where the 21 communication between those dioceses, partly personality 22 based, but also partly structural, just in terms of who 23 has information about what and how process was 24 undertaken, had meant that the diocese was not 25 functioning well as a single entity.</b></p> <p style="text-align: center;">Page 24</p>

<p>1 So to give an example, it was referred to                  2 Bishop Mark -- by Bishop Mark, appointments. Each of                  3 the three bishops was making appointments with their                  4 archdeacons. None of them sat down with an overview to                  5 say, "What is this going to do to our budget?" They                  6 simply made their appointments and then expected the                  7 Diocesan Board of Finance to fund it. So there was no                  8 capacity, actually, for budgeting which would bind                  9 people into saying, "We can't afford to appoint to these                  10 posts. Therefore, we actually have to hold back".                  11 So there are a variety of ways in which I think the                  12 area scheme had run its course and needed to be --                  13 therefore, needed to be dismantled.</p> <p>14 Q. So what have you done subsequent to coming into post to                  15 try to remedy those problems that we have just                  16 identified?</p> <p>17 A. There has been a significant degree of centralisation,                  18 which has some of its own dangers, of course -- we                  19 recognise that -- but it means that we have been able to                  20 centralise all appointments, processes, and therefore                  21 ensure that there's consistency over vetting, over                  22 questions of safeguarding, consistency in interview                  23 processes around that. We have also been able to ensure                  24 that our data is in a better place.</p> <p>25 When I first arrived, nobody was able to tell me</p> <p style="text-align: center;">Page 25</p>	<p>1 A. There was a sort of night of the long knives and then,                  2 you know, cutting right back and starting again in order                  3 to make sure that actually we knew that we could                  4 administer a diocese the size and scale of Chichester                  5 effectively.</p> <p>6 Q. Secondly, the second issue you deal with at                  7 paragraphs 13 and 14 of your witness statement is the                  8 need for renewal in the leadership and vision of                  9 the diocese. What do you mean by "vision"? Again,                  10 I have sort of management consultant -- slightly                  11 management consultant speak, "the vision". Firstly,                  12 what is it. Secondly, what have you done to communicate                  13 that vision?</p> <p>14 A. Three different bishops doing different things meant                  15 it's very difficult to say there was any coherent vision                  16 and purpose, and so what we have -- this came largely                  17 through my episcopal visitation to the diocese, in which                  18 I visited every incumbent in every deanery, right the                  19 way across the diocese, over a period of about                  20 18 months. Very simply, we were looking at three                  21 things: safeguarding, training and implementation, we                  22 were looking at growth in number, and quality and depth                  23 of our Christian lives, and we were also looking at                  24 giving, funding, the money.</p> <p>25 I was simply asking parishes to say, "Are the</p> <p style="text-align: center;">Page 27</p>
<p>1 actually how many licensed clergy and PTO clergy we had.                  2 The database was simply not fit for purpose. So we have                  3 been able to centralise all of that.</p> <p>4 We have also -- it's also required us to look at the                  5 administrative organisation of the diocese, based at                  6 Church House, Hove, and alongside revoking the area                  7 scheme, we also completely reshaped the administrative                  8 organisation so as to be able to deliver centrally what                  9 we need to do to support parishes.</p> <p>10 Q. When you say you have reshaped the administrative                  11 organisation -- obviously I don't necessarily need you                  12 to draw us an organogram, but in broad terms, what have                  13 you done to try to overcome those problems?</p> <p>14 A. I think because no one person had control of the central                  15 organisation, or time to control it, it simply was not                  16 fit for purpose. It was functioning in the way that it                  17 might have done -- you know, everything was done by                  18 habit. Therefore, we have actually had to say, what are                  19 the needs, the administrative needs, that a large                  20 organisation has, and we have had to ensure that they                  21 are properly and professionally met. It comes back to                  22 managing change. And that the people in post are fully                  23 qualified, fit for the task that's being asked of them.</p> <p>24 Q. So, in other words, you have had to employ a cadre of                  25 professional administrators, in effect?</p> <p style="text-align: center;">Page 26</p>	<p>1 requirements of these three areas in place?"</p> <p>2 Q. Okay. Maybe it might help you, we have got the articles                  3 of inquiry: ACE026042. Now, an episcopal visitation.                  4 That means you go and visit every parish; is that right?</p> <p>5 A. Yes.</p> <p>6 Q. But it is not just, "Hello, isn't this lovely, can                  7 I have a bun?"</p> <p>8 A. No.</p> <p>9 Q. I'm assuming it's slightly more rigorous than that.</p> <p>10 A. The articles of inquiry are basically -- it's                  11 a questionnaire. It was a SurveyMonkey questionnaire,                  12 I think 68 questions, detailed questions which every                  13 incumbent was required to answer. In the cases where                  14 there were curates, they were permitted, if they wished,                  15 to answer it as well, associate ministers were permitted                  16 to do that. But the incumbent is the person with the                  17 responsibility that's required to. And where there was                  18 a vacancy, the church wardens were asked to respond.                  19 Some areas they weren't required to do, but we needed to                  20 know, certainly in areas of safeguarding and others,                  21 what was going on there.</p> <p>22 Q. So you have this. You collate the results of                  23 the survey. What do you do with that?</p> <p>24 A. They led to a process of consultation across the diocese                  25 which was led by my colleague, Richard Jackson, and out</p> <p style="text-align: center;">Page 28</p>

<p>1 of that we formed what was termed a diocesan strategy.                  2 To be honest, we were working with a complete absence of                  3 anything that gave us a common sense of purpose, and                  4 I believed it was necessary to establish something very                  5 quickly, and so it is not a -- in managerial terms, it                  6 is not a brilliant strategy, but it was something and                  7 not nothing and it was simply saying, "We want you to                  8 address these three areas: safeguarding, growth and                  9 giving. We will also want you to identify a key area on                  10 which you are going to work and we will be asking                  11 archdeacons to ask -- to monitor how that's going, your                  12 one thing", and during the course of the years -- we                  13 launched this in 2015 and, for the present quinquennium,                  14 that has guided all the work that we have subsequently                  15 done.</p> <p>16 Q. You also identify that one of the other problems was low                  17 morale among the clergy. Can you explain why this was?</p> <p>18 A. I think the lack of any coherence to the diocese as                  19 a whole -- I mean, there was huge support and loyalty to                  20 local bishops, of course. But I think the sense that                  21 the diocese didn't quite know where it was going. There                  22 had been -- I think Bishop John used the word                  23 "paralysis", so I think that was evident. I also think                  24 there was the recollection of better times, and I should                  25 say that actually I didn't come to a diocese where</p> <p style="text-align: center;">Page 29</p>	<p>1 the response I think generally has been a more                  2 purposeful atmosphere.</p> <p>3 Q. You also identify that there was insufficient resourcing                  4 of the clergy. Was that insufficient resourcing there                  5 wasn't enough money for them to live on, or is that                  6 insufficient resourcing there weren't enough of them, or                  7 insufficient resourcing there weren't enough of them who                  8 had had any training or experience in managing                  9 safeguarding, or all three?</p> <p>10 A. Not all three. Particularly in the area of                  11 safeguarding, a lot of people were saying -- clergy and                  12 laity, actually, were saying, "What can we do? We feel                  13 powerless every time we read another report. What can                  14 we do?" So I think putting money into the training                  15 programme, into the Colin Perkins department and saying,                  16 "Here are the things you can do -- not only you as                  17 clergy -- and will be required to do", but also, "Here                  18 are the things which lay people will be required to do                  19 in terms of appointing a safeguarding officer in every                  20 parish, and here is the training which will support and                  21 empower them". Those were things which I think were                  22 greatly welcomed. But the money for that was going to                  23 follow, there was no difficulty over that, but we                  24 weren't, at that stage, simply able to deliver it. It                  25 took time to roll that programme out.</p> <p style="text-align: center;">Page 31</p>
<p>1 everything was a disaster. I mean, there were lively                  2 parishes, there were signs of growth, there was really                  3 good work going on and, in 2008, there had been                  4 a massive diocesan festival where they'd sort of taken                  5 Brighton by storm, you know, and so there were high                  6 points that people remembered, but since then, I think                  7 everything had become dominated by the reports of                  8 failures to respond appropriately to abuse, and so                  9 people were very depressed about that and they were also                  10 depressed about the fact there seemed to be no capacity                  11 to grip the situation. So it was the paralysis in the                  12 central organs of the diocese that I think was causing                  13 it.</p> <p>14 Q. So do you think you have managed to resolve that                  15 paralysis?</p> <p>16 A. I think the fact that there was a new start, a new                  17 bishop, was itself a good sign. I think the visitation                  18 and the opportunity to give people a chance to say what                  19 in fact -- what good work they were doing, and so to                  20 feed back in terms of their concerns, but also levels of                  21 training which had begun to be rolled out. I think that                  22 was helpful.</p> <p>23 I also think to make requirements of people that                  24 they knew were going to be rolled out uniformly across                  25 the whole diocese was something that was positive and</p> <p style="text-align: center;">Page 30</p>	<p>1 Q. You've got particular issue, as I understand, and you                  2 say in your witness statement, you've got about 400                  3 retired clergy within the Diocese of Chichester, and we                  4 have already identified that there are some specific                  5 difficulties in trying to manage retired clergy.                  6 Perhaps you'd like to identify from your view, as the                  7 diocesan bishop, what the problems are in trying to                  8 effectively monitor and train retired clergy, and,                  9 secondly, what are you doing to try to address those                  10 problems?</p> <p>11 A. One of the things about retired clergy is, many of them                  12 are excellent -- have been, you know, outstanding                  13 priests and ministered, you know, extraordinarily well,                  14 but of course, ceasing to have a parish and to be able                  15 to minister is a major life change for people who are                  16 still priests. So finding outlet for their skills and                  17 benefiting from them is an important thing.</p> <p>18 On the other hand, being responsible for a parish                  19 means that you are used to having a high degree of                  20 autonomy, and so, in retirement, getting used to not                  21 having a high degree of autonomy and ministering under                  22 the authority of somebody else is quite a transition.</p> <p>23 One of the things that we now require is that                  24 anybody applying for a PTO or to renew the PTO -- the                  25 permission to officiate is renewed every five years, in</p> <p style="text-align: center;">Page 32</p>



1 tandem with a new DBS check. We always ask that the  
 2 application is accompanied by a supporting letter either  
 3 from the vicar of the parish where that priest is going  
 4 to minister or from a rural dean, who says, "I will  
 5 deploy this priest in a variety of ways that will be  
 6 helpful to us", and if no such letter is forthcoming,  
 7 then we would not issue the PTO. So that's one way of  
 8 introducing some degree of accountability for PTO  
 9 clergy.  
 10 But I do think there's more that we could do, and  
 11 I think it may well be helpful for us to look, both in  
 12 terms of pastoral care for those priests who are retired  
 13 but also in terms of self-regulation, that we could run  
 14 a system which is perhaps a shadow system to the way  
 15 clergy are organised into deaneries with rural deans,  
 16 I think we could look at doing something which meant --  
 17 Q. Which would provide a greater degree of monitoring and  
 18 supervision --  
 19 A. Exactly, within themselves. I think the organisation  
 20 could not, you know, easily take more --  
 21 Q. You couldn't realistically supervise and monitor another  
 22 400 people within your diocese --  
 23 A. No.  
 24 Q. -- in the way that you monitor your clergy?  
 25 A. No.

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1 Q. We have talked about PTO, but also for clergy in post,  
 2 one of the things, for example, that Archdeacon Philip  
 3 Jones said was that there needs to be a greater degree  
 4 of supervision of clergy in post. There needs to be  
 5 more kind of peer review, more management.  
 6 A. Yes.  
 7 Q. What are you doing about that in the diocese and is that  
 8 something that you are intending to roll out or have  
 9 rolled out?  
 10 A. Another area of renewal, complete reform, in the diocese  
 11 was the statutory requirement for those clergy who are  
 12 on common tenure --  
 13 Q. Yes.  
 14 A. I'm sure you have been through all of this --  
 15 Q. We vaguely understand the fact that from 2009 onwards  
 16 clergy who were appointed from that point in time were  
 17 on common tenure which is more like an employment  
 18 relationship?  
 19 A. Yes.  
 20 Q. It is not quite an employment relationship but it looks  
 21 more like it to those of us outside the church?  
 22 A. Indeed. We are required to provide for them what's  
 23 called a ministerial development review, and we have  
 24 revised how that used to happen so that now they meet  
 25 every two years with a bishop or an archdeacon, and the

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1 process whereby they prepare for it, the report that  
 2 they send in and the follow-up that comes from that is  
 3 something which generally we feel has met something of  
 4 this area of needing to support, but also feed in  
 5 accountability, but also identified, you know, where  
 6 clergy have particular training needs, where clergy have  
 7 particular health needs, where, you know, stress and  
 8 damage is being done, and also where -- an important  
 9 area -- their family is under pressure. So all the  
 10 sorts of things that actually can build towards  
 11 dysfunctionality in a priest's life, we seek to explore  
 12 and then we have resources for responding.  
 13 We have recently launched a policy on care, of  
 14 clergy pastoral care, and appointed somebody who is  
 15 a psychiatrist, who is the first port of call for those  
 16 clergy that actually need that kind of support.  
 17 What we are still not quite up to speed on is  
 18 providing some of the kind of theological and resourcing  
 19 of the tools of the trade work, and there's more work to  
 20 be done on that.  
 21 Q. What do you mean by --  
 22 A. Sorry, in terms of theological training, in terms of  
 23 renewing people's reading, study, understanding of their  
 24 ministry, engagement with issues in contemporary  
 25 society; all the sorts of things, you know, that might

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1 have been part of your training for ordination on your  
 2 theological course, but 15 years down the line, when was  
 3 the last time you read a book which actually, you know,  
 4 gave you some kind of resource to respond to, I don't  
 5 know, the issues of international relationships, how we  
 6 deal with Europe, or just, you know, Christian doctrine,  
 7 you know, what does anybody make about the doctrine of  
 8 what we believe, you know, God to be? So it is a whole  
 9 range, a package, of resources.  
 10 Q. So what's happening is, you are putting into place what  
 11 those of us from outside the church might call an  
 12 appraisal system, and continuing professional  
 13 development system?  
 14 A. Yes.  
 15 Q. So will there be -- for example, in many professional  
 16 organisations you have to do so many hours a year.  
 17 Otherwise, it is a disciplinary offence. Is that the  
 18 sort of thing that's coming into force?  
 19 A. That is the sort of thing that's coming into force. We  
 20 haven't got it quite as tight as that, but I think there  
 21 would be -- we do require people in their ministerial  
 22 development review to indicate what safeguarding  
 23 training they have done, to indicate their safeguarding  
 24 training is up to date. We also, as the interviewer,  
 25 want to pursue the extent to which they have not just

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<p>1 <b>done the training and ticked the box, but they</b>                  2 <b>understand what the issues are, so there's a little bit</b>                  3 <b>more exploration there, and where the training is not up</b>                  4 <b>to date, and in some cases we have discovered that is</b>                  5 <b>so, we have reminded them that not to be up to date with</b>                  6 <b>your training could be a CDM offence.</b>                  7 Q. Well, it would be, because it would be failing to have                  8 regard to the bishop's guidance?                  9 <b>A. Exactly.</b>                  10 Q. You also described when you arrived an under-resourced                  11 and overburdened diocesan safeguarding adviser,                  12 Mr Perkins. We are going to hear from Mr Perkins                  13 tomorrow, but what have you done to provide him with the                  14 resources he needs in terms of money and personnel?                  15 <b>A. Much of this was already in hand in the excellent work</b>                  16 <b>that Angela Sibson was doing whilst she was diocesan</b>                  17 <b>secretary and which has been continued by</b>                  18 <b>Gabrielle Higgins, who is her successor as diocesan</b>                  19 <b>secretary, and that has been to ensure that the funding</b>                  20 <b>for his department has been increased and is at a level</b>                  21 <b>that meets his needs.</b>                  22 We have also ensured that he has his own                  23 professional support over and above the line management                  24 which comes from the diocesan secretary,                  25 Gabrielle Higgins, and I think I'd also want to say that</p> <p style="text-align: center;">Page 37</p>	<p>1 statement -- there were a very high number of licensed                  2 and retired clergy. I think we have dealt with that.                  3 You also say -- Paul, I think it might be helpful to get                  4 this up on screen:                  5 "The prevailing culture of the diocese also held                  6 ordained ministry in high regard. It is clear to me                  7 that there had been an historic bias within the diocese                  8 in favour of adults in positions of power and authority.                  9 This had led to an unwillingness to take allegations of                  10 sexual abuse made by children or by adults ...                  11 sufficiently seriously."                  12 You also go on to describe at paragraph 18 -- and                  13 you say, of course, this isn't unique to Chichester, but                  14 it reflects a wider social attitude of deference --                  15 a culture of deferring unduly to those in power and                  16 a culture of deference and defensiveness, is what you                  17 say in paragraphs 17 and 18. Could you elaborate                  18 slightly on what you mean by that and where this culture                  19 came from?                  20 <b>A. One of the fascinating things I found about moving into</b>                  21 <b>Sussex is that, although it is very close to London,</b>                  22 <b>and, you know, Brighton suggests it's a place which is</b>                  23 <b>buzzy and, you know, absolutely of the moment, in fact,</b>                  24 <b>it is a largely rural diocese of, hitherto, very settled</b>                  25 <b>communities. There is also something very curious about</b></p> <p style="text-align: center;">Page 39</p>
<p>1 <b>I would hope he feels that the relationship between the</b>                  2 <b>DSA and his team and the bishops' staff meeting, so the</b>                  3 <b>bishops and archdeacons, is a positive one in which the</b>                  4 <b>issues and challenges that he faces, as do we, that they</b>                  5 <b>are understood between us.</b>                  6 Q. I understand in particular that I think the budget                  7 increased by some 75 per cent by 2013?                  8 <b>A. Yes.</b>                  9 Q. And there's been the appointment of additional numbers                  10 of people, including obviously Gemma Wordsworth, as was,                  11 now Gemma Marks-Good, as the IDSVA?                  12 <b>A. Can I say, although that's something I would support,</b>                  13 <b>and because it comes through the committee processes</b>                  14 <b>whereby the budget is agreed, if it were not to be</b>                  15 <b>happening, I would be able to say that, actually, this</b>                  16 <b>is something which has been driven by the lay officers,</b>                  17 <b>the diocesan secretary, and the chair of the Board of</b>                  18 <b>Finance. I think lay people taking responsibility for</b>                  19 <b>the life of the diocese is something which I am -- you</b>                  20 <b>know, which I feel is a very important aspect of good</b>                  21 <b>governance.</b>                  22 Q. You identify at paragraphs 17 and 18 as well a number of                  23 cultural features which you say prevailed within the                  24 diocese. Firstly, you say at paragraph 17 -- this is                  25 page 5, chair and panel, of Bishop Martin's witness</p> <p style="text-align: center;">Page 38</p>	<p>1 <b>the fact that a number of train lines end in -- because</b>                  2 <b>you get to the coast and obviously you can't go any</b>                  3 <b>further. So there is a sense in which, actually, you</b>                  4 <b>have come into a sort of quite restricted place. That's</b>                  5 <b>not to say that people who live in those places aren't</b>                  6 <b>in touch with the modern world, I'm not suggesting that,</b>                  7 <b>but it does mean there is quite a lot of settlement,</b>                  8 <b>which I think the large numbers of retired people,</b>                  9 <b>particularly along the coastal strip, have accentuated.</b>                  10 Q. I think that East Sussex has the largest number of                  11 retired people in the country in terms of per head of                  12 population?                  13 <b>A. They still refer to me as a young bishop, which is nice,</b>                  14 <b>but, you know, perhaps ...</b>                  15 <b>One of the things that I was quite shocked by on</b>                  16 <b>arrival was meeting people -- several people in</b>                  17 <b>East Sussex who were very firm and hostile to me at that</b>                  18 <b>point -- this is back in 2012 -- about our treatment of</b>                  19 <b>Bishop Peter Ball, and that sense that he was, you know,</b>                  20 <b>held in huge respect and affection, and I was kind of</b>                  21 <b>persona non grata with them, because they believed the</b>                  22 <b>church had mistreated him and was continuing to mistreat</b>                  23 <b>him badly, and that was a shock to me and is the basis</b>                  24 <b>of those comments.</b>                  25 Q. You acknowledge at paragraph 17:</p> <p style="text-align: center;">Page 40</p>

<p>1 "The diocese compounded the lifelong damage of child 2 sexual abuse by our own thoughtless pride and arrogance 3 as an institution." 4 Is this something that you saw within other 5 institutions within the Church of England or was this 6 something that's peculiar to Chichester? 7 <b>A. I think the church can be defensive, and we heard 8 a little bit of it from Bishop Wallace then, in ways in 9 which we mistake the distinction between an institution 10 which has at its core some sense of holiness and an 11 institution which is actually -- can only be comprised 12 of people who are human and fallible. Therefore, 13 I think we sometimes want to defend what the church is 14 called to be and fail to recognise the reality of what, 15 as human beings, we have made it. That I think is 16 where -- defensiveness and pride, you know, have come 17 in. I think in the Diocese of Chichester, coming back 18 to what I have just said about my experience when 19 I first arrived, meeting people in East Sussex, I think 20 the pride and arrogance sometimes stems from a genuine 21 commitment to the church, and that's -- you know, there 22 are aspects of that which are positive, but it can also 23 blind us to its real failings, and I think we have to 24 note that. 25 I'd also say, finally, in meeting survivors, it was</b></p> <p style="text-align: center;">Page 41</p>	<p>1 <b>I think -- I sensed in Church House, Hove, there was 2 a fear of the media, because it wasn't clear who was 3 going to say what to them when they were asking 4 legitimate and pressing questions, and nobody quite knew 5 where the answer was due to come from.</b> 6 <b>The fear also of making an answer which actually 7 would be taken by -- particularly by Bishop Wallace Benn 8 to be a slur on his character, you know, again added to 9 this sense of, "We are nervous about the media".</b> 10 Q. So what have you done to try to improve that? I don't 11 think we need your entire communication strategy, but 12 just -- 13 <b>A. No, indeed. I was hugely helped by working with the 14 Reverend Rob Marshall whom I had worked with previously 15 in Walsingham as a PR adviser who helped actually to 16 broker an understanding with media, and actually also 17 helped us to see that fear is the worst possible 18 starting point and that we had to be factual and 19 truthful and open and honest wherever we could be. 20 I think saying to people, you know, "Don't cover up what 21 you have got to say and what is factual, not opinion. 22 You know, that is something that you must say".</b> 23 Q. Can I just ask a follow-up question in respect of 24 the structure. I understand that not only has the area 25 scheme been revoked, but you have created a new</p> <p style="text-align: center;">Page 43</p>
<p>1 very clear to me that this was how it felt for them, and 2 one of the things I think we have been bad about, and 3 I'm not at all sure that we are as yet as good about 4 this as we should be, one of the things that seems to me 5 to be essential in our learning and understanding of 6 this situation of child sexual abuse is what it has felt 7 like for those who have been abused and who have lived 8 with that and who have, when speaking about it, making 9 disclosures, have actually met with the response which 10 I hope today we would see is completely unacceptable and 11 wrong, and something from which we want to move on, but 12 that's the way it has felt to them, and they have 13 articulated that very clearly. 14 Q. The sixth issue you said was the relationship with the 15 media that was characterised by fear and defensiveness. 16 You say this at paragraph 19 of your witness statement 17 and you explain this as well further on in that. What 18 do you mean by that? 19 <b>A. There had been some correspondence, and actually it's 20 been only in the preparation for this hearing that 21 I have learned more about it, before I had arrived in 22 the diocese where there had been some serious conflict 23 between Bishop Wallace Benn and Colin Campbell, a BBC 24 reporter. I think out of that, in the context of 25 a breakdown in relationships within the senior team,</b></p> <p style="text-align: center;">Page 42</p>	<p>1 archdeaconry -- 2 <b>A. Yes.</b> 3 Q. -- of sort of Lewes and Brighton? 4 <b>A. Yes.</b> 5 Q. What has that done, do you think, to make the workload 6 better and therefore improve safeguarding and 7 communication? 8 <b>A. The archdeacons have a crucial role through their powers 9 of visitation, which are, you know, regular visitations, 10 to ensure that safeguarding policies are in place. As 11 I have already mentioned, to check on service registers, 12 priests who are ministering.</b> 13 <b>The area of the east of the diocese, so going from 14 Brighton and Hove right the way down to Camber, is 15 a huge area, and impossible for one archdeacon to cover 16 and still deliver the levels of enquiry which are 17 needed.</b> 18 <b>Brighton and Hove and Lewes and Seaford cover a big 19 area of -- concentration of population. The other area 20 is less populated but it's a more even balance of 21 division of tasks for those two people.</b> 22 Q. Can I identify, in terms of training, what training have 23 you identified both for parish clergy -- do all parish 24 clergy now do the national safeguarding training? 25 <b>A. Yes.</b></p> <p style="text-align: center;">Page 44</p>

<p>1 Q. Is there specific training for senior clergy?                  2 <b>A. Yes.</b>                  3 Q. Is that just the national training or have you put in                  4 place any additional training yourself?                  5 <b>A. We have done the national training but we have also put</b>                  6 <b>in place additional training which largely has been</b>                  7 <b>steered by Colin Perkins, and very early on in my time</b>                  8 <b>we looked at questions of mental health, not only to</b>                  9 <b>have a greater understanding of the people that we are</b>                  10 <b>often working with, but also to look at mental health of</b>                  11 <b>clergy and ourselves, actually, if we are going to, you</b>                  12 <b>know, be resilient and robust in our work.</b>                  13 <b>We also had some training on domestic violence,</b>                  14 <b>domestic abuse, setting the question of sexual abuse in</b>                  15 <b>a wider context, which, again, was --</b>                  16 Q. Abuse of power?                  17 <b>A. Yes. And we have also had ourselves, as a staff, some</b>                  18 <b>psychological profiling so as to understand how we work</b>                  19 <b>together, complementing, you know, gifts and</b>                  20 <b>personalities, in order to be as effective as possible</b>                  21 <b>in our operations.</b>                  22 Q. Do you think that every member of clergy should have                  23 psychological profiling?                  24 <b>A. I think it would be quite difficult to roll that out,</b>                  25 <b>but we do offer, through the person --</b></p> <p style="text-align: center;">Page 45</p>	<p>1 <b>A. Yes, I do. Certainly at this election stage, and that</b>                  2 <b>is something, as I say, which we will be starting</b>                  3 <b>I gather later this year.</b>                  4 Q. Dealing with that, how much focus is there upon                  5 somebody's ability to safeguard effectively or to care                  6 and promote the welfare of children and young people.                  7 How much is that a question at interview, either for                  8 ordination or for promotion?                  9 <b>A. It's certainly a question of interview, and it is not</b>                  10 <b>simply one interview, but in terms of the discernment</b>                  11 <b>process. So a candidate, before going to a selection</b>                  12 <b>panel, which is a residential, intense selection, bit of</b>                  13 <b>the selection process, will already have been seen by</b>                  14 <b>a variety of other assessors, and in which the whole</b>                  15 <b>question of safeguarding, you know, will have been</b>                  16 <b>raised. It is also part of the -- it's now part of</b>                  17 <b>the core training requirements, so in the two or three</b>                  18 <b>years that somebody is in a theological training</b>                  19 <b>institution, it will be required. And once they're</b>                  20 <b>ordained and then in the field, as it were, there's</b>                  21 <b>another process, which is called the initial ministerial</b>                  22 <b>education. That is overseen in the diocese. In our</b>                  23 <b>diocese it is overseen by somebody called Rebecca Swyer</b>                  24 <b>and again safeguarding and the application of their</b>                  25 <b>safeguarding training in the context of ministry is</b></p> <p style="text-align: center;">Page 47</p>
<p>1 <b>Rebekah Golds-Jones, whom we have appointed as part of</b>                  2 <b>our pastoral care policy, access to psychiatric help,</b>                  3 <b>counselling, and we are also looking at some sort of</b>                  4 <b>psychological profiling for candidates for ordination,</b>                  5 <b>and we will be beginning that, I think, next year.</b>                  6 Q. That's what I was really asking.                  7 <b>A. Okay, sorry.</b>                  8 Q. No, it's okay. It is just Archdeacon Philip and various                  9 other individuals have said that one of the problems                  10 maybe is, during the process of the training for                  11 ordination and during ordination itself, there isn't                  12 enough focus upon those individuals who really are                  13 unsuitable?                  14 <b>A. Yes.</b>                  15 Q. In fact, I would imagine that a number of people are                  16 attracted to becoming members of the clergy who are                  17 manifestly unsuitable, but who may well go through the                  18 net?                  19 <b>A. Yes.</b>                  20 Q. One of the things I was thinking of is, it is quite                  21 common in large organisations for there to be                  22 psychological profiling on appointment or at various                  23 stages thereafter. That isn't currently done by the                  24 church. Is that something that you think should be done                  25 by the church?</p> <p style="text-align: center;">Page 46</p>	<p>1 <b>something that is dealt with along with other issues of</b>                  2 <b>best practice for clergy in terms of professional codes,</b>                  3 <b>et cetera.</b>                  4 Q. Can I ask you to turn up paragraph 150 of your                  5 statement. Paul, would you mind putting it on screen?                  6 It is ACE026143_043. That identifies that the interview                  7 for any licensed post will always include direct                  8 questions about the candidates and their understanding                  9 of safeguarding responsibilities.                  10 Paul, would you mind getting up ACE026043. I think                  11 this is an example of the questions which are asked.                  12 <b>A. Yes.</b>                  13 Q. Are these standard questions which are asked of                  14 everyone?                  15 <b>A. These are standard questions which are asked for people</b>                  16 <b>applying for a parish post. So not at the ordination</b>                  17 <b>stage. This is when they have been ordained.</b>                  18 Q. So we have a presentation: What attracted you to this                  19 post; tell us about your ministerial development. There                  20 isn't anything --                  21 <b>A. Is there another --</b>                  22 Q. Can we go to the next page, please, Paul? I was just                  23 thinking, there isn't anything there about safeguarding.                  24 "Mission and community"; "leadership style". Next page,                  25 please, Paul. "Safeguarding", number 10:</p> <p style="text-align: center;">Page 48</p>

12 (Pages 45 to 48)

<p>1 "A scenario ... what do you do and why?"</p> <p>2 So questions like that, or something like that?</p> <p>3 <b>A. Absolutely. I think this is intended, really, to</b></p> <p>4 <b>explore not simply -- because we would know whether</b></p> <p>5 <b>somebody had done the training, but, as I was saying</b></p> <p>6 <b>with a ministerial development review, this is intended</b></p> <p>7 <b>to explore -- and it is an example. You know, it is not</b></p> <p>8 <b>the only way in which this might be -- but it is</b></p> <p>9 <b>intended to explore how somebody would understand</b></p> <p>10 <b>a situation.</b></p> <p>11 Q. One of the other issues that was problematic certainly</p> <p>12 within Chichester before your tenure was ensuring that</p> <p>13 DBS checks both had been undertaken and, secondly, were</p> <p>14 up to date. What can you do to reassure this inquiry</p> <p>15 that those sorts of issues are no longer problematic?</p> <p>16 <b>A. We now have an online system whereby every priest either</b></p> <p>17 <b>who is a licensed priest, so working -- deployed in</b></p> <p>18 <b>a parish or other institution, and every priest with PTO</b></p> <p>19 <b>automatically gets notification something like</b></p> <p>20 <b>six months before their DBS check -- their DBS expires</b></p> <p>21 <b>informing them and requiring them to renew their DBS.</b></p> <p>22 <b>I think they will get a reminder if they don't do it</b></p> <p>23 <b>immediately.</b></p> <p>24 <b>We have recently had a situation in which, in spite</b></p> <p>25 <b>of reminders, a DBS had expired and we had had to say to</b></p> <p style="text-align: center;">Page 49</p>	<p>1 <b>A. I certainly think it is worth -- it ought to be looked</b></p> <p>2 <b>at, and whether the DBS is the best way of doing it.</b></p> <p>3 <b>Because once again, I think if we put too much -- invest</b></p> <p>4 <b>too much reliance in the DBS, we could actually find</b></p> <p>5 <b>that we are then blind to areas where the DBS doesn't</b></p> <p>6 <b>help you. Because it is a bit of a blunt instrument.</b></p> <p>7 <b>I also think -- we are still going through the</b></p> <p>8 <b>process of culture change, and for many people, I'm</b></p> <p>9 <b>sorry to say, you know, the requirement to take a DBS</b></p> <p>10 <b>check is interpreted as, "Are you accusing me of abusing</b></p> <p>11 <b>children?", and I think we are still building a sense</b></p> <p>12 <b>that, actually, this is a welcome process whereby we are</b></p> <p>13 <b>not accusing you of anything, but we are being able to</b></p> <p>14 <b>make a statement about our confidence and determination</b></p> <p>15 <b>to be a safe place.</b></p> <p>16 Q. May I ask, as far as that last point is concerned, other</p> <p>17 individuals have said that that's a generational issue.</p> <p>18 <b>A. Yes.</b></p> <p>19 Q. Is it something that you have identified? Because</p> <p>20 I wouldn't wish the inquiry to be found to be ageist,</p> <p>21 but is it something which is more of a problem amongst</p> <p>22 those who are over 60, shall we say, rather than under</p> <p>23 60, who wouldn't be used to the system in the workplace,</p> <p>24 for example?</p> <p>25 <b>A. I'm not sure I can answer that. I don't have, you know,</b></p> <p style="text-align: center;">Page 51</p>
<p>1 <b>somebody, "I'm sorry, you will not be able to function</b></p> <p>2 <b>until you actually have made your application and it has</b></p> <p>3 <b>been returned and it is clear". So I think it is now --</b></p> <p>4 <b>the online system that we have we believe is --</b></p> <p>5 Q. Enables a greater degree of supervision and monitoring?</p> <p>6 <b>A. I wouldn't say it is foolproof, of course, but we think</b></p> <p>7 <b>it is the best we have got.</b></p> <p>8 Q. Just dealing with that and coming back, really, again,</p> <p>9 to the organist and those who might not be considered to</p> <p>10 be in regulated activities, we have heard from some</p> <p>11 other individuals and had some evidence from the</p> <p>12 Disclosure and Barring Service that one of</p> <p>13 the difficulties for any institution is working out</p> <p>14 what's a regulated activity and what's not.</p> <p>15 <b>A. Yes.</b></p> <p>16 Q. And that there are some roles within the church which</p> <p>17 involve a lot of not direct work necessarily with</p> <p>18 children and young people, but where children and young</p> <p>19 people might be around. The most obvious ones being</p> <p>20 those involved with music -- so the organist, the leader</p> <p>21 of the choir, et cetera, et cetera, altar servers. None</p> <p>22 of those people, as I understand it, have to be DBS</p> <p>23 checked at the moment. Do you think that there should</p> <p>24 be another look at regulated activities in the context</p> <p>25 of religious institutions?</p> <p style="text-align: center;">Page 50</p>	<p>1 <b>any statistics, and we mustn't be ageist, as you say.</b></p> <p>2 Q. No.</p> <p>3 <b>A. But I suspect it is not quite as easy as that because my</b></p> <p>4 <b>hunch would be parents and grandparents who have</b></p> <p>5 <b>immediate contact with children in their own families</b></p> <p>6 <b>get it immediately. So I think it's possibly a little</b></p> <p>7 <b>bit more complex.</b></p> <p>8 Q. It is much more nuanced?</p> <p>9 <b>A. Yes.</b></p> <p>10 MS SCOLDING: Chair and panel, I note that it is 11.15 am.</p> <p>11 I don't know whether now would be an appropriate moment</p> <p>12 for a break?</p> <p>13 THE CHAIR: Thank you, Ms Scolding. We will return at</p> <p>14 11.30 am.</p> <p>15 (11.15 am)</p> <p>16 (A short break)</p> <p>17 (11.33 am)</p> <p>18 MS SCOLDING: Bishop Martin, I wanted to move on now to the</p> <p>19 current makeup of the safeguarding team and your role</p> <p>20 within it. One of the issues which has been raised by</p> <p>21 previous diocesan safeguarding advisers is that, if</p> <p>22 there was a disagreement between the diocesan</p> <p>23 safeguarding adviser and the bishop, the bishop would</p> <p>24 ultimately win because the bishop has the greater</p> <p>25 balance of power.</p> <p style="text-align: center;">Page 52</p>

<p>1 If Colin Perkins or any other safeguarding adviser                  2 came to you and you disagreed with their advice, who                  3 would ultimately be in charge, about safeguarding, not                  4 about other matters, of course?                  5 <b>A. It is clearly recognised in the guidance practice that                  6 we have that the bishop holds ultimate responsibility                  7 for safeguarding. However, I think we are also                  8 familiar, as clergy and parishes and also as bishops,                  9 that this rarely happens in isolation, and I would                  10 expect that our collaborative patterns of working, which                  11 mean that a disagreement between me and the safeguarding                  12 officer would also involve the diocesan registrar, who                  13 is my legal adviser, the diocesan secretary, and quite                  14 possibly also the chair of the Board of Finance.                  15 In those regards, the issue, I think -- I hope would                  16 never descend to simply being a head-on between a bishop                  17 and a safeguarding adviser. However, in terms of                  18 looking at future provision, it does seem to me that one                  19 of the things that would be very useful, given that, as                  20 human beings, you know, we can never eliminate the                  21 possibility of conflict, it does seem to me that some                  22 level of intervention would be very helpful in the sort                  23 of structure that we already have, which sees a diocese                  24 with its diocesan safeguarding adviser, a national team,                  25 and whether the intervention rests with the National</b></p> <p style="text-align: center;">Page 53</p>	<p>1 At paragraph 35, Bishop Warner would like to clarify                  2 that the process for issuing of PTO had in fact been                  3 reviewed prior to his appointment as the Bishop of                  4 Chichester. He now understands that after becoming                  5 bishop, he simply implemented the change to the process                  6 as recommended by the commissaries.                  7 Paragraph 39. Bishop Warner does not regularly                  8 attend the meetings of the BSAP but has attended them on                  9 occasion in the past.                  10 And paragraph 108. Bishop Warner now understands                  11 that this process was not connected with the revocation                  12 of the area scheme, so that the first sentence of                  13 the paragraph should simply be read as:                  14 "All the blue files are held centrally in                  15 Chichester."                  16 That obviously makes no sense to anybody in this                  17 context. However, I would ask that it is formally                  18 recognised that those portions of Bishop Warner's                  19 witness statement are amended to that extent.                  20 Turning back now to the BSAP, which I have just                  21 mentioned, that is what used to be, as I understand it,                  22 what we knew as the DSAG, the Diocesan Safeguarding                  23 Advisory Group. It's now been renamed. Are you part of                  24 that group at all?                  25 <b>A. No, I'm not.</b></p> <p style="text-align: center;">Page 55</p>
<p>1 <b>Safeguarding Team, with the National Safeguarding Panel,                  2 but I do think something which -- where a reference can                  3 be made either from the bishop, by the bishop, who                  4 thinks that, actually, the safeguarding adviser is not                  5 functioning properly, or by the safeguarding adviser,                  6 who thinks that the bishop is not functioning properly,                  7 or indeed from the chair of the diocesan safeguarding                  8 advisory panel in either direction, and it does seem to                  9 me that something which gives powers to be able to                  10 intervene and investigate, and very swiftly, would be                  11 extremely welcome.</b>                  12 <b>Q.</b> That's very helpful. Before we pass on to the next                  13 topic, I realise I have forgotten twice now to identify                  14 that there are some addendums or errors you wish to have                  15 corrected within your witness statement, and I can see                  16 my junior flurrying next to me. There are five. I will                  17 read them out quickly so that we have them on the                  18 record.                  19 At paragraphs 10 and 71, Bishop Warner now                  20 understands that, whilst the Archepiscopal Visitation                  21 was welcomed by Bishop John Hind, it was not requested                  22 or initiated by him. However, he did, in                  23 correspondence, contribute to its terms of reference.                  24 Next, at paragraph 24, Bishop Warner can confirm                  25 that he has subsequently completed C1 and C2 training.</p> <p style="text-align: center;">Page 54</p>	<p>1 <b>Q.</b> Why is that?                  2 <b>A. Because we want the group to have complete independence                  3 from me and bishops' staff to be an advisory group and                  4 to call us to account, to call in matters that they                  5 think are important, and one of the reasons why I just                  6 wanted to correct the record is that they report                  7 annually to us and I am involved in the appointment of                  8 the chair of that group, but they do also invite us,                  9 from time to time, to attend their meetings, so that all                  10 the members of -- certainly the three bishops and the                  11 archdeacons see something of the work that they are                  12 doing.</b>                  13 <b>Q.</b> Again, how much do you rely on their advice? I'm                  14 assuming in complicated or difficult cases or just as                  15 a matter of routine, things go through, so the                  16 practices, the policies, procedures, all get approved by                  17 the safeguarding group, which is -- just for anybody who                  18 hasn't been here before, that is a group of external                  19 professionals. In Chichester, is it mainly senior                  20 police officers, individuals from local authorities,                  21 those sorts of people, health?                  22 <b>A. Yes, education. So it represents the gathering together                  23 of our -- the partner -- statutory agencies. We are                  24 also about to appoint somebody who is a survivor                  25 representative as well to it, because I think that's</b></p> <p style="text-align: center;">Page 56</p>

<p>1 <b>been a serious omission. Sorry, I've lost my train of</b>  2 <b>thought on it.</b>  3 Q. That's okay. What do they do? What's their job?  4 <b>A. I would expect to receive either a direct notice from</b>  5 <b>them of an area of concern that came from the chair, but</b>  6 <b>more regularly notice comes back through either the DSA,</b>  7 <b>Colin Perkins, the diocesan secretary, who also attends</b>  8 <b>those meetings, or Bishop Mark, as the bishop, the lead</b>  9 <b>bishop, in the practicalities of safeguarding.</b>  10 Q. You obviously have Bishop Mark, whom we heard from  11 yesterday, who is also the sort of deputy lead for  12 safeguarding nationally. How much has that provided you  13 with assistance during your time as diocesan bishop?  14 <b>A. It's been enormously helpful in Chichester in that he</b>  15 <b>has been able to ensure that our policies as they are</b>  16 <b>implemented are consistent with national policies, and</b>  17 <b>also to indicate, where national policies are going to</b>  18 <b>change, that we actually need to be ready to catch up</b>  19 <b>with changes, and just his experience at a national</b>  20 <b>level and good practice gleaned from other dioceses and</b>  21 <b>also failures in other dioceses, you know, helps</b>  22 <b>enormously to inform our own practice.</b>  23 Q. Can I now turn on to the vexed question of record  24 keeping. I know you have been here listening to some of  25 the evidence. You will have heard a lot about the blue</p> <p style="text-align: center;">Page 57</p>	<p>1 Q. The files, as I understand it, cannot be accessed or  2 tampered with out of office hours; is that correct?  3 <b>A. Yes -- well, it's correct insofar as the staff, the</b>  4 <b>office staff, who hold the keys would need to be present</b>  5 <b>at that.</b>  6 Q. Can I now move on to another topic, which is managing  7 the cathedral. As you know, historically, there were  8 a number of individuals who were convicted of sexual  9 offending who were in and around the cathedral, so to  10 speak. What direct powers do you have to supervise  11 safeguarding within Chichester Cathedral?  12 <b>A. Limited, in terms of direct day-to-day powers. But you</b>  13 <b>will also know from my witness statement that I have</b>  14 <b>undertaken a visitation, an episcopal visitation, to the</b>  15 <b>cathedral.</b>  16 Q. This is at paragraphs 46 through to 50, chair and panel,  17 pages 13 over to 14. But please tell me, what is an  18 episcopal visitation?  19 <b>A. As with the visitation of the diocese, a bishop is able</b>  20 <b>to institute a visitation in which it's possible to ask</b>  21 <b>for questions to a series of -- you know,</b>  22 <b>a questionnaire, answers to questions. It is possible</b>  23 <b>to meet with cathedral staff, to explore cathedral</b>  24 <b>policies, its constitution and statutes, and then also</b>  25 <b>to make directions on the basis of areas where the</b></p> <p style="text-align: center;">Page 59</p>
<p>1 files. There were significant concerns raised by both  2 the Butler-Sloss Report and also by the interim  3 visitation about, firstly, the absence of records and,  4 secondly, that people didn't have the right records  5 before they made decisions about suitability. You  6 identify, and you set this out at paragraphs 51 to 61 of  7 your witness statement, the current record-keeping  8 process.  9 I don't think we necessarily need to go through in  10 great detail, but, firstly, are all personnel files kept  11 in one place?  12 <b>A. The blue files, yes, they are.</b>  13 Q. Yes. Does the diocesan safeguarding adviser have  14 unfettered access to the blue files?  15 <b>A. The diocesan safeguarding officer does, and so does his</b>  16 <b>assistant.</b>  17 Q. Can files be consulted by other senior members of staff,  18 including anyone making appointments?  19 <b>A. Yes.</b>  20 Q. Is that unfettered?  21 <b>A. Well, it's unfettered insofar as they can read</b>  22 <b>everything, but they always request access to the files</b>  23 <b>so that we know that there is nobody going to the files</b>  24 <b>who can in any sense, you know, tamper or amend -- with</b>  25 <b>them or amend them.</b></p> <p style="text-align: center;">Page 58</p>	<p>1 <b>bishop has concerns and where requirements can be made</b>  2 <b>for a response that meets the bishop's concerns.</b>  3 Q. As I understand it, you made a report  4 in November 2016 -- this is set out at paragraph 48.  5 Paul, may we get this up: ACE026143_013. Thank you very  6 much. To identify that it was noted that the  7 safeguarding policy is updated annually; there is  8 specific provision for the safeguarding of choristers;  9 the Prebendal School has independent responsibility for  10 its pupils in and around; and that individuals had  11 undertaken the relevant training. However, you did  12 recommend, and you set this out at paragraph 49, please,  13 Paul, the next page:  14 "The charge also recommended that a new safeguarding  15 officer be appointed, in succession to the Communar ..."  16 Now, please tell me, that isn't a member of a 1980s  17 pop band. Is that -- who is the Communar?  18 <b>A. A communar is a Chichester name for basically the CEO,</b>  19 <b>we would say, so it is the layperson who has primary</b>  20 <b>responsibility for implementing the policy established</b>  21 <b>by the chapter.</b>  22 Q. What changes have the diocese made subsequent to your  23 report, so to speak? I understand at paragraph 50 that  24 they have put a safeguarding support and procedure  25 protocol in place?</p> <p style="text-align: center;">Page 60</p>

<p>1 <b>A. Yes.</b></p> <p>2 Q. I don't think I need to get that up, but roughly what</p> <p>3 does that do?</p> <p>4 <b>A. I think that clarifies what their safeguarding processes</b></p> <p>5 <b>are. More importantly, from my perspective, they</b></p> <p>6 <b>have -- they now have a service level agreement with the</b></p> <p>7 <b>assistant diocesan safeguarding adviser, who oversees</b></p> <p>8 <b>the implementation of that policy, and I went back to</b></p> <p>9 <b>them a year later, so last year, to review where they</b></p> <p>10 <b>had got to with that, and made some recommendations in</b></p> <p>11 <b>terms of who the people are who are safeguarding</b></p> <p>12 <b>officers for the diverse congregations that a cathedral</b></p> <p>13 <b>has. So it is a continuing work of review.</b></p> <p>14 Q. Can I ask a couple of questions about other institutions</p> <p>15 which you are partly responsible for, but which lie</p> <p>16 outside your direct control. Firstly, chaplains.</p> <p>17 <b>A. Yes.</b></p> <p>18 Q. Now, chaplains have to have a licence from you.</p> <p>19 <b>A. Yes.</b></p> <p>20 Q. But they are not part of your team, so to speak, within</p> <p>21 parishes, or they are not an office holder within the</p> <p>22 diocese.</p> <p>23 <b>A. Yes.</b></p> <p>24 Q. What do you do or what have you done to try to ensure</p> <p>25 effective supervision and monitoring of those</p> <p style="text-align: center;">Page 61</p>	<p>1 <b>the best we can do is to ensure we have good</b></p> <p>2 <b>relationships with all the institutions that appoint</b></p> <p>3 <b>chaplains, but it remains -- on a risk register, it</b></p> <p>4 <b>remains an area of risk for us as a diocese, clearly.</b></p> <p>5 Q. If, for example, somebody were to be a chaplain and they</p> <p>6 weren't to have undertaken the relevant safeguarding</p> <p>7 training, one, would you be able to take disciplinary</p> <p>8 action against them using the Clergy Discipline</p> <p>9 Measure -- I'm assuming you would?</p> <p>10 <b>A. We would be able to do that. I think one of the areas,</b></p> <p>11 <b>of course, where I would be in close contact with the</b></p> <p>12 <b>DSA would be to say, "What other training has this</b></p> <p>13 <b>person undertaken?" So it may well be that somebody who</b></p> <p>14 <b>is working in a prison, for example, has actually</b></p> <p>15 <b>undertaken safeguarding training and can demonstrate</b></p> <p>16 <b>having done that in ways that the DSA would say, "Well,</b></p> <p>17 <b>actually, I think this person's training is at least as</b></p> <p>18 <b>good as ours, and possibly better", so I think we do</b></p> <p>19 <b>need to be attentive to some of the overlap of provision</b></p> <p>20 <b>that might be around there.</b></p> <p>21 Q. Can I ask you about monastic orders. I say this because</p> <p>22 I think you may have more than one monastic order within</p> <p>23 your diocese, although I'm not entirely sure. I also</p> <p>24 understand you are a visitor to a monastic community.</p> <p>25 Is it right that, really, you're not involved, as</p> <p style="text-align: center;">Page 63</p>
<p>1 individuals?</p> <p>2 <b>A. The archdeacon of Chichester holds the brief for having</b></p> <p>3 <b>overall pastoral care and oversight of who the chaplains</b></p> <p>4 <b>are, and they of course, all of them, in terms of having</b></p> <p>5 <b>to hold the licence from me, are required to fulfil the</b></p> <p>6 <b>DBS checks and also, of course, to clear the national</b></p> <p>7 <b>safeguarding training. So we have those holds on them.</b></p> <p>8 <b>But of course, because they are not employed by us, we</b></p> <p>9 <b>have no other way of regulating them.</b></p> <p>10 Q. So you can't insist -- you don't interview them, for</p> <p>11 example, for any posts?</p> <p>12 <b>A. We don't interview them for posts, but I do always make</b></p> <p>13 <b>it clear, when a chaplain is to be appointed, if I am</b></p> <p>14 <b>consulted in advance, that if they want this person to</b></p> <p>15 <b>function as a Church of England minister, this person</b></p> <p>16 <b>will have to be cleared by me, because I can refuse to</b></p> <p>17 <b>licence, if that clearance is not secure.</b></p> <p>18 Q. One of the difficulties that I can foresee, however, is,</p> <p>19 if there were to be problems with a chaplaincy, the</p> <p>20 first thing that people will say is, "Well, that's the</p> <p>21 church's fault", even though you have no responsibility</p> <p>22 for what safeguarding training they have while they are</p> <p>23 in post, or anything like that. Do you think that is</p> <p>24 a satisfactory situation?</p> <p>25 <b>A. It is a difficult situation to manage. My view is that</b></p> <p style="text-align: center;">Page 62</p>	<p>1 a diocese, in their governance at all, and you have no</p> <p>2 real oversight of them? They really are very</p> <p>3 self-governing?</p> <p>4 <b>A. That is correct, yes.</b></p> <p>5 Q. As a visitor, just because we have got you here and you</p> <p>6 are one, how often do you have to visit these</p> <p>7 communities?</p> <p>8 <b>A. It is discretionary, but in the new practice guidance,</b></p> <p>9 <b>which has come out from the Church of England in terms</b></p> <p>10 <b>of handling disclosures, there is an explicit chapter on</b></p> <p>11 <b>being a visitor to a religious community. We met to</b></p> <p>12 <b>discuss the implications of this recently at Lambeth.</b></p> <p>13 <b>You can do the minimum, of course, which actually</b></p> <p>14 <b>I think is now no longer regarded as adequate, which is</b></p> <p>15 <b>simply a visitation once every five years, and the</b></p> <p>16 <b>expectation is that a visitor will visit on a regular</b></p> <p>17 <b>basis, to understand something of the life of</b></p> <p>18 <b>the community, to know its members and also to be</b></p> <p>19 <b>attentive to areas that might cause the visitor concern,</b></p> <p>20 <b>but the visitation is the mechanism by which the measure</b></p> <p>21 <b>of practice against the rule of the order, the</b></p> <p>22 <b>community, what it says it's doing, that is something</b></p> <p>23 <b>which the detailed work of the visitation would</b></p> <p>24 <b>undertake.</b></p> <p>25 Q. Can I move now on to -- you mentioned earlier the fact</p> <p style="text-align: center;">Page 64</p>



<p>1 that you thought that in cases where there was disputes                  2 between the diocesan safeguarding adviser and the bishop                  3 and/or the safeguarding advisory group, there should be                  4 some mechanism for the national safeguarding team to                  5 become involved. Is there any other way in which you                  6 think there should be more national oversight of what                  7 goes on in a diocesan level? Obviously one of                  8 the models that's been proposed is, you remove                  9 safeguarding from being a diocesan responsibility and                  10 you have it as a national responsibility but sending                  11 people into the diocese to do so. What do you think                  12 about that?</p> <p>13 <b>A. I was very much in agreement with Bishop Mark yesterday</b>                  14 <b>when he spoke about the importance of safeguarding work</b>                  15 <b>being done at the grass roots level in the parishes, and</b>                  16 <b>within the structures of the diocese. I think I would</b>                  17 <b>be unhappy with the idea that the whole responsibility</b>                  18 <b>was taken out of church structures, because I think it's</b>                  19 <b>important for the church to recognise that it must</b>                  20 <b>take -- accept responsibility for safeguarding within</b>                  21 <b>its own structures and also accountability for how that</b>                  22 <b>is done, and I do believe that the high level of local</b>                  23 <b>accountability which a safeguarding advisory panel can</b>                  24 <b>institute with the presence of statutory agencies is</b>                  25 <b>a positive thing.</b></p> <p style="text-align: center;">Page 65</p>	<p>1 Teddy Luke.                  2 This is from my little Google researches, this is                  3 the parish church of St Luke. It looks like a very                  4 attractive church:                  5 "Making Christ known to the people of Stone Cross &amp;                  6 North Langney."                  7 This is where Jonathan Graves was a reverend?                  8 <b>A. Yes.</b>                  9 Q. There are lots of things, and I think we have gone                  10 through the website. could you click on, Paul, please,                  11 "Children and young people". So we have lots of things                  12 about children and young people. There is a children's                  13 mass. There seems to be lots of work they are doing.                  14 There is nothing there about safeguarding.                  15 <b>A. Yes.</b>                  16 Q. There is no safeguarding policies, there is no                  17 discussions about it, there is no something saying,                  18 "Everyone" -- I don't even think it says everyone has                  19 been DBS checked, which is what you often see in Scouts                  20 and things like that. You have a page which basically                  21 says, "We have all gone and done the training".                  22 Can we pass on to Teddy Luke? This might be                  23 a slight moment of levity. Teddy Luke is their own                  24 travel guru. I am assuming this is done to allure                  25 children, or to say, "Look, isn't this fun?". So we</p> <p style="text-align: center;">Page 67</p>
<p>1 <b>The other thing about the model of taking it out</b>                  2 <b>that I think concerns me is, as in a parish, it does</b>                  3 <b>seem to me part of our training in a parish is to</b>                  4 <b>empower safeguarding officers, laity, to be informed and</b>                  5 <b>confident about recognising safeguarding failures, but</b>                  6 <b>also risks, and therefore being preventative as well as</b>                  7 <b>reactive.</b>                  8 <b>I do feel that a context in which people take</b>                  9 <b>responsibility for their own organisation is better than</b>                  10 <b>the sense of having something done by an external body</b>                  11 <b>to you.</b>                  12 Q. So you think that the difficulty could be then people                  13 don't take -- again, I am going to use a dreadful                  14 management consultant word -- ownership?                  15 <b>A. Yes.</b>                  16 Q. People won't take ownership of safeguarding. They will                  17 just see it as the person who occasionally appears with                  18 a clipboard?                  19 <b>A. That will be my concern as something which militates</b>                  20 <b>against external management.</b>                  21 Q. Can I ask -- I mean, we have heard quite a lot about the                  22 role of the parish safeguarding officer and safeguarding                  23 policies. One of the concerns that individuals have                  24 expressed is that that's not necessarily very visible at                  25 the moment. Paul, could you get up the website, please,</p> <p style="text-align: center;">Page 66</p>	<p>1 have Teddy Luke in the Holy Land, by the look of it.                  2 There is also his guinea pig friend Gerald. So we have                  3 Teddy Luke in various places, in the third-class steam                  4 train on the Isle of Wight. But, again, there is                  5 nothing there which says there is any safeguarding                  6 policy.                  7 What I think the inquiry is concerned about is that                  8 there is all this fantastic work being done to try to                  9 encourage children to be part of the church, but there                  10 still aren't basic things that we may have expected to                  11 have seen, like, where are your policies, where are your                  12 practices, where are your procedures?                  13 <b>A. Yes.</b>                  14 Q. What do you have to say about that?                  15 <b>A. This has clearly failed to deliver what we would expect.</b>                  16 <b>I have no doubt the archdeacon will be on the doorstep</b>                  17 <b>about this to say, you know, "What is happening here?".</b>                  18 <b>I think in the -- I don't know, I can't say,</b>                  19 <b>I haven't been to see --</b>                  20 Q. It's fine. It is not meant in any particular critical                  21 way. I just think it is a way of kind of looking at                  22 where are you now as a diocese?                  23 <b>A. Yes. I would say -- I would expect that on a notice</b>                  24 <b>board there will be a statement of the diocesan -- of</b>                  25 <b>the policy that the parish has adopted by its PCC and</b></p> <p style="text-align: center;">Page 68</p>

<p>1 <b>who the safeguarding officer is. Of course, what we</b>  2 <b>don't see from this, I guess, and something which</b>  3 <b>I would expect to see and is part of an archdeacon's</b>  4 <b>overview in a visitation, is, what work is done in the</b>  5 <b>parish among the people, so reporting at the PCC on</b>  6 <b>safeguarding and also a report at the annual parish</b>  7 <b>meeting in terms of a report on safeguarding.</b>  8 <b>The fact they haven't put it on their --</b>  9 Q. No.  10 <b>A. No, it is a failure, and that is the kind of -- when</b>  11 <b>you're managing something at a distance, you know, it's</b>  12 <b>one of the things which indicates more work is always</b>  13 <b>needed in terms of complete and total compliance.</b>  14 Q. Thank you very much. Thank you very much, Paul.  15 Can I now pass on to recovering trust, in particular  16 in respect of victims and survivors. At paragraph 97 of  17 your witness statement, page 28, chair and panel, you  18 identify that the language of restitution is not  19 sufficient. Paul, would you mind getting this up:  20 ACE026143_028. You say here:  21 "We would today insist that the language of  22 restitution used in the report ..."  23 This is in reference to the Sandbrook report:  24 "... provides a potentially misleading reference  25 point for our response."</p> <p style="text-align: center;">Page 69</p>	<p>1 observations that you made?  2 <b>A. In terms of response, my response to survivors has</b>  3 <b>always been through the DSA's department in order to</b>  4 <b>ensure that actually it's survivors who are in control</b>  5 <b>of the points at which they might want a response from</b>  6 <b>a bishop. So I have gone to the sort of fourth of</b>  7 <b>those. But also that it is in our DSA department that</b>  8 <b>the immediate response and pastoral care of survivors is</b>  9 <b>undertaken and, therefore, the work of Gemma Wordsworth,</b>  10 <b>now Helen Irving, who has replaced her, is of enormous</b>  11 <b>importance.</b>  12 Financial assistance has also been part of  13 the budget for the safeguarding adviser -- for his  14 safeguarding department, which means that we do have  15 funds available for meeting financial needs where they  16 are identified and asked for.  17 The interface with survivors and the kind of overlay  18 of legal involvement is again something which I think we  19 have had to work through. I mean, clearly, we can't  20 impose our anxieties on survivors, but I think  21 recognising an open relationship between us is an  22 important thing, and when I have met survivors, I think  23 we have always -- I have always ensured that it is on  24 their terms in a location which they have felt is  25 appropriate, never accompanied, on my side, by a lawyer,</p> <p style="text-align: center;">Page 71</p>
<p>1 Perhaps you would like to elaborate slightly upon  2 that and what work you have tried to do to build trust  3 amongst victims and survivors?  4 <b>A. I was concerned here to address what would be</b>  5 <b>a misapprehension that you can simply pay, you know,</b>  6 <b>a settlement, which means you have addressed, you know,</b>  7 <b>the incident. I think that that must be wrong, and the</b>  8 <b>recognition of what we hear from survivors indicates</b>  9 <b>that, actually, you know, this shadow, as I referred to</b>  10 <b>it here, is something which is not about money.</b>  11 <b>Equally, that's not saying that the financial support is</b>  12 <b>an element of something which is a proper response.</b>  13 Q. You say at paragraph 205 -- page 53, chair and panel;  14 Paul, 053 of the same document -- that there had been  15 four failings that you had identified when you met with  16 both Mr Johnson, who is here today, and when you  17 discussed things with other individuals.  18 <b>A. Mmm-hmm.</b>  19 Q. That was: responses had been slow; there had either been  20 no financial assistance or recognition of it or it was  21 insufficient; where the interface with survivors had  22 been mediated through lawyers and lacked human  23 engagement; and where there had been very little  24 personal contact with the bishop.  25 What have you tried to do to try to rectify those</p> <p style="text-align: center;">Page 70</p>	<p>1 <b>always accompanied by Gemma Wordsworth, if that was felt</b>  2 <b>to be appropriate.</b>  3 Q. Can we now come on to the fact that in May 2015 an  4 independent management review -- somebody came in and  5 undertook an audit. Paul, would you mind getting that  6 up? That's ACE022259 and ACE022260. There were  7 a number of recommendations made. Can I just ask, who  8 did this? Was this a self audit or was this something  9 that Colin Perkins had done?  10 <b>A. Colin Perkins, I think, is responsible for this actual</b>  11 <b>document, and the audit I think was -- I have an idea</b>  12 <b>this might have been the peer group review. Or SCIE,</b>  13 <b>SCIE audit.</b>  14 Q. You set it out at paragraphs 254 to 258 of your witness  15 statement.  16 <b>A. Yes.</b>  17 Q. Could we get ACE022260, please. This is -- no, we don't  18 need that. That's just a chronology. Let's forget  19 about that.  20 There were a number of recommendations made. One of  21 them was managing risk. What have you done about that?  22 <b>A. The management of risk is something which</b>  23 <b>largely I think the DSA undertakes, and is also</b>  24 <b>reported, of course, very clearly through his close</b>  25 <b>working relationship with the diocesan secretary.</b></p> <p style="text-align: center;">Page 72</p>

<p>1 Q. There were also some concerns both about current 2 safeguarding and also about record management. Have you 3 taken steps to address those issues? 4 <b>A. Again, much of this is part of the training programme 5 which Colin Perkins undertakes, and the record 6 management is something which again relates both to our 7 management of the blue files, but also that we now have 8 online management of DBS checks. We also have 9 Colin Perkins runs his own online management of 10 safeguarding concerns and matters. And we also now 11 have, in terms of training, the quality assurance 12 provision for parishes to self-assess, which, again, is 13 important, I think.</b> 14 Q. Can I just identify, you were obviously involved partly 15 in the report of Dame Moira Gibb in respect of 16 the offending of Bishop Ball, and you identify that at 17 paragraphs 253 to 257 of your witness statement, at 18 pages 64 to 65. You identify at paragraph 25 that you 19 have welcomed the findings, but you do say at 20 paragraph 257 -- ACE026143_065, Paul. You said you 21 welcomed the recommendations, including the fact -- the 22 recommendation that the responsibility for delivering 23 robust and reliable safeguarding arrangements must be 24 clearly located in the diocese and that the national 25 church needs to provide the appropriate resources</p> <p style="text-align: center;">Page 73</p>	<p>1 <b>I would hope that partnership would address, not wholly, 2 perhaps, but in a significant way.</b> 3 Q. So you would welcome, for example -- you have had the 4 Social Care Institute for Excellence and we are going to 5 hear from an individual who has carried out some of 6 those review reports or oversaw those review reports 7 later. 8 <b>A. Yes.</b> 9 Q. You would welcome audits by those sorts of organisations 10 and matters such as that? 11 <b>A. Absolutely.</b> 12 Q. Do you think that the national safeguarding policies -- 13 something that a lot of the victims and survivors have 14 said to us is that the national safeguarding policies, 15 whilst they are very comprehensive, are slightly too 16 detailed and too long and too complicated for people on 17 the ground in parishes, and what there needs to be is 18 like an A4 laminated card -- these days it wouldn't be, 19 it would be on some sort of app or something, wouldn't 20 it? -- that's like the top 10 things for safeguarding. 21 <b>A. Yes.</b> 22 Q. What's your view about the -- because there has been 23 a huge number of policies and practices promulgated in 24 the past three or four years. How are you coping with 25 that as a diocese? I will obviously ask Colin Perkins</p> <p style="text-align: center;">Page 75</p>
<p>1 required to meet those. 2 However, you say that the recommendations did not 3 emphasise the importance of ensuring that the local 4 statutory public bodies with safeguarding 5 responsibilities are directly involved through 6 safeguarding panels in monitoring what provisions are in 7 place in the diocese: 8 "So, while we welcomed the report, I felt that this 9 issue (which should have been an important one for us 10 locally) should have received greater emphasis ..." 11 What do you mean by that and what are you 12 recommending? 13 <b>A. I think the pattern that has now emerged from the 14 national team in terms of what the shape of a diocesan 15 advisory -- safeguarding advisory panel should be is 16 exactly the recommendation that I feel is important. 17 It's the business of external assessment of how 18 a diocese is managing its safeguarding by those bodies 19 which hold the responsibility. So social services, 20 police, health, education, and now also a survivor voice 21 on that. I think it was about greater emphasis on this, 22 because the phrase that I think was used when this 23 series of hearings began, which struck me very 24 forcefully, about the church simply not being allowed to 25 mark its own exam paper seems to me to be a concern that</b></p> <p style="text-align: center;">Page 74</p>	<p>1 this. But, secondly, does there need to be some sort of 2 "back to basics"? 3 <b>A. I think the booklet, "Promoting a Safer Church", is 4 a much more user-friendly booklet which has recently 5 come out from the national team. I also think stuff 6 online is very important. I think there was a little 7 card which was circulated at one stage, which was, "What 8 do you do in terms of a disclosure?", and you just got 9 it out there with the answers. I think those are really 10 important things. I also think that all of our policies 11 and the material that we produce, you know, should come 12 through the filter of survivors, of practitioners, to 13 say, "Yes, I think this is best practice".</b> 14 <b>I also think that the Church of England is beginning 15 to do some quite good work in terms of its online 16 resources. There's been a new website and I think 17 there's quite a lot of energy in that area. I think 18 continuing to explore that and how that's used is 19 important.</b> 20 <b>The other thing is that I think, in terms of 21 the online training, once again, this seems to me to be 22 moving in exactly the right direction, particularly 23 using YouTube clips which actually bring home to people 24 in a very immediate way some of the issues in ways that 25 a large amount of text simply does not.</b></p> <p style="text-align: center;">Page 76</p>

<p>1 Q. So having sort of videos which show practical examples?                  2 <b>A. Very important. The other thing that, again, is part of</b>                  3 <b>our culture today, it seems to me this stuff will all</b>                  4 <b>need to be renewed on a kind of fairly rolling</b>                  5 <b>programme, because people very quickly can become</b>                  6 <b>sensitised to something they have seen once, but</b>                  7 <b>actually renewing, as I am sure practice will develop,</b>                  8 <b>new resources I think will be important for keeping this</b>                  9 <b>issue live in people's understanding.</b>                  10 Q. Can I now ask about the role of women within the context                  11 of the church. You deal with this in two places within                  12 your witness statement: at paragraphs 35 to 38, which                  13 is -- sorry, at paragraphs 117 to 129, which is pages 35                  14 to 38, and also at paragraphs 276 to 281, which is                  15 pages 70 to 71.                  16 I know that you personally do not -- well, it is not                  17 that you don't accept. But you don't receive the                  18 sacrament from women and you are opposed to -- the                  19 ordination of women is wrong. You don't consider that                  20 women should be ordained as part and parcel of your                  21 theological understanding of what Jesus would have                  22 wanted. Is that correct -- it is probably a very                  23 inapposite and clumsy way to put it?                  24 <b>A. I think I would simply say I recognise the</b>                  25 <b>Church of England has made the decision that women</b></p> <p style="text-align: center;">Page 77</p>	<p>1 <b>parish is in favour of the ordination of women, said to</b>                  2 <b>her at the end of her visit, "Well, you're not bad for</b>                  3 <b>a woman".</b>                  4 Q. This is -- I think the ordination of women was permitted                  5 in 1992?                  6 <b>A. Yes. So seeing a woman in a senior role -- this is from</b>                  7 <b>somebody who was in favour of that, but thought it -- he</b>                  8 <b>meant it was a joke, but, you know, that is not an</b>                  9 <b>acceptable response.</b>                  10 <b>Now, that indicates some of the complexity of where</b>                  11 <b>people might be in terms of sexism, possibly misogyny,</b>                  12 <b>and what we have inherited in the diocese.</b>                  13 <b>My personal view is that the resistance -- and</b>                  14 <b>articulated I think in the past certainly -- I would not</b>                  15 <b>countenance it today, but articulated sometimes as</b>                  16 <b>sexist and misogynist. The resistance to women's</b>                  17 <b>ordination has meant that those underlying trends of</b>                  18 <b>sexism which are unexplored and kind of --</b>                  19 Q. Unchallenged.                  20 <b>A. -- unchallenged, have not been challenged by seeing</b>                  21 <b>women ordained and in senior posts hitherto. But it is</b>                  22 <b>something we are working very hard to redress and would</b>                  23 <b>certainly challenge them wherever they're found.</b>                  24 Q. I understand you, yourself, accept and set out within                  25 your witness statement that, largely for historical</p> <p style="text-align: center;">Page 79</p>
<p>1 <b>should be ordained, and I accept that decision.</b>                  2 <b>I recognise it is a contested decision when we compare</b>                  3 <b>ourselves with the churches of east and west, the</b>                  4 <b>Orthodox tradition and the Roman Catholic tradition.</b>                  5 Q. Do you think that the issue of the ordination of women                  6 has played into or has played in the past or continues                  7 to play in present into safeguarding concerns?                  8 <b>A. It is a very difficult issue to assess, and I'm not sure</b>                  9 <b>how one would identify the evidence to say yes or no.</b>                  10 <b>I think the -- I think there are a number of factors</b>                  11 <b>that I would want to disentangle, if possible. I think</b>                  12 <b>we are dealing with questions of misogyny. I think we</b>                  13 <b>are dealing with questions of sexism. And then we are</b>                  14 <b>dealing also with questions of theological principle.</b>                  15 <b>Now, I would say that if the theological principle</b>                  16 <b>is in any sense based on misogyny or sexism, it is not</b>                  17 <b>a valid principle, there is something false about the</b>                  18 <b>reading of that.</b>                  19 <b>I think what I have discerned in the Diocese of</b>                  20 <b>Chichester, and it comes back to something I was saying</b>                  21 <b>earlier about the sense that, although it can seem</b>                  22 <b>a sort of buzzy place, there's a high level of</b>                  23 <b>conservatism there. One of my colleagues, who is an</b>                  24 <b>archdeacon, a woman archdeacon, told me recently that,</b>                  25 <b>on a visit to a parish where the leading layman in the</b></p> <p style="text-align: center;">Page 78</p>	<p>1 reasons, I think everyone who has come along has said                  2 that Chichester is traditional or conservative and                  3 always has been and is perceived that way, both within                  4 the diocese and without, that you still have fewer women                  5 in incumbency posts than any other diocese. Although,                  6 I think you identify, at paragraph 126 of your witness                  7 statement the steps you have taken to try to place women                  8 in senior roles and also to place men who are in favour                  9 of the ordination of women in senior roles. One of                  10 the ways that this can play out is obviously victims and                  11 survivors, whom they choose to disclose to, can be very                  12 varied. There was a question that was asked on behalf                  13 of Professor Macfarlane yesterday which was asked of                  14 Bishop Mark. I will ask it again to you: is it --                  15 I think the word that is sometimes used is, is the                  16 Church of England "too pale, stale and male" in order to                  17 be able to respond appropriately to the diverse needs                  18 particularly of women or men who would feel                  19 uncomfortable about discussing those sorts of matters                  20 with men?                  21 <b>A. One of the reasons why I hoped we would not fall into</b>                  22 <b>those "pale, stale and male" categories is -- and one of</b>                  23 <b>the reasons that I spoke deliberately about the</b>                  24 <b>empowering of people who are safeguarding officers and</b>                  25 <b>ensuring that a photograph of those people in parishes</b></p> <p style="text-align: center;">Page 80</p>

<p>1 <b>is really important is that they are (a) lay people and</b>                  2 <b>(b) men and women. It may be that a parish has a male</b>                  3 <b>and not a female, but in our experience across -- and</b>                  4 <b>I don't have figures, I'm afraid, to tell you exactly</b>                  5 <b>what the balance is. But from my experience of going to</b>                  6 <b>training events, a number of lay people who are</b>                  7 <b>safeguarding officers are women. Therefore, a person to</b>                  8 <b>whom it is possible to go in a parish is available who</b>                  9 <b>is either a male, if it is a male incumbent, or a woman.</b>                  10 <b>I also think that the work of the safeguarding team,</b>                  11 <b>a man and two women, is an indication that the promoting</b>                  12 <b>of this gender breakdown, if you like, is something that</b>                  13 <b>we are keen to ensure, and also that the role of lay</b>                  14 <b>women in other prominent areas of the life of</b>                  15 <b>the diocese undergirds that. I think there is nothing</b>                  16 <b>more I can add to that.</b>                  17 Q. Can I identify: those who oppose the ordination of women                  18 on theological grounds, one of the issues that might                  19 play into safeguarding is that that is because of                  20 a particular view about the gift of priesthood. Now,                  21 that is the specialness of priesthood, and that could                  22 then play into the culture of deference that you have                  23 identified or what I think Archbishop Welby in his                  24 statement to this inquiry has said, clericalism in                  25 effect. Do you think that is a live issue and what are</p> <p style="text-align: center;">Page 81</p>	<p>1 Now, I understand that you are involved in one                  2 strand of the research which is currently being                  3 undertaken by the church nationally, as far as that's                  4 concerned.                  5 What is your view about the fact that -- has such                  6 confusion existed, and what can the church do to clarify                  7 that confusion, which is obviously wrong and a travesty                  8 of those who are gay or lesbian?                  9 <b>A. I think the confusion has existed. I was intrigued by</b>                  10 <b>reading again the Meekings Report and some of</b>                  11 <b>the comments that led up to the ordination of</b>                  12 <b>Roy Cotton, and it was shocking, but instructive, to</b>                  13 <b>read that the Bishop of Portsmouth of the time, in 1966,</b>                  14 <b>writing to, I think, the principal of the theological</b>                  15 <b>college at Chichester, asking that Roy Cotton could do</b>                  16 <b>just one turn and asking that he should not go through</b>                  17 <b>a further selection process because he'd had such a bad</b>                  18 <b>time in terms of, you know, all the treatment he'd</b>                  19 <b>hitherto received, went on to say, "He's been working in</b>                  20 <b>a school. He's taken -- Roy is away on holiday, and</b>                  21 <b>there's not been a whiff of trouble about that". He</b>                  22 <b>also then goes on to say, "There is no question of him</b>                  23 <b>being homosexual and, indeed, he has a girlfriend and</b>                  24 <b>I understand is going to be engaged".</b>                  25 <b>Now, it seems to me that those observations do</b></p> <p style="text-align: center;">Page 83</p>
<p>1 you doing in Chichester to address that?                  2 <b>A. I don't think that the recognition of the nature of</b>                  3 <b>priesthood in ways that make it special belongs solely</b>                  4 <b>to male priests who are opposed to the ordination of</b>                  5 <b>women. So many women who are ordained as priests will</b>                  6 <b>hold a very similar view to what the nature of</b>                  7 <b>the priesthood is. They would simply say, "But it can</b>                  8 <b>be exercised by women as well as men". So I don't think</b>                  9 <b>the theological issue is the point about -- is what --</b>                  10 <b>of whether or not you accept the ordination of women is</b>                  11 <b>what creates the deference, because I think, across the</b>                  12 <b>spectrum, women and men would both have a similar</b>                  13 <b>theological view of the nature of the priesthood.</b>                  14 Q. Can I ask you about another very thorny issue for the                  15 church, which is about human sexuality, and in the                  16 context of Chichester human sexuality within the context                  17 of the Anglo Catholic culture. You deal with this at                  18 paragraphs 288 to 298 of your witness statement, which,                  19 Paul, if you could get it up, it is pages 73 through to                  20 75, chair and panel, ACE026143_073 through to 075.                  21 You discuss the fact that the author of the Carmi                  22 report, Ms Carmi, who is coming next week, expressed                  23 some views about the confusion between homosexuality and                  24 child abuse and locates this confusion within the wider                  25 context of the church addressing the issue of sexuality.</p> <p style="text-align: center;">Page 82</p>	<p>1 <b>nothing to address the fact that this bishop also knew</b>                  2 <b>that there had been a conviction in 1954.</b>                  3 Q. It seemed to be a bit like, "Yes, we know that this                  4 happened, but it doesn't really matter because we know                  5 that he isn't gay and, therefore, he won't ever do that                  6 again"?                  7 <b>A. Exactly. I think my concern about that is simply if we</b>                  8 <b>are confused about who is -- because we think gay men</b>                  9 <b>and women, but gay men, are likely to abuse children,</b>                  10 <b>the danger is, we will fail to retain the openness to</b>                  11 <b>the fact that this can happen in a wide variety of</b>                  12 <b>contexts and nobody can be excluded from that</b>                  13 <b>possibility.</b>                  14 Q. Do you not think that the church's difficulty in coming                  15 to terms with the complexity of self-identity when it                  16 comes to sexual orientation may have contributed to the                  17 misapprehensions you have identified because, you know,                  18 certainly amongst conservative individuals,                  19 homosexuality is seen as sinful?                  20 <b>A. Yes.</b>                  21 Q. The idea of civil partnerships is seen as anathema and                  22 the idea of getting married within the church is                  23 anathema. Do you think the church may have, albeit                  24 unwittingly, contributed to that by its approach to                  25 sexual orientation in the past?</p> <p style="text-align: center;">Page 84</p>

1 **A. I think there has been contribution from the church on**  
2 **this. I also think some of it has been social. Again,**  
3 **it's been interesting going back into the last century,**  
4 **and, if I may, I was intrigued by the ways in which**  
5 **homosexuality, before it was decriminalised, was also**  
6 **something which became increasingly subversive and**  
7 **secretive. I noted from a book by Dominic Sandbrook**  
8 **called "Never had it so good", about the 1950s, that the**  
9 **Home Secretary in 1953 said this:**  
10 **"Homosexuals are a danger to others. Sodomistic**  
11 **societies and buggery clubs foster lying, cruelty and**  
12 **indecenty and the purge by the Metropolitan Police in**  
13 **1950 to 1954 meant that prosecutions rose from 4,416 to**  
14 **6,644."**  
15 **I think those are extraordinary statements to hear**  
16 **a Home Secretary making, but one can see where a culture**  
17 **of secrecy and coverup and denial begins to emerge and**  
18 **the church is clearly part -- because we inhibit the**  
19 **cultural context in which we live.**  
20 **Q. Also, I think you, yourself, at paragraphs 282 through**  
21 **to 287 of your witness statement -- Paul, if we could**  
22 **just turn back, that's pages 71 to 72 -- identify the**  
23 **fact that Anglo Catholicism has been attractive to**  
24 **a large number of gay -- well, gay men and there has**  
25 **been a sort of almost like a vibrant gay subculture to**

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1 some parts of Anglo Catholicism which offered, in a way,  
2 like a safe space to other parts of the church which  
3 were more homophobic. Is that right?  
4 **A. Well, it is certainly the way Anglo Catholicism has been**  
5 **widely perceived and it would be, I think, wrong to say**  
6 **there is no truth in that. Of course, the difficulty is**  
7 **that, as soon as one sees secrecy and coverup and fear,**  
8 **then the dangers of those things masking other patterns**  
9 **which are not about homosexuality but actually are about**  
10 **sexual abuse also begin to emerge.**  
11 **I think, again, this is an inquiry and I hope that**  
12 **there will be further work apart from, you know,**  
13 **evidence and statements from people like me, but I would**  
14 **be intrigued to know what the consequences are just in**  
15 **terms of social analysis of the impact of**  
16 **the decriminalisation of homosexuality I think in 1967,**  
17 **of which the church was very closely involved through**  
18 **the leadership of Michael Ramsey, and what did that then**  
19 **do in these contexts? I don't know the answer to this,**  
20 **but it does seem to me that it is an important question**  
21 **to ask in terms of lifting something which had been an**  
22 **oppressive and damaging element of life and society.**  
23 **Q. Of course, what it also means is, certainly, if one**  
24 **thinks about the situation in terms of historic abuse**  
25 **cases, those would have been individuals who would have**

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1 been within a closeted culture very often, because even  
2 after homosexuality was decriminalised, there was still  
3 a large degree of social stigma, particularly amongst  
4 those who were clergy or Christian, being gay or  
5 lesbian. That's right, isn't it?  
6 **A. Yes.**  
7 **Q. So you have still got possibly -- and you say this at**  
8 **paragraph 286 -- "the closeted culture of the past has**  
9 **not been entirely dispelled".**  
10 **A. Yes, only because societies are slow to change. You**  
11 **know, the change in a law doesn't immediately mean that**  
12 **people's attitudes are changed overnight. But, again,**  
13 **I think I would want to ask questions, so what attitudes**  
14 **did change and do we see something which is a much more**  
15 **permissive approach that has not been -- you know, that**  
16 **is unregulated in ways that can lead to child sexual**  
17 **abuse. I don't know the answer to that but it seems to**  
18 **me it is an area for exploration as we look at our past.**  
19 **Q. As you identify at paragraphs 289 to 290, what you say**  
20 **is the church needs to have an open attitude towards**  
21 **what you call physicality and human embodiment, and**  
22 **needs to address squarely issues around sexual desire**  
23 **and the impact of repression of sexual desire in respect**  
24 **of the way the church's teachings on human sexuality**  
25 **should be used. I'm assuming that's something which**

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1 needs to go on nationally rather than within a diocese,  
2 necessarily?  
3 **A. Yes, I absolutely agree. I think in order to ensure**  
4 **that the dignity and inviolability of the human person**  
5 **is one of the things that is recognised as a primary**  
6 **aspect of what Christianity would want to say about our**  
7 **identity as sexual beings as well as in other respects.**  
8 **Q. Can I ask you about the future? There are a few things**  
9 **I want to ask you about. Firstly, I want to ask you**  
10 **a really practical question about record keeping. You**  
11 **are the chief data controller for the Diocese of**  
12 **Chichester?**  
13 **A. Yes.**  
14 **Q. You, therefore, will be responsible for the**  
15 **implementation of what we know as the GDPR, which is the**  
16 **General Data Protection Regulation, which is coming into**  
17 **force in May this year. Now, that embodies the right to**  
18 **be forgotten, so involves getting rid of a lot of old**  
19 **records, in effect, beyond a time. What are you doing,**  
20 **as a diocese, to try to avoid the filleting we heard**  
21 **about from Bishop John and Bishop Wallace that went on**  
22 **when the Data Protection Act came in?**  
23 **A. I have to say, we haven't started work on this yet.**  
24 **I would expect two things. One is that there will be**  
25 **national guidance and, you know, that's beginning to**

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1 **take shape, but I think we would be looking for national**  
 2 **guidance. The second is, although I am technically the**  
 3 **person who is in charge of this, it is an area where the**  
 4 **diocesan secretary will undertake the work and will be**  
 5 **making recommendations, and obviously we would be**  
 6 **working very closely with our diocesan safeguarding**  
 7 **adviser on this.**  
 8 Q. What's your view about the need for mandatory reporting?  
 9 You have heard different views -- within the church, ie,  
 10 that there is a compulsion. We know that you have to  
 11 have due regard now. We understand, and there was  
 12 a debate between some of the witnesses about what that  
 13 means and is that strong enough.  
 14 **A. Yes.**  
 15 Q. But let's say you have to do that, and that says, "You  
 16 must report concerns to the diocesan safeguarding  
 17 adviser". Do you think that that should be strengthened  
 18 in Canon law irrespective of what might go on in the  
 19 rest of society so that there is an absolute duty to  
 20 report things, in the context of a closed institution,  
 21 which is what the church in effect is?  
 22 **A. Yes. I mean, I think that whether the church is**  
 23 **a closed institution in the same way as some other**  
 24 **institutions like schools and colleges I think is**  
 25 **something, you know, I'd question. I mean, it's closed**

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1 **in some regards, in terms of the fact that it is for**  
 2 **people who commit to a certain faith, but it is also**  
 3 **a voluntary organisation and in the Church of England,**  
 4 **of course, it is an institution to which people who live**  
 5 **within the parish have access to as of right.**  
 6 Q. It is slightly peculiar in that it is a closed  
 7 institution in that, if you are a communicant member of  
 8 the Church of England, you sign up to a set of values  
 9 and those values are the values which should guide your  
 10 life and those values operate not necessarily to the  
 11 exclusion of the rest of the law but certainly as your  
 12 priority.  
 13 **A. Yes.**  
 14 Q. That would be -- I think psychologists or sociologists  
 15 would say that's the hallmark of a closed institution.  
 16 On the other hand, you are the sort of national  
 17 faith-based repository, so anyone can come along and  
 18 say, "I'd like to be baptised", "I'd like to be married"  
 19 and, if you live within the parish, you have that right,  
 20 as I understand it.  
 21 **A. Absolutely, and there is a wide range of situations in**  
 22 **which people worship in our churches on an ad hoc basis,**  
 23 **so saying people have signed up, I think is -- to come**  
 24 **back to your main question, I think the recent**  
 25 **government document on mandatory reporting that has been**

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1 **published does raise some questions about what actually**  
 2 **will benefit those that we seek to protect. I think**  
 3 **those questions remain, and I think, you know, the**  
 4 **obligations that we see on clergy are, I think, right**  
 5 **and proper. They carry disciplinary sanction if they**  
 6 **are not fulfilled. They may need to be extended. I'm**  
 7 **not sure that mandatory reporting is necessarily the way**  
 8 **that we are going to achieve best protection for**  
 9 **children. You may be going to come on to this: it does**  
 10 **of course raise questions about the confessional, which**  
 11 **is another whole matter.**  
 12 Q. That's the next question I was going to ask you. You  
 13 don't address this within the context of your witness  
 14 evidence, but as I know you are a leading member of  
 15 the Anglo Catholic tradition and as we had the benefit  
 16 of Dr Bursell who talked about his view that the seal of  
 17 the confessional should not have effect, what is your  
 18 view about that, in the context of child abuse?  
 19 **A. Clearly, the protection of children and the**  
 20 **identification of abusers remains a primary concern of**  
 21 **course. I think I'm anxious about the discussion of**  
 22 **the confessional which turns it into a totemistic thing,**  
 23 **because I think -- I haven't seen, hitherto, evidence**  
 24 **that it is the confessional that has clearly been the**  
 25 **cause of abuse of children or that it's been the way in**

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1 **which perpetrators have failed to be identified. So**  
 2 **I think it's very difficult to get to the heart of what**  
 3 **the evidence of the misuse of the confessional is, by**  
 4 **its very nature, of course. But I think I'd want to say**  
 5 **that seems to me to be very important.**  
 6 **My concern is also that discussion of**  
 7 **the confessional often does not include the experience**  
 8 **of those who are regular practitioners of it, either as**  
 9 **confessors or as penitents. Of course, because it is**  
 10 **relatively little used, that's perhaps not surprising.**  
 11 **My own experience when I was at Walsingham, at**  
 12 **a pilgrimage centre -- not just for Anglo Catholics, but**  
 13 **predominantly for Anglo Catholics; a wide variety of**  
 14 **other people came -- was that I heard confessions two or**  
 15 **three times a week throughout the year, and so there**  
 16 **heard hundreds of confessions, including the confessions**  
 17 **of younger people as well. In that context, the thing**  
 18 **which became very apparent to me was the immense value**  
 19 **of this unique forum in which people could -- into which**  
 20 **people could speak knowing that there was going to be no**  
 21 **further requirement -- I'm speaking of survivors here,**  
 22 **no further requirement on them actually to report.**  
 23 **My view is that for them -- these were Christians of**  
 24 **course, so for them it was often a point of immense**  
 25 **spiritual release and encouragement and comfort, and**

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<p>1 <b>I would like to think that it may also, in terms of</b>                  2 <b>helping to build their confidence -- because often, you</b>                  3 <b>know, guilt and feeling, you know, "Was I responsible</b>                  4 <b>for this?"; all of these things are explored in the</b>                  5 <b>confessional, actually helping to build confidence may</b>                  6 <b>well indeed have been a first step or perhaps even</b>                  7 <b>a final step towards disclosure more publicly. So</b>                  8 <b>I think it provides a vital and important forum, and</b>                  9 <b>I don't believe it's possible to compromise the seal</b>                  10 <b>just a little bit. It is all or nothing, it seems to</b>                  11 <b>me. Therefore, I would not agree with the comments from</b>                  12 <b>Rupert Bursell yesterday.</b></p> <p>13 Q. Last, but by no means least, at paragraph 21 of your                  14 witness statement -- Paul, can we get this up,                  15 ACE026143_006, at paragraph 21, page 6 of the witness                  16 statement, chair and panel:                  17 "The effects of the diocese's history of flawed and                  18 ineffective responses to incidents of child sexual abuse                  19 have undoubtedly been grave. So, too, have its past                  20 failures to provide care and support to survivors."                  21 You then say something. I don't know whether or not                  22 you wish to say anything orally in the same way that you                  23 have done in writing?</p> <p>24 <b>A. Thank you. I would like to say and to put very clearly</b>                  25 <b>on record that while apologies can begin to sound</b></p> <p style="text-align: center;">Page 93</p>	<p>1 and notwithstanding the necessary involvement of                  2 statutory authorities, in order to avoid the perception                  3 of vested interests or coverups, to use a phrase that                  4 was used earlier. What is your view about that?</p> <p>5 <b>A. I think in specific cases that external investigation is</b>                  6 <b>something that I would welcome. I think we have been</b>                  7 <b>very fortunate in the Diocese of Chichester in</b>                  8 <b>a particularly skilled and expert diocesan safeguarding</b>                  9 <b>adviser. That may not be the case in every diocese.</b>                  10 <b>I don't say that because I have knowledge of people who</b>                  11 <b>are not competent, but I do think there may well be</b>                  12 <b>dioceses that would welcome an external investigation in</b>                  13 <b>that way, and I would accept that as a benefit.</b></p> <p>14 THE CHAIR: But not as part of an entirely different                  15 structure?</p> <p>16 <b>A. No, not as part of an entirely different structure.</b>                  17 THE CHAIR: Thank you. Ms Sharpling?</p> <p>18 MS SHARPLING: Thank you, Bishop Martin. Just one question,                  19 which may be better addressed to Mr Perkins when he                  20 comes.</p> <p>21 <b>A. Okay.</b></p> <p>22 MS SHARPLING: But I'm interested, in relation to the                  23 safeguarding endeavour in Chichester at the moment, do                  24 you have an understanding or a sense of what proportion                  25 of time is spent in relation to safeguarding or</p> <p style="text-align: center;">Page 95</p>
<p>1 <b>formulaic, I do want to say -- to register my sorrow and</b>                  2 <b>apology for the abuse of children, sexual abuse of</b>                  3 <b>children, that has taken place in the Diocese of</b>                  4 <b>Chichester and for the ways in which it has been</b>                  5 <b>mishandled in the past.</b></p> <p>6 <b>I have said before that -- I want to quote from</b>                  7 <b>a letter which articulates what I feel. This comes from</b>                  8 <b>the bottom of my heart as a human being, but also more</b>                  9 <b>formally from me as the bishop of this diocese. I'd</b>                  10 <b>also want to say that I grieve for the loss of access to</b>                  11 <b>faith that this has often resulted in, a terrible</b>                  12 <b>realisation, and it is that which has sustained my</b>                  13 <b>energies and efforts in wanting to ensure that the</b>                  14 <b>Diocese of Chichester reforms and never allows itself to</b>                  15 <b>fall into the failures that we have done in the past.</b></p> <p>16 MS SCOLDING: Thank you very much, Bishop Martin. Chair and                  17 panel, do you have any questions?</p> <p>18 Questions by THE PANEL</p> <p>19 THE CHAIR: Let me begin with one question, Bishop. We                  20 heard your views about local versus national structures                  21 in regard to safeguarding matters earlier on. There are                  22 some who believe that specific aspects of safeguarding,                  23 in particular, issues around investigations or risk                  24 assessments, perhaps, either recent or non-recent,                  25 should be managed entirely separately from the diocese</p> <p style="text-align: center;">Page 94</p>	<p>1 identifying potential child abuse in the community                  2 compared with the amount of effort expended in                  3 understanding safeguarding concerns in relation to                  4 postholders, laity and other posts within the church?</p> <p>5 <b>A. Thank you. We have -- much of our time and energy has</b>                  6 <b>hitherto gone into looking at how we put our own house</b>                  7 <b>in order, but Colin Perkins, and I think largely through</b>                  8 <b>his work with the police, has been alert to the</b>                  9 <b>implications of this in the wider community, and indeed,</b>                  10 <b>one of the important areas of our staff training in</b>                  11 <b>looking at domestic violence was precisely to look at</b>                  12 <b>the ways in which there's something wider than an issue</b>                  13 <b>of just our own structures and contexts in which abuse</b>                  14 <b>of many kinds can take place.</b></p> <p>15 <b>We have also been alert to the programme -- sorry,</b>                  16 <b>I have just forgotten the name -- the Truth Project,</b>                  17 <b>which is running in Brighton, and some very alarming</b>                  18 <b>initial responses which we are seeing there from the</b>                  19 <b>Police Commissioner as well, an article in The Argus</b>                  20 <b>alerted us to some of this, and it is something which we</b>                  21 <b>will certainly want to contribute to and learn from, and</b>                  22 <b>I would hope that longer term we will have opportunity</b>                  23 <b>to be more engaged in looking at some of those wider</b>                  24 <b>social issues.</b></p> <p>25 MS SHARPLING: Thank you.</p> <p style="text-align: center;">Page 96</p>



<p>1 THE CHAIR: Mr Frank?</p> <p>2 MR FRANK: Yes, please. Just to assist my understanding in</p> <p>3 relation to an answer you gave regarding the one-off</p> <p>4 visitation in 2016.</p> <p>5 <b>A. Oh, yes.</b></p> <p>6 MR FRANK: You summarised, in fairness, your charge, I think</p> <p>7 it is called.</p> <p>8 <b>A. Yes.</b></p> <p>9 MR FRANK: In particular, I was concerned about what was</p> <p>10 said about the Prebendal School, which you said has</p> <p>11 independent responsibility for its pupils in and around</p> <p>12 the cathedral. I don't think there is any issue about</p> <p>13 that.</p> <p>14 <b>A. No.</b></p> <p>15 MR FRANK: It is also right to say, isn't it, that there is</p> <p>16 some crossover between the supervision that is provided</p> <p>17 by the diocese in respect of any issues arising with the</p> <p>18 school or pupils who are around the cathedral?</p> <p>19 <b>A. I don't think so. I think, as an independent school, it</b></p> <p>20 <b>carries its own responsibility for all of that. We do</b></p> <p>21 <b>have a chaplain who is licensed by me, so it's back into</b></p> <p>22 <b>that chaplaincy situation. But I think it is a good</b></p> <p>23 <b>example of something of our risk analysis. So here is</b></p> <p>24 <b>a school which is clearly identified as being</b></p> <p>25 <b>Church of England. The governing body contains members</b></p> <p style="text-align: center;">Page 97</p>	<p>1 MR FRANK: Thank you very much.</p> <p>2 THE CHAIR: Thank you, Bishop Warner.</p> <p>3 MS SCOLDING: Thank you, Bishop Martin.</p> <p>4 (The witness withdrew)</p> <p>5 MS SCOLDING: I now pass over to Ms McCaffrey, who would</p> <p>6 like to read the witness statement of Baroness or</p> <p>7 Lady Butler-Sloss.</p> <p>8 MS McCAFFREY: Chair and panel, a selection of the most</p> <p>9 pertinent evidence from Baroness Elizabeth Butler-Sloss</p> <p>10 will now be read into the record. Her full statement</p> <p>11 can be found at ANG000156 and a paper copy is behind</p> <p>12 tab A1 of the read bundle. Chair, her full statement</p> <p>13 will also be published on the website in due course.</p> <p>14 The time estimate for reading this statement is between</p> <p>15 15 and 20 minutes. If it looks like it will go further</p> <p>16 than that, I will ask to break at 1.00 pm.</p> <p>17 Statement of BARONESS ELIZABETH BUTLER-SLOSS (read)</p> <p>18 MS McCAFFREY: Baroness Elizabeth Butler-Sloss has produced</p> <p>19 a signed statement dated 10 January 2018. She states as</p> <p>20 follows:</p> <p>21 "I was called to the Bar by Inner Temple in 1955;</p> <p>22 bencher 1979 and treasurer in 1998. I was appointed</p> <p>23 a registrar of the High Court Family Division in 1970</p> <p>24 and a High Court judge in 1979. I was the first Lady</p> <p>25 Justice of Appeal from 1988-99 and was President of</p> <p style="text-align: center;">Page 99</p>
<p>1 <b>of the dean and chapter and others as well -- it's now</b></p> <p>2 <b>been widened -- but it actually -- I have no handle on</b></p> <p>3 <b>intervention in its life at all.</b></p> <p>4 Q. Perhaps you can assist me further, because I'm puzzled,</p> <p>5 then, by something I have read, and perhaps it will help</p> <p>6 you to look at paragraph 213 on page 55 of your</p> <p>7 statement. I may be misreading it, in which case</p> <p>8 I would be glad if you would correct me, but what</p> <p>9 I understand you to be saying, that Colin Perkins has on</p> <p>10 occasion worked with the head of the school where there</p> <p>11 have been cases which crossed over between school and</p> <p>12 cathedral. I'm wondering what that is a reference to?</p> <p>13 <b>A. Well, the Carmi Report, of course, touched on the life</b></p> <p>14 <b>of the school, and Colin Perkins, as a diocesan adviser,</b></p> <p>15 <b>would be available to the school to work with them and,</b></p> <p>16 <b>as part of the life of the cathedral, he would do that</b></p> <p>17 <b>in a very similar way that his assistant now has</b></p> <p>18 <b>a service level agreement with the cathedral on that.</b></p> <p>19 <b>So, you know, the fact that we don't have a right of</b></p> <p>20 <b>intervention doesn't mean to say we would walk away from</b></p> <p>21 <b>them if they were to request assistance. Again, I think</b></p> <p>22 <b>because of the Carmi Report and that particular interest</b></p> <p>23 <b>that was commissioned by my predecessor, Bishop John, as</b></p> <p>24 <b>you know, obviously that involved them in a very direct</b></p> <p>25 <b>way at that point.</b></p> <p style="text-align: center;">Page 98</p>	<p>1 the Family Division from 1 October 1999 to 6 April 2005,</p> <p>2 when I retired. I was appointed an independent member</p> <p>3 of the House of Lords in 2006."</p> <p>4 Moving to paragraph 3, "Safeguarding":</p> <p>5 "I was chairman of the Cleveland Child Abuse Inquiry</p> <p>6 1987-88.</p> <p>7 "I was vice chairman of the Cumberlege Report (1986)</p> <p>8 which reviewed the safeguarding processes of the Roman</p> <p>9 Catholic Church in England, 2006/7."</p> <p>10 Moving down to paragraph 2:</p> <p>11 "I was the first chairman of St Paul's Cathedral</p> <p>12 Advisory Council, 2000-2009. I chaired the commission</p> <p>13 advising on the appointment of the Archbishop of</p> <p>14 Canterbury in 2002. I was a member and chairman of</p> <p>15 the Temple Church Committee. I reviewed the</p> <p>16 Meekings Report (2012) for the Bishop of Chichester,</p> <p>17 John Hind, and I chaired a review of the work of</p> <p>18 St Margaret's Church, Westminster, for the current Dean</p> <p>19 of Westminster Abbey. I chaired the visitation to</p> <p>20 Exeter Cathedral for the current Bishop of Exeter. I am</p> <p>21 a member of the council of reference of Westminster</p> <p>22 Abbey Institute. I am chairman of the Statutory</p> <p>23 Ecclesiastical Committee of both Houses of Parliament.</p> <p>24 I was briefly the first chairman of the child abuse</p> <p>25 inquiry. I have no other current involvement in the</p> <p style="text-align: center;">Page 100</p>

<p>1 affairs of the Church of England.</p> <p>2 "I have had no formal involvement in the development</p> <p>3 of safeguarding policy and practice within the</p> <p>4 Church of England, although I have had informal</p> <p>5 discussions with the safeguarding team at Church House."</p> <p>6 Chair, I now move to page 2 of the statement,</p> <p>7 paragraph 4:</p> <p>8 "I was approached by the then Bishop of Chichester,</p> <p>9 John Hind, in the House of Lords and he asked me to</p> <p>10 conduct the review. We then discussed my terms of</p> <p>11 reference which are at the back of my Cotton/Pritchard</p> <p>12 report ... the inquiry was semi-informal and with</p> <p>13 a small amount of secretarial back-up.</p> <p>14 "During my discussions with John Hind, with</p> <p>15 Archdeacon Philip Jones, who was my contact with the</p> <p>16 diocese, and with others and from reading the documents</p> <p>17 made available to me, I became aware of issues</p> <p>18 concerning a number of other clergy in the diocese and</p> <p>19 unsatisfactory procedures which needed consideration.</p> <p>20 I discussed this with John Hind and on 19 May 2011</p> <p>21 I wrote to John Hind saying that he had asked me to</p> <p>22 consider the cases of a number of other priests in</p> <p>23 respect of whom there had been concerns but no, or no</p> <p>24 recent, criminal proceedings. That request was not</p> <p>25 contained in my original terms of reference ...</p> <p style="text-align: center;">Page 101</p>	<p>1 amended in light of those comments. The witness</p> <p>2 responds as follows at paragraph 7:</p> <p>3 "I cannot now remember, except I made some changes.</p> <p>4 I have not found the relevant letter. I also wrote an</p> <p>5 addendum which I have not had an opportunity to read."</p> <p>6 The witness was then referred, chair, to page 39 of</p> <p>7 her report, where she identified a lack of understanding</p> <p>8 of the seriousness of historic child abuse. The witness</p> <p>9 was asked for her view on why that lack of understanding</p> <p>10 occurred and she states at paragraph 8:</p> <p>11 "The lack of understanding of the seriousness of</p> <p>12 historic child abuse in the Diocese of Chichester was</p> <p>13 similar to my experience across the whole of England."</p> <p>14 The witness was asked how in her opinion a diocese</p> <p>15 can embed safeguarding into the culture of the clergy</p> <p>16 and laity. She states at paragraph 9:</p> <p>17 "In my Cotton/Pritchard report, I set out my</p> <p>18 recommendations which I include here. They are relevant</p> <p>19 across the diocese. I support and endorse the current</p> <p>20 policy and the procedures of the House of Bishops and of</p> <p>21 the diocese and shall not set them out in my</p> <p>22 recommendations. The two priorities in historic abuse</p> <p>23 cases are (a) the protection of children in the diocese;</p> <p>24 (b) support for adult victims of abuse suffered as</p> <p>25 a child.</p> <p style="text-align: center;">Page 103</p>
<p>1 "The reasons for privacy were very obvious. None of</p> <p>2 the priests whose documents I reviewed was currently the</p> <p>3 subject of a police investigation. I believe some of</p> <p>4 them have since been convicted of child abuse offences.</p> <p>5 At the time, to have their names made public would have</p> <p>6 been potentially libellous and unhelpful to any future</p> <p>7 police inquiry. I gave a copy of that report to</p> <p>8 John Hind and sent a copy to the then Archbishop of</p> <p>9 Canterbury and to the others named in my letter of</p> <p>10 19 May 2011.</p> <p>11 "In appendix 2 to my report on Cotton and Pritchard</p> <p>12 I set out the list of those with whom I was in contact.</p> <p>13 I set them out below.</p> <p>14 "In carrying out my reviews I have spoken to in</p> <p>15 interview, on the telephone, by email and by letter: the</p> <p>16 Bishop of Chichester, the Bishop of Blackburn, the</p> <p>17 Bishop of Lewes, Archdeacon Philip Jones,</p> <p>18 Canon Ian Gibson, Janet Hind, Shirley Hosgood ...</p> <p>19 Keith Akerman, Angela Sibson ..."</p> <p>20 Sorry, chair, I believe we need to break the feed at</p> <p>21 that point.</p> <p>22 Chair, I will move forward to paragraph 7 at this</p> <p>23 stage. The witness was asked about the feedback</p> <p>24 received when she circulated her draft report, from whom</p> <p>25 the feedback was received and whether the report was</p> <p style="text-align: center;">Page 102</p>	<p>1 "Allegations of historic child abuse should be</p> <p>2 responded to in the same way as current allegations of</p> <p>3 child abuse.</p> <p>4 "It must be clearly understood that the decision of</p> <p>5 the police not to pursue an investigation or not to</p> <p>6 investigate at all or of the CPS not to prosecute does</p> <p>7 not relieve the diocese of its duty to assess on the</p> <p>8 civil standard of proof any potential risk to children</p> <p>9 in the diocese and to act appropriately.</p> <p>10 "The alleged abuser, if a priest or retired priest</p> <p>11 with a PTO, should, almost always, be suspended</p> <p>12 temporarily from his or her ministry pending both the</p> <p>13 police and/or the diocesan investigation. A similar</p> <p>14 response should be put in place for lay employees or</p> <p>15 people in voluntary roles within the church.</p> <p>16 "It should be made clear to all priests and retired</p> <p>17 priests with PTOs in the diocese that, if an allegation</p> <p>18 of abuse including historic abuse is made, he/she will</p> <p>19 have to be suspended temporarily as part of the diocesan</p> <p>20 safeguarding policy, even if the allegations turn out</p> <p>21 eventually to be groundless. In those rare cases where</p> <p>22 suspension may not be necessary, this decision should</p> <p>23 only be made by senior clergy in consultation with the</p> <p>24 DSA/safeguarding group.</p> <p>25 "The senior clergy and diocesan secretary should</p> <p style="text-align: center;">Page 104</p>

<p>1 evidence leadership in their commitment to the</p> <p>2 principles of safeguarding; should recognise the</p> <p>3 importance of the roles of the DSA and the safeguarding</p> <p>4 group and support them financially, through inclusion in</p> <p>5 appropriate diocesan communications and through</p> <p>6 attendance at the group.</p> <p>7 The senior clergy should consult the DSA and the</p> <p>8 safeguarding group and agree the best way to implement</p> <p>9 the management of historic allegations of abuse both in</p> <p>10 general policy and in individual cases.</p> <p>11 "The advice of the safeguarding group, supported by</p> <p>12 the DSA, should be treated seriously and, generally, be</p> <p>13 accepted by the senior clergy.</p> <p>14 "If the advice of the safeguarding group is not</p> <p>15 accepted by the senior clergy in relation to allegations</p> <p>16 made against a priest in the diocese, written reasons</p> <p>17 should be given and recorded in the blue file.</p> <p>18 "The clergy throughout the diocese at every level</p> <p>19 and lay leaders should have regular training in the</p> <p>20 recognition and understanding of the management of</p> <p>21 historic abuse allegations and in understanding the</p> <p>22 effect of historic abuse on the victims as well as</p> <p>23 current child protection issues.</p> <p>24 "The clergy at every level and lay leaders should</p> <p>25 communicate directly with the DSA where issues of</p> <p style="text-align: center;">Page 105</p>	<p>1 file and all other information available from senior</p> <p>2 clergy in the diocese.</p> <p>3 "Adult victims disclosing abuse as a child should be</p> <p>4 treated with respect and compassion; their allegations</p> <p>5 treated seriously; they should not be seen as accusers</p> <p>6 or as problems and they should be kept informed of</p> <p>7 the progress of any investigation.</p> <p>8 "Victims should be offered counselling and support</p> <p>9 and, where appropriate, funding for therapy. There</p> <p>10 should be no automatic time limit on engagement with any</p> <p>11 individual victim, since the impact of childhood abuse</p> <p>12 can be lifelong.</p> <p>13 "Letters to individual victims should be addressed</p> <p>14 and signed personally and, where appropriate, apologies</p> <p>15 should be made to the victims.</p> <p>16 "All risk assessments of clergy should be undertaken</p> <p>17 by an authoritative and skilled professional body,</p> <p>18 mirroring the arrangements put in place by the</p> <p>19 independent safeguarding agency.</p> <p>20 "It would be helpful to clergy and lay workers in</p> <p>21 the parishes if a two-sided laminated note of the main</p> <p>22 points of the diocesan procedures could be provided to</p> <p>23 them for easy reference. This should include what to do</p> <p>24 when an allegation is made, reference to standards of</p> <p>25 proof, and how to ensure an audit trail.</p> <p style="text-align: center;">Page 107</p>
<p>1 historic abuse and/or child protection arise in relation</p> <p>2 to any member of the church community including clergy.</p> <p>3 "If information is received by a priest or lay</p> <p>4 leader about abuse which might affect safeguarding of</p> <p>5 children, the Sussex Police as well as the DSA should be</p> <p>6 immediately informed.</p> <p>7 "In cases which might affect the safeguarding of</p> <p>8 children or other cases which are being investigated by</p> <p>9 the statutory agencies the priest or lay leader should</p> <p>10 not wait for a request before disclosing any relevant</p> <p>11 information.</p> <p>12 "There should be careful and meticulous record</p> <p>13 keeping both of issues of safeguarding and general</p> <p>14 personnel matters. All relevant information should be</p> <p>15 kept in two files, the blue file held at the palace and</p> <p>16 the safeguarding file held by the DSA with</p> <p>17 cross-referencing of important information held in one</p> <p>18 of the two files.</p> <p>19 "Every grant of a PTO or recommendation within the</p> <p>20 diocese should be preceded by a careful check of</p> <p>21 the blue file and the safeguarding file and all other</p> <p>22 information available from senior clergy in the diocese.</p> <p>23 "Every giving of a 'safe to receive' ... to another</p> <p>24 diocese or a recommendation should be preceded by</p> <p>25 a careful check of the blue file and the safeguarding</p> <p style="text-align: center;">Page 106</p>	<p>1 "In a situation where the assessment of allegations</p> <p>2 against a priest reveals a serious risk to children in</p> <p>3 a diocese, even though the priest has not been</p> <p>4 prosecuted or even where he/she has been acquitted,</p> <p>5 urgent consideration should be given of referral to ISA</p> <p>6 and whether it would be possible to follow the CDM to</p> <p>7 achieve permanent removal of that priest from the</p> <p>8 ministry."</p> <p>9 The witness was asked whether she has been requested</p> <p>10 by any other diocese to conduct a similar review or to</p> <p>11 help provide advice on safeguarding issues. Her</p> <p>12 response is as follows, paragraph 10:</p> <p>13 "I was not asked by any other diocese to help</p> <p>14 provide advice. I did discuss my two reports with the</p> <p>15 then Archbishop of Canterbury privately. My advice is</p> <p>16 set out in my recommendations. I have no knowledge of</p> <p>17 implementation of my recommendations."</p> <p>18 Chair, the witness was referred to her written</p> <p>19 correspondence with Chris Smith dated 25 May 2011.</p> <p>20 Paul, if I can ask for that document to be placed on the</p> <p>21 screen, please, it is ACE023694 and, chair, it can also</p> <p>22 be found behind tab A2 of the read bundle. Thank you.</p> <p>23 In this letter, the witness identifies certain</p> <p>24 issues that she did not wish to be made public. She was</p> <p>25 asked by the inquiry why she chose to keep these</p> <p style="text-align: center;">Page 108</p>

<p>1 concerns private rather than include them in her report, 2 and she replies at paragraph 11: 3 "I have read the letter of 25 May 2011. I do not 4 now have a clear recollection of why some of the points 5 I made were not specifically mentioned in the report. 6 The first point, however, was not part of my terms of 7 reference. I dealt with the culture of denial. The 8 issues of lack of understanding and lack of 9 communication were covered in my recommendations, 10 although not in those words. Point 5 was not relevant 11 to my terms of reference. It was hearsay. But the 12 antiwoman culture also gives possible opportunities for 13 a homosexual approach by some, sometimes but not 14 necessarily paedophiles. I was concerned about what 15 I was being told. I cannot now remember any of 16 the conversations or to whom I spoke. The antiwoman 17 culture was widely believed to be true by those who knew 18 the diocese. This included clergy and laymen in other 19 dioceses and I was told of it by several people, some of 20 whom saw it as a joke. I am aware from a newspaper 21 report that the then Bishop of Lewes, Wallace Benn, was 22 much opposed to women clergy and expressed himself in 23 strong terms. I had no personal knowledge of 24 the situation and no direct experience. I did not 25 investigate it as it was outside my terms of reference.</p> <p style="text-align: center;">Page 109</p>	<p>1 LORD ROWAN DOUGLAS WILLIAMS of OYSTERMOUTH (sworn) 2 Examination by MS SCOLDING 3 MS SCOLDING: Lord Williams, in front of you, you should 4 have a bundle which includes a witness statement which 5 you signed on 25 January 2018. Can you confirm, is this 6 witness statement true, to the best of your knowledge 7 and belief? 8 <b>A. It is.</b> 9 Q. The URN for that is ACE026001 and I ask that it be 10 uploaded to our website at a convenient moment. 11 Just a couple of housekeeping matters, 12 Lord Williams: we will be taking a break in about an 13 hour and a quarter, but if you do need a break before 14 that for any reason, please let me know. 15 Secondly, this isn't a test of memory, so if you 16 have notes or you wish to refresh your memory at any 17 time, please let me know and I will endeavour to assist 18 you. 19 Also to identify, as the full copy of your witness 20 statement has both been read by the panel as well as the 21 exhibits, I am not going to take you through it on 22 a line-by-line basis, but just highlight those topics 23 which are most important. 24 The first thing is, turning to your background, 25 I understand you were ordained as a deacon in 1977 and</p> <p style="text-align: center;">Page 111</p>
<p>1 "I tried the Cleveland Child Abuse Inquiry in 2 1987-88 where from the evidence it was clear that there 3 was a widespread culture of denial. From the 4 documentation within the Diocese of Chichester and from 5 those to whom I spoke, including clergy, laymen and 6 particularly the Sussex Police, this culture of denial 7 of the existence of child abuse or the seriousness of it 8 I had observed in Cleveland and in the numerous 9 child abuse cases I tried in the 1990s and early part of 10 the 21st century was, understandably, also present in 11 this part of Sussex. I would add, it was prevalent 12 across the UK." 13 Chair, at this point the witness moves on to a new 14 topic. Would that be an appropriate time to break? 15 THE CHAIR: Yes, thank you, Ms McCaffrey. We will return at 16 2.00 pm. 17 (12.57 pm) 18 (The short adjournment) 19 (2.00 pm) 20 MS SCOLDING: Good afternoon, chair and panel. This 21 afternoon we will hear evidence from Lord Williams of 22 Oystermouth, who I understand wishes to be called 23 Lord Williams by myself during the course of 24 the afternoon. 25</p> <p style="text-align: center;">Page 110</p>	<p>1 a priest in 1978; that's correct, is it? 2 <b>A. Correct.</b> 3 Q. You then spent, it seems, the majority of your career 4 before becoming a bishop teaching or engaged in the 5 practice and pursuit of theology and divinity; is that 6 correct? 7 <b>A. That's right, yes.</b> 8 Q. Mainly in the University of Cambridge and subsequently 9 in the University of Oxford? 10 <b>A. (Witness nods).</b> 11 Q. You became Bishop of Monmouth in 1992; is that correct? 12 <b>A. Correct.</b> 13 Q. And then you became Archbishop of Wales between 1999 and 14 2002; is that correct? 15 <b>A. That's correct.</b> 16 Q. Then you became the Archbishop of Canterbury in 2002 and 17 remained in office until 31 December 2012? 18 <b>A. Correct.</b> 19 Q. You have now returned to your academic career and 20 I understand you are the Master of Magdalen College, 21 Cambridge; is that correct? 22 <b>A. Yes.</b> 23 Q. Prior to your appointment as the Archbishop of 24 Canterbury, had you had any specific safeguarding or 25 child protection training?</p> <p style="text-align: center;">Page 112</p>

<p>1 <b>A. No, I hadn't.</b></p> <p>2 Q. During the period of time as Archbishop of Canterbury,</p> <p>3 had you had any -- did you have any specific</p> <p>4 safeguarding or child protection training?</p> <p>5 <b>A. In the sense of formal training, no.</b></p> <p>6 Q. Did you have any informal training and, if so, from</p> <p>7 whom?</p> <p>8 <b>A. Conversations with our safeguarding officers to bring me</b></p> <p>9 <b>up to date on, I suppose, the philosophy of safeguarding</b></p> <p>10 <b>and what was going on generally.</b></p> <p>11 Q. Obviously, at the time when the first national church's</p> <p>12 policy in respect of child protection was being</p> <p>13 promulgated, you were the Bishop of Monmouth and</p> <p>14 therefore Wales is a separate structure and has</p> <p>15 a separate structure. But I understand that during your</p> <p>16 time as the Bishop of Monmouth, the church in Wales</p> <p>17 signed up to a document called "The Cure of Souls" which</p> <p>18 was similar to the English child protection policy in</p> <p>19 that it introduced CRB checks, child protection policies</p> <p>20 and disciplinary processes regarding what we now call</p> <p>21 safeguarding; back then was called child protection?</p> <p>22 <b>A. That's right.</b></p> <p>23 Q. Can I ask you a little about the role of the Archbishop</p> <p>24 of Canterbury within the Church of England, by which</p> <p>25 I don't think I necessarily need a long theological</p> <p style="text-align: center;">Page 113</p>	<p>1 during your time in office in respect of effecting</p> <p>2 change to recognise the safeguarding difficulties that</p> <p>3 the church was presented with?</p> <p>4 <b>A. One of the aspects of the Church of England's polity and</b></p> <p>5 <b>governance is that dioceses are quite protective of</b></p> <p>6 <b>their independence, their operational independence, so</b></p> <p>7 <b>to get any kind of agreement on policy goes through the</b></p> <p>8 <b>General Synod of the Church of England, but there's</b></p> <p>9 <b>still a role for dioceses to vote on certain specific</b></p> <p>10 <b>questions within that. It is quite hard to -- well,</b></p> <p>11 <b>I wouldn't say "hard", but it is slow work, let's say,</b></p> <p>12 <b>to get a coordinated policy.</b></p> <p>13 Q. Does it cause any difficulties in effecting cultural</p> <p>14 change, would you say?</p> <p>15 <b>A. I think so, in that a diocese may, over years, develop</b></p> <p>16 <b>a certain style, a certain set of priorities and</b></p> <p>17 <b>emphases, and that does tend to mean that the culture of</b></p> <p>18 <b>a diocese can, I suppose, diverge a little bit from --</b></p> <p>19 <b>the majority can be very different from its immediate</b></p> <p>20 <b>neighbours, the way in which responsibilities are</b></p> <p>21 <b>exercised, the strategic priorities the diocese may</b></p> <p>22 <b>have.</b></p> <p>23 Q. That's very helpful. I wanted to talk about the</p> <p>24 specific role you had in respect of being the Archbishop</p> <p>25 of Canterbury and the involvement of Lambeth Palace, by</p> <p style="text-align: center;">Page 115</p>
<p>1 explanation, but just to get your confirmation. We have</p> <p>2 been told by other people that you aren't really the</p> <p>3 chief executive officer of the Church of England, that</p> <p>4 in fact that isn't your role at all. Is that right?</p> <p>5 <b>A. That's correct, yes.</b></p> <p>6 Q. Do you have the power to order or compel diocesan</p> <p>7 bishops to do anything or direct them to do things?</p> <p>8 <b>A. No.</b></p> <p>9 Q. Okay. If we could get up, please, Paul, ACE025948_004</p> <p>10 at paragraph 14. This is what Andrew Nunn, who was your</p> <p>11 correspondence secretary for a long period of your</p> <p>12 tenure, said:</p> <p>13 "The archbishop is widely perceived as the key</p> <p>14 decision maker within the church, not only in this</p> <p>15 country but also overseas. He is therefore the man to</p> <p>16 whom people write with concerns. However, it would be</p> <p>17 more accurate to describe him as a figurehead with</p> <p>18 little actual power, though undoubted influence."</p> <p>19 Would you agree with that assessment?</p> <p>20 <b>A. That's broadly right. I mean, there are some powers</b></p> <p>21 <b>reserved in Canon law for discipline. If there are</b></p> <p>22 <b>complaints laid against a bishop, the archbishop has</b></p> <p>23 <b>a certain jurisdiction. But it's reactive rather than</b></p> <p>24 <b>proactive, I think you would say.</b></p> <p>25 Q. What difficulties do you think that poses or posed</p> <p style="text-align: center;">Page 114</p>	<p>1 which I mean both yourself but also the central</p> <p>2 secretariat that administered matters on your behalf.</p> <p>3 You identify, and you set this out at pages 3 to 5 of</p> <p>4 your witness statement -- that's ACE026001_002 through</p> <p>5 to the end of paragraph 14, that's ACE026001_004. Paul,</p> <p>6 if you wouldn't mind just getting those up.</p> <p>7 I am going to summarise them for you, that, really,</p> <p>8 there was no external input to you during your early</p> <p>9 time in office in respect of safeguarding issues, but</p> <p>10 there were safeguarding professionals who were involved</p> <p>11 in drafting church documents; is that correct?</p> <p>12 <b>A. That's right, that's correct.</b></p> <p>13 Q. That's what you say at paragraph 9. So in fact,</p> <p>14 although you had external input from individuals like</p> <p>15 Andrew Nunn and Chris Smith or their predecessors, you</p> <p>16 didn't have a sort of standing social worker or</p> <p>17 probation officer or somebody with a background in child</p> <p>18 protection to provide you with any day-to-day or</p> <p>19 strategic advice in that respect?</p> <p>20 <b>A. Within the Lambeth staff, no.</b></p> <p>21 Q. How involved were you in the drafting of "Protecting All</p> <p>22 God's Children", which was the updated national</p> <p>23 safeguarding policy promulgated in 2004 and then updated</p> <p>24 again in 2012?</p> <p>25 <b>A. Directly in the drafting, no input at all, because, as</b></p> <p style="text-align: center;">Page 116</p>

<p>1 <b>with most official documents for the national church,</b></p> <p>2 <b>I wouldn't have expected to be directly involved in the</b></p> <p>3 <b>drafting. In terms of discussion subsequently in the</b></p> <p>4 <b>House of Bishops and elsewhere, yes, obviously, but not</b></p> <p>5 <b>in the first stage of drafting.</b></p> <p>6 Q. You, as I understand it, had no direct involvement in</p> <p>7 recruiting the national safeguarding advisers?</p> <p>8 <b>A. No, that was done by Church House, which is the national</b></p> <p>9 <b>headquarters, as it were.</b></p> <p>10 Q. Again, that's set out at paragraph 17 of your witness</p> <p>11 statement?</p> <p>12 <b>A. That's right.</b></p> <p>13 Q. How regularly would you meet with the safeguarding</p> <p>14 advisers and would you ever attend sort of safeguarding</p> <p>15 meetings?</p> <p>16 <b>A. I wouldn't have routinely attended safeguarding</b></p> <p>17 <b>meetings. I don't remember ever doing so. I'm not sure</b></p> <p>18 <b>I could say how frequently I'd meet the senior</b></p> <p>19 <b>safeguarding officers. It would generally be if</b></p> <p>20 <b>a particularly complex case had come up on which they</b></p> <p>21 <b>wanted to take my view or brief me.</b></p> <p>22 Q. Were you directly involved in the decision to combine</p> <p>23 the safeguarding -- the national safeguarding adviser to</p> <p>24 be that both of the Methodist Church and that of</p> <p>25 the Church of England combined, a decision which I think</p> <p style="text-align: center;">Page 117</p>	<p>1 <b>permission from myself and from the Archbishop of York.</b></p> <p>2 Q. How many individuals would have held provincial</p> <p>3 permission to officiate. Would it have been a small</p> <p>4 number?</p> <p>5 <b>A. It is a pretty small number.</b></p> <p>6 Q. Would you also have been involved if the case was high</p> <p>7 profile or was likely to attract press attention or in</p> <p>8 fact had attracted press attention?</p> <p>9 <b>A. Yes.</b></p> <p>10 Q. Looking back on your time in office, do you think that</p> <p>11 yourself as archbishop should have had more involvement</p> <p>12 in safeguarding matters or more oversight in the</p> <p>13 management of it, understanding, of course, that you had</p> <p>14 very many competing demands both in the church</p> <p>15 nationally, but also in your international role in</p> <p>16 respect of the Anglican communion?</p> <p>17 <b>A. Looking back, I think it would have helped if we had had</b></p> <p>18 <b>in the Lambeth staff somebody with the kind of</b></p> <p>19 <b>professional expertise that's already been mentioned,</b></p> <p>20 <b>somebody with a social work background, and so forth.</b></p> <p>21 <b>Of course, we had people with that kind of background</b></p> <p>22 <b>elsewhere in the national institutions of the church.</b></p> <p>23 <b>We didn't have that at Lambeth. I think that would have</b></p> <p>24 <b>helped.</b></p> <p>25 <b>I don't think that it would be ideal or appropriate</b></p> <p style="text-align: center;">Page 119</p>
<p>1 was made around 2004/2005?</p> <p>2 <b>A. I wasn't directly involved in that, but it was part of</b></p> <p>3 <b>a whole raft of measures to bring about greater</b></p> <p>4 <b>convergence between our work as churches.</b></p> <p>5 Q. Can I ask as well, when would you have become involved</p> <p>6 in any safeguarding cases?</p> <p>7 <b>A. Normally, a safeguarding case involving a serving bishop</b></p> <p>8 <b>would, I imagine, have required my involvement. There</b></p> <p>9 <b>wasn't any such case, with the possible exception of</b></p> <p>10 <b>Chichester, which we will come to.</b></p> <p>11 Q. Which we will come on to, yes.</p> <p>12 <b>A. Also, if there were an issue around someone who had</b></p> <p>13 <b>a provincial permission to officiate, that is,</b></p> <p>14 <b>a permission to act as a priest that was dependent not</b></p> <p>15 <b>on the diocese, but on the province of Canterbury.</b></p> <p>16 Q. We have heard lots about diocesan permission to</p> <p>17 officiate. Could you explain what is a provincial</p> <p>18 permission to officiate and how does somebody get one?</p> <p>19 <b>A. Normally, it is a permission given to somebody who is</b></p> <p>20 <b>doing a job for the church which requires them to travel</b></p> <p>21 <b>around a number of dioceses functioning as a cleric in</b></p> <p>22 <b>a number of different contexts. For example, when we</b></p> <p>23 <b>first appointed a mission officer for the Fresh</b></p> <p>24 <b>Expressions of Church programme early in my time, that</b></p> <p>25 <b>was something that would have required a provincial</b></p> <p style="text-align: center;">Page 118</p>	<p>1 <b>for the archbishop personally to be overseeing the</b></p> <p>2 <b>detail of this, partly because, of course, the</b></p> <p>3 <b>archbishop does have a role in the exercise of</b></p> <p>4 <b>discipline within the church which requires the</b></p> <p>5 <b>archbishop to be an appellate authority from time to</b></p> <p>6 <b>time, and so can't get too directly involved.</b></p> <p>7 Q. But of course, if you no longer had -- speculating</p> <p>8 wildly, which would involve changing the canons of</p> <p>9 the Church of England substantially. If it were to be</p> <p>10 found that it would be appropriate for all safeguarding</p> <p>11 disciplinary matters to be dealt with by an arm's-length</p> <p>12 body, so you wouldn't be the ultimate Court of Appeal,</p> <p>13 so therefore that conflict of interest would be removed</p> <p>14 from you, can you see more of a role for the Archbishop</p> <p>15 of Canterbury to be -- to operate a leadership role in</p> <p>16 respect of safeguarding?</p> <p>17 <b>A. That's an interesting question. I think, first of all,</b></p> <p>18 <b>it would be -- there's a strong case for having some</b></p> <p>19 <b>such arm's-length body. How high that would come on any</b></p> <p>20 <b>archbishop's list of priorities, it's very hard to say</b></p> <p>21 <b>in the abstract, and I don't mean by that to dismiss the</b></p> <p>22 <b>importance of the subject, simply that there are many</b></p> <p>23 <b>claims on the archbishop's direct strategic involvement.</b></p> <p>24 <b>So I think, in principle, I would be very interested</b></p> <p>25 <b>to see something like that develop and to see what the</b></p> <p style="text-align: center;">Page 120</p>

<p>1 <b>role of an archbishop might be within that.</b></p> <p>2 Q. During your tenure, there was the appointment of what</p> <p>3 originally I think was called a bishop on children's</p> <p>4 issues, who I believe was Bishop Anthony Priddis.</p> <p>5 I believe he fulfilled that role -- his brief was then</p> <p>6 extended or altered somewhat so that he was, in effect,</p> <p>7 the safeguarding bishop --</p> <p>8 <b>A. Point of contact, yes.</b></p> <p>9 Q. -- so to speak. I think towards the end of your tenure,</p> <p>10 Bishop Paul Butler then took on that role?</p> <p>11 <b>A. Yes.</b></p> <p>12 Q. How regularly would you meet with them or have</p> <p>13 discussions one on one or in a small group with them</p> <p>14 about safeguarding?</p> <p>15 <b>A. Again, mostly, in a reactive way. If there was</b></p> <p>16 <b>something on which they specifically wished to ask my</b></p> <p>17 <b>view.</b></p> <p>18 Q. You identify at paragraph 12 of your witness</p> <p>19 statement -- Paul, could we get this up, ACE026001_003,</p> <p>20 where you say:</p> <p>21 "From the outset of my time in office, it was clear</p> <p>22 to me -- in both England and Wales -- that we were still</p> <p>23 catching up on this set of issues ..."</p> <p>24 You then identify:</p> <p>25 "Resistance to change came mostly on the grounds of</p> <p style="text-align: center;">Page 121</p>	<p>1 <b>rights, their dignity, their liberty, their well-being,</b></p> <p>2 <b>has been infringed by another. I think that's the</b></p> <p>3 <b>fundamental point in any theology of safeguarding. But</b></p> <p>4 <b>that's, of course, simply within the church. And it's</b></p> <p>5 <b>important to remember that when we speak of what's</b></p> <p>6 <b>appropriate within the church, we are not saying</b></p> <p>7 <b>"appropriate within the church but not appropriate</b></p> <p>8 <b>anywhere else", we are simply saying, this is our</b></p> <p>9 <b>business, our backyard, where we have to begin, but</b></p> <p>10 <b>that, quite clearly, the same point about the well-being</b></p> <p>11 <b>of each and the well-being of all applies outside the</b></p> <p>12 <b>church.</b></p> <p>13 <b>So the church appropriately, I think, attempts to</b></p> <p>14 <b>cooperate with programmes to secure safeguarding more</b></p> <p>15 <b>widely, socially, for instance, cooperates, I hope, with</b></p> <p>16 <b>an inquiry like the present one, understands that that</b></p> <p>17 <b>is a test of its own integrity.</b></p> <p>18 <b>The second point to make, very briefly, is that so</b></p> <p>19 <b>much of this, as I think is indicated elsewhere in the</b></p> <p>20 <b>papers, turns on how we understand the exercise of power</b></p> <p>21 <b>in the church, about which we have often been in the</b></p> <p>22 <b>past, myself included, naive and uncritical. We have</b></p> <p>23 <b>sometimes got trapped in topdown models of authority</b></p> <p>24 <b>which leave very little mental or spiritual space for</b></p> <p>25 <b>a victim to speak out in the confidence that they will</b></p> <p style="text-align: center;">Page 123</p>
<p>1 perceived undue interference in or surveillance of local</p> <p>2 pastoral and parish life and whether it was seen as</p> <p>3 realistic to expect volunteers in church life working</p> <p>4 with children to accept intensive checking procedures."</p> <p>5 Did that change during your time in office or was</p> <p>6 that still a significant difficulty?</p> <p>7 <b>A. I think the climate had softened towards that, simply</b></p> <p>8 <b>because of the scale of the perceived problem as it</b></p> <p>9 <b>emerged.</b></p> <p>10 Q. I would like to ask you a little about the theology of</p> <p>11 safeguarding. I say this because I know the Faith and</p> <p>12 Order Commission, after your time in office, published</p> <p>13 I think it is two documents, one in 2016, one in 2017,</p> <p>14 expressly about the faith element of safeguarding and</p> <p>15 managing and dealing with that. But for the layperson,</p> <p>16 what is the theology of safeguarding?</p> <p>17 <b>A. I'd say that the heart of any theology of safeguarding</b></p> <p>18 <b>has to be that any injury done to any member of</b></p> <p>19 <b>the church in the first instance is an injury that's</b></p> <p>20 <b>everybody's business, everyone is diminished by that.</b></p> <p>21 <b>So that an offence against a child or an adult is an</b></p> <p>22 <b>offence against the community as such. That seems to me</b></p> <p>23 <b>engrained within the whole sense of what the church is</b></p> <p>24 <b>about. Therefore, what is required of the church is to</b></p> <p>25 <b>give full weight to everyone whose claim is that their</b></p> <p style="text-align: center;">Page 122</p>	<p>1 <b>be heard, and we hear deeply distressing stories about</b></p> <p>2 <b>people who are told by an abuser, "No-one will believe</b></p> <p>3 <b>you because I have power and you don't", and to address</b></p> <p>4 <b>that at some basic theological level seems to me also</b></p> <p>5 <b>part of this agenda.</b></p> <p>6 Q. Practically, how can that be addressed? I mean, the</p> <p>7 abuse of power is something that -- I mean, not just</p> <p>8 this inquiry but society in general is examining in</p> <p>9 quite a painful and a difficult way, and the church has</p> <p>10 obviously had to examine it. What practically can you</p> <p>11 do to -- you're now back within an academic, within</p> <p>12 a teaching, environment. What can you do at the initial</p> <p>13 stages of someone's career and shortly after ordination</p> <p>14 to make it clear to them, firstly, that they have power,</p> <p>15 and, secondly, that it's very easy to abuse it without</p> <p>16 even realising it?</p> <p>17 <b>A. I think it's extremely important in initial theological</b></p> <p>18 <b>education and continuing theological education to return</b></p> <p>19 <b>to this question to have some horror stories to share</b></p> <p>20 <b>about how this can happen.</b></p> <p>21 <b>We heard a couple of months ago, didn't we, about</b></p> <p>22 <b>the case where somebody was identified as being guilty</b></p> <p>23 <b>of spiritual abuse, and to put such a case before</b></p> <p>24 <b>a theological student or a ministerial candidate and</b></p> <p>25 <b>explain what's going on and invite them to reflect on</b></p> <p style="text-align: center;">Page 124</p>

<p>1 <b>that would seem to me an absolutely necessary part of</b></p> <p>2 <b>equipping anybody for ordained ministry.</b></p> <p>3 <b>I think, in theoretical terms, this has been done</b></p> <p>4 <b>a bit in the past. It's just coming more and more into</b></p> <p>5 <b>focus, into the spotlight, and quite rightly so.</b></p> <p>6 Q. Does that include greater psychological assessment of</p> <p>7 fitness for office? I mean, I don't know, some people</p> <p>8 are great fans of sort of psychological profiling and</p> <p>9 undertaking those sorts of computer tests. Other people</p> <p>10 are less keen on it. Is there a way of trying to assess</p> <p>11 somebody's fitness for office that would be practicable</p> <p>12 and effective to try and avoid maybe some of the issues</p> <p>13 that have come about in respect of abuse by clergymen?</p> <p>14 <b>A. Yes, I slightly share the scepticism some people have of</b></p> <p>15 <b>the rather more mechanical approaches to this profiling,</b></p> <p>16 <b>but it seems to me essential that there are the skills</b></p> <p>17 <b>available in any training institutional community to</b></p> <p>18 <b>draw out those issues and identify them.</b></p> <p>19 Q. Do you think that the theological colleges currently</p> <p>20 have that expertise in-house, from what you know of</p> <p>21 them?</p> <p>22 <b>A. I only know a couple at close quarters. My sense is,</b></p> <p>23 <b>with one, yes, I know a highly trained counsellor as</b></p> <p>24 <b>part of the team, who works intensively with candidates.</b></p> <p>25 <b>I think with a number of others, there are identified</b></p> <p style="text-align: center;">Page 125</p>	<p>1 wasn't any specific guidance at all on dealing with</p> <p>2 non-recent cases, and in fact it was only in 2011 that</p> <p>3 a document was produced called "Responding well to</p> <p>4 victims and survivors". Is that what you mean, or --</p> <p>5 <b>A. Yes.</b></p> <p>6 Q. -- would you like to elaborate any further upon that?</p> <p>7 <b>A. That's what I have in mind. I suppose that it came into</b></p> <p>8 <b>focus for the bishops of the Church of England with, as</b></p> <p>9 <b>I have said here, a couple of very high-profile cases</b></p> <p>10 <b>which I think it's fair to say shocked a lot of</b></p> <p>11 <b>the bishops when they were described in detail, that</b></p> <p>12 <b>something needed doing. But it did take us an</b></p> <p>13 <b>unconscionably wrong time, I think, really to focus on</b></p> <p>14 <b>the need of the complainant and the proper care, and</b></p> <p>15 <b>establishing reliable protocols for that, I think should</b></p> <p>16 <b>have happened earlier. I would have to admit that.</b></p> <p>17 Q. Do you think that the church as a whole understood the</p> <p>18 seriousness of non-recent abuse during your early years</p> <p>19 in office?</p> <p>20 <b>A. I'd say that was probably patchy. I guess that for many</b></p> <p>21 <b>people of my generation and older, there was a bit of</b></p> <p>22 <b>a tendency to think of, you know, unhappy peccadilloes</b></p> <p>23 <b>rather than systematic violence as being at the root of</b></p> <p>24 <b>this. I can remember quite vividly, actually, once, as</b></p> <p>25 <b>a student, hearing an older priest talking about a case</b></p> <p style="text-align: center;">Page 127</p>
<p>1 <b>professionals that people can relate to and speak with</b></p> <p>2 <b>about this, but I couldn't really generalise, I'm</b></p> <p>3 <b>afraid.</b></p> <p>4 Q. Because, for example, I understand in some other</p> <p>5 denominations there is now routine psychological or</p> <p>6 psychiatric evaluation before ordination. I think the</p> <p>7 Roman Catholic Church now undertakes something similar</p> <p>8 to that?</p> <p>9 <b>A. That's right.</b></p> <p>10 Q. That hasn't as yet been introduced in the</p> <p>11 Anglican Church?</p> <p>12 <b>A. Not in those terms, no.</b></p> <p>13 Q. Can I now pass on to ask you about how you managed what</p> <p>14 we are calling non-recent abuse cases, and in particular</p> <p>15 the past cases review. You identify at paragraph 13 of</p> <p>16 your witness statement -- Paul, can we go there and</p> <p>17 could you highlight it, please:</p> <p>18 "During my time in office as Archbishop of</p> <p>19 Canterbury, in the safeguarding context the major</p> <p>20 problems arose from the gradual recognition that the new</p> <p>21 protocols and procedures (a) did not deal with the</p> <p>22 legacy of past cases left unresolved ... and (b) that</p> <p>23 implementation of the new practices had not yet produced</p> <p>24 a uniform new culture across the Church of England."</p> <p>25 We have seen, for example, that until 2004 there</p> <p style="text-align: center;">Page 126</p>	<p>1 <b>involving the abuse of a child which had come into the</b></p> <p>2 <b>public arena, and being rather startled to hear him</b></p> <p>3 <b>saying, "Well, of course it doesn't do anyone any</b></p> <p>4 <b>lasting harm", and I think that was still around</b></p> <p>5 <b>probably a bit by the '90s, though fading fast, because</b></p> <p>6 <b>of course the seriousness of the issue was becoming more</b></p> <p>7 <b>apparent all the time, and the consequences, which my</b></p> <p>8 <b>interlocutor all those years ago had taken so slightly</b></p> <p>9 <b>were quite obviously far more serious.</b></p> <p>10 Q. I think sort of potentially -- we have already heard</p> <p>11 that society kind of changed during the 1980s and 1990s</p> <p>12 to start recognising that.</p> <p>13 <b>A. Yes.</b></p> <p>14 Q. But plainly, you had a whole cadre of people who were</p> <p>15 already in office who would not have grown up during the</p> <p>16 context of those cultural changes. Is that correct?</p> <p>17 <b>A. That's right, yes.</b></p> <p>18 Q. I'm now asked to ask you a question from</p> <p>19 David Greenwood, who is representing a group of victims</p> <p>20 and survivors from the firm Switalskis. He asks the</p> <p>21 following questions: when you took up your post, did you</p> <p>22 appreciate the situation within the Catholic Church and,</p> <p>23 in particular, did you think about maybe carrying out</p> <p>24 a similar exercise within the Church of England similar</p> <p>25 to that which was carried out in respect of</p> <p style="text-align: center;">Page 128</p>



<p>1 the Nolan Report?</p> <p>2 <b>A. I was very conscious of the impact of these questions on</b></p> <p>3 <b>the Catholic Church in this country and elsewhere, but</b></p> <p>4 <b>I think, like others, I began from a position where</b></p> <p>5 <b>I falsely imagined the problem was less serious in our</b></p> <p>6 <b>own church, and so I don't think that, prior to the past</b></p> <p>7 <b>cases review, it had crossed my mind that we needed</b></p> <p>8 <b>a Nolan-type exercise.</b></p> <p>9 Q. Following up from that, obviously you ordered the past</p> <p>10 cases review in 2007. What was the rationale for</p> <p>11 ordering that?</p> <p>12 <b>A. As I said, the rationale was that a couple of</b></p> <p>13 <b>high-profile cases had emerged involving clergy and/or</b></p> <p>14 <b>church workers of some sort, and it seemed to me that</b></p> <p>15 <b>some visible gesture had to be made -- not just</b></p> <p>16 <b>a gesture, but at least that -- which declared our</b></p> <p>17 <b>willingness to examine our own backyard, to look at what</b></p> <p>18 <b>unresolved issues there were around. We couldn't simply</b></p> <p>19 <b>do nothing in the situation. We had clearly not fully</b></p> <p>20 <b>registered the seriousness of the position overall. And</b></p> <p>21 <b>that was what was most in my mind in thinking we needed,</b></p> <p>22 <b>therefore, some kind of national initiative which the</b></p> <p>23 <b>bishops would jointly own.</b></p> <p>24 Q. Could I take you to what you said on the Radio 4 Today</p> <p>25 Programme on 25 May 2007 -- chair and panel, behind</p> <p style="text-align: center;">Page 129</p>	<p>1 need to be constantly reviewed and they need to be</p> <p>2 challenged and probed by the type of people we've just</p> <p>3 been hearing from; pointing out where, even now, there</p> <p>4 can be mistakes."</p> <p>5 I think, to be fair to you, whilst you were saying</p> <p>6 it was good, you were also saying things needed to --</p> <p>7 <b>A. Could be better.</b></p> <p>8 Q. Yes. The past cases review in and of itself, within the</p> <p>9 context of your statement you have identified that you</p> <p>10 said you were too sanguine about what the review, in and</p> <p>11 of itself, could achieve. Why is that?</p> <p>12 <b>A. It's clear to me that, looking at how the review finally</b></p> <p>13 <b>came out, there were three things, at least, that were</b></p> <p>14 <b>inadequate about it. One was, it still failed, I think,</b></p> <p>15 <b>to do adequate justice to the perspective of</b></p> <p>16 <b>the complainant, of the victim. The second thing is</b></p> <p>17 <b>that the statistics that eventually came out, as I think</b></p> <p>18 <b>I put it, gave us a cleaner bill of health than was</b></p> <p>19 <b>fully justified. And I have forgotten now what the</b></p> <p>20 <b>third thing I was going to say was. At least on those</b></p> <p>21 <b>two scores, the inadequacies were clear. This is the</b></p> <p>22 <b>third thing: we had looked too much backward, not enough</b></p> <p>23 <b>at our current practice and what we specifically wanted</b></p> <p>24 <b>to see happen.</b></p> <p>25 Q. If I can identify, at paragraph 14 you say you took the</p> <p style="text-align: center;">Page 131</p>
<p>1 tab 13 of your bundle. Paul, if you could get it up,</p> <p>2 ACE003049. I just want to take you there. The third</p> <p>3 entry from the bottom -- so this is yourself being</p> <p>4 interviewed by John Humphreys. You identify it makes</p> <p>5 painful listening, you say:</p> <p>6 "This is not the archbishop apologising for</p> <p>7 [it] ..."</p> <p>8 Towards the bottom:</p> <p>9 "Archbishop: we now have -- as I said ... -- a very</p> <p>10 clear policy about this which involves avoiding some of</p> <p>11 these very inadequate responses ..."</p> <p>12 Do you think, looking back on it, that in fact was</p> <p>13 an accurate statement?</p> <p>14 <b>A. I hope that it was, to the extent that we had at least</b></p> <p>15 <b>got beyond the, "We are looking after it ourselves"</b></p> <p>16 <b>model. The Clergy Discipline Measure and other changes</b></p> <p>17 <b>in the general culture had certainly made the reporting</b></p> <p>18 <b>of abuse far more of a priority than it had been. That</b></p> <p>19 <b>being said, I quite understand the question that</b></p> <p>20 <b>evidently, at that point, we hadn't realised how</b></p> <p>21 <b>inadequate our response to this was.</b></p> <p>22 Q. Paul, could we go to page 2, which is the penultimate</p> <p>23 entry. We are looking precisely at that:</p> <p>24 "I am saying that we've got to get this into the</p> <p>25 bloodstream. While I think the policies are good, they</p> <p style="text-align: center;">Page 130</p>	<p>1 lead in deciding and announcing the past cases review.</p> <p>2 Can I identify, how involved were you in monitoring the</p> <p>3 conduct and the results of the review? Were you</p> <p>4 involved in any material way?</p> <p>5 <b>A. Not very directly, but the planning of it, the scoping</b></p> <p>6 <b>of it, which was taking place at the House of Bishops'</b></p> <p>7 <b>meeting which I refer to there, was certainly an</b></p> <p>8 <b>occasion where I had to be at the front of the room</b></p> <p>9 <b>managing the discussion and moving it forward. Then, of</b></p> <p>10 <b>course, back to the earlier question, in a sense, it was</b></p> <p>11 <b>for each diocese to conduct the process in its own</b></p> <p>12 <b>terms. I must confess, I was relieved when the first</b></p> <p>13 <b>results came through, because I thought, well, it's not</b></p> <p>14 <b>as bad as I feared. Then, of course, as things began to</b></p> <p>15 <b>trickle through, I realised that we'd skimmed the</b></p> <p>16 <b>surface.</b></p> <p>17 Q. I'm asked to ask a question on behalf of</p> <p>18 David Greenwood, again, from Switalskis Solicitors.</p> <p>19 Paul, could you get up ACE004844. It is not in the</p> <p>20 bundle, chair and panel.</p> <p>21 This is an explanation of the past child protection</p> <p>22 cases review. I think it is a matter -- I think this is</p> <p>23 something which goes to synod.</p> <p>24 <b>A. Mmm-hmm.</b></p> <p>25 Q. The third paragraph down, handily identified as</p> <p style="text-align: center;">Page 132</p>

<p>1 number 3, if I could take you to the second sentence:                  2 "The House agreed that the information to be                  3 published should comprise (i) information that indicates                  4 the scale of the diocesan reviews; (ii) the number of                  5 cases referred to statutory authorities; (iii) the                  6 number of cases referred for formal processes (either                  7 under the Clergy Discipline Measure or other                  8 procedures)."                  9 Now, I understand that you personally didn't do                  10 this, but do these criteria ignore other safeguarding                  11 concerns, for example, the ones that Mr Greenwood can                  12 think of, for example, cases where clergy had been                  13 arrested but where no further action had been taken,                  14 retired clergy, for example, who still posed a risk,                  15 clergy against whom no actions had been taken even                  16 though allegations lay on the file, people without CRB                  17 checks? So although it provided you with some                  18 information, it really was only part of the picture and                  19 not all of it?                  20 <b>A. Mmm.</b>                  21 Q. I also understand that most of the reviewers for each                  22 internal diocese produced narrative reports on the                  23 issues raised and recommendations. Was there any                  24 thought given to publishing those?                  25 <b>A. I don't recall.</b></p> <p style="text-align: center;">Page 133</p>	<p>1 now know, was that statement correct?                  2 <b>A. I don't think it was, because of the reasons you have</b>                  3 <b>already mentioned, that retired clergy were not</b>                  4 <b>included, the question of those whose cases had not led</b>                  5 <b>to police action had not been addressed. So I think it</b>                  6 <b>is a very ambitious statement, let's say. I can see</b>                  7 <b>now.</b>                  8 Q. If we can just maybe do a contrast with what's said                  9 there, with just one submission from the Diocese of                  10 Portsmouth where a gentleman called Keith Akerman was                  11 the reviewer, who subsequently became head of                  12 the Diocesan Safeguarding Advisory Group within the                  13 Diocese of Chichester -- that's ACE004898, Paul -- do                  14 you have a copy?                  15 <b>A. I do.</b>                  16 Q. Handily, everything relevant is highlighted in yellow.                  17 On the screen, under 3, "Some statistics for                  18 information". So this is just to give an example: 390                  19 personnel files were reviewed, of which less than half                  20 had a police check. Only two had had what were then                  21 called Department of Health checks, what then became DBS                  22 checks. 76 of the 390 had had no checks at all. Of                  23 the PTO files, really less than half again. Again, we                  24 are still looking at that.                  25 The reality is, what it probably was okay at was</p> <p style="text-align: center;">Page 135</p>
<p>1 Q. Did you ask for, or were you given, a report? I'm                  2 assuming you were given some sort of briefing note --                  3 <b>A. Yes.</b>                  4 Q. -- which was sort of a collation of it?                  5 <b>A. That's right.</b>                  6 Q. Was there any thought given as to whether the narrative                  7 findings could have been published on a national scale                  8 or could have been considered on a national scale, as                  9 far as you remember?                  10 <b>A. I don't, I'm afraid, remember the detail of that.</b>                  11 Q. If we could go back to the document, please. Paul, can                  12 we go to the top of page 5, the second paragraph. This                  13 says, again:                  14 "Following the most comprehensive review of                  15 personnel files ever undertaken in England for this                  16 purpose ..."                  17 I'm assuming that means in the clergy, possibly not                  18 in terms of the nation?                  19 <b>A. Yes.</b>                  20 Q. "... we believe firmly that any concerns about a member                  21 of clergy or other office holder's suitability to work                  22 with children have now been thoroughly re-examined in                  23 the light of current best practice by independent                  24 reviewers."                  25 I suppose the reality is, in the light of what you</p> <p style="text-align: center;">Page 134</p>	<p>1 identifying situations which may have been resolved, but                  2 what it wasn't necessarily good at was doing and looking                  3 at what the practice is now.                  4 In the light of that information, plainly, I think                  5 what you are telling us is that the remarks given to                  6 synod at that time were obviously not accurate; that's                  7 right, isn't it?                  8 <b>A. I think so. As I say, they were overoptimistic.</b>                  9 <b>I think also it's important under the "Next steps"</b>                  10 <b>paragraph on this paper to note that further action is</b>                  11 <b>contemplated with regard to those unchecked in certain</b>                  12 <b>categories. It's not everything, but it's not as if</b>                  13 <b>there was total complacency about it.</b>                  14 Q. No, I'm not suggesting there was complacency, because                  15 obviously what it was useful for was identifying those                  16 sorts of problems. But I think maybe there's a disjunct                  17 between that and, you know, what's said in the document                  18 before synod, which seems to suggest that everything's                  19 fine, rather than, actually, we are making a start to                  20 work out what the problems are, which may well have been                  21 a more accurate reflection.                  22 Given that you took the lead in announcing this, do                  23 you think you should have had a greater idea or                  24 oversight of what was being done or in ensuring that it                  25 was effective?</p> <p style="text-align: center;">Page 136</p>

<p>1 <b>A. Probably, yes. I think that it would have been -- it</b>  2 <b>would have been better had there been some kind of</b>  3 <b>monitoring of more information like this at a national</b>  4 <b>level.</b>  5 Q. Can I now move on to the culture of the church. You  6 said some very interesting things within your witness  7 statement from paragraphs 27 through to 33. Paul, can  8 we get that up on screen: ACE026001_006, over to 007 and  9 008. Pages 6, 7 and 8, chair and panel, behind your  10 bundle.  11 We have heard from others, and in fact  12 Elizabeth Butler-Sloss wrote to you in a letter which we  13 have seen in other evidence. If we could please get  14 that up, ACE023694, Paul. This is a letter which was  15 written to Chris Smith, who was your chief of staff at  16 the time.  17 <b>A. Yes.</b>  18 Q. But I think it was meant for your eyes as well. The  19 first thing that's identified is, both within the  20 Diocese of Chichester, that there is -- it is tab 36,  21 chair and panel, if you need it, of your bundle. That  22 identifies an antiwoman culture. Do you think that that  23 is something which was -- well, firstly, is it something  24 that you thought of when you thought of Chichester at  25 the time, or subsequently?</p> <p style="text-align: center;">Page 137</p>	<p>1 Q. In particular, it seems that it might be bound up with  2 sort of wider mind-sets. This is what you say in your  3 witness statement at paragraph 27:  4 "This may not connect immediately with abusive  5 behaviour towards children, but I would see it as part  6 of a wider mind-set in which the authority of the  7 ordained ministry was thought of as beyond  8 criticism ..."  9 Is that what some people would call clericalism?  10 <b>A. That's what some people would call clericalism, myself</b>  11 <b>included.</b>  12 Q. Is that something which you think was a problem, or is  13 a problem, within the church?  14 <b>A. Yes. Yes, undoubtedly.</b>  15 Q. How significant a problem is it? Is it a minority view  16 or is it something which is more widespread than that?  17 I mean, obviously this is one -- obviously this isn't  18 based on any data, but obviously within your role?  19 <b>A. It seems to me to come up in some quite unexpected</b>  20 <b>places very persistently, a rather individualist</b>  21 <b>attitude to how the cleric works, you know, "Don't tell</b>  22 <b>me what to do. Don't interfere with my work", directed</b>  23 <b>towards bishops and other people in authority, and, as</b>  24 <b>it were, moving downwards, reflected in, "Don't muscle</b>  25 <b>in on my territory as your pastor and leader and</b></p> <p style="text-align: center;">Page 139</p>
<p>1 <b>A. Chichester had a reputation as a diocese with perhaps</b>  2 <b>a rather larger number of people with conservative views</b>  3 <b>about the ordination of women, let's say, than most</b>  4 <b>others. So without immediately branding that as an</b>  5 <b>antiwoman culture, it was a factor.</b>  6 Q. How widely do you think that factor which was present in  7 Chichester was also present within the church as  8 a whole?  9 <b>A. Hard to assess that. But I'd guess that it was not</b>  10 <b>confined to Chichester. I'd guess. But I would be</b>  11 <b>confident that it wasn't confined to Chichester. It</b>  12 <b>doesn't always of course correlate to views on the</b>  13 <b>ordination of women. It can be simply a matter of, once</b>  14 <b>again, the power relationships that go unexamined.</b>  15 Q. Do you think it is the case that safeguarding may have  16 been impacted because of disparagement, whether through  17 misogyny or sexism or whatever one wants to call it, or  18 even just a continuation of the patriarchy, that that  19 therefore impacted upon safeguarding, that that sort of  20 misogyny impacted upon the effectiveness of  21 safeguarding?  22 <b>A. I think that's possible, though I think I'd also want</b>  23 <b>say that a certain resentment or suspicion of lay</b>  24 <b>expertise in general is at work here, not just in regard</b>  25 <b>to women.</b></p> <p style="text-align: center;">Page 138</p>	<p>1 <b>teacher". So, as I say, it doesn't simply map on to any</b>  2 <b>one group. There are elements in Anglo Catholic and</b>  3 <b>conservative evangelical theology which might encourage</b>  4 <b>that, but I can certainly testify it is not restricted</b>  5 <b>to those categories.</b>  6 Q. How far do you think that the church is still what you  7 describe at paragraph 27 as a close-knit male body of  8 clergy protective of each other's dignity and authority?  9 That's your last-but-one sentence, your penultimate  10 sentence. Is that still a problem within the church?  11 <b>A. It's still a problem. I don't think it's now the</b>  12 <b>dominant ethos in the church.</b>  13 Q. Was it the dominant ethos when you were in office as  14 archbishop?  15 <b>A. I wouldn't say dominant ethos, no. I'd say still</b>  16 <b>a mind-set that one encountered at a number of turns,</b>  17 <b>but certainly not as much as it might have been perhaps</b>  18 <b>when I was first ordained.</b>  19 Q. Particularly in respect of Chichester, you have already  20 touched upon the fact that certain aspects of  21 Anglo Catholic and evangelical theology may well make  22 somebody potentially more likely to be part of that  23 particularly unhelpful mind-set. Do you agree with the  24 observations of Dr Bursell, because I know you saw  25 Dr Bursell's witness statement when you were preparing</p> <p style="text-align: center;">Page 140</p>

1 yours, that within the context of Chichester, it was  
 2 a bit the case that the Anglo Catholic and the  
 3 evangelical sort of shoved out what I think he called  
 4 middle-of-the-road churchmanship?  
 5 **A. I think an awful lot of parishes in Chichester would**  
 6 **object to that characterisation, but the profile of**  
 7 **the diocese looked like that to a lot of other people in**  
 8 **the Church of England, let's say, and sometimes --**  
 9 **I think this is what Dr Bursell is saying -- that was**  
 10 **the profile that people saw, those were the voices that**  
 11 **seemed firmest and loudest from the diocese, but, as**  
 12 **I say, a great number of parishes in the Diocese of**  
 13 **Chichester would be as mainstream Anglican as they would**  
 14 **be in any other diocese. It's just that there was**  
 15 **a certain history of people with more pronounced views**  
 16 **having influential voices there.**  
 17 Q. Do you think that that polarisation of churchmanship --  
 18 I think what you say within paragraph 29 of your witness  
 19 statement is, there's some evidence for the view that  
 20 that polarised churchmanship reinforced a conservative  
 21 attitude to new initiatives, no matter what they were.  
 22 So safeguarding was just one of a number?  
 23 **A. That's a speculation, but I think there's something to**  
 24 **be said for it, in that those who are very much**  
 25 **identified with an extremely particular high-profile**

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1 **stance within the Church of England treasure their**  
 2 **freedom to hold these views within the**  
 3 **Church of England, and are very suspicious of anything**  
 4 **that might suggest those views should be controlled or**  
 5 **limited or, I don't know, monitored.**  
 6 Q. Turning now to another sort of thorny issue for the  
 7 church, we have asked a number of individuals, because  
 8 both within the Carmi Report and also the more recent  
 9 report of Dame Moira Gibb, both identify that the  
 10 church's attitude to homosexuality has played a role in  
 11 its failings around abuse. You make some observations  
 12 about that at paragraphs 30 and 31 of your witness  
 13 statement. This is ACE --  
 14 **A. Yes.**  
 15 Q. Paul has it up on the board, so to speak.  
 16 You say, and I think Bishop Martin this morning said  
 17 this, that there has been a strong -- I wouldn't say  
 18 "strong", has been an association, shall we say, between  
 19 Anglo Catholicism and a closeted homosexual culture and  
 20 you say you have, like anyone who has had any experience  
 21 in theological colleges of this tradition, quite often  
 22 been aware of this undercurrent.  
 23 What can the church do to try and prevent  
 24 difficulties or problems in respect of the church's  
 25 attitude towards homosexuality playing a role in

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1 failings around abuse?  
 2 **A. What I believe has happened in the last, let's say,**  
 3 **15 to 20 years is, in the simplest possible terms, more**  
 4 **and more people coming out of the closet in this**  
 5 **respect. That is a question of people's -- clergy**  
 6 **sexuality has been more openly named, more openly**  
 7 **discussed. It doesn't mean that we have arrived at any**  
 8 **settlement about it or even that the discipline has**  
 9 **formally changed. But the change in climate has been,**  
 10 **I think, quite striking.**  
 11 **An environment in which, perhaps, 30 or 40 years**  
 12 **ago, clergy would have been afraid to talk openly about**  
 13 **their sexuality if it was minority sexuality and might**  
 14 **have found other ways of dealing with it, let's say,**  
 15 **that's largely disappeared -- not entirely, but I think**  
 16 **there has been a sea change there, and if the church is**  
 17 **able to affirm that greater honesty, that's something.**  
 18 Q. Do you think that that sea change came about, at least  
 19 in part, during your tenure as Archbishop of Canterbury?  
 20 **A. Certainly the discussion came front and centre in any**  
 21 **way during those years and occupied a fair amount of**  
 22 **archepiscopal time.**  
 23 Q. Specifically, inasmuch as you know about the case  
 24 involving Bishop Peter Ball, do you think the church's  
 25 attitude towards homosexuality may have played any role

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1 in the way that the church treated him either during his  
 2 time as a priest or afterwards?  
 3 **A. I think so, and, again, I'm speculating, but it does**  
 4 **seem to me that, at a time when people were beginning to**  
 5 **feel awkward about the traditional closeted attitude,**  
 6 **there was perhaps an overcompensation, saying, "Well, we**  
 7 **don't want to be judgmental about people's sexual**  
 8 **activities. We may formally, in a disciplinary way,**  
 9 **disapprove, we may treat them according to the**  
 10 **protocols, but we mustn't be seen to be -- or we mustn't**  
 11 **be judgmental. We must therefore give people second**  
 12 **chances and understand the pressures", and so on. So**  
 13 **I think there is an element of that coming in, a rather**  
 14 **paradoxical consequence of the traditional view of**  
 15 **homosexuality within the church: you want to**  
 16 **overcompensate a bit for it.**  
 17 Q. How do you think these cultural attitudes can change or,  
 18 if you think they still exist, how can the church move  
 19 forward and address these issues?  
 20 **A. There's no substitute for creating places that are safe**  
 21 **enough for people to talk about this. We have got a bit**  
 22 **better at that. Equally, I think there's no substitute**  
 23 **for understanding that it won't do to talk about sexual**  
 24 **problems of the clergy as if they were something that**  
 25 **were the clergy's problems. Quite clearly, all we are**

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<p>1 talking about is about how the tensions and tangles of</p> <p>2 the clerical psyche affect, hurt, damage, sometimes</p> <p>3 destroy others. So I would say we need both the</p> <p>4 pastoral environment in which things can be discussed</p> <p>5 and the theological and, I'd say, spiritual environment</p> <p>6 in which people understand more about the consequences</p> <p>7 of their actions. Now, easier to say that. Rather hard</p> <p>8 to translate it into a syllabus for clergy training.</p> <p>9 <b>But I hope you see where I'm going.</b></p> <p>10 Q. Yes. No, I see where you are going. In particular, you</p> <p>11 have just talked about an arena where people can speak?</p> <p>12 <b>A. Yes.</b></p> <p>13 Q. I'm thinking in particular about the seal of</p> <p>14 the confessional. Now, you know that there is a great</p> <p>15 debate about whether or not -- I know that within the</p> <p>16 Anglican Church it is, and I am going to use this term</p> <p>17 inadvisedly, a minority pursuit, so to speak. It is not</p> <p>18 something that the majority of communicants undertake.</p> <p>19 However, there has been, and we heard again from</p> <p>20 Dr Bursell yesterday of his strong view that the seal of</p> <p>21 the confessional needs to be broken. I understand that</p> <p>22 your wife has been doing some work as part of the wider</p> <p>23 group of the church in this respect.</p> <p>24 <b>A. That's right.</b></p> <p>25 Q. What's your view about whether or not the seal of</p> <p style="text-align: center;">Page 145</p>	<p>1 the seal of the confessional in this respect in regard</p> <p>2 to abusers.</p> <p>3 I think, looking at some of the witness statements</p> <p>4 that have been submitted, my sense is that the</p> <p>5 difficulty arises from some people claiming a kind of</p> <p>6 confessional privilege for what I might regard as</p> <p>7 routine confidential pastoral conversations, which are</p> <p>8 not, strictly speaking, sacramental confession; as it</p> <p>9 were, retrospectively making them more confidential --</p> <p>10 Q. Than in fact they should be?</p> <p>11 <b>A. -- than in fact they should be.</b></p> <p>12 Q. Are you of the view, because I understand from various</p> <p>13 witnesses that have told us that there are -- there is</p> <p>14 the sacrament of confession, which is somebody who is</p> <p>15 dressed in appropriate clerical garb, even if it is not</p> <p>16 in a church setting, there is a sort of form and rigour</p> <p>17 to it and times are advertised, "You can come here at</p> <p>18 these times", and a slightly freer sort of confession,</p> <p>19 which is, you know, a discussion which is confidential</p> <p>20 in nature.</p> <p>21 <b>A. Yes.</b></p> <p>22 Q. What are you trying to say is the confessional? Is it</p> <p>23 the former, the more formal --</p> <p>24 <b>A. The confessional is strictly sacramental. If I am</b></p> <p>25 <b>hearing a confession, I would need to say, if there were</b></p> <p style="text-align: center;">Page 147</p>
<p>1 the confessional should be broken, so to speak, in</p> <p>2 respect of the reporting of child sexual abuse?</p> <p>3 <b>A. Well, I find myself very conflicted on this. I find it</b></p> <p>4 <b>extremely hard to imagine a situation where, if someone</b></p> <p>5 <b>confessed to abusing a child, I would ignore it. At the</b></p> <p>6 <b>same time, I have real qualms about breaching the wall</b></p> <p>7 <b>on that. There are things about the seal of</b></p> <p>8 <b>the confessional which allow not only abusers to use,</b></p> <p>9 <b>but also vulnerable people to make use of an absolutely</b></p> <p>10 <b>guaranteed confidential space, and if there's an</b></p> <p>11 <b>obligation to go beyond that, I'd be a bit worried.</b></p> <p>12 <b>So, I don't know. I'm still reflecting on this.</b></p> <p>13 <b>I suspect that making a single exception for child abuse</b></p> <p>14 <b>would need to be rationalised rather more than it has</b></p> <p>15 <b>been, because if you allow it in that instance, there</b></p> <p>16 <b>are of course quite a lot of other serious things that</b></p> <p>17 <b>can be raised.</b></p> <p>18 Q. Any other criminal --</p> <p>19 <b>A. Any other criminal --</b></p> <p>20 Q. Any other serious criminal offending.</p> <p>21 <b>A. Yes. And -- well, that's where it becomes, I think,</b></p> <p>22 <b>difficult to imagine that you can get away simply with</b></p> <p>23 <b>adjusting it on this point.</b></p> <p>24 <b>So I guess that I would be helped by knowing what we</b></p> <p>25 <b>probably can't know, which is just how big a problem is</b></p> <p style="text-align: center;">Page 146</p>	<p>1 <b>any ambiguity at all, "Do we understand each other that</b></p> <p>2 <b>this is now under the seal", that I am, as it were,</b></p> <p>3 <b>putting my stole on whether literally or metaphorically.</b></p> <p>4 Q. I think one of the witnesses says "Under the purple</p> <p>5 stole".</p> <p>6 If we can move on now to a slightly different topic,</p> <p>7 which is dealing with adult victims and survivors,</p> <p>8 I know that you had a number of private conversations</p> <p>9 with individuals who had made complaints about</p> <p>10 non-recent abuse, and you also identified that the level</p> <p>11 and extent of pastoral care you considered was</p> <p>12 inadequate for them and for others. Did you ever think</p> <p>13 about implementing a national protocol for support or</p> <p>14 a national counselling service for victims and</p> <p>15 survivors?</p> <p>16 <b>A. I think that the work the Church of England did,</b></p> <p>17 <b>particularly towards the end of my time, on this began</b></p> <p>18 <b>to address that question.</b></p> <p>19 Q. Right.</p> <p>20 <b>A. If I were in a pastoral context with somebody who had</b></p> <p>21 <b>experienced abuse, I would always, I think, want to ask,</b></p> <p>22 <b>"So what are the resources available?"; not necessarily</b></p> <p>23 <b>within the church but more widely. What I didn't do was</b></p> <p>24 <b>to think about a national counselling service for this</b></p> <p>25 <b>specific issue, partly because I guess it would only be</b></p> <p style="text-align: center;">Page 148</p>

<p>1 <b>really effective if it were fully operational across all</b>                  2 <b>the churches. Quite often, you have people who have,</b>                  3 <b>appallingly, experience in more than one Christian</b>                  4 <b>church of abuse, and I think you would have to have some</b>                  5 <b>sort of coordinated approach there.</b>                  6 Q. I think the church is currently in the process of                  7 developing something alongside the Roman Catholic                  8 Church, which is a sort of slightly arm's length -- it                  9 is called the Safe Spaces Project.                  10 <b>A. Yes.</b>                  11 Q. You also, at paragraph 36, I think I should specifically                  12 draw your attention to this, that you identify and you                  13 welcome the clearer policies and expectations now in                  14 place. Towards the end of that paragraph, you say:                  15 "I am aware that, in the wake of the re-opened                  16 investigations of the Peter Ball case, I failed to                  17 ensure that those who had renewed allegations about                  18 Peter Ball were contacted about the development of                  19 the procedure and offered appropriate support, and                  20 I have accepted publicly my responsibility for this                  21 failure."                  22 Is there anything else you wish to say to those                  23 individuals at this time?                  24 <b>A. I'd want to say that I'm profoundly sorry that I failed</b>                  25 <b>to take this as seriously as I clearly should have done</b></p> <p style="text-align: center;">Page 149</p>	<p>1 at Lambeth Palace when it was produced?                  2 <b>A. It would have been helpful to see it. I think that</b>                  3 <b>because it was understood as an intradiocesan exercise,</b>                  4 <b>I can sort of understand why it wasn't shared, but given</b>                  5 <b>the national importance and the policy importance, it</b>                  6 <b>would have been helpful to have.</b>                  7 Q. In particular, because it implicitly criticised both an                  8 area bishop and the diocesan bishop, in terms of some of                  9 its handling of matters?                  10 <b>A. Yes.</b>                  11 Q. Do you consider whether, when you first knew of this,                  12 you should have become involved with the situation --                  13 I know you gave your blessing, so to speak, to the                  14 Elizabeth Butler-Sloss review, but do you think, with                  15 the benefit of hindsight, you maybe should have stepped                  16 in at that point with something like a visitation?                  17 <b>A. At that point, I don't think so. There was the</b>                  18 <b>possibility of further work done by Dame Elizabeth.</b>                  19 <b>There was no reason to suppose, at that point, that that</b>                  20 <b>would be ineffective. What wasn't clear, I think, then,</b>                  21 <b>was how very difficult the internal relations within the</b>                  22 <b>diocese were, and as that emerged during and after the</b>                  23 <b>Butler-Sloss Report's workings and the response to that,</b>                  24 <b>I think it was at that point that I became conscious we</b>                  25 <b>needed some extra resource.</b></p> <p style="text-align: center;">Page 151</p>
<p>1 <b>at the time. I think that we, in the light of</b>                  2 <b>the Mellows Report, because of the delays, which I might</b>                  3 <b>say more about later --</b>                  4 Q. Yes.                  5 <b>A. Because of the delays in implementation, simply keeping</b>                  6 <b>people informed of what was happening wasn't done by me</b>                  7 <b>or by my staff, and I regret that very much indeed.</b>                  8 Q. Can we now move on to the particular issues in respect                  9 of Chichester. When did you first become aware that all                  10 was not well in respect of safeguarding within the                  11 Diocese of Chichester?                  12 <b>A. I suppose it was somewhere around 2010, when discussion</b>                  13 <b>around the Meekings Report began to circulate and there</b>                  14 <b>was a strong sense of unfinished business around that,</b>                  15 <b>to put it mildly.</b>                  16 Q. Were you aware of anything before the past cases review                  17 and the Meekings Report, in and of itself, about                  18 difficulties that there may have been within the                  19 diocese?                  20 <b>A. Not that I can recall. I may have heard the names of</b>                  21 <b>one or two individuals at some point, but I wasn't</b>                  22 <b>certainly aware of any systemic problem.</b>                  23 Q. You also didn't see a full text of the Meekings Report.                  24 I think you were aware of its general tenor and content.                  25 But should the diocese have shared it with you and staff</p> <p style="text-align: center;">Page 150</p>	<p>1 Q. I understand that around the time of the publication of                  2 the Meekings Report you were contacted by                  3 Philip Johnson, who is a victim and survivor, who is                  4 sitting here today --                  5 <b>A. That's right.</b>                  6 Q. -- who was concerned that he hadn't been granted access,                  7 so he wrote to you directly. The correspondence was                  8 dealt with by Andrew Nunn, who was your correspondence                  9 secretary. On reflection, do you think you should have                  10 responded to this sort of correspondence directly --                  11 <b>A. Yes.</b>                  12 Q. -- and to those from victims and survivors directly?                  13 <b>A. Yes. Normally, I attempted to do that. In this case,</b>                  14 <b>I didn't, and I regret that.</b>                  15 Q. The report of Baroness Butler-Sloss, you identify as                  16 well that you broadly agree with the conclusions that                  17 she reached from it. Now, we have already had a quick                  18 look at this report, but she also wrote a confidential                  19 letter to you. Paul, can we get this up again,                  20 ACE023694. Tab 36, chair and panel.                  21 Can I just double-check, did you see this letter?                  22 <b>A. I don't recall, but I certainly saw or had relayed to me</b>                  23 <b>the contents of it.</b>                  24 Q. Right. Did you take any action in response to this                  25 letter?</p> <p style="text-align: center;">Page 152</p>

<p>1 <b>A. I can't remember the date of the letter, so I'm not</b>  2 <b>certain how soon after this --</b>  3 Q. It is 25 May 2011. It is right at the top, on the  4 right-hand side?  5 <b>A. Yes, sorry, thank you. Thank you. No, there was no</b>  6 <b>immediate response to that. I was made aware, during</b>  7 <b>the months that followed, of the safeguarding team in</b>  8 <b>Chichester wishing to take action against</b>  9 <b>Bishop Wallace Benn and, as that unfolded, and</b>  10 <b>eventually aborted, it became clearer I think to us in</b>  11 <b>Lambeth that more drastic action was necessary.</b>  12 Q. Can I get up a chain of emails at -- they are not in  13 your bundle, chair and panel -- ACE023606. I am asked  14 this question by David Greenwood of Switalskis  15 Solicitors. This actually predates the letter that  16 Elizabeth Butler-Sloss wrote to you, so these are emails  17 between Andrew Nunn and somebody called George Pitcher.  18 Who was George Pitcher, or who is he?  19 <b>A. He was an adviser to the communications team at</b>  20 <b>Lambeth Palace.</b>  21 Q. Andrew Nunn has written to Chris Smith and various other  22 individuals. Firstly, you are not copied in on this  23 chain of command?  24 <b>A. No.</b>  25 Q. Prior to today, had you ever seen this email?</p> <p style="text-align: center;">Page 153</p>	<p>1 both in abuse and coverup."  2 Then the next paragraph:  3 "The aim must be to distance the current Archbishop  4 of Canterbury from it as much as possible. All actions  5 must serve that purpose, in my view."  6 Firstly, was that something that you ordered or you  7 were complicit in? Because some of the individuals have  8 said to us that they felt rather abandoned by the  9 national church during this crisis?  10 <b>A. No, I had no involvement in this at all, and I'm,</b>  11 <b>frankly, rather shocked to see it.</b>  12 Q. Would this have been, or was this the approach of  13 Lambeth Palace at the time: let's find somebody who we  14 can throw to the press? It is not an uncommon media  15 strategy.  16 <b>A. No. If that was the approach of Lambeth Palace, it was</b>  17 <b>not an approach that I was aware of or sanctioned.</b>  18 <b>I would really rather like to put my apologies to</b>  19 <b>Bishop Hind on record.</b>  20 Q. Thank you very much. Can you explain why you ultimately  21 decided to commence an Arcepiscopal Visitation?  22 Firstly, obviously without going too much into the Canon  23 law context of it, what an earth is an Arcepiscopal  24 Visitation?  25 <b>A. That's a fair question. In church terms, a visitation</b></p> <p style="text-align: center;">Page 155</p>
<p>1 <b>A. I saw it in the last few days, but I didn't see it at</b>  2 <b>the time.</b>  3 Q. So you didn't see it at the time?  4 <b>A. No.</b>  5 Q. This isn't something that you necessarily would have  6 seen?  7 <b>A. No.</b>  8 Q. "Elizabeth Hall has popped in to check some names in  9 connection with Colin Campbell", who is a BBC journalist  10 who was investigating the diocese at the time.  11 And there is "growing alarmingly, however, and then  12 the handling of the Pritchard/Cotton cases has caused  13 a great deal of difficulty."  14 And then George in -- it is about as undiplomatic as  15 it goes. He says:  16 "Bishop Hind may have to be thrown to the press as  17 a sacrifice."  18 It is the top email, Paul, on the previous page:  19 "Hind may have to be thrown to the press as  20 a sacrifice. The potential scale of the scandal  21 though -- it seems to me -- is such that the backwash  22 must reach the archbishop."  23 Can I go to the next paragraph:  24 "The real danger here is that these stories are used  25 to suggest that the Church of England is as bad as Rome,</p> <p style="text-align: center;">Page 154</p>	<p>1 <b>is where a superior authority suspends the functioning</b>  2 <b>of a subsidiary authority so as to take direct</b>  3 <b>responsible for what's going on.</b>  4 <b>So when I was a bishop in Wales, we still had</b>  5 <b>a rather old-fashioned scheme of an episcopal visitation</b>  6 <b>every three years where the diocesan bishop would -- the</b>  7 <b>technical term, wonderfully, was "inhibit" the</b>  8 <b>archdeacons from the exercise of their function. And</b>  9 <b>the bishop would circulate a questionnaire to all the</b>  10 <b>parishes, have meetings with groups of parishes over</b>  11 <b>a period of perhaps two months to discuss issues arising</b>  12 <b>in the parishes, diocesan strategy. So in this case, an</b>  13 <b>Arcepiscopal Visitation would be suspending the</b>  14 <b>ordinary workings of the diocese and saying, "Well, now</b>  15 <b>I am taking over, technically". As I think the exchange</b>  16 <b>between Bishop Hind and John Rees suggests -- I think</b>  17 <b>this is in one of the witness statements -- this didn't</b>  18 <b>mean I then ran the Diocese of Chichester day by day.</b>  19 <b>And in practice, for a number of functions, Bishop Hind</b>  20 <b>remained the point of reference, but with the proviso</b>  21 <b>that on safeguarding everything would go back to those</b>  22 <b>who were conducting the visitation on my behalf.</b>  23 <b>So it is a way of, shall I say, immobilising the</b>  24 <b>routine working of the diocese to give an opportunity</b>  25 <b>for fact gathering, a longer view of the situation, and</b></p> <p style="text-align: center;">Page 156</p>

<p>1 ideally a view as to how that might be taken forward.                  2 The reason for undertaking it at this point was                  3 primarily the sense, especially in the wake of                  4 Dame Elizabeth's review -- sorry, Baroness Butler-Sloss,                  5 I should say, that the senior leadership in the diocese                  6 was rather at loggerheads, there was a deadlock between                  7 various parties in the diocesan administration, but that                  8 wasn't going to resolve itself in a hurry, and that,                  9 therefore, the best thing might be simply to invoke this                  10 rather archaic power. One of the very few things, as                  11 I indicated earlier, that an archbishop can do in terms                  12 of canonical discipline, a survival from the middle ages                  13 where the archbishop was the legate of the Pope and                  14 could suspend bishops where necessary.                  15 Q. Do you think that there should be more adequate measures                  16 for the national church to intervene where there are                  17 significant safeguarding failures identified within                  18 dioceses? Because a visitation seems to me to be --                  19 obviously it was the power you had, but it may well be                  20 considered to be quite a clumsy power, or maybe not                  21 really fit for the purpose of what you want to do, which                  22 is to go in and sort of troubleshoot, in effect?                  23 A. Yes. It allowed us, I think, to gain information and to                  24 gain the invaluable perspectives of the two --                  25 Q. The commissaries; yes?</p> <p style="text-align: center;">Page 157</p>	<p>1 an interim report, rather than the final one. So                  2 I didn't feel that I had to spend the next few months                  3 implementing the interim report, waiting for the final                  4 report to come through. But the main thing I thought                  5 I had to do in those months was to secure the                  6 appointment of a successor to Bishop Hind who was                  7 thoroughly briefed on all this material and had some of                  8 the skills and the energy to follow through.                  9 Q. We heard from Bishop Martin this morning, which you                  10 might not have heard, that in fact he says that the                  11 briefing that he had was from John Rees, your provincial                  12 registrar, after he had been appointed. He was asked                  13 specifically, at which he was told it was bit of                  14 a basket case. Would that have been an accurate                  15 assessment of what Lambeth Palace thought about the                  16 diocese at the time?                  17 A. I think Lambeth Palace certainly thought that the                  18 diocese was full of complications, of indifferent, if                  19 not poor, relations between some elements of the senior                  20 leadership, and in need of an enormous exercise of                  21 pulling together and fresh coordination.                  22 Although Bishop Martin wasn't -- was briefed before                  23 his appointment, he will have been aware of                  24 the statement of needs of the diocese which was prepared                  25 in advance of his appointment, and part of</p> <p style="text-align: center;">Page 159</p>
<p>1 A. -- commissaries in that connection. So I don't think it                  2 was, in essence, a waste of time.                  3 Should there be more robust powers for the                  4 archbishop? Well, not for the archbishop, but maybe on                  5 behalf of the synod.                  6 Q. So instead of it becoming sort of, "I'm the boss. I'm                  7 coming in", it should be, "We as a church, we as                  8 a synod, are unhappy about this and we think that                  9 somebody else needs to take over"?                  10 A. "We as a church". Yes, somebody like the                  11 Archbishops' Council, if not the synod, or even the                  12 House of Bishops collectively because there is an                  13 understandable resistance to the archbishop taking on                  14 a kind of papal rebel and actually dictating what                  15 happens --                  16 Q. So it creates the pre-Reformation to a specifically                  17 post-Reformation institution; yes?                  18 A. People are neuralgic about that sometimes.                  19 Q. We have already looked at the detailed findings and                  20 recommendations of the commissaries, so I don't think                  21 I need to take you through that. Their interim report                  22 was published in April 2012. You retired                  23 in December 2012. What action did you put in train to                  24 implement their recommendations before your retirement?                  25 A. Well, the interim report, of course, was exactly that,</p> <p style="text-align: center;">Page 158</p>	<p>1 the appointment process is that he would want to see                  2 that.                  3 MS SCOLDING: I note, chair, it is around 3.10 pm. I don't                  4 know whether now would be a suitable moment to take                  5 a short break?                  6 THE CHAIR: Yes, thank you, Ms Scolding. We will return at                  7 3.25 pm.                  8 MS SCOLDING: Lord Williams, just to say, you are on oath.                  9 Please don't discuss your evidence with anyone, although                  10 you are perfectly entitled to have any sort of other                  11 conversation. Thank you.                  12 (3.10 pm)                  13 (A short break)                  14 (3.26 pm)                  15 MS SCOLDING: Lord Williams, I am asked to take you back to                  16 the email that we got up about the throwing Bishop Hind                  17 to the press. That's ACE023606. Just at the bottom of                  18 that page, under "Pritchard/Cotton", it is a little kind                  19 of precis of the information:                  20 "It is understood that [Bishop] Chichester."                  21 The "+ Chichester" is the way that, informally, the                  22 church refers to bishop, as I understand it:                  23 "... has asked Elizabeth Butler-Sloss to do an                  24 independent review. He knows her apparently (? And                  25 thinks he and Ben will be safe in her hands)."</p> <p style="text-align: center;">Page 160</p>



<p>1 I know you had nothing to do with the commissioning 2 of Elizabeth Butler-Sloss. I know she is a communicant 3 member of the English Anglican Church. Criticism has 4 been made of her in some quarters of her impartiality to 5 undertake this task. Did you have any concern about her 6 partiality during that period of time?</p> <p>7 <b>A. I had no reason at all to doubt her impartiality.</b></p> <p>8 Q. Turning to the findings of the commissaries' report, we 9 were told by Mr Giffin QC, who is representing the 10 Archbishops' Council here, that the findings of 11 the visitation were a wake-up call to the 12 Church of England. Would you agree with that 13 characterisation?</p> <p>14 <b>A. Yes. I think that although they obviously focused on 15 one diocese, they pinpointed some of the problems that 16 might arise, had arisen, could arise again. They 17 pinpointed the survival of a culture of informal and 18 rather inconsistent response to this issue which wasn't, 19 I think, unique to Chichester, even if it was 20 particularly marked in some ways there. In that sense, 21 certainly, yes, a wake-up call, I'd say.</b></p> <p>22 Q. During the visitation, Lambeth Palace was contacted by 23 East Sussex County Council -- chair and panel, behind 24 tab 38. Paul, could you get up ACE024509, just the 25 bottom paragraph. I just want to set the chronology</p> <p style="text-align: center;">Page 161</p>	<p>1 that the current management of safeguarding concerns is 2 robust and in accordance with guidance. As yet, I have 3 had no response to these questions."</p> <p>4 So Bishop Gladwin responded to them directly. I'm 5 not going to bring that up. Then at pages 8 and 9, 6 Paul, if you could get that up, this is a further 7 letter, dated 16 May 2012, and in this letter, the first 8 paragraph:</p> <p>9 "... we feel compelled to write once again to 10 express our deep and continuing concern about the 11 processes and timescales that are being followed."</p> <p>12 Then at the bottom:</p> <p>13 "This must serve to reinforce the widespread 14 misgivings about Bishop Benn's suitability to continue 15 to carry out his duties ... and we have specific 16 concerns about the fact that he continues to be involved 17 in appointment panels for local clergy and to visit 18 local schools. Both of these activities seem wholly 19 inappropriate to us at this time given the context. 20 Were Bishop Benn to be employed by any of the statutory 21 organisations ... the serious questions raised about his 22 judgment ... would have resulted in his immediate 23 suspension as a neutral act whilst the investigation was 24 pursued and concluded."</p> <p>25 If you can go to the next page, the first and last</p> <p style="text-align: center;">Page 163</p>
<p>1 out. This is written at 30 January 2012. This is 2 directly written to you by East Sussex County Council 3 and the local safeguarding children's board team. In 4 effect, what it says is, "What are you doing? Can we 5 help you at all? We are concerned about what's going 6 on".</p> <p>7 On page 3, there is the response. It is not 8 a response that one might necessarily anticipate to 9 a local authority:</p> <p>10 "... I wanted to assure you that your letter was 11 copied immediately ... they are actively dealing with 12 the matters that you raise ..."</p> <p>13 Again, it is a bit weedy, isn't it?</p> <p>14 <b>A. It does also say that the commissaries want to meet with 15 the writers of the letter. In other words, it is not 16 entirely a brush-off.</b></p> <p>17 Q. I know, obviously, you didn't write these things. Did 18 you even see all the correspondence?</p> <p>19 <b>A. I saw the first couple of exchanges, I think.</b></p> <p>20 Q. Can we now go to page 5, please, Paul. Again, this is 21 another email saying, "Thank you very much. Can we know 22 what's going on?" In the second paragraph:</p> <p>23 "... we also requested clarification on a number of 24 issues including the scope and timescale for the enquiry 25 and the actions taken by the diocese to satisfy itself</p> <p style="text-align: center;">Page 162</p>	<p>1 paragraphs:</p> <p>2 "... not reassure us that sufficient weight ...</p> <p>3 "Bishop Gladwin and Chancellor Bursell indicated 4 that your own procedures mean that you are unable or 5 unwilling to take the sensible step of suspending 6 Bishop Benn ... even though your own safeguarding 7 committee has asked for this to happen. If that is the 8 case, difficult though it is to believe or understand, 9 we seek your explicit and unequivocal reassurance that 10 Bishop Benn will not play any part in the appointment of 11 any school governors, in the selection of education 12 officer ... nor in any other role that has a connection 13 to safeguarding children."</p> <p>14 The fourth paragraph:</p> <p>15 "In summary we have no confidence in the judgment 16 and conduct of Bishop Benn, in relation to dealing with 17 safeguarding issues, and believe it is appalling that 18 the church seems reluctant to take decisive and 19 immediate action. We further believe that this would be 20 the stance taken by the public were they aware of 21 the current situation."</p> <p>22 This was signed by the director of children's 23 services in East Sussex, the director of children's 24 services in West Sussex and was also sort of endorsed by 25 the Local Children's Safeguarding Board, which is the</p> <p style="text-align: center;">Page 164</p>

<p>1 semi-independent body.                  2 Can we look at the reply to that letter now, Paul,                  3 which is page 12.                  4 Again, to describe the response as inadequate would                  5 possibly be an understatement:                  6 "Thank you for writing to Archbishop Rowan with your                  7 concerns about the management of safeguarding ..."                  8 I hate to say this, but it is almost as if somebody                  9 has written to you, Archbishop Rowan, to say, "Thank you                  10 very much for the kind present you have bought me":                  11 "I am replying on his behalf, since he is currently                  12 away. Thank you for expressing your concerns so                  13 clearly. I will be meeting them later today."                  14 Plainly, it says there is going to be an addressing                  15 of it. You I don't think saw that letter. Had you seen                  16 those letters, what would you have told Chris Smith --                  17 I think it was Chris Smith who in fact wrote that                  18 letter? I mean, it is not very good, is it? I mean,                  19 that's me being kind. I mean, I might use the words                  20 "wholly inadequate" as a response to a statutory                  21 authority basically saying, "Why aren't you doing                  22 something? Why aren't you suspending someone? We are                  23 worried about the safeguarding and welfare of children".                  24 <b>A. I think if I'd been drafting the reply myself, I would</b>                  25 <b>have wanted to say, first of all, that during the</b></p> <p style="text-align: center;">Page 165</p>	<p>1 concern that is being expressed?                  2 <b>A. I suppose that if I had, myself, initiated a complaint</b>                  3 <b>under the Clergy Discipline Measure, that might have had</b>                  4 <b>that effect.</b>                  5 Q. Why didn't you, I suppose is the follow-up question?                  6 <b>A. The procedures are quite lengthy. We were in the middle</b>                  7 <b>of the visitation process. We were, as I say, in the</b>                  8 <b>process of trying to negotiate Bishop Benn's exit.</b>                  9 <b>I wasn't convinced that initiating something from</b>                  10 <b>Lambeth along the lines of a CDM would be the most</b>                  11 <b>effective and rapid way of dealing with this. Rightly</b>                  12 <b>or wrongly, that was my judgment.</b>                  13 Q. Obviously, nobody is saying that Bishop Wallace has done                  14 anything improper in respect of children. The                  15 difficulties were with his management of allegations as                  16 they arose.                  17 <b>A. Quite.</b>                  18 Q. Was there no process of pressure, even if suspension was                  19 not possible, to try to ask him to step aside? Isn't                  20 this where the limits of the archbishop's authority                  21 really shows itself?                  22 <b>A. Indeed, we were applying what pressure we could in</b>                  23 <b>discussion with him, Chris Smith and myself.</b>                  24 Q. I understood that you undertook some negotiations with                  25 Bishop Wallace to try to persuade him to retire; is that</p> <p style="text-align: center;">Page 167</p>
<p>1 <b>visitation, of course, Bishop Benn had no responsibility</b>                  2 <b>in safeguarding.</b>                  3 Q. Yes.                  4 <b>A. Second, perhaps a gentle reminder that the reference to</b>                  5 <b>ministry in the schools might be slightly misleading in</b>                  6 <b>that Bishop Benn was not being accused of offences</b>                  7 <b>against children but of incompetence in handling</b>                  8 <b>allegations.</b>                  9 Q. Yes.                  10 <b>A. And I think I might also have said that -- this would be</b>                  11 <b>a difficult one. We were already by that stage trying</b>                  12 <b>to persuade Bishop Benn to step down. The circumstances</b>                  13 <b>in which a bishop can be suspended are very, very, very</b>                  14 <b>tightly circumscribed and not quite as simple as the</b>                  15 <b>correspondence thought. But I would have thought it</b>                  16 <b>deserved a fuller response than it had, yes.</b>                  17 Q. The reality is, doesn't this flag up two points:                  18 firstly, that the circumstances at that time for                  19 suspending a bishop were palpably inadequate, because it                  20 may well have been a situation where you say they were                  21 very tightly circumscribed. Was there no mechanism or                  22 method -- which is not meaning to suggest that                  23 Bishop Wallace was right or wrong, but a response to                  24 this would have been to say, okay, we need to remove him                  25 from the arena entirely, given the amount of public</p> <p style="text-align: center;">Page 166</p>	<p>1 correct?                  2 <b>A. Yes, on the grounds that, as it were, without prejudice</b>                  3 <b>to any disciplinary measure, it was clear that he hadn't</b>                  4 <b>got the confidence of his colleagues, of the secular</b>                  5 <b>world around, and therefore of the wider church as well,</b>                  6 <b>and that, in such circumstances, it couldn't be</b>                  7 <b>a sensible option for him to continue.</b>                  8 Q. You said, "Well, I could have laid a complaint.                  9 I determined not to do so". Does that not maybe                  10 demonstrate that the Clergy Discipline Measure isn't the                  11 best way to deal with these sorts of problems, that                  12 there needs to be something a bit more akin to an                  13 employment-type situation, whereby you could be                  14 suspended on various grounds, which wouldn't necessarily                  15 amount to dismissal, but which would require kind of                  16 reflection and thought?                  17 <b>A. Yes, and of course the Clergy Discipline Measure has</b>                  18 <b>been looked at, is being looked at again. These are the</b>                  19 <b>sorts of questions clearly which are being considered</b>                  20 <b>and learned.</b>                  21 Q. I'm asked to ask you some questions on behalf of                  22 Richard Scorer, who represents another group of victims                  23 and survivors. He is a solicitor at Slater &amp; Gordon.                  24 I am asked to ask the following questions.                  25 How were the amendments brought in by the 2003</p> <p style="text-align: center;">Page 168</p>

<p>1 Clergy Discipline Measure monitored, as far as you're 2 aware? Did you monitor or look at how many cases are 3 being brought which involved sexual abuse or which 4 involved disciplinary proceedings around safeguarding? 5 <b>A. No, there were reports regularly on the number of cases 6 brought under the CDM. I don't think they were broken 7 down by category.</b> 8 Q. No. I believe they're still not broken down by 9 category. 10 <b>A. Is that right?</b> 11 Q. Which makes it quite difficult to identify precisely 12 what the nature of the problem is. To the best of your 13 knowledge, was any member of the clergy, during your 14 time in office, actually disciplined for failing to 15 protect children from abuse, as far as you were aware? 16 <b>A. For failing to protect children from abuse?</b> 17 Q. Failing to protect children or abusing children directly 18 themselves? 19 <b>A. I don't have an answer to that. As I say, there were 20 not breakdowns of the cases. I know that the CDM was 21 invoked regularly and in every diocese, as far as 22 I know, for a variety of complaints. I would be 23 interested to know the answer myself.</b> 24 Q. Obviously, whilst this case may have highlighted the 25 weaknesses in the clergy discipline process, do you</p> <p style="text-align: center;">Page 169</p>	<p>1 accepting a caution before you became the Archbishop of 2 Canterbury? 3 <b>A. Only what I read in the press at the time.</b> 4 Q. I understand, however, that a chaplain of yours and 5 a student of yours, in fact, came to see you not long 6 before his arrest and identified that she had been 7 counselling a young man who had -- 8 <b>A. That's right.</b> 9 Q. -- disclosed disturbing things about Peter Ball and 10 wondered if she should report it to her bishop? 11 <b>A. Yes.</b> 12 Q. Did you know what sort of disturbing things or was it 13 just described in those sorts of terms? 14 <b>A. It was indicated, I think, that there had been some sort 15 of inappropriate sexual contact but I didn't pick up any 16 detail. I recommended her to go to her bishop.</b> 17 Q. You were then in Wales throughout the period of time 18 when Bishop Ball accepted his caution and thereafter. 19 When you became Archbishop of Canterbury, did anybody 20 give you any information about this, either Lord Carey 21 himself or Lambeth Palace staff, about either 22 Bishop Peter Ball or, more importantly, the fact that he 23 seems to have been permitted to have had some form of 24 limited permission to officiate? 25 <b>A. No, I had no briefing specifically on this.</b></p> <p style="text-align: center;">Page 171</p>
<p>1 think that it is in and of itself a process which is 2 capable of effectively managing clergy discipline? Do 3 you feel able to give a view about that? 4 <b>A. It's a cumbersome process, and a number of problems have 5 been raised. It takes time, but then, of course, saving 6 at present, legal processes do take time.</b> 7 <b>When, occasionally, I had to deal with complaints 8 that came directly onto my desk, I didn't find it a very 9 flexible instrument. I'm glad that it's been reviewed.</b> 10 Q. Can you assist us at all with the sort of processes that 11 you might like to see in place, if you have any ideas? 12 <b>A. I haven't given this prior thought, I'm afraid, but it 13 would seem to me that -- let me start by saying that, in 14 spite of what I have just said, it would be helpful to 15 have a less extended timetable. It would be helpful to 16 have -- I think probably necessary to have -- more 17 independent input, expert input, on issues such as we 18 are talking about, and that there's -- yes, and -- just 19 two things to start with.</b> 20 Q. I'm now going to turn to a different topic, which is the 21 case of Bishop Peter Ball. Your evidence about this 22 starts from paragraph 54 onwards of your witness 23 statement, page 12, chair and panel. 24 How much did you know about the allegations against 25 Bishop Peter Ball made in 1992 which resulted in his</p> <p style="text-align: center;">Page 170</p>	<p>1 Q. In fact, it seems that you only discovered in May 2003, 2 when the Bishop of Bath and Wells wrote to you -- we 3 have copies of the correspondence, I am not going to 4 bring them up -- to ask whether or not he should be 5 granted permission to officiate within that diocese? 6 <b>A. Yes.</b> 7 Q. Because I understand he was moving from another diocese 8 into Bath and Wells? 9 <b>A. Slightly different, I think, if I may. As I recollect, 10 the question was whether he should be formally 11 recognised as an assistant bishop of the diocese, which 12 is a rather more --</b> 13 Q. I'm so sorry. 14 <b>A. He had a permission to officiate in the diocese of 15 Bath and Wells, given by the bishop, not by Lambeth. 16 The question had been raised of whether he could be 17 recognised as one of the nominated assistant bishops and 18 I was strongly advised against letting this happen.</b> 19 Q. In fact, that didn't happen? 20 <b>A. It didn't happen.</b> 21 Q. I understand that you were told by sources, as a result 22 of that, that he should be treated -- that Lord Carey 23 had identified that he should be treated like any other 24 retired bishop. I think he, in fact, had given 25 a statement in synod or a statement to the</p> <p style="text-align: center;">Page 172</p>

<p>1 Bishops' Council at which that was the position?</p> <p>2 <b>A. He had written to the House of Bishops making that</b></p> <p>3 <b>proviso. Since I was a bishop in Wales at the time,</b></p> <p>4 <b>I hadn't, of course, received that letter.</b></p> <p>5 Q. At that time, in 2003, when there were discussions about</p> <p>6 him becoming an assistant bishop, so to speak, did you</p> <p>7 know, or did you ask, about the circumstances which led</p> <p>8 to his caution being administered?</p> <p>9 <b>A. I didn't undertake any further enquiry. I refreshed my</b></p> <p>10 <b>memory with Andrew Nunn about broadly what I knew of</b></p> <p>11 <b>the case.</b></p> <p>12 Q. Did you not think at that time that Peter Ball shouldn't</p> <p>13 really have permission to officiate, given the fact that</p> <p>14 he'd been cautioned for a sexual offence?</p> <p>15 <b>A. I had no particular reason at that point to challenge my</b></p> <p>16 <b>predecessor's decision. Nothing new had emerged at that</b></p> <p>17 <b>point. My predecessor had made a decision, the local</b></p> <p>18 <b>bishop had made his decision, and I'm afraid we're back</b></p> <p>19 <b>here to the question of how much Lambeth can actually do</b></p> <p>20 <b>in interfering in other dioceses. Hindsight is, of</b></p> <p>21 <b>course, a great gift here, and I think that, like others</b></p> <p>22 <b>at that time, I had underrated the seriousness of what</b></p> <p>23 <b>was in question, knowing only that he'd accepted</b></p> <p>24 <b>a police caution. That is, he'd not been convicted of</b></p> <p>25 <b>a criminal offence.</b></p> <p style="text-align: center;">Page 173</p>	<p>1 <b>A. Yes.</b></p> <p>2 Q. I believe that's what it was.</p> <p>3 <b>A. That's right.</b></p> <p>4 Q. But you didn't see any of the -- we now know that there</p> <p>5 were seven letters on the file from other individuals</p> <p>6 who alleged that Peter Ball had sexually offended</p> <p>7 against them?</p> <p>8 <b>A. That's right. I didn't see those.</b></p> <p>9 Q. You didn't see those letters? Okay. The other thing to</p> <p>10 say is, Bishop Ball was never on the Archbishops' List.</p> <p>11 The Archbishops' List seems to be a strange creature.</p> <p>12 Nobody as yet in the evidence has been able to identify</p> <p>13 precisely what it is and what it's for. Can you assist</p> <p>14 us: what was it for and why wasn't Bishop Ball on it?</p> <p>15 <b>A. It used to be called the Caution List, meaning that it</b></p> <p>16 <b>listed those clergy who, for a variety of reasons,</b></p> <p>17 <b>a bishop might want to be cautious about before</b></p> <p>18 <b>employing. So there were several categories in the</b></p> <p>19 <b>list, depending on the severity of the anxieties. It</b></p> <p>20 <b>ranged from clergy who had perhaps had a messy divorce</b></p> <p>21 <b>through to clergy who had actually been convicted of</b></p> <p>22 <b>a crime, and those categories were spelled out. So</b></p> <p>23 <b>caution in the sense that it was advice to bishops to be</b></p> <p>24 <b>careful, to look into the background.</b></p> <p>25 <b>I imagine the reason that Bishop Ball wasn't placed</b></p> <p style="text-align: center;">Page 175</p>
<p>1 Q. I mean, that seems to be a misunderstanding which</p> <p>2 appears to have bedeviled this case, because in fact</p> <p>3 a caution is accepting that you have committed a crime.</p> <p>4 It's simply that the penalty for that crime is a caution</p> <p>5 rather than court proceedings?</p> <p>6 <b>A. Yes.</b></p> <p>7 Q. I think you have just fallen into the trap. Do you</p> <p>8 think that the trap that you have just fallen into is</p> <p>9 a trap that in effect most of the church fell into at</p> <p>10 that particular point in time?</p> <p>11 <b>A. Yes.</b></p> <p>12 Q. There was a file about Bishop Ball at Lambeth -- there</p> <p>13 would have been. Did you not check the file in 2003 or</p> <p>14 ask somebody else to check it for you so you could find</p> <p>15 out a little bit more information about this?</p> <p>16 <b>A. I didn't. I asked for certain documents from the file</b></p> <p>17 <b>to be shared with me to do with his actual resignation,</b></p> <p>18 <b>because there was a specific question about whether the</b></p> <p>19 <b>process of his resignation had been proper.</b></p> <p>20 Q. I think at that time he was agitating by identifying</p> <p>21 that he had been pressured to resign under duress.</p> <p>22 <b>A. That's right.</b></p> <p>23 Q. And that, therefore, it wasn't an accurate resignation,</p> <p>24 and so therefore he should be returned to active</p> <p>25 ministry.</p> <p style="text-align: center;">Page 174</p>	<p>1 <b>on the list originally was that he had resigned as</b></p> <p>2 <b>a bishop, he was not likely to be applying for</b></p> <p>3 <b>a position in any diocese. He was, of course,</b></p> <p>4 <b>a well-known figure in the Church of England, and the</b></p> <p>5 <b>effect of what my predecessor had decided about his case</b></p> <p>6 <b>was perhaps, in my predecessor's eyes, tantamount to</b></p> <p>7 <b>placing him on the list. But, no, he was not formally</b></p> <p>8 <b>on the list and that, as I understand it, is why.</b></p> <p>9 Q. I know that at the time of his resignation, it was the</p> <p>10 Ecclesiastical Jurisdiction Measure rather than the</p> <p>11 Clergy Discipline Measure. But during your time in</p> <p>12 office, the Clergy Discipline Measure did come into</p> <p>13 force. Was any thought given to maybe using the Clergy</p> <p>14 Discipline Measure against Bishop Ball in this context?</p> <p>15 <b>A. The difficulty would have been, I think, a nemo bis</b></p> <p>16 <b>vexatur principle: do we re-open a case that has been</b></p> <p>17 <b>determined by the law and by my predecessor's decision,</b></p> <p>18 <b>and I had no trigger at that point to make me think</b></p> <p>19 <b>there was an urgent current disciplinary problem. So,</b></p> <p>20 <b>no, is the answer.</b></p> <p>21 Q. Couldn't you just have reviewed and reached your own</p> <p>22 view, because each archbishop must be entitled to his</p> <p>23 own view and his own value judgments, particularly about</p> <p>24 matters like this. You obviously thought, well, I took</p> <p>25 what Lord Carey said and thought he must have had</p> <p style="text-align: center;">Page 176</p>

<p>1 a reason. We'll obviously have a chance in July to ask 2 Lord Carey about the reasons he had. But did you not 3 sit there and think, "There's something quite fishy and 4 dodgy going on here. I really need to stop this now"?</p> <p>5 <b>A. We had only the one case, as far as I was aware, on 6 record, ie Neil Todd's.</b></p> <p>7 Q. Yes. That you knew about, yes.</p> <p>8 <b>A. Only the one I knew about. That, as I said, appeared to 9 have been dealt with. I was aware of unease about 10 Peter Ball, but nothing that I could specify to the 11 extent of actually opening a new investigation.</b></p> <p>12 <b>In retrospect, once again, reviewing the file at 13 that point would have been a good idea. It would have 14 saved a lot of trouble later on.</b></p> <p>15 Q. It is right, however, that you didn't extend permission 16 to officiate to enable him to have a provincial 17 permission to officiate, which is what I think was being 18 agitated for at one particular point in time. Could you 19 just explain briefly, what is a provincial permission to 20 officiate?</p> <p>21 <b>A. I think I mentioned this earlier. It's a permission 22 given to people who are likely to be travelling around 23 various dioceses ministering in different contexts.</b></p> <p>24 Q. I'm so sorry, I'd forgotten about the fact I'd already 25 asked you that question.</p> <p style="text-align: center;">Page 177</p>	<p>1 Q. In fact, contemporaneous materials in the letter 2 indicates you did know that at the time?</p> <p>3 <b>A. That's on his visits to Radley; is that right?</b></p> <p>4 Q. I think it was Radley, yes. Do you not think somebody 5 should have put a stop to that and at that point in time 6 you should have been thinking, "Look, I know he's had 7 a caution for Neil Todd. I know that that was for 8 sexual offending. And he still is visiting boarding 9 schools and he still is undertaking public 10 confirmations. So to the world at large, he seems to be 11 a respectable, albeit retired, member of the clergy"?</p> <p>12 <b>A. Yes, in accord with what I think was said in 13 Lord Carey's letter, he should be treated as any other 14 retired bishop should.</b></p> <p>15 <b>Certainly I should have spotted warning signs here 16 that he was, at the very least, pushing the boundaries 17 of the arrangement or the convention agreed.</b></p> <p>18 Q. I mean, I have also noted, and there's a whole series of 19 correspondence which is behind tab 3, chair and panel, 20 that he basically was pestering you to go back to 21 ministry. That's my words. It isn't the words which 22 you ever used in his respect. I would just say, the 23 tenor and tone of the correspondence is about once every 24 three months there's a letter saying, "Please can I come 25 back", "I have been traduced", "This is a travesty",</p> <p style="text-align: center;">Page 179</p>
<p>1 There is a lot of correspondence between Peter Ball 2 and yourself from 2002 onwards. I don't propose to put 3 it up, but during it, firstly, he informs you that he 4 was doing public confirmations. That's behind tab 8 -- 5 ACE001342, Paul. I'm not going to get the others up.</p> <p>6 This is sort of your letter in response: 7 "I am therefore writing ... to thank you for your 8 letter and for your courtesy in letting him know when 9 you will be doing public confirmations."</p> <p>10 <b>A. That's Andrew Nunn's reply.</b></p> <p>11 Q. "I am confident there will be no difficulty over these." 12 Do you think, with the benefit of hindsight, there 13 should have been some difficulty in him undertaking 14 public confirmations?</p> <p>15 <b>A. Yes, certainly, and I'm sorry that in my original 16 statement -- I have corrected this -- I had forgotten 17 the fact that there was correspondence about a specific 18 instance of his doing a confirmation without alerting us 19 to that fact.</b></p> <p>20 Q. Also as well there was -- as I identify -- at 21 paragraph 66 you originally said in your witness 22 statement that you don't recollect having information 23 referred to in paragraph 3.8.10 of Dame Moira's report 24 that Peter Ball had been staying in a boarding school.</p> <p>25 <b>A. That's right, yes.</b></p> <p style="text-align: center;">Page 178</p>	<p>1 "I haven't really done anything wrong". He's not really 2 saying "I haven't done anything wrong", but he's 3 implying that. These letters were frequent and in 4 a sort of -- they were certainly persistent in their 5 nature. Did you not think that the time and energy he 6 was spending in revising history rather than engaging in 7 penitence shouldn't have raised alarm bells with you?</p> <p>8 <b>A. I think they did raise alarm bells, to the extent that 9 I was certainly less and less inclined to reconsider his 10 position.</b></p> <p>11 <b>In the absence, as I say, of any concrete, fresh 12 allegations, rightly or wrongly, I didn't feel confident 13 in instituting a new investigation.</b></p> <p>14 Q. Do you accept that the response may be seen by those 15 victims and survivors of Peter Ball as both 16 pusillanimous and showing favouritism because he was 17 a bishop?</p> <p>18 <b>A. I can understand why that is perceived to be the case. 19 I don't think that's wholly just to what I was 20 attempting to do, but I see why. If I wanted to say 21 more about that, I think I might say two things. 22 I don't think there was any favouritism about this, and 23 certainly nothing to do with his being a bishop. 24 I think -- this is a slightly awkward thing to say -- 25 having had some experience of pastoral counselling of</b></p> <p style="text-align: center;">Page 180</p>

<p>1 clergy who had been accused or convicted of abuse, I was                  2 aware of the suicidal depression and self-disgust that                  3 some feel, just as I'd been aware in other counselling                  4 settings of the same appalling traumas, and worse                  5 appalling traumas, in victims of abuse. My inclination,                  6 therefore, was to respond pastorally rather than, as it                  7 might be, heavy-handedly, not least because one cleric                  8 I'd been responsible for some years before had actually                  9 committed suicide in these circumstances, and I think,                  10 looking back, that must have weighed with me in my                  11 response. I didn't want to pile on pressure. But I can                  12 see the ease with which someone in that position can                  13 manipulate a pastoral response.</p> <p>14 Q. I suppose the difficulty is what victims and survivors                  15 would say, that you put his pastoral response against                  16 their suffering --</p> <p>17 A. Above their --</p> <p>18 Q. Above their suffering. Do you accept that that might                  19 have been the case?</p> <p>20 A. I don't think I would have put a pastoral response ahead                  21 of their suffering. The pastoral response was simply                  22 what I had to deal with immediately in front of me, and                  23 at that point, as I say, there were no other victims on                  24 record, as far as I was aware.</p> <p>25 Q. We have heard from Kate Wood that during the 2008 past</p> <p style="text-align: center;">Page 181</p>	<p>1 file -- sorry, 8 and 9, please:</p> <p>2 "The six-part file on the events surrounding of                  3 the 1992 resignation has been initially examined and has                  4 been flagged as containing material which requires                  5 further examination. The wealth of material to be                  6 examined and the judgments that need to be discussed and                  7 considered are of significant complexity and the process                  8 may not be without implication for individuals who at                  9 that time held senior office in the church.</p> <p>10 "That being the case, and mindful of                  11 the responsibilities ... it has been decided that the                  12 process of independent expert review ... will not simply                  13 consist of an independent reviewer ... but will be                  14 undertaken with him or her by a senior group ... under                  15 the chairmanship of Professor Mellows."</p> <p>16 Further down the page:</p> <p>17 "The group is therefore to examine the files in                  18 relation to the Gloucester case and to report to the                  19 Archbishop of Canterbury ..."</p> <p>20 It was decided during the course of this review that                  21 the letters, which contained further allegations against                  22 Bishop Ball, should be passed to                  23 Northamptonshire Police --</p> <p>24 A. That's right.</p> <p>25 Q. -- who at that time were investigating Colin Pritchard.</p> <p style="text-align: center;">Page 183</p>
<p>1 cases review -- when I say "we have heard", her witness                  2 statement; she hasn't orally come to give evidence at                  3 this hearing -- that she reviewed all the files at                  4 Lambeth Palace. Is it right that that's the first time                  5 you became aware that there were additional allegations?</p> <p>6 A. Yes.</p> <p>7 Q. At paragraph 65, however, you identify that Andrew Nunn                  8 didn't give you any details about that, he simply said,                  9 "There are further allegations"?</p> <p>10 A. Yes. This was, as is said there, in the wake of                  11 the past cases review.</p> <p>12 Q. Yes.</p> <p>13 A. I don't know how much Andrew Nunn was aware of all the                  14 detail in the file at this point either.</p> <p>15 Q. Did you ask to see the file at that point?</p> <p>16 A. No, because there was an ongoing process of drawing                  17 together the material.</p> <p>18 Q. I understand you did -- or you and the team at Lambeth                  19 did, however, determine to establish a review of                  20 the material by a Professor Mellows.</p> <p>21 A. That's right.</p> <p>22 Q. The terms of reference for which are at ACE001390,                  23 tab 17, chair and panel. If I can look at -- this is                  24 the background. Can we go to page 2. So it is the                  25 terms of reference. It identifies Gloucester case</p> <p style="text-align: center;">Page 182</p>	<p>1 Can we go to tab 20, chair and panel, of your bundle,                  2 Paul, ACE001414. It is tab 20, Lord Williams, of your                  3 bundle as well -- hopefully.</p> <p>4 A. Yes.</p> <p>5 Q. This is a letter which I think you wrote to individuals                  6 who were --</p> <p>7 A. Written on my behalf by Andrew Nunn.</p> <p>8 Q. Yes, written on your behalf by Andrew Nunn:                  9 "I am writing to you about Bishop Peter Ball.                  10 " ...                  11 "Northamptonshire Police have recently been in                  12 touch. Are you content for us to pass a copy of your                  13 letter to the child protection unit ...                  14 "I should make clear that Northamptonshire Police                  15 have the right to [see this] ... I am so sorry about                  16 having to write to you out of the blue about this and                  17 recognise that my letter may reawaken painful memories                  18 and cause distress. Please be assured, though, of                  19 Archbishop Rowan's prayers and concern for you in this                  20 difficult matter."                  21 Looking at the last paragraph, you offer some                  22 apologies but there doesn't seem to have been any                  23 signposting to any of the complainants to say, "Here is                  24 some counselling or here are some other lines of                  25 access", it just seems to be, "Can we send the file on,</p> <p style="text-align: center;">Page 184</p>

<p>1 please?" With the benefit of hindsight, do you think                  2 that that support should have been offered by the palace                  3 or by anyone, really, within the church?                  4 <b>A. Hard to say. With hindsight, I certainly feel something                  5 more should have been offered. At the time, I think                  6 there was a very specific task to be done, which was to                  7 invite consent about forwarding sensitive information.</b>                  8 Q. There is now a question that I'm asked to ask on behalf                  9 of David Greenwood, which is: did you personally, or did                  10 Lambeth Palace, have any contact with                  11 Northamptonshire Police during the course of this                  12 investigation?                  13 <b>A. Beyond the exchanges about -- beyond the actual                  14 forwarding of information in the light of the responses                  15 to these letters, I don't believe so.</b>                  16 Q. Now, Professor Mellows' report was dated                  17 17 December 2008. It is behind tab 18. I don't think                  18 we necessarily need to get it up. One of the problems                  19 was it only looked at materials at Lambeth Palace and no                  20 materials held at Chichester. Why was that? Was it                  21 because it wasn't clear that there was any material at                  22 Chichester?                  23 <b>A. Yes. The problematic material had been found at                  24 Lambeth, so the first task was to look at what there was                  25 there --</b></p> <p style="text-align: center;">Page 185</p>	<p>1 "(c) assault or flagellation.                  2 "In general:                  3 "(a) it seems that at least the majority of                  4 the informants were making these statements to the                  5 archbishop to inform him in his dealings with                  6 Bishop Ball, not with a view to an investigation ...                  7 "(b) for the most part, [they all happened] before                  8 1992."                  9 Then at paragraph 21.2:                  10 "The statements made by the informants were not                  11 referred to the police. It is regrettable and                  12 unsatisfactory that the informants were not asked                  13 whether they wished their statements to be referred to                  14 the police or invited to communicate themselves with the                  15 police."                  16 At 21.3, it then says:                  17 "It is even more regrettable and unfortunate that no                  18 forensic investigation of the incidents was made at the                  19 time by anyone, and we cannot tell ... whether, had the                  20 incidents been investigated, they would have been                  21 substantiated. Taken together, however, they present                  22 a pattern; and, had the incidents been investigated and                  23 substantiated, it is likely that all or most of them                  24 would have justified the institution of either or both                  25 criminal or ecclesiastical proceedings."</p> <p style="text-align: center;">Page 187</p>
<p>1 Q. The report considered the nature of the offence for                  2 which Peter Ball accepted a caution, the assertions made                  3 by Peter Ball about the validity of his resignation, and                  4 other incidents. Paul, can we get up ACE001425_007 and                  5 008. Can we look under heading J, "Other incidents":                  6 "An allegation of indecency ... by Neil Todd ...                  7 "The publicity ... number of people ... For                  8 convenience ... [these are called] 'the informants'. In                  9 some cases they were individuals who said that they had                  10 themselves been involved in acts by Bishop Ball; in                  11 other cases the informants said that they were parents                  12 of those who had been so involved. In two instances                  13 individuals had made statements to other clergy, and                  14 outline details ... There were either six or eight                  15 informants.                  16 "The common theme involved nakedness. The                  17 informants referred to matters such as:                  18 "(a) stripping naked and caressing;                  19 "(b) being asked to masturbate in front of                  20 Bishop Ball; and                  21 "(c) sharing the same bed as Bishop Ball."                  22 Next page, please:                  23 "There were further suggestions of:                  24 "(a) 'indirect propositioning';                  25 "(b) 'genital contact'; and</p> <p style="text-align: center;">Page 186</p>	<p>1 Really, the question I want to ask you is: what did                  2 you do in response to that?                  3 <b>A. I'm trying to recall the exact chronology here. There                  4 was, as I think the papers make clear, an unfortunate                  5 failure of communication in the first instance.                  6 I wasn't sure who had seen the Mellows Report and so                  7 there was a hiatus. But it's clear from, I think, the                  8 statement that Elizabeth Hall made to                  9 Dame Moira Gibson's review that, by February, we were                  10 looking at the possibility of re-opening contact with                  11 the police.                  12 Professor Mellows says at the end of his report that                  13 the archbishop may wish to defer action on this until                  14 the allegations with Northampton had been taken further                  15 and clarified.</b>                  16 Q. Yes.                  17 <b>A. So long as that's within a reasonable timeframe, I think                  18 is his phrase.</b>                  19 Q. Yes.                  20 <b>A. I think that by the time we got to discussing these and                  21 thinking about them in February, it's clear that the                  22 timeframe was not --</b>                  23 Q. I'm so sorry, Lord Williams. I'm so sorry, I keep                  24 calling Peter Ball "Bishop Wallace Ball" [in the draft                  25 transcript]. I have called him that twice or three</p> <p style="text-align: center;">Page 188</p>

<p>1 times. It was a complete slip of the tongue.                  2 I apologise, Lord Williams. Let's start again.                  3 Bishop Peter Ball, what steps did you take in                  4 response to this? You were talking about the fact there                  5 should be some form of risk assessment?                  6 <b>A. That's right, but also the fact that Professor Mellows</b>                  7 <b>said we might not wish to act on this straight away</b>                  8 <b>until there was more clarity about the Northamptonshire</b>                  9 <b>investigation. Assuming that was concluded within</b>                  10 <b>a reasonable timeframe.</b>                  11 <b>I think by the time we got around to discussing this</b>                  12 <b>in I think it was February, according to</b>                  13 <b>Elizabeth Hall's statement, the level of unease was high</b>                  14 <b>enough to make us think we couldn't wait indefinitely.</b>                  15 <b>It's in the light of that that Elizabeth began, I think,</b>                  16 <b>to collect some material and we then began to discuss</b>                  17 <b>the possibility of Kate Wood undertaking a review of</b>                  18 <b>the entire corpus of material about Bishop Ball in</b>                  19 <b>various diocesan holdings. Clearly, from Elizabeth's</b>                  20 <b>statement, there'd been some initial work on that prior</b>                  21 <b>to Easter of 2009. The formal commissioning of</b>                  22 <b>something from Kate and the presentation of her work was</b>                  23 <b>during May 2009. That was the point, I think, at which</b>                  24 <b>the extent and seriousness of the material in various</b>                  25 <b>files became clear to us.</b></p> <p style="text-align: center;">Page 189</p>	<p>1 to officiate shouldn't be granted and/or should in                  2 effect be revoked and that further ministry should only                  3 be permitted following the conduct of a risk assessment?                  4 <b>A. That's right.</b>                  5 Q. Now, you have identified a delay. So we have the report                  6 in December and the risk assessment only being finalised                  7 in the July. Given that, what steps, if any, were taken                  8 to ensure that Peter Ball didn't engage in any ministry                  9 during that period of time?                  10 <b>A. We had of course been given the impression that</b>                  11 <b>Peter Ball was in serious ill-health and incapacitated</b>                  12 <b>at this time. I think that took some urgency out of it</b>                  13 <b>for us. It appears from some people's witness</b>                  14 <b>statements that this was a rather exaggerated version of</b>                  15 <b>the situation, but that's certainly what we were given</b>                  16 <b>to understand at the time. So it seemed that his active</b>                  17 <b>ministry at this point was a rather academic question.</b>                  18 Q. So Northamptonshire Police subsequently decided not to                  19 proceed against Peter Ball in 2009. Were any steps                  20 taken at that stage to implement any internal                  21 disciplinary measures, given that that was one of                  22 the recommendations of Professor Mellows, basically,                  23 let's see what Northamptonshire Police do, if they don't                  24 do anything, then the church internally should do                  25 something?</p> <p style="text-align: center;">Page 191</p>
<p>1 Q. I understand that a risk assessment was finally                  2 completed in July 2009?                  3 <b>A. July, that's right.</b>                  4 Q. It's found behind tab 25. I don't think we need to                  5 bring it up. There was a dispute at the time about who                  6 was going to pay for it.                  7 <b>A. Yes.</b>                  8 Q. I understand that Lambeth Palace didn't want to pay for                  9 it and the Diocese of Bath and Wells didn't really want                  10 to pay for it. There was some, shall we say, slightly                  11 unseemly squabbling about who would ultimately be                  12 responsible. How was that resolved?                  13 <b>A. I think I offered to find 30 per cent from</b>                  14 <b>Lambeth Palace. I don't think it was a matter of</b>                  15 <b>squabbling, exactly, but, understandably, because it</b>                  16 <b>affected both parties, neither party was willing to take</b>                  17 <b>sole responsibility for it.</b>                  18 Q. Again, that may well be a lesson to be learned about who                  19 pays for risk assessments in these sorts of cases?                  20 <b>A. Absolutely.</b>                  21 Q. And whose responsibility it should be. That's something                  22 I think we probably need to raise with the current                  23 national team as to what now happens in that respect?                  24 <b>A. I certainly agree with that, yes.</b>                  25 Q. Professor Mellows' report was clear that both permission</p> <p style="text-align: center;">Page 190</p>	<p>1 <b>A. I don't recall that there were any discussions at that</b>                  2 <b>point of internal disciplinary measures because there</b>                  3 <b>was a tranche of further material which would need to be</b>                  4 <b>shared with the police, in other words, a new round of</b>                  5 <b>police investigation was about to begin.</b>                  6 Q. It is also clear to say, and I don't think I need to                  7 bring these letters up, but that in May and July 2009                  8 both Bishop Michael Ball and Bishop Peter Ball wrote                  9 objecting to the action you were taking --                  10 <b>A. They did.</b>                  11 Q. -- in fairly trenchant terms, shall I put it that way?                  12 Your reply was, "I'm terribly sorry, but this is what                  13 has to happen". You were firm in your resolution in                  14 that respect.                  15 Is it right that during this period concerns were                  16 also raised in relation to an ongoing safeguarding case                  17 within the Diocese of Bath and Wells in which Peter Ball                  18 had sought to interfere, so to speak?                  19 <b>A. That's right. I remember writing to the Bishop of Bath</b>                  20 <b>and Wells about that, saying, "If anything, this should</b>                  21 <b>confirm our resolution not to extend any permissions not</b>                  22 <b>to do anything about any assistant bishops or anything</b>                  23 <b>like that".</b>                  24 Q. Because as I understand it, he had been sort of actively                  25 supporting a priest who had been accused of grooming</p> <p style="text-align: center;">Page 192</p>



<p>1 a 17-year-old boy?</p> <p>2 <b>A. Grooming, that's right.</b></p> <p>3 Q. Which had involved phoning the 17-year-old boy in</p> <p>4 question to ask him to desist from making complaints</p> <p>5 about the priest in question. Did you consider writing</p> <p>6 directly to Bishop Ball at that stage to admonish him</p> <p>7 about that behaviour, if nothing else?</p> <p>8 <b>A. My recollection is I was still waiting for further</b></p> <p>9 <b>action on the police front.</b></p> <p>10 Q. Is it right that you weren't involved in decisions made</p> <p>11 in the light of the risk assessment and that those</p> <p>12 decisions were all managed by the Bishop of Bath and</p> <p>13 Wells?</p> <p>14 <b>A. They were local, in effect, yes.</b></p> <p>15 Q. At paragraph 89 of your witness statement, you identify</p> <p>16 that, as Peter Ball did not have permission to officiate</p> <p>17 granted from yourself, again, it was a local decision,</p> <p>18 and that there was an argument that this should have</p> <p>19 happened in 2009.</p> <p>20 <b>A. Yes.</b></p> <p>21 Q. What steps did you take to ensure that the permission to</p> <p>22 officiate was revoked?</p> <p>23 <b>A. Simply a discussion, I think, with the Bishop of Bath</b></p> <p>24 <b>and Wells and -- am I right in thinking there was</b></p> <p>25 <b>a question of the Ball brothers moving to another</b></p> <p style="text-align: center;">Page 193</p>	<p>1 a full picture of the entire history -- to the extent it</p> <p>2 can be known by the church. There will be information</p> <p>3 in Chichester, Bath and Wells, and Gloucester. There</p> <p>4 may also be information in Birmingham and Lichfield.</p> <p>5 There will also be information held by the provincial</p> <p>6 registrar in Oxford."</p> <p>7 That, therefore, seems to suggest that by 2012,</p> <p>8 after everybody had known that, one, there were a number</p> <p>9 of other allegations, and, two, that as a result of</p> <p>10 a risk assessment it was deemed that Peter Ball was not</p> <p>11 suitable to engage in any kind of further ministry, that</p> <p>12 there still hadn't been what I would call that basic</p> <p>13 admin task of gathering everything together.</p> <p>14 <b>A. Yes. I think I had assumed Kate Wood's work would move</b></p> <p>15 <b>towards that and of course it had drawn in, I think, the</b></p> <p>16 <b>Chichester material. I think that this reflects an</b></p> <p>17 <b>awareness that --</b></p> <p>18 Q. This was before the Kate Wood report. I think you</p> <p>19 commissioned Kate Wood in the light of this.</p> <p>20 <b>A. Rather confusingly --</b></p> <p>21 Q. Kate Wood undertook the past cases review, but then she</p> <p>22 undertook another report in 2012?</p> <p>23 <b>A. I beg your pardon, yes.</b></p> <p>24 Q. So Kate Wood was involved in both but there were two</p> <p>25 separate occasions?</p> <p style="text-align: center;">Page 195</p>
<p>1 <b>diocese at that point?</b></p> <p>2 Q. Yes, there was.</p> <p>3 <b>A. And I had made it clear that I was not going to support</b></p> <p>4 <b>any move to further permission to officiate.</b></p> <p>5 Q. In fact, I believed they wished to move back to</p> <p>6 Chichester --</p> <p>7 <b>A. That's right.</b></p> <p>8 Q. -- which is where they had grown up.</p> <p>9 <b>A. I remember another difficult exchange of letters --</b></p> <p>10 Q. Yes, there is a series of letters.</p> <p>11 <b>A. -- and having to say that I couldn't sanction -- were my</b></p> <p>12 <b>opinion sought, I would have to recommend that the</b></p> <p>13 <b>bishop did not issue a further permission.</b></p> <p>14 Q. There is a question now from David Greenwood. Can we</p> <p>15 get up ACE001817. This is an internal memorandum to you</p> <p>16 from various members of your senior staff concerning the</p> <p>17 BBC, identifying that, even in 2012, allegations were on</p> <p>18 file but the CPS decided that no crime had taken place</p> <p>19 and therefore no charges were pressed. I am told,</p> <p>20 however, that the police intended to look at the file</p> <p>21 again. And then at paragraph 3 it says, "We need to</p> <p>22 prepare ourselves for the inevitable storm".</p> <p>23 At paragraph 4:</p> <p>24 "One of the difficulties is that there is so much</p> <p>25 information, spread across so many offices; no-one has</p> <p style="text-align: center;">Page 194</p>	<p>1 <b>A. My confusion.</b></p> <p>2 Q. It's fine. Therefore, you therefore commissioned the</p> <p>3 Kate Wood report. I think the point Mr Greenwood is</p> <p>4 trying to make is, there had been quite a long time when</p> <p>5 all that information could have been gathered and</p> <p>6 decisions had been made and it wasn't.</p> <p>7 With the benefit of hindsight, do you think that all</p> <p>8 this information should have been gathered considerably</p> <p>9 earlier?</p> <p>10 <b>A. I have no doubt it should, but I think that the initial</b></p> <p>11 <b>attempt to go beyond simply the Lambeth files in 2009,</b></p> <p>12 <b>in the light of Kate Wood's own remarks about the likely</b></p> <p>13 <b>legal implications, was the first step, so to speak,</b></p> <p>14 <b>here. It should, I'm sure, have been clearer to us in</b></p> <p>15 <b>2009/10 that there would be a range of diocesan records</b></p> <p>16 <b>potentially relevant to this. So one of the things that</b></p> <p>17 <b>to me emerges very clearly from looking at all of this</b></p> <p>18 <b>now as a whole is that, in the middle of -- this is</b></p> <p>19 <b>absence of a national facility for coordinating the</b></p> <p>20 <b>material relevant to such questions.</b></p> <p>21 Q. Can I ask you to turn to paragraph 11 of the same</p> <p>22 document, please, Paul. It is on the next page:</p> <p>23 "Marie and I ..."</p> <p>24 I think the "I" is from Andrew Nunn, in fact:</p> <p>25 "Marie and I are now clear that too much has been</p> <p style="text-align: center;">Page 196</p>

<p>1 swept under the carpet for too long; the furniture in                  2 this particular room will no longer stand steady and may                  3 be about to topple. We feel quite strongly that for                  4 your own reputation you need to take the initiative and                  5 pre-emptive action."                  6 Do you agree that that was the position in respect                  7 of Lambeth Palace during this period of time?                  8 <b>A. Sorry, which was the position?</b>                  9 Q. That too much had been swept under the carpet for too                  10 long?                  11 <b>A. I don't believe that there was any will at Lambeth to</b>                  12 <b>sweep anything under the carpet. I think there was</b>                  13 <b>a recognition that in the early stages of what you might</b>                  14 <b>call Peter Ball's post-offence life, there had been</b>                  15 <b>material that had been, if not suppressed, then</b>                  16 <b>certainly sidelined and ignored. I don't think that</b>                  17 <b>during my time there was any will at any point to</b>                  18 <b>ignore, suppress or sweep under the carpet anything that</b>                  19 <b>came to our attention. The weakness of that is, of</b>                  20 <b>course, that we were being reactive rather than</b>                  21 <b>proactive in respect of the story.</b>                  22 Q. Would this not have been an opportunity for you to have                  23 used the case of Bishop Ball as a springboard to try to                  24 deal with safeguarding cases more thoroughly, which                  25 didn't happen? I mean, obviously you employed Kate Wood</p> <p style="text-align: center;">Page 197</p>	<p>1 "Another respondent reported being sexually                  2 assaulted by a vicar in North Wales in 2001. There were                  3 multiple allegations ... although a disciplinary                  4 tribunal ... the vicar was allowed to plea bargain his                  5 way down to sexual harassment ... the victims were not                  6 consulted nor were they able to attend ... the vicar                  7 moved to England and is now the priest in charge ... the                  8 then Archbishop of Wales, Rowan Williams, supported the                  9 actions taken and the diocesan bishop supplied the vicar                  10 with a reference supporting his placement. The victim                  11 left the Church of England."                  12 You were specifically criticised in that. What was                  13 your response to that criticism?                  14 <b>A. My response was that I thought it was a slightly unfair</b>                  15 <b>criticism in the sense that, first of all, I was not</b>                  16 <b>aware of any other allegations and I'm startled by what</b>                  17 <b>was said about plea bargaining here. I was certainly</b>                  18 <b>not aware of that. Because the investigation of the</b>                  19 <b>cleric involved was of course done by the diocese in</b>                  20 <b>which he was then ministering, so as far as I was aware,</b>                  21 <b>(a) I knew that there had been a charge of assault or</b>                  22 <b>harassment, I'm not quite sure in retrospect which</b>                  23 <b>precisely it was. It was a case of workplace</b>                  24 <b>harassment, essentially. I was aware that this had been</b>                  25 <b>reported within the disciplinary system in the diocese</b></p> <p style="text-align: center;">Page 199</p>
<p>1 who looked at all the matters which led then to the                  2 Sussex Police report --                  3 <b>A. Yes.</b>                  4 Q. -- which led then to the convictions of both Bishop Ball                  5 and also Vickery House. I mean, really, I suppose, the                  6 question is whether or not that exercise should have                  7 been undertaken in 2009/10, which would have given --                  8 which would then have led to a prosecution much earlier,                  9 or potentially led to a prosecution much earlier?                  10 <b>A. Potentially, yes. Certainly, in 2009, we began to share</b>                  11 <b>material -- well, earlier, in a sense, with the</b>                  12 <b>Northamptonshire business. In 2012, of course, I was</b>                  13 <b>coming to the end of my tenure and not eager to initiate</b>                  14 <b>something I wasn't going to be seeing through. But,</b>                  15 <b>again, I think Elizabeth Hall records discussions about</b>                  16 <b>how the whole thing would now have to be investigated</b>                  17 <b>thoroughly. I agreed in principle to that, and that of</b>                  18 <b>course was seen through by my successor.</b>                  19 Q. The last thing I want to deal with you about is                  20 paragraph 92 of your witness statement, which is,                  21 in May 2011, the organisation MACSAS created a report                  22 called "The Stones Cry Out". You were criticised by                  23 name in it over a case of sexual assault/harassment. It                  24 is at ACE005487, page 34, the bottom paragraph. It is                  25 not in your bundle, chair and panel. Internal page 34:</p> <p style="text-align: center;">Page 198</p>	<p>1 <b>in question, that there had been a hearing and that</b>                  2 <b>a modest disciplinary rebuke had been issued.</b>                  3 <b>I can recall that the priest in question was, around</b>                  4 <b>that time, exploring the possibility of transfer to my</b>                  5 <b>own diocese, and that I, having initially considered</b>                  6 <b>this, thought I ought then to discourage it.</b>                  7 <b>I had no direct involvement that I can recall in his</b>                  8 <b>transfer to the Church of England. That's my</b>                  9 <b>recollection. As I say, I was not aware of what's said</b>                  10 <b>here about plea bargaining.</b>                  11 Q. Other than that correction or that reflection you wish                  12 to give, the rest of the report you identify within your                  13 witness statement was a sadly correct reading of                  14 the evidence. What did you do in response to receipt of                  15 that report?                  16 <b>A. At the time, of course, we were, again, looking at the</b>                  17 <b>protocols appropriate for dealing with complainants,</b>                  18 <b>trying to, I hope, create a somewhat more just and</b>                  19 <b>humane culture of response. So this, I would say,</b>                  20 <b>converged with some of the concerns we were already</b>                  21 <b>pursuing. Whether what happened was an adequate</b>                  22 <b>response to the concerns so very eloquently set out</b>                  23 <b>here, I don't know, but the response, in a sense, was</b>                  24 <b>that this was already on our radar, in terms of what we</b>                  25 <b>were producing, in terms of guidelines.</b></p> <p style="text-align: center;">Page 200</p>

<p>1 Q. Did you meet with any members of MACSAS as a result of 2 this report? 3 <b>A. I didn't.</b> 4 Q. Just one final thing. It has been brought to my 5 attention that I omitted to ask you a question. Can we 6 get up ACE001642. It isn't in your bundle. This is 7 a letter that you wrote to Michael Ball in 2010. This 8 I think is -- I suspect one can understand the content 9 of the letter. Could you run down it briefly? It says: 10 "... really do believe that he has not been 11 'punished' ... [you are hostile] 12 "... 13 "I may have been naive in thinking that a review 14 procedure could be carried out without damage and 15 trauma, and of course I take responsibility for that. 16 But why should I, indeed, how could I, want to damage 17 someone to whom I owe so much?" 18 I just ask you about that letter because you said 19 within the course of your evidence today and within your 20 witness statement that you really didn't know 21 Bishop Ball very well. So what do you mean by that? 22 <b>A. Simply that his teaching, his preaching, had had an</b> 23 <b>enormous impact on me when I was a younger priest, in</b> 24 <b>the '80s, particularly, and I would genuinely want to</b> 25 <b>acknowledge a debt to what I heard from him at that</b></p> <p style="text-align: center;">Page 201</p>	<p>1 (4.25 pm) 2 (The hearing was adjourned until 3 Thursday, 14 March 2018 at 10.00 am) 4 5 6 I N D E X 7 8 BISHOP MARTIN WARNER (sworn) .....1 9 10 Examination by MS SCOLDING .....1 11 12 Questions by THE PANEL .....94 13 14 Statement of BARONESS ELIZABETH .....99 15 BUTLER-SLOSS (read) 16 17 LORD ROWAN DOUGLAS WILLIAMS of .....111 18 OYSTERMOUTH (sworn) 19 20 Examination by MS SCOLDING .....111 21 22 23 24 25</p> <p style="text-align: center;">Page 203</p>
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<p>1 <b>point.</b> 2 <b>But the point I think I was making there was, this</b> 3 <b>is not about any will to damage or any personal</b> 4 <b>vendetta. It is because it has to be done and I don't</b> 5 <b>take any great satisfaction in having to do it, but it</b> 6 <b>has to be done, for everyone's sake. It's in response</b> 7 <b>to another animated letter, let's say, from</b> 8 <b>Bishop Michael Ball, and, again, an attempt, I suppose,</b> 9 <b>at a personal and pastoral response.</b> 10 MS SCOLDING: Thank you very much. I have no further 11 questions. Chair and panel, do you have any questions? 12 THE CHAIR: No, none of us has any questions. Thank you 13 very much. 14 MS SCOLDING: Thank you very much, Lord Williams. 15 (The witness withdrew) 16 MS SCOLDING: Before you end, chair, the feed was cut 17 earlier whilst Ms McCaffrey was reading. The transcript 18 does not require an amendment but can I invite you to 19 make an order that the statement of 20 Baroness Butler-Sloss is not uploaded to our website 21 until the appropriate further redactions are applied. 22 THE CHAIR: Yes, I will do that. 23 MS SCOLDING: Thank you very much, chair and panel. Thank 24 you. 25 Thank you very much, Lord Williams.</p> <p style="text-align: center;">Page 202</p>	
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