

THE INDEPENDENT INQUIRY INTO CHILD SEXUAL ABUSE

FIRST WITNESS STATEMENT OF BISHOP JOHN INGE

I, Bishop John Inge, will say as follows:

1. I make this statement in response to a letter dated 4 April 2018 from the Solicitor to the Independent Inquiry into Child Sexual Abuse (the "**Inquiry**") to Ms Nusrat Zar of Herbert Smith Freehills LLP (the "**Request**").
2. Where I refer to matters that are not within my own knowledge, they are derived from the sources stated and are true to the best of my knowledge and belief.

Background

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DPA

Meeting with the Independent Peter Ball Review

6. As the Inquiry noted in its Request, I spoke with Dame Moira Gibb who conducted the Independent Peter Ball Review (**the "Review"**) on 24 October 2016 (the **"Meeting"**). The note of my discussion with the Peter Ball Review team is exhibited to this statement as **[JI-1-INQ000598]** (the **"Note"**).
7. I have not seen a copy of this Note previously. I confirm that, following the Inquiry's Request, I reviewed the Note. Save where I state otherwise in this statement, the facts and matters set out in the Note are true, accurate and a complete record of my knowledge of the allegations of sexual abuse of boys and young men by Peter Ball.

Chronology

8. The chronology of my involvement in relation to matters relating to Peter Ball is unclear from the Note. The Inquiry may therefore consider it helpful to review the Note in light of the brief chronology I set out below:
 - a. I first met Peter Ball in or around September 1979, when I first arrived at Lancing College to teach chemistry.
 - b. The naked praying to which I was subjected took place on one occasion, and this was in or around 1981 or 1982. I was around 26 or 27 at the time. While I do not consider myself as having been abused by Peter Ball, I certainly feel that I was used and manipulated by him.
 - c. I was ordained deacon in June 1984, and priest in June 1985.
 - d. I was in contact with Peter Ball until around 1988 or 1989. During this time, I was involved with the Little Brothers and Sisters in Christ (LBSC) community, although I had no involvement in the 'Year for Christ' scheme itself.
 - e. I have not seen Peter Ball since 1989, when I moved to the North East as vicar of St Luke's Wallsend in the Diocese of Newcastle.

Extent of my knowledge of Peter Ball's acts

9. During the Meeting with Dame Moira in 2016, I made reference to the matters relayed to me by **AN-A96** in 2012 (see page 2, paragraph 2 of the Note, which commences "*One of the reasons...*"), and by **AN-A98** in 2012 (see page 4, paragraphs 5 and 11 of the Note, which commence "*...said yes that is right*" and "*...knows two people*"). I also referred in the Meeting with Dame Moira to discussions that I had with Caroline Worsfold around the time that Peter Ball was cautioned in 1993. In particular I spoke with her before Peter Ball was cautioned (a conversation which is mentioned in the final sentence (commencing "*Also another priest...*") of paragraph 5 on page 1 of the Note), when she informed me that she did not wish to give a statement that was supportive of Peter Ball. I spoke with Caroline again following the caution and she informed me that she was aware of an individual who had been abused by Peter Ball and who had given a statement to the police about the abuse. This second conversation is referred to in paragraph 8 on page 7 of the Note (which commences "*...agreed and said*"), and it is also the reason for the statement in paragraph 6 of page 1 of the Note that I "*had heard other stories which [I] knew would have come out in the police investigation*".
10. Beyond these matters, at the time of the Meeting, my knowledge of activities of Peter Ball which would be at least questionable was confined to him subjecting me and others, none of whom was under 18 or a current pupil at Lancing, to naked praying and "monastic square bashing" involving cold showers. Neither activity, to my knowledge at the time, had any sexual connotation. Reading the final report published by Dame Moira was an eye-opener for me – both in terms of the extent of Peter Ball's illegal activities, and the failure of the Church to take appropriate action.

Specific clarifications, additions and corrections to the Note

11. I set out below some specific points in the Note that I wish to clarify.
12. **Page 2, paragraph 8 (which commences "*MG asked if... had heard*"):**
- a. The Note suggests that I was "*not sure*" if I had heard about Peter Ball asking current pupils to pray naked. I am certain that I did not know about this at the time of my interview with Dame Moira.
13. **Page 3, paragraph 4 (which commences "*...went to visit PB*") and page 10, paragraph 6 (which commences "*...said so essentially PB*"):**

- a. At the time of my Meeting with Dame Moira, I was not aware that George Carey had not informed the police of a number of letters he had received alleging sexual abuse of boys and young men by Peter Ball. I was shocked when I read about these letters in Dame Moira's final report.

14. Page 2, paragraph 2 (which commences "*One of the reasons...*"):

- a. In this paragraph I refer to a very good friend, AN-A96 who informed me that he was abused by Peter Ball.
- b. What was instructive about it for me was that I know this person well but he had never mentioned to me that he had been abused before that point, thirty years or so after the events.
- c. For completeness, I note that I reported this to the Sussex police when I heard about it sometime in 2012.

15. Page 4, paragraph 11 (which commences "*...knows two people*"):

- a. In this paragraph I refer to an individual, AN-A98 who said that "*if someone tried it on in the same way with his own boys [what PB had done] he would be round with a shotgun*".
- b. For completeness, this was in 2012, and this individual did not disclose to me that he had been abused by Peter Ball.
- c. However, whilst I record in this paragraph that at this time (ie, in 2012) he did not wish to give evidence, AN-A98 did tell me that he had previously provided a full statement to the police (before Peter Ball was cautioned). This is the same individual I refer to at page 4, paragraph 5.

16. Page 9, paragraph 10 (which commences "*...replied that*"):

- a. While I mentioned a "*sea change in the attitude of the church towards safeguarding*" during the Meeting, this is far from saying that the Church is doing everything right in relation to safeguarding. Dame Moira's report painted a very troubling picture of safeguarding shortcomings within the Church. It is clear that a lot of work still needs to be done to improve the Church's practice and understanding of safeguarding.
- b. Similarly, in relation to the SCIE audit of the DPA my comments in the Note could appear somewhat complacent. That was not my intention. I am very conscious that we all need to redouble our efforts to

improve safeguarding practices in the Diocese of Worcester. As diocesan bishop, I recognise that I have a key leadership role to make that happen, and I fully intend to do so.

Statement of Truth

I believe that the facts stated in this witness statement are true.

Signed: **DPA**

Dated: 2 May 2018

Bishop John Inge
First
Exhibit JI-1
2 May 2018

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JOHN INGE**

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