

was asked to help run it. I believe it was in 1980 that Peter moved to Litlington and the first members of the Scheme arrived. I was the only CGA brother who agreed to leave Polecat Cottage and move to Litlington. [AN-A97] helped to run the Scheme at first, but as he was one of Peter's worst victims, he eventually left both the Scheme and CGA in order to get away from Peter. I didn't know this at the time. The other Brothers didn't want to be involved in the Scheme and after selling Polecat Cottage, they opened a new priory in nearby Lewes. My role with the Scheme was to be a monastic presence in the absence of Peter which was a great deal of the time. I oversaw the prayer life at Litlington, and organized manual work for the young men in the vegetable gardens where we grew much of our food. Occasionally I would visit those who had done their initial training at Litlington and were out in the wider community in small groups. I was not much older than them and felt more like a friend than someone in authority, but I did my best to encourage and support the young people.

3.2 The Scheme involved young people agreeing to give a year of their life to live as monastics for that time. Peter Ball felt strongly that a radical, disciplined, communal (i.e. monastic) experience for a short period (a year), at a formative age (18-mid 20's) could contribute to a wave of young people who would bring renewal to a struggling and 'dying' Church. He compared it to the early Franciscan movement and its renewal of the Church in the Middle Ages. The young people spent a few weeks at Litlington where they were taught some Church history, some spirituality, learned something of contemplative prayer, established a communal rhythm of prayer Offices, and generally learned to live closely with others in Community. Then they were sent out in small groups to live, work, and minister in parishes in the Diocese of Lewes, according to their brief monastic formation for the remainder of their year. Vickery House, [Name Redacted] and I kept in touch by visits and phone calls with those on the Scheme who had completed their training at Litlington Rectory and were in small groups in parishes in Peter's Diocese. There were many sincere and passionate young people who gave of their lives in this way. I can't recall how many young people went through the Scheme while I was part of it (1980-1984), and there would have been many more that continued to go through after I left. I believe that Peter Ball targeted the Scheme to be for all young people, as he took great pride in the fact that there were working class and less 'intellectual' young people involved as well as those from wealthy, public school backgrounds.

3.3 CGA was not involved in running the Scheme apart from Peter Ball and me. In fact, there was friction between Peter and the Prior of CGA, [Name Redacted]. Peter disliked this Prior who was elected when he resigned to be made a bishop. Peter Ball actively discouraged the young people who joined the "Give a Year to God" Scheme from considering going on to join CGA. This hurt and angered Prior [Name Redacted]. So CGA as a community had no part in running the Scheme.

3.4 As far as oversight of the Scheme, it was basically run by four people. There was Bishop Peter and me from CGA. There was an Anglican priest named Vickery House, who with his family were close friends of mine and lived in the next village, Berwick. Eventually, Vickery House sexually assaulted me, and I requested a transfer from Prior [Name Redacted] leaving the Scheme in 1984. What I didn't know was that Vickery also sexually assaulted other young men both before and after me. He was convicted on several charges of sexual assault, and is now in prison. So his supervision is highly questionable, and he misused his position for his own