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REPORT ON MR JOHN SMYTH AND ZAMBEZI MINISTRIES

A. Introduction

Zambezi Ministries is a Christian Organisation, headed by Mr John Smyth, which, *inter alia*, conducts Christian camps, called Zambezi Holidays, at Ruzawi School near Marondera. In May 1993 several parents of Christian Brothers College school for boys, who had attended camps at Ruzawi School conducted by Mr Smyth in April 1993, complained to several Christian Ministers in Bulawayo regarding severe beatings received by the boys on camps, compulsory skinny dipping, nude trampolining and allegations of Mr Smyth walking around in the nude at bedtime and at shower time in front of the boys.

The Christian Ministers approached, Reverend Brian Anderson of the Baptist Church Bulawayo, Reverend Peter Mackenzie of the Bulawayo Christian Centre, Reverend Ray Pountney, of the Baptist Church Bulawayo and Headmaster of Petra Primary School and Reverend Ian Spence of the Bulawayo Presbyterian Church, were already aware of allegations levelled against Mr Smyth over the past few years by Christian leaders in Mashonaland. They were of the opinion that complaints made to the Zambezi Ministries Board and Mr Smyth had seemingly been ignored. As a result, and having been asked to do so by the parents of the school boys, they approached Messrs Webb, Low and Barry, Legal Practitioners, of Bulawayo, for advice. This document is a summary of evidence gathered by Messrs Webb, Low and Barry, the abovementioned Christian Ministers and other Christian leaders since May 1993.

The following points should be stressed regarding the material:

- (a) every effort has been made to verify the information obtained and whilst the authors of this document are satisfied that the allegations are substantially correct, some of the information is hearsay;
- (b) the material is published in the discharge of a duty which the below mentioned Christian Churches in Bulawayo believe that they have, to protect young men going through Zambezi Holidays camps and to advise Headmasters and others, who are in a privileged position to receive the information, so that they can make up their minds as to how to deal with the problem;
- (c) accordingly this document is private and confidential and should only be shown to Headmasters of boys attending camps or of schools where Mr Smyth conducts missions, parents of boys attending camps and Christian ministers who are involved in a pastoral relationship with boys attending camps;
- (d) as far as possible the information is set out in chronological order.

B. HISTORY OF MR JOHN SMYTH'S INVOLVEMENT IN CHRISTIAN MINISTRIES WITH BOYS AND YOUNG MEN SINCE 1978

1. In the late 1970's Mr Smyth, then a British Barrister (a Queen's Counsel) lived near Winchester College School in the United Kingdom. Mr Smyth began to take an interest at Winchester College's christian group, called Christian Forum.¹

1 See "The Road to Winchester" by the Headmaster of Winchester College Mr J Thorn at page 154 (a book published in 1979).

2. In or about 1978 Mr Smyth began a practice of beating boys. It started with him offering a seventeen (17) year old the choice of a beating or being reported for shop lifting.
3. Shortly thereafter the practice was started on four (4) seventeen (17) year olds with Mr Smyth beating them on the bare bottom with a gym shoe. The beatings were voluntarily accepted as a deterrent to masturbation.² Beatings varied from a dozen to 40 strokes.
4. From the summer of 1979 the frequency and severity of the beatings and the number of men involved gradually escalated. The context of the beatings was entirely that of a holiness meeting; prayer, praise and loving christian concern were expressed at every point. In all about 20 men were involved, some for a short time, others longer. The beatings were with garden canes and took place in a specially furnished garden shed.
5. The report compiled by Canon Ruston gives the following details: beatings for masturbation, pride, and undisclosed "falls" were administered. Eight men spoke of bleeding on most occasions. There was one attempted suicide. "Training beatings" of some 75 strokes were introduced. One man was beaten every 4/5 days one vacation. Semi-nakedness gave way to complete nakedness "for humility". For a training session a man undressed himself; for "falls" he was undressed by Mr Smyth.³
6. There was never the slightest evidence of overt sexual genital excitement or activity, though immediately after the beatings it was common for the man who had been beaten lay on the bed while Mr Smyth knelt and prayed, linking arms, kissing him on the shoulder and back. Separate from these post beating embraces men spoke of Mr Smyth putting his arms around them at emotional moments and one of being kissed on the neck. There was frequent association with sexual sins of a comparatively minor sort.⁴
7. In the spring of 1981 Mr Smyth was involved in the beating of a young man aged 21 years old. The young man was invited to stay at Mr Smyth's home in Morstead. Mr Smyth and the young man went for a long walk in which Mr Smyth asked the young man about his christian life. The young man admitted defeat in certain areas and Mr Smyth replied that he could help. He showed the young man biblical texts to support his assertion that help could be given by Mr Smyth beating the young man. The young man was told not to tell others about it as it was open to misinterpretation. The young man had his first beating that weekend, "probably about 20 or 30 strokes from a very stiff bamboo cane" which "even had a towelling grip made for it". The beatings took place in the special shed. The young man removed all his clothes save for a t-shirt. During the beatings Mr Smyth would count out the strokes; thereafter they had to pray in confession and praise. "The beating was very painful and one's buttocks were very raw and bleeding by the end. Sitting down was not immediately possible. We used to wear absorbent medicated pads under our under-clothes to keep the blood from leaking and to provide a cushion for our sore behinds. After that first weekend I was probably beaten once every month for the next 8 or 9 months or so. On one occasion I had 80 strokes but the normal amount was about 50. We were beaten sometimes for particular falls, others were just to show keenness".⁵

² Confidential report prepared by the late Canon Ruston of the Round Church, Cambridge.

³ Canon Ruston report.

⁴ Canon Ruston report. The Canon Ruston report has been shown to Mr Smyth's lawyer, Mr Timothy Tanser of Messrs Scanlen and Holderness, Harare and Mr Smyth has read the same. We understand that he states that the report is "grossly exaggerated". In a meeting with the then National Director of Scripture Union Zimbabwe, Mr David Cunningham, in the mid-1980's in Zimbabwe, when asked by Mr Cunningham regarding the alleged incidents, Mr Smyth "dismissed it as a minor incident of youthful enthusiasm".

⁵ Letter written by "James" on the 8th July 1993.

8. At the beginning of 1982 a Cambridge undergraduate was pressed by Mr Smyth to go down to his home near Winchester for a visit. Mr Smyth read the young man extracts from a book by A.W. Tozer and they discussed the meaning of the "Lord's discipline" in Hebrews 12:4-11. The young man returned to University and spoke to friends who told him that Mr Smyth administered corporal punishment to people to help them in their faith. Subsequently the young man met with Mr Smyth who was persuasive and quoted from Proverbs 13:24 and 1 Corinthians 9:27 to support his views. Shortly thereafter the young man went to Winchester. That evening Mr Smyth took him to a shed in the garden of his house. The young man had to take all his clothes off and bend double over some sort of bench. Mr Smyth took a cane and hit the young man six times, hard enough to bruise him, on his buttocks. Mr Smyth remained fully clothed. Afterwards they went back to the house where the young man slept the night. He was "in physical discomfort for a number of days afterwards".
9. The same young man's report goes on to say the following: "It is to my considerable embarrassment that I could have fallen for all this. However, to us involved at the time, new christians, young, impressionable and gullible, he seemed to be offering a pathway to holiness. Only after a few weeks agonizing reflection, following my beating, did I realise that this was a million miles from the New Testament Christianity, that every verse Mr Smyth had used he had twisted beyond recognition. Nor, I am afraid, did I realise that the secrecy, the nakedness, the psychological domination and the brutality were all marks of perversion of a most vicious kind."⁶
10. The beatings at Winchester stopped when the leader of the christian work Mr Smyth was involved in received an anonymous letter about him and, at the same time but independently, some of the young men involved sought advice from a church leader and brought everything to light.⁷
11. Fathers of two of the boys involved (and possibly John Thorn, the Headmaster of Winchester College) intended to instigate criminal proceedings. The offences were technically all criminal offences under Offences Against the Person Act of 1861, Section 47⁸. The fathers were persuaded not to do so by the good efforts of "senior christians" who made personal visits. They were persuaded not to do so on the understanding that Mr Smyth would give and sign an undertaking not to be involved in young peoples work ever again.
12. A signed undertaking was given by Mr Smyth not to be involved in young peoples work again. Only two copies of the undertaking were made. One was held by Mr Smyth and one was held by Mr Thorn. Mr Thorn says that the signed undertaking exists but that he cannot locate it. The signed undertaking was attested to by David Fletcher at present Rector of St Ebbe's Church, Oxford.⁹
13. At the same time Mr Smyth was disciplined by the Christian Church in the United Kingdom. He was forbidden to return to the christian work he was involved in and was asked not to engage in work with young people and to receive medical treatment. It was on condition that he met these requests that his activity was not publicized at the time. In England, Scripture Union, David McInnes and David Jackson (both respected christian leaders) were informed and also tried to counsel him. At the time Mr Smyth "ever only ascribed his activity to a misreading of scripture".¹⁰

⁶ Letter written by "Alistair" dated 7th July 1993.

⁷ Canon Ruston report.

⁸ Confidential memorandum to members of Zambezi Trust Board (Canada) dated 6th August 1990 compiled by the Board Members of the Zambezi Trust (United Kingdom) at page 3.

⁹ Zambezi Trust Board report at page 3. Mr T Tanser, Mr Smyth's lawyer, advises that Mr Thorn subsequently waived the undertaking given by Mr Smyth so far as his ministry in Zimbabwe is concerned. We have been unable to verify this.

¹⁰ Report compiled by David Fletcher dated 27th May 1993.

14. In August 1984 Mr Smyth moved to Zimbabwe, where he began working for Africa Enterprises in partnership with Michael Cassidy, the Director of Africa Enterprise. It is not known how long Mr Smyth worked for Africa Enterprise but the partnership ended prematurely amid a lot of hurt and pain with threats of legal action.¹¹ At the same time the Board members of the Zambezi Trust (United Kingdom) "felt a slight unease concerning Mr Smyth's attitude to use of money (lifestyle) and his reluctance to seek or accept an effective pastoral oversight by a local senior christian" and "that Mr Smyth would not appear to have a 'sending church'".¹²
15. In 1985 or 1986 Scripture Union Zimbabwe heard that Mr Smyth was planning to concentrate on missions and camps in the independent schools in Zimbabwe. As this involved working in the same field of operation as Scripture Union, the then National Director of Scripture Union, Mr David Cunningham, asked to meet and talk with Mr Smyth about it. They met at Mr Cunningham's house in July of the relevant year (either 1985 or 1986); Mr Smyth assured Mr Cunningham that he had no intention of running boys camps in Zimbabwe and that he felt that God was calling him to organise missions in the independent schools. It therefore came as a surprise and shock to Scripture Union to learn that in August that same year Mr Smyth ran the first camps for boys from Peterhouse. Scripture Union were of the view that Mr Smyth must have known about these plans during his discussions with Mr Cunningham in July and he must have been planning the camp at the time when they had their discussion. Scripture Union was left with the impression that Mr Smyth had not been entirely honest and transparent in the way he presented things.¹³
16. Subsequent meetings were held with Mr Smyth as individuals and between the Scripture Union and Zambezi Ministries committees. These finally ended in frustration when Scripture Union had appeared to reach agreement on the different fields of operation at one particular meeting. Mrs Audrey Longley, who was the Chairperson of the meeting, drew up the minutes as she understood what had been agreed. Mr Cunningham was of the view that Mrs Longley's minutes were a fair record of the discussion but subsequently Mr Smyth dismissed the minutes as a completely false record of what had been discussed. After that there seemed little point in discussion and there have been no formal meetings since then.¹⁴
17. In 1988 Board members of the Zambezi Trust (United Kingdom) (a Trust set up to support Mr Smyth's work in Zimbabwe) Martin and Jill Kingston, were approached by a senior christian leader in the United Kingdom who was aware that Mr Smyth was continuing to work amongst young people in Southern Africa and increasingly was involving young men from the United Kingdom on a short term basis. The senior Christian leader was concerned for the implications this might have for the United Kingdom Trustees. It was suggested that because the Trustees were appearing to support Mr Smyth's youth work when it was discreetly known that Mr Smyth had been "banned" from this area, the Trustees own standing in other areas of christian endeavour might be compromised.¹⁵

¹¹ Zambezi Trust Board (Canada) Report at page 1.

¹² Zambezi Trust Board (Canada) Report at page 1.

¹³ Report compiled by Mr David Cunningham dated March 1993 for the Northern Region Director of Scripture Union, Zimbabwe.

¹⁴ David Cunningham report March 1993. See also *infra* paragraph 21 regarding the meeting held on the 30th January 1989 at Gatwick Airport attended by David Hope and Michael Beardsmore where minutes of the meeting exist but Mr Smyth's report of what was agreed is at variance with the minutes. Zambezi Trust Board (Canada) Report at page 3.

¹⁵ Zambezi Trust Board (Canada) Report at page 2.

18. In February 1989 the former Headmaster of Winchester College, Mr John Thorn, published his book "The Road to Winchester". In March 1989 Mr Smyth released a confidential statement referring to pages 154/5 of The Road to Winchester. Paragraph 1 of this report states "within a few days of the matter first coming to the attention of older christians in February 1982, John accepted that what he had been doing was entirely wrong and he has never sought to justify it since. By reason of pressures of professional and christian work he had for some years previously become completely dependent on sleeping pills, and there is no doubt that this extraordinary aberration of judgment was in some way linked with that".¹⁶
19. All "The Road to Winchester" states about the incidents is as follows: "I was told the extraordinary news that the neighbouring Barrister had gained such personal control over a few of the senior boys in the group, and had kept it after they left the school, that he was claiming to direct their burgeoning relationships with girls, and was, with their consent, punishing him physically when they confessed to him they had sinned. The World of Conservative Evangelicalism was reft in twain. Absurd and baseless rumours were circulated but he was an unhinged tyrant, the embodiment of Satan. He must be banished. And - quietly but efficiently - he was. He left the Winchester District and then the United Kingdom. He departed for Africa with his family and, by me, has not been heard of since. The Christian Forum was shattered".¹⁷
20. After reading the book and the statement released by Mr Smyth Reverend David Pope, a Board member of the Zambezi Trust (United Kingdom), contacted David Mackinnes, David Fletcher and Mark Ashton who confirmed the bare bones of the matter. David Mackinnes provided a copy of Canon Ruston's report. It became obvious to them that the Canon Ruston report contained considerably more detail of Mr Smyth's activities than appears in Mr Thorn's book.¹⁸
21. On 30th January 1989 David Pope and Michael Beardsmore met Mr Smyth at Gatwick Airport seeking to discuss (i) Mr Smyth's involvement in youth work; (ii) effective pastoral oversight and (iii) the Zambezi Ministries Board's unawareness of the Winchester episode. Minutes of the meeting were taken but Mr Smyth's purported perception of what was agreed is at variance with the minutes.¹⁹ Janet and Jonathan Brooks, Trustees of the Zambezi Trust (United Kingdom), relatives of Mr Smyth (Janet Brooks is Mr Smyth's wife's sister), had been kept in ignorance of the Winchester episode by the other Trustees because Mr Smyth had requested that none of his family be informed. Following the publication of Mr Thorn's book Mr Smyth informed Janet and Jonathan Brooks.
22. It was at this stage that the United Kingdom Trustees were concerned that Mr Smyth had not, from 1981 to 1989, submitted himself at any stage to professional help or specific christian counselling. The Trustees were further concerned as to what Mr Smyth's reaction might be if confronted with pressure to remedy the issues raised at the meeting held on the 30th January 1989. Mr Smyth's brother-in-law, Jonathan Brooks, a medical practitioner, therefore consulted a Christian colleague in psychiatry. Without Jonathan Brooks identifying Mr Smyth the colleague quickly understood the situation - it turned out that he had treated two of the abused young men. His opinion was that Mr Smyth should be stopped and that any risk to Mr Smyth or his family was outweighed by the potential risks to others, namely young people.²⁰
23. As a result, in May 1989, a Board member of the Zambezi Trust (United Kingdom), Jill Kingston travelled to Zimbabwe as the United Kingdom Board's representative to try to speak to Mr Smyth and to see the Zambezi Ministries Board (Zimbabwe) separately. She wished to discuss the issues raised during the 30th January 1989 meeting held at Gatwick Airport. Her time with Mr Smyth was not fruitful. Jill Kingston was effectively not allowed to speak with the Board members in Mr Smyth's absence. Her visit and discussion with the Zambezi Ministries Board on the 20th May

¹⁶ A statement released by Zambezi Ministry March 1989.

¹⁷ The Road to Winchester pages 154/5.

¹⁸ Zambezi Trust Board (Canada) Report at page 2.

¹⁹ Zambezi Trust Board (Canada) Report at page 3.

²⁰ Zambezi Trust Board (Canada) Report at page 4.

1989 was preempted by Mr Smyth's distribution of a document that was strongly critical of Jill Kingston and indirectly critical of all the United Kingdom Trustees. It was apparent to Jill Kingston that the Chairman of the Zambezi Ministries Zimbabwe Board, Mr Richard Johnson, had been only partially briefed by Mr Smyth as to the Winchester episode and the events following.²¹

24. On the 22nd June 1989 the Trustees of the Zambezi Trust (United Kingdom) wrote to Mr Smyth (copied to Mr Richard Johnson) stating the basic facts of the Winchester episode but not the details. The document also stated the Trustees' understanding of Mr Smyth's undertaking at that time to withdraw from youth work invited him to withdraw from direct personal involvement in youth work and to accept an effective pastoral oversight from a local senior christian who would be fully aware of the Winchester episode. The Trustees felt that it was right to ask Mr Smyth to give an undertaking to withdraw from personal involvement in youth work and that in, the absence of such an undertaking, the Trustees would no longer continue as Trustees of the Zambezi Trust. The effective date for him to withdraw was 31st July 1989.²²
25. In July 1989 Christopher and Jayne Smyth (Mr John Smyth's brother and sister-in-law) discussed Mr Thorn's book with Jonathan and Janet Brooks.²³
26. In a letter dated 14th July 1989, sent to the United Kingdom Trustees, signed by Mr Richard Johnson for himself and on behalf of John Smyth, the Zambezi Ministries Board of Zimbabwe rejected the Trustees' proposals to Mr Smyth, accepted their resignation in advance and asked for no further communication regarding the matter.²⁴
27. The United Kingdom Trustees resigned en masse save for Michael Beardsmore and Jonathan Brooks, who continued as caretaker Trustees from 31st July 1989 to 31st December 1989. In September 1989 Mr Jamie Coleman, a solicitor from London in his early 30's, who had attended several of Mr Smyth's United Kingdom camps, met with Jonathan and Janet Brooks. He spent four hours discussing the situation. He also met with the Kingstons and spoke with David Cook. Notwithstanding their concerns expressed, he felt he was able to take on the Chairmanship of Zambezi Trust (United Kingdom). He and John Smyth are at present effectively the only Trustees of the Zambezi Trust (United Kingdom).²⁵
28. From July 1989, until September 1990, Mr Smyth's camps run by Zambezi Ministries grew in size and frequency. In April 1990 Reverend John Bell, a Christian Minister based in Bindura, was approached by George Niven, a teacher at PeterHouse, who was aware of the events that had occurred in the United Kingdom. Both John Bell and George Niven were involved at the time in camps run by Mr Smyth. At the time Reverend Bell had seen nothing untoward at camps save for one boy who had received a beating by Mr Smyth. Mr Niven and Reverend Bell decided they would find out if the United Kingdom story was true. As a result David Fletcher sent the Ruston report to them.
29. In July 1990 Reverend Bell and George Niven met and decided to speak to Mr Smyth after the August 1990 camp. Accordingly in or about August 1990 they made an appointment to speak to Mr Smyth. Mr Smyth went to see Mr Niven first and then subsequently Reverend Bell. At the meetings Mr Smyth was defensive and angry and both Reverend Bell and Mr Niven felt that further meetings would be pointless.

²¹ Zambezi Trust Board (Canada) Report 6th August 1990 at page 4.

²² Zambezi Trust Board (Canada) Report at page 5.

²³ Zambezi Trust Board (Canada) Report at page 4 (as a result of that meeting it is understood that Mr Christopher Smyth is of the view that Mr John Smyth's ministry with young people should cease).

²⁴ Zambezi Trust Board (Canada) Report at page 5.

²⁵ This was confirmed by Mr Coleman at a meeting held at Petra Primary School, Bulawayo, on the 24th July 1993.

30. On the 16th September 1990, Mr Smyth wrote to Mr Niven (the letter was copied to Reverend Bell). A portion of the letter reads: "I think you have heard from John Bell. However having thought and prayed through all you said I am grateful to you for bringing to a conclusion in my mind this difficult matter of whacking the unruly day scholars on camp with the T.T.B (Table Tennis Bat.) Although you say it is seen as a joke, certainly nobody resents it, in the light of all you say and the discussion I had with the Board in August, I have decided we must manage without it in future. I am sure we shall be given grace to cope in some other way." The letter was copied to Richard Johnson, Mr Tracey (a member of the Zambezi Ministries (Zimbabwe) Board) and David Flint, a financial supporter of Mr Smyth and Zambezi Ministries based in the United Kingdom.
31. On the 29th October 1990 Reverend Bell and Mr Niven went to see Mr Richard Johnson, the Chairman of the Zambezi Ministries (Zimbabwe) Board. It was an unsatisfactory meeting and they got the impression that Mr Johnson was of the view that the United Kingdom allegations were not properly founded and an overreaction. Shortly before they met, Mr Niven received a telephone call from Mr Smyth during which he uttered veiled threats regarding Mr Niven's career at Peterhouse.
32. After meeting with Mr Johnson, Reverend Bell and Mr Niven met once again and agreed that a forthcoming mission to Peterhouse be cancelled and that Mr Smyth should be encouraged to see a christian psychologist. Reverend Bell conveyed this to Mr Johnson in November 1990. At this meeting Mr Johnson was not concerned regarding the past as he believed that Mr Smyth's attitude was correct at that time. Mr Johnson did not feel that the problem was ongoing. He gave an undertaking verbally that he would look into the beatings. They further discussed other concerns they had at the time, namely Mr Smyth's living in dorms with the boys, showering with the boys, the fact of exclusive male camps and Mr Smyth developing intimate relationships with boys. They were also concerned about (what they termed) the questionable short term male co-workers Mr Smyth used on camps. Reverend Bell and Mr Niven offered to pay for the costs of a christian psychologist up to the sum of \$500.00. They also expressed concerns about what they perceived as Mr Smyth's avoidance of openness, attempts to manipulate communications by using, for example, "shuttle diplomacy", attempts to discredit Mr Niven, Mr Smyth's exhibition of anger, the veiled threat issued to Mr Niven and the lack of spiritual oversight at camps. Having conveyed all of this to Mr Johnson both Reverend Bell and Mr Niven felt they could do nothing further and since then they have not been involved in Zambezi Ministries.²⁶
33. During 1991 the incidents of nudity and beatings on Zambezi Ministries camps increased. In one camp held in 1991 the following happened on camp:
- (i) the younger boys - Forms 1 and 2 - were not permitted to wear under-clothing on the camp (this pertained not only during the day whilst activities were undertaken, but also at night when the boys went to sleep);
 - (ii) at shower times Mr Smyth would stand, in the nude, in the vicinity of, or just inside, the shower area and hand to the boys soap and shampoo for their showers;
 - (iii) one evening Mr Smyth lead the boys in prayers whilst he was naked;
 - (iv) if a boy was caught wearing underwear at any time corporal punishment was administered either to the naked buttocks or to buttocks covered with a pair of shorts only.²⁷

²⁶ Telephone conversation between Reverend Bell and Mr David Coltart of Messrs Webb, Low and Barry on the 24th July 1993.

²⁷ Personal, Private and Confidential letter written by Messrs Atherstone and Cook, Legal Practitioners, addressed to Messrs Webb, Low and Barry dated 19th July 1993.

Subsequently the mother of one of the boys who attended spoke to Mr Smyth regarding the prohibition of the wearing of underwear. Mr Smyth explained that the reason for prohibition was "the nuisance value of wet underwear having thereafter to be dealt with in the event that the boys had undertaken a swim or in some other manner had got their underwear wet. His view was that shorts themselves, being an outer garment, dried fairly quickly upon exposure to the sun but not so with underwear".²⁸

34. In December 1991 and August 1992 the following incidents were routine regular occurrences at Zambezi Holidays camps:
- (i) Boys were beaten with a table tennis bat on numerous occasions. Though given in a supposedly good natured manner, the punishment was sufficiently painful to make 13-14 year olds cry. Boys were beaten for a variety of offences including leaving shoes under beds, being late for meals, wet feet in the dormitory and noisy behaviour. One of the boys, from Falcon College, had a bat broken on him whilst punishment was being inflicted. The boys were only allowed one layer of clothing when being beaten.
 - (ii) Mr Smyth was the only person who administered punishment to the children. A prize was given to the boy who received the most beatings - at the camp August 1992 the prize winner had been beaten 20 times.
 - (iii) There appeared to be a discipline that enforced nudity during the camp, including the following:
 - boys were not allowed to close the doors when they went to the toilet;
 - boys had to walk in the nude from the dormitories to the showers;
 - if any boy wore a towel, it was pulled off by Mr Smyth with the comment "we are all men together here";
 - Mr Smyth regularly showered with the boys and continuously walked around nude in the ablution area;
 - night time activities were done in the nude, that is night swimming.
 - (iv) The boys were all advised that they were not to wear underpants during the camp.
 - (v) Mr Smyth gave a lecture on masturbation at both camps and said that it was alright to masturbate, but not "to be a slave to it".
 - (vi) Mr Smyth was the only member of staff naked with the boys in the ablution area; other members of staff did not walk around nude in the dormitories or ablution area.
 - (vii) All members of staff, including Mr Smyth's wife, were housed in separate staff quarters whereas Mr Smyth slept in the dormitory area and not with his family.²⁹

²⁸ Atherstone and Cook's letter dated the 19th July 1993. At a meeting held in Bulawayo on the 10th July 1993 attended by Mr T Tanser (Mr Smyth's legal practitioner), Mr David Coltart of Messrs Webb, Low and Barry, Reverend Christopher Hingley and Mr David Cunningham, Mr Tanser explained that the reason for a prohibition of underwear was a result of a complaint made to Mr Smyth that some of the boys on camp had dirty and smelly underwear and that Mr Smyth had as a result banned underwear to combat this problem. This conflicts with the explanation given above. See also Mr Smyth's explanation given on the 29th June set out in paragraph 43 *infra*.

²⁹ Letter written to Messrs Web, Low and Barry by a parent of two Falcon College boys, dated 13th July 1993

35. During 1991 and 1992 Mr Smyth appears to have developed very close relationships with certain boys in Harare to the extent that he regularly invites them to play squash with him or to indulge in some other form of social activity with him and, indeed, frequently brings certain of the boys to school in the morning. A Harare lawyer has expressed concern regarding the significant power and authority Mr Smyth appears to wield over these boys. He goes on to say that whilst, objectively perceived, there does not seem to be anything untoward in this activity, his own impression is that the activity appears to be "calculated to establish very strong psychological relationships or bonds with the boys in question".³⁰

The concern expressed in this regard by the Harare lawyer should be viewed in the context of the domination of boys in the United Kingdom.³¹

36. In December 1992 a boy drowned on a Zambezi Ministries camp whilst skinny dipping at night. It was not noticed that he was absent until the following morning when his body was found.
37. In April 1993 several Christian Brothers College school boys went on camps conducted by Zambezi Ministries at Ruzawi School between April the 14th and 21st and April the 23rd and 30th. Shortly after the first camp ended the mother of one boy observed that her son had severe bruising on his buttocks. On the 27th April 1993 the boy was examined by a Doctor B MacAullay, M.B. CH. B. who in a report dated the 28th May 1993 observed: "on examination I found a large, old bruise 12cm x 12cm on the left buttock. The bruise was about one week old".³²
38. Some of the parents of Christian Brothers boys who had attended the camp met and approached their respective Christian Ministers. As a result, and as explained in the introduction above, the parents and the Christian Ministers approached, and thereafter took legal advice from, Messrs Webb, Low and Barry on the 26th May 1993. On the 27th May 1993 Mr David Coltart, a partner in Messrs Webb, Low and Barry, contacted David Fletcher in Oxford and the Canon Ruston report was sent to him by facsimile.
39. Mr Coltart then asked the parents of the seven Christian Brothers College boys involved to record statements from their sons individually. It was stressed that there should be no discussion regarding the matter with other parents or boys so as to prevent collusion.
40. The statements recorded from the boys revealed that the following had occurred during the April camps:
- (i) compulsory swimming in the nude;
 - (ii) Mr Smyth frequently walked around the boys dormitory in the nude and showered in the nude with the boys;
 - (iii) frequent, and sometimes severe, beatings were administered to all of the boys who recorded statements;
 - (iv) boys frequently jumped on a trampoline in the nude, an activity described as "flappy jumping";
 - (v) boys were ordered to sleep without any underpants on and on one occasion one boy was ordered to take off his underpants because it was said "(they were) too tight, inhibiting the development of my sexual organs";

30 ~~Letter written to Messrs Webb, Low and Barry by a parent of two Falcon College boys dated 13th July 1993. AITHERSTONE AND COOK LETTER 19.7.93.~~

31 Statement dated 7th July 1993, referred to at paragraph 9 *supra*, "The Road to Winchester", referred to at paragraph 19 *supra* and Margaret Henning's report *infra* marked "Annexure B" at pages 2 and 3.

32 Medical report written by Dr B MacAullay dated 28th May 1993.

- (vi) Mr Smyth gave a talk about masturbation and after the talk came to one boy in particular and asked him what he thought, how many times did the boy masturbate, what did he masturbate with and did he do it with clean thoughts.³³
41. Having collected the statements from the various boys, Messrs Webb, Low and Barry were asked to advise the parents of the boys involved what action could be taken against Mr Smyth. The parents were advised that on the face of it, Mr Smyth was guilty of assault and crimen injuria and that the incidents could be reported to the Police for criminal prosecution. The parents were also advised that action could be taken in terms of Section 14 of the Immigration Act to have Mr Smyth deported. While some of the parents were keen to institute criminal proceedings against Mr Smyth some of the other parents were fearful of the consequences and many were concerned about the ramifications for the christian church.
42. As a result Messrs Webb, Low and Barry were instructed to write to Mr Smyth setting out the allegations and inviting him to respond to them. On the 23rd June 1993 Messrs Webb, Low and Barry wrote to Mr Smyth stating, *inter alia*:
- (i) because of the serious nature of the allegations (which were set out in brief), Mr Smyth should be given an opportunity to respond;
 - (ii) the parents and Christian Ministers involved were cognisant of the devastating consequences a criminal trial would have on the boys, their parents and the christian church in Zimbabwe;
 - (iii) that because of the serious nature of the allegations, and because of the information received from the United Kingdom, it was believed his camps should be brought to a halt in fear of long term damage that could be done through them to the christian church and other boys and young men;
 - (iv) Mr Smyth was encouraged to meet with Mr Coltart and the Christian Ministers.³⁴
43. On the 28th June 1993 Mr Smyth met with Mr Coltart at the offices of Messrs Webb, Low and Barry. Responding to the allegations contained in the letter Mr Smyth:
- (i) admitted that all boys were asked to swim in the nude at night but denied that they were ordered to do so;
 - (ii) did not respond to the allegation of walking around in the nude;
 - (iii) admitted that boys were beaten but stated that was the only way to control an otherwise relaxed camp and that much of it was done in fun;
 - (iv) admitted that boys had trampolined in the nude but denied that he had ordered them to do it and said that it had happened when the boys came back from a swim and that his junior leaders were involved; he only observed the practice from a distance;
 - (v) admitted that boys had slept in the nude and said that the reason was because one parent sometime back had complained that boys sleeping next to his son smelled and since then the boys had been ordered not to wear underpants;
 - (vi) denied that there had been detailed discussions/questioning regarding masturbation although he admitted talking to the boys in general terms and said that some boys had spoken to him privately on their own initiative;

³³ The original statements are held by Messrs Webb, Low and Barry. See the Synopsis of the statements prepared by Messrs Webb, Low and Barry annexed hereto marked Annexure 'A'.

³⁴ Messrs Webb, Low and Barry letter to Mr Smyth dated the 23rd June 1993.

- (vii) admitted that what had happened in the United Kingdom was wrong (Mr Smyth appeared to be aware of the Ruston report) and said that he had received medical treatment and that he had suffered a "breakdown" at the time when this happened.³⁵
44. On the 29th June 1993 Mr Smyth attended a meeting at the offices of Messrs Webb, Low and Barry which was also attended by his son Mr P J Smyth, Reverend Peter MacKenzie, Reverend Ian Spence, Reverend Chris Hingley (the Anglican Chaplain at Whitestones Primary School, Bulawayo), Reverend Brian Anderson and Mr Mark Kluckow (the National Director of Youth for Christ Zimbabwe). Responding to the specific allegations contained in the letter Mr Smyth:
- (i) confirmed the points he had made to Mr Coltart the day before;
 - (ii) admitted taking photographs of boys showering on camps for promotional purposes but said that he had only taken photographs from the shoulders upwards (new information);
 - (iii) denied the allegation of walking through dormitories in the nude;
 - (iv) said that possibly somebody else had caused the severe bruising suffered by the one Christian Brothers College boy (this was after the medical report had been read out to him).
45. Mr Smyth asked that the allegations contained in the Ruston report should not be read out in front of his son as it was a "Board matter". He stated that whilst what he did in the United Kingdom was wrong and he had received treatment, people like David Fletcher were probably "jealous" of his successful work in Zimbabwe.³⁶
46. At the conclusion of the meeting held on the 29th June 1993 Mr Smyth agreed that those present should meet with the Board of Zambezi Ministries. The Christian Ministers present advised that if needs be the Bulawayo Churches involved were prepared to fly the Board members to Bulawayo so that the issue could be discussed in full. The meeting concluded with an agreement that as Mr Smyth was staying in Bulawayo that week, as a matter of urgency, members of the Zambezi Ministry Board would fly to Bulawayo. The meeting concluded at 1.00 p.m. At 2.30 p.m. on the 29th June 1993 Mr Smyth telephoned Mr Coltart to advise that he was returning to Harare and that it would not be possible for him to remain in Bulawayo. As a result of this information the Chairman of the Zambezi Ministries Board, Mr Richard Johnson, was contacted direct and invited to come to Bulawayo. Mr Johnson declined the request as he said he was too busy.
47. On the 30th June 1993 Mr Coltart was contacted by Mr Smyth's lawyer, Mr T Tanser of Messrs Scanlen and Holderness, of Harare, who asked that the allegations be sent to him. As a result Mr Coltart drafted a synopsis of the allegations annexed hereto marked Annexure 'A' against Mr John Smyth and these were sent to Messrs Scanlen and Holderness by facsimile on the 2nd July 1993.³⁷ On the 5th July 1993 the Ruston report was made available to Mr Tanser. On the same day Mr Tanser telephoned Mr Coltart on behalf of Mr Smyth advising that he had been instructed that:
- (i) the Ruston report was exaggerated and false;
 - (ii) the Bulawayo Ministers should be careful as they may face a defamation action;
 - (iii) all future dealings should be between Mr Tanser and Mr Coltart.

³⁵ Minutes of meeting recorded by Mr Coltart dated 28th June 1993.

³⁶ Minutes of the meeting held at Messrs Webb, Low and Barry on 29th June 1993 recorded by Mr Coltart dated the 29th June 1993.

³⁷ Webb, Low and Barry letter to Scanlen and Holderness dated the 2nd July 1993. The synopsis is annexed hereto marked Annexure 'A'.

48. On the 7th July 1993 Mr Coltart received a facsimile message from Mr Dave Pope, the Director of Salt Mine Creative Ministries in the United Kingdom, the former member of the United Kingdom Board of Zambezi Trust mentioned above. The facsimile advised that Mr Jonathan Brooks, Mr Smyth's brother-in-law would send detailed information regarding the reasons why the United Kingdom Board resigned. On the 8th July 1993 Jonathan Brooks sent Mr Coltart, by facsimile, the confidential report to members of Zambezi Trust Board (Canada) and other documents. In a telephone conversation between Janet Brooks and Mr Coltart on the same day Mr Coltart was advised that, notwithstanding their close relationship with Mr Smyth, their opinion was that Mr Smyth needed help and that he should not be allowed to continue in ministry in Zimbabwe.
49. On the 10th July 1993 Mr Tanser met with Mr Coltart, Mr David Cunningham and Reverend Christopher Hingley. During this meeting a formal response was handed over to Mr Coltart in the form of a letter from Messrs Scanlen and Holderness which stated, *inter alia*, that:
- (i) they (the Zambezi Ministries Board in Zimbabwe) had now had an opportunity to enquire into, and discuss the allegations made in Messrs Webb, Low and Barry's letters dated the 23rd June and 2nd July 1993;
 - (ii) these extensive enquiries had led them to the conclusion that "nothing improper whatsoever has occurred on the camps and we totally reject your clients allegations of criminal conduct";
 - (iii) Messrs Webb, Low and Barry's clients should be assured that Mr Smyth and his Board were considering very carefully what steps should be taken at future camps to ensure as far as possible "that there is no misunderstanding of what goes on at camp"³⁸
50. In the course of the meeting Mr Tanser handed to Mr Coltart a document entitled "extracts from unsolicited letters received from campers and parents after Ruzawi camps" prepared by Mr Smyth.³⁹
51. At the meeting with Mr Tanser it was stressed that the Bulawayo Ministers wanted to meet with the Zambezi Ministries Board as it was felt that they did not appreciate the seriousness of the allegations. It was pointed out that the Bulawayo churches involved would be prepared either to fly members of the Zambezi Ministries Board to Bulawayo or for the relevant Ministers to fly to Harare to meet the Zambezi Ministries Board.
52. On the 20th July 1993 Messrs Scanlen and Holderness sent a letter by facsimile to Messrs Webb, Low and Barry advising that Mr Smyth had received notification from the Ministry of Home Affairs rejecting his appeal against the refusal of a permanent residence permit. The appeal had been outstanding for many months. The letter further advised that Mr Smyth had been directed to attend at Immigration to make arrangements for his departure. It concluded by stating that the Board of Zambezi Ministries had instructed that in the circumstances they did "not see anything (was) to be gained by meeting with (Webb, Low and Barry's) clients."⁴⁰ On the same day Mr Coltart telephoned Mr Tanser to advise that the Immigrations Department decision had no bearing on the fundamental problem of Mr Smyth's ongoing involvement with young boys. During the conversation it was stressed that the Bulawayo based churches were prepared to fly the Zambezi Ministries Board to Bulawayo together with Reverend Tim Neill and David Vincent (pastor and friend respectively of Mr Smyth).

³⁸ Scanlen and Holderness letter to Messrs Webb, Low and Barry dated 9th July 1993.

³⁹ The document contains extracts from some 181 letters written to Mr Smyth by campers. During the meeting Mr Tanser stressed that the TTB's (the euphemism used to describe the beatings given with table tennis bats) were part of the fun of the camp, a point which consistently comes through the document. For example letter 43 says "I enjoyed the TTB I thought it was quite a laugh"; Letter 44: "I think being in the north wing with you in charge makes camp all the more fun (not to forget the TTB)".

⁴⁰ Scanlen and Holderness letter to Webb, Low and Barry dated 20th July 1993.

53. On the 21st July 1993 Mr Tanser telephoned Mr Coltart to advise that the Zambezi Ministries Board was not prepared to meet with the Bulawayo Ministers but that they would send a letter explaining their position.⁴¹ Mr Tanser advised that Mr Jamie Coleman, remaining Trustee of the United Kingdom Board, would be travelling to Zimbabwe shortly and that he may be prepared to meet with the Bulawayo Ministers.
54. On the 24th July 1993 Mr Jamie Coleman met with two of the parents who had lodged complaints, Mr Coltart, Reverend Anderson, Rev Spence, Rev Hingley, Rev Pountney and Mr Kluckow at Petra Primary School, Bulawayo. In the course of the meeting Mr Coleman made, *inter alia*, the following points:
- (i) he admitted that the substance of allegations against Mr Smyth, as contained in the synopsis sent to Messrs Scanlen and Holderness on the 2nd July 1993, was correct and agreed with the Zambezi Ministries Board that whilst the behaviour was odd there was nothing improper about Mr Smyth's conduct;
 - (ii) the beatings and nudity were justified in the context of a weak church; Zambezi Ministries was aimed at portraying Christianity as a rugged, manly religion;
 - (iii) he conceded that what went on in Zimbabwe would not be allowed to happen in the United Kingdom but said that Zimbabwe seemed to have a different attitude towards beatings and pointed out that he had noted that the Zimbabwean courts had only fined accused persons \$600.00 for whipping others; he also said that the beatings complained of by the Ministers and parents would not be viewed in the same serious light by other sections of the Zimbabwean community;
 - (v) he said that the principles contained in Matthew Chapter 18 (in the New Testament), namely that complaints against a christian should be addressed within the church, should be followed and that there should be no threat of court action and that lawyers should not be involved; having been made aware of the desire of the Bulawayo Ministers to meet with the Zambezi Ministries Board he agreed to arrange a meeting between the Zambezi Ministries Board and the Bulawayo ministers.⁴²
55. On the 28th July 1993 Rev Anderson, Rev Spence, Rev Pountney, Rev Hingley, Rev MacKenzie and Mr Kluckow flew to Harare and met with Mr Johnson, Mr Griffiths Malaba, Mr Martin Tracey, Mrs Gill Tracey (all members of the Zambezi Ministries Board), Reverend Tim Neill, Mr David Vincent and Mr Jamie Coleman. At the meeting it was agreed that the allegations levelled against Mr Smyth were not in dispute; what was in dispute was the interpretation of those actions. The Bulawayo Ministers attached the following interpretation to the facts, namely:
- (i) excessive beatings were a manifestation of sexual sadism;
 - (ii) excessive insistence of nudity of the campers was a manifestation of voyeurism;
 - (iii) the excessive nudity on the part of Mr Smyth was a manifestation of exhibitionism;
 - (iv) these were all "paraphilia" (sexual deviations) and abnormal, or maladaptive, and could have extremely dangerous long term effects on those involved (the boys).
56. The Zambezi Ministries Board disagreed strongly with these interpretations whilst conceding that Mr Smyth did have an unusual ministry style. In conclusion it was agreed by all that it was possible that Mr Smyth had a psychological problem. To this end the Zambezi Ministries Board agreed to discuss and make a decision on the following suggestions with immediate effect:

⁴¹ The promised letter was never sent to either Messrs Webb, Low and Barry or to any of the Bulawayo Ministers involved.

⁴² Minute of meeting held at Petra Primary School on the 24th July 1993 recorded by Mr Coltart.

- (i) for the upcoming Zambezi Ministries camps in August the following restrictions would be enforced:
 - (a) there would be no TTB or beatings of any kind;
 - (b) there would be no nudity at all by campers except for normal showering activities;
 - (c) there would be no nudity at all by Mr Smyth whether showering or in the dorm or in the pool;
 - (d) Mr Smyth would not have access to the dormitory or showers during the camp;
 - (ii) an individual (agreed upon by both Zambezi Ministries and the Bulawayo Ministers) would be present at the camp to ensure the restrictions were complied with;
 - (iii) within 30 days of the date of the meeting Mr Smyth would be required to have a psychological profile/evaluation carried out by two christian psychologists, one chosen by each group; furthermore it was agreed that a synopsis of the concerns and evidence would be given to both psychologists.⁴³
57. On the 30th July 1993 the Bulawayo Ministers became aware of a letter written by Mr Smyth to the parents of campers coming on his forthcoming August camps which were clearly aimed at justifying the nudity and beatings on camp. Relevant extracts from the letter are as follows:
- (i) "(I) try instead to be something of a father figure to the camp, encouraging the younger leaders to care for their campers in the way the best of big brothers should. To this end, we use christian names all round, the younger leaders sleep in the dormitories with their campers, and we all (including myself from time to time) have our showers with the boys".
 - (ii) "(We) must however have good discipline and experience has shown that with so many high spirited boys we need some form of sanction. I never cane the boys, but I do whack them with a table tennis bat when necessary. Such are the opportunities for pranks that I sometimes have to use this fairly liberally to deter high spirited naughtiness and to ensure obedience and reasonable standards of tidiness. Although most of the boys regard TTB (as it is affectionately known) as little more than a joke, I try to keep a balance between making a sufficient deterrent and not allowing it to spoil the happy atmosphere at camp. Very occasionally if the boy offends in a more serious way, I will whack him with a slightly bigger bat which the boys call 'jokari'".
 - (iii) "(T)he last thing at night the dormitory leaders will some times take their group for a short swim in the pool; or just a plunge if it is chilly. Various strict safety rules operate for after dark swims. The boys run down in their towels and skinny dip. Occasionally we have a day scholar who finds this a bit strange, but having done it once he discovers it is all part of the all-boys-together fun of the camp".
58. On the 3rd August 1993 Reverend Anderson telephoned Mr Johnson and Mr Johnson advised Reverend Anderson the following:
- (i) he had read the minutes compiled by Reverend Anderson but suggested some amendments which were agreed to;
 - (ii) the Board had met and fully agreed to the suggestions contained in the minutes;
 - (iii) the Board had met with Mr Smyth on the 1st August 1993; the meeting was very difficult and painful; Mr Smyth was faced with the demands and had strongly reacted against them; he was given time to think through them;

- (iv) "he felt there would be a parting of the ways between the Board and Mr Smyth"; he "was very concerned about the TTB's but was not convinced of the seriousness of Mr Smyth's nudity", "he was in the process of writing a strong letter to Mr Smyth again putting the demands to him" and "the Board was an advisory Board only and thus Mr Smyth could, if he wanted, simply do what he wanted".⁴⁴
59. On the 17th August 1993 Reverend Anderson again telephoned Mr Johnson to find out what response had been received from Mr Smyth. The following was advised to Reverend Anderson:
- (i) the Board was only an advisory Board and it had made strong recommendations to Mr Smyth;
 - (ii) Mr Smyth agreed that the TTB's had got out of hand;
 - (iii) Mr Smyth had stated that even if he was assessed by clinical psychologists he would not be believed or cleared in the eyes of the Bulawayo Ministers (to which Reverend Anderson responded that Bulawayo Ministers would accept the recommendation of the independent psychologist);
 - (iv) Mr Smyth's Minister, Reverend Tim Neill, Board member Martin Tracey and himself had told Mr Smyth that he had nothing to lose by having the assessment done.⁴⁵
60. Having not received a satisfactory response from Mr Johnson, Reverend Anderson wrote to Mr Johnson on the 19th August 1993 asking Zambezi Ministries to put in writing what its stands were on the following issues:
- 1. corporal punishment at camps;
 - 2. Mr Smyth's nudity in front of the boys;
 - 3. enforced nudity of the boys;
 - 4. Mr Smyth's own contributions to the discussions on masturbation;
 - 5. Mr Smyth's preparedness to be examined by two clinical psychologists;
 - 6. the present relationship of the Board and Mr Smyth with particular reference to accountability.
- In the letter it was stressed that the matter was one of extreme urgency and the letter requested that a response be received by the 28th August 1993.
61. During August 1993, between the 10th and 17th August and the 19th and 26th August, Mr Smyth conducted two camps at Ruzawi School. At a meeting on the first night of camp with the camp leaders (boys aged between 17 and 18) Mr Smyth spoke to the leaders in general terms about how to handle situations when one found oneself being attacked. In the course of the talk Mr Smyth made the following points, namely that:
- (i) a group of Bulawayo based Ministers (he did not mention their names) were attacking him personally;
 - (ii) these Ministers did not follow the dictates set out in Matthew Chapter 18 in that they went direct to a lawyer without discussing the matter with him first;

⁴⁴ Minutes of telephone call between Reverend Anderson and Mr Richard Johnson on the 3rd August 1993 recorded by Rev Anderson.

⁴⁵ Minutes of telephone conversation between Rev Anderson and Richard Johnson on the 17th August 1993 recorded by Rev Anderson.

- (iii) these Bulawayo Ministers had tried to blackmail him and told him that if he did not resign his post as leader of Zambezi Ministries and give up all the assets of the ministry then they would get his work permit taken away;
 - (iv) the Bulawayo Ministers wanted Mr Smyth to give up his assets to them and asked, rhetorically, what the Bulawayo Ministers could possibly want with his assets;
 - (v) all this had happened mainly because of beatings which had taken place involving Christian Brothers College boys during the April camp and that he had met with the Chairman of the Zambezi Ministries Board the previous night and agreed that there would be no beatings and that it would only be used as a last resort.⁴⁶
62. During the same camp, attended by the camp leader (referred to paragraph 61 *supra*) the following occurred:
- (i) a group of leaders asked Mr Smyth what would happen if they took a bakkie (motor-vehicle) without his permission and were told that they would get TTB's. The following day the leaders deliberately took the bakkie knowing that they would be given TTB's and were in fact given TTB's by Mr Smyth (this was apparently done in "fun");
 - (ii) on one other incident a boy was beaten for swearing;
 - (iii) Mr Smyth did not walk around the dormitories in the nude but showered with the boys in the nude.⁴⁷
63. On the 20th September 1993 Mr Johnson wrote to Reverend Anderson in his capacity as Chairman of the "Zambezi Ministries Advisory Board". The letter states, *inter alia*:

"It is our belief that he is not "sick" or sexually or psychologically disturbed, but is instead a strong, forceful Christian with a deep commitment to converting and disciplining young men, equipping them for life as Christian leaders.

We also believe that his failure in Britain should not be allowed to negate the many successful years of youth work before and since the Winchester incidents.

In reply to specific questions in your letter of August 18.

1. Limited corporal punishment is now administered in "last resort" cases, in the company of one or more witnesses, and every incident of TTB is logged, with reasons.
2. John's nudity in front of boys is rare.
3. John does not force boys to skinny dip. Leaders frequently encourage a brief swim before lights out, if it is not too cold, and peer pressure to skinny dip may be experienced by some boys.
4. John is sensitive to the possible embarrassment of any boy on the subject of masturbation, but believes it is a matter which should be frankly but carefully discussed.
5. We cannot force John to be examined by one or more Christian psychologists. We have recommended this course of action, to clear his name. (However, we have met with a psychologist and, separately, an eminent Christian psychiatrist, the latter in Johannesburg, and their conclusions, based on a full disclosure of the facts, and personal discussions, encourage me in the position of the Board and myself).

⁴⁶ Statement recorded from a camp leader by Mr Coltart on the 10th October 1993. We are not prepared to give any further details regarding the boy in question as this was an undertaking given to the boy.

⁴⁷ Statement recorded from camp leader on the 10th October 1993

6. We are an advisory board, with power to dismiss John. The assets of Zambezi Ministries are vested in the Board.

To sum up: we continue to support John in his work with young men".⁴⁸

64. At the beginning of October 1993 at the Heads of independent schools meeting held in Nyanga Mr Smyth's lawyer, Mr T Tanser, met with Reverend Pountney and made the following observations, namely that:
- (i) both he and the Zambezi Ministries Board were absolutely convinced that Mr Smyth was not sexually or psychologically disturbed and that his ministry should continue;
 - (ii) the allegations against Mr Smyth were a personal vendetta perpetrated by individual ministers;
 - (iii) the Bulawayo Ministers should, in the light of this, take whatever course of action they saw fit;
 - (iv) Mr Smyth had now been granted permanent residence status by the Department of Immigration and that he would no longer be leaving Zimbabwe as envisaged in July 1993.
65. Previously on the 9th September 1993 Messrs Webb, Low and Barry had written to Mrs Margaret Henning, a consultant clinical psychologist, enclosing the Ruston report, the statements of the young British men dated the 7th July 1993 and 8th July 1993 (see footnotes 5 and 6 *supra*), copies of letters written by parents dated the 13th July 1993 and the 19th July 1993 (see footnotes 29 and 27 *supra*), the synopsis of incidents which occurred during Mr Smyth's April 1993 camp, the document prepared by Mr Smyth entitled "extracts from unsolicited letters received from campers and parents after Ruzawi camps", and a copy of Mr Smyth's letters to parents of prospective campers dated July 1993 (see paragraph 57 *supra*). Mrs Henning was advised that the Zambezi Ministries Board were adamant that there was no connection between what was happening in Zimbabwe and what happened in the United Kingdom. Mrs Henning was asked to give her comments and advice. On the 5th October 1993 Messrs Webb, Low and Barry received a report from Margaret Henning (which is annexed hereto marked Annexure 'B'). Her final recommendation is as follows:

" I recommend strongly, therefore, that Mr Smyth should immediately desist from work with young people. Although the current abuse is more subtle than that which occurred previously in England it is potentially equally damaging, especially as a younger age - group of victims is involved".

66. On the 12th October 1993, Dr T Brown compiled a report on the basis of the same material given to Margaret Henning and her report.⁴⁹ In his report⁵⁰ Dr Brown, *inter alia*, states:
- (i) "Like Margaret Henning, whose report I have seen, these comments are prepared on the third party information supplied. I have had no opportunity to interview John Smyth. I have never met John Smyth. On the basis of these documents, my conclusion fully endorse those findings of Margaret Henning. Her report is a clear statement of the psychological implications of the behaviour and practices of John Smyth".
 - (ii) "There is only one safe course of action. It is to take steps to end any involvement (John Smyth) may have with young people".
 - (iii) "My recommendations are that:
 - (a) John Smyth should cease from all work with young people forthwith.
 - (b) The children and young people who have come under his influence should be monitored to assess any detrimental developments in their behaviour.
 - (c) The schools where his ministry has been in operation should watch closely for any signs of changes in behaviour patterns amongst the boys".
67. In a meeting held in Bulawayo on the 13th October 1993 attended by Dr Brown and Mr Coltart of Messrs Webb, Low and Barry, Dr Brown was asked to comment on paragraph 5 of Mr Johnson's letter referred to in paragraph 63 *supra*. Although the paragraph does not actually say so it implies that a psychologist and a psychiatrist have advised that there is nothing deviant regarding Mr Smyth's conduct and no danger to young men. Dr Brown expressed surprise that a psychologist and a psychiatrist could come to that conclusion if full disclosure of all the abovementioned facts have been made known to them.⁵¹

⁴⁹ MA (Cantab); BSC (Psy); MSC (ClinPsy); BD; Mth; Phd. Dr Brown happened to be visiting Bulawayo and the opportunity was taken to let him have sight of the material in our possession to obtain a second opinion. Dr Brown is an advisor to the Baptist Union of Great Britain for Ministers and their families. He is a practising psychotherapist and a Director of the Green Pastures Centre of Healing. He is an Executive member of the Churches Counsel for help and healing in England and is Warden Designate of the Order of St Lukes in the United Kingdom. He advises all these bodies of matters concerning both victims of abuse and those responsible for abuse. Report on written material re: John Smyth/Zambezi Ministries by Dr T Brown dated 12th October 1993.

⁵⁰ Report on written material re: John Smyth / Zambezi Ministries by Dr T Brown dated 12th October 1993.

⁵¹ Minutes of meeting held at Messrs Webb, Low and Barry on the 13th October 1993 recorded by Mr Coltart. The following should be noted regarding Mr Johnson's letter:

- (i) Mr Smyth refused to be examined by a psychologist.
- (ii) It seems from the letters as if Board members and not Mr Smyth met with the psychologist and psychiatrist.
- (iii) The letter uses the phrase "based on a full disclosure of the facts", in other words not the various documents which have been forwarded to the Board and it is a matter of speculation as to what facts have been placed before the psychologist and psychiatrist.

C. CONCLUSION

1. The Christian ministers involved in trying to address the problem had hoped that the Zambezi Ministries Advisory Board would listen and act on their concerns so that:
 - (i) John Smyth would be encouraged to seek medical treatment and counselling so that he and his family could be protected as much as possible in the circumstances;
 - (ii) the ministry conducted by Zambezi Ministries could continue with another person at the helm thus fostering what is clearly a valuable and effective ministry in Zimbabwe;
 - (iii) minimal disruption could be caused to the schools and the young boys and men involved with Zambezi Ministries. The reason the ministers and parents sought legal advice at the very beginning and the reason they approached Mr Smyth direct was because they had been advised by others that the Zambezi Ministries Advisory Board was subordinate to Mr Smyth and entirely influenced by him. Following the initial meetings with Mr Smyth his request that the Minister deal with the Board has been honoured. Sadly the original advice given by others has proved to be correct, namely: the Zambezi Ministries Advisory Board either cannot or will not understand the seriousness of this matter.
2. On a number of occasions the Zambezi Ministries Advisory Board members have defended their actions because John Smyth has conducted a valuable and effective ministry. In their first justification given through their legal practitioners, Scanlen and Holderness, on the 9th July 1993 they refer to the synopsis of relevant extracts from nearly 200 unsolicited letters as proof of the success of the ministry and justification that no action should be taken. Ironically it is that very synopsis which has been the focus of concern in Margaret Henning's report.⁵² In Mr Johnson's final letter to Reverend Anderson on the 20th September 1993 he says: "We believe that (Mr Smyth) has a most valuable and effective ministry with young men. The fruits are clearly evident, in the large number of new school boys who have come into a living faith in Christ, and have retained a vigour of their faith into their University or early working days. At the last camp, there were 40 leaders - all brought to Christ through Mr Smyth and Zambezi Ministries". No-one disputes the effectiveness of Mr Smyth's ministry. However two important points are missed:
 - (i) In John Thorn's book "The Road to Winchester" the following is written: "The numbers in Christian Forum grew. In the mid-70's it could claim about 80 attending members. In a way, they seemed a kind of back-bone of virtue in the place. They seldom smoked or drank. They were above suspicion of any involvement in drugs. Many were people of great influence in the school, and it seemed a good influence. How could a school which claimed to be Christian refuse to at least tolerate a group who wished to take the commands of Christ literally and not just give to him the lip-service which seemed enough for the ecclesiastical establishment..... Christian Forum was shattered. It kept going for a few more years, its numbers steadily declining, hampered by the fact that two of its surviving leaders found it difficult, for reasons which escaped me, to speak to one another or pray together. About a year ago, the remnant decided it was time to disband. Christian Forum is no more".⁵³

From the above we can assume that Christian Forum was a wonderfully successful ministry conducted by Mr Smyth. However in the midst of that ministry there were serious goings on which have seemingly not only affected the faith of many of the boys who were in that ministry but also which have had serious long term psychological effects on the boys. In the end what seemed a wonderful ministry came to naught.

⁵² See page 4 of Margaret Henning's report annexed hereto marked Annexure 'B'.

⁵³ The Road to Winchester pages 154/155.

- (ii) The potential psychological damage to the boys, as disclosed by Mr Smyth's synopsis and Margaret Henning's report, are extremely serious and cannot be ignored. The fact that the majority of the boys on camp may be unaffected and may not suffer psychological damage is irrelevant; if there is a reasonably held belief that some of the boys may suffer psychological damage then, no matter how successful Mr Smyth is, he should not be allowed to continue; the end cannot justify the means when the means are so dangerous.

From recent statements made by Mr Smyth to his camp leaders (see paragraph 61 *supra*) and people close to him (see paragraph 64 *supra*) it would appear that a misinformation campaign has been started to portray the Bulawayo Ministers as men who are out to black-mail Mr Smyth, who are conducting a personal vendetta against him and who are keen to take over his assets. Not only are these allegations patently false but anyone believing them ignores the following:

- (a) the Bulawayo Ministers have the support of parents of boys who have been abused, members of Mr Smyth's family, former members of Zambezi Ministries Trust in the United Kingdom and eminent Christian leaders in the United Kingdom and Zimbabwe;
- (b) this is not the first time in the last few years that concerned individuals have attempted to deal with the situation;
- (c) the Bulawayo Ministers involved have every reason to want to support Zambezi Ministries (and its camping ministry), as it is entirely compatible with their own ministries and not in any way in competition with their ministries. However because of the allegations which have been levelled against the Ministers by Mr Smyth in particular and, seemingly, those close to him, it is necessary to show that the concerns expressed in this document are shared by the wider Church in Bulawayo and for that reason the contents of this document are endorsed by the leadership of the below mentioned churches and parachurch organisation.

3. We, the undersigned churches and parachurch organisation accordingly make the following recommendations:

- (i) Mr John Smyth should cease from all work with young people forthwith.
- (ii) The Zambezi Ministries Advisory Board should encourage Mr Smyth to have medical or Christian pastoral counselling.
- (iii) The Zambezi Ministries Advisory Board should invite Mr Smyth to accept a continuing pastoral oversight by a local senior christian who is fully appraised of the matters set out in this document.
- (iv) The children and young people who have come under Mr Smyth's influence during the last few years should be monitored to assess any detrimental developments in their behaviour.
- (v) The schools where Mr Smyth's ministry has been in operation should watch closely for any signs of changes in behaviour patterns amongst the boys.
- (vi) Headmasters should stop Mr Smyth from coming to their schools and should terminate contact with Mr Smyth.

DATED AT BULAWAYO THIS 19TH DAY OF OCTOBER 1993.

Signed on the original

For and on behalf of the Eldership of the
Baptist Church
George Silundika Street
BULAWAYO

Signed on the original

For and on behalf of the Eldership of Bulawayo
Christian Centre
6 Apsley Crescent
Bradfield
BULAWAYO

Signed on the original

For and on behalf of the City Presbyterian
Church
Jason Moyo Street
BULAWAYO

Signed on the original

For and on behalf of Youth for Christ
(Zimbabwe)

NOTE:

The originals of this document and the other documents referred to in the footnotes of this document are held by Messrs Webb, Low and Barry and are available for inspection by Headmasters, parents and Ministers on request.

Terms of Reference

Learning Lessons Case Review – John Smyth QC

These instructions set out the basis on which the National Safeguarding Team of the Church of England commissions Keith Makin (“the Reviewer”) to undertake a review into the Church of England’s handling of allegations relating to the conduct of the late John Smyth QC.

The Review will consider the response of the Church of England and its officers to those allegations, and the response of other organisations, namely Winchester College, the Titus Trust, and the Scripture Union, to the extent that those organisations are willing to co-operate. The approach of those organisation to the Review at the time of its commencement is as follows:

- Winchester College. Winchester College has stated that it anticipates that it will cooperate with the Review, providing all relevant information on a voluntary basis, i.e. with the status of an Interested Party rather than a Subject Organisation. In such a capacity, subject to the matter of any live litigation, Winchester College will share its own findings and answer any questions so far as it reasonably can.
- The Titus Trust. The Titus Trust has stated that it is restricted in its participation in the review by ongoing legal action and it is not able to engage in the Review until this has been resolved.
- The Scripture Union. The Scripture Union has confirmed that it will not participate in the Review.

These instructions are given by the National Safeguarding Team (NST) of the Church of England, acting on behalf of the Archbishops’ Council. This document should be read alongside, and forms part of, the agreement between the Reviewer and the Archbishops’ Council in relation to this review (“the Agreement”), in particular, provisions relating to confidentiality and data protection.

1. Objective of the Review

- 1.1 This review (“the Review”) will allow those individuals who have indicated that they have sustained harm at the hands of John Smyth and given an account to the Church of England to describe their experiences.
- 1.2 The Review will consider the actions of Church of England participants and will identify both good practice and failings in the Church’s handling of the allegations relating to John Smyth, including their safeguarding practice, in order that they can take steps to enhance and improve their response to allegations of abuse and, thereby, ensure the Church provides a safer environment for all.

2. Scope of the Review

- 2.1 The Review will focus on two related but distinct questions: (1) what did the Church of England (i.e. relevant officers and institutions) know about alleged abuse perpetrated by John Smyth, and (2) what was the response of the Church of England to those allegations.
- 2.2 In connection with the first question, the Review will consider:
- (1) What information was available to Church of England bodies or office holders relating to John Smyth's alleged abuse of children and individuals; and
 - (2) Who had this information and when and what did they do with it.
- 2.3 In connection with the second question, the Review will consider:
- (1) Whether, when the abuse was reported, relevant Church of England bodies and office holders responded in a timely and appropriate manner in line with child protection/or safeguarding best practice in force at the time, as well as relevant legislative requirements;
 - (2) Whether such abuse, and any further abuse, could have been prevented;
 - (3) Whether Church of England bodies and office holders responded appropriately to the needs of those subject to abuse by John Smyth; and
 - (4) Taking account of the [Gibb review](#), what additional lessons can be learnt which are relevant and which might improve safeguarding practice in the Church of England.

3. Principles underpinning the Review

- 3.1 The Reviewer should:
- (1) Place the actions of individuals and Church bodies in context, showing understanding of the underlying reasons that led to individuals and organisations acting as they did, or which might explain why they did so.
 - (2) Consider the actions of individuals and organisations against the standards of practice which applied at the relevant time, i.e. understand practice from the view point of the individuals and organisations at the time rather than using hindsight.
 - (3) Be transparent and open about the collection and use of information.
 - (4) Make use of relevant research (for example which allows the Reviewer to assess conduct at a particular date against the standards in place at that date) and appropriate evidence to inform all judgments.

- (5) Use their best endeavours to obtain accounts from as many individuals who have brought forward accounts of abuse by John Smyth as possible, taking account of the timeline for the Review.
- (6) Ensure that if, in the course of their work they identify additional relevant matters (whether additional allegations or failures to respond properly by a church officer¹ or Church body), that these are brought to the immediate attention of the police and other statutory authorities, the Director of Safeguarding, and Winchester College as appropriate.

4. Relevant material

Time frame

- 4.1 Because the exact dates of John Smyth's involvement with the Iwerne Trust are not known, the time frame for the Review will be the period from 1 January 1970 to 1 August 2019. For the purpose of these Terms of Reference, this is the "material period".

Evidence

- 4.2 The Reviewer will need to gather evidence from relevant Church of England bodies and office holders as set out below, so far as this is possible, to include:
 - (1) The oral accounts of those with an interest in this Review, namely survivors, clergy, and appropriate others ("Interested Parties"), to the extent that they are willing to take part in the Review; and
 - (2) Relevant documentary evidence as set out below.
- 4.3 Where appropriate the Reviewer may, with the agreement of the Director of Safeguarding, follow up any alternate material lines of inquiry with any other potentially relevant witness or organisation, not already detailed in these Terms of Reference, which in the Reviewer's opinion might be relevant to the Review.

Oral accounts

- 4.4 The Reviewer may approach Interested Parties, as defined above, to ask them to give an oral account in connection with any matter relevant to the Review. Any oral account given will be recorded and transcribed. Alternatively, where a relevant individual has already given their account to the police or a statutory agency, and would rather not retell their account, the Reviewer may have regard to any relevant account which that individual

¹ In these terms of reference, the meaning of the term "church officer" is to be broadly interpreted, taking into account a range of factors including how the person in question's role may be perceived by those in any relevant parish or congregation, including children, and whether or not the role is paid.

might obtain by making a data subject access request to the appropriate data controller.

4.5 The Reviewer should consider making approaches for accounts and for documentary evidence to:

- (1) Survivors and those who have brought forward allegations of abuse, whether formally investigated or not, including those who wish to remain anonymous
- (2) The Diocese of Ely;
- (3) Hampshire Constabulary;
- (4) Lambeth Palace;
- (5) The National Safeguarding Team of the Church of England;
- (6) The close living relations of John Smyth;
- (7) The Warden and Fellows of Winchester College;
- (8) The Round Church, Cambridge, and any associated church which may have promoted the Iwerne Trust; and
- (9) Other related individuals

Documentary evidence

4.6 The Reviewer will need to take every reasonable step to obtain and review the following documents, so far as they relate to the material period. A reference to a document is to any document in hard copy or electronic form:

Rev. David Fletcher

Any documents in the control or possession of the Rev. David Fletcher which:

- (1) Relate to the decision of the Iwerne Trust to instruct the Rev. Mark Ruston and the Rev. David Fletcher to undertake an investigation, including the instructions which they were given;
- (2) Relate to any report given by the Rev. Mark Ruston and the Rev. David Fletcher following their investigation, including any action taken;

Lambeth Palace

Any documents in the control or possession of the Archbishop of Canterbury which:

- (1) Relate to the report of any allegations of abuse by John Smyth; and

- (2) Relate to any action taken in connection with such allegations.

Diocese of Ely

Any documents in the control or possession of the Diocese of Ely (including any of its constituent bodies) which:

- (1) Relate to the report of any allegations of abuse by John Smyth; and
- (2) Relate to any action taken in connection with such allegations.

The Round Church (the Church of the Holy Sepulchre), Cambridge

Any documents in the control or possession of the Round Church, Cambridge, its parochial church council, clergy, and parish officers which:

- (1) Relate to the report of any allegations of abuse by John Smyth; and
- (2) Relate to any action taken in connection with such allegations

Hampshire Constabulary

Any documents in the control or possession of the Hampshire Constabulary which:

- (1) Document or record any accounts given by any individual who brought forward any allegation of abuse;
- (2) Document the response of any individual who was interviewed in connection with those allegations;
- (3) Record or document any consideration given by the Constabulary to any potential prosecution; and
- (4) Relate to or set out any report of the Constabulary's investigation.

National Safeguarding Team

Any documents in the control or possession of the National Safeguarding Team which:

- (1) Relate to the report of any allegations of abuse by John Smyth; and
- (2) Relate to any action taken in connection with such allegations.

5. Involvement of Interested Parties and the Smyth family

- 5.1 In order to ensure that the Review is transparent and fair:

- (1) These Terms of Reference will be shared with Interested Parties if they wish to see them.
- (2) Interested Parties will be asked if they wish to engage with the Review.
- (3) The Director of Safeguarding will ensure that the Review is shared with Interested Parties and the close living relations of John Smyth with reasonable advance notice of publication.

6. Content of Review

- 6.1 In light of the purpose of the Review (as set out above), based on the evidence available, the Reviewer will answer the questions which are set out in paragraph 3 above.
- 6.2 The Review should be accompanied by an executive summary.
- 6.3 The Reviewer should identify, in an appendix to the Review, all of the oral accounts and documentary records which he has considered.
- 6.4 The Reviewer will not be able to make formal findings of fact but is asked to give a view, informed by his professional judgment, as to what version of events seems most likely, on the balance of probabilities.
- 6.5 The Reviewer should identify examples of good safeguarding practice as well as examples of any inappropriate response.
- 6.6 The Review should be accompanied by a chronology of all events which are relevant in the Reviewer's reasonable opinion.

7. Timeline for the Review

- 7.1 Work on the Review commenced in October 2019.
- 7.2 It is anticipated that the Review shall be completed within no more than nine months from commencement.
- 7.3 The Director of Safeguarding will be the National Safeguarding Team's point of contact for the Review and it is anticipated that the Director and the Reviewer will meet regularly to review the progress of the Review. The Reviewer is asked to provide progress updates to the Director on a regular basis, to include consideration of the draft report.

8. Presentation and publication of Review

- 8.1 The Review should be drafted ready for publication, i.e. with appropriate steps taken to anonymise the name of individuals who do not wish to be named and to redact such information as might allow for identification.

- 8.2 The Reviewer should send the Review in a non-editable electronic format (pdf is best) to the Director of Safeguarding.
- 8.3 The Director of Safeguarding will share the Review with the National Safeguarding Steering Group at the earliest opportunity.
- 8.4 The National Safeguarding Team will publish the Review. The Director of Safeguarding may, in consultation with the Lead Bishop for Safeguarding and the Deputy Director for Communications, apply any redactions for a genuinely good faith reason, for example to preserve the anonymity of a participant in the Review or to comply with any legal obligation.
- 8.5 In advance of publication, the Director of Safeguarding will take reasonable steps to give advance warning to any organisation or individual they consider has been subject to criticism in the Review and will provide a reasonable opportunity for that organisation or individual to respond and take all reasonable steps to incorporate a response in the Review as appropriate.

October 2019

Timeline
Historical development of child protection and key safeguarding policies

Year	Developments in child protection and safeguarding policies
1988	
October	In advance of the November 1988 meeting, the House of Bishops was provided with a briefing paper prepared by the Board for Social Responsibility ("BSR") as background material for the private member's motion on child abuse and neglect. The BSR (the predecessor of the current Mission & Public Affairs Council) was an advisory committee of the General Synod which acted on behalf of the Synod and the Church in its work on a range of social issues. The paper set out the key issues and concerns surrounding child abuse and neglect. The paper also set out suggestions on what the Church could do in terms of creating an open climate, training, supporting families, and recruiting staff.
November	The House of Bishops debated a Private Members' Motion on Child Abuse and Neglect in the wake of The Cleveland Report by Judge Elizabeth Butler-Sloss in 1987. The motion – passed by 214 to 0 – noted <i>"with compassion the increasing reports of child abuse and neglect"</i> and invited <i>"Diocesan Social Responsibility Agencies to explore appropriate areas for lay and clergy education, training and involvement, in close association with those statutory and voluntary agencies working in this field."</i>
1991	
June	The Standing Committee of the House of Bishops considered a note prepared by the Secretary of the BSR on the issue of ritual and satanic child abuse and recent developments in the study of the issue.
1993	
December	<p>A joint meeting of the Anglican Consultative Council and the Primates of the Anglican Communion passed a resolution in January 1993 which urged all Provinces to work to end the sexual abuse and exploitation of women and children throughout the Anglican Church, and expressed shame at the evidence of sexual abuse within the Anglican Church. There were also calls on congregations to provide pastoral care to victims of sexual abuse.</p> <p>As a result, the House of Bishops produced an interim paper with the aim to revise the text in June 1994. The primary purpose of the paper was to <i>"address the question as to whether the Church should devise formal guidelines in relation to child sexual abuse."</i> Formal guidelines were also considered necessary in light of the Home Office <i>"Safe from Harm"</i> publication in 1993.</p>

Year	Developments in child protection and safeguarding policies
1994	
June	Meeting of all diocesan and suffragan bishops of the Church to consider a first draft policy on Child Abuse.
1995	
January	<p>The House of Bishops discussed 2 papers at its meeting in January 1995:</p> <ul style="list-style-type: none"> a. <i>"Elements of Pastoral Practice: Allegations of Sexual Abuse by the Clergy"</i> produced by the BSR¹. This followed up a January 1993 Resolution from the Anglican Consultative Council and the Primates of the Anglican Communion and the Home Office document <i>"Safe from Harm"</i>. The primary purpose of the paper was <i>"to address the question as to whether the Church of England should devise formal guidelines in relation to child sexual abuse."</i> Attached to the paper was a 1992 Diocesan Sexual Abuse Policy from the Anglican Diocese of Toronto (Canada) b. <i>"Elements of Pastoral Practice: Child Abuse in the Church"</i> produced by Bishop James Thompson, then Bishop of Bath & Wells and Chair of the Social Policy Committee of the BSR. A draft of the first Policy on Child Abuse was attached at Annex 1. Annex 2 contained information and recommendations about how such a policy might be implemented. Annex 3 was a statement from the Ecclesiastical Insurance Group concerning insurance questions relating to child abuse. The key purpose of presenting the paper before the meeting was to ask the House of Bishops to consider whether they were willing to recommend the material in Annexes 1 and 2 for use in dioceses.
April	<i>"Something to Celebrate: valuing families in Church & Society"</i> a paper produced by the BSR (GS 1153) recommended that <i>"all dioceses and parishes adopt policies on the recruitment and training of people working with children in line with the Home Office's Code of Practice Safe from Harm"</i> .

¹ In 1995 its Chair was the Rt Revd David Sheppard (Bishop of Liverpool). The Chair of its Social Policy Committee was the Rt Revd James Thompson (Bishop of Bath & Wells).

Year	Developments in child protection and safeguarding policies
August	<p>House of Bishops issued the first safeguarding policy document - "<i>Policy on Child Abuse</i>" - which it had reviewed in draft in January.</p> <p>This policy was drafted in order to safeguard the welfare of the children with whom the Church works. The key driver for the drafting and publication of this policy was the introduction of the Children Act 1995, and the Home Office's seminal guidance in 1993 on keeping children safe from harm. The policy stated 10 policy commitments, including that allegations of abuse would be taken seriously, and reiterated that the Church would collaborate fully with the statutory and voluntary agencies concerned with child abuse.</p> <p>To that effect, the policy set out the following key principles and recommendations in Annex 1:</p> <ul style="list-style-type: none"> a. Recommendations on the implementation of the policy; b. Definitions of abuse; c. Recommended that each diocesan bishop should appoint a representative to advise and support him in his dealing of child abuse issues, and to ensure "<i>that good practice is observed throughout his diocese, and to advise the Bishop on procedures to be followed when cases of child abuse arise</i>"; d. Set out good practice on the recruitment of people to work with children; and e. Set out procedures and best practice in dealing with any allegations of abuse, and emphasised the need for extreme caution when dealing with people affected by abuse. <p>The policy was disseminated to all diocesan and suffragan bishops, and all diocesan secretaries and registrars. While there was no national safeguarding lead at the time, responsibility for matters concerning social policy issues and any related church policy was held by the BSR. At the diocesan level, the diocesan bishop had responsibility for implementing recommendations in the policy. As noted above, each diocesan bishop was expected to appoint a representative to advise on matters of child protection.</p> <p>In dealing with implementation of the policy, the policy noted that the Bishops' representatives, in consultation with diocesan officers, would be responsible for providing information and training to clergy, paid staff, parochial church councils ("PCCs") and volunteers. The Bishops' representatives were themselves expected to receive thorough training if they did not already have expertise in child abuse issues.</p>

Year	Developments in child protection and safeguarding policies
	<p>When dealing with criminal records checking, the policy noted that it was "<i>legally permissible to enquire about all past convictions for criminal offences of anyone who applies to work with children</i>". Towards that, the policy required candidates for ordained ministry or accredited lay ministry, as well as paid employees, to complete a statement with regard to the disclosure of criminal records and orders of a civil court prior to a selection conference. They were also asked to confirm whether they had caused harm to any child or put them at risk. Clergy and accredited lay ministers taking up new appointments were also to be asked to complete similar statements.</p> <p>Volunteers were also expected to declare whether they had been the subject of criminal or civil proceedings and whether they had caused harm to any child or put them at risk. In addition, guidance in the policy (which was based on the Home Office's "<i>Safe from Harm</i>" guidelines) identified the need in certain cases to contact other churches where a person had been a volunteer.</p> <p>Note that it did not have the title "<i>Protecting All God's Children</i>" in 1995, although the 2004 and 2010 editions of the policy contained that title.</p>
December	A paper was drafted by Dr Frank Robson highlighting the need for guidance in relation to the 1995 Safeguarding policy – specifically on the issue of whether there should be a presumption or policy that those who are found guilty of offences under Schedule 1 of the Children and Young Persons Act 1933 should be deposed from Holy Orders.
1996	
January	The paper by Dr Frank Robson was considered by the House of Bishops in January 1996, and it was decided in an internal paper that in all cases concerning Schedule 1 offenders, the diocesan bishop should consider the question of deposition with the Archbishop before coming to a decision.
June	<p>Following the above internal paper, the House of Bishops considered a follow up note from Dr Frank Robson that suggested that the decision reached in the January meeting in response to his paper was "<i>legally unsound</i>". The follow up note proposed two alternative solutions. The House was invited to consider two options:</p> <ul style="list-style-type: none"> a. All offenders under Schedule 1 be deposed; or b. Deposition should be considered in all cases, but in exceptional circumstances, and after considering the matter widely, the Bishop may decide not to proceed to deposition.

Year	Developments in child protection and safeguarding policies
	A further point of order was raised by Bishop Frank Sargeant in relation to the names of priests on the Caution List who had been accused and convicted of child abuse in the past, but did not appear on the Register held by the Department of Health Consultancy Service. Bishop Sargeant queried whether these names were now to be so registered, and if so, whether the responsibility lay with the Bishop concerned or the Bishop at Lambeth.
October	<p>The House of Bishops considered a paper prepared by Ingrid Slaughter (Assistant Legal Advisor) on three aspects of the 1995 Safeguarding policy:</p> <ul style="list-style-type: none"> a. The appointment of incumbents; b. Situations where priests admit to an offence, but the victim's family wished to preserve confidentiality; and c. Offences committed many years ago.
1997	
June	<p>The House of Bishops considered revisions to the 1995 Safeguarding policy. Specifically, the House:</p> <ul style="list-style-type: none"> a. Considered the implications of the Police Act 1997; b. Decided that the Church should seek an Enhanced Criminal Record Certificate for all clergy, lay workers, and retired clergy with permission to officiate ("PTO"); c. Undertook to produce a revised safeguarding policy taking account of issues that had arisen in relation to the 1995 Safeguarding policy and developments since it was issued. The House was made aware that a number of dioceses had issued their own policy documents, and agreed that all dioceses should use their own policy (as revised to take account of developments.). <p>The summary of decisions noted the commitment of the House to "<i>produce a Revised Policy Document in due course</i>".</p>
1998	
January	The House of Bishops considered a revised draft safeguarding policy designed to supersede the 1995 Safeguarding policy, and invited comments from bishops (or their representatives) on the draft. The lead bishop was the Bishop of Bath and Wells in his capacity as Chair of the BSR Social Policy Committee.

Year	Developments in child protection and safeguarding policies
	<p>The new provisions of the Police Act 1997 were considered, and information collected under "<i>enhanced criminal record</i>" checks were considered a "<i>valuable and indeed essential</i>" means of checking the information included in the declarations of many of those involved with children within the Church.</p> <p>The House of Bishops agreed:</p> <ul style="list-style-type: none"> a. the draft revised safeguarding policy should be adopted, subject to specific points raised and any further written comments; b. the House's Standing Committee would consider the appointment of a member of the House to act as a link between the House and Bishops' representatives; c. to offer a standard national document which dioceses could use as it stood.
November	<p>Diocesan bishops and child protection representatives were sent a draft of the revised policy with an explanation of the delayed publication on account of need to consult with Government Departments. This was also copied to diocesan secretaries and registrars.</p>
1999	
January	<p>The House of Bishops produced the second edition of the safeguarding policy document entitled "<i>Policy on Child Protection</i>" (the "1999 Safeguarding policy"). The new text sharpened up the 1995 Safeguarding policy in light of both the points raised about that policy and legislative developments, and provided further detail on some of the sections of the 1995 Safeguarding policy. A number of the changes were those either set out in previous papers before the House, agreed by the House in June 1997, or which took account of other matters already discussed by the House.</p> <p>The policy retained the requirement for clergy, all members of the accredited lay ministry and all paid staff and volunteers involved with children, to complete and submit versions of the confidential declaration form annexed to the 1999 Safeguarding policy. The forms themselves had been substantially amended taking into account the best features of variants that had been in use in various dioceses.</p> <p>As in the 1995 Safeguarding policy, this declaration involved disclosure of criminal records and certain orders of civil courts. It also contained other questions regarding suitability for work with children. In the event of failure to complete and submit the form, or in the event of information being revealed which indicated a potential risk to children, the bishop was to consult his</p>

Year	Developments in child protection and safeguarding policies
	<p>representative about the appropriate steps to be taken. Possible steps included agreeing or placing restrictions on the person's contact with children, making sure that the person had no unsupervised contact with children or, in the case of a proposed appointment, licence or permission, deciding that the candidate is unsuitable. If the process identified circumstances where the welfare of a child had been put at risk of significant harm by the individual concerned, then his or her name was to be referred by the bishop for inclusion in the Department of Health's Index.</p> <p>One of the key changes made was to provide more detail on the possibilities of future ministry or other work, even when the person was not convicted. The revised policy set out steps for bishops and their representatives to follow in such circumstances. The policy also clarified another area of uncertainty in the 1995 Safeguarding policy. The revised policy clearly set out that where the question of deposition from Holy Orders arose, offenders under Schedule 1 of the Children and Young Persons Act 1933 should be deposed.</p> <p>As noted above, the provisions of the Police Act 1997 on "enhanced criminal record" checks were closely considered by the House of Bishops. However, contact with the Home Office before the publication of the 1999 Safeguarding policy had revealed that no firm decisions had been taken on the introduction of those provisions. On that basis, it was decided that no reference would be made to them in the revised policy, but that amendments would be considered in due course.</p> <p>The policy recommended that the Bishops' representatives, in consultation with diocesan officers, would be responsible for providing information and training to clergy, paid staff, PCCs and volunteers. The Bishops' representatives were themselves expected to receive thorough training if they did not already have expertise in child abuse issues.</p> <p>In addition, the policy:</p> <ul style="list-style-type: none"> a. Provided more detailed guidelines on recruitment of people for various positions that involve children (which included guidelines on providing workers with regular opportunities to receive training); and b. Set out further detail on good practice when receiving reports, and on the legal procedures following allegations of abuse. <p>A published version of this policy was sent to all diocesan bishops, bishops' child protection representatives, diocesan secretaries and registrars.</p>

Year	Developments in child protection and safeguarding policies
	Note that it did not have the title " <i>Protecting All God's Children</i> " in 1999, although the 2004 and 2010 editions of the policy contained that title.
June	The House of Bishops' meeting discussed issues around " <i>Sex Offenders and Our Congregations</i> " (a paper prepared by Mrs Julia Flack), focusing on Church support of ex-offenders in the community. The Home Affairs Committee was responsible for determining how and when the revised documents should be published.
July	" <i>MEETING THE CHALLENGE how churches should respond to sex offenders</i> " was produced by the BSR.
2001	
June/September	Dr John Hind commissioned an independent author, Edina Carmi, to provide him with a report into the history of the Chichester Cathedral and the Diocese of Chichester from the 1970s until 2000, when it became apparent that a serial child sex offender had been able to use church networks to gain the trust of children and parents and commit sexual offences. Terms of reference for the review to be undertaken were agreed in September 2001 (Note that these terms were amended slightly in December 2002).
2002	
Unknown	The Church Central Safeguarding Liaison Group was created. The newly-appointed Lead Bishop for Safeguarding took over as Chair.
Unknown	<p>Churches Together in Britain and Ireland ("CTBI"), a separate organisation of which the Church was a part, published a book called "<i>Time for Action</i>". The CTBI is an ecumenical organisation, and its members include most of the major churches in England, Scotland, Wales and Ireland. The CTBI had set up a Group on Sexual Abuse in 2000, soon after the publication of a book called "<i>The Courage to Tell</i>" based on stories of groups such as the Christian Survivors of Sexual Abuse. <i>Time for Action</i> was produced by this working group, which included a representative of the Church (Ms Ruth Badger, followed by Mrs Elizabeth Ingram).</p> <p>The book, while produced independently of the Church's efforts at safeguarding, was intended to affirm that much was already being done to make churches safer places. It also challenged churches to "<i>offer better support to those who have been abused and create an environment where abuse is clearly unacceptable and far less likely to occur</i>". It recognised that most churches had "<i>worked hard to produce effective child protection policies and procedures</i>."</p>

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	The recommendations set out in the book informed subsequent Church policy (see, for example, the 2004 and 2010 versions of the safeguarding policy, both of which mentioned the book, and the Church's first policy on survivors/victims - " <i>Responding Well to those who have been sexually abused</i> " (2011) which was informed by it.
August	Janet Hind appointed as the Church's first National Child Protection Officer. Policy co-ordination and support of the network of diocesan child protection staff in the Church was previously provided by the BSR.
2003	
April	The BSR replaced by the Mission and Public Affairs Council. Within this restructure the responsibility for safeguarding moved from the BSR to the General Secretariat of the Archbishops' Council.
May	The House of Bishops was invited to agree to a revised safeguarding policy. A document was circulated under cover of a letter from Janet Hind, along with explanatory appendices and a series of procedures where it was felt the Church required agreed practice. An important proposal highlighted in the letter was to provide a " <i>handbook of recommended good practice to complement [the policy]</i> ".
October	The General Synod took note of " <i>The Guidelines for The Professional Conduct of the Clergy</i> " produced by the Convocations (the upper and lower houses of clergy) (para 2.13 every ordained person should have training in child protection; para 3.14 a child or vulnerable adult who discloses abuse to be taken seriously and referred to appropriate agencies; para 7.3 confession and disclosure of abuse).
November	A Covenant between the Church and the Methodist Church in Britain was signed on 1 November 2003. The Covenant set out seven mutual affirmations and six mutual commitments. The Covenant put the two churches on a path of ever deepening relationships and mutual trust and co-operation. A Joint Implementation Commission ("JIC") was set up to monitor and promote the implementation of the Covenant. One of the key intentions of agreeing this covenant was to develop joint safeguarding arrangements.

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2004	
January	The report following the Edina Carmi review (the "Carmi Report") was received by the Bishop of Chichester, along with a number of recommendations.
February	<p>House of Bishops produced a third version of the safeguarding policy document entitled "<i>Protecting all God's children</i>," which was an amended and updated version of the version produced in 1995 and revised in 1999. The updated version (the "2004 Safeguarding policy") drew on the experiences of parishes and dioceses since the last version of the policy, and integrated those experiences with changes in the law and developments in good practice.</p> <p>The policy had considerable input from different stakeholders who had substantial experience in the implementation of the previous versions of the policy – all the Diocesan Child Protection Advisers, the Archbishops' Council, the House of Bishops' Standing Committee, the heads of departments from Church House, the NSPCC, a Diocesan secretary, the Southern provincial registrar, and a representative from EIG.</p> <p>Unlike the previous versions, the 2004 Safeguarding policy was given enhanced status; all dioceses and parishes were required to accept it as their key policy, although they were permitted to add to it as they wished.</p> <p>Some key changes/additions were made to the policy:</p> <ul style="list-style-type: none"> a. A clear section on the responsibilities of the various stakeholders was introduced viz. the Church, the House of Bishops, the dioceses, and the parish. b. The section on the definition of child abuse was expanded to include examples of spiritual abuse (Appendix 2); c. A new section on the reporting of alleged abuse was added, including consideration of the effect of the Data Protection Act 1998 and the Human Rights Act 1998 (Appendix 3); d. The policy was amended to reflect new national and international guidance. The policy made reference to international conventions such as the UN Convention on the Rights of the Child, and also listed recent relevant legislation and government guidance (Appendix 4); e. The powers of suspension in clergy discipline cases, during investigation and following a finding of misconduct, under both the then-operative Ecclesiastical Jurisdiction Measure 1963 and the Clergy Discipline Measure 2003 were set out (Appendix 5);

Year	Developments in child protection and safeguarding policies
	<p>f. A model of good practice for the management of child protection in dioceses was provided (Appendix 6);</p> <p>g. Details were included regarding the procedure for recruitment including information about the Criminal Records Bureau.</p> <p>The model of good practice in Appendix 6 clearly envisaged a role of the diocesan child protection adviser that included involvement in the development of policy, providing training, dealing with casework, and networking. Anyone in the role was expected to be professionally qualified in the practice of child protection, demonstrate professional independence, and have knowledge of the structures of the Church and sympathy for its mission. Under the model of good practice, the diocesan child protection adviser was to be accountable to the diocesan bishop, and to the extent that was necessary, was able to relate on a day-to-day basis to another member of the child protection management group.</p>
2006	
August/September	Joint arrangements for national work on Safeguarding between the Church and the Methodist Church in Britain were agreed in 2006 for a period of three years up to August 2009.
October	<p><i>"Responding to Domestic Abuse: Guidelines for those with pastoral responsibility"</i> was issued by the Archbishops' Council as part of the Church's commitment to victims of domestic abuse and to address the processes that lead to domestic This followed a motion passed by the General Synod in July 2004 calling for national guidelines for those with pastoral care responsibilities.</p> <p>The stated aim of the guidelines was to inform, direct and equip those working at a local level – not only those working in authorised ministries such as clergy, readers or pastoral assistants, but also those who may be entrusted by survivors or perpetrators to hear their story and who want to offer the most appropriate care.</p>
November	<p>The House of Bishops produced the first policy for safeguarding adults, entitled <i>"Promoting a Safe Church"</i>.</p> <p>The policy sought to raise awareness of members of the Church of the needs of adults both within society and within the church community. The document was part of the wider safeguarding policy framework introduced by the Church, which included the 2004 Safeguarding policy and the guidance on responding to domestic abuse (which was issued at the same time).</p> <p>The document also sought to respond to three particular pieces of external guidance:</p> <p>a. <i>No Secrets</i>, which was guidance published by the Department of Health alongside the Care Standards Act 2000;</p>

Year	Developments in child protection and safeguarding policies
	<ul style="list-style-type: none"> b. <i>Safeguarding Adults: a national framework of standards and good practice in adult protection work</i>, published in October 2005, which expanded on the guidance in <i>No Secrets</i>. c. <i>Time for Action</i> published by the CTBI.
2007	
October	The House of Bishops agreed a number of steps to be taken in relation to the review of past Child Protection cases ("Past Cases Review"). The Church's Central Safeguarding Liaison Group produced a draft protocol produced for the review of historic child protection concerns for the House of Bishops to consider. It was agreed that the Group should undertake some further work in the light of comments made, with a view to the revised protocol being issued in due course, on the understanding that diocesan initiatives would continue to be progressed in the meantime.
December	" <i>Review of past child protection cases – A House of Bishops' Protocol</i> " was published.
2008	
September	David Williams (Head of the Central Secretariat of the Archbishops' Council) and David Gamble of the Methodist Church published a review of the Church's joint working arrangements with the Methodist Church.
November	The Archbishops' Council was presented with a paper inviting them to endorse the continuance and development of the joint arrangement for safeguarding work as recommended in the September 2008 review. The Council was also invited to ask for the other recommendations in the report to be pursued as part of the budgetary processes in the two churches.
December	The House of Bishops reaffirmed its commitment to the Past Cases Review (due for completion in June 2009); they agreed on the sets of data for inclusion in the planned public summary report, and delegated to the House's Standing Committee the decision as to when that report should be published.
2009	
February	<p>The Bishop of Chichester (the Rt Revd John Hind) commissioned an independent review in February 2009 "<i>of the past decisions and actions of the key Diocesan Staff</i>" with a view to making appropriate recommendations.</p> <p>Roger Meekings, who undertook the independent review of historic cases in the Diocese of Chichester, also carried out this review.</p>

Year	Developments in child protection and safeguarding policies
November	The House of Bishops' Standing Committee authorised publication of the Past Cases Review statistical summary in February 2010.
2010	
February	<p>The Church published a statistical summary of the Past Cases Review.</p> <p>The review process highlighted a number of areas where the Church needed to focus extra attention, including:</p> <ul style="list-style-type: none"> a. How detailed records are shared between dioceses when clergy and other office holders move between locations; b. How records can be shared between dioceses when a priest has PTO in more than one diocese, or where a priest is employed as a chaplain by a non-church organisation; c. How records of allegations which turn out to be unsubstantiated or unfounded should be kept in a way that resolves future uncertainty; d. The introduction of a standard requirement for all clergy to undertake 'refresher' safeguarding training at regular intervals.
2 nd half of 2010	The Church Safeguarding Liaison Group merged with the Methodist Safeguarding Liaison Group to create a joint group (the "Joint Safeguarding Liaison Group" or "JSLG") working across both churches as part of the Anglican-Methodist Covenant working arrangements. The group was chaired jointly by the Revd David Gamble and Rt Revd Anthony Priddis. This group met annually. During the year its business was carried out by two sub-committees focusing separately on Vulnerable Adults and Children & Young People.
July	<p>The JSLG considered an executive summary statement and associated documents from the Church, as approved by the Archbishops' Council in June 2010, along with the draft letters accompanying the summary of the Past Cases Review. They agreed to finalise the letters and send to bishops and the diocesan child protection officers.</p> <p>The meeting also considered a narrative report that was produced by the Past Cases Review working group. This was a summary of 11 dioceses and Lambeth Palace who had decided to submit narrative reports around key learning points to inform improvements to practice and policy. The report offered 28 recommendations and a task list identifying who would take them forward.</p>

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	<p>The meeting further considered learning from the Past Case Review process and identified two key lessons about process:</p> <ul style="list-style-type: none"> a. Setting the parameters more clearly to assist dioceses in providing feedback via a standard format; and b. Taking time and care to decide what the criteria of risk are i.e. what should be acted on quickly.
October	<p>The House of Bishops published the fourth edition of its safeguarding policy document entitled "<i>Protecting All God's Children</i>" (the "2010 Safeguarding policy").</p> <p>It was noted that since the last edition, the Church had "<i>developed [its] understanding of both the importance of safeguarding adults who may be vulnerable, and careful selection of those who work with children and vulnerable adults</i>".</p> <p>In addition, a significant amount of new legislation and statutory guidance had since been produced concerning the safeguarding of children, most notably the Children Act 2004 and <i>Working Together to Safeguard Children 2010</i> – both of which were incorporated into the policy. Similarly, the Church had also published "<i>Promoting a Safe Church</i>", its policy for safeguarding adults in 2006, and the House of Bishops had just approved a third important policy on vetting and safer recruitment.</p> <p>The following key changes were introduced:</p> <ul style="list-style-type: none"> a. The version built on the work of past editions, but was updated with regard to recent government legislation and guidance, and the sharing of safeguarding principles under the Anglican/Methodist Covenant. b. It also included a number of clarified and expanded sections, as well as a model code of safer working practice for use as part of induction packs and as the basis of local church policy development. A change of particular note was the section on the definition of forms of "harm". This had a wider scope than "abuse", which had been defined in previous versions, and included specific sections on internet-related abuse and spiritual abuse (which was not covered by any statutory definitions). <p>Safer recruitment practice was highlighted in an accompanying paper as an interim policy.</p> <p>The 2010 Safeguarding policy took into account learnings made from past experiences regarding safeguarding, as well as practical concerns identified within the previous versions of the safeguarding policy. In order to address the concerns identified in paragraph 1.9, the 2010 Safeguarding policy contained a revised section on responding to concerns (see section 6).</p>

Year	Developments in child protection and safeguarding policies
	The 2010 Safeguarding policy was also followed in 2011 by more detailed guidance in the form of the Church's first policy on survivors/victims - <i>"Responding Well to those who have been sexually abused"</i> - to help focus on the needs of who had suffered from and survived abuse.
October	<p>Safeguarding Guidelines relating to Safer Recruitment were introduced in 2010. These guidelines were issued on an interim basis, reflecting the new Coalition Government's decision in June 2010 to suspend the full implementation of the Independent Safeguarding Authority ("ISA") and the Vetting and Barring Scheme ("VBS") pending review.</p> <p>The Church's safeguarding principles were enhanced and updated as a result of the Children's Workforce Development Council guidance (2009). This originated with the Bichard inquiry (2004) and the Children Act 2004. The new guidance outlined new procedures and practice for recruitment of employees and volunteers. The guidelines set out the statutory requirements and recognised good practice in vetting employees and volunteers in the context of safer recruitment for all those whose responsibilities do or may include working with children and vulnerable adults.</p> <p>Some of the key guidelines were:</p> <ul style="list-style-type: none"> a. Setting out the Church's policy on CRB checks, and set out an indicative list (in appendix 1) of those who should those who may, and those who should not, undergo CRB checks; b. Setting out a 12 step process to safer recruitment; c. Establishing the principles of good safeguarding employment practice; and d. Setting out the importance of record keeping.
November	The Right Revd Paul Butler (then Bishop of Southwell & Nottingham) succeeded the Rt Revd Anthony Priddis as the Lead Bishop for Safeguarding.
December	House of Bishops agreed to the text of the document <i>"Responding Well to those who have been sexually abused"</i> .
2011	
January	Baroness Butler-Sloss was appointed by the Bishop of Chichester (the Rt Revd John Hind) to undertake a review of the historic case review of Roy Cotton and Colin Pritchard.
May	Baroness Butler-Sloss completed her review and published a set of conclusions and recommendations.

Year	Developments in child protection and safeguarding policies
July	<p>The House of Bishops published its first policy on survivors/victims - "<i>Responding Well to those who have been sexually abused</i>" - to help focus on the needs of those who had suffered from and survived abuse, and with the aim that the policy would continue "<i>the task of transforming our culture within the Church</i>".</p> <p>The introduction of this policy was informed to a certain extent by the CTBI's publication of the "<i>Time for Action</i>" book in 2002. With the completion of the Church of England's Past Cases Review (2009) and developments in best practice concerning the protection of children and adults, it was considered necessary to address the injustices suffered by survivors within the Church's own communities. The guidance was founded on the need for survivors to see better support and action in recognition of their pain and suffering.</p> <p>The policy set out:</p> <ol style="list-style-type: none"> Guidelines for responding well at a national, diocesan, and parish level. Introduced the requirement for those who have been abused to have access to an "authorised listener". The role was generally to be distinct from that of a Diocesan Safeguarding Adviser. This was founded on a recommendation in the 2002 <i>Time for Action</i> report. Provided further guidance on various issues to assist all those in the life of the Church who engage with people who have been the victims of sexual abuse. Reiterated the need to use sensitive language to describe victims of sexual abuse as well as abusers/perpetrators.
December	The Archbishop of Canterbury (The Most Revd Rowan Williams) appointed Commissaries to undertake a visitation to the Diocese of Chichester in response to continuing and deep-seated concerns, including those raised by the Diocese itself, about shortcomings in the way that safeguarding arrangements had operated within that diocese.
2012	
January	The Diocese of Chichester published the historic cases review of Roy Cotton and Colin Pritchard produced by Roger Meekings. Wide ranging recommendations were made to improve the response to serious safeguarding concerns and support for survivors.
January	Baroness Butler-Sloss published an addendum to her review from May 2011.
August	Interim Report of the visitation of the Chichester Diocese conducted by Bishop John Gladwin and Chancellor Rupert Bursell was published.

Year	Developments in child protection and safeguarding policies
September	Supplementary guidance was issued by the Church and the Methodist Church on safer recruitment as a follow up to the 2010 interim policy.
2013	
May	Final Report of the visitation of the Chichester Diocese conducted by Bishop John Gladwin and Chancellor Rupert Bursell was published.
May	<p>The House of Bishops received and considered the Final Report on the Chichester visitation. It acknowledged past failures in this area and re-stated its commitment to best practice. It noted that the needs of those who had suffered abuse should come first. A plan was submitted by the National Safeguarding Adviser and Lead Bishop setting out how the recommendations of the Chichester Commissaries would be taken forward as part of a national safeguarding activity.</p> <p>The House was invited to commend the general direction of travel on legislative and non-legislative measures and to note that some additional resourcing is going to be needed at national level for the next couple of years to help deliver this work programme.</p> <p>The House of Bishops therefore considered two main areas for change:</p> <ol style="list-style-type: none"> The proposed legislative programme of change, related to the Clergy Discipline Measure; and Other changes which did not require legislative change but did require a significant change in culture and approach, and required additional resourcing at national and diocesan level. These included the introduction of guidance on responding to serious situations (such as abuse of clergy), responding well to survivors, developing adequate risk assessment processes, and providing safeguarding training within dioceses.
May	<p>The Archbishops' Council was provided with a paper on the Chichester visitation report which set out the wider (non-legislative) changes recommended in the visitation report, as well as the legislative changes – particularly in relation to the Clergy Discipline Measure – recommended in the report and subsequently developed by the Clergy Discipline Commission.</p> <p>The Council considered the paper and:</p> <ol style="list-style-type: none"> expressed its deep shock and sorrow at the stories which had been emerging over recent years and were still likely to emerge;

Year	Developments in child protection and safeguarding policies
	<ul style="list-style-type: none"> b. agreed additional funding from a designated fund to support the work of the National Safeguarding Adviser on further non-legislative initiatives; and c. agreed that the legislative changes proposed by the Clergy Discipline Commission should be sent out for consultation and a draft amending Measure be introduced to Synod no later than February 2014.
June	The Church produced joint guidance in June 2013 with the Methodist Church on safer recruitment. This replaced the 2010 interim policy, as well as the supplementary guidance issued in September 2012.
July	<p>The General Synod, following a debate, acknowledged and apologised for past safeguarding wrongs by voting by 360 – 0 for this motion:</p> <p><i>"That this Synod</i></p> <ul style="list-style-type: none"> <i>a) endorse the Archbishops' statement in GS 1896 expressing on behalf of the Church of England an unreserved apology for the failure of its systems to protect children, young people and adults from physical and sexual abuse inflicted by its clergy and others; and for the failure to listen properly to those so abused;</i> <i>b) invite –</i> <ul style="list-style-type: none"> <i>(i) the House of Bishops and the Archbishops' Council to pursue as a matter of urgency the programme of work set out in GS 1896 to enhance the Church of England's safeguarding arrangements, ensuring that such arrangements are communicated effectively to those responsible for safeguarding in parishes; and</i> <i>(ii) the Business Committee to schedule First Consideration of the necessary draft legislation as soon as the responses to the consultation document have been assessed, with a view to its securing Final Approval in the lifetime of this Synod; and</i> <i>c) invite the House of Bishops and the Archbishops' Council to report back to the Synod by February 2014 on what action is to be taken to secure the more effective delivery of the 'Responding Well' policy across the Church in the interests of survivors."</i>
August	Response by Bishop Paul Butler to Interim Report of the Archbishops Visitation to Chichester
September	The Training Working Group was established by the acting National Safeguarding Adviser, accountable to the Archbishops' Council, to develop a strategy for coordinated safeguarding training. The Training Working Group later developed modules for training in 2014 and beyond.

Year	Developments in child protection and safeguarding policies
	On 29 September the Archbishops invited the Rt Revd Mark Sowerby, Bishop of Horsham, to assist Rt Revd Paul Butler as Deputy Bishop for Safeguarding.
December	The House of Bishops and Archbishops' Council approved the establishment of the National Safeguarding Panel to provide advice on safeguarding and oversight of compliance with national safeguarding policies to be chaired by the Lead Bishop for Safeguarding. The House and the Council agreed the package of legislative changes to be brought to the General Synod in February 2014.
2014	
February	The General Synod debated proposals for legislative change in response to the Reports of the Archbishop's Chichester Visitation and requested that draft legislation be brought forward to give effect to the proposals for legislative change set out in GS 1941.
March	The House of Bishops Standing Committee commissioned work from the Faith and Order Commission on theology and safeguarding.
March - July	Interim guidance on responding to serious safeguarding situations relating to Church officers and other individuals was consulted upon by the Church. It was published as a consultation document with the intention that it should be tested in practice and any improvements needed were identified before it was finalised.
June	First meeting of the National Safeguarding Panel. Members appointed by the Archbishops in March 2014, following proposals made to the House of Bishops to establish the panel in December 2013. Panel discusses draft risk assessment practice guidance as part of consultation process.
July	The Archbishop of York (Most Revd John Sentamu) announced the appointment of Judge Sally Cahill QC to be Chair of an independent inquiry into the Church's handling of reports of alleged sexual abuse by the late Robert Waddington, formerly Dean of Manchester.
July	The Carmi Report, originally completed in 2004, was published.
July	General Synod gave first consideration to the draft Safeguarding and Clergy Discipline Measure and agreed that it be referred to a revision committee.

Year	Developments in child protection and safeguarding policies
June – October	A consultation paper was circulated to dioceses on Quality Assurance Options. The Archbishops' Council approved the planned audit process in September. Simon Payne worked on developing a specification and tender process for independent Quality Assurance Audits.
October	<p>The Cahill Report was published. The report identified systemic failures in the Church's implementation of its own procedures and guidelines on the reporting of incidents.</p> <p>The report made eight separate recommendations for the future. A number of those recommendations had already been anticipated and were being addressed in the most recent policy and guidelines issued by the House of Bishops. Further work was planned to strengthen national safeguarding policies over the next twelve months.</p> <p>Five of the recommendations of the report related to the need for a more consistent approach to safeguarding policy and practice across the Church. These were to be developed further by the full-time National Safeguarding Adviser for the Church.</p>
October	National Safeguarding Panel meets for 2 nd time. Discusses proposals for quality assurance
December	National Safeguarding Panel meets for 3 rd time. Discuss Cahill report and analysis of diocesan self-audits and safeguarding annual returns
December	<p>The House of Bishops:</p> <ol style="list-style-type: none"> Considered a draft Faith & Order Commission paper on the Theology of Safeguarding, agreed to the proposed Safeguarding Quality Assurance Process and agreed the establishment of a Sub-Group of the House on Safeguarding Practice Guidance. Approved proposals for independent Quality Assurance Audits. Agreed draft guidance on Responding to Serious Safeguarding Situations, and Risk Assessments as well as direction of travel on training framework developed by the Interim National Safeguarding Adviser. Agreed to establish a specialist safeguarding monitoring and reference group as a committee of the House of Bishops for a period of 18 months from January 2015 – June 2016. This sub-group was succeeded by the National Safeguarding Steering Group, approved by the House of Bishops in May 2016.
2015	

Year	Developments in child protection and safeguarding policies
March	The Joint Safeguarding Working Group ("JSWG") was established to replace the Joint Safeguarding Liaison Group (with the Methodist Church) following a period of review during 2014. The role of the smaller JSWG to enable more streamlined decision-making and detailed discussion on practical and operational safeguarding issues, but not to be part of formal governance structures as these were to be retained within respective denominations. Close working arrangements were put in place between the Church National Safeguarding Adviser and the new Connexional Methodist Safeguarding Adviser.
March	National Safeguarding Panel meets for 4 th time. Considers Faith and Order Commission paper on 'The Gospel, Sexual Abuse and the Church: a theological resource for the local church.
May	<p>The House of Bishops approved a number of Safeguarding Policies and Practice Guidance for use by the dioceses and parishes. These were as follows:</p> <ul style="list-style-type: none"> a. <i>"House of Bishops Policy on Safer Recruiting"</i>. b. <i>"House of Bishops Policy on Responding to Serious Situations relating to Church Officers"</i>. c. <i>"House of Bishops Policy on Risk Assessments for individuals who may pose risk to children or adults"</i>. d. <i>"Joint Practice Guidance: Single Congregational Local Ecumenical Partnerships (LEPs)"</i>. e. <i>"Practice Guidance: Safeguarding in Religious Communities"</i>. f. <i>"Joint Practice Guidance: Safeguarding Records"</i>. <p>The House also received an update on plans for a national roll-out of safeguarding training and agreed the general direction of travel. The House agreed to review all the safeguarding policies and practice guidance annually at its May meeting, starting in May 2016. However, the House agreed to review the policies on Risk Assessments and Responding to Serious Situations at its next meeting in December 2015.</p>
June	National Safeguarding Panel meets for 5 th time. Discusses proposals for Safe Spaces project and working party in respect of the Seal of the Confessional. Report subsequently published by the NSP relating to its work.
June	Social Care Institute for Excellence ("SCIE") were appointed as independent auditors for diocesan safeguarding audits.
July	The practice guidance agreed by the House in May came into force.
July	The General Synod gave final approval to the Safeguarding and Clergy Discipline Measure 2016 (and to the related Amending Canon No.34).

Year	Developments in child protection and safeguarding policies
	Both the Measure and Amending Canon further the process of making the Church a safe place for children and vulnerable adults – both by making the disciplinary processes under the Clergy Discipline Measure 2003 more effective in cases where safeguarding issues arise and by strengthening the wider legal framework in various ways.
July-September	The first of four-pilot independent diocesan safeguarding audits commenced – pilots were to take place between July and September in the dioceses of Portsmouth, Salisbury, Durham and Blackburn.
September	The National Safeguarding Adviser carried out a review of national safeguarding resources and made recommendations for urgent budgetary increases to the Archbishops' Council. The Council agreed to review the safeguarding budget for 2016 and initiate conversations with the Church Commissioners on greater burden-sharing of safeguarding costs.
October	<p>The National Safeguarding Adviser, along with the diocese of London, formally commissioned CCPAS (Churches Child Protection Advisory Service) to undertake a review to establish what lessons could be drawn from an independent examination of a case of alleged sexual abuse committed by "Rev A" on a survivor (referred to as variously as "Joe" or "Survivor B" in order to protect anonymity).</p> <p>CCPAS engaged Ian Elliott, an independent Safeguarding Consultant and Associate, to undertake the review to establish what lessons could be drawn from an independent examination of the case.</p>
October	National Safeguarding Panel meets for 6 th time. Discusses draft of Faith and Order Commission paper on 'forgiveness and reconciliation in the aftermath of abuse' and issues in respect of the Past Cases Review conducted in 2008.
November	An evaluation of the SCIE's pilot independent safeguarding audits was carried out.
December	<p>The House of Bishops noted the developments with regard to the delivery of the 2015 Safeguarding Business Plan outlined in an overview paper. It heard an update on the preparations that were being made by the Church to respond to the national Independent Inquiry into Institutional Child Sexual Abuse ("IICSA").</p> <p>The House approved the following safeguarding draft practice guidance:</p> <ul style="list-style-type: none"> a. National Safeguarding practice guidance on responding to serious safeguarding situations and risk assessments; and b. the new National Safeguarding Learning and Development Framework.
December	The National Safeguarding Team ("NST"), along with the Central Council of Church Bell Ringers, put out a general statement on safeguarding children in towers, which replaced previous guidance on the issue. Recruitment of Tower Captains, their

Year	Developments in child protection and safeguarding policies
	Deputies/Assistants, and bell ringing teachers/trainers was brought in line with the Church's Safer Recruitment Practice Guidance.
December	National Safeguarding Panel meets for 7 th time. Discussions take place with regards to the statutory Inquiry into Child Sexual Abuse, overview of learning from learning lessons case reviews including Elliot Review and overview of independent audits of pilot dioceses by SCIE.
December	The then Bishop of Rochester commissioned an independent panel to review events at Kendall House – a private children's home for girls in Kent – from 1967 until its closure in 1986.
2016	
January	<p>The NST set out an Improvement Plan arising from the report of Independent Audits of Pilot Dioceses. This set out considerations for the NST, the planned actions, and timescales for implementation on various issues.</p> <p>A full-scale Quality Assurance Process was launched. The QA process was due to run over 2 years and complete reviews of all 42 dioceses.</p>
January	Church of England announces that Bishop Peter Hancock will take over as Lead Bishop for Safeguarding from July 2016.
January	Church publishes Overview Report in respect of SCIE pilot independent diocesan safeguarding audits.
February	Dame Moira Gibb was appointed to chair a review on the Bishop Peter Ball case.
March	The findings of the Elliott Review, which was commissioned in September 2015, and which looked into account alleged sexual abuse committed by senior figures in the Church, were published.

Year	Developments in child protection and safeguarding policies
May	<p>The House of Bishops:</p> <ul style="list-style-type: none"> a. Agreed that a paper from the Faith and Order Commission on <i>"The Gospel, Sexual Abuse and the Church: A Resource for the Local Church"</i> should be released by the Faith and Order Commission with the endorsement of the House of Bishops. b. Received a presentation on the recommendations of the Elliott Review, an independent report on the lessons learned from the handling of a particular case of sexual abuse committed by two senior figures in the Church. The House accepted the recommendations, which included improved training, particularly for senior staff around receiving disclosures; working to ensure financial advice is never at the expense of a pastoral response; and a commitment to revise and strengthen safeguarding structures. c. Agreed updated National Safeguarding Guidance on Safer Recruitment. d. Agreed to cease the House of Bishops Safeguarding Monitoring and Reference Group and establish a National Safeguarding Steering Group ("NSSG") incorporating a wider range of stakeholders.
June	An independent review into the George Bell case was announced.
June	National Safeguarding Panel meets for 8 th time. Discussions take place with regards to development of standards/outcome-based and learning lessons review frameworks.
June	Church of England publishes resource to assist local churches in their theological thinking in respect of safeguarding produced by the Faith and Order Commission.
July	<p>Report on child abuse in Rochester diocese's Kendall House children's home was published. An addendum to the report is published in November 2016.</p> <p>The Bishop of Bath & Wells (Rt Revd Peter Hancock) succeeded the Bishop of Durham as Lead Bishop for Safeguarding.</p>
July	The Church's practice guidance on Safer Recruitment (approved in May 2016) was published, which replaced the 2015 Safer Recruitment guidance.
September	A progress report on the Improvement Plan arising from the report of Independent Audits of Pilot Dioceses was published. This set out considerations for the NST, the planned actions, and the progress between January 2016 and September 2016.

Year	Developments in child protection and safeguarding policies
September	National Safeguarding Panel meets for 9 th time. Panel consulted on 'Mission, Purpose and Values of NST' and overarching Policy Statement for Church of England.
October	The NSSG was established. The first meeting was held on 12 October.
November	<p>2nd meeting of NSSG took place. The group considered draft practice guidance in respect of 'responding well to domestic abuse', draft regulations in respect of Diocesan Safeguarding Advisers and Safeguarding (Clergy) Risk Assessment Regulations, revised version of Training & Development Practice Guidance and overarching Safeguarding Policy Statement following consultations.</p> <p>The group agreed the following:</p> <ul style="list-style-type: none"> a. Minor amendments to responding to domestic abuse guidance were to proceed to the House of Bishops. b. Minor amendments to Risk Assessment and Draft Regulations were to proceed to the House of Bishops. c. The Training & Development Framework was to be revised before proceeding to the House of Bishops. <p>It was also decided that a more simplified version of the overarching Policy Statement would be presented to the House of Bishops, with work continuing with regards to more detailed guidance.</p>
December	<p>House of Bishops considered and agreed the following:</p> <ul style="list-style-type: none"> a. The draft Safeguarding Policy Statement for children, young people and adults. b. The revised version of national safeguarding framework, now referred to as Safeguarding Training & Development Practice Guidance. c. The Diocesan Safeguarding Advisers Regulations 2016. <p>The House of Bishops also decided to delegate the powers to agree practice guidance and regulations to a sub-group of the NSSG.</p> <p>House of Bishops also agreed in principle to a range of quality assurance proposals including further round of independent auditing of dioceses on a 5-year cycle and the piloting of Safeguarding Progress Reviews and Safeguarding Improvement Offers.</p>
December	National Safeguarding Panel meets for 10 th time. Considers proposals for Safe Spaces, survivor support and engagement.

Year	Developments in child protection and safeguarding policies
2017	
January	Diocesan Safeguarding Advisors (Amendment) Regulations 2017 came into force on 1 January 2017.
January	The House of Bishops introduced revised practice guidance on Safeguarding Training and Development. It is designed to ensure a framework of consistent learning and development of safeguarding practice in the context of the Church. National materials for core modules C0, C1, C2, and C3 were released, along with a module dealing with Domestic Abuse (S3).
January	3rd meeting of the NSSG was held. The Group considered interim findings from Sir Roger Singleton's independent review of the Past Cases Review conducted in 2007-09 and agreed next steps for his work. The group also agreed direction of travel for next steps with regards to quality assurance.
February	General Synod approved the Safeguarding (Clergy) Risk Assessment Regulations which came into force on 1 March.
February	Addendum published by the Diocese of Canterbury and Diocese of Rochester in respect of the independent review into Kendal House by Professor Sue Proctor
March	The House of Bishops introduced revised guidance on Responding to Domestic Abuse, which replaced " <i>Responding to Domestic Abuse; Guidelines for those with pastoral responsibilities 2006</i> ".
March	National Safeguarding Panel meets for 11 th time. Panel considers draft overview report of the independent audits of dioceses.
March	<p>The new Safeguarding Policy for children, young people and adults titled "<i>Promoting a Safer Church</i>" was published. This document sets out the current safeguarding policy for children, young people and vulnerable adults of the Church. It has been informed by the Joint Safeguarding Statement between the Church and the Methodist Church.</p> <p>The Church's safeguarding policy statement is based on 5 foundations and offers 6 overarching policy commitments:</p> <ol style="list-style-type: none"> Promoting a safer environment and culture. Safely recruiting and supporting all those with any responsibility related to children, young people and vulnerable adults within the Church. Responding promptly to every safeguarding concern or allegation. Caring pastorally for victims/survivors of abuse and other affected persons. Caring pastorally for those who are the subject of concerns or allegations of abuse and other affected persons. Responding to those that may pose a present risk to others. <p>This policy statement is supported by more detailed practice guidance and reference documents.</p>

Year	Developments in child protection and safeguarding policies
March	NST published 'Elliot Review: One Year On'
April	<p>4th meeting of the NSSG was held. The group received and considered the draft summary of findings and recommendations of the independent Peter Ball Review and 2nd SCIE overview report of the first 6 months of 2016 audits.</p> <p>Amendments to the Diocesan Safeguarding Advisors (Amendment) Regulations 2016 (the "DSA Regulations 2016") were proposed to clarify that a Diocesan Safeguarding Advisor ("DSA") could notify the police where an allegation that a child or vulnerable adult has suffered abuse is made against a bishop or other church officer, even if the bishop disagrees with the DSA's advice that police should be notified.</p> <p>The group received draft versions of the revised practice guidance for responding to, assessing and managing safeguarding concerns or allegations against church officers (including managing risk assessments).</p>
April	The NST published the 2nd Overview Report by the SCIE with regards to independent diocesan safeguarding audits (first half of 2016) along with an action plan in response.
May	The House of Bishops agreed piloting of Safeguarding Progress Reviews and received draft recommendations of the independent Peter Ball review. The House deferred agreement on practice guidance and regulations to the next meeting of the NSSG and agreed to strengthen its episcopal membership in order that it can properly fulfil its delegated powers.
June	Following acceptance by the NSSG and the Archbishop of Canterbury, the Church published the independent Peter Ball review titled ' <i>An Abuse of Faith</i> ' completed by Dame Moira Gibb. The report made a number of recommendations for the national church.
July	The NSSG met and approved the revised Practice Guidance on ' <i>Responding to, Assessing and Managing Safeguarding Concerns or Allegations against Church Officers</i> ' and the amendment to the DSA Regulations 2016. The group considered draft procedures for complaints and escalation processes.
July	Statement by Bishop Peter Hancock, Lead Bishop for Safeguarding following end of IICSA public hearings on child migration programmes.
September	A National Safeguarding Summit was held at the University of York targeted at diocesan safeguarding advisers, leads and chairs across the Church. Repot published subsequently.
September	National Safeguarding Panel meets for 12 th time. Panel considers future chairing and membership and independent Peter Ball review.

Year	Developments in child protection and safeguarding policies
October	<p>The House of Bishops introduced new guidance titled "<i>Key Roles and Responsibilities of Church Office Holders and Bodies Practice Guidance</i>" to replace and update the "Responsibilities of Church organisations" section in the 2010 Safeguarding policy. The guidance was underpinned by the Children Act 2004 (section 11); the Care Act 2014, the Church's safeguarding policy statement, "Promoting a Safer Church" and ecclesiastical law. This includes the Safeguarding and Clergy Discipline Measure 2016, Safeguarding (Clergy Risk Assessment) Regulations 2016, the DSA Regulations 2016, and the Diocesan Safeguarding Advisors (Amendment) Regulations 2017.</p> <p>This guidance was in line with the "<i>Promoting a Safer Church</i>" policy which was consulted upon in 2016. There were 43 responses to the consultation via survey monkey and many hard copy submissions, from across church office holders and bodies. In addition, many of the specific sections were co-produced with the identified church body e.g. cathedrals, religious communities and Theological Education Institutions ("TEIs"). All feedback was carefully considered and most was accepted and informed changes to the guidance.</p> <p>The key changes introduced are:</p> <ul style="list-style-type: none"> a. It clarifies the key safeguarding roles of various Church institutions; b. Sets out clear roles and responsibilities for dioceses and parishes; c. Introduces new sections on the roles and responsibilities of specific institutions (e.g. Worshipping Communities operating under the Bishops Missions Orders ("BMOs"), cathedrals and TEIs); and d. Introduces a new section in relation to the Religious Community Practice Guidance May 2015. <p>The guidance was agreed by the NSSG in July 2017 under its delegated powers from the House of Bishops and came into force immediately on publication in October 2017. Further amendments were made to the guidance in December 2017.</p>
October	<p>The House of Bishops issued further guidance on "<i>Responding to, Assessing and Managing Safeguarding Concerns or Allegations against Church Officers</i>". The guidance has been developed by a group of experienced and skilled DSAs, led by the NST and an external national expert in this field. It has been consulted upon widely within the Church.</p> <p>The guidance updates and replaces 'Responding to Serious Safeguarding Situations relating to Church Officers Practice Guidance May 2015' and 'Risk Assessment Practice Guidance May 2015'. It also updates and replaces Chapter 7 'Managing Allegations</p>

Year	Developments in child protection and safeguarding policies
	<p>against Church Officers', Chapter 8 'Suspected abusers and known offenders' and 'the model agreement with offender' of the 2010 Safeguarding policy. It also updates and replaces parts of Promoting a Safe Church 2006, that relates to concerns or allegations against church officers.</p> <p>The guidance is underpinned by the Children Act 2004 (section 11), the Care Act 2014, the Church of England's safeguarding policy statement, 'Promoting a Safer Church', the Safeguarding (Clergy Risk assessment) Regulations 2016 and the DSA Regulations 2016 and the amended the Diocesan Safeguarding Advisors (Amendment) Regulations 2017.</p> <p>It aims to further strengthen the Church's approaches to responding to concerns or allegations against church officers and the assessment and management of risk that were introduced by the May 2015 guidance documents.</p> <p>The key changes introduced by the guidance are:</p> <ul style="list-style-type: none"> a. Updating the key roles and responsibilities of safeguarding personnel in relation to responding to, assessing and managing safeguarding concerns or allegations; b. Sets out the procedure for reporting safeguarding concerns or allegations against church officers; c. Offers a consistent approach to the initial management of a safeguarding concern or allegation; d. Offers a consistent approach on the process to be followed after a statutory agency or an internal investigation has concluded; e. Offers a revised risk assessment process; f. Sets out the approach in relation to the quality assurance of risk assessments, and the procedure for ensuring that lessons learnt from reviews are properly undertaken; and g. Reiterates (in the glossary) the need to use neutral terms that do not imply the innocence or guilt of either party for example, "victims/survivors" and "respondent". <p>The guidance was agreed by the NSSG in July 2017 under its delegated powers from the House of Bishops, and came into force immediately on publication in November 2017. Further amendments were made to the guidance in December 2017. However, the NSSG does recognise that some new elements of the guidance will require additional time to implement. The introductory note offers some advice about interim arrangements while the diocese is working towards full implementation.</p>

Year	Developments in child protection and safeguarding policies
October	Consultation launched by NST in respect of the effectiveness of the Clergy Discipline Measure in respect of safeguarding related cases.
October	Statement by the Archbishop of York and Bishop of Chester following publication of Cheshire Constabulary's report in respect OF Operation Coverage investigation into former Bishop of Chester, Hubert Victor Whitsey.
November	NSSG monitors actions arising from Gibb Review.
December	Church of England publishes Lord Carlile's independent review into the Church's handling of allegations made against George Bell.
December	National Safeguarding Panel meets for 13 th time. Main item for consideration is Lord Carlile's independent review in respect of George Bell.
2018	
January	NSSG received interim report from Sir Roger Singleton in respect of the Independent Scrutiny Team's work relating to the adequacy of the Past Cases Review conducted on 2007-08. NSSG receives draft Parish Safeguarding Handbook.
February	Safeguarding presentation at General Synod with speeches from Bishop of Gloucester, Bishop of Chichester, Sir Roger Singleton and Bishop of Bath and Wells.
February	Church publishes NSSG responses to the Gibb Review and Carlile Review.
March	Statement by the Church of England in respect of child migration following the publication of IICSA's report.
March	IICSA public hearings in respect of the Diocese of Chichester case study
April	National Safeguarding Panel meets for 14 th time. Main items for discussion are themes/issues from IICSA hearing and draft Parish Safeguarding Handbook.
April	NSSG agrees a number of pieces of substantive guidance (subject to further minor amendments: <ul style="list-style-type: none"> • Responding to safeguarding concerns or allegations relating to non-church officers • Safe Culture and Environment practices • Permission to Officiate NSSG considers early proposals for development of Safeguarding Ombudsperson Scheme and the report of the Working Party in respect of the Seal of Confessional.

Year	Developments in child protection and safeguarding policies
May	Church publishes Liturgical resources in respect of safeguarding.
June	Church publishes report of the Independent Scrutiny Team, led by Sir Roger Singleton, into the Church of England's handling of the Past Cases Review conducted in 2007-08. The review into the adequacy of how the PCR was conducted makes a number of recommendations to the Church.
June	National Safeguarding Panel meets for 15 th time. Considers findings of independent scrutiny of PCR and draft learning lessons case reviews guidance.
July	Church publishes House of Bishops Permission to Officiate practice which makes a number of changes to strengthening safer recruitment and safeguarding training requirements in respect of those who are granted PTO. An addendum to House of Bishops safer recruitment guidance is subsequently published in July 2019 which states the elements that have 'due regard'.
July	<p>General Synod debate on safeguarding in respect of report from NSSG with regards to actions to be taken in respect of emerging themes arising from evidence given to IICSA as part of Diocese of Chichester case study. The following Motion is agreed:</p> <ul style="list-style-type: none"> • endorse the priorities for action outlined in the report and • endorse as an additional priority the support of safeguarding at parish level to create a safer church for all; and • call on the House of Bishops and the Archbishops' Council to ensure that the plan of action is implemented as a matter of priority; and • call on the House of Bishops to introduce, as a matter of urgency, ways to improve relations between the Church and those survivors currently in dispute with the National Church Institutions including, where appropriate, by the use of mediation processes. <p>Dr Sheila Fish (SCIE) and Ms Jo Kind (MACSAS) give presentation to Synod following an event with survivors at Synod attended by both Archbishops', the Lead Bishop for Safeguarding and other members of Synod.</p>
July	IICSA public hearings in respect of the case study into the Church's handling of allegations against Peter Ball.
July	NSSG considers draft actions plans relating to GS 2092 and the IST Report into the adequacy of the PCR 2007-08. In respect of the latter, NSSG commends to the Archbishops' Council the undertaking of a second Past Cases Review (post 2007) to be

Year	Developments in child protection and safeguarding policies
	<p>conducted in respect of church officers presenting a risk to children and vulnerable adults. The project to be supported by a Management Board chaired by the Deputy Lead Bishop for Safeguarding.</p> <p>NSSG discusses Assurance Review in respect of the NST conducted by internal Audit Team and considers analysis of data from diocesan safeguarding self-assessments/annual returns for 2015 and 2016. It supports deep dive activity pending outcome of analysis of 2017 data.</p> <p>NSSG also considers initial thematic analysis by SCIE of final overview of independent diocesan safeguarding audits.</p>
August	NST publishes Parish Safeguarding Handbook.
September	Meg Munn announced as first independent chair of the National Safeguarding Panel. Panel meets to consider outcomes of Synod and contribute to thinking with regards to future structural arrangements for safeguarding.
November	<p>NSSG agrees to the establishment of a Survivors Reference Group following on from July General Synod. The group will co-design a framework for the strategic engagement of survivors to support improvements in safeguarding within the Church of England.</p> <p>NSSG agrees new reporting arrangements to the Charity Commission in respect of serious safeguarding incidents.</p> <p>NSSG receives report on the evaluation of pilot Safeguarding Progress Reviews and agrees to suspend roll-out until the development of national safeguarding standards, which will underpin all future quality assurance related activity.</p> <p>First joint workshop held between NSSG and NSP focusing on cultural change.</p>
November	Programme of independent auditing of cathedrals' safeguarding practices and arrangements commenced conducted by SCIE, expected to conclude in early 2021.
December	Meg Munn chairs her first National Safeguarding Panel as independent chair. Panel considers early proposals for development of a Safeguarding Ombudsperson service arising from GS 2092 report as well as its own terms of reference and formation moving forward.
December	Archbishops' Council approves plans to commission a national Case Management System

Year	Developments in child protection and safeguarding policies
2019	
January	Church publishes new guidance on serious safeguarding incident reporting to the Charity Commission.
January	<p>NSSG receives report from SCIE in respect of systemic issues arising from independent safeguarding auditing of dioceses and survivor survey. It agrees to:</p> <ul style="list-style-type: none"> (a) the revision of the <i>Responding Well to those who have been sexually abused guidance 2011</i> guidance to include a menu of support to be provided to victims and survivors; (b) the co-design with victims and survivors of a "Survivors Charter" outlining what survivors should expect of the Church in their initial and ongoing response; and (c) the development of video-based testimonies and narratives from various leaders in the Church, survivors and others to inform training and wider communications aimed at raising awareness, recognising the role that survivors have played and the lessons that individual leaders and the Church have learnt. <p>NSSG receives independent review and evaluation of the implementation of the Training and Development Framework, conducted by Dr Eleanor Stobart (Associate). The review makes a number of recommendations to the Church.</p> <p>NSSG considers range of other papers relating to quality assuring independent risk assessments, persistent and vexatious complainants, e-safeguarding manual, and dispute resolution and escalation.</p>
January	NST announces outcome of further investigations in respect of George Bell, former Bishop of Chichester.
January	Archbishops' Council formally approves the commissioning of Safe Spaces Project – independent helpline and advocacy support for survivors of church-related abuse.

Year	Developments in child protection and safeguarding policies
March	National Safeguarding Panel. Trial of new scrutiny arrangements commences with revision of Safeguarding Training and Development Framework.
April	Church publishes SCIE final overview report of independent audits of diocesan safeguarding arrangements. The report includes the findings of the SCIE survey of victims and survivors of abuse. The NSSG publishes a response to the report which makes a series of commitments:
April	<p>NSSG receives initial proposals for the reform of the Clergy Discipline Measure, as it relates to safeguarding cases.</p> <p>NSSG receives more detailed specification in respect of the establishment of an independent Safeguarding Ombudsperson service.</p> <p>NSSG approves revised national Safeguarding Training and Development framework, subject to decisions by the House of Bishops in respect of specialist training with regards to the Seal of Confession. The revised guidance takes account of recommendations made by the Stobart Review. The key changes are:</p> <ul style="list-style-type: none"> (a) The expectation for clergy to complete the C3 module as a standalone module has been removed – they will now be expected to complete Foundation and Leadership (C1 and C2) as an equivalent to C3 with people with a range of other roles. These can be delivered as one or two courses; (b) The Refresher course (C5) has been removed from the framework as a separate module – instead church officers will be expected to repeat the highest level of required training every 3 years; and (c) Online modules will be offered for C0 and C1 and some specialist modules, for example, safer recruitment and domestic abuse. <p>NSSG receives draft guidance in respect of the PCR-2. Authority to approve final guidance is delegated to Bishop Mark Sowerby, Deputy Lead Bishop for Safeguarding and chair of the PCR Project Management Board.</p> <p>NSSG approves new Terms of Reference for the National Safeguarding Panel.</p>

Year	Developments in child protection and safeguarding policies
April	NSSG publishes final SCIE Overview Report in respect of independent diocesan safeguarding audits and findings of the survivor survey conducted by SCIE, supported by MACSAS.
April	NSSG publishes Dr Eleanor Stobart's independent review of the implementation of the safeguarding Training and Development Framework along with a response on behalf of the Church.
May	House of Bishops makes public statement with regards to IICSA Case Studies report into Diocese of Chichester and Peter Ball.
May	National Safeguarding Panel meets. Panel also agrees new Terms of Reference, subsequently agreed by NSSG as delegated by Archbishops' Council.
May	Church of England announces independent lessons learnt review into its handling of allegations in respect of Bishop Whitsey. The review will be conducted by former High Court Judge, His Honour David Pearl.
June	<p>NST publishes for the first time 3-year data in respect of safeguarding activity across dioceses. The report highlights a number of headlines:</p> <ul style="list-style-type: none"> • overall the number of concerns or allegations reported to dioceses relating to children, young people and vulnerable adults in the church and community rose by 1092 from 2015 • overall the number of concerns or allegations reported to dioceses relating to children, young people and vulnerable adults in the church and community rose by 1092 from 2015 to 2017 • of the 3287 concerns or allegations reported in 2017, less than 25% relate to concerns or allegations in respect of a church officer • 12% of all concerns or allegations reported in 2017 related to clergy • the largest increase relates to concerns or allegations in respect of adults at risk of abuse or neglect, a 78% rise over three years; concerns or allegations in relation to children and young people fell slightly in 2017 • the proportion of concerns or allegations which required reporting to statutory agencies has remained fairly static over the last three years at around a third of all concerns or allegations • in 2017, dioceses were managing over 1,000 safeguarding agreements for people who attend a worshipping community and may pose a risk to others
June	National Safeguarding Panel meets. Scrutiny of proposals for reform of Clergy Discipline Measure in respect of safeguarding-related cases.

Year	Developments in child protection and safeguarding policies
June	NSSG publishes response on behalf of the Church of England to IICSA Case Studies report. The Church accepts the five recommendations made and highlights what it intends to do to address these and other key issues highlighted within the report.
July	IICSA public hearings into national and wider Church of England safeguarding arrangements. Final report is expected in spring 2020.
July	Presentation on safeguarding at General Synod.
July	NSSG meets to discuss key issues/themes arising from public hearings. Agrees revised version of the Serious Safeguarding Incident reporting to the Charity Commission guidance.
August	<p>NST publishes guidance and protocols in respect of the Past Cases Review-2. The guidance outlines the rationale for conducting a second Past Cases Review in response to the review of the Independent Scrutiny Team (IST) of PCR-1 (Singleton Review) and the stages and processes for doing so.</p> <p>Alongside the guidance, a Helpline is launched run by the NSPCC for anyone who wishes to disclose any concerns relating to non-recent abuse linked to the PCR.</p>
August	NST announces Church to conduct an independent learning lessons review in respect of allegations relating to John Smyth and publishes the Terms of Reference for the Review.
September	National Safeguarding Panel. Scrutiny and discussion with regards to the Church's approach to prevention of abuse.
September	NSSG met ahead of Safeguarding Summit with members of the Survivor Reference Group, supported by SCIE and MACSAS. Also considered proposals for the piloting of Restorative Practice and the Anglican Communion Safe Church Guidelines.
September	2 nd National Safeguarding Summit organised by NST held at University of York on 9-10 September attended on the first day by some members of the Survivor Reference Group. Focus of the event is to share good practice.

Appendix 4

Psychological analysis of John Smyth and his abuse

Dr Elly Hanson, August 2022; revised November 2023

Introduction

This analysis of John Smyth and his abusive behaviour is informed by a wide variety of material (for example, transcripts of victim interviews and meetings; the key papers and reports produced over the years; letters from and to Smyth; witness statements; Andrew Graystone's book 'Bleeding for Jesus'; meeting minutes), alongside regular meetings with Keith Makin and Sarah Lawrence over a 20 month period, and meetings with members of John Smyth's family. In formulating my views I am informed by a range of research literatures such as those on narcissism and Narcissistic Personality Disorder; sadism; the dynamics and impact of abuse (including on dissociation, shame, and betrayal trauma); offender behaviour and psychology; cultural and systemic contributors to abuse; and cult dynamics and psychology.

My necessary starting point is naming the (interacting, overlapping) forms of abuse that John Smyth perpetrated. Those central that I identify are physical violence, sexual abuse, coercive control, psychological abuse, and emotional neglect (the latter being of his children). He used parts of the Bible and religious authority to assist his abuse and some see this as a distinct form of abuse: spiritual abuse; alternatively it can be seen as a layer of coercive control and psychological abuse.

Smyth abused more than 25 boys and young men in England, a large but unknown number of boys in Zimbabwe, and he maltreated¹ his own children. The latter included regular severe beatings of his son PJ from a young age, psychological abuse (for example, manipulative and coercive efforts to control their thinking), and significant emotional neglect and invalidation, in particular of his daughters.

Core analysis

The critical question that first prompted the reviewers to seek an expert psychological opinion was: what were John Smyth's motives for his abuse? On the basis of my review of all of the above, I am of the view that his abuse was an attempt to achieve the following²:

- Sexual gratification
- Pleasure from other people's pain (including their humiliation) – i.e. a sadistic motive
- Status; a desire to be at the top of one's chosen hierarchy and to be admired and revered
- Dominance and control of others

It is also possible that he was acting out of resentment and revenge motives (discussed briefly towards the end of the section on Smyth's narcissism below), but there is insufficient evidence to be confident of this.

John Smyth had various psychological qualities that contributed to these motives, as well as to his decision to act on them and to the escalation of his behaviour. It appears that he had Narcissistic Personality Disorder (grandiose type) and, related to this, little interest in relational connection; little ability or willingness to self-reflect; a focus on his self-interest

¹ Child maltreatment is an umbrella term covering any of the following: physical abuse, sexual abuse, psychological or emotional abuse (including witnessing domestic abuse), and the various forms of neglect including emotional.

² These motives can overlap and interact.

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above those of others; and little or no empathy. He displayed exhibitionist and voyeuristic tendencies; callousness; and an ability to charm (a magnetism). It also appears that he had a sexual interest in boys and young man (not incompatible with a sexual interest in his wife).

Interacting with these motives and qualities, he held a number of core beliefs that may have either helped fuel or support his abusive behaviour. These included the beliefs that he was more important than others (i.e. a sense of entitlement); that being gay (or having gay sexual experiences) is a serious moral wrong; and that some people are 'elected' and endowed with special qualities to lead and be an authority over others (in particular himself). It seems that he had an implicit working model of the world in which relationships conformed to a dominant / submissive pattern (in other words, he did not have a conception of or belief in relationships between equals), and that he often saw his family members as avatars, not full people in their own right but in some way extensions of himself.

In the sections below, I unpack some of these factors and the part I perceive they played in his abuse. A deep understanding of his offending also requires identifying the organisational and cultural factors (beliefs, narratives and practices) that may have interacted with him to facilitate it. In Box I, I outline those identified as potentially relevant in the course of this review. In addition our understanding is assisted by a delineation of his 'modus operandi': the strategies (including justifying narratives) that he used to enact and get away with it, and I summarise those which I have identified in Box II. These are also important in understanding the entrapping dynamics (which I discuss in the final section) and impact of his abuse.

Sexual gratification

No single factor is sufficient to determine a sexual motivation to John Smyth's abuse, however various things when taken together indicate that this was highly likely to be at play in his beatings of young men and boys – these factors are as follows:

- His evident special interest in boys thought of as good-looking, conforming to a particular type (interestingly when questioned about this, he did not deny it but reacted oddly, curling up into a foetal position)
- His obsession with the topic of masturbation by adolescent boys and young men, and the entwining of this obsession with the beatings and abuse he perpetrated. In the UK, he used boys' masturbation (or the possibility of it) to justify their ever-increasing beatings, treating it as if it was the greatest sin. However this cannot be understood simply as a (mis)interpretation of the Bible, because a) masturbation is not directly addressed in the Bible (compared to many other behaviours named as wrongdoing, for example, those forbidden by the ten commandments); and b) at other points in his life he justifies discussion of masturbation with boys being merited because it is a natural thing to do, part of being a man. Quite simply, neither justification holds up as genuine in light of him also deploying the other, its contradiction.
- The nudity he enforced on the British boys and young men whilst they were being beaten, alongside his own nudity; and the nudity he also enforced on the Zimbabwean boys' camps, such as the mandated naked swims ('skinny dipping') and his showering with boys – importantly even after disapproval and censure by others. As with his focus on masturbation, his justifications for this nudity were shifting, nonsensical and contradictory, it was alternately for 'humility', for 'fun' (despite being forced), or to be 'all boys together'.
- His invitation of a boy to visit his bedroom (at a Iwerne camp) at a time when he was having sex with his wife, and inviting the boy in whilst him and his wife were in bed together

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Whilst it appears that Smyth was not observed having an erection by his victims, this does not mean he was not sexually motivated as a) his victims faced away from him during the beatings and so any erection would not have been visible, and b) sexual intent can be present without an erection; indeed for some individuals there may be an added thrill in its suppression.

Smyth was fervent in his expressed disapproval of homosexuality. This does not caution against there being a sexual motive to his abuse of males, indeed research suggests that some homophobic men have homosexual interests which may in fact be contributing to their homophobia (e.g. Cheval et al., 2016). Interestingly, research indicates that individuals are more likely to hide homosexual feelings when they have fathers who do not support their autonomy (for example by being authoritarian), and when they have a self-esteem that is dependent on achievements and external validation (Weinstein et al., 2012) – Smyth appears to have had such a father as well as this form of self-esteem (both discussed more below). His expression of homophobia may have also helped him to hide his abuse in plain sight.

Sadism

Smyth's abuse was sadistic in nature, by this I mean he gained a primary gratification through hurting others, in contrast to this hurt being a means to another end (such as obedience). Sadistic motives often entwine with those that are sexual, i.e. a person gains sexual pleasure from another's pain, distress or humiliation (Foulkes, 2019)³. Clear evidence of his sadistic motive includes:

- The escalation of his beatings in the UK, and how his abuse became completely untethered from any stated justification (e.g. a beating 'due' to a particular sin) when he no longer needed this cover (because he had achieved control and entrapment of a victim)
- The severity of his beatings – these often involved hundreds of lashings at a time and left victims unable to sit down for weeks
- As with his masturbation focus and enforced nudity, Smyth's justifications for beating boys shifted and contradicted one another, thereby revealing themselves as disingenuous: they were narrated as 'nailing one's sins to the cross'⁴; a pathway to spiritual growth; a form of discipline; a game (in Zimbabwe); and an effect of sleeping pills (when challenged on his beatings in the UK)

There were some particularly humiliating elements of the beatings, such as victims at times losing control of their bladder or bowels and the use of adult nappies, which may have played into his pleasure.

Research and theory suggest that sadistic behaviour often develops over time, increasing first as guilt lessens (and pleasure increases), but then further escalating because the pleasure becomes harder to achieve, indeed elusive (as desensitization and habituation take hold) (Baumeister & Campbell, 1999). In this regard it can take on qualities of an addiction, in which there is a strong urge for something that when gained does not lead to commensurate feelings

³ Note that, given that it is not of direct relevance, I am excluding from the discussion here sadism enacted within clear and consenting BDSM frameworks (which I am neither pathologizing nor endorsing).

⁴ It appears that Smyth habitually used emotive phrases such as this to drive compliance to his wishes. This phrase is a metaphor, yet the metaphorical, constructed nature of a phrase can be lost with its repeated usage as a statement of fact. This together with the omission of a clear explanation of its intended meaning, can protect this and similar phrases from scrutiny and debate, increasing their power on those they are aimed at. They become accepted as self-evident and beyond contestation.

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of pleasure or fulfilment.⁵ The central driving force of perpetrator pleasure in another's pain is particularly evident when their behaviour to cause this pain compromises other goals they hold (Bulut, 2017). One example of this cited in the literature is the excessive torture at times inflicted by individuals experienced in using it as a tool of interrogation (in comparison to novices). This 'overkill', by often incapacitating the victim, reduces the hardened torturers' chances of gaining the sought information (Baumeister & Campbell, 1999). Smyth persisted in escalating his beatings despite the increasing risk to his reputation and career (amongst other things) that this incurred.

It should be noted that my view that John Smyth was sexually and sadistically motivated accords with that of psychologist Margaret Henning (as recorded in her report dated 25th September 1993).

Sadism forms one of what researchers have termed the 'Dark Tetrad' – four personality traits that are conducive to antisocial behaviour and that can often relate to one another and co-occur, these comprise sadism, psychopathy, narcissism and Machiavellianism (see for example, Bulut, 2017; Wolf, 2020). John Smyth was also highly narcissistic, these traits influencing his abuse, as delineated below.

Control and domination

Relating to John Smyth's sadistic motives was his quest for dominance and control. Indeed sadistic and domination motives are often hard to disentangle (Foulkes, 2019), as one offender states: *"the wish to inflict pain is not the essence of sadism. One essential impulse is to have complete mastery over another person, to make him a helpless object... to become her god"* (J. M. DeBardeleben cited in Longpre et al., 2019). A victim's distress may be enjoyed by the offender in its own right, or because it is an indicator of their power. Similarly, offenders may seek power over their victim in its own right, or because this enables the abuse to continue (there is no escape and the victim cannot speak out). For our purposes, we need not disentangle these motives in Smyth, but rather more simply note that both gratification in his victims' pain and his quest for power over them are evident (whether or not these reduce to the same thing or one is secondary to the other).

The beatings both demonstrated and served to increase Smyth's power and control over his victims. With each beating, victims' sense of helplessness and defeat is likely to have increased, the abuse creating downward spirals of perpetrator power and victim powerlessness (discussed further below). As delineated in Box 11, beyond the beatings themselves (whilst interacting with them), Smyth employed a wide range of power and control tactics, such as isolating victims from friends and family, positioning himself (through words and actions) as an authoritative father figure, and projecting omniscience.

Narcissism

At its core, narcissism is *entitled self-importance*. As narcissism theorists Zlatan Krizan and Anne Herlache summarise: *"narcissistic individuals are those who view their own needs and goals as more significant than others' and exhibit an inflated sense of importance and deservingness"* (Krizan & Herlache, 2017). Narcissism traits vary across the population and at the extreme end they are termed Narcissistic Personality Disorder (NPD). Individuals with NPD exhibit a pervasive pattern of grandiosity (in fantasy and behaviour), need for admiration, and lack of empathy across a range of contexts (Diagnostic Statistical Manual 5th Edition, DSM-5). My extensive review of material that pertains to John Smyth across his adulthood, and related

⁵ Note that addictive qualities can be recognised without minimising the behaviour's cruelty or wrongfulness

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discussions with those who knew him, lead me to the view that he meets criteria for NPD. To have Narcissistic Personality Disorder, the DSM-V specifies that individuals must display at least five of a specified list of behaviours, and it seems evident that Smyth did so – for example, he had a grandiose sense of self-importance; believed he was special and unique; had a sense of entitlement (i.e. unreasonable expectation of especially favourable treatment or automatic compliance with his expectations); was interpersonally exploitative (i.e. took advantage of others to achieve his own ends); and lacked empathy (was unwilling to recognise or identify with the feelings and needs of others). He displayed these qualities both within his Christian community and within his family.

Understanding narcissistic individuals and their interaction with others assists in understanding John Smyth's abuse, in particular how he achieved it and avoided censure. Narcissism broadly divides into two forms – grandiose and vulnerable – although they can co-occur and are more likely to in highly narcissistic individuals (Jauk et al., 2017). John Smyth clearly falls into the grandiose category. Both types of narcissist share a focus on their social status and image, and a comparative disregard for 'affiliative' goals, i.e. achieving relational closeness with others (Zeigler-Hill et al., 2018). They see other people through the lens of hierarchy and competition, not generally as equals. People are viewed according to their service or threat to the narcissists' status. Consistent with theory, research indicates that narcissism is cultivated in children by parental overvaluation (parents conveying to their children that they are and should be special and superior) and conditional regard (for example, being cold when children lose status, lavishing praise when they gain it) (e.g. Brummelman et al., 2015; Brummelman, 2018).

Grandiose narcissists are typically extroverted, exhibitionist, high in self-belief and self-liking, and they implicitly follow the maxim '*I am superior and I will let you know about it*', whereas in contrast vulnerable narcissists are typically introverted, holding the view that '*secretly I know that I am superior*', and are defensive and reactive (Krizan & Herlache, 2017; Jauk et al., 2017). There has been much debate in the literature about whether the superiority and entitlement narcissists hold is really a defence against implicit or deeply held feelings of low self-worth. The evidence suggests this is true of vulnerable narcissists but seemingly not of those who are grandiose (Krizan & Herlache, 2017).

Grandiose narcissists are drawn to hierarchical social contexts where status is salient, as in such environments there is the opportunity to perform to others – to see in others' eyes their high status reflected back to them. They will engage in various efforts at self-promotion, and will turn to derogating others when they are judged to be a hindrance to the narcissist's status pursuit (Grapsas et al., 2020). Narcissists are often successful at conveying to others that they are special or superior, especially in contexts where relationships are comparatively superficial, and they are more likely to seek out and gain leadership within a group.

John Smyth's narcissistic strategies were highly successful within the conservative evangelical community in the years before, during and following his campaign of abuse in the UK, and this was pivotal to him achieving his abuse and evading justice. This community was hierarchical and status-oriented – to both status within the group and within society more widely. In relation to the former, it appears there were various 'circles within circles', for example, Iwerne was its own circle of status, and then within that, certain people were seen as particularly special; particular individuals were seen as endowed with unique leadership qualities, and some of these (John Smyth included) perceived as having the additional gift of spotting leaders in others (special vision). In relation to wider societal status, the movement pursued an explicit strategy of trying to convert to it boys that were deemed of high rank (educated at elite private schools, athletic, attractive and so forth), because such individuals

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were seen as having more potential to influence society (that such an unjust and inequitable system exists was embraced rather than challenged). In this process, boys were arguably somewhat objectified, seen in part as instruments to achieve higher ends (just as how narcissists approach others) – for example young men were taught to strategically write letters to younger boys that they had been assigned in order to retain their faith and loyalty (see Graystone, 2021, for more details).

Alongside aligning with British society's prejudicial class system, the conservative evangelical community also appeared to adopt a 'them and us' mentality, its belief system focussed on those who are saved and accepted by God (themselves) versus those who have rejected God and so live under his wrath (nearly everyone else). This majority were seen as a threat, motivated to undermine the community. Groups such as this may be particularly vulnerable to the charms and combative leadership of a grandiose narcissist (Grapsas et al., 2020), such an individual validating their worldview whilst seeming to offer both status and protection.

All in all, this community held beliefs that complemented Smyth's narcissism and afforded the perfect setting for him to gain the high social status that he believed he was due. A synergistic dynamic appears to have developed, in which the movement revered him, serving his narcissistic desires, and in parallel, it enjoyed the 'reflected glory' from his societal status as a successful QC. As an individual's power and status within a group increases, so too can a tendency towards 'wilful blindness': to overlook 'red flags' and minimise the person's wrongdoings. This occurs for several reasons: people are (even half-consciously) loathe to lose the advantages that the individual's status affords the group; they are concerned about the reputational damage this wrongdoing, if truly faced, could lead to; and furthermore, they have been taken in by the individuals' projected version of themselves. And so, as a result of all of these factors, their 'schema' (assumptions or working model) of them simply does not allow for this conflicting information.

This is made all the worse when the narcissist has successfully aligned themselves (in the eyes of themselves and others) with God. When he is seen as a leader chosen by God, 'gifted in ministry' and the like, his nefarious motivations and behaviour are even harder for others to countenance – misgivings and concerns feel like a disloyalty to God, and indeed Smyth explicitly narrated them as such. Furthermore, fears about loss of reputation are compounded by the concern that people will lose their faith and fewer will be drawn to it. It should also be noted that Smyth worked especially hard to construct himself as God's chosen emissary in the minds of his victims (for example, talking as if God was speaking and working through him, using phrases such as *'the Lord is looking for more'*).

A final important point regarding John Smyth's narcissism is that it likely played into his motives for the abuse. Whilst being a grandiose narcissist by no means equates to being abusive, its combination of character traits (the drive to be better than others, low empathy, and little interest in affiliative relationships) are certainly conducive to it. John Smyth's ability to control numerous, societally privileged boys and young men is likely to have boosted his ego, contributing to his sense of elevated status. In other words he may have found 'proof' of his superiority in his ability to control and hurt them. This may have interplayed with the chip on his shoulder he is reported to have held about not attending an elite public school, in contrast to his victims – by beating boys he saw as being granted a status in society that he had not been afforded but seemingly felt he deserved, he perhaps not only boosted his ego (feeling he had elevated himself above them) but also gave expression to feelings of resentment and revenge.

For some, there are few degrees between the motive to be 'above' others (have high status), the motives to control and hurt them and bring them down, and the sexual thrill that this all

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can bring. In addition, Smyth's belief in his own superiority allowed him to control and hurt boys using pseudo-theological justifications that he needed not apply to himself – this really boiling down to the core self-serving view that 'because I am special and superior, I have the right to control and hurt them in this way'.

Religious beliefs

Beliefs can play powerful a role in abuse in various ways, for example, convincing perpetrators that their abuse is warranted or right; being used by perpetrators to convince others (victims and witnesses) that their abuse is warranted or right; and creating conditions in which it is hard to see the abuse or speak out against it. So beliefs can be directly instrumental or more broadly shape a conducive context⁶. Various beliefs that may have plausibly contributed to the initiation or continuation of Smyth's abuse through their impact upon Smyth himself or the wider community or culture at the time are summarised in Box I⁷ (and some have been discussed in the context of their interplay with his narcissism above).

There were some distinct beliefs that appear to have contributed directly to Smyth's abuse, helping to justify it to himself, his victims or others⁸ (related to this, see Box II for a summary of narratives Smyth deployed in service of his abuse). These views included those on leadership and on what the pathway and ambitions for Christians should comprise. As noted, within Smyth's Christian community, leadership was widely seen as a special quality that God had either gifted someone (specifically men) with or not. An aspect of this gift was the ability to spot special qualities in others. As John was denoted as one such man, these ideas meant that his 'suggestions' of beatings to young men had *prima facie* legitimacy, and were understood as both instructions to be followed and an honour being bestowed, narrating them as he did as flowing from his insight that they too had been 'chosen' for higher purposes. Related to this, there was also a widely held view that once someone had become a Christian, they should aim for 'full consecration' – this being a second 'work of God' in their life (following the first of becoming a Christian)⁹. Some saw this as being achieved through a life of self-discipline, austerity and sacrifice, which could work to cast out sinfulness. These beliefs, like those around leadership, of course do not provide an adequate justification for Smyth's abuse, but they were arguably critical in making his rationale appear convincing and plausible. In this process, Smyth used emotive phrases such as 'nailing one's sins to the cross' as a rhetorical bridge between this wider set of ideas and the stated purpose of the beatings.

To what extent did John Smyth believe his own justifications for the abuse? And if he did, is it possible that it was then primarily the product of a set of theological beliefs or misunderstandings? When someone espouses a set of beliefs that are clearly self-serving,

⁶ Also relevant in considerations of how beliefs can contribute to abuse is the priority that they are accorded when they come into conflict with other beliefs and values (this could also be described as how ideological they are). For example, a person may believe it is right to be loyal to your friends, but if they are placed in a situation where a child has disclosed to them that their friend has abused them, will this ideal trump their belief that children should be protected? There are many beliefs and values operating across society that are conducive to abuse when they are privileged above all else. As implied by examples in Box I, this inappropriate prioritisation of values was a factor in the continuation of Smyth's abuse and his avoidance of justice.

⁷ Note that it is difficult to easily delineate the relationship between beliefs and practices (and how they are distinguishable) – this is the subject of much theological, sociological and psychological discussion. At times, a person's beliefs may be better judged by their practices than what they verbally espouse. On a related note, whilst we generally talk of belief as a categorical entity (people are seen to believe something or not), it is more accurately dimensional – people believe things to greater or lesser degrees.

⁸ Note however that the 'indirect' influence of beliefs (for example, via shaping a culture) can be just as, if not more, powerful as direct influence, and this point is often missed in abuse prevention efforts.

⁹ Many thanks to the reviewer who, via Keith Makin, drew my attention to this theology and its influence.

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helping them achieve desired ends, it is often difficult to know the degree to which they internally hold these beliefs (versus them simply deploying these ideas strategically). In many situations it appears that a form of 'half belief' is operating, whereby people 'feel' their belief when it suits them (remembering it and finding it salient), and it fades out of consciousness when it doesn't. What seems evident is that, whether Smyth believed these ideas or not, they played their part in his abuse by supporting, legitimising and amplifying deeper driving forces, versus being the driving forces themselves. Various observations that support this contention are as follows:

- There is clear reason to believe that his behaviour was motivated by the desires for sexual gratification, sadistic gratification and/or dominance, interacting with his narcissistic traits and proclivities (as laid out above)
- He did not promote what he was doing to anyone beyond his victims; rather he sought to hide it from wider circles. If he wholly believed these practices to be right or the natural result of his community's theology, this likely would have led him to promote them to this community, persuading people of their merits.
- Nor did he seek to apply his abusive practices to anyone beyond the boys and men that he selected, groomed and coerced into them – for example, his wife and daughters were not subjected to beatings, and nor did he seek someone to beat him
- There was no clear relationship between victims' supposed wrongs and the beatings – instead the beatings followed a simple and sadly time-worn pattern of escalating abuse and coercive control
- He did not try to justify the abuse along biblical lines when it came to light
- Although he then acknowledged his 'mistaken interpretation', he rigidly persisted in beating boys
- He used different and conflicting justifications for his beating of boys in Zimbabwe compared to those in the UK, as noted above
- He ignored many parts of the Bible which would oppose such an approach

In summary (and also taking into consideration Boxes I and II), the beliefs and values of the conservative evangelical community in which John Smyth operated are critical to understanding how he manipulated his victims into it, how it went on for so long, and how he evaded justice. Smyth drew on a set of beliefs that helped justify his abuse to his victims and likely also to himself. In parallel with this, his abuse is not accounted for by these beliefs (i.e. it simply being a misunderstanding or misapplication of theology) – as this analysis demonstrates, he had deeper motivations at work, and deployed numerous strategies in service of his abuse. It should also be noted that a large variety of beliefs and values (whether they be religious, political, economic or philosophical) can be conducive to abuse when they are held 'ideologically' – followed at the expense of a core care and regard for every human being.

Possible childhood contributors to John Smyth's personality and abuse

Turning to the question of why John Smyth became the person he was, and in particular, how he was motivated and capable of such horrific abuse, we must exercise some caution. First, relatively little is known about his childhood and complete conjecture does not develop our understanding. Second, at times exploring how a person's childhood has influenced them can become an exercise in removing their moral responsibility. I reject this approach and instead adopt a 'both, and' position – it is *both* the case that people's earlier life experiences affect who they are and how they behave (for example, making some wrongdoings attractive to them in a way that they would not have been otherwise) *and* we all have agency and

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responsibility within our own personal matrices of motivations, proclivities, skills, understandings and feelings. The two are effectively in balance with one another – earlier experiences impact upon our moral agency, without obviating it. The brief reflections below should be read with these caveats in mind.

John Smyth grew up within an evangelical Christian family (Plymouth Brethren when they lived in Canada and then becoming more generally conservative evangelical when they moved to England when he was about seven years old). Homosexuality was seen as a sin, and men as having more authority than women, who in turn should be subservient to them – these were views that Smyth took on and expressed himself (and as noted above and in Box I, such views may have contributed to his abuse). His father is reported to have been cold and strict, promoting a ‘stiff upper lip’ attitude to life, and he was also a high achiever, being both a surgeon and an accomplished mountaineer. By the age of 11 years old, Smyth had been sent to a boys’ boarding school. It is plausible that this childhood was conducive to the development of his narcissism – as noted, it can develop in contexts in which extrinsic achievements are over-valued and children are subjected to conditional regard (versus given general love and warmth).

It appears that Smyth was assaulted, possibly sexually, at the end of a pier when he was ten or twelve years old. Whilst the vast majority of people who are assaulted in childhood do not go on to assault others, in his case this assault might have interplayed with his developing narcissism to increase his proclivity to abuse. For example, it may have underscored a view of relationships as largely involving dominance and submission, and a concomitant desire to always aim to entrench his power (possibly as part of an attempt to assuage a deep-rooted fear of powerlessness). Given how little we know however, this is somewhat speculative.

Dynamics and spirals within the abuse of young men in the UK

John Smyth’s personality, the array of strategies he deployed to achieve his abuse (see Box II), and their interaction with conducive cultural and organisational factors and how he was treated and revered (see Box I), created a formidable invisible web in which he entrapped numerous boys and young men.

By the time Smyth approached a teenage boy with his ‘invitation’ (more accurately, instruction) to be beaten, he had already set them and the situation up so that they would find it very difficult to decline him¹⁰ – and this grooming and manipulation was largely hidden so that boys would have experienced their agreement as more autonomous than it truly was. Central here was how Smyth established himself to the boys (and the wider peer group) as a Christian authority (their most important one), central to their salvation and faith, and as a father figure welcoming them into his family. In this process he drew on his charisma, intelligence, and marriage and family. And his grooming was made more effective by leaders and peers within the community buying into his projected image of himself, giving it credibility and status. In all of this, Smyth presented himself as meeting several core, unmet needs that the boys variously held: for belonging, for identity, for meaning, for love, for esteem, and for certainty. Some of these needs are especially acute during adolescence, and become more so when children are placed in boarding school - and furthermore it appears that Smyth targeted those that he perceived as having deeper unmet needs (in other words particular vulnerabilities). When he introduced the idea of the beatings, the implicit message was that these needs could only truly be met if he beat them. If boys complied, they remained God’s chosen, under Smyth’s authority and ‘care’, and within his circle of belonging, identity and

¹⁰ It is a common strategy of sex offenders to groom their victims together with family members, local community members and institutions (McAlinden, 2006).

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status. Entwined with this, they could become one of God's 'chosen within the chosen', those who were fully consecrated, sanctified, holy. If they didn't, the inference was that they were weak and sinful, and would be excluded from Smyth's and God's sphere of belonging, guidance and love (and this leading to isolation, shame, loss, and insecurity). Of course the horrific irony here is that he exacerbated the needs he presented himself as meeting, in conjunction with creating severe physical wounds and even deeper psychic ones.

Once John Smyth's abuse of the boys got underway, several spirals and dynamics are likely to have developed which helped him to maintain the abuse. An understanding of these is important in countering simplistic narratives that have been deployed which either explicitly or implicitly blame victims for not having 'said no' or walked away. The dynamics summarised here have much in common with those seen in other forms of abuse (such as domestic abuse and sexual exploitation) and are often an interplay between perpetrator behaviour and human survival, coping and adaptation under conditions of threat.¹¹

A common coping mechanism that humans automatically and subconsciously deploy to survive abuse is dissociation (e.g. Kate et al., 2021; Mattos et al., 2015).¹² People can dissociate, in other words find psychological escape, from abuse in a multitude of ways – for example, they may dissociate during the abuse by cutting off from their physical feelings or emotions; by blanking out; or by disconnecting from their sense of self or reality. Following the abuse, people may cut-off from their memories of the abuse, their emotions about it, and even from an understanding of it being abusive. The development of dissociative mechanisms likely enabled Smyth's victims to withstand severe beatings of increasing magnitude and lessened their in-the-moment experience of pain (whilst not the physical or psychological impact).

Whilst highly adaptive and necessary, dissociation comes at a cost¹³. It can result in numbness and fog, impairing our ability to use pain as a guide to action. Interacting with this, Smyth increased the severity of his beatings gradually, so there was no clear threshold or juncture for victims to re-assess the situation – rather, their ability to survive the last beating would have signalled to them that they could survive the next (the two often only differing slightly in degree). There was also the knowledge that others were also being beaten and complying, and the understanding that if one was to attempt escape or not comply, this would be narrated and seen by Smyth and others as weakness: an inability to withstand hardship and suffering (a failure of masculinity) – indeed, even worse, a weakness with moral and spiritual dimensions: a failure to live up to God's calling and expectation.

Further interacting with all of this are fundamental defences that humans deploy in situations of threat. We have evolved a suite of strategies to survive threat, including 'fight', 'flight', 'freeze' and 'appease' (Cantor & Price, 2007). Appeasement is a highly developed adaptation, most useful when the threat comes from a member of our own species higher in social status. It involves submissive and deferential behaviour, which is likely best enacted when victims internally feel the perpetrator deserves this deference from them – this in turn is assisted by shame (see below) and feelings of liking or loyalty towards the perpetrator (this being relevant to the development of the feelings involved in traumatic bonding and Stockholm Syndrome). It (and wider survival) may also be assisted by a common set of responses to chronic abuse:

¹¹ It is beyond my remit to comprehensively delineate the dynamics and impact of Smyth's abuse, and I have limited myself here to the particular form of abuse he perpetrated within the UK. In addition, every person is different and the dynamics I describe here (informed by psychological theory and research and my clinical practice) may only apply to his abuse of some of his victims (and indeed only some of the time).

¹² Note that dissociation is closely linked to shame, being often triggered by it (e.g. Dorahy et al., 2017)

¹³ As is apparent, a theme throughout this section is the 'no-win' situations abuse places victims in (subconsciously needing to choose between different approaches, which each come at a cost).

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taking on the perpetrator's perspective, replacing one's agency with that of the perpetrator, and becoming hyper-vigilant to them (Lahav et al., 2019, 2021). The core point here is that victims' feelings and behaviours are shaped by fundamental survival instincts¹⁴.

Whilst appeasement, freezing and tolerance (active passivity) responses to abuse enable victims to survive, once habitual they may detract from the development of 'fight' or 'flight' responses. McCollum (2015) captures some of this in her description of survival responses to childhood abuse¹⁵: *'One way in which children who are abused survive is by learning how to tolerate, rather than escape from, abusive situations... they respond to danger not by getting out of it, but by staying in it, confirming the survival strategies that made them feel safe throughout their childhood: that they are tough enough to take it, or that it is really not so bad'*.

Following on from these dynamics, Smyth's abuse, coercion and manipulation set up a vicious spiral in which his power and agency increased whilst that of his victims diminished. Each beating, on a primal level, signalled to both him and his victim his power and their submission, likely making further obedience to him more likely. Victims' survival reinforced the value of appeasement. And each time a victim tried to make it stop but was unable to break free, this entrenched further the feeling that attempts at escape are futile. What can emerge then is a feeling of being able to survive the abuse, but not escape it.

As noted, as part of these dynamics, Smyth's beatings likely embedded shame within many of his victims. At its heart, shame is a feeling of being defective or 'less than' in the eyes of others or oneself, and it is thought to be adaptive in driving appeasement and hiding behaviours when these are needed (Gilbert, 1998). When people feel ashamed, they feel less worthy of respectful treatment (beatings may seem more deserved), they feel less empowered, they are less likely to seek help (fearing further shaming from others), and they may be less likely to give their core thoughts and feelings due regard. Note that various aspects of the abuse likely compounded feelings of shame such as the enforced nudity, loss of control of bladder or bowels, and the use of adult nappies. Linking this with a point made above, Smyth's victims were caught in a highly distressing double-bind of shame – the beatings felt shaming, but they knew that to not comply would have also resulted in their shaming by Smyth. Once shame is entrenched, it can be difficult to shake-off and many victims of abuse endure it within themselves for decades following.

Further working to diminish victims' agency was Smyth's projection and narration of the abuse as beyond any of their power, as if it was something that had to happen, ordained by God, just like days of the week. Victims found themselves trapped into a regimented routine, where, whilst some debate over 'when' might happen, there was seemingly no way of debating 'if'. The next beating was invariably going to have to happen, it was pre-ordained, just as night follows day. In this mentality, victims' perceived window of action becomes very narrow. They cannot see a way of escaping a beating but they may be able to affect when a beating occurs, so they may come to focus their will on this – and ironically (and adaptively) may seek an earlier rather than later beating to escape the rising anticipatory terror they are feeling and to reach the relief stage. Opponent Process Theory (Solomon, 1980) is relevant here – in short, this states that an affective state (pleasant or unpleasant) is followed by a secondary 'opponent process', it's opposite, designed to restore equilibrium, and that after repeated

¹⁴ These we have little conscious awareness of, and so they can be misunderstood and wrongly judged according to the (pseudo-) 'rationality' of late modern society, versus with an appreciation of their core, highly evolved functions.

¹⁵ As is implicit in the above, this also has applicability to adults when endangered by perpetrators with higher status and power (including the perceived power to meet fundamental needs).

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exposure, the primary process often becomes weaker and the opponent process stronger. So in this abuse situation, the relief victims feel after a beating¹⁶ may start to be experienced as ‘outweighing’ the pain – as noted, the possibility of experiencing neither is not visible or within reach.

Final dynamics necessitating mention here are ‘betrayal blindness’ and self-blame, and their respective protective functions. Betrayal Trauma Theory (DePrince et al., 2012) describes how people may subconsciously reduce their awareness of abuse by a person that they are invested in trusting in – this enables them to continue in a relationship that they perceive to be vital to them in some way (relating to an existential need for safety, meaning, belonging etc.). The abuse may be blocked out from awareness, or more subtly, may not negatively shift the victim’s perception of the abuser – they are still seen as fundamentally good or as having the best interests of the victim at heart. This is more likely felt when the abuser is not only a source of danger, but is also a source of comfort or protection (perceived or actual). This characterises the situation with Smyth, given how he narrated it as something he kindly did in his victims’ best interests, and his subsequent care and tending of their wounds.

Self-blame is a highly prevalent response to abuse, and again this can be understood as, in part, an adaptive strategy. Whilst it is highly aversive, this felt belief may protect victims against feelings that are subconsciously feared to be worse, such as those of powerlessness, injustice, grief, betrayal and rage (along the lines of, felt implicitly: *if it was my fault: then I can do things differently to avoid it happening again; then my world isn’t a deeply unfair place where horrific things happen to good people; then they didn’t completely betray me or wish me harm*). Others who learn of the abuse may also engage in victim-blaming in order to protect their sense of their world as largely fair and their own sense of safety (Hafer & Bègue, 2005) – although, unlike self-blame, this position carries a moral dimension, given the ways in which it ironically contributes to injustice towards others, and compounds the impact of the abuse.

Moving beyond victim-blame (whether by themselves or others) involves living in a world of shattered assumptions – a world in which those whom we intimately trust can betray us; in which horrific things happen to good people; and in which, as a result, we are all vulnerable to being profoundly hurt and harmed by other people. The challenge for us all is to face this reality, whilst also holding onto truths of human goodness and grounds for hope – this providing the necessary starting point for change. In the words of James Baldwin, ‘*not everything that is faced can be changed, but nothing can be changed until it is faced*’.

¹⁶ It should be noted that this relief is not merely an opponent process, but also tied to the knowledge that the next beating is no longer imminent.

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Boxes to be placed within the text above – Ideally Box I within or close to the section on ‘religious belief’, and Box II within or close to the section on ‘dynamics and spirals’

Organisational and cultural factors that may have assisted or contributed to John Smyth’s abuse

The interacting beliefs and practices listed below I identify as common within the conservative evangelical community in which John Smyth operated, however many were (or are) also present in the wider Church and/or British society – indeed most communities do not operate in a vacuum and beliefs they hold are given legitimacy and strength by wider circles. In parallel with this, it seems that this community drew on societal privilege and notions of status to rationalise a sense of specialness and separation from others, and this in turn enabled beliefs to remain or grow that were out of step with the direction of travel in wider society.

- Hierarchical social structure in which status is important and requires continual proving (contributing to circles within circles)
- Authoritarian culture in which leaders are seen as being on a moral high-ground and people are taught to trust them above their own intuitions
- Obedience and loyalty highly valued in those judged as subordinates; a culture of deference to those with perceived status
- A focus on personal sinfulness, producing a default sense of guilt, defectiveness, submission and indebtedness to God
- ‘Muscular Christianity’ in which a version of masculinity involving endurance, toughness, and suppression of vulnerability (‘stiff upper lip’) is valorised
- Interacting with this, a theology which emphasises a journey towards greater (or even full) godliness or holiness via self-sacrifice, hardship and discipline (such ideas were promoted by the Higher Life movement influential in Iwerne and related circles at the time)
- Following on from the above, high value is placed on: hardship and sacrifice; dominant leadership styles; rhetorical skill; and masculinity as narrated above. In contrast qualities and behaviours such as emotional literacy and attunement, kindness, openness, and collaboration (those often seen as feminine) are demoted
- Elitism and electism: beliefs that individuals within the community are special, chosen and superior to those outside of it who lack knowledge, understanding and God’s approval
- Misogyny and patriarchy: men are seen as in authority over women – whilst men and women are said to be equal before God, men are granted more power than women and treated as having more wisdom and insight. As a result Smyth’s behaviour and justifications may have been given more legitimacy; his focus on young men was not questioned; and potentially valuable perspectives from women were absent
- The moral code is not tied to principles of fairness and harm, and therefore things like masturbation are placed in the same category of ‘sin’ as actions that clearly hurt others
- Related, lines are drawn between those who repent and believe versus those who do not, rather than lines being drawn on the morality or otherwise of behaviour. As a result, Smyth’s supposed repentance may have been given too

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much weight in decision-making, rather than the focus being on his pattern of criminal behaviour

- Intrusive and intense one-to-one mentoring of boys and young men in which, to a degree, they are objectified and instrumentalized (i.e. they are related to in large part because they are a means to an end)
- High value placed on loyalty to the group (related to loyalty to leaders noted above). Controversies are undignified and to be avoided.
- Related, priority given to converting people and, relatedly, to reputation. In safeguarding situations these values are often (in the short-term) in conflict with the goals of protection and justice.
- Boarding school culture and practices, in which children are separated from their families for long periods of time and therefore come to lack strong, secure attachments and an understanding of healthy relationships. This can make them more vulnerable to abuse, especially when perpetrated by someone in the guise of a 'father figure'
- Practice and approval of physical punishment, so that his abuse could be justified or narrated as the harsh end of something legitimate
- A neglect of safeguarding and an ignorance about abuse and its dynamics

Box 1: Organisational and cultural factors that may have assisted John Smyth's abuse starting and/or continuing

Strategies that John Smyth deployed to achieve his abuse and avoid censure

- Targeting boys and young men who he perceived to have vulnerabilities (for example, the absence of strong attachment figures)
- Grooming them by praising them and giving them the sense that they were special and chosen (by Smyth and by God), and through the (deceptive) provision of belonging, certainty, identity, and a caring father figure
- Abusing in such a way that he could hide behind justifications and argue the abuse's legality (for example, waiting until boys were 16 years old)
- The use of his wife in tending to victims following and supplying bandages, which likely contributed to normalising the abuse and giving it legitimacy (i.e. hiding it's abusive nature)
- Locating and fomenting sources of shame (such as masturbation)
- Repeated, pressurizing persuasion
- Use of words and phrases which engender compliance in victims and others through the emotions they evoke (such as guilt and shame) whilst being empty of real meaning and/or their validity is never explained (such as 'nailing sins to the cross' and 'loyalty')
- Threats and blackmail (for example, when a boy disclosed a minor theft, Smyth threatened him with abuse or reporting: 'we can deal with this one of two ways')
- Authoritarian demands to secrecy
- Denigration and whittling away victims' self-confidence (in part so that they were less likely to trust their feelings and use them as a guide to action)
- Isolating victims (for example judgement of romantic relationships and relationships with people who were not Christians)
- Implied threat of social ostracism (if victims did not comply, they would be cast out of this inner circle of status and belonging)
- Gradually shifting the rationale – initially beatings seemed tied to particular wrongdoings, so victims may have felt some control, but over time they came to have increasingly abstract justifications – there was clearly nothing victims could do to decrease them
- Gradual escalation – there was no clear threshold for victims to judge they could take no more, rather the survival of the last beating signalled they could survive the next
- Provision of comfort following the beatings, entrenching himself as both his victims' source of danger and source of comfort/rescue, their 'everything'
- Surveilling and monitoring, for example intrusive and controlling questions to victims about their lives and using them to surveil one another
- Building abuse into a regime or routine, to normalise it and reduce victims' sense of choice or agency (because it is scripted as expected, a 'given', on particular days)

Narratives he deployed, and projected versions of himself, his victims, God and the world

- He narrated himself as spiritual authority and God's spokesman and mediator (for example, he placed himself as the means by which victims get to God and he spoke as God – 'the Lord is looking for more'; and he narrated acceptance of the abuse as an indicator of faith)

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- He spoke of the beatings as a pathway to spiritual growth and a sign of commitment to God – what God wants, and concomitantly, refusal to be beaten was weakness, and a pathway to corruption
- He spoke of the beatings and negotiated with boys about how many lashes they would have *as if he had no choice in doing them* (only over their number), conveying the sense that he was just God's vessel, without full agency
- He spoke of himself beating the boys because he loved and cared for them; delivering the beatings was a sacrifice he made, part of his commitment to God
- He projected a sense of omniscience (with comments such as 'I can see masturbation in people's eyes')
- Victims were narrated as being sinful and disobedient (whilst in parallel there was a lack of clarity on how to stop being so to avoid beatings)
- In Zimbabwe, beatings were, at different points, narrated as discipline or a game
- He used religious reasoning and parts of the Bible to narrate as sinful any challenges to his abuse and speaking out about it; he also used these to pressure people into forgiveness

Style

- Extremely confident, including in his use of justifications
- Authoritarian and controlling
- Charismatic and persuasive
- Brazen – for example in Zimbabwe he hid his abuse in plain sight
- Hostile, aggressive, derogatory and threatening at points when challenged
- At other points, seemingly feigned conciliatory behaviour and remorse

Box II: Strategies and justifications that John Smyth deployed to achieve his abuse and avoid censure¹⁷

¹⁷ This list is not meant to be exhaustive, and nor is it meant to imply that John Smyth used all of these strategies and justifications all of the time. Rather, he deployed them flexibly according to the situation – indeed as outlined, at different points he used different justifications that contradicted one another.

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Appendix 5 - Written statement from John Woolmer, October 2019

The Smyth affair – Report written by John Woolmer, October 2019

References in prayer diary and writing; Still praying for growth in Winchester 2/5/83 and 1/7/89 (it is clear that I had no idea how awful the situation had been)

The Road to Winchester (John Thorn Weidenfeld and Nicolson 1989) p153f (**not quite accurate** - Having taught Mathematics from Sept 1963 unto July 1970. I *returned* from a year's ordination training to be ordained deacon in June 1971. With JLT's agreement, I founded Christian Forum (Jan 1972), was appointed chaplain from June 1972- April 1975. I left after the Revival (October 1974) in April 1975 to become a curate at St Aldate's Oxford.) The text implies that JLT had no idea how awful Smyth's behaviour had been. I believe that to be the case. The late Mark Ashton, a prominent evangelical, was appointed by JLT (see p154 top) as chaplain from 1978-1981 before becoming Vicar of the Round Church Cambridge

Thinking Clearly about Prayer p178 (Monarch 1997) which gives my account of the Revival and hints at the ultimate trouble. Interestingly there is nothing in my prayer diary which confirms that, despite one boy's confession 1981/2? (under the seal as it were), I didn't have a clue how awful it was in Winchester.

Tc Revival (Mark Stibbe) p24f (Monarch1998) a clear account of the Revival by someone whom, I know well, but I had no idea until 2017 that he was one of the victims. The passage in the book gives no inkling of what occurred after the initial revival.

The founding of Christian Forum January 1972

I joined the staff of Win Col I September 1963, aged 21, as a temporary replacement for Eric Emmett, who wrote the brain teasers for the Sunday times, and who had hearing difficulties and wanted one (actually two) years off. My appointment became permanent. I was involved (in a minor way) with writing the *School Mathematics Project* of which Win Col was one of eight founder schools. In 1967, I received a clear (but unwanted) call to ordination (see *Encounters by JW* p17f). I finally went to theological college in the Summer of 1969 on a 'schoolmaster's ordination course' at Westcott house Cambridge. In the mean time, with Bryan Wilson (staff up to 1970?), I ran a small Bible study group for members of the school. 1969, for family reasons, was an annus horribilis and the Bishop of Winchester directed me to continue training, for a year, at St John's Nottingham. I took a year's sabbatical (one term paid) from September 1970 until June 1971. I was ordained deacon in 1971. I returned to teach Mathematics and was added to the chaplaincy staff (led by Philip Willmot and Paul Bates) just before I was ordained priest in July 1972. In January 1972, with John Thorn's (headmaster) agreement, I founded Christian Forum (see below) to continue in an official way the group that Bryan and I had run previously. The first meeting attracted about 25 boys, mainly scholars.

Iwerne Minster

While at St John's Nottingham, I met various students who were 'officers' at an organisation that I had never heard of called Iwerne. I discovered that they helped to run a Christian 'camp' for boys from leading schools like Winchester. I discovered that a large number of leaders in the C of E had been converted/ disciplined there. These included Michael Green and Julian Charley (principal and vice-p of St John's), John Stott, David Watson, David McInnes, David Sheppard (Bishop of Liverpool), John Habgood (AB of York, obviously now of a different theological outlook) and many others.

I also discovered that it was a *very exclusive* organisation. When David Fletcher, the leader who had recently taken over from EJ Nash the remarkable founder of the organisation which was loosely attached to the Scripture Union, came to visit his 'officers' I asked to meet him but was brushed aside. I also learnt that an influential member of the organisation, had moved to a house just outside Winchester and had started a group, in his house, for Wykehamists. I don't know how he had made contact with them. I felt that such groups were intrinsically problematic and this was one of the reasons that I gave to John Thorn for the founding of Christian Forum.

I discovered that it was possible to visit Iwerne. I spent a week as an 'officer' in the summer of 1972(?) and went to two of their more intellectual post-Christmas conferences held at Wycliffe Theological College, Oxford, in Dec 1972 and 1973. I also paid a couple of brief visits in the summers of 1975 and 1976.

I found the summer camps (I think there were 3 on consecutive weeks) both encouraging and disturbing. The boys (c 100?) had a lot of fun and were well looked after by the officers who were mainly undergraduates or young schoolmasters. There were plenty of interesting expeditions. In the evening, there were talks given on a

very set pattern by accomplished speakers. The authority of the Bible, the substitutionary atonement, the need for commitment to Christ, featured prominently. A few SU choruses were sung. Sunday worship included a few 'sound' hymns, and a modern form of service which (illegally??) used the BCP prayer of consecration (I was told it had 'sound' theology). There were daily meetings for officers dominated by David Fletcher and John Smyth who sat on large chairs facing the rest of us. EJ Nash kept a watchful, and sometimes critical, eye over proceedings. They could be fairly ridiculous. I, unwittingly, initiated a lengthy discussion by offering to give a simultaneous chess display on the Sunday morning (was this appropriate on the Sabbath?). If people raised awkward points the standard put down was 'Thank you for that'. It was pretty obvious that some of the officers were 'in' and others more on the fringe. I didn't realise that JS was upfront because he was chairman of the Iwerne Trustees. The theology was Conservative Evangelical. Women, who helped in the kitchen, I think, were firmly in the background. 'Keen' men (ie those who towed the party line) were encouraged to become Anglican clergy or Public Schoolmasters. There was a very strong 'shepherding' system. When boys left school, if they went to Oxford/Cambridge they were firmly steered towards St Ebbe's Oxford / the Round Church Cambridge. Disciplining was quite fierce. John Stott, their most distinguished 'convert' used to tremble if he received a letter from EJ Nash wondering what rebuke it might contain. The Christmas conferences, for 6th formers, were more relaxed and more intellectual. The main speaker was usually Peter Southwell a distinguished lecturer at Wycliffe Theological College, Oxford.

Why was I disturbed? (1) There was huge sense of possessiveness. The C of E was just a useful vehicle for influencing a wider circle of potential converts. School chaplains were to be tolerated (I was told that the officer's prayer meeting was moved discreetly away to a side room if 'unsound' chaplains were visiting. I evidently (just) passed muster). (2) Much more importantly, the fundamentalist theology would inevitably cause intellectual Wykehamists (and others) to rebel. Some would lose their apparent faith; some would become very liberal; some would become charismatic (the Holy Spirit was hardly mentioned. One officer, that I know well, left Iwerne after a talk of his on the HS was severely criticised). John Stott was one of the few who managed to remain a Conservative Evangelical while being open to both both modern scholarship and attempting to understand the charismatic movement) (3) There was no openness to other points of view. I ran Christian Forum with a wide range of speakers - some from Iwerne (and they were usually very good); some from local churches (on one occasion I invited Trevor Nash, a local vicar and future Archdeacon, to speak about the healing ministry. His name appeared on the school notices. I overheard two house masters reading his name 'Is that the hell-hound Nash?' 'No, its OK, he's a local vicar!'); some from the staff; some from friends.

On the other hand, Iwerne gave friendship and support to boys whose faith was often under fire in a hostile public school environment. They also led many people to a clear commitment. Without EJ Nash's (Bash) vision, the C of E would have had many fewer evangelical leaders. Iwerne also provided excellent contacts. In Autumn 1974, Richard Wurmbrandt (who had been imprisoned and tortured by Ceausescu in Rumania) visited a number of schools. One OW, Bill Stuart-White, now an archdeacon, testified in the *Trusty Servant* (a magazine for OWs) how this visit changed his life.

Christian Forum

The group continued with modest 'success' for the next two and a half years. Numbers at meetings varied from 1 to about 20. Through confirmation classes, groups were established in a various houses. We also had a weekly prayer group attended by about 10 boys. Support came from Reg Green (who led a Crusader Group and worked in the school bookshop) and Roger Simpson (who was at the teacher training college, he later became V of St Michael-le Belfrey, York and Diocesan Missioner for York). In September 1972, Peter Krakenberger, a Iwerne officer, joined the staff. He was a good friend and became a godparent to my first child (in 1975). We differed slightly on theology. But we worked well together. He remained on the staff for many years.

The Revival

In February 1974, Canon Eric James gave a series of Lenten talks. Partly because, he preached a long and boring sermon at Sunday chapel and partly because of general indifference virtually no one attended. One housemaster bribed his boys with Mars bars but still the attendance barely reached 20. As a result I said to John Thorn, can I invite Keith de Berry back? Keith, the vicar of St Aldate's Oxford - an evangelical church regarded as 'unsound' in Iwerne circles had given a powerful set of Lenten talks in 1967 but no one had really followed up those who were challenged to commitment. JLT agreed and in October, Keith visited (see *Thinking Clearly about prayer* JW p78 and *Thinking Clearly about Revival* by Mark Stibbe - see below p24ff). About 200 came to hear Keith's talks for each of three evenings. About 70 stayed behind for after meetings each evening. On the last night, about 30 made clear commitments to Christ and CF grew from 20 to 50 overnight. Follow up

included another visit from Keith to lead a w/e at Old Alresford Place which led to the conversion of Richard Harvey, who founded Jews for Jesus and now works to reconcile Arab and Israeli Christians. Peter K was particularly good at planting groups in all the houses (see Thorn p153 and Stibbe p24). I left in April 1975 (JLT encouraged me to see the real world. I am very grateful to him. Winchester C was all-consuming and almost my only contact with the outside world was Winchester Prison where I played chess once a week!). Peter K worked tirelessly and the group grew to about a 100. It flourished for about 7 years. There were a number of converts who had significant ministries including Andrew Watson, now Bishop of Guilford (who has publicly declared himself a victim), and Mark Stibbe, sometime Vicar of Chorleywood and a widely read Christian author. Also Richard Harvey, who founded Jews for Jesus, lectures at All Nations College and works for unity between Palestinian and Jewish Christians.

John Smyth QC

It has been my misfortune to know many people involved in some of the worst 'Anglican' scandals. (My mother in law housekept for the Community of the Glorious Ascension and hence we were all friends of Bishop Peter Ball). These events undoubtedly cloud my judgment. What I now write may seem uncharitable; but it is heartfelt.

JS seemed an asset to the group. He spoke well. He entertained some of the boys. He encouraged them to go to Iwerne. He was reader in the local church (Christchurch, Winchester). In 1963 Canon Gordon Guinness was sent by the bishop to close down this failing church. He did such a good job that the church was already one of the largest in the city when Jeffrey Watson (later an Archdeacon) took it over in 1971. It is now by far the largest church in the city. My wife and I were entertained by JS and his wife Anne - perhaps a couple of times.

However, and I know it sounds like hindsight, I didn't really trust him. He spoke very disparagingly about Jeffrey Watson (who was vicar of the church where he was a reader). Jeffrey had been very kind to me when I was first ordained and organised a support group with one other cleric which I much appreciated. In 1974, before the Revival, one housemaster berated me because of 'JS influence over two of his senior prefects'. I knew them well and am quite convinced that nothing untoward was happening but I acknowledged that JS had considerable influence over them. JS was impossible to get to know. Beneath a charming smile, there seemed to be a blank wall. Boys, however, were clearly deeply influenced by him.

After I left, I had little contact with the school. I was occasionally asked to speak at CF - perhaps twice (once before 82 and once afterwards when it was meeting in very small numbers outside the school). I accompanied Canon Michael Green (then Rector of St Aldate's Oxford) on a short mission to the school in 1979 when CF was still flourishing. MG's talks had relatively little impact -although my prayer diary said that we had a marvellous time.

I had no inkling of any problem until sometime either late 81 or early 82 an OW came to St Mathew's Church, Oxford, to tell me (*with an injunction to total silence*) of a physical punishment administered by JS. He didn't go into details. I assumed that he had consented to the sort of punishment that housemasters were still administering occasionally. It was totally out of order; but hardly illegal. My former pupil, in his last year at Oxford, was absolutely clear that nothing should be said to anyone. One much more senior minister shared something similar with me but he, too, was bound to silence and, I think, regarded the matter in the same way that I (erroneously) had done. I was appalled and hoped and prayed that matters would come to light. They did. A brief phone call from Winchester in late 82 told me something of the chaos and in the impending collapse of CF.

Subsequently, a few other things emerged. JLT's book (1989) gave me the impression that he, too, hadn't thought the matter any worse than I had imagined. References in prayer diary to CF in 2/5/83 and 1/7/89 don't suggest any real awareness of the devastation.

Sometime around 07, I met a distant cousin. When he discovered that I had taught at Winchester, he asked if I knew JS. He told me that when JS was senior prefect in his house, at St Lawrence's School (a senior boy in his last but one year) had been savagely beaten by JS for virtually nothing.

It also turned out that JS's wife, Anne, was a cousin of my wife's step-mother. I used to see their 'prayer' letter from Zimbabwe. I met Anne's twin sister twice at family funerals (04 and 14?); on the later occasion, she told me that she and her husband had ceased to be trustees as they were appalled that JS had broken his pledge (given I was told to Iwerne) that he would not work with children. In 2016, a member of JS's family contacted me and asked to see me about JS. I knew, because of a phone call, that there was to be a TV documentary. In

order, to prepare myself for the meeting, I contacted a friend and asked for more details. He knew of the report by the Vicar of the Round Church and filled me in. I was appalled it seemed a hundred times worse than I had been led to believe. I have never seen the report and did not know of its existence until then. The documentary, and subsequent conversations with one OW (victim and counsellor to others), confirmed this.

I think JS's problem may have been partly generational. I think he may have thought that he exercising 'godly discipline' to prepare people for a difficult, hostile, world. Clearly this was utterly wrong; but perhaps at some stage he was taken over (??possessed). Despite writing *The Devil Goes Missing?* 2017 Monarch I am very cautious about attributing the demonic to human sinful behaviour. However there does seem to have been a sharp change between his controlling behaviour in say 1971-1975 and his appalling savagery which seems to have started c 1978). The harm he did was/is incalculable. People (many), to this day, are deeply wounded. Some have lost their faith.

The Christian revival in Winchester C (of which Mark Stibbe says that one person, a college butler, I think, remarked in 1978 that he could never remember the atmosphere in the school being happier in 50 years) juddered to a horrible halt. *I deeply regret not breaking the 'seal of the confessional' but I doubt it would have made much difference.* I think JLT was persuaded by Winchester parents to keep silent. I don't think that he can have known how truly awful it was. ***I think that those who saw the then Vicar of the Round Church's (Mark Ruston) report bear a heavy responsibility.*** I have never seen it; but judging by the little that I have been told, it clearly portrayed criminal activity by a highly influential, persuasive, deranged/demonised sadist.

Below is an article I wrote for the *Trusty Servant* (magazine for OWs) in November 2014. *Only the last few paragraphs are relevant. The lines in italics were edited out.* I had some correspondence about this but was unable to get them reinstated. With hindsight, I should have revoked the article. My intention was to conclude a light-hearted article, with some serious account of Christian Forum and *to present an apology to any who were harmed.* As can be seen from my reference to JLT's book, I had no idea even in 2014 of the seriousness of the debacle.

Memories of a very jun don (JSTW 1963-1975)

I was appointed by Sir Desmond Lee, on the day after my 21st birthday, to deputise for Eric Emmet who had asked to take time out because of severe deafness. The Mathma department was led by the charming Tom Jones and contained such luminaries as Roger Montgomerie, Peter Tombling and the formidable John Hunter Durran. The School Mathematics Project, the brain child of Bryan Thwaites (C 41-42 –whose 90th birthday party I was privileged to attend in the Athenaeum), had just begun in eight pilot schools. Tom Jones took a huge risk with Win Col's scholarship record by becoming one of the pilot schools. He and Roger M were producing an erudite book called 'a Winchester calculus'; John Durran was producing his statistics book and I was asked to join the writing team. Working for SMP was good for one's humility. I wrote a chapter for an A level textbook, someone rewrote it, I had another go and the general editor, Geoffrey Howson, completely rewrote it. Still it paid well – the royalties financed about 10 years of summer holidays! On one occasion, on a Marlborough-Winchester Field day, JHD discovered three Marlborough authors hiding in a bunker rewriting his A level statistics contribution. World War 3 nearly broke out.

I found it difficult to keep order. I had a particularly rowdy Middle Part Set who persuaded me just before exam time to give them a books-cha. I was glad to oblige and be released from my weekly Friday afternoon chaos. That evening, at supper in the Rough House, JHD remarked 'It's at this stage of the term that idle dons like X (name available on request) give bookschas'. I panicked. My classroom was opposite John's in Flint Court. I thought that he would look over and see that my was empty (if I had known him better, I would have realised that nothing short of an explosion would have caused him to look away from his own flock). I put on my gown and started to write on the blackboard to an empty classroom. After about five minutes, I had second panic (what if JHD looks across and sees me teaching an empty classroom?). I fled. Foolishly, a year later I told a new don, AHT, and the story did the rounds.

Bachelor dons were invited to lunch in different houses. Food in Freddie's was marvellous; elsewhere less good 'I am so sorry the stew (inedible) isn't as good as usual' said one delightful housemaster's wife. Conversation was varied. 'Woolly, it's better to be teased than ignored' said Badcock. 'Why should 400 atheists sing Hark the Herald Angels in the Cathedral?' said one laconic senior prefect.

One of my happiest duties was being house-tutor for Dr Partner at Kenny's. This involved producing open-air house plays, hiding in the garden to catch errant boys going out to a rave, drinking whisky when there was a

crisis (frequent) or drinking cocoa when there was a huge crisis (just once). I was very grateful to Peter and Leila for their friendship and encouragement. Peter was a brilliant house-don. He and Leila were very hospitable and always encouraging my romantic efforts!

I also enjoyed running the chess club and helping PJG with the bridge club. The chess team, led by junior international Walter Moberly, reached the last eight of the national competition. Podge and I umpired jun-jun cricket. On one occasion, he allowed me to escape to drive a car for an NHS expedition to the new Forest which was described as an 'adder hunt'. No adders were seen. I caught a Green Hairstreak butterfly. An old childhood interest was rekindled which culminated in '*The Grand Surprise – Butterflies and the Kingdom of God*'. I was very surprised in 1967 to get a very clear (and very reluctant) call to ordination. Sir Desmond gave me two pieces of advice. One I have forgotten the other was 'never preach about the Gadarene swine'. Curiously, since becoming involved with the church's ministry of deliverance, I find that the Gadarene swine is the best source of information on the subject!

1969 was a watershed year. JLT, the new head, commanded me to write a religious drama for chapel. Aided by Peter Gwyn, I did some research on John Wesley. The best episode concerned his visit to a place I had never heard of called Shepton Mallet (where I was subsequently Rector for 20 years!). His diary contained the following: 'a mob, made sufficiently drunk, pursued me into a house. They proposed setting the house on fire. The leader of the mob, happening to remember that his own house was next door, with much difficulty dissuaded them'. I also noted John Wesley's comment 'I went to convert the Indians – but who will convert me?' This struck a chord with my efforts in the college. I wrote to Keith de Berry, (my mentor and Rector of St Aldate's Oxford). He invited me to join a house-party at Lee Abbey. There I met a young undergraduate called Jane and life was never the same (we married five years later). In the summer, my mother died. I then had a disastrous term at theological college. 'Death of God theology' prevailed and I felt in turmoil. Then my father died tragically. JLT, PDP and Jane kept me going. The bishop sent me to St John's Nottingham for a year. I was ordained in 1970. Podge and Meg Brodhurst gave me a lovely party in their garden. I founded Christian forum. Between 1 and 20 would attend. I asked JLT if Keith de Berry could give a series of addresses. He came in October 1974. In August, in Austria I had one of the only visionary experiences of my life. I was praying in a camp site on the edge of a cornfield. It had about 30 stooks at the base of the field and a long line going over a crest on the right hand side of the field. I felt the Lord say 'there will be about 30 new Christians next term and it will go on for some time'. That was exactly what happened. Keith's talks began badly. He was addressing the upper school in New Hall. The audience, displeased at having to attend, looked bored. In his high-pitched voice, he told a terrible joke: 'the man went to the lunatic asylum. He said 'why are you all here?' the reply came 'because we are not all there'. The school fell about laughing. 200 attended his first talk in Micla (the previous Lent a distinguished missionary attracted 20). 70 came back for after-meetings. On the third night, about 70 stayed behind to enquire about a serious Christian commitment. About 30 made the step. Christian Forum grew from 20 to 50 overnight. Long after I had left, the meetings led by PJK grew to 100. Many were called to key Christian service. These included a bishop, several clergy some in very influential positions, a gifted writer and evangelist and a founder of a mission amongst the Jews. ***Eventually, years later because of a very unfortunate outside influence, it all went wrong. JLT wrote eloquently about it in his autobiography 'The road to Winchester'. I am deeply sorry that some people were terribly harmed and their faith irrevocably damaged.*** After I left Win Col in 1975, I was on the staff of St Aldate's Oxford. There, to my surprise, I discovered that I was called to be involved in both healing and deliverance. I spent 20 years at Shepton Mallet and five working for Springboard (George Carey's initiative on evangelism) and running a church which met in schools and pubs in a deprived part of Leicester. Now I enjoy a happy retirement.

Twyford (0962) 713438

Orchard House
Morestead
Winchester
Hants SO21 1LZ

20.2.82

Dear Mark,

I enclose my letter of resignation from
the I.T.

Thank you again for your love –
I've never known anyone like it in 18
years at Camp – & when I deserved it
best.

We are very lonely with no

CMR 80

to minutes to us — but we
did have a wonderful visit from
John & Ed yesterday. Please do not
stop the men ringing up if they wish
— I long to say sorry to them &
to hear they are alright.

We both send love, thanks &
dearest apologies.

John

Burham Lodge
Crowthorne
Berkshire
7th April 1982

My dear John,

Thank you for your letter and for sending me a copy of the one you wrote to David on March 22nd. I had seen this, but did not possess a copy, and so have not previously commented upon it to you. I think there are several things which are worth saying.

1. I think it would be a big mistake if you were to divide us four (David, Dick, Mark and me) into 'Hawks' and 'Doves' in this matter. It is true that our initial reactions may have differed, partly because we had never been confronted by anything of the sort before, and partly because the full details and extent of what had happened reached us at different times and at different speeds. As our thinking matured, so it began to unify itself. At our meeting in London I cannot recall that any one of us was a 'peace-maker'. On the main issues we were of one mind from the start.

2. I am afraid I don't find the analogy with the PB's convincing. The circumstances would have to be exactly parallel for it to have any meaning at all.

3. Our duty, as I see it, is fourfold:

a. How to protect and in some cases rehabilitate those young men to whom real psychological damage may have been done and who, as they grow older, mature and perhaps marry are likely to react most violently against all that has happened.

b. How to convince the authorities, if things should come out, that we as Christian leaders, have done everything within our power to rectify the past and control the future.

c. How to preserve the good name of camp (and the Scripture Union) against suspicion, rumour and gossip.

d. How to help you to readjust yourself, and find a useful sphere of Christian service elsewhere.

4. The obvious way, if you had been younger, perhaps, and were not a family man, would be to go abroad for a spell. This would have had two helpful results. X

a. It would have provided a ready-made excuse for your non-appearance at camp.

b. It would have enabled you to disengage yourself without offence or embarrassment from the young men who, in my view, you have allowed to become far too dependent upon you (as I have said before); just as I think you have become too dependent upon them.

But I realise that of course this solution is not feasible, though you did suggest to me that you might consider moving to another part of the country; and this idea could be worth following up. But if you decide to stay on in Winchester, then we have got to find an answer which would have roughly the same effect as if you were abroad.

I am sending copies of this letter to David and Dick as a kind of 'aide memoire'. I think it expresses the thinking of us all. We look forward to being with you on Thursday 15th April at about 3.30 pm. You will see that Bash's funeral, if you are thinking of coming, has been put back from 2.30 to 3 pm.

With every good wish. Yours ever,

Twyford (0962) 713438

Orchard House
Morestead
Winchester
Hants SO21 1LZ

20.2.82

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I enclose my letter of resignation from
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CMR 80

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did have a wonderful visit from
John & Ed yesterday. Please do not
stop the men hanging up if they wish
— I long to say sorry to them &
to hear they are alright.

We both send love, thanks &
dearest apologies.

John

6th March 1982

Dear Dad

Having been rather in the centre of this affair since it blew up, I thought you ought to have my account fairly unvarnished. I think in every case my statements of fact are understatements.

Simon is, I think, really is penitent and worried that it does not upset him more. I have only seen John twice, on February 14th and 15th. I understand that, not surprisingly, he is in a highly emotional state about it all, and I am not sure whether he sees his part in it as those of us who are outside it would see it.

Although this is duplicated, it is only because it is marginally easier than photocopying for us, and each copy is numbered and all other evidence destroyed!

As you can imagine, the last three weeks have been fairly harrowing, and the good thing for me has been to talk to these young men and with all their misguidedness, to see the burning desire in each of them to be the very best for Jesus, even to the extent of accepting all this. But it has thrown new light on Shakespeare's lines for me,

/over

FROM
THE REV. D. R. J. B. EDDISON

DURHAM LODGE
CROWBOROUGH
EAST SUSSEX TN6 1EW
TEL. (08926) 2606

8th March 1982

My dear Mark,

Thank you for your letter. What a horrifying time you have been having! Your letter reads like some mediaeval report from the Inquisition. I have never heard anything like it.

I spent a night with John and Anne recently, at their request, and we went over the whole grisly saga, though John didn't want to tell me the details you have gleaned, nor did I want to hear them. It is incredible to me that a man who in many other respects is so shrewd and perceptive seems never to have realized what dangers he was courting. Even if his motives were of the highest (and I find this difficult to believe) did he never pause to ask himself what effect his actions would have if they ever became known on the men themselves, on camp and on his own career?

The other terrifying aspect of it all is the moral and spiritual stranglehold he seems to have got on these young men. They have given him completely blind loyalty. What more would they have done if he had asked them? We are on the same road that led to that awful incident of mass suicide in America. I am left wondering too how all this can have gone on without any hint of it reaching someone outside their circle, and how David himself sensed nothing.

I gather John is trying to persuade David to let him continue coming to Iwerne. I am sure this would be very unwise, anyway for some time to come. We still don't know how far this matter has spread. There is some girl in [REDACTED] who knows about it and hasn't been traced, I believe, and then there is this mystery man from Bromsgrove. Besides, there is always the risk (which again John must have been mad not to have foreseen) that one of these young men would backslide and spill all the beans. I may see John and Anne this week, and if I do I think I shall try to persuade him to take the pressure off David by trying to

Monday 8th March

Dear Mark,

I am writing as promised because you will not see me; what I want to say I think I should have said (as David advised) before going away and I do not feel it can wait until Friday or next week; I would much rather have spent a quarter of an hour with you in accordance with Mt.18; Anne reminds me that when we left Cambridge you specifically said there would be an open door to you at anytime.

Before listing the matters which concern me I want to say that I have given way to resentment over some of them from time to time; I have repented of this and do apologise.

1. I feel you have penalized Simon by keeping him from the PM and "distancing" him from other people. I cannot see the scriptural justification for this; did not Jesus take the penalty for him in full ?
2. I think it was wrong of you to criticise Simon for 'comforting' me; apart from Anne he is supremely the one who can do so. You have not replied in any way to our two letters one of which I think made the point how lonely we were with no one to minister to us.
3. I feel it was wrong and has done considerable harm to tell everybody (including some who nothing of this matter) that I will not be at camp in the summer. It was some days after you had told people this that David decided so for Easter and only last weekend he said he had come to no final decision about the summer. You may well turn out to be right but I have checked this with David very carefully; obviously you acted unilaterally without consulting him.
4. You have been telling the men not to contact me; again it is clear to put it at its very lowest that you are out of phase with David over this; in particular I think your analogy about breaking off a boy-girl friend relationship is inapt and unscriptural and again David came as near to agreeing with me as he possibly could without actually being disloyal to you. This was one of the matters he most strongly urged me to contact you about before going away. In fact it has put the men under great pressure. I think you should know that everyone of the men involved has contacted (each taking the initiative) by phone, letter or face to face since you spoke to them. The one exception is [REDACTED] whom I bumped into by chance in the street and I apologised and asked his forgiveness then.

I am told that senior officers in the know at Cambridge think your judgement has been at fault. All the implications of this I must leave to you. I hope I have done my duty according to Mt.18.

You so sweetly told me it wasn't necessary but I would like to say sorry once again for all the heart-ache I have caused you.

With much love from us both,

8/31/82

THE REV. T. J. STERRY
1 THE CLOSE
CHART LANE
REIGATE
SURREY RH2 7BN
Tel: Reigate (07372) 44370

Dear Mark,

Thank you for your letter and helpful, though horrific, summary. You are much in my thoughts and prayers as the Devil will not let this one go easily. See you on the 16th.

Yours ever Tim.

✓
123 Midgore Road
Bath

March 8th 1982

My dear Mark,

I can only say "horrific", and
repeat how much we are all in your
debt for the patience, understanding and
thoughtfulness you found somewhere(!) for the
plumbing of these defects. It is good to
have it all set out - even though it
looks the more appalling.

We are to meet next Tuesday -
noon has actually told me just when or
where - but I have the day almost now.
Presumably the first question is:- does

10 March

Orchard House
Morestead
Winchester
Hants SO21 1LZ

Private & Confidential

My Dear David,

I've been thinking today of another problem you asked me about on Monday: what to say to your advisors who say this was such gross abnormal conduct. I think you can only meet it by trying to put the whole thing into perspective and I would try and do that along three lines

- (a) 1. You must get across that this was a spiritual venture demanding great faith, and not a physical obsession. Moses is commended for his great faith in turning his back on the riches of Egypt but the very first thing he did after that was something terribly wrong. Great faith can be totally misguided. The first hand evidence you have from the men you have seen and from Simon and me is that at every stage and in every detail the whole venture was the subject of persistent prayer; we were always conscious of the enormous risks we were taking - family, career, camp etc. - and over and over again I was in fear and trembling lest we get anything wrong. Simon, Anne and I were fully responsible at every stage. The trouble was that after a few months we could not believe that the thing itself was wrong. In advancing this evidence you have the great advantage over your colleagues of having talked to me at leisure and at length, of having talked to Bonsart, [redacted] and [redacted]; and of course you tell me it is accented that no one doubts our motives were of the highest.

2. Next I think I am entitled to be judged on my track record over the last 3 1/2 years. However nobody may describe what I have done, there is no evidence I am grossly abnormal. Professionally during that time I have achieved distinction becoming the youngest silk when I was appointed I think. I am much sought after as a Recorder very often sitting without Magistrates. This means I have the sole responsibility of deciding whether to deprive people of their liberty and so forth. If for a moment I thought I was (grossly abnormal I would resign immediately.

There is also my Christian track record; you have seen me at camp over that period and heard many reports of what I have done elsewhere.

3. Thirdly I would try and get the matter in perspective by looking at the track records of the men involved, particularly those who have been in the longest. Wilkie was the first to tell me how he thought Simon stood out at camp. Not only at camp but in the cricket world and at home he is outstanding as a Christian known for his courage and winsomeness. There can be no doubt God has mightily blessed these men in spite of the sinful method used. Through their motives of absolute surrender, through the tremendous fellowship of prayer, and I believe (as [redacted] is so certain) God has used the pain to refine because the motives were so right and pleasing to Him. I could go right through the list of names and give endless quotes from their letters.....the fact is none can gainsay that God has graciously and wonderfully designed to bless them in spite of the wrong method.

So all power to your elbow on Tuesday, David. We are rejoicing in Hebrews 10 vv 17-25. I shall go on praying like billy-oh for these men and for camp and I have the confidence that by next year you will be able to say: "Judge these men even more on their track records" - the marvellous thing is they can only grow worse now the wrong thing is removed. **CMR 119**

Lets of love, John

FROM
THE REV. R. J. R. EDISON

DURHAM LODGE
CROWBOROUGH
EAST SUSSEX TN6 1EW
TEL. (08236) 1806

12th March 1982

My dear David,

Thank you for your letter. Yes, I have had Mark's memo, to which I have replied in some detail; and also copies of the two letters you have received from John Smyth himself.

I am glad he has had the good sense to withdraw voluntarily from camp this year, and had he not done so, I was thinking of calling in to make the suggestion when I passed his house on Wednesday. But whether we shall feel that we can comply with his request not to make his withdrawal permanent, we shall have to discuss next week.

I met Dick the other day at the Annual CBA meeting, and he I think feels pretty strongly that John ought never to return. My own feeling is that he can only do so on one condition which I don't think can ever be fulfilled - namely that we can be 100% certain that the whole matter is sealed off and that there will be no more leaks. I don't see how otherwise we could ever justify his presence there to school authorities.

The matter he raises in his second letter, that is to say, 'What are you to say?' must be left to your discretion. If you were accounting for his behaviour to a sympathetic Christian then I dare say you could defend his motives; but if it was some hostile parent or schoolmaster, then I think you would have to disassociate yourself from it completely.

I think one of the most frightening aspects of the whole case is the stranglehold that JJE seems to have got on these young men. What would they not have done at his suggestion or command? Are we not down the same road that led to that mass suicide in America two or three years ago? I am amazed too that not a whisper of it should have reached you when, for example, you were making these new officers.

I shall be interested to learn how they broke ranks in the end. Am I right in thinking that the whole thing came out in two ways - the anonymous letter to you and someone speaking to Mark in Cambridge?

I didn't make a note of the time we were meeting on Tuesday next, but seem to remember it as 3.30. I hope that is right. I will be in the upstairs drawing room at 66 St James's at that time unless you let me know to the contrary.

With love to you both,

Yours ever,

John.

Elstead 702460
(STD. 0252)

PRIVATE:

Royal Farm House,
Elstead,
Godalming,
Surrey,
GU8 6LA

March 13th 1982.

Dear Mark,

A short letter to thank you for your very helpful paper before our meeting next Tuesday. I agree totally with all your comments.

I well understand how harrowing the past few weeks must have been, and only as I read your paper did I appreciate quite how horrific was the scale and severity of the beatings. It is amazing that it is only a month since the affair blew up, it seems as if we have lived with it for so long; and in one sense David and I have lived with the problem, in one form or another, for several years. For the past 18 months or so I had become increasingly concerned at what I feared was almost a secret masonry within Camp, and it is now only too obvious just how justified and correct my fear and concern was. Having said that, I don't want to come to Tuesday's meeting in an attitude of 'told you so', but rather to seek His best will for the work, for John and Anne, for David & I as we seek to lead, and not least for the twenty-two 'victims'.

Thank you so much for all you have done and continue to do, in the care and wise counsel of these men.

All good wishes,

Yours ever,

Pers

21.3.82

My Dear David,

Home " I was deeply touched by
your apology over the letter - of course
we forgive you. Please believe us when we
say we hated seeing you go off in such
distress.

In view of this we will take
time to re-visit our letter also'
we feel there can be no question
but that the conclusion must stand
certainly for the foreseeable future. What
we feel sure that right will do is
to pave the way to keep our friendship
intact.

Please say I have your help by
return about one thing: Boston. The
Committee has cost \$4000 which I can
ill afford — they haven't been able to collect.
I cannot let this mean in Sept — but
the Sept. one is the "Bazaar" —
one organized entirely by the boys (the
four [redacted] leading it) & starting I believe
with a day day Doggout. Can I
have four women that you will not
stop them running their own holiday — it
involve such people as [redacted], [redacted] &
[redacted] as well as company.

With our much love as ever
to you both,

John

Private & confidential

4 Burfield Road
Chorleywood
Herts.
WD3 5NS

Monday 22nd March.

My dear Mark,

At our meeting on Saturday I delivered our message to John. He said he would give the greatest consideration to the points I listed. He then read a letter which he had written to me, but which he had not yet posted. In it he said he no longer believed I cared for him. That I was a lack of "love" and that he could no longer place himself under my spiritual leadership.

There then followed a very calm discussion in which I simply said how sorry I was: that I did care for him, that I thought he had evidence for this but I was saddened he it was not convincing enough. I think I did a little to correct his strongly emotional reaction.

It meant he was fully ready to accept he was to leave camp work but he has not committed himself to abide by any of the points. I think he ought to do this on paper. I did not make the points conditions for our silence. I preferred to appeal to his promise to go the second or third week. I wonder whether referring the matter to the J.O. Council could be the next step we take if he does not agree to our points. This would save having to tell parents & housemasters: it would keep it within Christian circles: it would reach one or two legal men whom I guess John is anxious that they should not know.

I would value your advice as to whether to do about this: whether to send a letter in your name or write to him enclosed. Or would it be easier to have a letter in our name from Ruth? or should the question of taking the matter further input in writing - or left to a phone call?

Thank you for your wisdom and support.
I think most things were overruled.

Yours ever

P. T. O.

David

CMR 128

March 23rd, 1982

Dear David,

Your letter came - of course! - by the second post, just before lunch time. I thought that - though I will ring to-night - I might as well get a few thoughts down on paper. I press none of this - it is simply a reaction from one who hasn't been anything like as involved as the others. If you feel that the kind of adjustments to the letter which I think I should prefer conflict with what you said in person; or if you feel they water down the force of the points we are trying to make - then of course you must ignore this letter. And in any case you may well already have posted: in which case tear this up.

The only real point is that it might be unwise to rank as precise equals the stipulations we are making about Iwerne and all that stems from it and our hopes about his future involvement in other Christian work. In other words, I see demands 1, 3 and 5 as mandatory, but 2 and possibly 4 (if no Iwerne contacts are involved) as recommendations. I think I would re-word the centre part of the letter.....

I won't put the reasons...(exactly as you have it)

- (i) There must be a complete break with camp attendance and involvement for the foreseeable future - at least until the youngest undergraduate has left full-time education. (PS Is that really long enough? Perhaps it will do for the moment)
- (ii) You have already promised not to "cover" anyone; this must include not inviting boys, senior campers or officers to Morestead, phoning them (or encouraging them to phone you), or visiting them.
- (iii) You must not speak at at School or University C.O.s for the foreseeable future.
- (iv) Social parties must be discontinued - at any rate as far as "camp" contacts are concerned, and we strongly recommend entirely.

In fact, we strongly recommend and urge you to change your fields of Christian service. You certainly ought not to engage in Christian work with young people or students for a long period: we feel that you might well find a fruitful field of service among "young marrieds" - possibly through your local Church. As friends, we would add our considered advice that you seek professional medical help - which you could certainly do in confidence.

You have generously said that you will go the second or third mile in helping to put things right, and of course we accept this assurance. We feel however that we must have a written undertaking from you that you will abide by the above points. We are genuinely concerned to help you; but we are sure that we have a very heavy responsibility to those for whose involvement you must surely be held responsible. We could not feel it right not to take parents, Scripture Union Council, even school authorities into our confidence if any shadow of doubt remained in our minds that you will willingly and determinedly co-operate.

..... (as friendly a concluding paragraph as you feel you could manage...)

Forgive me - possibly I should leave sleeping dogs asleep!

Yours and
Dick

4 Burfield Road,
Chorleywood,
Herts,
WD3 5NS.

25th March, 1982.

Dear John,

Following David's conversation on Saturday evening, we thought we ought to write to put on paper the points we wanted to make.

We won't put the reasons on paper, except to say that it is the very serious nature and extent of your behaviour which make it necessary to ask for the following:

1. There must be a complete break with camp.
2. You have already promised not to "cover" anybody; this must include not inviting boys, senior campers or officers to Morestead, phoning them, encouraging them to phone, writing to them or visiting them.
3. Besloe must be discontinued.
4. You must not speak at school or university C.U.s.

The exceptions to (2) are Simon Doggart, [REDACTED], [REDACTED] and [REDACTED], as godparents of the children.

In fact, as friends, we strongly recommend and urge you to seek professional medical help - which you could certainly do in confidence - and to change your fields of Christian service. You certainly ought not to engage in Christian work with young people or students for a long period: we feel that you might well find a fruitful field of service among "young marrieds", possibly through your local Church.

You have generously said that you will go the second or third mile in helping to put things right, and of course we accept that assurance. We feel, however, that we must have a written undertaking from you that you will abide by the above four points. We are genuinely concerned to help you: but you will, we are sure, realise that in remaining silent about this matter we are taking a risk: for by failing to report what has happened to parents or school authorities or the S.U. Council, we could be accused of covering up something which is actionable. It is, therefore, imperative that you agree to abide by the conditions we have outlined. If you find you cannot give your agreement, we would ask you to meet a number of us so that you can explain your reasons.

We want to assure you of our continuing friendship and prayers. We are acting not only in the interests of the men concerned and camp generally, but also in your own interest.

With best wishes,

Yours ever,

John Bidson,
David Fletcher,
Dick Knight,
Mark Huston,
Tim Sterry,
Peter Wells.

Copy to DCMF

Forgot post typing -
John's copy is under up!

Sherwood,
123, Midford Road,
Bath

March 31st, 1982

My dear John,

David has just passed to me (as requested in your footnote) a copy of your recent letter to him - a reply, presumably, to the list of proposals put to you after a group of us met in London two weeks ago.

I am very aware of how little I have done personally to help in this most unhappy situation since I came so suddenly into it through the chance that I was in Cambridge on the very morning when Mark was still trying to come to terms with the original revelations. I appreciated, of course, your note of reassurance and apology - which I acknowledged.

However, I now write with David's permission to suggest that it might be helpful if we could meet. I am not pretending that I have anything fresh to say which he and Mark have not said already; but I suppose that as a veteran who knows a fair bit from experience about how schoolmasters and parents react, I should like a chance to review the whole situation with you, and try to explain some of the thinking behind these proposals. Frankly, I cannot feel that the present position is at all satisfactory, and am sure that a more open and acknowledged understanding is necessary.

I don't want to prejudge the issues, but I'm sure you won't mind if I say from the outset that my priorities have always been:-

- (i) the long-term welfare of the younger men involved
- (ii) the safeguarding of the reputation of the Iwerne Camps for responsible pastoral oversight
- and (iii) your own continued Christian usefulness and fulfilment (and incidentally professional reputation)

Anyhow, if you feel a talk might be useful, I should like to meet you. Could it be at some kind of half-way house (this place as you know is a bit small and tends to be full of 6-foot sons) - say Devizes or Marlborough? I am pretty free this Sunday - afternoon or evening best; or as a second best Saturday. After that, really only Tuesday next week, and then after Easter (we are away April 9-13). Do, of course, bring Jane if she can manage it.

Burhan Lodge
Crowthorne
Berkshire
7th April 1982

My dear John,

Thank you for your letter and for sending me a copy of the one you wrote to David on March 22nd. I had seen this, but did not possess a copy, and so have not previously commented upon it to you. I think there are several things which are worth saying.

1. I think it would be a big mistake if you were to divide us four (David, Dick, Mark and me) into 'Hawks' and 'Doves' in this matter. It is true that our initial reactions may have differed, partly because we had never been confronted by anything of the sort before, and partly because the full details and extent of what had happened reached us at different times and at different speeds. As our thinking matured, so it began to unify itself. At our meeting in London I cannot recall that any one of us was a 'peace-maker'. On the main issues we were of one mind from the start.

2. I am afraid I don't find the analogy with the PB's convincing. The circumstances would have to be exactly parallel for it to have any meaning at all.

3. Our duty, as I see it, is fourfold:

a. How to protect and in some cases rehabilitate those young men to whom real psychological damage may have been done and who, as they grow older, mature and perhaps marry are likely to react most violently against all that has happened.

b. How to convince the authorities, if things should come out, that we as Christian leaders, have done everything within our power to rectify the past and control the future.

c. How to preserve the good name of camp (and the Scripture Union) against suspicion, rumour and gossip.

d. How to help you to readjust yourself, and find a useful sphere of Christian service elsewhere.

4. The obvious way, if you had been younger, perhaps, and were not a family man, would be to go abroad for a spell. This would have had two helpful results. X

a. It would have provided a ready-made excuse for your non-appearance at camp.

b. It would have enabled you to disengage yourself without offence or embarrassment from the young men who, in my view, you have allowed to become far too dependent upon you (as I have said before); just as I think you have become too dependent upon them.

But I realise that of course this solution is not feasible, though you did suggest to me that you might consider moving to another part of the country; and this idea could be worth following up. But if you decide to stay on in Winchester, then we have got to find an answer which would have roughly the same effect as if you were abroad.

I am sending copies of this letter to David and Dick as a kind of 'aide memoire'. I think it expresses the thinking of us all. We look forward to being with you on Thursday 15th April at about 3.30 pm. You will see that Bash's funeral, if you are thinking of coming, has been put back from 2.30 to 3 pm.

With every good wish. Yours ever,

Twyford (0962) 713438

Sunday 21st May

Dear John and Brian,

At about 10 I ought to write immediately to tell you that David insisted on coming to see me tonight after speaking at Winchester. I was very reluctant to see him but felt in the end I could not refuse.

When I was put his sitting down in his study I told him how the thing which would help me most was if I could ask some questions. He agreed initially but when I began by asking about the problem he had told about the affair, he refused to answer. I explained I particularly wanted to know whether he had told the [redacted] officers because if so I felt we would have to find another school for Peter John. He then began to taunt me saying I had refused opportunities to discuss David in the past and he was going to tell me anything now. I could see he was asking why your committee had felt it necessary to separate me from every officer regardless of age or marriage, and again he gave the bare refusal and began to leer at me. I had an awful sense of evil which I had never known before with David.

I passed on to ask him whether he had had any second thoughts about the homosexuality allegation which had caused such distress to Anne and others - particularly in view of John White's book 'Kiss Devil' which he had agreed on the phone to read. (I'm sure you know that JJ is the American Christian psychiatrist who has written so many 'kiss books' recently. In this book he says in terms that it is 'unjust' to call someone a 'latent homosexual'; the term ought only to be used for those who engage in homosexual acts.) David gave the astonishing reply that he was more than ever convinced of the allegation now and added that he did not expect the rest of his committee to realise this as they had not known me so long.

Then he began to taunt me about another letter which was on its way, refusing to tell me anything of its contents. I had eventually to show him out, but having shut the door I went back out, stopped him and pleaded with him not to be so hard and cruel.

I want to say how terribly terribly sorry I am that what I did has led to this. It almost seemed - although I don't for a moment suggest it - that David was demon possessed.

I enclose the latest letter of 'resignation' - The reason I have a copy is that I have insisted to all these chaps that I cannot communicate with them until I know definitely that they are no longer officers or s.c.^s.

With our love,



Gly for D.C.M.F

Personal and
Confidential

10-5-82

Dear John and Anne,

We have now had the chance to consider very carefully, both individually and together, the letters you wrote to us on 12th April.

We are obviously distressed that you should think that you have been dealt with so badly and unlovingly by us, and that you are giving this impression to others. We believe this could have been avoided if only you had allowed us to come and talk everything over with you. We are not, as you seem to feel, your enemies, by whom you need feel threatened, but your friends who want to support and encourage you at this time, as well as to protect the work.

We are glad to have your assurance, and we take this to mean that with the exception of Daggart, [redacted] and [redacted] you will not try to maintain contact with the young men involved; and we feel that in the present circumstances it would be most inadvisable for you to re-establish relations with [redacted].

At the same time we appreciate the fact that there may be occasions which will make a meeting with these men unavoidable, or for some other reason essential. We accept this, but ask only that you would kindly let us know afterwards.

We feel sure that you will readily understand that it will make it very much easier for us to explain matters should we ever be asked to do so, and to defend you, if we can say that you have loyally kept the agreement which we have outlined above.

As we say, we were sorry that you both felt unable to see us on April 15th. Had you done so, you would not have misinterpreted us or deprived yourselves of the chance we would have had to show our love and support. We feel that conversation is a much better way than correspondence of clearing up misunderstandings. We hope therefore that when the dust has been allowed to settle, perhaps sometime later in the summer, you will agree to meet us so that we may review the situation together in a calm and objective way, and in the same friendly spirit in which we hope you will receive and interpret this letter.

Meanwhile we would like to assure you both of our prayers and good wishes.

Yours ever,

D.C.M.F.
R.B.E.
C.A.R.
L.J.K.

1st June, 1982

Dear John,

Thank you for your letter to Simon. As you asked we have pondered it very carefully and hence the delay in replying. This reply was drafted initially in [REDACTED], radically amended in [REDACTED] and then put into its final form; many hours have been spent thinking it through. We are all extremely anxious for reconciliation and realise how grieving to the Holy Spirit, and how fettering to the future service of all involved this acrimony is. We want to reiterate how much we want to learn our lessons; John realises very very fully, as he has said over and over again, that it was his wrong which precipitated all this. However two wrongs never make a right and we feel all concerned must face up to what has happened since.

We begin by saying that we fully appreciate that you feel passionately about what David has suffered and obviously feel that your first loyalty is to him. We accept your rebuke that we have not tried hard enough to put ourselves into David's shoes and for this we apologise. At the same time we ask you to try and understand how passionately we feel about how Anne and John have been treated and that our first loyalty is to them. The trouble is that in these emotional circumstances 'truth is often the first casualty' and we want therefore to try and take a hard and dispassionate look at the facts.

1. One error of fact in your letter must be corrected at the outset. John has never at anytime denied what he did. When David first challenged him, he did not deny it, but simply made no admissions on the grounds of confidentiality; if you cast your mind back you will remember that you yourself told John at his house after a Walthampton meeting that David had reported his initial conversation to you in exactly these terms. [REDACTED] was staying at the house at the time and we all prayed together before retiring for the night.

2. It seems that some of your committee have been determined to reject the testimony of all involved that this was a spiritual thing, and not a sexual one. You accept that you cannot understand it, but you are so reluctant to accept the testimony of the only people who can speak first-hand, namely the dozen or more involved. All entered into it, and pursued it, entirely voluntarily. Are we all homosexuals? Are the theories of a psychiatrist who has not seen any of the 'patients' of more value than the word of a dozen or more of your adult Christian brethren who can speak absolutely first hand, many over a period of years.

If David tells his senior officers it is not a sexual matter what possible justification is there for making these allegations about John to his junior officers? Of course this antagonises them since they know from their first hand knowledge how untrue it is. We would ask you to read the appropriate chapter in Eros Defiled by John White and note especially that he describes such allegations as "viscious and cruel" (p.116) and "unjust" (p.111). We have to say that we believe these adjectives have to be applied to what David is saying about John. And these epithets which we are driven to apply to David's behaviour, not one of us involved would dream of applying to what John has done. Neither the purple passages nor the statistics in which sadly you seem to revel will alter what we know happened. We do ask you to consider this very carefully. To our minds David's allegations, unrepentantly persisted in, have become one of the worst aspects of this whole affair. Simon's letter as you know was written with the specific object of deprecating these; we note sadly that in your reply you side-step the issue completely.

We regard it as unworthy of you and David to take a remark like John saying lightheartedly in an officers' meeting 'we are all teenagers at heart' and make sinister deductions from it. Most school-

DCMF 114

We do understand that because what happened is totally outside your experience you are mystified by it. Nevertheless we think that comparisons with the Middle Ages and Moslems are unhelpful when you remember that everything we did we endeavoured to do according to scripture. The principle is entirely scriptural in the context of young people/fathers/those in loco parentis and judicially. It was commonplace in Jesus' day and he never spoke a word against it. Our mistake was to transpose something scriptural in itself into the realm of God's discipline of Hebrews 12. It makes us very sad that you do not seem even to want to understand it; you make no attempt to put yourselves into our shoes. Of course it is 'by His stripes we are healed'; we have always stressed this. Of course the chastisement of Hebrews 12 is in no way retributive. We would expect you to respect us, if you cannot applaud us, for wanting to demonstrate to Jesus so tangibly how much we wanted to obey Romans 12.1, how much we wanted to share His holiness (Heb.12.10) how much we wanted to be bold and tough and yet really loving, and how much we wanted Him to train us to trust Him for anything.

We see now that the method was entirely wrong, but we have no doubt that because our motives were entirely right God blessed in spite of it, if not through it.

For all these reasons we would add that we totally refute the suggestion that John is unwell or needs medical help.

3. John withdrew voluntarily from Iwerne. You personally wrote commending him for this. It was after that, it seems to us, that your committee went seriously wrong, and it is what you did that drove each of us ultimately to leave Iwerne. We have no doubt that the first sanctions letter of 25/3 was wrong in that you treated John as an unrepentant sinner according to Mt.18.17 and 1 Cor.5.11 instead of according to 2 Cor.2.5-11. It put the rest of us under intense pressure and we cannot see that it was to the benefit of camp or its individuals. We can see that it was perhaps motivated by the fear that 'it would all get out' and you felt you had to protect yourselves and camp against this eventuality. But this letter cannot have been a mistake, nor can you blame John or Anne or any of us for misunderstandings. It was the product of six minds and no doubt therefore drafted with the greatest care; it gave no indication that you wanted to explain anything further to John, and if there was any doubt about its meaning, you yourself in a personal letter of 7/4 made it clear beyond peradventure that you wanted to impose a 'total exclusion zone' round John and Anne. Even in O.T. terms (see for example Num.15.22-31) you treated this as a case of deliberate rather than unintentional sin.

In these circumstances we find it very difficult to reconcile what you say about the need for John to find his companionship with his contemporaries. Of course he longs for an older person to confide in completely at this time but you must surely appreciate that by the very nature of the situation he hasn't got one, or certainly didn't have one when compelled to submit to the sanctions. By your actions you cut him and Anne off from all their brethren in their hour of greatest need and you offered not a word of solace yourselves after your visit at the very outset to which we have referred.

We strongly deplore (because it is another injustice) the persistent criticism of John and Anne for causing misunderstanding by refusing to see you. They had been alienated and placed in an impossible position by your letter of 25/3 long before they declined to see you, and they declined to see you only in the light of the draconian tone of that letter, accentuated by yours of 7/4, and after advice from an older Christian. We repeat that the letter itself ~~was~~ **was** no request for a meeting unless John wished to explain his reasons for declining to give the undertakings you thought you were entitled

to demand. He and Anne did that very fully by letters.

We have seen your latest letter of 10/5 and understand this to mean that you substantially abandon the 'total exclusion zone.' (Simon had in fact heard this letter in full before writing.) But so

3.

serious was the effect of the earlier letters that we believe an apology is called for. One thing which distresses us very much is that Iwerne leaders seem to find it so hard to apologise. On the other hand, one of the reasons why we continue to trust and respect John is that he has unequivocally admitted his fault and apologized to everybody concerned. We quote from another officer involved who is not returning to Iwerne in present circumstances:

'I must say that my fondness for you and Anne has deepened rather than deteriorated over all this. There's something about an older Christian being humbled into a sincere admittance that he's gone badly wrong which commands respect - precisely I think because of its sincerity, and because it shows us that we're all fallible.'

4. We would like to say very emphatically that we are all aware of David's qualities as a leader. We have all expressed our gratitude for Iwerne and want to reaffirm that. We are not unaware of the 1000s of miles he has travelled, and the pressure he has been under, and we do not doubt that he has wanted to protect John as well as camp. Indeed we are told and accept that he wanted to protect John most but the rest of you overruled him. We wonder however if you have considered in deciding how to treat John and Anne, the 18 years of unstinted service John has given to camp, 15 years to David standing by him through thick and thin, the 100s of 1000s of miles he has driven in camp's service, the 10s of \$1000s he has given up in fees to be at camp so much of the year. We wonder if you gave a thought to the dozen years of service Anne has rendered to camp and to so many of us in recent years; and the fact that the men to whom they have given their home and themselves in accordance with 1 Thess. 2.8, form (or did form) a large part of the backbone of David's officer's room. We believe that if you were to pause and look at it from this angle, you would not have treated John and Anne as you have done, and you would be much slower to talk emotively about betrayal and a secret society behind David's back. In fact John invariably encouraged, indeed persuaded us, to back David's work to the extent of 3 camps in the summer, and Easter and winter as well wherever possible.

Certainly John sees it was wrong to have acted behind David's back, but he did so, as we all did, because John knew that if it did get out he and he alone must take the rap. Of course it was by no means exclusively a Iwerne thing either. Utterly misguided as his faith was, he and Anne put everything at risk for what they believed to be right.

5. Finally we come to the question of 'love' or 'affection'. What we are primarily talking about is the quality of Christian 'friendship' as C.S. Lewis labels it in 'Four Loves'. We all believe that this is the crying deficiency at Iwerne in the officers room and we know that many other Christians feel the same. John tells us that David was given the clearest possible warning about this in his early days as leader when an 'open letter' to him was widely circulated. You yourself have spoken often to him about the dichotomy between the personal approach and clinical approach. We believe the former is essential in any fellowship not least the officers' room at Iwerne. We take your point that in dealing with boys it has to be muted. David has said to John: 'I can only love as I know how; that's why I've needed you so much.' He has also said that he has no interest in any boy apart from specifically spiritual matters. We believe this is contrary to the Pauline approach (for example 1 Thess. 2) and of course the example of Christ. It is this deficiency that has left so many shipwrecks in the wake of Iwerne and as some of us have already pointed out your treatment of John and Anne highlights it in a frightening way.

We accept entirely that there have been important lessons to learn about over-dependence on each other, but we find C.S.L.'s words have an extraordinary ring of truth for us: "A secret Master of Ceremonies has been at work. Christ who said to the disciples 'You have not chosen me, but I have chosen you' can truly say to every group of Christian friends: 'You have not chosen one another but I have chosen you for one another.'"

4.

By way of conclusion we would repeat how much we want reconciliation. But the obstacles to the way forward at present seem to be:

1. The refusal of David and his committee to apologise, and even more David's persistence in his allegations against John.

2. The endemic lack of affection and concern for the individual rather than the institution in the officers room at Iwerne under David's leadership.

With our love,

Yours ever,

Simon Daggat



Anne & John

PERSONAL

5, Culver Mews,
Culver Road,
Winchester,
Hants SO23 9PE.
Winchester 63185

3/10/82

Dear Nick,

Thank you so very much for all your help on the 'phone the other day. I showed that sheet to the housemaster and had a good chat to him. It was all very worthwhile, especially when he read the sheet. He's now convinced that the "Income leaders" have acted honourably. He's still concerned for S (aren't we all?)

PTA's initiative with J recently came to a climax - a final list of "Conditions" was presented to J. We wait to see if he'll now face up to the consequences of his past actions. His initial reaction is said to have been somewhat devious - a great disappointment but let's see if he changes his mind in the next weeks.

I would like to hang on to that sheet for a week or two: the housemaster may mention its existence to the headmaster in which case he may ask me about it. In that case I ought to let him read it too. I don't anticipate anyone else reading/wanting to read it; I'd certainly get your permission before this happened.

Prayer letter for the Cambridge PM enclosed - please distinguish / separate it from this private note.

Best wishes for the coming term & all its opportunities. Yrs ever - Peter.

Appendix 9 – Correspondence and hand written notes from October 1982 regarding John Smyth signing the 'undertaking'

[redacted], Court of Appeal. Part and
game conditions -
① never see 22 again. ② If other parent heard
he said a promise. ③ Psychiatrist (even if soon
set to go up.)
John Thorn (seeing this afternoon)
Doggett.
[redacted]
to meet John.
? Permission to show my bump
to Thorn.
[redacted] parents -
to know d's
unavoidability.
PJK. Phone. 7.x.82
RJK. DCH

JJS.

I solemnly promise
unofficially all contact
w each of the g
how I have imple
in a book

'all cont' = not see
talk with any way.

3rd I recd. that my future
must be with
my men.

Appendix 9 – Correspondence and hand written notes from October 1982 regarding John Smyth signing the 'undertaking'

Dear Paul,

I found him waiting for me on
we return home on Tuesday. –

A step in the right direction – mercifully –
Private David

Dear David,

I find it very difficult to analyse the rights and wrongs of March to September this year but am sure that my attitude to you, John Ed, and Mark R. has been wrong and embittered for part of the time. I want to ask your forgiveness for this and theirs – I wonder if you would kindly pass this on to them, as I do not want to re-open correspondence.

I am sure you will understand that Anne and I very much need privacy and quiet at this juncture in order to make critical decisions about our future and we would rather not receive any letters.

I am so glad that Anne and Susie are arranging to meet up.

With our love,

(signed) John.

This is a copy of a letter I received
from J.S. on 19th October.
He has signed an agreement
with J.E.T. & others not to break
off all relations with the men:
to get specialist medical help, & to
see that his mission is no longer
to boys & young men. D.C.F.

Appendix 9 – Correspondence and hand written notes from October 1982 regarding John Smyth signing the 'undertaking'

Personal, please, to
RJBS, ~~DMF~~ and CMR

Sherwood,
123, Midford Road,
Bath
Oct. 22nd, 1982

Dear Mark,

I was glad to get David's note this morning confirming that John Smyth had signed and delivered the undertaking required by the trio. I had been waiting for this news before writing to you to outline what happened ten days ago.

John rang me from Swindon to ask if he could talk in confidence. We had a couple of hours in Bath that evening (Oct. 12th).

He was more or less prepared in any event to sign the document - which he showed me; his main anxiety (apparently) being whether such an admission might later be produced (perhaps - here spoke the lawyer - under a sub poena) in court against him. I hoped I had convinced him that he really had no alternative - that any qualification or wriggling at this stage would only make them tougher. I gave it as my own estimate that such a document would be filed away and forgotten - probably seen only eventually by Thorn's successor. Of course it is a risk; but I think their own sense of honour and incidentally their own self-interest dictates that course. Anyhow, he seemed convinced, and I am glad to know he has signed. I think common sense will keep him to the promises; though I agree he was reluctant. He seemed to have a psychiatrist in mind, but I didn't ask names.

Since then I've had a brief note begging me to destroy my copy of CMR's document, and use my influence to get other copies destroyed too. He is - he says - terribly upset that I should use such a paper "against" him and Simon. I replied briefly, saying (i) that this is a private letter upon which I rely as an aide-memoire, and which I would not dream of destroying, as I must have my facts right if I have to talk; (ii) that so far from using this "against" him, I and you are his best friends, who must speak from knowledge not rumour!

*Many thanks for this morning's note - hi
And Simon writes so. I return you his writing for
comments - but he's out of touch. Yours &c Dick*

CMR 233

5 Culver News,
13/2/83.

Dear David,

Last night John + Anne came to supper with me. We had a friendly and relaxed time. After about 90 minutes, John raised the subject of a possible reconciliation between you and him. He said he was praying that this might happen by April, and as things didn't seem to be moving very fast he asked me to write you a letter in order that you should be in the picture as to how he sees things at the moment.

The basic position is that John says that God has gradually been healing him as the weeks and months have gone by. He really believes there is no obstacle in the path to reconciliation as far as he is concerned. He would have contacted you himself in December had it not been that during that month two separate people, one a mature Christian in his forties, one a younger one in his twenties, both made certain remarks to him indicating that perhaps you had not fully forgiven him. The fact that you speak of him in terms like "my dealings with John have not been perfect", he interprets as an escape on your part from your responsibility of forgiving him in your heart, by glossing over what he feels could be a serious spiritual problem, namely not being magnanimous and humble in your attitude to him.

The other thing which John considers to be essential if you and he are to be reconciled is that you should apologise for those things in the past, things that have hurt him deeply and have produced a barrier to reconciliation on your side - until you take the sure course of action and apologise for them. One of the three things was the command you issued to John

early last year that he should not make any contact with ANY
Twelve Officers at all, not just the ones involved in the Secretive
activities.

I would like to make the observation that it's sometimes
very hard to forgive people who've hurt us very deeply, as John
has obviously hurt you by his Secretiveness and Deceitfulness. Are
you nursing a grudge against him? This would be a "natural"
thing to do, but it's unhealthy and would only harm you in
your own private relationship with God. I can see that John has
a point - while you are suffering from an unforgiving spirit
(if indeed this is the case) reconciliation is impossible.

John's other request also seems reasonable to me. If you
have wronged him, you owe him an apology. I myself apo-
logised to John last night for having mentioned his Secretive
activities to five people who weren't in the know. It was
wrong of me to have done this (never mind the mental pressure
I was under) so I owed him an apology - and I apologised -
and that's that.

So I plead with you: if you haven't forgiven John in
your heart, please do so. And if you have needlessly hurt
him during the last year, please apologise to him.

Forgive me for being so direct. I have tried to be
equally direct with John. I told him last night that I
still had misgivings about some of his attitudes - eg he spoke
about RBBG in a way that suggested bitterness of spirit,
and I did point this out to him. And I will be
writing to him separately about some other misgivings I have.

Yours ever,

Peter

Confidential

FOR

INFORMATION

ONLY



Please complete and return to:

Trinity College,
Stoke Hill,
Bristol, BS9 1JP

**TRINITY
COLLEGE**

enclosing a recent photograph of yourself.

1. (BLOCK LETTERS)

Full Name: JOHN JACKSON SMYTH

Address and Telephone Number where you can most easily be reached:

ORCHARD HOUSE
MORESTEAD
WINCHESTER

0962-713438

Date of Birth: 27.6.41

Marital Status: Married

(If you are engaged to be married, give name of fiancé(e) and proposed date of marriage. If married, give wife's/husband's name, and names and ages of children.)

ANNE

NICOLA (13) PETER-JOHN (12) CAROLINE (6) FIONA (4)

If you would need to rent a flat, please specify your requirements:

Nationality:

BRITISH

If English is not your first language,

can you speak it fluently?

read it easily?

write it without difficulty?

2. Education:

At what schools were you educated? (Please give dates.)

ST. LAURENCE COLLEGE 1954-59

Examinations taken and results obtained (including details of Courses at present in progress):

GCE 'O' Level (Subjects and Grades):

GCE 'A' Level (Subjects and Grades):

Where GCE is not applicable give equivalent details of secondary education and results:

Courses of Higher Education taken:

Name(s) of University/College:

TRINITY HALL, CAMBRIDGE

Course(s) taken and Degree obtained (including Class):

M.A. LL.B.

If you are now engaged in a Degree Course, please state date of its completion:

Other qualifications (Professional, Business, etc.):

BARISTER 1965
QUEEN'S COUNSEL 1979

RECORDER OF CROWN COURT 1978

Details of career and posts since leaving School/College/University:

What end have you in view in applying for entry to this College?

Possibly full time
Christian work.

1. The practice of beating began in 1978 and continued until 1982 when it stopped. It started with X offering a 17 year old the choice of a beating from him or being reported for shoplifting. ~~For~~

2. For a year or two it continued with four 17 year ^{old} boys on the bare bottom with a gym shoe. ~~and~~ was voluntarily accepted as a deterrent to masturbation. Beatings varied from a dozen to forty strokes.

3. Saw from the summer of 1979 the frequency and severity of the beatings and the number of men involved gradually escalated.

4. The motive The context of the beatings was entirely that of a holiness meeting; prayer, praise and love; Christian concern were expressed at every point.

5. In all about 20 men were involved, some for a short time, others longer. The beatings were with garden canes and took place in a ^{specifically furnished} garden shed. Beatings of 200 strokes for masturbation, 400 for pride and one of 800 strokes for some undisclosed fall were administered. 8 men received 14000 strokes and two of them having some 8000 strokes over three years. Blood was felt splattering the legs; some bleeders lasted 2 1/2 weeks. One fainted after a severe beating. There was one attempted suicide.

- (2)
6. "Training beatings" of some 75 strokes were introduced. One man was beaten every 4/5 days on vacation. ~~Some~~ Semi nakedness gave way to complete nakedness "for humility." For training sessions a man undressed himself: for falls he was undressed by the operator.
 7. There was never the slightest evidence of overt sexual excitement or activity, though immediately after the beating the man lay on the bed ^{lying and} while the operator knelt & prayed, kissing him on the shoulder and back. Separate from these post beating embraces men have spoken of X putting his arms round them at emotional moments and one of being kissed on the neck.
 8. There was frequent association with sexual sins of a comparatively minor sort (masturbation and impure thoughts).
 9. X was the chief operator, though from the summer of 80 one other helped.
 10. The men submitted voluntarily, simply trusting X, who said he was helping them to be the best for Jesus.
- A The psychiatrist described the beatings as homosexual sadistic activity.

(3)

11 "X" dominated the young men
whom he was by visiting them and phoning
again, their frequently. He encouraged them
to phone him regularly and ask advice and
almost permission for most things they
did.

12 Everything was done in the utmost
Secrecy so that it was almost a Secret
Society. Although X held ^{a very} important
position in a particular Christian work
~~holding membership~~ the young men were told
by X never to tell the leader of the work.

13 The beatings stopped when the leader of the
Christian work received an anonymous letter
about them and some of the young men, ^{but at the same time} independently,
sought advice from a church leader and
brought everything to light.

Copy 1. Copy 2. Copy 3.

4

the end of the year. Then he must present his report; after that we expect a conference of Pastors and interested parties to be called in about May 1987 to launch the project if it is of the Lord.

Other Engagements:

John continues to preach and minister on a weekly basis at Highlands Presbyterian Church. Andy has been engaged during the week-ends on a more itinerant level. On top of these have come invitations to speak at a variety of occasions including Home-makers and church youth groups.

Finance and Secretarial Help:

We are constantly amazed at the Lord's wonderful faithfulness to us. We have been promised three canoes and a power boat by one donor for our camps ministry. A recent appeal to help us purchase a vehicle for Andy has proved that God's people "also excel in this grace of giving" (2 Cor. 8:7). Because we have ventured out in faith and bought a new vehicle, there is still an amount outstanding but we have both been deeply humbled and moved to see the sacrificial way in which people have given. May we take this opportunity publicly to thank the Lord and those whom He has touched to give. On another level, may we commend to you the need to meet the rising day to day costs of this work.

Due to the increasing admin. and secretarial demands, Caroline Oldreive will be joining us part-time as from next January. Caroline relinquishes her duties as Head Girl at Arundel school this year and we rejoice that God has blessed her with a burning desire to serve Him.

In conclusion, may we thank you all for your support and help in enabling us, under God, to get this ministry begun. We want to be totally available to Him and to His every desire and we ask you to pray with us and for us as we seek to fulfil the Commission that He gave. Psalm 111:10 sums up for us: "To Him belongs eternal praise!!"

Our Address: Zambesi Ministries, PO Box HG 167, Highlands Harare

1

ZAMBESI CURRENTS

The Newsletter of Zambesi Ministries

November, 1986 No. 1

Dear Friends,

Ever since we first met during John's one term at Trinity College, Bristol, in 1983, the Lord has kept firmly fixed in our hearts the desire to reach and equip leaders and future leaders for Jesus. After Andy's return from a trip to the U.K. and Europe in August of this year, we both felt convinced that it was right to proceed with the formation of a ministry partnership that would fulfil this goal. Hence, in early September, Zambesi Ministries was born. Our chief aim is to put 2 Tim. 2:2 into practice, i.e. to evangelise, teach and equip people who are either already in positions of responsibility or who are likely to fill posts of that nature in the future. A Board of Reference has been established to help and support us in this task.

As we look back over the last two months, we are excited at how the different strands of ministry have been woven together to fulfil the vision that God has given us.

Schools and University:

Much of the work over the last few months has been in a small, but we believe very strategic, corner of the harvest field. During our time in A.E. we became very aware of the need to make disciples in the boarding schools where today's leaders in the country send their sons and daughters. Inevitably, many of these scholars will be tomorrow's leaders. In early October we held a week-end of teaching for the girls at Arundel High which was

Board of Reference: The Hon. Mr. Justice Beck, Phineas Dube, Richard Johnson, Ben Griffiths, Malcha

2

extremely well attended on each of the three evenings. Later that month, along with Anne Smyth and Louise Marks, we spent five tremendous days at Lomagundi College. During the daytime we had the opportunity of teaching in a few classes and playing and watching sports, while the evenings were taken up by a voluntary meeting. Although some of the pupils' motives for coming to these meetings may be open to question (Lomagundi is a co-ed. school and has pretty rigid 'socialising' hours!) we felt that the Holy Spirit spoke and ministered to many and this was confirmed by the feed-back that we received in the dormitories. In addition to these outreaches, we have also had many openings to address young people in different Christian groups at schools.

Most recently we have been thrilled by the door which God has graciously opened to us to minister at the University of Zimbabwe. For the past four consecutive weeks we have been invited to meet with a small group of twelve to fifteen students, most of them first years who by reason of their timetables find it difficult to attend other Christian meetings. We have been really impressed with the commitment and vitality of these students and look forward eagerly to what the Lord has in store for us. We feel that this too is an extremely strategic ministry and ask particularly for your support in prayer as we seek to move forward in this area.

Zambesi Holidays:

The overriding goal of any youth ministry must be to make disciples and so Andy has been working on a programme of camps we have called 'Zambesi Holidays.' We held a small but wonderfully blessed camp for high school boys at Lake McIlwaine in early September. Drama and excitement were the order of the day - three canoes sank, the Laser had its sail torn in a storm, and bees interrupted a tense volleyball match - all in the first 24 hours! What could be a better start? Despite these incidents, God and the adaptability of youth prevailed and we saw the Holy Spirit working deeply and lovingly with the boys over the next few days. God is so good!!

3

There is a very full camps programme being organised over the next five months for which we seek your prayer. (Please see the prayer diary)

To help subsidise school children and students who cannot afford to pay the full cost of any camp, we have introduced a scheme whereby we subtract 10% of every donation over Z\$100 and put it into a separate account, to be used as a bursary fund.

We are presently using the Lake McIlwaine National Parks Chalets as our 'camping ground' but we believe that the Lord would have us purchase and utilise a permanent site. Please pray with us as we seek to find this place and then equip it for His use.

Theological College:

As you will probably know, John's work permit here is now on the basis of his responsibility - at the request of seven church leaders - to prepare a feasibility study for a first and second degree-level, interdenominational Bible College which is so much needed to train Pastors in Southern Africa. At the last meeting of the Project Committee, Phineas Dube stressed to us that the Church here cannot survive into the 21st Century without leaders who can think through and expound their faith in the context of Africa whilst remaining absolutely true to the Gospel and the Scriptures.

In September John spent a most rewarding week in Nairobi visiting different Seminaries and talking with Principals, academic Deans etc. A number of different colleges there provided models for us, in part at least, and it is encouraging to see that in so much of this project we do not need to re-invent the wheel! Nevertheless the problems facing a project of this nature in Zimbabwe at the present time cannot be underestimated and we do ask you to pray for wisdom, diplomacy and discernment from above, without which John feels so helpless.

John has more soundings to take in Zimbabwe before

4

John's Preaching Ministry:

A new minister has been appointed at Highlands Presbyterian Church and John's regular commitment there will either fall away or be considerably reduced at the end of the year when Miles Barber arrives. There is however a great need in other churches who are without adequate clergy so we ask your prayers that John may know whether he should be regularly committed elsewhere. This is a difficult decision for somebody with an itinerant ministry during the week.

PERSONAL NEWS

Andy: the need for a house for Andy and for more office space for the work is urgent. Increasingly we are relying on volunteer workers and a house would meet the need of lodging such folk in the future. Please pray for the right accommodation and the means of financing it.

Smyth Family: the renewal of our work permit from 31st December 1987 is a great need. Please pray too for Nix and Pete who will be writing A-level and O-level exams in November. Give thanks that John, Pete and Fiona have all now recovered from Bilharzia. Ray Jordan has just this month returned to his father's home which has eased the load on Anne. But she still carries an enormous load in so many ways.

DIARIES FOR 1987

September 11th	First meeting of Advisory Board at 1400hrs
15th-18th	John and Anne away together
14th	Andy at St. John's College
17th	Andy at Peterhouse
23rd-10th	John in U.K. preaching, fund-raising etc.
October 4th	Andy preaching at Highlands Presbyterian Church
14th-16th	Falcon College visit
16th-18th	Plumtree - preaching and preparation for March 1988
22nd	John and Anne at Peterhouse
November	Andy on leave for 3 weeks
	John writing and local preaching engagements
December 10th-17th	High school camp for boys and girls at Lake McIlwaine
18th	John addresses Zimbabwean Institute of Public Relations (evangelistic Christmas talk)

1)

ZAMBESI CURRENTS

The Newsletter of Zambesi Ministries
P.O. Box HG 167, Highlands, Harare, Zimbabwe
September, 1987 No. 3

At a glance: Page 1 - ZM Advisory Board and 1988 Washington Breakfast
Page 2 - Zambesi Holidays
Page 3 - Schools ministry and Theological College Project
Page 4 - JS Preaching ministry, Personal news and Diaries

Zambesi Ministries Advisory Board:

For some time John and Andy have felt the need for more support 'on the ground' in Harare. In the day to day excitement and challenges of a new ministry, the Trustees in U.K. are inevitably fairly remote! The 3-week visit of one of the Trustees, Martin Kingston, with his wife Jill and their three lovely children in August provided a catalyst for setting up an Advisory Board of which we shall ask considerably more than the previous Board of Reference. We praise God that each member of the Board of Reference has agreed to join the new Board and we expect to add one or two new members before long. The first meeting is to be held on September 11 with bi-monthly meetings thereafter. Please pray for our new Board as we share with them and pray with them, that they might be given boldness and wisdom from above in counselling and advising us in every aspect of our work. We were thrilled to see Martin and Jill Kingston return to Britain with a new vision for our work and we are so grateful for all that the Trustees do to keep us on the road here. Please pray for them also.

1988 Washington Prayer Breakfast:

John is seeking for an opening to invite a particular Cabinet Minister. Invitations have been extended to others.

Advisory Board in Harare

Richard Johnson, Phineas Dube, Griffiths Malaba, Martin and Jill Tracey

2 Zambesi Holidays:

Since March, we have hosted three camps, two for High school pupils and one for university students. In April, 51 campers and a host of leaders occupied the whole of the National Park chalet site at Lake McIlwaine for a week of sport, fun, fellowship and teaching. A marquee was erected in which we held the daily morning and evening meetings. A 'computer', made up of three brains, ensured that the campers enjoyed a wide range of activities. Slightly less enjoyed was the reveille call at 0715 when Bernard Peacocke would walk through the campsite playing "O when the Saints..." on the bagpipes!! The Lord moved powerfully during the week; several campers making commitments to Christ and others being challenged and encouraged in their faith.

Three months later a small, but rather lovely group of university students spent four days at the same site. We were able to share what the Lord is doing in a number of universities in southern Africa and then to pray for and encourage one another. Group discussions and workshops on a host of 'hot' issues provided fun and served as a means of teaching and equipping. More recently, some 27 high school boys and 10 leaders joined us for five days of water-skiing, windsurfing, 4-a-side football and a host of other activities. This camp marked the first anniversary of Zambesi Holidays and we could not but marvel at how much this aspect of our ministry had developed in so short a time. Two 'firsts' on the camp were the making of a video and the help of two visitors from the U.K., Jim Harrison as a chalet leader and Jessica Rudolf on the catering team. On the Sunday, we were delighted to be joined by a number of parents, some at our morning service, others for volley-ball and some for both!

We would like to thank all those who have helped us in this work. In particular, Nix Smyth and Perry-May Ward who have borne the burden of catering for each of the camps and whose cooking has brought cries of "lekker graze" (for those outside Zimbabwe, this is an exclamation of approval!) from many a camper. Once they leave school, Nix and Perry will be unable to make a regular commitment to assist on the catering side of camps.

3 Schools Ministry:

In late May, John and Andy spent a weekend in Malawi at the invitation of brethren closely associated with the Kamuzu Academy, a school established for central Africa's future leaders by His Excellency the Life President. We ministered at three meetings, twice in the school and once at a local home group. It is hoped that the doors for a mission to the Academy might be opened soon.

June was busy. Three short days were spent at Lomagundi College encouraging the Christians there and holding well-attended voluntary meetings each evening. Later that month, Rory Spence led a Zambesi Ministries mission to Arundel Girls School in Harare with a team of ten which included members of Scripture Union staff. Much was achieved during the 'Week of Witness' though follow-up is still very vital.

More recently we paid a preparatory visit to Plumtree School in Matabeleland where we have been invited to do a mission in early March next year. On route back to Harare, we spent a night at Falcon College where we enjoyed renewing contact with boys and staff. Plumtree mission will be our major mission for 1988 and we covet your prayers for it very much.

Theological Education Project:

After John had presented his feasibility study to the conference of clergy at Resthaven in April, a steering committee of Zimbabweans was formed to carry the project forward into its next stage. A Statement of Intent, a Statement of Faith and a Trust Deed have been drafted and detailed negotiations with the existing Zimbabwe College of Theology in Bulawayo (with a view to merger) are underway. On September 23rd, John leaves for 2½ weeks in the U.K. during which he will be exploring ways of raising funds for this and other needs in Zimbabwe. Do please pray for wisdom for the Steering Committee and that the very encouraging momentum of the last few months might be maintained. The need for clergy and Pastors in Zimbabwe gets more desperate every day.

0865 248154

St Ebbe's Rectory
2 Roger Bacon Lane
Oxford OX1 1QE

9th May.

Dear Dave,

Thank you for writing.
I was relieved to read what you
said. I am sorry you have
had such a disturbing time.

John and I - and our families
were very close indeed. I have not
wanted to harass him nor
hinder unduly his ministry, but I
have been deeply concerned that
John has not yet seen how
horrific and awful his activity
was, but has simply regarded it
as a "mistake", and I am alarmed
that he could have done it so
secretly, when theoretically

We were working in close harness.
As you know, in other respects
he is a greatly gifted spiritually
minded man.

I was glad to hear from Mark
Ashton that you know the
extent of his activity, because it
does reveal there is something
deeply disturbed within John.

The Winchester book is causing
a few ripples.

Mark Ashton. I keep in
touch about all this, so do
inform me through him.

Appendix 16 – CLASA Newsletter article, January 2003

NEWSFLASH

The Board of the **Christian Lawyers' Association of South Africa** have appointed **John Smyth, QC** as their **National Director** with effect from December 1st 2002 in succession to Reg Joubert.

John practised at the Bar in England for 20 years, taking silk in 1979. He sat as a part-time judge for 6 years. In 1984 he moved to Zimbabwe as a missionary, founding Zambesi Ministries in 1986 and holding the post of its first General Director until handing over in 2001. He and his wife Anne moved to South Africa in 2001. John and Anne have four children and four grand-children.

The Headquarters has moved to the Durban area and full details are as follows:

**PO Box 200
Umdloti
KZN 4350
South Africa**

**Tel/Fax: 031-568-1423
Cell: 083-653-8804
Web-site: www.cla.org.za
e-mail: headoffice@cla.org.za**

Please note a new fax line will be installed approx Jan 31 2003. You may need to phone us for the number.

John writes:

'I am very excited about my new job; I see CLA as a real opportunity for Christian lawyers to unite against all that opposes the Biblical worldview, and against the erosion of Judeo-Christian values in our society.

2003 will be a significant year for us; we must establish a strong *chapter* in each major locality, increase our *membership* substantially and speak with *reason and conviction* with one voice to which other believers will rally. God has given lawyers *good minds*; we must use them for His Kingdom!

Our **Annual Conference and AGM in 2003** will be held by the sea at **Umhlanga Rocks from Friday July 18 (8 pm) to Sunday 20th (noon)**. Plan to make it a family weekend enjoying the warmth of the Indian Ocean in mid-winter and the warmth of wonderful fellowship with judges, practitioners and students. We are beginning to line up an impressive array of speakers.

The **CLA's action against the Minister of Health and others** alleging that section 5 of the 1996 Termination of Pregnancy Act (which allows a girl, however young, to obtain an abortion as of right without even consulting her parents or guardians) is contrary to the Constitution, is set down for hearing on 29 & 30 April 2003 in the Pretoria High Court. Two days has been allowed for the preliminary hearing on the 'exception' filed by the Defendants denying that there is any case to answer. I believe

this action will receive the support of the vast majority of right thinking people, and attract a great deal of publicity.

As early as possible in the New Year, certainly by March, all members will receive our magazine in a new improved format; I believe you will find the articles challenging and informative. With the magazine you will receive full details of the July Conference and application form.

In the meantime, keep an eye on our website; it has been updated and we shall continue to revise it with any developments on the Abortion Case: www.cla.org.za.

I look forward to meeting you soon. In February I shall start to travel and try to visit as many chapters as possible. Please feel free to phone me for a chat at anytime.

Warmest wishes for 2003, **John**

Subj: LCF
Date: 07/01/2003 03:01:23 Pacific Standard Time
From: jjs@eject.co.za
To: mlrmullins@aol.com
File: e-mailattachmentDec02.doc (85504 bytes) DL Time (32000 bps): < 1 minute
Sent from the Internet

Dear Mark,

We don't know each other but we are brothers in Christ and fellow members of the Bar and the LCF; I guess I was called a little before you in 1965! I'm taking the liberty of enclosing an attachment about myself to put you in the picture. You will see I have been out of the UK for nearly 20 years - although I'm frequently back for short visits - and have just taken a voluntary job which ties in with the UK LCF. I think I've been a member of LCF for 35 years, and I'm very grateful to LCF for helping with my financial support for many years.

The other thing to say by way of introduction is that I'm a close friend of John Scriven and am very interested that he has joined the LCF Board. PLEASE COULD YOU FORWARD THIS EMAIL TO HIM AND ASK HIM TO CONTACT ME. SINCE HE BECAME SEMI-RETIRED FROM A&O I DON'T HAVE AN EMAIL ADDRESS FOR HIM. THANKS.

Mark, I wanted to say that I thought your article in the latest magazine about speaking out on the issues which really matter was **excellent**. The title is quite inadequate and I guess did not come from you. You are saying much more than the title suggests. I am working on a magazine for our CLA at the moment and read the whole thing with interest. I think perhaps the magazine this time is too long and there is too much which detracts from the really meritorious stuff, namely your article, Ravi Zecharias' address, and one or two valuable sidelights like the obituary of Baroness Young.

The point you make is the crucial one. As Christian lawyers we either take a bold and unequivocal stand on moral issues or we are wasting our time. Of course I'm not in a position to assess the UK scene after 20 years absence, but I have kept in touch sufficiently to know that the issues we are battling with in SA are exactly the same as yours....eg gay adoption is the current hottest potato. I have taken my job on the basis that the Christian lawyers must be encouraged to speak with one voice in favour of the Biblical Christian World View and against the decline of Judeo-Christian morality.

Anything else is fiddling while Rome burns. And the striking thing is that we have the ball at our feet in the sense that every other worldview has failed and been seen to fail. Only Christianity works and offers solutions to life and society today. Have you read Charles Colson's **How Now Shall We Live?** It says it all. All the 'isms' have been found wanting. Only post-modernism is left and by definition it is a vacuum. It won't last long because vacuums quickly fill. Are we ready to fill the vacuum?

I won't go on. But well done! Keep saying it loud and clear. In the 70s I worked for Mary Whitehouse in one or two causes celebres, particularly R v Gay News, the last prosecution for blasphemy. I know things have changed and deteriorated in one sense since then, but I don't believe my practice suffered one bit for being seen to fight against the tide, and yours won't either!

One thing you might like to bring to your Board is the need to get senior advocates and more judges associated with LCF. It's great having Hedley J. but you need more, and some silks. What about David Turner? Isn't he in silk now?

I shall be over in April; any chance of having lunch together on either 14,15,16 April. Let's try and get John Scriven to join us.

Very best wishes, John Smyth PS I noticed in this issue, as in the last, that Hedley J. is described as the 'Rt Hon'.....I think this is incorrect for a puisne judge, isn't it? LJ of Appeal are appointed Privy Councillors, but not puisne judges as a rule. It simply 'The Hon' isn't it?

**INDIVIDUALS AND ORGANISATIONS THAT
BRING THE LCF INTO DISREPUTE**

1. Two unrelated yet similar incidents have occurred this year which highlight the need to protect the LCF against members who will bring the Fellowship into disrepute by their own actions or by the actions of the churches to which they belong.
2. Paragraph 3(2) of the Constitution states as follows:

[2] Every member of the Fellowship shall pay an annual subscription of such amount as shall be determined from time to time by the Committee. **The Committee shall have the right to terminate the membership of a member for non-payment of his subscription or other good cause. Where the decision of the Committee to determine membership is for a reason other than non payment of subscription the member concerned shall be entitled to put his case to the Committee in person before any such decision becomes final.**

John Smyth

3. I will deal first with John Smyth QC who is currently the Executive Director of the Christian Lawyers Association in South Africa. In January he emailed me to congratulate the editors on the latest edition of the Christian Lawyer. I was initially very impressed with him and circulated his name to other members of the National Committee as a possible speaker at a future event. However I soon discovered that John Smyth was not who he seemed. In the late 1970s he helped run

the Iwerne Minster Camps for public school boys in Dorset. The leader then was Rev David Fletcher. John was his right hand man.

4. It transpired that Mr Smyth was engaging in a bizarre corporeal punishment sessions when, for the sanctification of boys he would administer beatings with a garden cane inside a sound-proofed garden shed. The extent of John Smyth's activities are contained in a confidential report written by the Rev Mark Ruston who was then Minister in Charge of the Round Church in Cambridge. In order to confirm the truth of this report for myself I showed it to one of the victims who must remain anonymous. He continues to be a Christian of unquestionable character and integrity. You will see his endorsements on the report (w1) although he was unclear on the precise number of beatings.
5. This report stated that Mr Smyth would give beatings of 100 strokes for masturbation, 400 for pride and one of 800 strokes for some undisclosed fall. Although these beatings began with the victim semi naked the custom gave way to complete nakedness to "increase humility". For training beatings a man undressed himself, for "falls" he submitted to being undressed by the operator. A total of 22 men were involved. According to the witness there was one suicide attempt and according to the author of the report there was another one.
6. These activities led to the attempted suicide of one boy and the closing down of the Christian work at Winchester College: it has not recovered to this day.

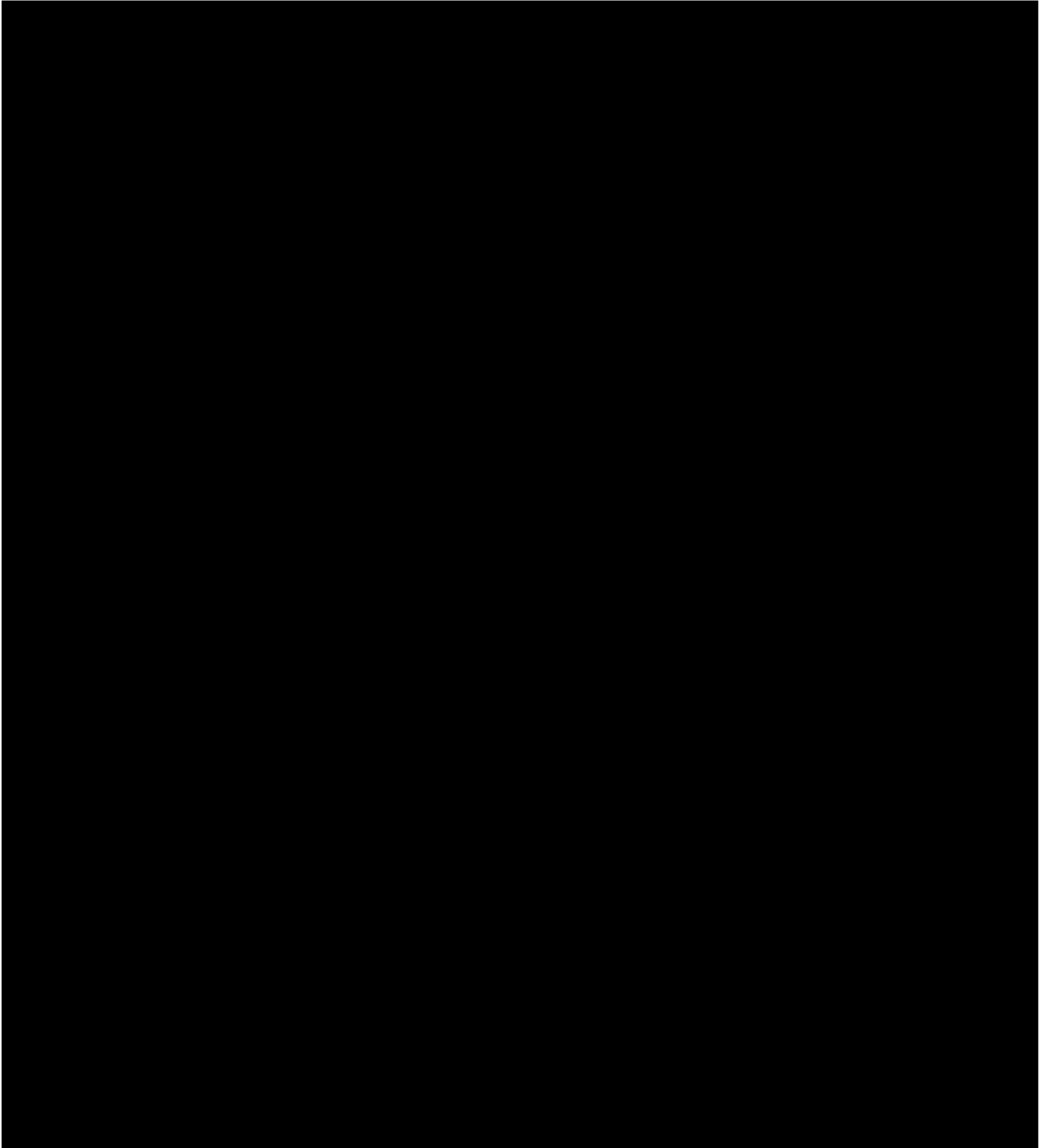
7. John Smyth gave a signed undertaking to the headmaster of Winchester College not to engage in further work with young men and also agreed to leave the United Kingdom which he did in 1984 when he went to Zimbabwe. In return he was not prosecuted for his activities. At the same time the Church forbade him to return to the Christian work he was involved in and was asked not to engage in work with young people and to receive medical treatment. It was on this condition that his work was not publicised at the time.
8. However soon after arriving in Zimbabwe Mr Smyth set up a work modelled on the Iwerne Minster Camps amongst Zimbabwe's private schools. Similar allegations resurfaced. A full report of his activities was made and signed by a group of ministers in Bulawayo in September 1993.
9. In that Report Mr Smyth's solicitor asserted, on instructions, that the Ruston report was exaggerated and false. The Report contained the following allegations against Mr Smyth:
 - a. He made the boys swim in the nude at night;
 - b. He would walk around the boys' dormitory in the nude; he would stand watching boys' showering in the nude, handing out soap. He would also pray in the nude;
 - c. He administered beatings with table tennis bats: one boy reported being beaten 45 times with a ttb; at least 2 boys had ttbs broken on their backsides. One boy, when examined a

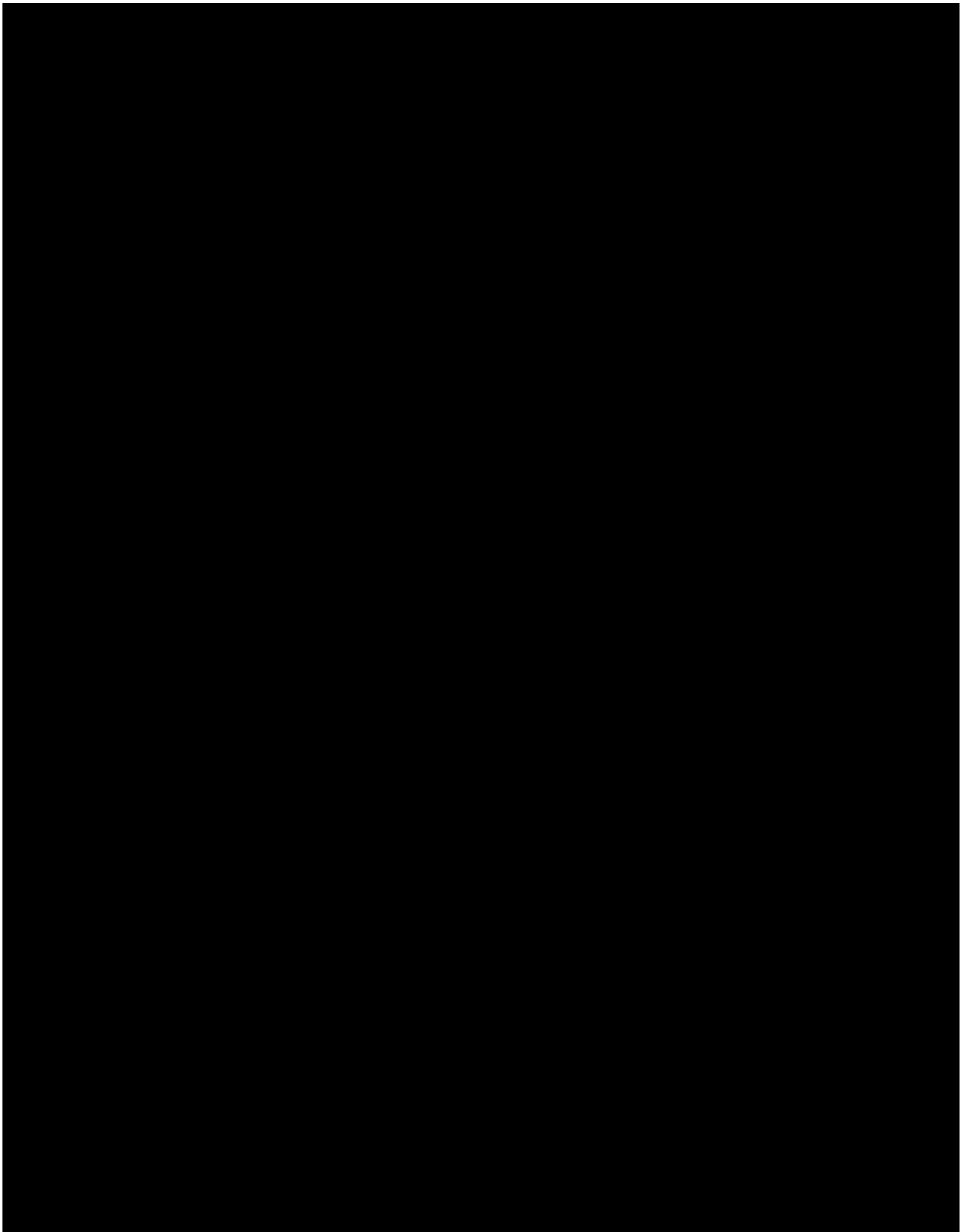
week after the camp, had 12x12” bruise on his left buttock which the doctor estimated to be about a week old;

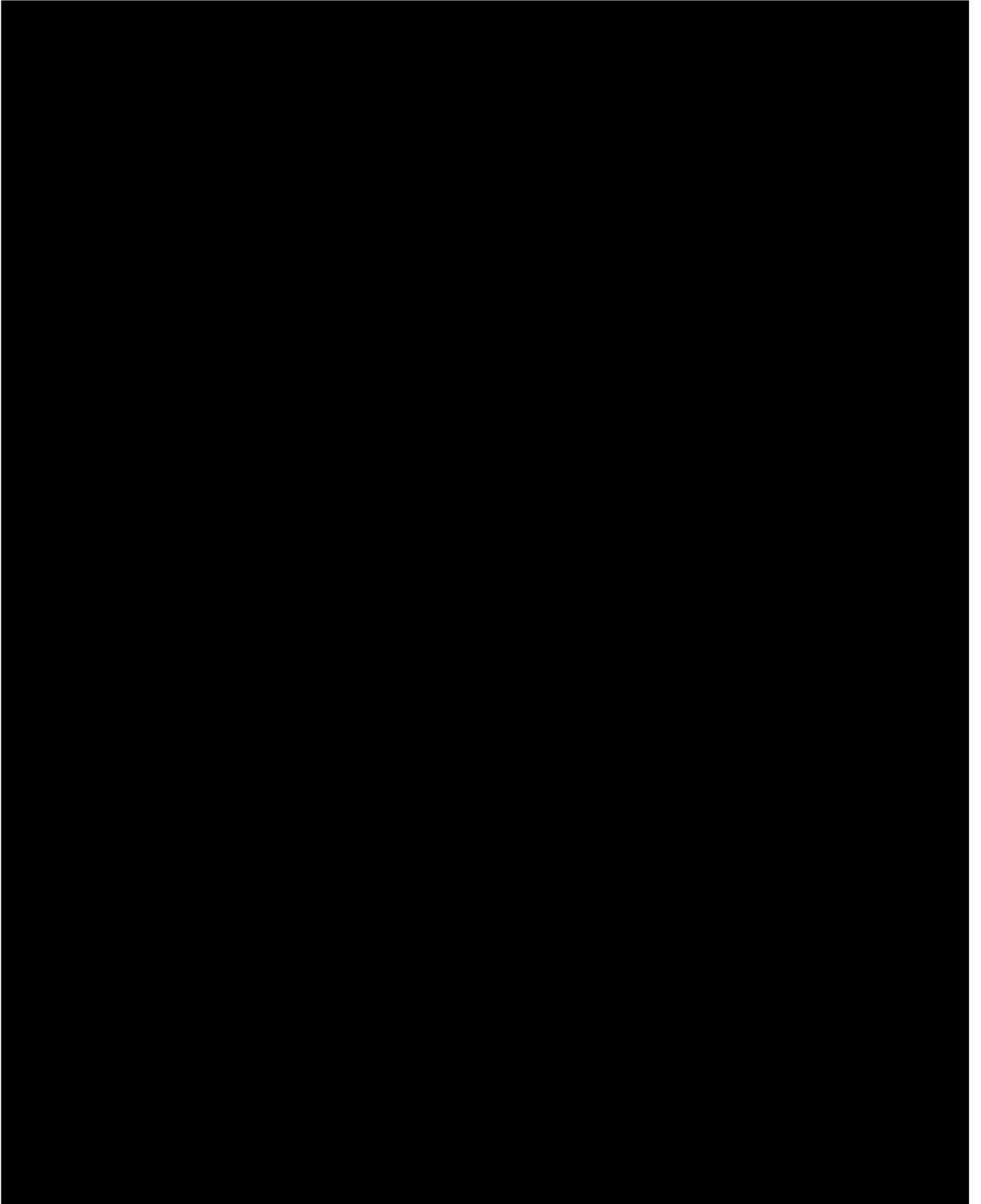
- d. One of the boys described being ordered to jump on a trampoline in the nude: an activity described as “flappy jumping”;
 - e. He ordered the boys to sleep without wearing underpants;
 - f. He engaged in detailed discussions and excessively questioned boys about masturbation;
 - g. He took photographs of boys in the shower although Mr Smyth stressed that the photographs were only of the head and shoulders of the boys.
10. A Christian Psychiatrist in Zimbabwe referred to his disciplining as “a homosexual sadistic act”. The difference between the activities in Zimbabwe and the UK were differences of severity but not of kind.
11. I have spoken to one of those ministers, Brian Anderson who now pastors a Baptist Church in Cape Town. I spoke to Brian on Friday and he told me that they had tried to get Mr Smyth deported. The Minister for Home Affairs agreed one day and then mysteriously changed his mind the next. He strongly believes that Mr Smyth was being protected by Mugabe himself. That is borne out to some extent by the revelation in Smyth’s newsletter of January that he has been granted citizenship in Zimbabwe which is curious when one considers the plight of so many other whites in that country.

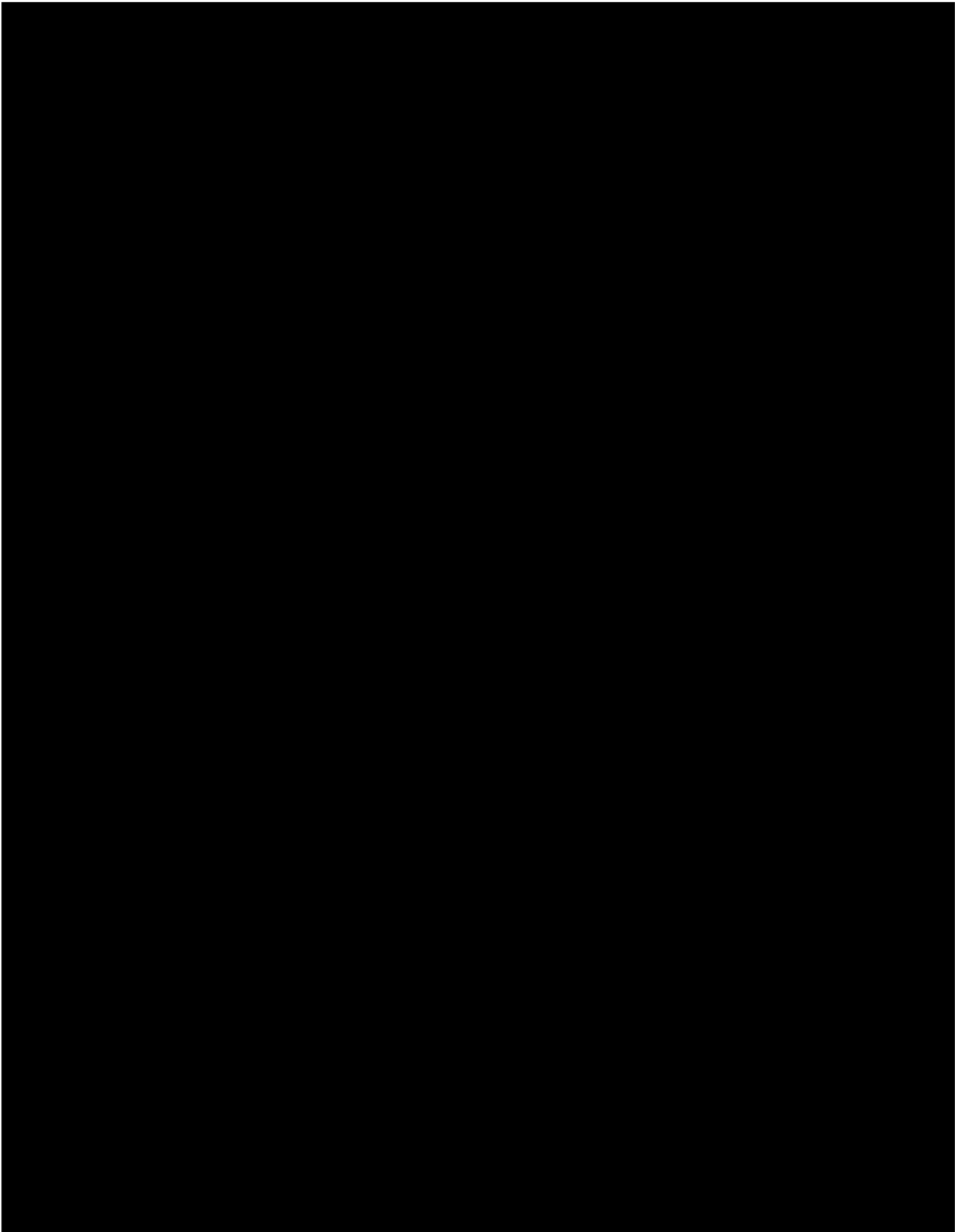
12. John and I contacted the President of the CLA (Professor Henning Viljoen) and explained the English allegations to him. Despite being sent the Report on his activities in the UK the South Africans were persuaded by John accepted that he had been a little over-zealous in his activities but these things happened a long time ago. He continues in post.
13. Brian Anderson, the Baptist Minister, was appalled to hear that John Smyth held this position and said that he and others who knew about John's past would hold the CLA in contempt as a result. He knows a number of lawyers, 2 of whom go to his church, and others who are members of the Baptist Union. He is prepared to denounce John at the next public meeting of the Baptist Union if the CLA does not remove him.
14. It appears that the LCF has supported John ever since he left the UK and went to Zimbabwe in August 1984. Apparently nobody knew about John's activities. The funding has of course now been stopped. It of concern that John never informed the LCF of the serious allegations made against him.
15. In my view John is not a fit person to be a member of the LCF in the absence of any true repentance from these activities. John's continued membership of the LCF can only damage the Fellowship in the eyes of anyone who is aware of John's past. It is particularly unfortunate that the Fellowship has been supporting John for so long without being aware of his past. It is therefore important, in my view, for the Fellowship to act in the light of these revelations to

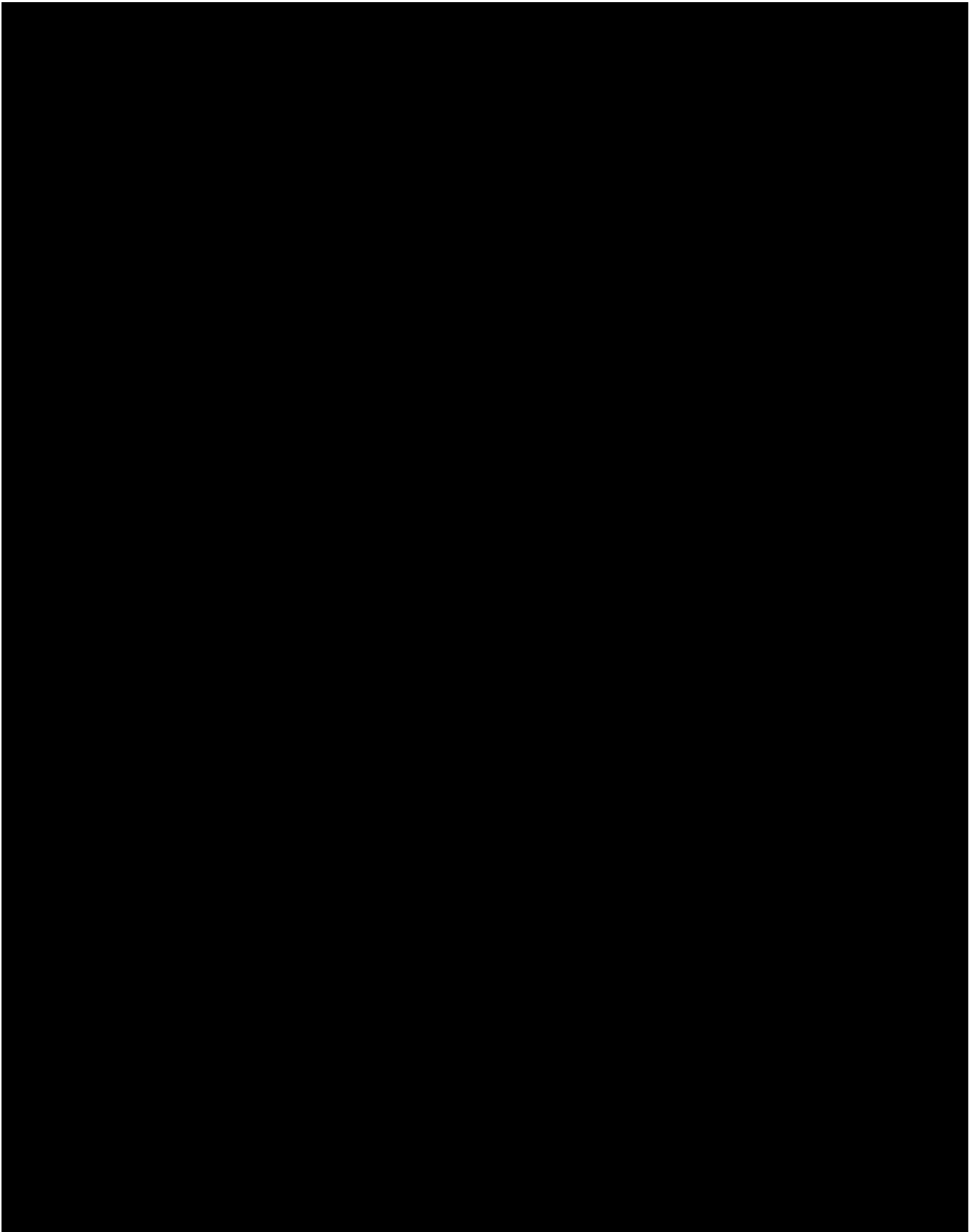
ensure that the Fellowship is not used in any way by him as a mark of any good standing.

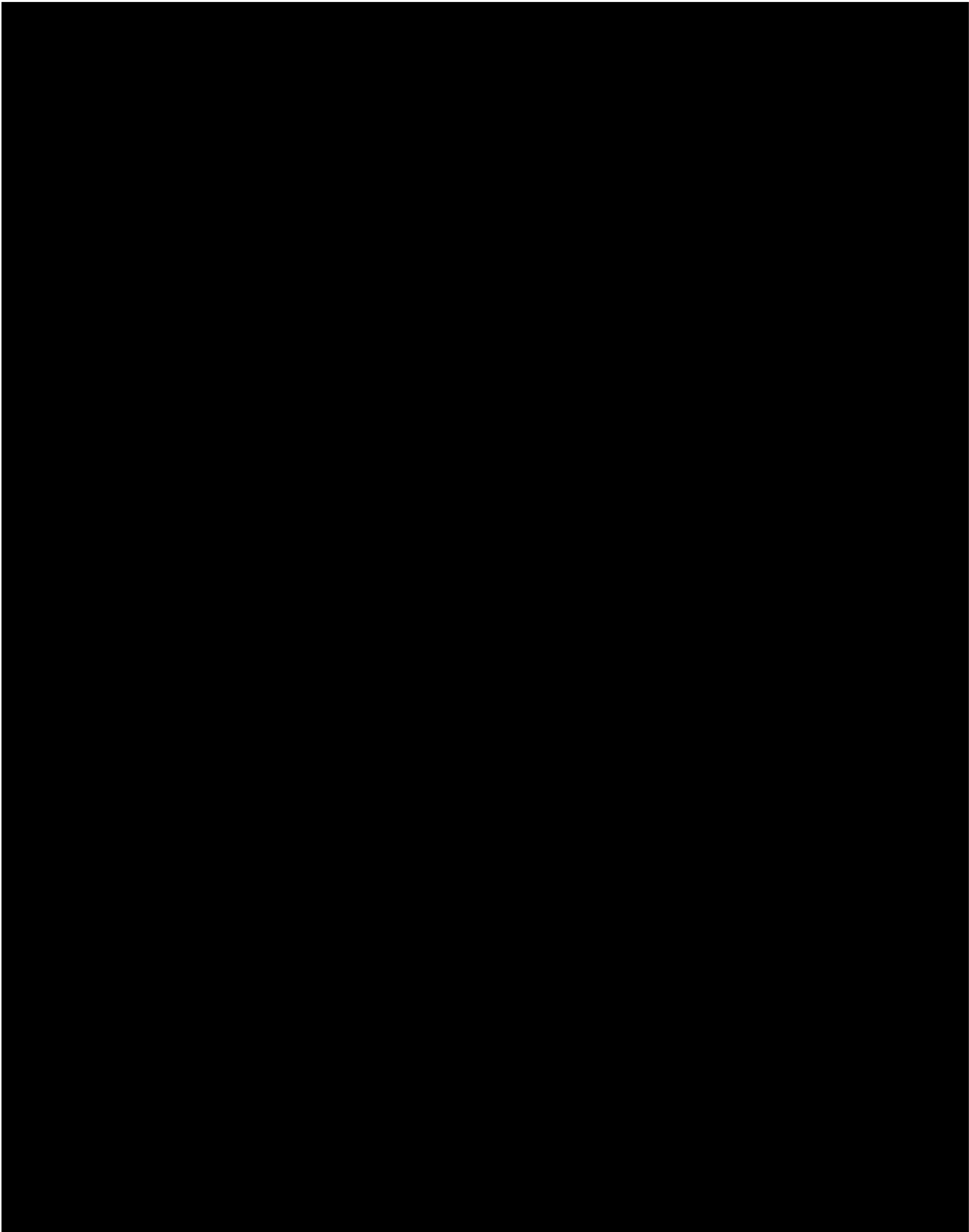











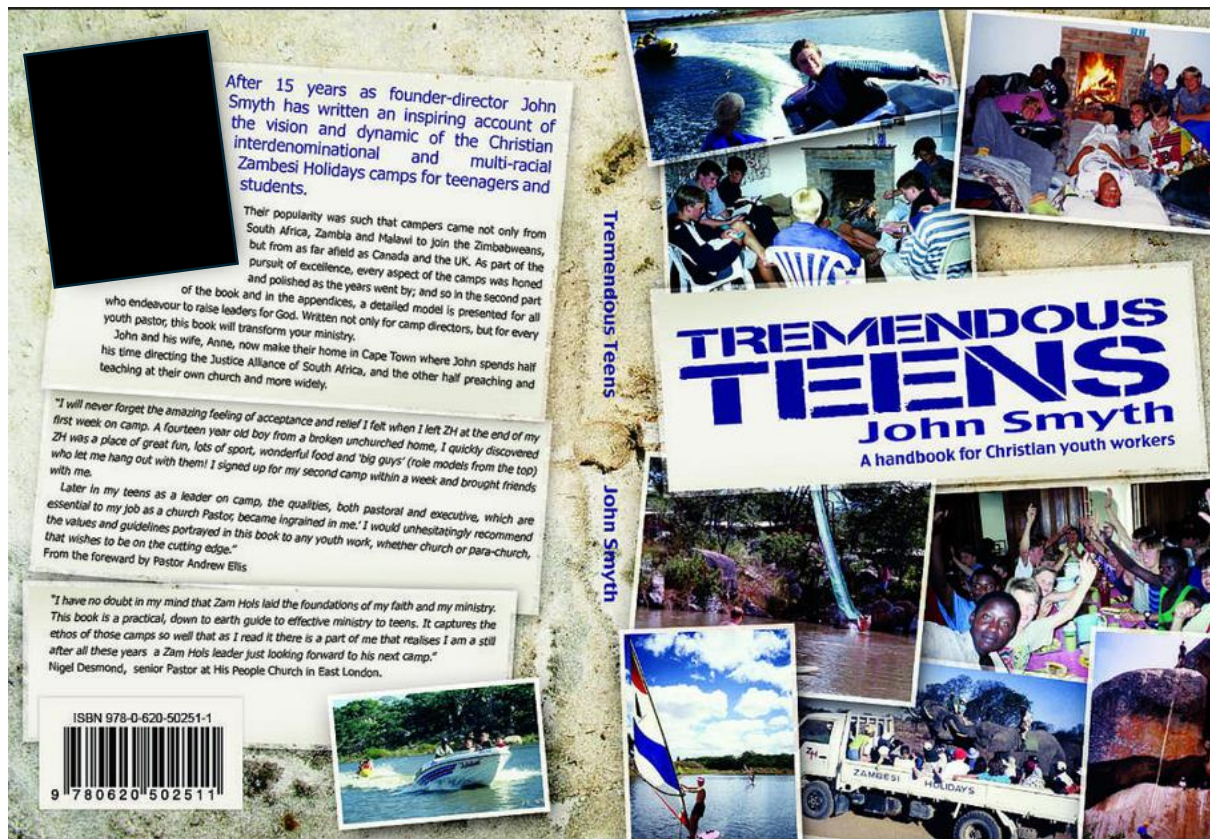




24th June 2003

MARK L.R. MULLINS

Appendix 19 – Front cover of ‘Tremendous Teens’ book by John Smyth, 2011



DIOCESE OF ELY



From the Bishop of Ely

The Rt Revd Stephen Conway
The Bishop's House
Ely, Cambridgeshire CB7 4DW

Tel (01353) 662749
email bishop@ely.anglican.org

1 August 2013

The Rt Revd Garth Counsell
The Bishop of Cape Town
PO Box 1932
Cape Town, 8000
South Africa

STRICTLY PRIVATE and CONFIDENTIAL

Dear Bishop Garth,

Re John Smyth QC

I write to you about the above of whom you may know. For clarity of identity, I believe that his date of birth is 27 June 1941 and that his current address is: 1, Ruskin Road, Bergvliet, Cape Town 7945. His email address is johnsmyth@mweb.co.za. He is known to have been involved in Zambesi Ministries 1986-2002.

Our Safeguarding Adviser, Yvonne Quirk, has recently been approached by a person with a serious set of concerns about Mr Smyth which I now share with you. They relate to an experience in 1981-2, when he was approximately 21. He is identified in what follows as 'X'. He asked for his identity to be kept confidential as far as possible, as he feels 'embarrassed and stupid' about what happened. However, he is willing to be identified and give a statement to any agency needing to talk to him.

X became a Christian during his time at Cambridge University, and attended the Round Church in Cambridge. Along with the Vicar, the Rev'd Mark Ruston, and several others, X attended a Scripture Union Ventures summer camp at Iwerne Minster in Dorset. There X became acquainted with John Smyth QC who was a barrister from Winchester involved in the camps. Mr Smyth also had close connections with Winchester College, where he had been a pupil; he was heavily involved in the Christian Union at the school.

X returned to the Ventures camp for a couple of summers, and was invited by John Smyth to visit him and his wife at the family home in Winchester during the Christmas vacation. X accepted the invitation. During the visit, Mr Smyth offered spiritual mentoring and encouragement to X as a new Christian. But some of the material Mr Smyth read to X was 'fishy'; it described the need for heavy 'discipline' when he felt he was falling into sin. JS recommended an undergraduate in Cambridge who would help X with this 'discipline', by beating him. Mr Smyth told X that this was an essential part of being a Christian who took

sin seriously; he also told X not to tell anyone, as there were many who did not understand this deeper commitment to overcoming sin in their personal lives.

During the visit, Mr Smyth took X to a shed in the garden and told him to strip naked; he then beat X with a cane. They went back to the house for supper, cooked by Mrs Smyth. X has no idea what, if anything, she knew about what went on in the shed. He went home the next day, but was troubled by what had happened and did not feel helped by it, as Mr Smyth had suggested he would. X told me he felt his mind rebelling against what Smyth had told him, and yet Mr Smyth's account had been so plausible and persuasive that X ignored this feeling.

X described reading through his Bible looking for relevant passages describing this need for discipline, and praying about it. He found nothing to suggest this was a necessary practise, and went the Vicar, Mark Rushton. X describes seeing the Vicar's jaw drop, and realising he had been manipulated, X describes the response from the Church, and from Scripture Union, as 'brilliant', although in the early 1980s there was little that could be done in terms of statutory agencies. Mr Rushton called David Fletcher, the Director of the Scripture Union camps, and discovered that there had already been another, anonymous complaint that Mr Fletcher had not been able to progress; X's allegation provided the information needed. Mr Smyth was confronted about his behaviour; a list was assembled of all known victims and they were offered the support of a psychiatrist for de-briefing and counselling. DF also went to the Head of Winchester College and JS was removed from contact there. This means that there is a recorded and corroborative foundation to X's claim.

X does not know exactly what happened, but within 6 weeks, JS had left the UK for Zimbabwe.

X describes himself as coming from a happy, stable and supportive family; he was not in any sense a vulnerable adult, although some others may have been. He went overseas for a time, 'got over it' and moved on with his life. He remembers the time with a sense of thankfulness that he was not damaged by it, although he feels embarrassed and stupid at having been taken in.

X pointed Yvonne Quirk to the autobiography of John Thorn, Head of Winchester College at the time (*The Road to Winchester* pp154-55, photocopy on file) where the case is described; it mentions John Smyth (though not by name) as inviting boys over for Sunday lunch, to give them relief from boarding school life; a pattern of controlling and secretive behaviour followed, with Smyth controlling their relationships with girls, physically punishing them for 'sinfulness' and isolating them from chaplains and teachers at the school by requiring secrecy, saying they wouldn't understand this higher level of Christian adherence.

X also believes that mention of a very similar case in the autobiography of test cricketer Henry Olonga (*Blood Sweat and Tears*) concerns John Smyth. During Olonga's time at Plumtree School in Zimbabwe in the 1990s, Olonga speaks of a 'dossier' being compiled, and a lawyer being involved, but has no idea what happened. We believe there was some contact between Zimbabwe and the UK at this point, as X was contacted and asked if he would be willing to testify if necessary, but we have no knowledge of the outcome.

A basic Google search shows John Smyth to be in a prominent and influential position in Christian lobbying of government and in church life; it would appear that no information about the risk he poses to children and adults has followed him from the United Kingdom to Zimbabwe or South Africa.

I am not sure whether Mr Smyth is worshipping as an Anglican these days. I draw this to your attention, nonetheless, because both the known historic cases and potential current circumstances need to be investigated further and dealt with appropriately. When you reply, perhaps you would identify Yvonne Quirk's counterpart in the Diocese of Cape Town so that they can liaise about how to take this matter forward in cooperation with our respective police authorities.

With thanks for our partnership - the

group,

Yours ever,

Stephen

'I haven't handed over a sex offender to the police - because I was told in confidence': A leading agony aunt makes an explosive confession

By Anne Atkins

PUBLISHED: 22:00, 20 October 2012 | UPDATED: 16:49, 29 October 2012

286

[View comments](#)

As allegations of child abuse against the late Jimmy Savile continue to flood in, questions abound over how the high-profile public figure got away with preying on hundreds of victims over a period of decades.

It has emerged that Met Police are to investigate people who knew the alleged abuse was taking place and people involved in any conspiracy to cover it up as part of a wider probe into Savile's activities.

Here agony aunt Anne Atkins tells how a friend confided in her over the experience of abuse at the hands of a mutual acquaintance - and why she did not report it.

We must all have asked ourselves, in recent weeks, how so many vulnerable young people were abused by someone so well-known, for so long, with no one blowing the whistle.



How can we have fostered a society in which this is possible? Are we so in thrall to celebrity, to the charitable money Jimmy Savile raised, to the instantly recognisable profile he had and the respectability of the BBC that we made it impossible for those he targeted to speak out?

Explosive confession: Anne Atkins refused to breach a friend's confidence by reporting his abuse to police

Savile's youngest victim, Kevin Cook, aged only nine at the time, recalls that a man put his head around the door of Savile's dressing room – while the boy's shorts were pulled down and he was being touched, and being made to touch Savile himself through his trousers – and merely said 'Oops' and went out again.

What did this witness have to lose by coming to the aid of a vulnerable child who clearly needed rescuing and protection? The implications are chilling.

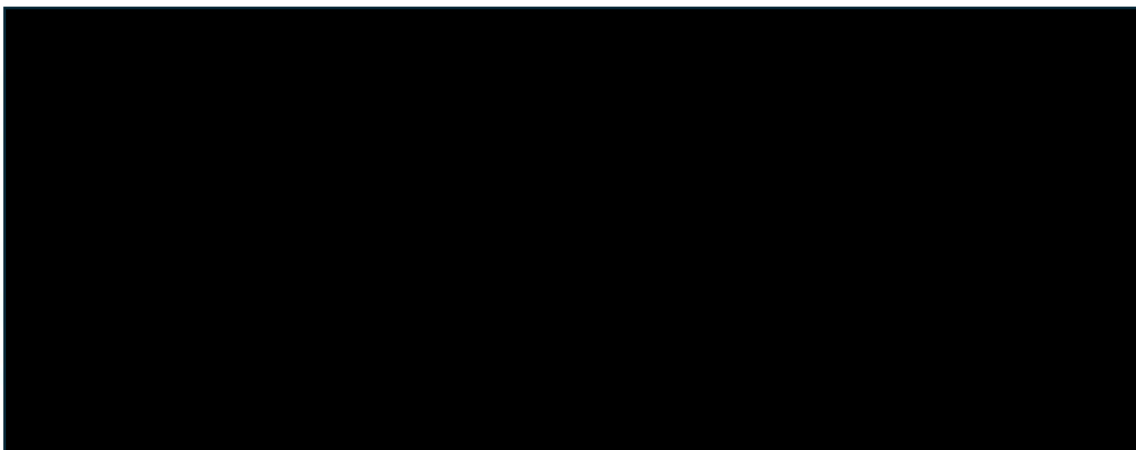
As I pondered this I realised, suddenly and with shock, that I am complicit myself. I did not speak out over a frighteningly similar case – and still haven't. I am forced to ask myself, why?

I pride myself on independence of thought – or used to. I liked to think I would stand up and be counted, despite disapproval and opposition from others.

I have had to reassess myself in the light of recent events.

I have a very good friend, whom I will call Chris. We have been close since our teens. I trust Chris absolutely, as one of the most truthful people I know. So I know for a certainty that everything Chris has told me is true.

Chris and I have another friend whom I'll call Peter. We knew Peter independently: we are part of the same circle of friends.



Before I knew either of them, Peter acted in many ways like a father to Chris – whose own father was often absent. I always suspected the relationship was controlling. Peter objected strongly to Chris's marriage, though it was to someone with whom Chris is still very happy.

Peter was so angry about their relationship continuing after he had forbidden it that for some years he broke off all contact.

'Chilling implications': The ability of BBC paedophile Jimmy Savile to abuse children for decades without being stopped has chilling implications

In the light of subsequent events, I suspect Peter never intended Chris to marry. There was a sense in which he had 'groomed' Chris to stay single.

Long ago, Chris told me that there had also been sexual abuse. It wasn't described as such – the account was matter-of-fact, almost as if there was nothing wrong – but that is certainly what it was. It was conducted as a discipline: if Chris did or didn't behave in a certain way, there would be sexual acts required to be performed.

Chris was a minor; Peter many years older. He was then, and to some extent still is, in a position of authority over other teenagers. I don't suppose for a moment that Chris was his only victim.

Peter's conduct is ironic, given that he publicly disapproves of both sex outside marriage and homosexual civil partnerships.

Why on earth didn't I urge my friend to go to the police? The really shocking thing is, it simply never occurred to me. And, to be more honest than I am at all comfortable with, it is still almost unthinkable. I come back to the question again. Why?

The first and only decent reason is because of my love for my friend. It never occurred to Chris to report the incidents. I was not told about them with this purpose in mind. So it would be an extreme violation of friendship and confidence to do so on my own initiative, and I will never do this without Chris's permission.

But this still begs the question, why has Chris not done so? And what are the other reasons that prevented me from even thinking of it? Because of who Peter is. He is a member of a very highly regarded profession. Many people look up to him, and would acknowledge the benefit they derive from his work. To expose him would be devastating to an entire community.

I know, I know; this is no reason at all. I am not attempting to excuse myself, but merely explain. When Peter dies I have little doubt there will be a thousand mourners at his memorial, giving tribute to his beneficial influence. And what he has done for young people as well as for adults. Just like Jimmy Savile.

So what? These were criminal acts. Surely there is nothing for me to be afraid of? Oh, but there is. Many would perhaps question my motives, if I said anything; still more, my veracity. I can picture it now: friends I've known for decades saying to me: 'It can't have been you, surely, who spread this wicked story? What were you thinking?'

Of course, social disapproval pales into insignificance compared with what Peter has done. He has perpetrated considerable harm. I know other victims of his – though I cannot be sure of any other criminal activity.

One friend walked away from a man she was very much in love with, who was very much in love with her: I heard various explanations for the split, from mutual friends.

A year or two ago I asked her myself, and heard the true reason: 'There were three people in our relationship.' The third was Peter. Her boyfriend was so under his control she decided she couldn't compete. He has only recently got engaged, in middle age, over two decades later.

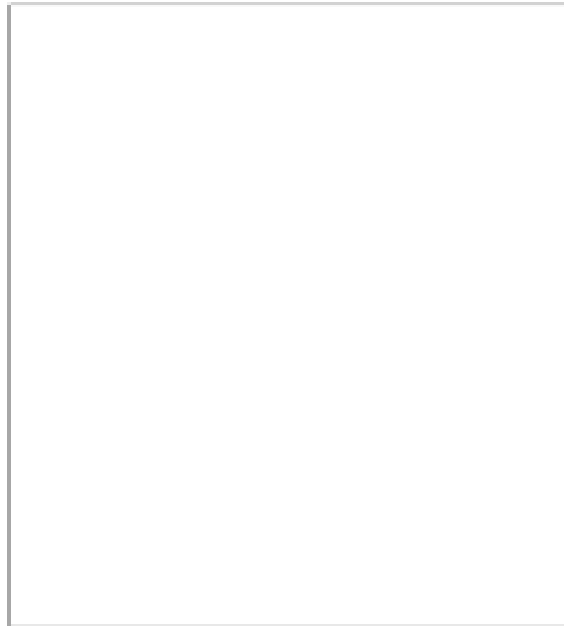
Another friend was also under Peter's influence as a teenager, at the same time as Chris. He was later dismissed from his job for an inappropriate sexual relationship with a school pupil.

Is there a connection? Our eldest daughter, in her 20s – who knows the full story – certainly considers it possible. She believes Peter should be behind bars. A few months ago, she asked me if I thought he was still a risk to young people.

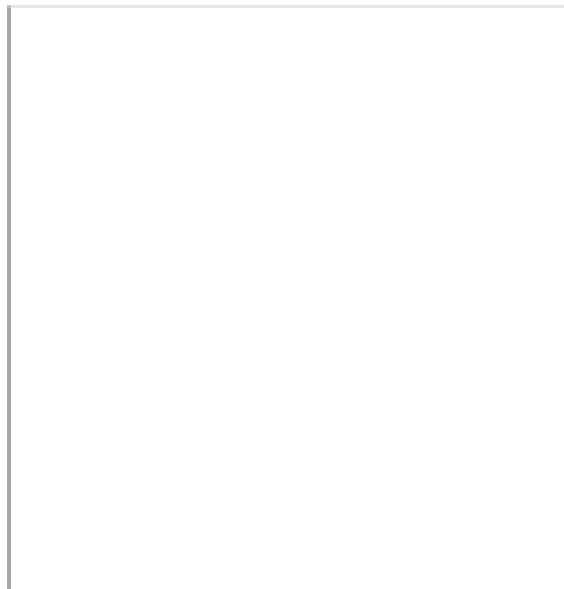
'I don't know,' I said honestly, after much consideration. 'I don't think so. But how can you ever be sure?' How indeed. And is it the point, anyway?

Years ago, when I was still a child, we had a family friend who was an eminent lawyer, with considerable influence in a well-known public school. He used to invite boys to his house for Bible study. And then encourage them to confess their sins. If they admitted masturbation, for instance, he would strip and beat them, in a shed where no other adults were allowed.

When word of this got out, the parents understandably wanted to protect their sons; the school wanted to protect its reputation.



Wall of silence: Savile's abuse was apparently an open secret, so why did no one act on warnings or report his abuse, thus preventing more vulnerable children becoming victims? (Posed by model)



Held in high regard: The alleged abuser, whose identity is protected, is in a position of authority and a member of a highly regarded profession. (Posed by model)

Instead of facing trial, he was allowed to leave the country quietly . . . and continue the same practices abroad, where eventually he punished a boy so severely that he died. Again, I understand there was no trial.

Friends of ours recently went to stay with him and his family, still living respectably in another country. 'How are they?' I asked.

'Fine,' my friends replied. Did I tell them what I had been told? I did not. They know him better than I do and value him as a friend; I didn't want to be accused of malicious gossip.

Power, influence and personality – whether on the national stage or within close communities – is daunting. How much more so must it seem to young people and children?

I have learnt something in the past few days. And decided that as soon as I can find a suitable opportunity, I will talk to Chris.

I know it's long in the past, and would resurrect very difficult emotions: but if Chris can bear to bring it to light, I will give all the support I can.

Rather belated, I'm afraid.

- All names have been changed to protect identities.

Trustees Report copy numbers

22.7.2014

✓ = received

1. David Aston ✓ *cloned 31-7-14 (error text)*
 2. Susan Beardsley ✓ *cloned 31-7-14 (email) ✓ email 31-7-14 - RETURNED + destroyed 29-11-14*
 3. Faye Briffa ✓ *text 24-7-14 ✓ RETURNED 29-12-14 (destroyed)*
 4. Iain Broomfield ✓ *land 26-7-14*
 5. Richard Dryer ✓ *texted 31-7-14 - by land*
 6. Sarah Farrar-Bell ✓ *land 26-7-14*
 7. David Fletcher ✓ *letter 23-7-14.*
 8. Paul Houghton ✓ *land 29-7-14*
 9. Adrian May ✓ *cloned 31-7-14 (text) ✓ text 31-7-14 → RETURNED 29-12-14 destroyed.*
 10. Claire O'Donoghue ✓ *cloned 31-7-14 (text) ✓ text 31-7-14 → RETURNED 29-12-14 destroyed.*
 11. Phil Parker ✓ *emailed 27-7-14 - RETURNED + destroyed 29-12-14*
 12. Giles Rawlinson ✓ *emailed 28-7-14*
 13. Sarah Too ✓ *email 24-7-14*
 14. Garry Williams ✓ *land 25-7-14*
 15. Paul Williams ✓ *cloned 31-7-14. ✓ email 8-8-14.*
 16. James Stileman ✓
 17. Joanna Lada-Walicki (Barlow Robbins) ✓ *28-7-14.*
-
18. To Andrew Snygdon on 11th Dec 2014 - only pages 1-29.
 19. To Tim Haskie-Smith 15.1.15 - see letter sent with documents and letter from lawyers explaining reductions necessary
 20. To Martin Woodroffe on 10.7.17

The Titus Trust
12 Lime Tree Mews
2 Lime Walk
Oxford
OX3 7DZ
Tel: 01865 760 944

Rev Timothy Hastie-Smith
National Director
Scripture Union
Queensway House
207-209 Queensway
Bletchley
Milton Keynes
MK2 2EB

15th January 2015

Documents

Please find enclosed:

- Extracts from a report I gave to my trustees in July last year. (15 pages)
 - Pages 1 & 2 which are redacted contained my covering letter to trustees and information completely unrelated to the Smyth affair.
 - The redactions on page 5 are for data protection reasons and aren't relevant to SU's historic connection.
 - Pages 6, 7 and 8 are Mark Ruston's original report.
- RSI to Charities Commission (4 pages)
 - Redactions on page 1 are for data protection reasons
 - Items redacted on pages 3 & 4 were regarded as being not relevant to SU by our lawyers. A marginal exclusion in my view – happy to talk about them if you wish.
- Email response by the Charities Commission x 2 (both 2 pages)

Do feel free to ring me about any of this. As I think I mentioned, I'm away next week from noon on Tuesday until Sunday.

Best wishes,

James Stileman
Operations Director



THE TITUS TRUST

PAGE 1
OF 35

PRIVATE AND CONFIDENTIAL

COPY..... of 17

22nd July 2014

Dear Trustees,

Enclosed is my report. I haven't included absolutely everything on file (you will see that I refer to other documents not attached) but this should give you a complete picture of the three issues under consideration:

1. John Smyth
2. [REDACTED]
3. [REDACTED]

The document is compiled in the order I feel you ought to read the various items. Hopefully the index at the front will help you find your way around.

There are 17 copies, all numbered; one for each trustee plus Adrian, and one each for me and Joanna Lada-Walicki at Barlow Robbins. Please make sure that your copy is kept safe. Having read it you may conclude that the attic isn't such a bad place! Please don't copy or separate the document. I have a list of who has which numbered copy to encourage us to be diligent.

I haven't attempted to draw any conclusions from this exercise but I think it's worth making three brief points at this stage about the John Smyth affair:

- It has been disclosed more widely than I initially thought. It appears the police have heard about it at least twice and several third parties were involved at various points.
- To my mind the trustees actions at the time would have been deemed appropriate for their day. As far as I can tell none of the third parties encouraged the trustees to go to the police, and I have been told that the offer of psychiatric help to the victims was unusually charitable for those days.
- The fact that JS has been in the UK relatively recently and probably visits his daughter who lives here might make the police more interested to follow up if they knew, particularly as we now know some of the beatings were administered to 17-year olds.

I expect Barlows will require further information before they can provide us with their legal advice. Joanna is back from holiday today and I will be following up her suggestion that it might be appropriate to contact the victim who has been receiving counselling recently. I won't move on this without first consulting the trustees.

To make future email correspondence more secure, please use the encryption password: [REDACTED]
number of camps this summer. Don't forget capital [REDACTED]

Let me know if any of the enclosed needs explaining.

Happy reading!

James Stileman

A Report to Titus Trust Trustees22nd July 2014

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4 Report written by Mark Ruston in 1981 (see item 7 for background explanation)	6-8
5 Anne Atkins Mail OnLine article - October 2012	9-17
6 Email correspondence with [REDACTED] about the Anne Atkins article	18-22
7 Log of discussions and action taken since [REDACTED] approach in November 2013	23-29
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Summary of the John Smyth affair

The following is a distillation of information gathered to date. For a more complete picture please read the accompanying source material listed at the end of this summary.

Background on the legal entities that preceed the Titus Trust

- 1932 – Bash appointed by Scripture Union to work among public schoolboys¹
- 1945 - Iwerne Trust formed² – ‘Trustees had responsibility for raising funds to meet the expenses of the staff...’³ But all staff continued to be employed by Scripture Union.
- 1965 – Bash officially retired but continued to attend Iwerne to speak and counsel⁴. In effect he carried on leading until DCMF took over in 1968.
- 1986 – DCMF retires from heading Iwerne
- Late 1980s - ‘The Independent Schools Committee was formed to exercise a guiding hand and watching brief over the whole work....It was recognised as an official Scripture Union committee’⁵
- 1997 – Titus Trust incorporated⁶. It took on financial responsibilities for camp and employed the staff. Iwerne Trust still exists today as a non-active trust mainly to ease the receipt of legacies when made out to the Iwerne Trust rather than Titus Trust. There are two trustees: Giles Rawlinson and David Fletcher.

Trustees during and two years after JS active⁷

- Dick Knight (1945–1981)
- Malcolm Bailey (1969-1987)
- Michael Bewes (1965-2005)
- Donald Service (1970-1980) – retired before disclosure
- John Smyth (1970-1981) – Chairman of trustees 1974-1981
- John Eddison (1972-1992) – Chairman 1981-1987
- John Truscott (1972-1983)
- David Wilkinson (1973-2003)
- Andrew Robinson (1975-1983)
- Giles Rawlinson (1980-present) – Chairman 1991-present
- Peter Young (1980-1997)
- Andrew Dalton (1981-2011)
- David Fletcher (1981-present)
- David Eaton (1983-1999)

Background to John Smyth’s involvement with camp⁸

- Don’t know exactly when JS started leading but it was while Bash was still running Iwerne, so before 1965. Bash met JS at Cambridge just after the latter graduated.
- Leaders had to be personally invited by Bash and were expected to serve as senior campers first. JS came to Bash’s attention through CSSM and, to many people’s surprise, went straight into the leaders’ room. JS was undoubtedly very talented (he became a QC at just 37) and boys were especially drawn to him. He was very possessive of those for whom he was responsible at camp. He could be manipulative, selfish and lacked humility but was an extremely able leader and gifted speaker.
- JS practiced law in London and lived with his young family in Winchester.
- Prior to the affair JS applied for ordination but was turned down. He was surprised and rather embarrassed by this.

The affair itself^{8 & 9}

- It lasted four years: from 1978 to 1981.

- It began when he offered a 17-year old Whykehamist, who he had caught shoplifting, the choice of being reported to his parents (and/or the school), or being beaten by JS at the latter's home. JS met the boy at Iwerne but the shoplifting and the corporal punishment took place away from camp.
- Unknown to DCMF, for a term or two beatings continued with four 17-year olds. Again, these boys, also Whykehamists, were known to JS through Iwerne. The boys were persuaded that being beaten was a suitable deterrent to masturbation and they voluntarily accepted the punishment which was administered using a gym shoe in the summer house in JS's garden which was padded to muffle the noise.
- From the summer of 1979 the beatings gradually escalated and JS seems to have focused more on undergraduate men than schoolboys. The scale and severity of the practice intensified. These men were promising senior campers or young leaders, several of whom were at Cambridge and attended the Round Church where Mark Ruston (MR) was rector.
- By the end twenty-two young men were involved, one of which became his protégé and would often administer the beatings alongside JS. This man later confessed that he beat as hard as he could 'for Jesus' sake'.
- The men were conned into accepting the beatings as necessary for Christian wholeheartedness and a means to combat sin.
- A garden cane was used and blood was frequently drawn. The victims were either semi or fully naked.
- There was an attempted suicide by one of the men.
- The practice was discovered in 1981 when DCMF received an anonymous note saying "when will someone stop this disgusting activity going on in John Smyth's garden shed". The same day DCMF received a phone call from MR to say that one of the victims, a Cambridge undergraduate, had consulted him about the appropriateness of the practice.
- DCMF met with this victim to find out what had been going on and then MR met the victims one by one. When interviewed by MR the victims defended JS to the hilt.
- DCMF confronted JS about the practice and MR followed this up in several meetings with JS. JS was due to attend a meeting with several Iwerne Trustees but pulled out at the last minute.
- DCMF was about to tell JS that he couldn't continue to serve at Iwerne when the latter resigned from camp and as Chairman of the Iwerne Trust.
- JS tried to join a number of other organisations (e.g. The Stewards Trust and Above Bar church in Southampton) but DCMF and others warned them off.
- John Eddison wrote to JS and advised him to leave the country.
- JS took his family to live in Zimbabwe where he stayed for 17 years and ran a boys camp. There were reports of beatings taking place there¹⁰. Indeed some parents took him to court but he seems to have been acquitted. He was forced to move to South Africa where he now lives and works for the Justice Alliance of South Africa¹¹.
- MR offered psychiatric help to the victims. (Yvonne Quirk, the Bishop of Ely's safeguarding advisor, considers this to be a good response for those days.)
- DCMF has met JS a few times since 1981. JS is oblivious of any wrong doing.
- JS visited [REDACTED] in Cambridge about 12 months ago.

The desire of DCMF and other trustees at the time to protect the identity of the victims

- JS's protégé and several other victims are now high profile individuals. At the time of the practice some of the parents were well known public figures. No parent has ever been in touch about the affair but it would appear that some knew about it. (See Anne Atkin's disclosure below).

Disclosures since 1981

- A top psychiatrist was told about the practice and invited to a meeting in order to advise the trustees.
- John Eddison told Alan Martin, Director of the Scripture Union, about the beatings after JS had been removed from Iwerne.

- In the mid-1980s the Lawyers Christian Fellowship were alerted to the issue so as to prevent him speaking at a LCF meeting.
- In 1989 John Thorn, headmaster of Winchester 1968-1985, published his autobiography entitled Road to Winchester. In it he referred to the practice above obliquely. Pages 153-155. He had been told about the beatings by Mark Ashton, the chaplain at Winchester, as soon as it came to light.
- On 20th October 2012, in response to the allegations of child abuse against the late Jimmy Savile, Anne Atkins wrote an article for the Mail Online in which she alluded to the JS affair¹¹. JS was a friend of Anne's parents and her father was a headmaster in Cambridge.
- Following the Anne Atkins article an old Rushmore leader, [REDACTED] who knew about the JS affair got in touch with Mark Nicholas, as the Trust's Child Protection officer, to be reassured that "this extreme form of discipleship is no longer operated." They emailed back and forth from 7th November 2012 to 6th December. In her emails [REDACTED] mentioned that: "Anne Atkins has tweeted that she has now reported those two matters mentioned to the police, in response to a storm of criticism"¹²
- In November 2013 when [REDACTED] the Bishop of Ely's safeguarding officer contacted James Stileman and invited the Trust to finance counselling sessions for one of JS's victims, [REDACTED] mentioned that she had taken advice from both the Cambridge and Chichester police. They had told her that they were unlikely to pursue because:
 - There is no extradition treaty with South Africa
 - It was too long ago
 - Victims were not a vulnerable group. (As far as Yvonne is concerned the victims were all consenting adults. We now know this not to be true.)

Since August 2013 the Bishop of Ely has been in touch with the Bishop of Cape Town to warn the latter about JS.

Source notes:

1. A Study in Spiritual Power; page 33
2. Charities Commission website - Declaration of Trust dated 5th September 1945
3. A Study in Spiritual Power; page 46
4. A Study in Spiritual Power; page 46
5. A Study in Spiritual Power; page 46
6. Charities Commission website - Registered on 9th December 1997. Amended by special resolutions on 16th September 1999, 26th January 2006 and 1st December 2007
7. Spreadsheet James Stileman inherited from Mark Nicholas dating back to 1945 when Iwerne Trust was formed
8. Notes from meeting between DCMF and JDWS
9. A 22 point report written by Mark Ruston prior to a meeting on 16th March 1981
10. Mail Online 20th October 2012
11. <http://www.justicealliance.co.za/board.html>
12. Emails between [REDACTED] and Mark Nicholas between 7th November and 6th December 2012.

Prepared by JDWS 20.7.2014

Circulation RJBE, RJK, TJS, PGLW, DCMF, RMC, CMR, DBW.

1. As I was on the spot, and as one of those involved came to see me on February 12th, I have now talked at length to thirteen of the twenty-two young men involved, and one who was on the verge of joining in. So it seems sense that I should get some of it on to paper before we meet on March 16th.
2. The Practice began in 1978, with J. offering a 17-year-old the choice of a beating from him or being reported to parents/school. He chose the beating given with a cane in the summer house. *for shoplifting*
3. For a term or two, it continued with four 17-year olds, on the bare bottom with a gym shoe (because it leaves less evidence) but was voluntarily accepted as a deterrent to masturbation. Beatings varied from a dozen to 40 strokes. (In all mention of figures I quote what they have told me, in every case taking the lower figure). These were technically all criminal offences under the Offences Against the Person Act of 1861, Sec.47.
4. Since summer 1979 it has gradually escalated, in frequency and severity of beatings and in the number of men involved.
5. The motives were always seen as good by operators and participants - the sanctifying of young Christian men, and the blessings of fatherly discipline. I believe this but cannot really understand it. Prayer, praise and loving Christian concern in Christ's name were evident at every point. There was never the slightest evidence of overt sexual excitement or interference. But the psychiatrist describes it as suppressed masochistic sexual activity (or sadistic I suppose in the operators). Several men simply said 'I trusted J' 'I went into it on trust'.
6. The scale and severity of the practice was horrific. Five of the 13 I have seen were in it only for a short time. Between them they had 12 beatings and about 650 strokes. The other 8 received about 14,000 strokes: 2 of them having some 8,000 strokes over the three years. The others were involved for one year or 18 months. 8 spoke of bleeding on most occasions ('I could feel the blood spattering on my legs' - 'I was bleeding for 3½ weeks' 'I fainted sometime after a severe beating'). I have seen bruised and scored buttocks, some two-and-a-half months after the beating. Beatings of 100 strokes for masturbation, 400 for pride and one of 800 strokes for some undisclosed 'fall' are recorded. The beatings were with garden canes, with some sort of a handle. S, wanting 'to be the best for God' beat as hard as he could. A year or so ago 'training' beatings of some 75 strokes every 3 weeks were instituted, as being better than only going down after a 'fall', though these persisted. One told me he was receiving beatings at least every 4/5 days one vacation. The custom of semi nakedness gave way to complete nakedness 'to increase humility'. For training beatings a man undressed himself, for 'falls' he submitted to being undressed by the operator.
7. By design or by circumstances, the system seems to have 'conned' men into accepting the beatings. There was a first talk on Wholeheartedness with great emphasis on naming sins and making a list of one's personal failings, a second talk on Sex adding to the pressure, and then one or two personal talks when for the first time it was suggested that the list should be shared. Then there would be mention of the 'blessing' to be had through this system and a fair amount of pressure ("You want to be the best, don't you? Let me be a helper to you ...") and the invitation to visit. At this stage the beating was often thought of as 'six of

continued overpage

the best on the seat of the pants'. It was usually not until arrival, prayer and talk, and actually reaching the shed that the severity of the beating was mentioned, and the benefits of nakedness as a self-humbling was disclosed. At that stage there was considerable persuasion for anyone who held back. It had almost become a cult, with a powerful group dynamic.

7

8. Immediately after the beating the man lay on the bed, while J and/or S would kneel and pray, linking arms with him and kissing him on the shoulder and back.
9. Quite separate from these post-beating embraces, several have spoken of J's putting his arms around them at emotional moments, and one of being kissed on the neck.
10. Setting aside one's sense of the outrage against human dignity and the cruelty of all this in the name of the Lord, numbers of reasons against the practice emerge. Those I have seen are as follows:
11. Scriptures used commonly were: Hebrews xii.5-11, 2 Samuel vii.13, St Luke xii.47, and many 'spare the rod' and 'fathers and sons' verses in Proverbs. But none would have suggested the practice to anyone not already emotionally committed (cf. the hold the cults have), the fathers and child verses do not apply (they were neither sons nor children).
12. Similar practices (not exactly the same, to my knowledge) are known and regarded as aberrations in church history.
13. All Christian leaders would condemn the practice.
14. J and S saw this as a 'ministry' from God. But the 'ministry' of discipline in this sense, was secret, self-appointed and never approved by other Christian leaders (cf. Acts xiii.1-2), and of course unknown in lists of ministries (cf. Ephesians iv.11, etc.).
15. The knowledge of other people's sins, and 'power' over them through their humiliation, nakedness and beating, is exceedingly bad for the operators.
16. There was a very frequent association with sexual sins of a comparatively minor kind (masturbation and impure thoughts) and too many sexual overtones, though it is clear that there was never any overt sexual activity.
17. The practice destroys the direct access of the believer to the Lord (Hebrews x.19 etc.) and makes the way to be always through one of the operators with whom sins were shared. This seems to strike at the great Reformation truth, and is very akin to the Roman Catholic system of confession and penance, with the list of sins to be shared with J and S, and the severity of the beatings being proportionate to the seriousness of the fall as they saw it.
18. It magnifies sins of thought and other little daily failures and consequently builds up a guilty conscience when everything is not shared with J. Apart from the known suicide attempt, another man got as far as writing a suicide note and sitting looking at a bottle of pills because he could not go on with the beatings and 'this was the only way of holiness'. And another is still suffering pangs of guilty conscience over failings of seven years ago, revived through this practice.
19. It keeps young men as children (the cane and the cuddles might be suitable between a father and a small boy). It keeps them immature and unable to make their own judgments and fight their own battles.

20. S was brought into sharing the 'ministry' in the summer of 1980; two others had been approached, one of whom was unwilling to take part,

8

21. The rehabilitation of S and one of the others who has been in it for four years is a cause of concern. The latter, with a very unstable home background is very dependent on J indeed (and/or J on him?). All but one of the others I have spoken to seem amazingly resilient.

22. The whole thing displays frightening blindness: in the operators who were blind to Scripture, to sense, to propriety, to possible consequences for Gospel work, to men's welfare, to church history and to the very heart of the Gospel: and in the participants who could voluntarily accept such treatment as God's appointed way of blessing.

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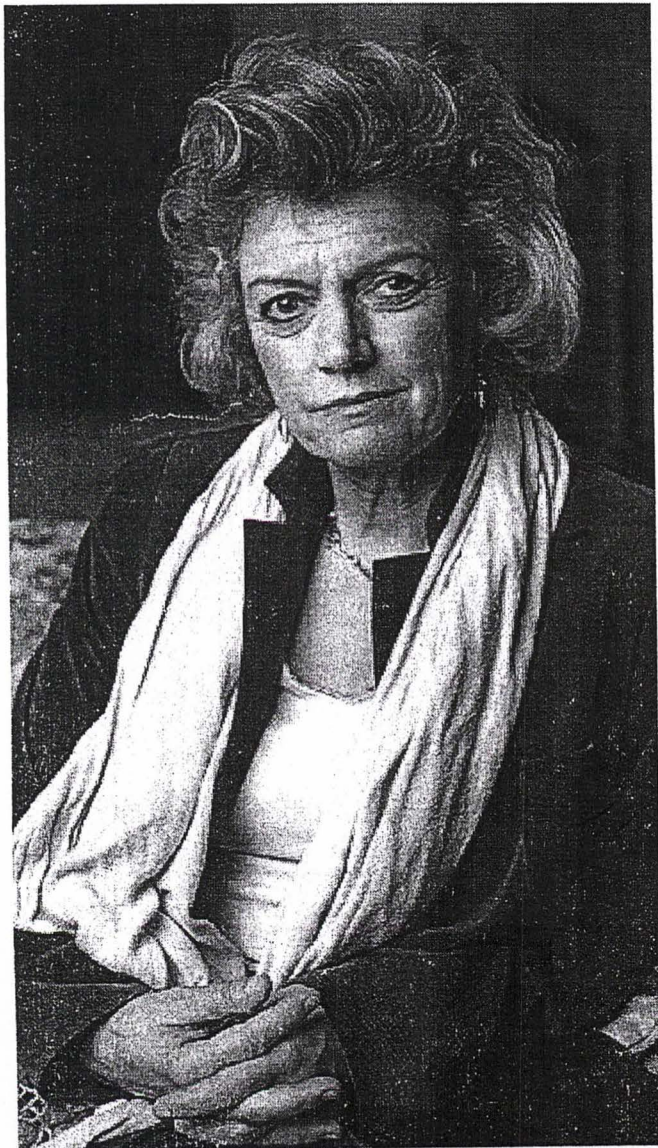
9

MailOnline

'I haven't handed over a sex offender to the police - because I was told in confidence': A leading agony aunt makes an explosive confession

By [Anne Atkins](#)

PUBLISHED: 22:00, 20 October 2012 | **UPDATED:** 16:49, 29 October 2012



Explosive confession: Anne Atkins refused to breach a friend's confidence by reporting his abuse to police

As allegations of child abuse against the late Jimmy Savile continue to flood in, questions abound over how the high-profile public figure got away with preying on hundreds of victims over a period of decades. 10

It has emerged that Met Police are to investigate people who knew the alleged abuse was taking place and people involved in any conspiracy to cover it up as part of a wider probe into Savile's activities.

Here agony aunt Anne Atkins tells how a friend confided in her over the experience of abuse at the hands of a mutual acquaintance - and why she did not report it.

We must all have asked ourselves, in recent weeks, how so many vulnerable young people were abused by someone so well-known, for so long, with no one blowing the whistle.

How can we have fostered a society in which this is possible? Are we so in thrall to celebrity, to the charitable money Jimmy Savile raised, to the instantly recognisable profile he had and the respectability of the BBC that we made it impossible for those he targeted to speak out?

Savile's youngest victim, Kevin Cook, aged only nine at the time, recalls that a man put his head around the door of Savile's dressing room – while the boy's shorts were pulled down and he was being touched, and being made to touch Savile himself through his trousers – and merely said 'Oops' and went out again.

What did this witness have to lose by coming to the aid of a vulnerable child who clearly needed rescuing and protection? The implications are chilling.

As I pondered this I realised, suddenly and with shock, that I am complicit myself. I did not speak out over a frighteningly similar case – and still haven't. I am forced to ask myself, why?

I pride myself on independence of thought – or used to. I liked to think I would stand up and be counted, despite disapproval and opposition from others.

I have had to reassess myself in the light of recent events.

I have a very good friend, whom I will call Chris. We have been close since our teens. I trust Chris absolutely, as one of the most truthful people I know. So I know for a certainty that everything Chris has told me is true.

Chris and I have another friend whom I'll call Peter. We knew Peter independently: we are part of the same circle of friends.

Before I knew either of them, Peter acted in many ways like a father to Chris – whose own father was often absent. I always suspected the relationship was controlling. Peter objected strongly to Chris's marriage, though it was to someone with whom Chris is still very happy.

Peter was so angry about their relationship continuing after he had forbidden it that for some years he broke off all contact.



'Chilling implications': The ability of BBC paedophile Jimmy Savile to abuse children for decades without being stopped has chilling implications

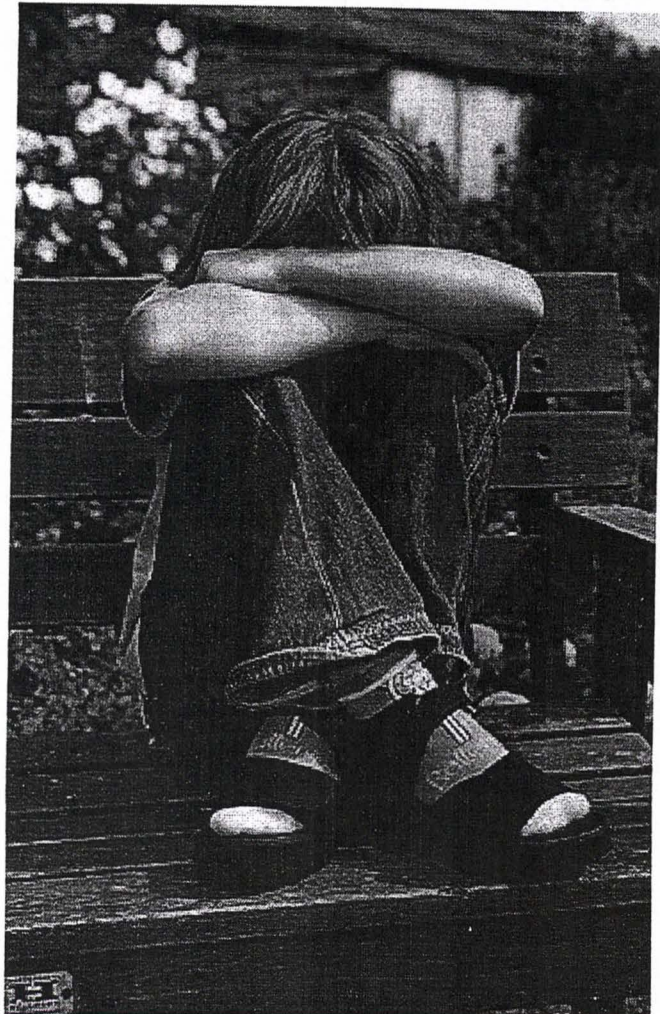
In the light of subsequent events, I suspect Peter never intended Chris to marry. There was a sense in which he had 'groomed' Chris to stay single.

Long ago, Chris told me that there had also been sexual abuse. It wasn't described as such – the account was matter-of-fact, almost as if there was nothing wrong – but that is certainly what it was. It was conducted as a discipline: if Chris did or didn't behave in a certain way, there would be sexual acts required to be performed.

Chris was a minor; Peter many years older. He was then, and to some extent still is, in a position of authority over other teenagers. I don't suppose for a moment that Chris was his only victim.

Peter's conduct is ironic, given that he publicly disapproves of both sex outside marriage and homosexual civil partnerships.

Why on earth didn't I urge my friend to go to the police? The really shocking thing is, it simply never occurred to me. And, to be more honest than I am at all comfortable with, it is still almost unthinkable. I come back to the question again. Why?



Wall of silence: Savile's abuse was apparently an open secret, so why did no one act on warnings or report his abuse, thus preventing more vulnerable children becoming victims? (Posed by model)

The first and only decent reason is because of my love for my friend. It never occurred to Chris to report the incidents. I was not told about them with this purpose in mind. So it would be an extreme violation of friendship and confidence to do so on my own initiative, and I will never do this without Chris's permission.

But this still begs the question, why has Chris not done so? And what are the other reasons that prevented me from even thinking of it? Because of who Peter is. He is a member of a very highly regarded profession. Many people look up to him, and would acknowledge the benefit they derive from his work. To expose him would be devastating to an entire community.

I know, I know; this is no reason at all. I am not attempting to excuse myself, but merely explain. When Peter dies I have little doubt there will be a thousand mourners at his memorial, giving tribute to his beneficial influence. And what he has done for young people as well as for adults. Just like Jimmy Savile.

So what? These were criminal acts. Surely there is nothing for me to be afraid of? Oh, but there is. Many would perhaps question my motives, if I said anything; still more, my veracity. I can picture it now: friends I've known for decades saying to me: 'It can't have been you, surely, who spread this wicked story? What were you thinking?'

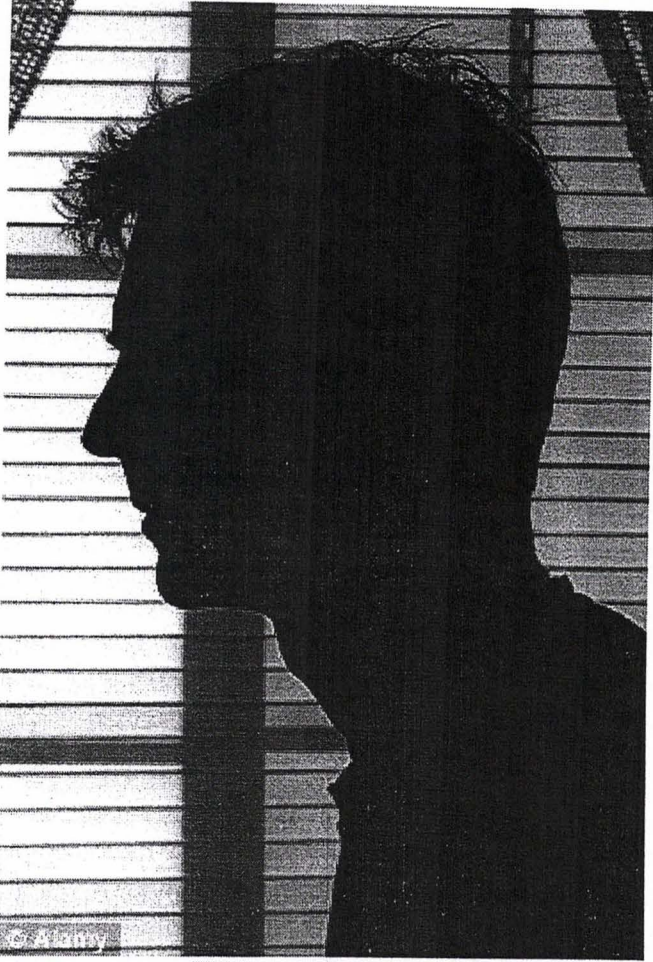
Of course, social disapproval pales into insignificance compared with what Peter has done. He has perpetrated considerable harm. I know other victims of his – though I cannot be sure of any other criminal activity.

One friend walked away from a man she was very much in love with, who was very much in love with her: I heard various explanations for the split, from mutual friends.

A year or two ago I asked her myself, and heard the true reason: 'There were three people in our relationship.' The third was Peter. Her boyfriend was so under his control she decided she couldn't compete. He has only recently got engaged, in middle age, over two decades later.

Another friend was also under Peter's influence as a teenager, at the same time as Chris. He was later dismissed from his job for an inappropriate sexual relationship with a school pupil.

13



Held in high regard: The alleged abuser, whose identity is protected, is in a position of authority and a member of a highly regarded profession. (Posed by model)

Is there a connection? Our eldest daughter, in her 20s – who knows the full story – certainly considers it possible. She believes Peter should be behind bars. A few months ago, she asked me if I thought he was still a risk to young people.

'I don't know,' I said honestly, after much consideration. 'I don't think so. But how can you ever be sure?' How indeed. And is it the point, anyway?

Years ago, when I was still a child, we had a family friend who was an eminent lawyer, with considerable influence in a well-known public school. He used to invite boys to his house for Bible study. And then encourage them to confess their sins. If they admitted masturbation, for instance, he would strip and beat them, in a shed where no other adults were allowed.

When word of this got out, the parents understandably wanted to protect their sons; the school wanted to protect its reputation.

Instead of facing trial, he was allowed to leave the country quietly . . . and continue the same practices abroad, where eventually he punished a boy so severely that he died. Again, I understand there was no trial.

Friends of ours recently went to stay with him and his family, still living respectably in another country. 'How are they?' I asked.

'Fine,' my friends replied. Did I tell them what I had been told? I did not. They know him better than I do and value him as a friend; I didn't want to be accused of malicious gossip.

Power, influence and personality – whether on the national stage or within close communities – is daunting. How much more so must it seem to young people and children?

I have learnt something in the past few days. And decided that as soon as I can find a suitable

opportunity, I will talk to Chris.

14

I know it's long in the past, and would resurrect very difficult emotions: but if Chris can bear to bring it to light, I will give all the support I can.

Rather belated, I'm afraid.

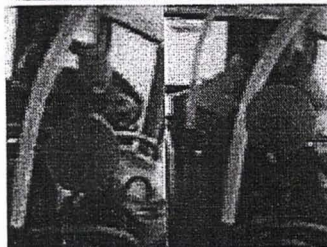
- All names have been changed to protect identities.

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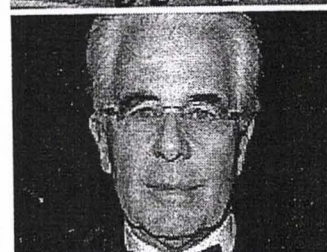
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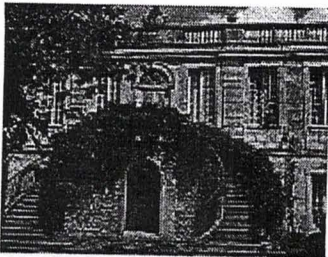
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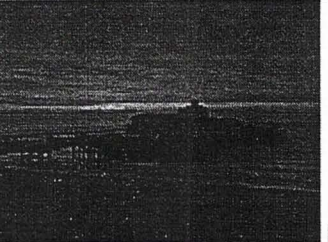
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Disgraceful revelation, and the reason why perverts have got away with wrecking lives for years. Smacks also of the snobbery that has hidden the actions of the upper classes and their cohorts for years. We all know abuse covers every-class but my guess if those higher up the "social" pecking order have more covers to call on-like this one. I hope you can sleep at night-I couldn't. I also hope that no matter how far this investigation goes, and it seems like it has A LOT further to go-heads will roll all the way.

- [Abolishthemonarchy](#) , NEWRY, United Kingdom, 22/10/2012 14:30

Click to rate __ Rating 63

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I haven't handed over the murderer because he is a friend of the family dahl.

- [royston amphet](#) , bournemouth, United Kingdom, 22/10/2012 14:24

Click to rate __ Rating 42

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There is no excuse, none, friend , family if you don't don't expose them you are part of the evil act yourself. Do the right thing and go immediately to the. Police

- [Kevin](#) , Felt ham Middlesex, 22/10/2012 12:42

Click to rate __ Rating 59

[Report abuse](#)

Her reasons for not exposing the perpetrator for the sake of her friend's feelings are laudable, however she has a duty to prevent any risk to other children, and by saying nothing she leaves others in danger.

- [mm](#) , london, 22/10/2012 12:07

Click to rate __ Rating 31

[Report abuse](#)

Can I call on everyone to boycott this woman until she does the decent thing. Don't buy her book, turn off if she is on Thought for the Day, complain about her stupid, self serving articles. She needs to know how wrong she is.

- [Hobgoblin](#) , Deep dark cave, Underground, 22/10/2012 11:46

Click to rate __ Rating 57

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Disgraceful revelation, and the reason why perverts have got away with wrecking lives for years. Smacks also of the snobbery that has hidden the actions of the upper classes and their cohorts for years. We all know abuse covers every-class but my guess if those higher up the "social" pecking order have more covers to call on-like this one. I hope you can sleep at night-I couldn't. I also hope that no matter how far this investigation goes, and it seems like it has A LOT further to go-heads will roll all the way. Do us a favour Anne-resign, you have lost all credibility.

- [Abolishthemonarchy](#) , NEWRY, United Kingdom, 22/10/2012 11:38

Click to rate __ Rating 42

[Report abuse](#)

Anne, I have long thought you a decent person, but this is a truly shameful revelation!

- [W Edwards](#) , Plymouth, United Kingdom, 22/10/2012 07:47

Click to rate __ Rating 41

Report abuse

Anne looks absolutely great in that brown jacket and classy scarf in the first photo. Great article too, very thought provoking. Keep up the good work Anne.

- Mimosa Acon , Bloomsbury London, 22/10/2012 05:50

Click to rate __ Rating 77

Report abuse

Rule suggested by many of DM readers: if a friend confides in you that they were sexually abused as a child by a named person, you must immediately report the matter to the police. Your friend's feelings are largely irrelevant in this, & it matters not that they may be mentally or emotionally unfit for the pressure of a police investigation & trial. All that matters is that the paedophile is exposed & brought to justice. A laudable aim, certainly, but the gross betrayal of a vulnerable friend in the attainment of that end seems to me to be a high price to pay. I think that a strict rule along the lines stated above would lead to people feeling that they must bottle up abuse they may have suffered - keep it entirely to themselves - unless and until they feel strong enough to face the ordeal of a police investigation & trial, because whoever they confide in will at once inform the police. Hardly an ideal situation for victims of abuse who are in need of friendly & confidential support

- James , Cork, Ireland, 22/10/2012 00:57

Click to rate __ Rating 33

Report abuse

Anne, I USED to really respect you but am afraid that I have lost ALL respect for you in this matter. What did you hope to achieve in this article? How could you not report or confront either men?

- eldar , London, 21/10/2012 23:04

Click to rate __ Rating 49

Report abuse

The views expressed in the contents above are those of our users and do not necessarily reflect the views of MailOnline.

Find this story at www.dailymail.co.uk/debate/article-2220693/I-havent-handed-sex-offender-police-I-told-confidence-A-leading-agony-aunt-makes-explosive-confession.html

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From: David Aston <AstonD@aldro.org>

To: The Titus Trust <info@titustrust.org>; Giles Rawlinson - Home <Grawlin@aol.com>

CC: David and Susie Fletcher <sanddfletcher@gmail.com>; Anthony Bewes <anthony@bewes.com>; Paul Bolton <paul@iwerne.org>; Pete Gaskell <pete@glod.co.uk>

Subject: RE: The Past

Date: Thu, 6 Dec 2012 11:45

Dear Mark,

I had no idea about Anne Atkin's article so this all comes as a surprise to me. I am vaguely aware of issues dating back 20+ years in connection with John Smyth and I think that these relate at least in part to involvement he had with running/helping to run a CU at Winchester College. He was not a member of staff there and I think that the meetings may have taken place regularly or occasionally in his house rather than in the college. I am not aware of exactly what happened, but I seem to recall (a) that the Winchester CU effectively was not allowed to continue; and (b) that links he had with camp were stopped. I know nothing about the "Peter" and "Chris" issue.

I think that David Fletcher may know more about this than I do. If it would be helpful to have a "conference call" type discussion about this then I'd happily be involved with my Child Protection trustee's hat on; and I think that the key thing [REDACTED] wants to know is what action we took following any issues that came to light - but I may be misunderstanding her line from the emails. Hope this is at least vaguely helpful.

David

-----Original Message-----

From: The Titus Trust [mailto:info@titustrust.org]

Sent: 06 December 2012 09:35

To: Giles Rawlinson - Home

Cc: David Aston; David and Susie Fletcher; 'Anthony Bewes'; 'Paul Bolton'; 'Pete Gaskell'

Subject: FW: The Past

Please can you see the email trail below.

I thought that I'd dealt with it.

As I have no idea about what she's talking, perhaps you can advise as to what more I need to say to close this matter.

Thanks

Mark

The Titus Trust Manager
The Titus Trust
Charity no. 1066751
0845 450 6699
<http://www.titustrust.org>

-----Original Message-----

From: [REDACTED]

Sent: 06 December 2012 09:28

To: The Titus Trust

Subject: Re: The Past

Dear Mark

I need to correct a detail in this e-mail I sent on November 8th; there were two stories mentioned in Anne Atkins's article and it was the SECOND one which to my knowledge had an indirect link to Iwerne Minster. I have no knowledge of the people involved in the first story, nor do I speculate as to who they might be.

You (or one of your Trustees) need to send me a 'winding up' statement on this matter. Has this historic situation been investigated/faced up to?

Perhaps it was at the time, but it will have to have been looked at again in the light of what constitutes abuse and what constitutes criminal activity, as you know, by both the school involved and any organisations directly or indirectly linked with what happened.

Best wishes

[REDACTED]

On 11/8/12, [REDACTED] wrote:

> Dear Mark

>

> Thanks for this. Just back from my teaching day. Yes, I saw that you

> were involved in the Titus Trust but I had expected to be able to
> 'find' you elsewhere on the web in another capacity; this is how one
> builds up a picture of someone. I had to take a stab in the dark, and

> your responses have been exemplary.

>

> Yes, I have now looked at the list of Trustees.

>

> Anne Atkins has tweeted that she has now reported those two matters
> mentioned to the police, in response to a storm of criticism of her in

> the media (The Guardian, the Independent and accusations of
> 'pedophile protector' from the twittersphere) in the last 3 weeks.
> You need to know about this, in case anything should come of it.
> David Fletcher (or Jonathan) would enlighten you about that first
> story of Anne's (the details of which were only in the original
> article, and have now been deleted) - only the story about 'Peter' and
> 'Chris' remain).

>

> You may now realise that I have positive views of much of what the
> Titus Trust does -and am reassured that things are very different now
> from 40 or 50 years ago. Two of my godchildren are actively involved
> in positions of trust under the Titus Trust umbrella. I am very much
> aware that eg the appointment of Justin Welby comes out of that system

> which started with Bash starting off Iwerne, leading to John Collins
> being converted, and his leadership at HTB leading to Nicky Gumbel's
> starting off the Alpha Courses etc. No doubt there have been
> countless other good results. However, I needed to get that 'shadow'
> of over-direction I have held off my chest, which led to my finding
> and e-mailing you rather than taking it up with others/the blogosphere

> etc..

>

> By 'unreconstructed Bash-ites' I meant those now in their seventies
> and eighties (not sure about sixties; possibly) who came under the
> very direct influence of the Revd. EJH Nash (reading his page on
> Wikipedia is interesting, even for those who already know much of the
> information) in the 1950s and 60s and who were not influenced by the
> 'softer' charismatic movement in the 1960s and 70s. In turn, this had

> an effect on mainstream evangelicalism enabling, for example, Vaughan
> Roberts to be clear about where he stands in one area of his life. I
> have heard nothing but positive feelings expressed about this.

>

> Best wishes

>

>

>

>

>
>
>
> On 11/8/12, The Titus Trust <info@titustrust.org> wrote:
>> Dear [REDACTED]
>>
>> I'm grateful for your email.
>>
>> We will of course review the content held on our website, when it was

>> produced we were satisfied that it contained all the information that

>> an enquirer about the work of the Titus Trust would need. But as I
>> say, we'll review its content. My name and position are listed on
>> the website (<http://www.titustrust.org/whoswho.php>), I'm sorry it
>> wasn't obvious when you were looking. A full list of trustees is
>> available at the charity commission website, please search by our
>> name or our Charity number.
>>
>> I wasn't aware of Anne's article or the correspondence. The name
>> John Smyth has never come up in my time in this role.
>>
>> With regard to your specific question. I can assure you that the
>> sort of 'discipleship' with which you are concerned is not how we
>> care for those that attend the holidays now. We are well aware that
>> abuse takes many forms and are very concerned about safeguarding. We

>> take every opportunity to remind each other on the staff team and our

>> volunteers on the holidays of their position and the responsibilities

>> that come with that.
>>
>> I'm not sure what you mean by "unreconstructed Bash-ites", I would be

>> grateful if you could enlighten me.
>>
>> If there is further action that you expect from me please don't
>> hesitate to be in touch.
>>
>> With every best wish.
>>
>> Mark Nicholas
>>
>>
>> The Titus Trust Manager
>> The Titus Trust
>> Charity no. 1066751
>> 0845 450 6699
>> <http://www.titustrust.org>
>>
>> -----Original Message-----
>> From: [REDACTED]
>> Sent: 08 November 2012 08:35
>> To: The Titus Trust
>> Subject: Re: Form Submission
>>
>> Dear Mark
>>
>> Having tried to find out a bit more, I still don't know who the
>> Trustees of the Titus Trust are; dealing with so many hundreds of
>> teenagers, your website is very inadequate. Neither does the web
>> come up with what job you yourself do, unless you are the full-time
>> manager of the Trust.
>>
>> My enquiries emanate from a correspondence in the last 2 editions of
>> The Church Times referring to an article by Anne Atkins in The Mail on

>> Sunday 3 weeks ago. I found the original article in full, but the
>> first part has since been removed.
>>

>> In the light of the Jimmy Savile revelations, she very clearly
>> described 2 historic cases of abuse which she knew about but didn't
>> report at the time. She used no names, but the first instance was
>> one I knew about, too. It involved the QC John Smyth. I hope I need

>> say no more, and that if you don't know about the case then your
>> Trustees will tell you about it. I didn't report it, either, and as
>> far as I know neither did the very many people within the Iwerne
>> circle who knew; one didn't in those days - it was before the 1988
>> Children's Act.
>>
>> The second case, involving 2 people she called Peter and Chris,
>> sounds very much as if it involved people within Iwerne, the
>> Proclamation Trust or Reform - and this was speculated about in the
>> Church Times, refuted by Anne.
>>
>> This brings back aspects of my own involvement in the Camps. At no
>> time did I personally see/know of/have any reason to suspect any
>> sexual abuse at Mary Mullins's camps. However, I was subject to a
>> straitjacket which we were all put into; our choice of further
>> education, profession, interests, friends and future partners were
>> very closely guided in a way which would now be thought unacceptable
>> and which had a permanent effect on many people's lives.
>>
>> I would like to know that this extreme form of discipleship (which
>> led in John Smyth's case to criminal activity) is no longer operated.
>>
>> Now, confidentiality. I do not know who your Trustees are, so please

>> keep this to yourself (as you are obliged to do) until I know that
>> they are not all unreconstructed Bash-ites.
>>
>>
>> Best wishes
>>
>> [REDACTED]
>>
>>
>>
>>
>>
>> On 11/7/12, The Titus Trust <info@titustrust.org> wrote:
>>> Yes I am. Sorry for not making that clear.
>>>
>>> Mark
>>>
>>> [REDACTED] wrote:
>>>
>>>>Mark: are you the Child Protection Officer? [REDACTED]
>>>>
>>>>On 11/7/12, The Titus Trust <info@titustrust.org> wrote:
>>>>> Dear [REDACTED]
>>>>> Thank you for your email. I'm sorry only to be attending to it
>>>>> now,
>>>>> I've
>>>>> been at meetings out of the office.
>>>>> If you wish to write please write to:
>>>>> Mr Mark Nicholas
>>>>> The Titus Trust
>>>>> Caretaker's Flat
>>>>> 63 York Street
>>>>> LONDON
>>>>> W1H 1PS
>>>>>
>>>>> Or you can use this email address or you can call on 0845 450
>>>>> 6699.
>>>>>
>>>>> I look forward to helping you in any way that I can.
>>>>>
>>>>> Yours sincerely
>>>>>
>>>>> Mark Nicholas

```
>>>>> Trust Manager
>>>>
>>>> [REDACTED] wrote:
>>>>
>>>>>parent2: [REDACTED]
>>>>>address2:
>>>>>postcode2:
>>>>>telephone2:
>>>>>email: [REDACTED]
>>>>>questions: Who is the Child Protection Officer for the Titus
>>>>>Trust,
>>>>and
>>>>>what is his/her e-mail address, please?
>>>>>submit2: Submit
>>>>
>>>> -----
>>>> Sent from my phone, please excuse my brevity.
>>>
>>> -----
>>> Sent from my phone, please excuse my brevity.
>>
>>
>
```


Log of discussions and action

(Handwritten notes initial taken and subsequently typed by James Stileman)

{xxxxx} = additional comments / observations by James Stileman when typing. These are not notes taken at the time.

Tuesday 5th November 2013

- Rung by Yvonne Quirk at 1.30pm. She is the Bishop of Ely's Safeguarding Advisor (Bishop Stephen Conway)
- She wanted to talk to me about a safeguarding issue but before I would talk further I wanted to check her out. She gave me her number (01223 276957). She said she could be found on the diocesan web page safeguarding team. I couldn't find her on the website but I spoke to Debbie Swinton (assistant secretary) who said she knew her and could confirm the last two digits of her phone number.
- In the initial phone call (before I verified her identity) this is what she told me:
 - The incident was back in the days of the Iwerne Trust and concerned a sexual assault. The man responsible was a very influential QC. He would befriend young men on camp and invite them to his home in Winchester.
 - He would say that discipline was important, take them to the garden shed, make them strip naked and beat them.
 - They would go back to the house where his wife would serve lunch. {DCMF mentioned that Anne Smyth, his wife, would give the victims cushions to sit on during lunch but she was troubled by what her husband was up to.}
 - Two men in Cambridge have now come forward.
 - 1st man (now a vicar) went to see his vicar soon after the incident for help.
 - Mentioned that there had been a suicide attempt
 - All involved were offered psychiatric help (good for that day and age)
 - 2nd man a problem. He didn't access help and has lived a tortured life. Blood was drawn.
 - Bishop of Ely has contacted the Bishop of Cape Town where 'JS' {John Smyth} lives
 - 2nd man is damaged and angry. He has been seeing the diocesan authorised 'listener' for a year.
 - An authorised listener is like a triage service. Each diocese has a team of volunteers ready to listen to anyone who comes forward.
 - Yvonne advised by police that criminal proceedings are unlikely even though blood was drawn because:
 - No extradition arrangements with South Africa
 - It was too long ago
 - Victims are not a vulnerable group {we now know this wasn't the case}
 - Yvonne mentioned that 'Iwerne recruited influential public school people'.
 - I asked her "What are you hoping to achieve by talking to me?" She replied:
 - Want to work with you
 - The time with authorised listeners is due to run out in New Year. 2nd man now lives in Southwark.
 - Need funding for help long term
 - Concerned about Cambridge church and what goes on there.
- Having checked her out, I rang Yvonne Quick back at 2.30pm
 - 1st man is fine. Doesn't want to be named but is prepared to if necessary.
 - 2nd man is called [REDACTED] who contacted the first man because he knew he was involved. 1st man got in touch with Yvonne.
 - Yvonne under pressure from diocesan bursar not to carry financial burden further and doesn't like precedent of diocese taking this on. Hence coming to the Titus Trust.

- 2nd man came forward in August – has seen authorised listener in Southwark once, due to go again soon and have another session in early New Year. After this he needs proper counselling.
- 2nd man [REDACTED] wants Iwerne Trust to sort it.
 - He understands that the organisation is not corrupt because of one man
 - He has received therapy for depression and alcoholism
 - He works from home, is married and has children
 - His wife does not know about it.
- Yvonne spoke to Elizabeth Hall, National Anglican and Methodist Safeguarding Advisor who knew something about the incident. Elizabeth explained the Titus Trust was the successor to Iwerne Trust and hence Yvonne was able to track me down.
- Yvonne has spoken to Cambridge and Chichester police for advice and was told that they would be unlikely to pursue (see previous call). But there could be a charge against JS of 'misrepresentation of faith'.
- Yvonne knows a psychotherapist who is also a safeguarding advisor who is willing to help at reduced rates.
- Yvonne wants us to pay for ongoing treatment.

{Soon after this I spoke to Giles to arrange to meet and discuss. He explained he had a package in his attic containing information relating to these events. We agreed to meet the following Tuesday as I was away that weekend.}

Tuesday 12th November 2014

- I met with David Fletcher in London for lunch.
- I explained that I had been approached by Yvonne Quick
- He said that [REDACTED] He also explained that 1st Man got in touch with David about two weeks ago. David said *{to 1st Man}* that he felt we should help [REDACTED]
- 1st Man has handed matter over to Ely. Hence call to us.
- David very anxious to protect identity of victims.
- I met with Giles Rawlinson in the Crooked Billet in Wimbledon at 8.30pm
- I relayed notes above. Giles worked out who 1st Man was.
- Giles produced an old typed '22 point' report from the package which we skim read together.
- We agreed I would speak to David F and then 1st Man.

Wednesday 13th November 2014

- I rang David F at 9am. He is happy for me to contact 1st Man and for 1st Man to know that I know he has been in touch with David. And that David knew [REDACTED]
- David said that 1st Man didn't go to Winchester but to Eton (he thinks)
- At 10am I found an answerphone message from Yvonne wondering how I was getting on.
- I rang Yvonne at 11am. I explained that things were progressing.
- She said that she had found an ideal Christian counsellor, Carolyn Buckeridge, who would charge £50 per hour. [REDACTED] probably needed 4-6 sessions. Maximum of 10.
- I said that "we" (not TT officially) would like to help (work with Yvonne) but didn't want to make a formal association between TT and what had happened as TT not responsible.
- I asked if an independent 'individual' could pay the fees. Yvonne to find out but probably yes.
- [REDACTED] doesn't need to know who is paying, just wants to know it is being sorted.

- 25
- I explained to Yvonne that I knew who the two individuals were because of David's contact with 1st Man (X xxxx xxx)
 - Outcome – no need to contact 1st Man. I asked Yvonne to let him know that funding had been found.

Thursday 13th November 2013

- I sent email to Giles confirming all above – see item A in [REDACTED]

Tuesday 4th March 2014

- Spoke to Yvonne about payment of counselling sessions. See confirmation email of 4.3.14 – item B in [REDACTED] file

Monday 17th March 2014

- I spoke to Carolyn Buckeridge (Counselling and training services – 020 8778 7699)
- [REDACTED] receiving counselling. So far has had four. Will definitely use all 10 that Yvonne and I agreed.
- [REDACTED] pleased that someone 'associated with the Trust' taking responsibility. In his mind he was taking up the offer that Mark Ruston made in 1980s for psychiatric help, albeit much later.
- According to Carolyn people tend not to take up offer of help at the time *{as they feel they will cope.}*
- Agreed that invoice would be sent to me at my home. *{And paid through my personal bank account}*
- Carolyn believes will require more than 10 sessions.
- I made it clear that the offer of help isn't an open ended commitment and is certainly not made by the Trust.

Received invoice my mail (dated 28.3.14) from Carolyn Buckeridge

- Paid by JDWS personal cheque 8th April 2014

Monday 19th May 2014

- Received another email from Carolyn requesting money for more sessions. See item D in [REDACTED] file

Tuesday 20th May 2014 { I think this is the date – definitely after email from Carolyn of 19th and before phone message I left on 21st }

- I said that I could probably find someone to contribute toward extra sessions but I wondered whether 50% would be more appropriate. But I had second thoughts about this and left a message on morning of 21st May to say that not able to commit. See Carolyn's reply on 21.5.14 at item E in Simon file.

Late May 2014 (not sure of exact date)

- I spoke to Giles about the agenda for the trustees meeting on 10th June and said that I thought that this (i.e. latest request) should be raised with all trustees.
- He agreed and also agreed to cover off David F before the meeting

Tuesday 10th June 2014

- Had Trustees meeting. See minutes for outcome of this at item F in [REDACTED] file.

Friday 20th June 2014

- I spoke to Andrew Boyd for advice on how to handle the [REDACTED] issue.
- He reminded me that his advice is based on how things could look in the media. It is not legal or necessarily moral advice.
- His main points were:
 - It could be argued that the Iwerne Trust introduced the victim to an untrustworthy man. So Trust could be morally responsible as well as legally and criminally.

- With predatory sex offenders there are often lots of victims. If we know some there are likely to be many more.
- Some may have been children at the time
- We should take legal advice and disclose. Must hope for the best but plan for the worst.
- Could be accused of turning a blind eye.
- Because JS was Chairman of the Trust, did he appoint others in his own image? Or others who may have collaborated? Did any of the other trustees have anything to do with it?
- About [REDACTED] he said:
 - Sufferers often surface a generation later to get help from counsellors. The reasons for damage come out in the sessions and they move from victim to survivor.
 - Often at this stage they start to 'want justice' and hold others to account.
- His general advice was:
 - Don't write to counsellor and don't speak to [REDACTED] Be very careful.
 - Payment of sessions could look like an attempt to pay [REDACTED] off (a guilty mind?)
 - There is quite a lot of juicy material to use in a news story
 - Need to get house in order – see lawyers etc. Therefore may be best to pay for next ten sessions. Also, because started, may seem defensive to stop.
 - Can make it clear that agreeing for 1st 10 sessions was a demonstration of compassion.
 - May be Trust should pay for next 10 sessions to be clear not trying to cover up.
 - Why did JS leave the country? Was there something worse?
 - Why are some people who knew about what happened still on the Trust today?
 - Be careful about emails.

Between Friday 27th June and Tuesday 1st July 2014

- Trustees sent 11 emails suggesting appropriate course of action from here – See 'From Trustees' file. In essence the advice was:
 - Seek legal advice – QCs Andrew Wales and Andrew Warnock recommended. {See my email of 1st July to trustees on objectives of legal advice}
 - All trustees to be involved not just a working group
 - [REDACTED]
 - Amend minutes to June trustees meeting
- Reference to other individual covered by pages 30-33*

Monday 30th June 2014

- I spoke to David Aston about suitability of using Barlow Robbins (Aldro's solicitors). He recommended them very highly.
- I spoke to Joanna Lada-Walicki at Barlow Robbins and gave her initial background to the matter, enquired about Barlow's credentials and arranged to meet at her offices on Friday 4th July.
 - Joanna Lada-Walicki sent a 'Telephone Attendance Note' of this conversation by post – see Barlows file matter code 99801/1

Tuesday 1st July 2014

- Meet with Giles Rawlinson to go through contents of the 'attic' package
- Outcome of that meeting and full response to emails from trustees since 27th June is detailed in 'Current Status' sent by email to trustees today (1.7.14). See – item 1 in 'To Trustees' file

Wednesday 2nd July 2014

- Met with David Fletcher at 11am, 12 Lime Tree Mews to fill in gaps in my understanding and chronology of events. {I subsequently met with David on Monday 22nd July to confirm his account and correct a few minor

inaccuracies. The relevant amendments have been made to these typed notes but not the original handwritten notes}

- I took David through the items in the attic package and he explained the following:
 - Regarding the 22 point report
 - The author was Mark Ruston, rector of the Round Church, Cambridge at the time. It is his writing style and the handwritten words 'shoplifting' are his.
 - Those circulated are:
 - RJBE – John Eddison
 - RJK – Dick Knight
 - TJS – Tim Sterry
 - PGLW – Peter Wells
 - DCMF – David Fletcher
 - RMC – Roger Coombes
 - CMR – Mark Ruston
 - DBW – David Wilkinson
 - The 'S' referred to in point 14 is xxxx xxxxxx who was John Smyth (JS)'s right hand man. S was a young man who was deceived by JS into believing this was a 'ministry' from God. S was made Godfather to JS's son.
 - The whole thing came to light when David received an anonymous card saying "when will someone stop this disgusting activity going on in John Smyth's garden shed". On the same day David received a phone call from Mark Ruston (MR) who had been contacted by 1st Man. 1st Man was a Cambridge undergraduate who had just come into the JS fold and wanted confirmation that the practice was appropriate.
 - MR told 1st Man to meet with David and tell him what had been going on. They met in a lay-by half way between David's home and Cambridge and 1st Man gave an account of what had been happening.
 - David then confronted JS and MR met the victims one by one as mentioned in point 1 of MR's 22 point report. Each victim defended JS to the hilt.
 - JS built the summer house (point 2) and padded it to contain the noise.
 - S would often administer the beatings on JS's behalf. When all was revealed, S told David that he would beat as hard as he could 'for Jesus' sake'
 - Regarding point 5, 1st Man did look to see if JS was sexually excited when the beatings took place but there was no evidence of this.
 - At the 'know suicide attempt' in point 18 the victim left a note in which he expressed deep love between all the participants. There was much comradery between them. JS would often take them to Boslow on houseparties and they were known as the 'Boslow boys'. The father of the chap who attempted suicide was a well-known figure in the City of London. David assumes that his parents must have known about the attempt but there was no evidence that any of the parents knew anything about what happened as no parent ever contacted David.
 - The beatings started with Wykehamists whom JS must have met on camp.
 - JS was invited to a big meeting with all the trustees {of the Iwerne Trust} but JS cancelled at the last minute. JS said a meeting such as that reminded him of his days with the Closed Brethren with which he had roots. {The meeting was probably the one referred to as March 16th in point 1.}
 - David was about to tell JS that he couldn't continue at Iwerne when he resigned anyway. This was in 1981. David then toured the country telling the victims that he {and Iwerne} completely disapproved of what had been going on.

- John Eddison wrote to JS and told him that it would be best if he went abroad and discontinued his work with young people.
- JS got in touch with Stewards Trust to see if he could join them through his connection with Crispin Joynson-Hicks (Viscount Brentwood) who was a solicitor and president of the Church society. David told Crispin J-H to be careful of JS.
- JS also tried to join Above Bar church in Southampton where David Jackman was the minister. David went to see and warn Jackman about JS here too.
- JS applied for ordination before the beating episodes and got turned down. JS very surprised and kept very quiet about it.
- David Lodge-Patch a top psychiatrist was invited to attend a meeting of the trustees to discuss the whole situation and give advice. *{The description of 'suppressed masochistic sexual activity' in point 5 of RM's report presumably comes from him.}*
- I asked how JS became a leader. David said:
 - Difficult to lead on camp without being invited by Bash personally. Had to be a senior camper first.
 - Bash had heard about John from CSSM. JS was very impressive and went straight into the officers' room. (This was before DCMF took over Iwerne in 1968). JS had remarkable gifts (became a QC at just 37) but very possessive. Didn't like anyone else having anything to do with those for whom he was responsible on camp.
 - On one occasion David appointed Mark Ashton as adjutant instead of JS. As a result the latter decided not to come to camp. This showed how self-centred and un-humble he could be. He could be very manipulative.
 - David knew that JS was a great draw for boys to camp. Probably more so than David was.
- When he left UK he went to Zimbabwe where he soon began running camps for boys. There were reports of him beating them with ping pong bats.
- David received a good deal of correspondence about this over the years
- After 17 years in Zimbabwe *{ sourced from Justice Alliance of South Africa website}* JS went to South Africa where he has been since. Churches in Harare made public that they no longer had confidence in him after some parents took him to court for beating their sons. David believes that the court action failed because he was very clever.
- Sometime in the mid-1980s the Lawyers Christian Fellowship wanted JS to speak at a meeting. Mark Mullins an old camper and QC (who knew about the beatings) exhorted the LCF council not to let him speak. They told Mark Mullins that if he could get one victim to confirm to Mark what had happened then he would be blacklisted. David was able to arrange this and JS never spoke.
- At one point JS wanted to come back to UK *{to Live?}* but Mark Mullins stopped him
- 12 months ago JS rang [REDACTED] in Cambridge and asked if he could see her. [REDACTED] rang David as she was anxious about the meeting. David told [REDACTED] to say that she was expecting an important call at 4pm so JS would have to leave early. David was the caller! *{This means that JS has been in UK which police and Ely safeguarding officer don't know.}*
- David has seen JS since 1981. JS is oblivious of any wrong doing. David remembers meeting JS and one of the victims at a wedding sometime after and both expressed their sadness that the practice had had to stop.
- John Eddison told Alan Martin, Director of Scripture Union at the time, when the practice had been stopped. May be in SU's minutes? Alan Martin said that he would put his record in the SU safe.
- Mark Ashton, who was chaplain at Winchester, went to John Thorn (Head at Winchester) immediately he knew about the beatings.

- The parents of the victims were top names in the country. *{It was as much for their protection as for the protection of the victims that events were not disclosed to the authorities.}*
- Regarding [REDACTED] emails
 - Bash ran camps appropriate for upper classes. Everything done properly.
 - He ran a tight ship. Shorts were blue or white, never khaki. This was all done for the sake of the gospel but not everyone liked it.
 - Mary Mullins ran Motcombe copying Bash's model but sometime this wasn't right for girls.
 - [REDACTED] served on camps with Mary Mullins and sent godchildren to camp. She is a bit of a nose parker and could be critical of camp.
- Regarding legal entity of the trust historically
 - Originally under the auspices of the Scripture Union
 - Bash, John Ed, Tim Sterry and David all employed by SU
 - Iwerne Trust initially called the Home Missionary Fund, then called the Iwerne Trust in 1930s or 1940s *{Iwerne Trust - Declaration of Trust dated 5th September 1945 on Charities Commission website}*
 - The Iwerne Trust was set up to raise money to help with the expenses of camp. But David always employed with SU until he left in 1986.
 - The Iwerne Trust never employed anyone. It had no legal position. *{I think Giles mentioned that one person was employed to bookkeep etc. David thinks this may be Miss Henderson who married John Dewes}*
 - The Titus Trust came into being after David's time leading Iwerne when Michael Coates was Chairman. The separation from SU was perfectly amicable. It was for practical reasons. Scripture Union's schools focus was in the maintained sector which was very different to independent schools. Tim Sterry was often obliged to go to training weekends which weren't relevant for his work.
 - The Titus Trust took on the financial responsibility for camp and became employer of staff. *{Titus Trust incorporated and registered on 9th December 1997. Amended by special resolutions on 16th September 1999, 26th January 2006 and 1st December 2007}*

Thursday 3rd July 2014

- Giles Rawlinson and I met in the evening with [REDACTED] at Giles' home Wimbledon
- See separate [REDACTED] pg regarding this meeting. Also see Status Report 2 emailed to trustees on 7th July 2014.

Reference to other individual covered by pages 30-33

Friday 4th July 2014

- I met with Barlow Robbins, solicitors based in Guildford.
- See Status Report 2 emailed to trustees on 7th July 2014 for outcome of meeting.
- Also see Attendance Note written by Joanna Lada-Walicki as a record of this meeting
- I met with Peter Bell, director at Access Insurance in South Croydon. Peter Bell has been the Trust's insurance broker since 2003. He confirmed that the Trust hasn't held sexual abuse cover as part of the public liability policy throughout that time.

TRANSCRIPT OF LBC INTERVIEW ABOUT JOHN SMYTH ABUSES

<http://www.onenewspage.com/video/20170202/6762639/Archbishop-Of-Canterbury-Responds-To-Abuse-Reports.htm>

NF = Nick Ferrari (LBC)

ABC = Archbishop of Canterbury

ABC: I was er ... at that particular camp ... er ... in the mid-seventies um ... and er... I ... was ... complete ... I was young then, I was 19-22 I should think, 21, 22, and ... erm ... I was completely unaware of any abuse.

NF: Never heard anything?

ABC: I never heard anything at all, at any point. I never had the slightest suspicion ... er ... that there was anything going on. There was no visible sign...

NF: What kind of person was John Smyth as you recall him.

ABC: Well as I recall him he was charming, delightful, very clever, brilliant speaker... um ... er ... I wasn't a close friend of his. I wasn't in his inner circle. erm ... Or in the inner circle of the leadership of the camp. Er ... Far from it. Erm... And then I, I, went off to work in France in 1978 which is when I understand, I'm told, the abuse began. It may have been earlier, or late, I don't know. And I was abroad during the time that the report was done and had no contact with them at all.

NF: So, when were you made aware of the allegations concerning Mr Smyth?

ABC: I think it was late 2013 or early 2014.

NF: What did you do then?

ABC: Er, well, I, I, was told that the bishop of Ely... erm...who for various ... it, it, fell within his diocese, had written ... had been informed by a survivor of what had happened and had written to the police so I-we checked that the police had indeed been contacted immediately as our church rules ... I mean to answer the question, erm, certainly, in both churches we have tightened up to a degree that is extraordinary. We've now got particularly over the last three or four years in the Church of England, we've we've tightened up enormously erm with safeguarding officers in every diocese with a safeguarding team that's gone for one half fulltime person when I took over we've now got six fulltime people and so on. But what I did was check ... we checked that the police had been informed and they had been and it... and ...

NF: And what further interest did you take Archbishop?

ABC: Well, we keep an eye on it obviously but I hadn't heard ...

NF: But something of that magnitude, did you not consult the bishop again and ask what's happened and what progress has been made?

ABCL: Oh, we kept ... certainly ... we kept in touch and found out what was going on but as you know John Smyth had moved, as I understand, had moved to Zimbabwe in the early 80s, something like that, and ... erm... and I think ...er ... we ... the police as far ... er ... the police ... it was not within their jurisdiction any longer, he was in Zimbabwe and then South Africa...

NF: But you must have had a thirst to get to the bottom of what on earth had gone on at a camp at which you worked?

ABC: Er ... I ... I ... indeed ... was very anxious to ...

NF: So how many calls did you put in to the Bishop of Ely? Or, did you have meetings with him? What happened?

ABC: I meet the Bishop of Ely very often. Erm ... I discussed it... I... on something like this, because of the responsibilities ... I discussed ... it was dealt with, with the national safeguarding team ... erm ... as they came on board and we've kept in touch with what's been going on.

NF: With hindsight, should you have handled it differently in any way?

ABC: No... I mean ... I ... we were sure that it was being rigorously handled by the Bishop of Ely according to normal church ... erm ... the way the church does it. As I say, the report which was done in 1982 ... erm ... nobody knew about it within the church for almost thirty years after that.

NF: And you're cooperating with police now?

ABC: Er, absolutely, I mean that's, that's standard practice...

(This portion of the interview, lasting 3 mins and 25 seconds, ends here).

TRANSCRIPT OF ABC INTERVIEW OUTSIDE LBC AFTERWARDS

Q: Archbishop, what's your message to the victims, the alleged victims of Jon Smyth who have talked to Channel 4 News?

A: My message is very simple that that should never have happened, that their interests have to come first. That those are the people we care about most and the fact that this was a long time in the past and all the rest of it is neither here nor there. They really, really matter

Q: You knew in 2013... do you believe you did enough to ensure that the alleged victims received justice?

A: Yes, we have a very, very strict system now, which has been introduced over the last four years, five years, and was there before but has been toughened up a lot so that the moment we are told of anything the police are told, the lead safeguarding bishop takes responsibility, so nobody has any chance of covering up, all that is in place now and all that is absolutely essential because we want to put survivors first, and I regularly meet with survivors of abuse, listen to their stories and every time I do it reinforces in me my own determination to put their interests first.

Q: After this and the Peter Ball case, how many more cases are there going to be in the church, of this sort?

A: The answer is obviously I don't know because these things come and

they've been kept secret when they shouldn't have been. This is the most grievous blot on the church, and on our society. And the church should be held to a higher standard than anyone else and we have failed in that and that's a terrible, terrible thing, but the BBC and you go round and round there's so many places where our society thought that it was ok to cover up the most terrible treatment of children and vulnerable adults and I don't know how many more cases there will be but on each one nothing will be covered up.

Q: In your religious life, have you ever seen beating going on?

A: No, never.

Q: Dr Welby, you just described Jon Smyth as a charming and delightful man, do you think he should face prosecution for what he's done?

A: I described him as how he, just to put it in context, they said how did he seem to you at the time. I obviously didn't know that he was abusing people in any way at all. Yes, on the assumption, that if he has committed criminal offences then of course he should face prosecution, what else should he face?

Q: and what would you say to the victims?

A: What I said yesterday which is that it's terrible he was treated like this. That they've been grievously and deeply let down. that it's not their responsibility in any way at all. A lot of victims and survivors of abuse have this nagging sense that somehow it's their fault. Absolutely not, quite the reverse. The most terrible things were done to them and it's a terrible shame, and disgrace that this was done to them.

Q: Will you cooperate with the police?

A: Of course. First of all within the Church of England now, and the Roman Catholic Church, it is a very, very severe disciplinary offence not to cooperate with the police fully and we will of course and we always do now. When I hear allegations of abuse. When they come straight to me, occasionally happen, it happened to me last year, again an overseas one, contact safeguarding and they contact the police within 20 minutes.

Q: Do you have any regrets that you weren't more interested in what Smyth and others were doing at the time?

A: Why would I have been interested, I was 19, 20 years old. I was a junior leader in a camp, these were the senior leaders and part of the inner circle, this was the mid-70s and in fact I was there, I'm told, you would know better Cathy that, the abuse was between 78 and 83 or something like that.

CATHY: what we know is late 70s early 80s...

A: Late 70s. I went to live in Paris in 78 and came back in 83 and had no contact with the camps at all. Obviously it would have been wonderful to have known and been able to stop it but there wasn't any sign at all or any knowledge and you listen, you get used to boys schools. I went to an all-boys school, and back in the 70s people would say watch out for so-and-so. There was never anything like that. There was never anything that raised one's suspicions.

Q: What did you feel when you heard about these allegations from us.

ABC Questions

The common response to your comments inside and outside LBC, at the time of Channel 4's reports about the abuses by John Smyth QC, is that "there is much more to this story than meets the eye." We believe this to be true. Until you tell us everything, we who are victims (not "survivors" as the Church of England keeps calling us) will remain victims. We need to know concrete and specific information from you. We will not settle for soundbites in your responses to the following unanswered questions:

1. Outside LBC, you issued a profound apology to those of us who were abused by John Smyth. We would like to know what specifically you were apologising for as the Head of the Church of England. You said that you felt responsible and that you had let us down. Could you please be specific about how exactly you have let us down historically?
2. As victims, my friends and I want to know whether you did everything in your power, everything you should have done, in and since 2013 when you say that the John Smyth abuses first came to your attention. When you said you kept your eye on the matter, what did that entail? What kind of investigation did you commission and oversee?
3. You say that you kept in regular touch with the Bishop of Ely after the reporting victim asked for help in his diocese. Can you explain why it is then that no one from the Diocese of Ely, from Lambeth Palace or from the police ever contacted this reporting victim? Why was the reporting victim never interviewed and asked for a formal statement?
4. You say that you went to Paris in 1978 for five years and in addition that you didn't go to Iwerne Minster camps during that time, where John Smyth – your friend – was grooming my friends and me as victims. Yet we have a Iwerne Minster speaker's schedule for the summer of 1979, which has your name on it. How do you explain this?

Until you and the institutions you lead and are connected to start telling us the truth and the whole truth, you keep me and my friends and our families from being anything other than victims. We cannot be *survivors*, as you call us, until the Church of England and other institutions tells us honestly what they did and didn't know and what they did and didn't do. We simply want to know the truth. Until we do, me and my friends are trapped by your silence.

A: Oh, I can't begin to describe it, not because it's Jon Smyth, but you just think about what the people caught up in this went through and what they're still going through and what they will go through for the rest of their lives because of what was done to them and that's beyond description.



THE CHURCH
OF ENGLAND

LAMBETH PALACE

The Reverend Iain Broomfield
Chair of Trustees
Titus Trust
12 Lime Tree Mews
2 Lime Walk
Oxford
OX3 7DZ

The Rt Rev'd Nigel Stock
Bishop at Lambeth

Office Ref: NS/HH

13 February 2017

Dear Mr Broomfield,

Following a telephone conversation that I know that you have had with the Archbishop, I am writing on his behalf in connection with the current media reporting about physical abuse committed by John Smyth on boys he met at Iwerne Camps in the late 1970s and early 1980s. You are of course aware that the Archbishop has been associated with this matter on the grounds that he was an "officer" (the then title of dormitory leader or volunteer) in the mid-1970s and again in the mid-1980s after a gap from 1978-1983.

I am writing to the Titus Trust as the successor body to the Iwerne Trust.

I regret to say that the Archbishop feels that the Trust has not been transparent in its response to these scandals, and the lack of transparency is a cause of suspicion to the outside world and distress to survivors. It is absolutely essential that there is a formal and unqualified apology, and an offer of help and support. You will note the unqualified nature of the apology from the Archbishop on behalf of the Church of England despite the fact that the Camps were not a formal agency of the Church, and the Titus Trust has a much greater and more direct moral responsibility.

(<http://www.archbishopofcanterbury.org/articles.php/5833/statement-on-behalf-of-the-archbishop-of-canterbury>)

It is essential that the first and principle attention of all involved is now in the support and healing of survivors. To that end it seems to the Archbishop that the Trust must be more proactive and to just say that your "thoughts are with all those affected" is inadequate.

The Archbishop looks forward to an early reply.

Yours sincerely,
+ Nigel Stock



The Right Reverend Nigel Stock
Bishop at Lambeth
Lambeth Palace
London
SE1 7JU

16 February 2017

Dear Bishop Nigel,

Thank you for your letter of 13 February on behalf of the Archbishop. We have carefully weighed your letter and given it much thought and prayer.

The trustees want to express clearly and strongly our unanimous condemnation of the horrific actions reported as carried out by John Smyth from 1978 to 1981 at his house and later in Zimbabwe. The evil deeds described go totally against the teaching of Jesus Christ and bring dishonour on his name. As the survivors have begun to tell their stories, we have been grieved by the devastating harm that they have endured and the long shadow that has been cast over their lives and the lives of their families. Our hearts go out to them for all that they have suffered physically, mentally, emotionally, and spiritually.

We note that the Archbishop was a volunteer assisting on Iwerne Holidays in the mid-1970s and mid-1980s after a gap from 1978-1983 and we would therefore not expect him to have been aware of allegations concerning physical abuse committed by John Smyth.

We are saddened that the Archbishop feels that the Trust has not been transparent in its response to these scandals. We made a detailed disclosure to the police when the Board became aware of these allegations in 2014, and we have sought to make a clear statement on our website including the very disturbing nature of the allegations, our concern for those who have suffered and their families, our disclosure to the police and our reports to the Charity Commission. We continue to co-operate fully with the police. In the light of inaccuracies in media reporting, we would be happy to share a timeline of relevant events with the Archbishop if he wishes.

It is not, however, correct to refer to The Titus Trust as the successor body to The Iwerne Trust, though this has been suggested by various media reports. The Titus Trust took over fundraising activities from The Iwerne Trust in 1997 and later (in 2000) took over the running of Iwerne Holidays from Scripture Union who had been responsible for running them for many years, including those during which John Smyth was involved. The Titus Trust is an entirely separate legal entity from The Iwerne Trust.

We have carefully considered the Archbishop's request for a formal and unqualified apology from The Titus Trust, and an offer of help and support to the survivors. However, some of the survivors have specifically made known to us that further media attention attracted by an additional statement from The Titus Trust would be unwelcome and unloving. We do not believe a further statement from the Trust would be helpful at this time. Furthermore, the trustees have legal duties under Charity law not to infer the liability of the Trust by claiming responsibility through an apology for matters which occurred prior to its formation, while the holidays were under the governance of other legal bodies. Like the Archbishop, we pray now, and will continue to pray, that the survivors will find profound healing and freedom from the harm so unjustly inflicted on them.

We very much appreciate the Archbishop wanting to communicate with us.

Yours sincerely,

Iain Broomfield
Chairman of the Trustees



THE CHURCH
OF ENGLAND

Practice Guidance: Responding to Serious Safeguarding Situations Relating to Church Officers

Preface

The guidance has been informed by consultation with Diocesan Safeguarding Advisors, Bishops, Diocesan Secretaries, the National Safeguarding Panel, survivors and learning from serious safeguarding situations relating to Bishops and people with high national profile.

The guidance is designed for Diocesan and National Safeguarding Advisers, who are expected to lead the process with their Bishops and senior staff in response to serious situations. It is therefore technical and assumes professional Knowledge. The guidance should be read and used alongside other practice guidance, in particular 'Risk Assessment' and 'Safeguarding Records'.

The House of Bishops commends this practice guidance for use by parishes, dioceses and the national church institutions. Where relevant, it should also be applied to other Church of England Settings, for example cathedrals, religious communities and theological colleges. Failure to implement and adhere to this practice guidance may invalidate your insurance.

I hope you find this helpful.

Yours in Christ's fellowship,

+ *Paul*

Bishop Paul Butler
Bishop of Durham

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Legalities and definitions

Legal basis

Children

The Children Act 2004 (section 11) places a duty on a range of organisations and individuals to have in place arrangements to safeguard and promote the welfare of children. While the same duty is not placed on faith organisations they should still put appropriate safeguarding arrangements in place.

The arrangements organisations are required to have in place are set out in paragraph 4 of Chapter 2 of *Working Together to Safeguard Children – A guide to inter-agency working to safeguard and promote the welfare of children*¹ (HM Government March 2015) (“Working Together”). This includes the need to report serious safeguarding situations to the statutory authorities. Paragraph 44 of Chapter 2 of Working Together states that faith organisations need to have appropriate procedures “...in place to safeguard and promote the welfare of children...”.

Adults

The Care Act 2014 sets out a clear legal framework for how local authorities and other parts of the system should protect adults at risk of abuse or neglect. It recognises that local authorities can only safeguard individuals by working together with the Police, NHS and other key organisations as well as awareness of the wider public. Agencies that support adults at risk of abuse and / or neglect can prevent and detect harm but they must act swiftly and competently when abuse is suspected or reported.

Voluntary organisations need to work with commissioners and the Safeguarding Adults Board to agree how their role fits alongside the statutory agencies and how they should work together. This will be of particular importance where they are offering information and advice, independent advocacy, and support or counselling services in safeguarding situations.

Additionally, many voluntary organisations also provide care and support services, including personal care. All voluntary organisations that work with adults need to have safeguarding procedures and lead officers².

Definitions

A “serious safeguarding situation” (which includes reports of domestic violence and abuse) may relate to a church officer who has:

- behaved in a way that has or may have harmed a child or adult;
- possibly committed a criminal offence against or related to a child or adult; or
- behaved towards a child or adult or presented him or herself in a way that indicates they may pose a risk to children or adults.

A “Church Officer” is anyone appointed by or on behalf of the Church to a post or role, whether they are ordained or lay, paid or unpaid³.

“National Church Institutions (NCIs)” are the National Institutions of the Church of England, the collective name for the following: The Archbishops' Council; Bishopthorpe Palace; The Church Commissioners; The Church of England Central Services; The Church of England Pensions Board;

¹ Working Together page 52 onwards.

² Care and Support Statutory Guidance, issued under the Care Act 2014, Department of Health October 2014

³ Protecting All God's Children, the policy for safeguarding children in the Church of England, 4th ed House of Bishops, 2010, paragraph 1.27

Lambeth Palace; National Society for Promoting Religious Education; Trustees of the Lambeth Palace Library.

A “child” is a person under 18 years of age and is seen to be vulnerable by reason of their age.

An “adult” is a person aged 18 or over. The Care and Support Statutory Guidance issued under the Care Act 2014 (14.2) by the Department of Health replaces the previously used term ‘vulnerable adult’ with ‘adults experiencing, or at risk of abuse or neglect’.

However, the term vulnerable adult is retained by Safeguarding Vulnerable Groups Act 2006; the Disclosure and Barring Service (DBS) in its Guide to eligibility for DBS checks.

The Church of England in its draft Safeguarding and Clergy Discipline Measure (which is not yet in force) defines a ‘vulnerable adult’ as a person aged 18 or over whose ability to protect himself or herself from violence, abuse, neglect or exploitation is significantly impaired through physical or mental disability or illness, old age, emotional fragility or distress, or otherwise; and for that purpose, the reference to being impaired is to being temporarily or indefinitely impaired⁴.

“Domestic violence and abuse” is defined as any incident or pattern of incidents of controlling, coercive, threatening behaviour, violence or abuse between those aged 16 or over who are, or have been, intimate partners or family members regardless of gender or sexuality. The abuse can encompass, but is not limited to; psychological, physical, sexual, financial and emotional abuse.⁵

The language used for complainants and those complained against is always a sensitive issue. This guidance will usually be needed before there have been any findings in criminal, civil or disciplinary proceedings, and both victims and abusers will at this stage be ‘alleged’. The terms **“alleged victim or survivor”** and **“alleged abuser”** are therefore used for convenience. It is recognised and acknowledged that many individuals who have been subjected to abuse may prefer to describe themselves as survivors of abuse and few would want to be defined by their experiences of the past.

Past or historical abuse

Such terminology refers to:

- abuse disclosed by an adult which happened to them in the past, either as a child or as a younger adult; and
- abuse disclosed by a child which happened to them in the past as a younger child.

This Guidance should be followed in all such cases where the reported alleged abuse crosses the threshold of a “serious safeguarding situation” as defined above.

⁴ The Archbishops’ Council may by order amend the definition of “vulnerable adult.”

⁵ Cross government definition from Guidance Domestic Violence and Abuse, Home Office, March 2015

1. Introduction

Who this guidance is for:

- 1.1 This guidance has been written primarily for Diocesan, Provincial and National Safeguarding Advisers (DSA, PSA and NSAs, respectively), Bishops and Archbishops and their senior staff.

When this guidance should be used:

- 1.2 This guidance should always be followed when information about a serious safeguarding situation⁶ about a church officer⁷ is received, irrespective of how information comes to light (for instance, through review of files; media contact; information from alleged victim; information from statutory agency; report from local church).
- 1.3 If senior diocesan staff are uncertain about whether a situation qualifies as a 'serious safeguarding situation' or whether the alleged abuser is a 'church officer', advice should be sought from the Diocesan Safeguarding Adviser (DSA); if the DSA is in doubt, he or she should take advice from local Children or Adults Services, or from a National Safeguarding Team adviser.
- 1.4 Failure to adhere to this guidance may leave a child or an adult at risk, and may invalidate the parish's, diocese's or National Church Institution's⁸ insurance cover.
- 1.5 It is intended that clergy and certain relevant others must have due regard to guidance issued by the House of Bishops on matters in relation to safeguarding. If clergy fail to do so, this could be a disciplinary offence.⁹

What this guidance provides:

- 1.6 This guidance provides the chronological procedure to be followed when information is received about a serious safeguarding situation, including:
 - i. immediate response to ensure safety
 - ii. immediate reporting requirements to statutory agencies
 - iii. collaboration with statutory agencies
 - iv. responding well to alleged victims or survivors
 - v. management of the serious safeguarding situation
 - vi. support needs for alleged abusers and those managing the serious safeguarding situation
 - vii. action required following a statutory investigation
 - viii. review of process and learning from the situation.
- 1.7 This practice guidance should be followed alongside other House of Bishops Practice Guidance, in particular Safeguarding Records and Risk Assessment for individuals who may pose a risk¹⁰.

⁶ Serious safeguarding situation: see definition page 4

⁷ Church officer: see definition page 4

⁸ National Church Institution: see definition page 4

⁹ Pursuant to clause 5 of the draft Safeguarding and Clergy Discipline Measure, clergy (and relevant others, which includes churchwardens and PCCs) will be required to have "due regard" to guidance issued by the House of Bishops on matters relating to safeguarding. Failing to comply with this duty to have "due regard" will be a disciplinary offence for clergy under the CDM. A duty to have "due regard" to guidance means that the person under the duty is not free to disregard it but is required to follow the guidance unless there are cogent reasons for not doing so. It means that a person can only depart from the guidance if the reasons for doing so are clear, logical and convincing, (e.g. the guidance is out of date and has been superseded by legislation or other relevant guidance).

¹⁰ House of Bishops, May 2015

2. Emergency situations

- 2.1 Anyone receiving information about or observing a serious safeguarding situation where a child or adult is in immediate danger or requires immediate medical attention must call the emergency services on 999. Do not delay.

3. Reporting and communicating with statutory agencies

- 3.1 In most circumstances the DSA of the diocese in which the abuse is alleged to have taken place should be the prime communicator with statutory agencies, and ensure that there is close collaboration and co-operation between the church and all agencies involved in the situation.
- 3.2 The Local Authority Designated Officer (formerly known as the LADO)¹¹ may advise that the matter should be reported to Children and/or Adult Services if there are children or vulnerable adults living at (or visiting) the home of the alleged abuser, or may report the matter themselves and inform the police. The DSA will ensure this process happens.
- 3.3 If the decision is made to report to statutory agencies, it should be done immediately by phone and then be followed up in writing, and a record made.
- 3.4 A decision not to refer should be recorded and kept under constant review as the case progresses.
- 3.5 If the threshold for reporting to statutory agencies has not been reached, for example if no criminal offence has been committed, or the alleged harm done to an adult victim or survivor does not warrant a referral to Adult Services¹², the Diocese should investigate the matter internally. If after an initial collection of information the DSA or any senior member of staff considers there is sufficient evidence to consider this a serious safeguarding situation, the situation should be managed according to section 7 below.

Children¹³

- 3.6 All concerns about the welfare of children must be referred to either the police or Local Authority Children's Services without delay.
- 3.7 The advice of the Local Authority Designated Officer for Children's Services should be sought for clarity about whether the threshold for referral has been reached.

Adults¹⁴

¹¹ Working Together 2015 chapter 2, para 5: Local authorities should.. have designated a particular officer, or team of officers (either as part of multi-agency arrangements or otherwise), to be involved in the management and oversight of allegations against people that work with children. Para 6: Local authorities should put in place arrangements to provide advice and guidance on how to deal with allegations against people who work with children to employers and voluntary organisations.

¹² The Care Act 2014 sets out a clear legal framework for how local authorities and other parts of the health and care system should protect adults at risk of abuse or neglect. Inter alia, the Act requires local authorities to make enquiries, or ask others to make enquiries, when they think an adult with care and support needs may be at risk of abuse or neglect in their area and to find out what, if any, action may be needed.

¹³ Child: see definition, page 4

¹⁴ Adult: see definition, page 5

- 3.8 All concerns about the welfare of an adult should be referred to Local Authority Adults Services¹⁵ by either the adult who is an alleged victim or the DSA. The police should also be informed if it is believed a crime has been committed.

Consent of the adult

- 3.9 If possible the referral should be made with the consent of the adult. A record of what has been shared should be kept.
- 3.10 Referrals may be made without consent in the following circumstances:
- i. if the person appears to lack capacity¹⁶. Anyone can assess capacity; deciding whether a person lacks capacity to make a decision rests with the person with whom the alleged victim is communicating. If there are concerns about capacity because of illness, disability or vulnerability, advice should be sought from the Designated Officer in Adults Services
 - ii. if others are at risk of harm or being harmed and sharing information with statutory agencies may prevent crime(s) from being committed. That is to say, deciding whether the proposed sharing of the information is likely to make an effective contribution to preventing any risk¹⁷.
- 3.11 For clarity about whether the threshold for referral has been reached, and whether a referral can be made without the adult's consent, the advice of the Designated Officer in Adult Services should be sought.

An adult who alleges abuse as a child

- 3.12 Where an adult discloses abuse which happened to them when they were children, the initial pastoral response to the alleged survivor of abuse should be priority, and exactly as if the abuse were still current¹⁸. Nevertheless, the risks currently posed by the alleged abuser must be considered, and the DSA/NSA should try to establish whether the alleged abuser is currently in a position where he or she may harm others.
- 3.13 **If the alleged abuser may be in a position to harm others**, the DSA or an Authorised Listener¹⁹ should work with the alleged survivor to agree the format of a referral to the police or Local Authority Children and/or Adults Services. This requires a very sensitive approach especially when the alleged survivor is not at a stage where s/he wishes to disclose the alleged abuser's name or their own name. Whilst giving due regard to the needs of the alleged survivor, priority must always be given to others who may be at risk of harm²⁰. The alleged survivor should be made aware of the limits on confidentiality where there is a continuing risk of harm to others.
- 3.14 Once the details of the alleged abuser are known, a referral must be made to the police and Children and/or Adult Services.

¹⁵ [Click here to find Adult Services in your area](#)

¹⁶ Section 2 of the Mental Capacity Act 2005 states: "...a person lacks capacity in relation to a matter if at the material time he is unable to make a decision for himself in relation to the matter because of an impairment of, or a disturbance in the functioning of, the mind or brain..." The impairment or disturbance can be permanent or temporary. Mind, the mental health charity, has a useful guide to mental capacity.

¹⁷ "...even without consent...it is still possible to share personal information if it is necessary in order to carry out your role, or to protect the vital interests of the individual..." (Information Sharing – Advice for Practitioners providing safeguarding services to children, young people, parents and carers...) (March 2015 – Department for Education)

¹⁸ See section 6, and Protecting All God's Children, sections 6.29 to 6.34; and reference to Past Abuse, Legalities and Definitions page 5

¹⁹ See paragraph 6.11

²⁰ Responding Well to those who have been sexually abused, House of Bishops 2011, in particular A2, Needs of those who have been abused

- 3.15 If the adult is unwilling at this stage to report to statutory agencies themselves, a report that does not include the name of the alleged victim should be made to statutory agencies by the DSA.
- 3.16 **If there is no known current risk of harm to others from the alleged abuser**, for example, when the alleged abuser is deceased or in prison, either the DSA or the Authorised Listener should work with the alleged survivor to gain his or her consent to report to the police. Such a report may assist police in their enquiries, since there may be other victims, or other associated abusers.
- 3.17 If the alleged survivor does not consent to a report to the police, consideration should be given to whether the information should nevertheless be shared. The key factors in making this decision are necessity and proportionality, and whether the public interest overrides the interest in maintaining confidentiality.²¹ If necessary legal advice should be sought.
- 3.18 The matter may be reported without identifying the alleged survivor to the police, or to Crime stoppers (0800 555 111) or the National Society for the Prevention of Cruelty to Children (NSPCC) (0808 800 5000).

A church officer who discloses that s/he is at risk of harming a child or an adult

- 3.19 If a church officer discloses that s/he is at risk of harming a child or an adult, h/she should be referred to a specialist agency for support in preventing abuse taking place²².
- 3.20 Consideration should be given to whether, taking into account the information shared and any known past history, a referral to statutory services is required, and if so, the church officer should be encouraged and supported in making the report him or herself.
- 3.21 A risk assessment of harm to children and/or adults should be carried out on disclosure, following Practice Guidance in Risk Assessment²³, and appropriate precautionary measures taken.
- 3.22 If the matter reaches the threshold of a 'serious safeguarding situation' this Practice Guidance should be followed. If it is judged that the matter does not reach this threshold, the situation should be kept under review.

Domestic violence and abuse²⁴: children and adults

- 3.23 A report to the police and/or Children or Adult Services should be made with the consent of the alleged adult victim of abuse. This may be made by the alleged victim him / herself, or with support from the DSA.
- 3.24 If the alleged victim is aged 16 or 17 years, the matter should always be reported to Children or Adult Services.
- 3.25 Whether or not the matter is reported to Children or Adult Services, the alleged victim should be signposted to support from the local Independent Domestic Violence

²¹ See the Data Protection (Processing of Sensitive Personal Data) Order 2000, which makes clear that sensitive personal data can be shared without consent in relation to the prevention or detection of any unlawful act or to protect members of the public from dishonesty, malpractice or other seriously improper conduct, if it is in the substantial public interest

²² For example see the Lucy Faithfull Foundation website and details of the Stop It Now campaign with regard to risk of sexual abuse

²³ Risk Assessment for individuals who may pose risk to children or adults – A Practice Guidance Document (2015)

²⁴ Domestic violence and abuse: see definition page 5

Advocate (IDVA)²⁵, or from other organisations which are able to offer help and advice on current and future options²⁶.

- 3.26 **If a child or children are also members of the household**, and not directly involved in the violence or abuse, they are deemed to be at risk, and a report to Children's Services should be made as in paragraphs 3.6 and 3.7 above.

4. Immediate reporting and communicating within the diocese or the National Church Institutions (NCIs)²⁷

In all situations of information sharing, the receiving body or individual should acknowledge safe receipt.

- 4.1 A report, including one which does not name an alleged victim or alleged abuser, of a serious safeguarding situation relating to children or adults must be reported to the Safeguarding Adviser (DSA or NSA), immediately.
- 4.2 If the information relates to a diocese and does not relate to a Bishop, a person with high national profile, or a cross-diocesan situation, the matter should be referred to the DSA of the diocese in which the reported abuse allegedly took place, who will take responsibility for the management of the case.

In a diocese:

- 4.3 The DSA must immediately inform the Diocesan Bishop and the Suffragan or Area Bishop and Archdeacon relevant to the parish to which the situation refers.
- 4.4 In addition the DSA should ensure following people are informed:

Circumstance:	Information shared with:
Information in or may imminently reach the public domain	Diocesan Director of Communications
Information about a diocesan employee	Diocesan Secretary
Information about a Bishop	NSA, and Provincial Safeguarding Adviser, who will inform the Archbishop
Information about someone currently or in the past has/had a high national profile, either in the church or in any walk of life ²⁸	NSA
Information relating to more than one diocese	DSAs of all the relevant dioceses, and NSA, who will ensure that appropriate communication systems are set up
If the alleged abuser is ordained	NSA, for a two way information flow

- 4.5 If the DSA, Bishop, Archdeacon or Diocesan Secretary is compromised by the report (eg the subject of the complaint, or related to the subject), the information should be shared respectively with the Deputy DSA²⁹, an Area or Suffragan Bishop, another Archdeacon or the Deputy Diocesan Secretary as appropriate in the circumstances.

²⁵ Independent Domestic Violence Advocates (IDVA) provide practical and emotional support to individuals who are at the highest levels of risk; details can be obtained from Social Services.

²⁶ For example: National Domestic Violence Helpline (0808 2000 247); Men's Advice Line (0808 801 0327); Broken Rainbow (for lesbian, gay, bisexual and transgender people - 0300 999 5428)

²⁷ National Church Institutions (NCIs): see definition page 4

²⁸ Judgement about such profile should be at the discretion of the DSA, in consultation with the Diocesan Bishop and the National Safeguarding Team

²⁹ See paragraphs 4.11, 4.12

- 4.6 If the matter relates to a sole diocese, that diocese will take total responsibility for the management of the case.
- 4.7 If the matter relates to a Bishop or someone with a high national profile, the management of the case will be led by the NSA in co-operation with the dioceses involved.

In a National Church Institution:

- 4.8 If the information relates to a Bishop or a person with high national profile, the NSA/Archbishop's SA must immediately inform the Archbishop of the relevant province, the Bishop and the DSA of the diocese in which the alleged abuse took place, and the Lead Bishop for Safeguarding.
- 4.9 In addition the NSA should ensure the following people are informed:

Circumstance:	Information shared with:
Information in or may imminently reach the public domain	National Director of Communications, Archbishop's Communications Adviser
Information about a NCI employee	NCI employer

- 4.10 If the NSA, Provincial Safeguarding Adviser, Lead Bishop for Safeguarding or NCI employer is compromised by the report (for example, the subject of the complaint, or related to the subject), the information should be shared with another member of the National Safeguarding Team, the Archbishop of the other Province, the Deputy Lead Bishop for Safeguarding or the NCI deputy employer as appropriate in the circumstances. Should this person also be compromised by the report, an independent member of the National Safeguarding Panel should be informed, and in consultation with the Lead Bishop for Safeguarding, decide on where responsibility should lie.

Absence of the Safeguarding Adviser (Diocesan or NCI)

- 4.11 In both diocesan and national safeguarding teams, a lead Safeguarding Adviser should be identified. The Diocese is expected to provide cover for holiday and sickness absence of the DSA. The relevant NCI is expected to provide cover for holiday and sickness absence of the NSA or the Provincial Safeguarding Adviser.
- 4.12 The person covering any of these roles must hold equivalent qualifications and experience to the DSA³⁰, and should normally be appointed until the Safeguarding Adviser's return. Assistance might be obtained from the DSA of a neighbouring diocese, negotiated formally by the Diocesan Bishop and Diocesan Secretary for extended cover.

5. Immediate safety arrangements

- 5.1 Immediate arrangements for the safety of the alleged victims or survivors and their families, for other potential victims, and for the alleged abuser and his or her family need to be put in place to minimise the risk of further abuse. This is a shared responsibility with statutory agencies. Practice Guidance on Risk Assessment should be followed³¹, and a Type A assessment carried out³².

³⁰ Protecting All God's Children, job description for DSA

³¹ Practice Guidance: Risk Assessment for individuals who may pose risk to children or adults, House of Bishops May 2015, paragraph 4.8

³² Ibid, section 5

- 5.2 The assessment should always collect information from and in almost all cases follow advice and recommendations from all statutory agencies involved in the situation³³.
- 5.3 The responsibility for ensuring that immediate and ongoing risks are managed lies with statutory agencies. The DSA of the diocese in which the alleged abuser currently resides or works should follow statutory agency recommendations to ensure that measures to minimise risk are put in place. If this is not the diocese in which the alleged abuse took place, the DSAs of both dioceses should work in collaboration, taking the advice of the Designated Officers in Local Authorities in both locations.
- 5.4 Safety arrangements may need to change, pending the outcome of any investigation and further more informed assessment, and will depend on the specific situation. Consideration for the alleged victim's or survivor's safety must be paramount at all times. Arrangements may include suspension of the alleged abuser³⁴, and removal of the alleged abuser from contact with the alleged victim or survivor. This may include an interim agreement for the alleged abuser to attend a different Church.

6. Pastoral response to alleged victim(s) or survivor(s) and their families

- 6.1 The pastoral response to alleged victims and survivors is of top priority, and needs to be separated as far as possible from the management processes for the situation, and from legal and insurance responses. However, it will need to be conducted with the full knowledge and approval of the police in cases involving criminal investigation.
- 6.2 The seven essential elements that victims and survivors of abuse need to be able to recover from the impact of the abuse they have suffered are:
 - i. the opportunity to tell the story;
 - ii. the opportunity for someone to 'hear' the story;
 - iii. to receive a compassionate response;
 - iv. an effort to protect the vulnerable from further harm;
 - v. the community holding the alleged abuser to account;
 - vi. an act of restitution as far as this is possible;
 - vii. unambiguous vindication³⁵.
- 6.3 The Safeguarding Adviser (Diocesan, Provincial or National) should always, with the agreement of the police, ensure that direct contact is made with the alleged survivor by an appropriate diocesan or NCI representative when first informed of the serious situation, in order to express compassion, enable support to be offered, and explain the process which the Church will be following. If this contact is not already established, communication can be made through the police or another third party.
- 6.4 Where the alleged victim is a child, contact should be established with the parents or guardians of the child. Where the alleged victim is an adult who does not have capacity³⁶, contact should be established with the adult's carer. If the subject of the allegation is the parent or carer, advice should be taken from the Local Authority Designated Officer.
- 6.5 Once appropriate contact is established, the Safeguarding Adviser should **at every stage**:
 - i. explain the process for internal management of the situation which the Church is following;

³³ Ibid, paragraphs 5.4 to 5.7

³⁴ See paragraphs 12.1 to 12.6

³⁵ Revd Dr Marie Fortune, Faithtrust Institute, as quoted in Responding Well to those who have been sexually abused, Policy and Guidance for the Church of England, House of Bishops, 1st ed 2011 "Responding Well"

³⁶ Mind, the mental health charity, has a useful guide to mental capacity.

- ii. ensure that the support needs of the alleged victim or survivor and his or her family are being met;
 - iii. keep the alleged victim/survivor and his/her family informed of the progress of the investigation and the internal management of the case³⁷.
- 6.6 No-one directly involved in the management of the case, or who may be required to give evidence in any court proceedings, should be directly supporting the alleged victim or survivor, since their roles or their status would not be perceived as independent.
- 6.7 If the alleged abuse has been reported directly to the police, support for alleged victims and survivors during an investigation is the primary responsibility of the police, in liaison with other statutory agencies. The role of the Church is to offer to complement this support both during and after the investigation. Such support should be provided in consultation with all statutory agencies involved in the situation.
- 6.8 Whilst an investigation is ongoing, all support and counselling should be offered under 'pre-trial therapy' rules³⁸, and agreed by the police, in order to ensure that the ongoing investigation is not compromised.
- 6.9 Alleged victims who are children may need specialist support and in consultation with Children's Services and agreed by police, should be referred to a professional agency qualified to provide what is required.
- 6.10 Adult alleged victims and survivors should be offered support which is independent from the diocese or NCI which is managing the case.
- 6.11 Options of independent support for an adult alleged victim or survivor include:
 - i. *Authorised Listeners*³⁹. Each diocese should appoint and train carefully chosen, competent people who will be able to act as 'Authorised Listeners' for adults who disclose abuse and want help in exploring options about what to do next.
 - ii. *Safe spaces*⁴⁰ which may be commissioned by the Church to offer independent support to victims and survivors.
 - iii. *Local and national support groups* for victims and survivors of abuse, for example where available Sexual Assault Referral Centres...
- 6.12 Details of the full range of independent support should always be given to the alleged victim or survivor. Their wishes should be accommodated wherever possible, and the support should come from someone not involved in or compromised by the allegation.
- 6.13 In some instances, the alleged victim or survivor may specify the supporter they want; the supporter may be from the local Church which he or she attends. The Safeguarding Adviser should if possible contact the chosen supporter, to ensure that he or she understands the need to offer support on a similar basis to 'pre-trial rules' (see paragraph 6.8), and is not part of the internal management of the serious situation.
- 6.14 Other members of the alleged victims' and survivors' families who are affected by the disclosure of the information should also be offered support as in paragraphs 6.9 to 6.13.
- 6.15 Consideration should always be given for funding of counselling for the alleged victim or survivor, if his or her counselling needs are additional to that already being offered by

³⁷ See paragraph 7.6

³⁸ Provision of therapy for vulnerable or intimidated adult witnesses prior to a criminal trial - Practice guidance, issued as part of the Home Office Co-ordinated Action for Justice Programme, 2002

³⁹ Responding Well, page 6

⁴⁰ The Church of England is due to commission up to 3 independent Safe Spaces in 2015

statutory agencies. The offer to fund counselling should not be seen as a tool for encouraging the reporting of the alleged abuse.

- 6.16 Funding for counselling should not be prejudicial to the outcome of any subsequent claim made. Any referral for counselling and support for an alleged victim should be prefaced with a discussion and agreement of the relevant insurer. The DSA should have information about a variety of local counselling and support services both private and via the NHS.
- 6.17 Offering to finance an individual's counselling or other treatment or redress should not be seen as an admission of liability⁴¹.
- 6.18 Any form of support or counselling should be arranged in a place convenient to the alleged victim or survivor; if that person now lives in a different diocese to the one managing the serious situation, the Safeguarding Adviser should liaise with the DSA of the diocese in which the victim or survivor now resides, in order to make appropriate arrangements.
- 6.19 At the conclusion of the management of the serious safeguarding situation, unless the allegation is proved to be malicious or unfounded, consideration should be given to offering the victim or survivor an apology, and their long term needs for recovery⁴².

7. Management of the serious situation

Multi-agency management

- 7.1 The Local Authority Designated Officer has responsibility to ensure communication and co-ordination between agencies, which may include police, NOMS, health services, education, adults and children's social care and / or an Independent Domestic Violence Advocate.
- 7.2 This will normally take the form of multi-agency Strategy Meetings/Allegation Management Meetings/Child or Adult Protection Conferences, to which the Diocesan/National/Provincial Safeguarding Adviser and other relevant Church officers should expect to be invited.
- 7.3 It is vital that Church representatives are included in such meetings, for the purposes of sharing information relevant to the case, and being party to the decision making process regarding investigation and risk.
- 7.4 In relation to risk management, Diocesan or NCI internal management of serious safeguarding situations is strongly led by recommendations from multi-agency meetings.
- 7.5 If the Diocesan, National or Provincial Safeguarding Adviser is not satisfied that multi-agency management by the Local Authority is adequate, or is not invited to such meetings, he or she should contact the Local Authority Designated Officer. If the Safeguarding Adviser is still not satisfied, contact should be made with the Director of Children's or Adults Services or Chair of the local Safeguarding Children or Adults Board by a senior diocesan representative or the chair of the Safeguarding Group.

⁴¹ "...offering to pay for some counselling or treatment would not in itself be deemed to be an admission of legal liability...Ecclesiastical are strong supporters of the rehabilitation approach as we wish to assist where possible to achieve the best post trauma outcome for an abused person..."

[\(A Summary of Ecclesiastical's Approach to Handling Physical and Sexual Abuse Cases\)](#)

⁴² See paragraphs 13.11 to 13.18

- 7.6 It is common for Police and Local Authority investigations to take weeks and sometimes months to come to a conclusion about whether charges will be brought. The DSA/NSA should keep in regular touch with investigating officers and encourage a speedy response. If the subject is charged and pleads not guilty, the outcome of the process will be further delayed, as the matter will go for trial by jury. Any risk assessment process by the Diocese/NCI cannot be instigated until after the statutory investigation has been completed and/or the trial reached its conclusion. Both alleged victims/survivors and alleged abusers should be made aware of the potential timescale and the Diocese/NCI should ensure that regular contact is maintained with them and appropriate support is offered and reviewed through the whole period.

Internal case management: the Core Group

- 7.7 In every serious safeguarding situation which relates to a church officer, the case should be managed by a defined Core Group, convened for the specific situation.
- 7.8 If the church officer is a Bishop, an archbishop, an individual with high national profile, or a complex inter-diocesan case⁴³, the NSA will take the lead in managing the case, supported by the Provincial Safeguarding Adviser.
- 7.9 The Core Group should be convened by the DSA of the diocese in which the alleged abuse has taken place for a diocesan case, or the NSA for an NCI case, and aim to meet within 48 hours of becoming aware of the serious safeguarding situation. If it is logistically impossible to meet face to face, a virtual meeting should be set up electronically.
- 7.10 Most serious situations will involve referral to the police and/or Children or Adult Services. In the event of this threshold not being reached⁴⁴, on the advice of the Local Authority Designated Officer the Diocese/NCI should conduct its own investigation; the Core Group should establish a process for this, and if necessary commission an independent investigator to gather information and make an assessment on the facts.
- 7.11 In the case of a Bishop or Archbishop, the Provincial Registrar should be consulted about legal issues in relation to discharging the duties of that post.
- 7.12 **The purpose of the Core Group** is to ensure that:
- Church of England policies and practice guidance are followed;
 - there is collaboration between and support for the Diocese and the parish, or the NCI and the diocese(s);
 - there is reference to any other church community with which the alleged abuser is associated.
- 7.13 This convened Core Group will manage the process for the duration of the case, and will meet as required.
- 7.14 If the alleged abuser is the Diocesan Bishop or an Area or Suffragan Bishop, the case will be managed internally by an NCI core group.
- 7.15 If the alleged abuser is the Archbishop of the Province, the case will be managed internally by an NCI Core Group set up by the Archbishop of the other Province.
- 7.16 **Membership of the Core Group** may include:

⁴³ A complex inter-diocesan case should generally be one that involves more than two dioceses, though there may be exceptional circumstances where the complexity is, for instance due to errors in procedures having been made

⁴⁴ See paragraph 3.5, page 6

Diocesan	NCI
<i>Diocesan officers:</i> the DSA, the Archdeacon or Area Bishop who represents the Diocesan Bishop, the Diocesan Director of Communications, and other key diocesan senior staff as relevant to the case, with ready access to the Diocesan Secretary and Diocesan Registrar.	<i>National officers:</i> the NSA, the Archbishop's SA, the Bishop at Lambeth, or the Chief of Staff at Bishopthorpe, who represents the Archbishop of the Province, the Lead or Deputy Lead Bishop for Safeguarding, representation from the National Communications Team, the Archbishop's Communications Officer, and other key national senior staff as relevant to the case, with ready access to the Provincial Registrar.
<i>Parish officers:</i> the Incumbent, the Churchwardens and the Parish Safeguarding Officer, and other relevant parties by agreement. Ongoing consideration should be given to whether those holding voluntary roles have the capacity to manage such a process, both emotionally and in paying due regard to the boundaries of confidentiality.	<i>Diocesan officers</i> from both the diocese in which the alleged abuse took place and the diocese in which the alleged abuser now lives and/or works (from each relevant diocese, the DSA, a representative of the Diocesan Bishop, the Diocesan Director of Communications, and other relevant parties by agreement).

7.17 If anyone carrying these roles is the subject of the allegation, or personally involved, they should not be included in the Core Group.

7.18 A chair and a note taker for the core group should be appointed.

7.19 **The role of the chair** is to ensure that policy and practice guidance is followed, and to communicate to the Bishop/Archbishop any recommendations made by the Core Group, always in the knowledge of the DSA/NSA. This role is best fulfilled by someone with experience in chairing such meetings, and with a detailed understanding of safeguarding policy and practice. Consideration should be given as to whether the DSA/NSA is the best person to fulfil this role.

7.20 The Diocesan Bishop or the Archbishop must not be a member of the group him or herself, in order not to compromise potential decisions about disciplinary matters which rest with him or her.

7.21 **The tasks of the Core Group⁴⁵** are:

- i. to share accurate information with the other members of the group;
- ii. to communicate regularly with external agencies;
- iii. to identify specific roles and responsibilities through the management of the case⁴⁶;
- iv. to consider whether other church bodies should be informed of the situation, and invited to join the Core Group;
- v. to ensure and regularly review support for all parties;
- vi. to advise responsible officers, including the bishop/archbishop, on risk management and disciplinary action, including suspension, at every stage;
- vii. to ensure information is shared as required and to establish and maintain boundaries of confidentiality;
- viii. to manage internal communications and actual or potential media coverage locally and nationally;

⁴⁵ See Appendix 3 for Template agenda for a Core Group

⁴⁶ See Appendix 2 Roles and responsibilities in a serious safeguarding situation

- ix. to review the process, when completed, against relevant policy and practice guidance, and ensure learning from the case is communicated to relevant bodies and informs future practice.
- 7.22 The Diocesan Bishop/Archbishop should be kept informed of the process by his or her Safeguarding Adviser and representative in the Core Group, and advised on decisions which he or she needs to take.
- 7.23 Minutes from all Core Group meetings should be taken and circulated as soon as possible after each meeting; absent members should be briefed on decisions within 48 hours of the meeting.
- 7.24 If the serious safeguarding situation relates to a diocesan/NCI employee then the Diocesan Secretary/NCI employer or their nominee should be a member of the Core Group. The Diocesan Secretary/relevant NCI employer, if not a member of the Core Group, should be kept informed whenever there is likely to be a potential financial impact on the Diocese/NCI.
- 7.25 Legal advice should be sought from the appropriate legal adviser (e.g. Diocesan/Provincial Registrar/Legal Office of the National Church Institutions) as required, at every stage of the process.
- 7.26 Communications advice should be sought from the Diocesan/National Communications Adviser as required, at every stage of the process.
- 7.27 A complete record of the case should be maintained by the DSA/NSA and retained in a secure place, in accordance with Safeguarding Records Practice Guidance⁴⁷. The record should contain minutes of all meetings and communications between all members of the group between meetings. **It is therefore of vital importance that records of all telephone calls, emails and meetings outside of the Core Group meetings, and all involvement of statutory agencies are sent to the DSA/NSA.**
- 7.28 Serious safeguarding situations managed nationally are always complex. It is therefore likely that:
- i. each diocese involved in the case will need to have its own internal group to manage the specific issues it has to deal with. Diocesan groups should always work under the guidance of the NCI Core Group and keep the NSA informed of actions taken;
 - ii. not all information relating to the case will be relevant to or able to be shared with all members of the NCI core group. A smaller group, comprising the chair, the NSA, the Archbishop's representative and National Communications representatives should be kept informed of all developments and may need to meet separately, always seeking appropriate legal advice as required.

⁴⁷ Safeguarding Records Practice Guidance: House of Bishops May 2015

8. Support needs

Alleged survivors and families

- 8.1 The first support that must be addressed is that of victims/survivors and their families, as detailed in section 6.

Alleged abuser and families

- 8.2 An allegation of abuse made against a church officer always causes distress to the alleged abuser and members of his or her household and family, and the church has a duty to ensure that they are appropriately supported through the period of an investigation.
- 8.3 The Safeguarding Adviser (Diocesan or NCI) should always ensure that direct contact is made with the alleged abuser by an appropriate diocesan or NCI representative, but be guided by statutory services in the timing of this. In most cases, police will not want an alleged abuser to be alerted to an allegation of abuse made against them until after they have interviewed him or her. Contact with the alleged abuser should therefore always follow reporting to statutory agencies.
- 8.4 Once contact is established, the appropriate diocesan or NCI representative, with the support of the Safeguarding Adviser should in most situations meet with the alleged abuser in order to explain the process which the church will be following, signpost the alleged abuser to appropriate pastoral support, and set up arrangements for immediate protection of the alleged victims, other potential victims and the alleged abuser and his or her family.
- 8.5 Where the alleged abuser is a child, contact should be established with the parents or guardians of the child if the police are willing to release details. Where the alleged abuser is an adult who does not have capacity, contact should be established with the adult's carer.
- 8.6 The Safeguarding Adviser should **at every stage**:
- i. explain the internal management of the situation which the church is following;
 - ii. ensure that the support needs of the alleged abuser and his or her family are being met;
 - iii. ensure that the alleged abuser and his or her family members and any potential victims can worship in a church where alleged victims are protected, any bail conditions are met, and the alleged abuser feels protected and supported;
 - iv. ensure that risks are being managed;
 - v. keep the alleged abuser and where appropriate his/her family informed of the internal management of the case at every stage⁴⁸.
- 8.7 No-one directly involved in the management of the case, or who may be required to give evidence in any court proceedings, should be directly supporting the alleged abuser, since their roles or their status may be compromised. For example, support provided by an incumbent, including accompanying to court, to one of his or her church officers may be perceived by the victim or survivor as partiality towards the alleged abuser and collusion with the alleged abusive act.
- 8.8 The supporter for the alleged abuser should be a different person from the supporter for victims or survivors.

⁴⁸ See paragraph 7.6

- 8.9 Key members of the alleged abuser's family should where possible be contacted by the Safeguarding Adviser directly, and offered support separate from that offered to the alleged abuser, as in paragraphs 8.9 to 8.13 following.
- 8.10 Particular consideration may need to be given to the support needs of a member of the alleged abuser's family who is ordained or has a paid or voluntary role in the parish, diocese or national church.
- 8.11 Whilst an investigation is ongoing, all support should be offered under 'pre-trial therapy' rules⁴⁹, in order to ensure that the ongoing investigation is not compromised.
- 8.12 Alleged abusers who are children may need support which must be specialist support and in consultation with Children's Services, should be referred to a professional agency qualified to provide what is required.
- 8.13 Adult alleged abusers and their families should be offered support which is independent from the diocese or NCI which is managing the case.
- 8.14 Where possible, the alleged abuser and his/her family should be asked what kind of support he or she needs at different stages of the process. Pastoral support should always be offered; legal and communications advice cannot be offered by diocesan officers, who are advising the church managing the case, so the alleged abuser must seek this for him or herself.
- 8.15 Options of independent support for an adult alleged abuser and his or her family include:
 - i. A named pastoral supporter identified by the DSA/NSA in consultation with members of the Core Group and the alleged abuser/the family member seeking the support;
 - ii. local and national support groups or programmes for abusers and their families.
- 8.16 For clergy or lay workers whose accommodation is provided by the church, alternative temporary accommodation for the alleged abuser and his or her family may need to be considered in order to protect them, and to assist them in withdrawal from their role during the investigation period, which may take a long time to resolve.

Those managing the serious situation day to day

- 8.17 The responsibility for managing day to day the serious situation will fall to the representatives on the core group; in a parish this will normally be the incumbent, the churchwardens and others by agreement, and in a diocese this will normally be the DSA, a representative of the Diocesan Bishop, the Diocesan Director of Communications and others by agreement⁵⁰.
- 8.18 During the period of investigation, which may extend to many months, this group will be severely limited in what information they can share with congregants or parishes; advice and support in communication should always be sought from the Communications representatives in the Core Group.
- 8.19 Both during and at the end of an investigation, whatever the outcome, this group will have the prime responsibility for the pastoral care of the congregation or parishes.

⁴⁹ Provision of therapy for vulnerable or intimidated adult witnesses prior to a criminal trial - Practice guidance, issued as part of the Home Office Co-ordinated Action for Justice Programme, 2002

⁵⁰ see paragraph 7.16

- 8.20 The support needs of this group are therefore heavy. This group can provide ongoing mutual support while maintaining the strictest confidence, and should have support readily available from the Diocesan or National officers in the Core Group⁵¹.

Congregations/parishes in a diocese

- 8.21 The prime responsibility for the wellbeing of members of congregations lies with the incumbent and the churchwardens of the parish; and for parishes in dioceses, with the Diocesan Bishop.
- 8.22 If the incumbent or the Diocesan Bishop is the subject of the allegation, or this role is in a vacancy, the Core Group should consider how support will be provided to the congregants/parishes. For example, in a parish this role may be fulfilled by the Rural or Area Dean and in a diocese, by an Area, Suffragan or Assistant Bishop.
- 8.23 Any information shared publicly or privately with members of a congregation or parishes in a diocese should be agreed in advance with the police investigating the alleged abuse, and the Local Authority Designated Officer. The police and/or the Local Authority may in rare circumstances explicitly request that information is shared during an investigation, in order to search for more potential victims or ensure ongoing safety. In most cases, however, information will not be able to be shared until after the investigation has concluded and there is an outcome, to avoid jeopardising statutory processes.
- 8.24 Care should be taken about who shares information, and how it is shared, and a helpline and support always offered to others who may be affected by the information, including other victims and survivors, families of victims and survivors, friends of abusers.
- 8.25 Once more information is made available to congregants or parishes, reaction is likely to be varied. It may include anger that information has been withheld; fear that others known to them may have been abused; anger that the church has allowed abuse to happen; disbelief and support for alleged or actual abusers; further victimisation of victims and survivors. Such feelings may continue for many years and may become embedded in the culture of the church; those with responsibility for wellbeing may need to seek assistance with mediation and community healing from organisations such as Bridge Builders⁵².

9. Communications and record keeping

Communication and media coverage

- 9.1 As a general rule, statements about the facts of the case should not be given to the media and others until after the investigation or any subsequent trial is completed; and responses by church to media coverage from other sources should be minimal. This is in order to protect all parties and ensure that any investigation is not compromised and impartiality maintained.
- 9.2 Effective communication should be maintained between members of the Core Group at all times, and at all stages of the process.
- 9.3 Advice should be sought from Diocesan and or National Communications Officers on what information is shared with congregations and parishes, how it is shared, and who shares it. Recommendations for information sharing should be made by the Core Group, taking

⁵¹ see paragraph 7.16

⁵² Members of the Bridge Builders Network who have undertaken BB training such as Transforming Church Conflict and Mediating Interpersonal Conflicts sometimes work as facilitators or mediators. Contact tel 020 8883 3033.

into account what information can be shared at different stages of an investigation, and who 'needs to know'.

- 9.4 Communications Officers should liaise with the police and other relevant statutory agency press officers in order to ensure a joint or consistent media statements.
- 9.5 Statements should be prepared by Communications Officers in co-operation with other members of the Core Group, to be used in response to media interest at every stage of an investigation.
- 9.6 All media enquiries relating to the situation should be directed to the Diocesan or National Communications Team. All those who may be approached by the media for comment should be given relevant contact details in order to pass on any media calls.

Record keeping

- 9.7 The DSA or NSA should keep one definitive safeguarding working record of the serious situation (the "safeguarding file"), which should cross reference to all other records held which are relevant. For clergy, key documents must be held on the clergy personal file, which should signpost to where other information is held.
- 9.8 All those directly involved in managing the serious situation should make a record, and pass it to the Safeguarding Adviser for inclusion in the safeguarding record.
- 9.9 Records held locally, for instance in the parish of a diocesan matter, or in the diocese of an NCI matter, should cross reference to the safeguarding record.
- 9.10 Guidance on record keeping should follow House of Bishops Practice Guidance⁵³. In particular:
 - i. Records include notes and minutes of meetings, emails, texts, scripts from phone calls.
 - ii. All records should be signed and dated at the foot of the document, with name and role of author.
 - iii. They should record facts, and opinions recorded should be clarified as such.
 - iv. Notes and minutes should record who is doing what, when and what next, and the reasons for taking a particular action or decision, and who else has been informed.
- 9.11 Records should be shared only within the confidentiality agreement set by the Core Group. It should, however, be recognised that records may be required to be disclosed, for example in a disciplinary hearing or as part of a police investigation; for referral to the DBS for consideration for barring; or in response to a Subject Access Request under the Data Protection Act 1998.
- 9.12 At the end of the process, the Core Group should ensure that all records are complete, and corresponding records should be placed as required on personal or personnel files, parish or diocesan safeguarding files, and as PCC confidential minutes⁵⁴. All such records should cross reference to the safeguarding file.

⁵³ Practice Guidance: Safeguarding Recording, House of Bishops May 2015

⁵⁴ See paragraphs 13.20 to 13.22

10. Information sharing: Insurance and Charity Commission

Insurance

- 10.1 In any serious safeguarding situation the relevant insurer should be informed as soon as possible and their advice sought in the event of likely or actual claims, and funding to support survivors. The insurer should be kept informed of key developments in the situation.
- 10.2 A summary of insurance advice from the Ecclesiastical Insurance Group can be found on the National Church of England safeguarding website.⁵⁵

Charity commission

- 10.3 The Charity Commission advises that as a matter of good practice, any serious incident that has resulted or could result in a significant loss of funds or a significant risk to a charity's property, work, beneficiaries or reputation should be reported immediately to the Commission.
- 10.4 If the parish or diocese is an excepted or registered charity⁵⁶, the trustees have a duty to inform the Charity Commission of a serious safeguarding situation and how they are responding to it. Guidance in relation to this is on the Charity Commission's website⁵⁷. If a registered charity, reference to the situation should be made on the annual return.

11. Court proceedings

- 11.1 In the event of an investigation of a serious safeguarding situation resulting in court proceedings, the Core Group will need to consider any requests made for:
 - i. accompanying alleged victims/survivors to court
 - ii. requests for a character reference for the alleged abuser;
 - iii. accompanying an alleged abuser to court;
 - iv. potential or actual court media coverage.
- 11.2 A character reference is a means of support for the alleged abuser, and may be reported as such. No character reference should be provided by a church officer, lay or ordained (or anyone else who is seen to represent the church or diocese) without careful consideration of how this would be perceived by the alleged victims or survivors in this case, or victims and survivors more generally. Clergy in particular should consider their pastoral responsibility for the well being of all congregants, and not be seen to 'take the side of' the alleged abuser. If a church officer insists on providing a character reference, this should be restricted to fact only, (eg confirmation of dates when the person held a particular office in the church), and opinion should be clarified as such and should make no reference to the allegations.

⁵⁵ [A Summary of Ecclesiastical Insurance Group's approach to Handling Physical and Sexual Abuse Cases](#) October 2012

⁵⁶ [PCCs are charities, and their members are Charity Trustees](#). PCCs with an income under £100,000 will be "Excepted Charities" and as such will not have to register with the Charity Commission (CC) or submit annual returns. Apart from that the Charity Commission regulates them just like registered charities. They must comply with charity law and their trustees have the same responsibilities as trustees of any other charity.

⁵⁷ [Reporting Serious Incidents – Guidance for Trustees – Charity Commission – June 2013](#). The CC issued an alert to all charities in September 2014 which stated that "...if trustees fail to act responsibly in relation to an incident (including failing to report, or not reporting promptly when the incident occurred), the CC may consider this to be mismanagement and take regulatory action, particularly if further abuse or damage has arisen following the initial incident..."

- 11.3 Similar consideration is needed before a church officer (or other representative of the church or diocese) accompanies an alleged abuser to court. It is important to check who will be accompanying the alleged victim or survivor, and how this attendance will be perceived by the court; the individual and his/her family and the wider public, including the media.
- 11.4 It is helpful for a diocesan or national officer (for example, from the Communications Team) to attend the court hearing in order to hear first hand what is said, to be able to report progress and outcomes swiftly to other members of the Core Group, and to be alert to likely media coverage. Anyone attending a court hearing should be competent to understand what is taking place.

12. Disciplinary proceedings

Suspension for the duration of an investigation

- 12.1 When information about a serious safeguarding situation involving a church officer is received, immediate consideration should be given to suspension of the alleged abuser from his/her role.
- 12.2 The police should always be consulted regarding the timing of such action, to ensure that the alleged abuser is not alerted to an impending investigation before the police have made direct contact. Suspension may, however, be a recommendation from a Local Authority Strategy Meeting.
- 12.3 It should be emphasised that suspension is an entirely neutral act and is a precautionary measure in order to ensure that cases can be investigated in a dispassionate manner and to protect all parties involved, (for instance, by ensuring no further accusations are made against the alleged abuser; and that actual and potential victims are protected).
- 12.4 Consideration should be given to whether other structured activities could be offered during the period of suspension.
- 12.5 For clergy:
- i. In the case of an officer holding the Bishop's licence, permission or commission, the power to suspend lies with the Bishop of the diocese.
 - ii. In the case of a Bishop, the power to suspend lies with the Archbishop of the Province. Such a decision must be made in consultation with the police and Children or Adult Services.
 - iii. The Bishop or Archbishop should always take the advice of his or her DSA/NSA and Diocesan/Provincial Registrar, and follow the procedures laid down in the Clergy Discipline Measure, before suspending.
- 12.6 For paid staff or volunteers:
- i. In the case of a parish officer, the power to suspend lies with the incumbent and PCC.
 - ii. In the case of a Diocesan employee, the power to suspend lies with the Diocesan Secretary; of a NCI employee, with the NCI employer.
 - iii. The advice of Human Resources should be sought and relevant disciplinary procedures followed, to ensure that a correct and fair approach is applied.
- 12.7 Following an initial assessment of risk, the individual who has been suspended should be offered independent pastoral support and the opportunity to worship safely under an interim worship safeguarding agreement⁵⁸.

⁵⁸ See paragraphs 5.4 and 8.6

Disciplinary processes following an investigation

For clergy

- 12.8 For clergy who are licensed, whether or not there is a conviction in the criminal courts, consideration should be given to whether sufficient evidence exists for a complaint under the Clergy Discipline Measure 2003 to be taken out. The standard of proof under the CDM is the civil one 'on the balance of probabilities'.

Withdrawal of the Bishop's or Archbishop's licence or permission:

- 12.9 For clergy with the Bishop's Permission to Officiate, Licensed Lay Ministers and those commissioned by the Bishop, the Bishop may withdraw his permission, commission or licence if he or she is satisfied that the person should not continue in this role.

Archbishop's list:

- 12.10 If a member of the clergy is found to have committed a misconduct offence and a penalty is imposed under the Clergy Discipline Measure 2003, his or her name should be included on the Archbishops' List. Advice should be obtained from the Diocesan Registrar on instruction from the Diocesan Bishop.

For paid staff or volunteers

- 12.11 For paid lay employees, similar consideration of disciplinary process should be made at the conclusion of a criminal investigation. Human Resources advice should be sought, and the disciplinary procedures of the employing organisation followed. For volunteers, the complaints procedure of the organisation may be followed, and the services of the volunteer may be terminated.

13. Outcomes of the investigation of the serious safeguarding situation

Range of outcomes for the alleged abuser

- 13.1 Different outcomes will require different responses; the most likely ones are as follows:

At stages of a police criminal investigation:

13.2

Outcome of criminal investigation	Likely following action
No charge brought, allegation deemed by police or Strategy Meeting to be unfounded and/or malicious	Full reinstatement to role
No charge brought, allegation remains unsubstantiated (ie neither proven or disproven)	In the light of police information, Strategy Meeting may recommend risk assessment. Subject should remain suspended or standing aside from role during period of assessment
Police bring charges on advice of Crown Prosecution Service	Subject remains suspended or standing aside from role; formal suspension may be invoked at this stage
Subject pleads or is found guilty	Following sentence, risk management and disciplinary measures, and consideration of

	referral to DBS and professional bodies if relevant
Subject pleads not guilty, matter goes to trial, subject is acquitted	As above, depending on whether allegation is deemed unfounded/malicious or unsubstantiated
Alleged victim brings a private or civil prosecution against the alleged abuser	Subject is suspended or stands aside from role during judicial process

After an investigation instigated by the diocese or NCI

- 13.3 If on the balance of probabilities there is found to be substance to the allegations, a risk assessment⁵⁹ should be carried out. The person should remain suspended from or standing aside from his or her role during the period of the assessment.

Responses to outcomes

- 13.4 Once the outcome of an investigation is known, the Core Group should meet as soon as possible in order to ensure that appropriate action is taken speedily, and consider all of the following issues.

Risk assessment and risk management

- 13.5 If a matter does not come to court, or the person is acquitted, there may be areas of concern that need addressing. A risk assessment should be considered, which identifies whether the person, on the balance of probabilities may pose a risk to children and or adults in the role to which they wish to return. Practice Guidance for risk assessment should be followed⁶⁰.

Disciplinary action

- 13.6 This should be reviewed once the outcomes of the situation are known: see paragraphs 12.7 to 12.10.
- 13.7 Papers and records relating to the statutory investigation, including witness statements and records of interviews, should be formally requested from the police for the specific purpose of informing the risk assessment and/or disciplinary processes.

Referral to the Disclosure and Barring Service

- 13.8 If a church officer in regulated activity with children or adults is dismissed or resigns from his or her paid or voluntary post due to a safeguarding concern, there is a duty on the church, diocese or NCI to consider making a referral to the Disclosure and Barring Service for consideration for barring from work with children and/or adults.⁶¹
- 13.9 This may also be a recommendation from a Local Authority Strategy Meeting.

⁵⁹ Practice Guidance: Risk assessment for individuals who may pose risk to children or adults, House of Bishops May 2015

⁶⁰ Practice Guidance: Risk assessment for individuals who may pose risk to children or adults, House of Bishops May 2015

⁶¹ The DBS will consider whether or not the individual should be barred from working with children and/or vulnerable adults. It should be noted that a referral can still be made even if there is no criminal conviction.

- 13.10 The DSA/NSA and the Diocesan/Provincial Registrar should be consulted, and the DSA/NSA will normally make the referral. Guidance can also be found on the DBS website.⁶²

Response to victims or survivors

Apology

- 13.11 An apology should not generally be considered until any statutory investigation is concluded (or if the matter progresses to a trial after the trial concludes and the result is known). At this point, except where the allegation is deemed by police or the Strategy Meeting to be unfounded or malicious, the Core Group should advise the Bishop or Archbishop as to whether an apology to the victim or survivor is appropriate and if so, who will apologise on behalf of the Church.
- 13.12 If the alleged abuser is someone who has held the Bishop's or Archbishop's licence or commission, the apology should be made by the Diocesan Bishop or the Archbishop of the Province in person and by letter.
- 13.13 The format of such apology should be fully discussed with the relevant insurer, the Diocesan or NCI Safeguarding Adviser, the appropriate Communications Officer and the Diocesan or Provincial Registrar.
- 13.14 In most situations, the Diocesan Bishop or Archbishop of the Province should write to the survivor, offering a full apology for what occurred, and offering to meet with the survivor to hear his or her concerns and answer any ongoing questions they have. This meeting should be at a time and location to suit the survivor.
- 13.15 The survivor should be offered the opportunity to be accompanied by someone of their choice, and the Bishop or Archbishop should be accompanied by his or her Safeguarding Adviser.
- 13.16 The purpose of this letter and meeting is to enable the survivor to tell their story again, for their story to be heard, for someone to provide a compassionate response, and for the unambiguous vindication of the victim as someone who has been wrongfully harmed⁶³.

Ongoing support

- 13.17 If a claim is made by the survivor for the payment of compensation this should be discussed with the DSA/NSA, Diocesan/Provincial Registrar, the Diocesan Secretary/NCI employer, and referred direct to the insurers.⁶⁴
- 13.18 If there is no formal claim for compensation, the offer of provision of funds for treatment costs may be considered but again only after having consulted the aforementioned individuals. The duration of this funding cannot be open-ended, but should be discussed with the survivor and their therapist or counsellor.

⁶² [The DBS referral forms can be found here.](#)

⁶³ Revd Dr Marie Fortune, Faithtrust Institute, as quoted in Responding Well to those who have been sexually abused, Policy and Guidance for the Church of England, House of Bishops, 1st ed 2011

⁶⁴ "...To...give an apology or just acknowledge the abuse circumstances will not normally prejudice the position, but...such action is best taken in conjunction with Ecclesiastical..." ([A Summary of Ecclesiastical's Approach to Handling Physical and Sexual Abuse Cases](#))

Support for congregation, parish or diocese

- 13.19 Further needs should be reviewed once the outcomes are known and further information may have been shared: see paragraphs 8.20 to 8.24.

Records

- 13.20 A review of records held should be considered, and the complete record of the case should be held by the Diocesan or NCI Safeguarding Adviser (the “safeguarding file”).
- 13.21 A summary of the serious safeguarding situation, which includes details of the actions taken, decisions reached the reasons for the actions/decisions and the eventual outcome, and any key documents (for example, the most recent risk assessment, risk management plan, papers regarding disciplinary action should be placed on the abuser’s or alleged abuser’s personal or personnel file. Information on this file should be cross-referenced to information held on the safeguarding file⁶⁵ and should be consulted if a request for information about safeguarding issues is received from another diocese or through a reference request.
- 13.22 In the event of a report concerning a parish officer, the PCC should keep a confidential minute and the parish safeguarding officer should keep a summary in the parish safeguarding record (with details as listed in paragraph 13.21) and appropriate cross-references to the safeguarding file and any other records held.

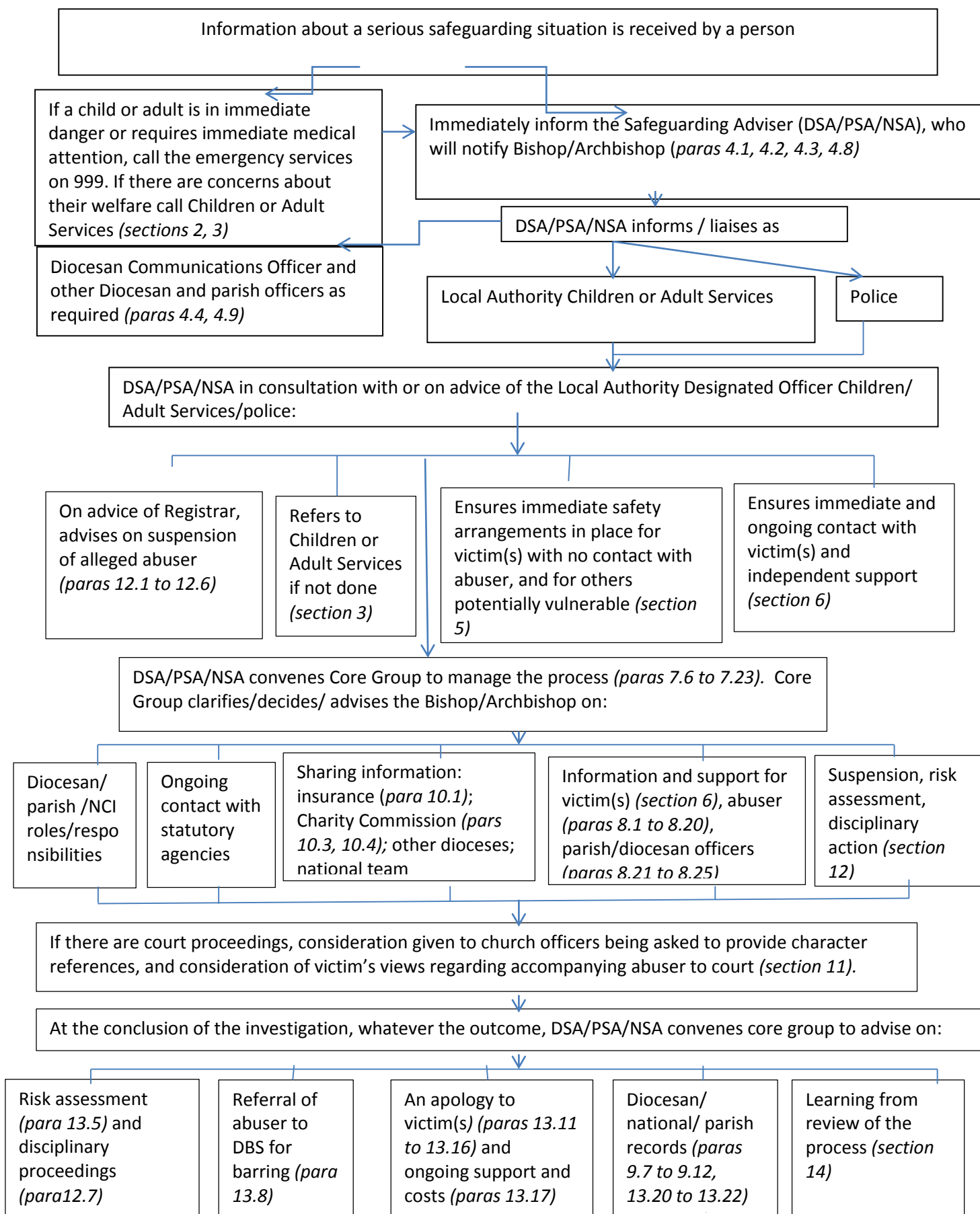
14. Review of the process and learning from it

- 14.1 Once all matters relating to the serious safeguarding situation have been completed, the Core Group should meet again to review the process against this and other Practice Guidance, and to consider what lessons can be learned for the handling of future serious safeguarding situations.
- 14.2 The views of all members of the Core Group should be considered, and where appropriate, comments on the process should be requested from alleged victims and survivors and alleged abusers.
- 14.3 In order to ensure a measure of external review of the process, members of the Diocesan Safeguarding Group or the National Safeguarding Panel should be informed of the serious case, in an anonymised form, and given sufficient details of the processes followed to assess whether Practice Guidance has been followed, and whether changes should be made to parish, diocesan or national safeguarding policy and practice guidance in order to learn lessons from this case.
- 14.4 Such lessons learned, without the details of the case, should be shared as necessary so that amendments can be considered.
- 14.5 In certain circumstances, for instance:
- where new procedural issues have been raised;
 - in particularly challenging or complex circumstances;
 - where reasonable complaints about process have been raised;
 - when recommended by the Diocesan Safeguarding Group or National Safeguarding Panel;

⁶⁵ [For further information please see Personal Files Relating to the Clergy – Guidance for Bishops and their staff - \(March 2013\)](#)

- when recommended by the Local Safeguarding Children or Adult Board. An independent case review may be commissioned.
- 14.6 In considering whether to undertake an independent case review, the Diocesan Safeguarding Group or the National Safeguarding Panel should apply the following principles:
- The approach taken to the case review should be **proportionate** according to the scale and level of complexity of the issues being examined;
 - The case review should be led by an individual(s) who is **independent** of the case under review and of the organisations whose actions are being reviewed;
 - Those staff and relevant people involved in the case should be invited to contribute their perspectives without fear of being blamed for actions they took in good faith in a culture of **learning and improvement**;
 - **Survivors** and other relevant family members, including where appropriate children and young people, should be invited to contribute to the review, in a carefully managed and sensitive manner;
 - The case review should be conducted in a way that recognises the complexity of circumstances in which people and organisations work, seeks to understand who did what and the underlying reasons that led to individuals and organisations to act as they did, and seeks to understand practice from the viewpoint of the individuals and organisations at the time rather than using hindsight;
 - The case review should be transparent about the way data is collected and analysed and make use of relevant research and evidence to inform the findings;
 - The review process should be as **transparent** as possible, and unless there are strong grounds not to, in terms of protecting children or adults, reports should be published. The timing of any publication must be managed carefully, taking into account the views of survivors and statutory agencies; *and*
 - The case review should identify SMART (i.e. specific, measurable, attainable, realistic and timely) recommendations for improvement and lead to an **action plan**, the implementation of which is monitored for its impact on improving the safety and wellbeing of children and adults who may be vulnerable.
- 14.7 In taking full account of the above principles, the methodology for conducting the case review should be decided by the Diocesan Safeguarding Group or National Safeguarding Panel. The Church of England favours a 'systems model' which moves beyond establishing the basic facts of a case, is collaborative and analytical.
- 14.8 Whatever methodology is agreed, the case review should have clear terms of reference with timescales for completion, who will be engaged in the review, what expertise is required to support the review and how and to whom the review will report its findings.
- 14.9 The Diocesan Safeguarding Group should work with partners within the Local Safeguarding Children's Board or Adult Safeguarding Board to ensure that recommendations are implemented and progress is appropriately scrutinised. At a national level, the National Safeguarding Panel will perform a similar function.
- 14.10 Learning from the case review should be disseminated more widely by the Diocesan Safeguarding Group and the National Safeguarding Team.

Appendix 1 Flow chart: Responding to Serious Safeguarding Situations relating to a Church Officer



APPENDIX 2

Roles and responsibilities in a serious safeguarding situation

Diocesan, Provincial, National Safeguarding Adviser

To take the key role when allegations are made or concerns expressed about church officers:

- To liaise with statutory agencies – police, public protection and social care teams.
- To convene the Core Group to manage the process.
- To share accurate information regularly to all diocesan officers and parish officers involved.
- To keep a complete safeguarding record, and to be the safeguarding information 'hub'.
- To maintain ongoing contact with all members of the Core Group, and in particular close liaison with the chair, Bishop or Archbishop's representative and the Director of Communications.
- To ensure alleged victims and survivors are responded to well throughout the process, and are offered good independent pastoral support.
- To ensure that risks are managed at all stages of the process, and that alleged abusers are offered good independent pastoral support.
- To ensure that those managing the situation day to day are adequately supported.
- To ensure that support is offered to congregants at appropriate times.
- To refer to the DBS for consideration for barring; to the Church of England Safeguarding team if national or inter-diocesan impact.
- To ensure that policies and practice guidance are reviewed in the light of recommendations at review of the case and lessons learned.

Diocesan Bishop or Archbishop of the Province

- To be kept informed of the serious safeguarding situation.
- In the case of an arrest of someone holding his or her licence, to consider using powers of suspension under the Clergy Discipline Measure, seeking advice from the Core Group and Registrar.
- In other cases involving a cleric to consider suspension, being mindful of the CDM Code of Practice and other best practice, seeking advice from the Core Group and Registrar.
- In cases involving licensed or accredited lay ministers, to consider suspension or inviting withdrawal from responsibilities, by way of a neutral act while a matter is investigated, on the advice of the Core Group and Registrar.
- To remain distant from the process, in case of needs for intervention in the event of disciplinary action of licensed or accredited ministers; claims made against the parish or the Diocese; or pastoral breakdown.

Area or Suffragan Bishop; Dean of Cathedral

- To have pastoral oversight and offer pastoral care of the parish in complex circumstances. This may include visits to the parish.
- To be kept informed of developments, and in some circumstances attend the Core Group Meeting (to be worked out with the Archdeacon).
- To intervene if the parish, or an incumbent, is not following Diocesan/parish safeguarding procedures; in the event of an incumbent wilfully disregarding the Area Bishop's intervention, to request that the Archdeacon begins a disciplinary process.

Archdeacon

- To work closely with the DSA on the day to day management of issues around the allegation.
- To attend Core Group meetings.
- To attend Local Authority strategy meetings as required.
- To attend/chair parish meetings as required.
- To keep the Area Bishop informed of implications for pastoral oversight.
- To support the incumbent through the process.
- To ensure the parish is implementing safeguarding practice and following the decisions of the Core Group.

Diocesan Secretary/Chief Executive

- To be kept informed whenever there is a potential of financial impact.
- To be informed immediately should a case involve an employee of the DBF.

Diocesan or National Director of Communications/Chief of Staff

- To consult with the police and Local Authority with regard to sharing all information
- To be consulted and take the lead on all matters of communication, including statements for potential or actual media coverage; statements made to the congregation or the PCC; limits of information sharing during and following an investigation.
- To attend Core Group Meetings and work closely with the DSA and Bishop's representative on day to day management of publicity and information sharing.

Diocesan or Provincial Registrar

- To give legal advice to the Bishop or Archbishop on all matters relating to the safeguarding situation, and to support the Core Group in its decisions, actions and recommendations to the Bishop or Archbishop.

Chair of Core Group

- To ensure that policy and practice guidance is followed.
- To communicate to the Bishop any recommendations made by the Diocesan Core Group, always in the knowledge of the Diocesan or National Safeguarding Adviser.

APPENDIX 3

Template agenda for a Diocesan or National Core Group

1. To set and maintain boundaries of confidentiality and information sharing.
2. To share accurate information.
3. To work with statutory agencies, through the Diocesan or NCI Safeguarding Adviser.
4. In consultation with the Diocesan or Provincial Registrar, to advise the Bishop or Archbishop on any legal or disciplinary action required .
5. To define the membership of the Core Group, and to define roles and responsibilities of its members through the process.
6. To ensure the alleged victim(s) or survivor(s) are responded to well, kept informed of the process and appropriate independent pastoral support is offered to them and their families.
7. To ensure independent pastoral support is offered to the alleged abuser and his or her family.
8. To ensure support and pastoral care is offered to those managing the day to day situation.
9. To consider wider repercussions for the parish, the diocese and the Church of England.
10. To ensure information is shared as required with the Insurance Company, the Charity Commission and other Diocesan/Church of England safeguarding advisers.
11. To agree statements to the press, the relevant dioceses and congregations.
12. To ensure information is shared securely and accurate and secure records are kept.
13. To ensure risk assessments are carried out during and following the outcome of the process, and that recommendations are followed.
14. To review the process, to advise on any changes to National, Diocesan and Parish policy and practice, and to consider long term implications and steps for closure required, including any resource implications.

Statement by the Archbishop of Canterbury

20/05/2021

Following a recent meeting with survivors of the abuse carried out by John Smyth QC, the Archbishop of Canterbury, Justin Welby, has made the following the statement today:

I am pleased to have met recently with a group of victims of the horrendous abuse perpetrated by John Smyth QC. I apologised to them that the meeting had taken so long to arrange and acknowledged that this has caused much frustration and anger.

In February 2017, I issued a general apology on behalf of the Church of England, as the story was breaking, and before we understood the full horror and scope of the abuse. Having met some victims now, I want to offer a full, personal apology. I am sorry that this was done in the name of Jesus Christ by a perverted version of spirituality and evangelicalism. It is clear that the impact of this has been widespread. I want to offer this apology, in addition, to those Smyth victims that I have not met. I continue to hear new details of the abuse and my sorrow, shock and horror grows.

The victims I met have made clear that they are angry that John Smyth was not stopped in 2013, when disclosure to the Diocese of Ely was first made and I was duly informed. By this time Mr Smyth had been out of the UK for nearly thirty years. We, the Church, were unclear as to his activities abroad or indeed to the utterly horrendous scope and extent of his actions here and overseas. I recognise the anger of the survivors and victims but having checked that the Diocese of Cape Town was informed and that the police were properly informed and involved our jurisdiction did not extend further. I believe that by 2013 Mr Smyth was no longer attending an Anglican Church.

These victims are rightly concerned that no one appears to have faced any sanction yet, when it is clear a number of Christians, clergy and lay, were made aware of the abuse in the 1980s and many learned in subsequent years. I have not yet received a list of names. I am told by Survivors that some facilitated Smyth's move to Africa. I have made it clear that the National Safeguarding Team will investigate every clergy person or others within their scope of whom they have been informed who knew and failed to disclose the abuse.

The victims asked me specifically to consider John Smyth's victims in Zimbabwe and South Africa, known and unknown. Guide Nyachuru died at a Smyth camp in 1992 and I will be writing to his family. I apologise on behalf of the Church of England to all those in Africa who were abused after John Smyth had been uncovered in the UK in 1982, although the Church did not know, owing to the cover up, of the abuse until 2013.

I am aware of what a long wait it has been for John Smyth's victims. The abuse was almost forty years ago, and it was first disclosed in 2012. I applaud the bravery of those who came forward and all those who have testified since. I know this has come at great personal cost and continues to cause suffering. I told the victims I met that I am absolutely determined that the Makin Review will be as comprehensive and strong as it can be. I have given an undertaking that it will be published in full. I pray that this can give some sense of closure for these victims.

The Church has a duty to look after those who have been harmed. We have not always done that well.

I know that words are inadequate and will have a different meaning and impact on individuals, but I hope that my words today can convey on behalf of the Church of England and myself our deepest sorrow.

A review of the Church's handling of allegations of abuse carried out by the late John Smyth is being carried out by the Church and was announced in August 2019. The independent reviewer is Keith Makin, who will be assisted by Sarah Lawrence who is also independent. Further details are available [on the Church of England website](#).

General Synod Members Code of Conduct – revised December 2017**Introduction from the Chair of the Business Committee**

Dear Members of General Synod,

The Business Committee has a responsibility for all matters relating to the sessional business of the Synod except where that falls to the Presidents under SO1 (SO 125 6 3). The Committee endeavours to fulfil this responsibility carefully. In doing so we work with the Presidents to shape the Business of the Synod in a way that it can be conducted in a manner that is fruitful, expeditious and worthy of the calling we share.

When a large number of people of differing views work together discussing matters of importance which engender strong and deeply held feelings it is perhaps inevitable that feelings will run high.

As Synod continues to grapple with complex and controversial issues, questions about the way we work together as members of a Christian legislative body working in the public arena remain important for us all. In order to help the Synod and to fulfil our responsibilities the Business Committee decided to bring together a series of connected documents into a broader policy which takes a holistic look at how we work, talk and debate with each other.

This collection of policies published under the heading “General Synod Code of Conduct” was published as a consultative document prior to the July 2017 group of sessions. We also encouraged Synod Members to attend to the so-called ‘Nolan Principles’ of the “Seven Standards of Public Life”.

At that time we made clear that the Committee has no legal power under the Standing Orders or the National Institutions Measure to enforce this code. Nor do we have any sanction against those who (whether intentionally or unintentionally) infringe it. The committee has neither the right nor responsibility to comment or otherwise hold to account members of the Synod for words or actions that they may say or engage that take place in any arena outside the General Synod of the Church of England.

Nevertheless, we believe that this Code of Conduct represents a powerful reminder and encouragement to us all in our calling as fellow servants of Christ and His Church working together in the public sphere. As such, we commend it wholeheartedly to you all.

Yours,

In Christ's service,

Sue

The Revd Canon Sue Booy
Chair of the Business Committee

General Synod Members' Code of Conduct – revised December 2017

Introduction

1. The General Synod recognises that as an organisation occupying a high profile and utilising Church funds, it is essential that the conduct of its members is to the highest professional standards of integrity in order to maintain public trust and confidence.
2. This Code of Conduct sets out the standards of behaviour the Business Committee hopes members would expect of themselves and their colleagues in carrying out their role in the General Synod or its committees/ commissions and proposes some of the rules to be followed in specific circumstances.
3. Members are asked to ensure that they are familiar with the Code of Conduct and that they seek guidance from the Business Committee at an early stage if they are uncertain as to what is asked of them.
4. This is a voluntary code, but all members of the General Synod and members of its committees and commissions are encouraged to make themselves aware of this Code and to make every effort to follow it.
5. In forming this Code of Conduct the Business Committee has drawn on guidance produced by the UK and Scottish Parliaments as well as the Equality Framework endorsed by the Local Government Association.

Values

6. The Business Committee has given much consideration to the values which should underpin our work as the General Synod of the Church of England. In doing so, we looked at a number of sources to help shape these values. In particular, we looked at the Charity Commission's six principles of good governance for a Board¹, and the Nolan Principles on Standards in Public Life as well as the values statements of some of the Church of England's dioceses.²
7. Adapted for the purposes of the Church, the Nolan Principles are as follows:

Christian Values

Synod members will be prayerful and seek to model and espouse Christlikeness and servanthood, with a commitment to support the Church of England.

Selflessness

Synod members should take decisions solely in the interest of the Church, as the body of Christ and the wider public. They should not do so in order to gain financial or other benefits for themselves, their family or their friends.

Integrity

Synod members should not place themselves under any financial or other obligation to outside individuals or organisations that might seek to influence them in the performance of their official duties.

¹ *Good Governance*, Charity Commission/NCVO (2010)

² See: <http://www.sharedconversations.org/wp-content/uploads/2015/02/SMH-Protocols.pdf>

Objectivity

In carrying out their Synodical role, including making public appointments, , or recommending individuals for Boards or Committees, Synod members should make choices on merit.

Accountability

Synod members are accountable for their decisions and actions to the public and must submit themselves to whatever scrutiny is appropriate to their role.

Openness

Synod members should be as open as possible about all the decisions and actions that they take. They should give reasons for their decisions and restrict information only when the wider public interest clearly demands.

Honesty

Synod members have a duty to declare any private interests relating to their charitable and other church duties and to take steps to resolve any conflicts arising in a way that protects the General Synod and the Church of England.

Leadership

Synod members should promote and support these principles by leadership and example.

Declarations of Interest

8. The Sixth Nolan Principle requires holders of public office to declare any private interests relating to their public duties.
9. Declarations of interest are important because they disclose context which may be relevant to the way in which the member's arguments may be heard and evaluated by other members. As the House of Lords Code of Conduct puts it, the practice of declaring a relevant interest '*is necessary in order that [the] audience may form a balanced judgement of the arguments.*'
10. The Committee recognises that the specific rules applicable to a conflict of interest on the part of trustees of charities do not apply to the members of the General Synod, as it is not a charity. However, the Business Committee takes the view, in the light of the factors set out above, that members who contribute to debates or other Synod business should declare any interest which could reveal a conflict of loyalty, or which could otherwise affect other members' ability to form a balanced judgement of their arguments.
11. It therefore requests that Synod members declare relevant interests orally at the beginning of their contribution to any item of business on the Synod's agenda.
12. In particular, members should consider the need to make an oral declaration of the following, when contributing to the Synod's debates:
 - Financial interests, whether direct or indirect, in any matter which is under consideration by the Synod (for example, shareholdings or other financial interests in organisations which may be materially affected by the decisions of the Synod);
 - Personal non-financial interests, including those which arise from membership of, or holding office in Church and other bodies (such as acting as a trustee or office-

holder of any organisation whose affairs are likely to be affected by the decisions that the Synod takes).

13. Members are requested to declare any interest which might reasonably be thought to influence what they say and do and which is relevant to the issue under debate.
14. Members may also consider the need to declare the financial, or personal non-financial, interests of close family members.

Speaking at General Synod Meetings

15. The General Synod is a public debating chamber, and views may be expressed with which others disagree or by which they may be offended. However, in speaking on controversial matters, members are urged to express themselves responsibly, being aware of how their views may be received by others.
16. In particular, members are reminded that they should not use abusive or insulting language, or make personal remarks about other members. Standing Order 18(d) requires the Chair to call a member to order – and empowers them to prevent them from speaking – should they use ‘unbecoming language’.
17. Members are asked to notify fellow members whenever they intend to refer to them in a debate or presentation, other than making passing reference to what they have said on the public record, possibly elsewhere in the debate. All reasonable efforts should be taken to notify the other member as failure to do is discourteous.
18. The Business Committee urges members to use the same level of consideration when commenting on social media on Synod business or on members or their speeches. In general, our advice to members is:

“If you wouldn’t say it to their face, please do not say it on social media”.

Conduct in the Chamber and Use of Electronic Devices

19. General Synod papers are now available electronically and may be accessed on a range of devices. For this reason, members may use hand-held electronic devices in the chamber, provided that they cause no disturbance and are not used in such a way as to disrupt proceedings. Similarly, members may choose to use electronic devices in place of paper notes as an aide memoire in debate.
20. All such devices must be in silent mode. The taking of telephone calls or listening to voicemails in the chamber during sessions is prohibited. Electronic devices may not be used to film, take photographs or make audio recordings in or around the chamber during votes.
21. Members are encouraged to give their full attention to a debate and to minimise their use of electronic devices for non-Synod-related business when in the chamber.
22. Food and drink may not be consumed in the Assembly Hall or Synod Chamber, though water is permitted. For more information on what items you are able to bring into the chamber, please refer to the Security Policy.

Treatment of National Church Institutions Employees and Contractors

23. The effectiveness of the Synod turns partly on the way that members and National Church Institutions colleagues work together. Members and all staff have a shared responsibility to behave towards each other in a professional and respectful manner.
24. As employers, the National Church Institutions (NCI's) have a legal duty of care to ensure that all of their staff and contractors are safe and are treated with courtesy, dignity and respect.
25. While relations between members and staff have in the past generally been excellent there have just occasionally been incidents which should not have occurred. We very much hope, therefore, that this guidance helps both members and staff in developing an effective working environment.
26. The Business Committee encourages Synod members to lead by example, including by demonstrating respect for others, valuing diversity and avoiding discriminatory conduct. Equally, members should at any time feel at liberty to contact the Clerk to the Synod or the Secretary General if they believe that a member of the staff team has not treated them with courtesy, dignity and respect.
27. Annex 1 contains a relevant extract from the "Dignity at Work" policy that applies within the NCIs. Contractors providing services to the Synod (e.g. security, catering staff and the staff of the Corporation of Church House and York University) will have similar policies in place.

Breaches of the Code of Conduct

28. As stated at the beginning of the Code, this is a voluntary Code of Conduct. If any member believes that another member has acted in a way that conflicts with this Code of Conduct, they are encouraged in the first instance to speak directly to their brother or sister in Christ. If a member continues to act in such a manner, this should be reported to the Business Committee. If circumstances render this inappropriate, members should report the matter to the Clerk to the Synod or the Secretary General.
29. The Chair of the Business Committee may choose to write to members if they consider that they have breached the Code, with a request (which may be made public) that they cease to do so in future.
30. In commending this Code of Conduct to Synod, it is our hope that it will be something that Synod as a whole can endorse and abide by on a voluntary basis, as a means to good disagreement, better Synodical process and furthering the mission of the Church.

General Synod Business Committee
January 2018

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GENERAL SYNOD

NCIs Dignity at work policy

Aim of the NCIs dignity at work policy – to ensure that all employees:

- are treated with dignity and respect
- are able to work and flourish in an environment free from harassment on the grounds of age, gender, sexual orientation, race, religion or belief, political opinion, marital status, disability, or nationality
- are aware that bullying and harassment are not acceptable and will not be tolerated, and
- understand how to raise concerns about bullying and harassment.

Summary

The Church is required by God to foster relationships of the utmost integrity, truthfulness and trustworthiness. The National Church Institutions (NCIs) therefore promote equality and believe in the dignity and worth of each individual.

- *Bullying* is behaviour which humiliates or demeans the individual involved and includes persistent criticism and personal abuse, either in public or private,
- *Harassment* is unwanted conduct related to a protected characteristic under the Equality Act³ that violates people's dignity or creates an intimidating, hostile, degrading, humiliating or offensive environment. This includes third party harassment where an employer is potentially liable for harassment of employees by third parties who are not employees, where the employer fails to take reasonable steps to prevent it. Harassment is from the perspective of the recipient of the treatment, and may vary between persons.
- *Discrimination may take a number of forms:*
 - *Direct discrimination* - treating people less favourably than others because of an applicable protected characteristic;
 - *Indirect discrimination* - applying a provision, criterion or practice which disadvantages or would disadvantage people who share an applicable protected characteristic (and disadvantages the individual complainant), and which is not justified as a proportionate means of achieving a legitimate aim;
 - *Associative discrimination* – direct discrimination against someone because they associate with another person who possesses an applicable protected characteristic.
 - *Perceptive discrimination* – discrimination against an individual because they are mistakenly perceived to possess an applicable protected characteristic.

Victimisation – subjecting someone to a detriment because they have done (or the perpetrator believes they have done or may do) a "protected act", e.g. made a formal complaint of discrimination or given evidence in a tribunal case.

The NCIs, like any other employer, will not tolerate abuse, harassment and bullying, discrimination or victimisation – however rare. All complaints of abuse, harassment,

³ age, disability, gender reassignment, marriage and civil partnership, pregnancy and maternity, race, gender, sexual orientation or religion or belief, including church tradition

bullying, discrimination or victimisation will be taken seriously and thoroughly investigated by trained and experienced investigating officers.

Persons affected by such behaviour may complain informally or formally to their line manager or other appropriate person. Informal complaints can be directly to the perpetrator, verbally or in writing, either directly or via an intermediary.

Appendix 9

Church of England Confidential Declaration Form

Church of England Confidential Declaration Guidance and Privacy Notice

The Confidential Declaration must be completed by all those wishing to work with children and/or adults experiencing, or at risk of abuse or neglect. It applies to all roles, including clergy, employees, ordinands and volunteers who are to be in substantial contact with children and/or adults experiencing or at risk of abuse or neglect.

If you answer yes to any question, please give details, on a separate sheet if necessary, giving the number of the question that you are answering.

The Privacy Notice attached to this form (see page 5 onwards) explains how the information you supply in your Confidential Declaration is used and your rights with respect to that data as required by the General Data Protection Regulation 2016/679 (the “GDPR”) and the Data Protection Act 2018, (the “DPA 2018”).

If you do not complete this form, or if you do not give true, accurate and complete information in response to the questions it contains, this may amount to misconduct under the Clergy Discipline Measure 2003 and your appointment will not proceed.

1. Have you ever been convicted of or charged with a criminal offence or been bound over to keep the peace that has not been filtered in accordance with the DBS filtering rules¹? (Include both ‘spent’² and ‘unspent’ convictions) YES / NO
2. Have you ever received a caution from the police (excluding youth cautions, reprimands or warnings) that has not been filtered in accordance with the DBS filtering rules³? YES / NO

¹ You do not have to declare any adult conviction where: (a) 11 years (or 5.5 years if under 18 at the time of the conviction) have passed since the date of the conviction; (b) it did not result in a prison sentence or suspended prison sentence (or detention order) and (c) it does not appear on the DBS’s list of specified offences relevant to safeguarding (broadly violent, drug related and/or sexual in nature). **Please note that a conviction must comply with (a), (b) and (c) in order to be filtered.** Further guidance is provided by the DBS and can be found at <https://www.gov.uk/government/publications/dbs-filtering-guidance/dbs-filtering-guide>

² Please note that the ‘rehabilitation periods’ (i.e. the amount of time which has to pass before a conviction etc. can become ‘spent’) have recently been amended by the Legal Aid, Sentencing and Punishment of Offenders Act 2012. Since 10 March 2014, custodial sentences greater than 4 years are never ‘spent’. For further guidance in relation to the ‘rehabilitation periods’, please see <http://hub.unlock.org.uk/knowledgebase/spent-now-brief-guide-changes-roa/>

³ You do not have to declare any adult caution where: (a) 6 years have passed since the date of the caution etc. and (b) it does not appear on the DBS’s list of specified offences referred to in footnote 1 above. As of 28 November 2020, youth reprimands, warnings and cautions, are automatically filtered. **Please note that a caution etc. must comply with (a) and (b) in order to be filtered**

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Notes applicable to questions 1 and 2: Declare all convictions, cautions, warnings, and reprimands etc. that are not subject to the DBS filtering rules. Please also provide details of the circumstances and/or reasons that led to the offence(s).

*Broadly, where your position / role involves substantial contact with children and / or adults experiencing, or at risk of abuse or neglect (i.e. where you are eligible for an enhanced criminal records check) you will be expected to declare **all** convictions and / or cautions etc., even if they are 'spent' provided they have not been filtered by the DBS filtering rules.*

Convictions, cautions etc. and the equivalent obtained abroad must be declared as well as those received in the UK.

If you are unsure of how to respond to any of the above please seek advice from an appropriate independent representative (e.g. your solicitor) because any failure to disclose relevant convictions, cautions etc. could result in the withdrawal of approval to work with children and / or adults experiencing, or at risk of abuse or neglect. Although it is important to note that the existence of a conviction, caution etc. will not necessarily bar you from working with vulnerable groups unless it will place such groups at risk.

3. Are you at present (or have you ever been) under investigation by the police or an employer or the Church or other organisation for which you worked for any offence / misconduct?
YES / NO
4. Are you or have you ever been prohibited and / or barred from work with children and/or vulnerable adults? YES / NO

*Notes applicable to question 4: You **only** need to mention if you have been placed on the DBS Barred List with regard to children and/or vulnerable adults if you will be taking up a position that involves engaging in "regulated activity" with children and/or vulnerable adults. If you are unsure whether the position involves "regulated activity" please contact the appointing organisation/person.*

5. Has a court ever made a finding of fact in relation to you, that you have ill-treated, neglected or otherwise caused harm to a child and / or vulnerable adult, or has any court made an order against you on the basis of any finding or allegation that any child and / or vulnerable adult was at risk of ill-treatment, neglect or other significant harm from you⁴? YES / NO

⁴ 'harm' involves ill-treatment of any kind including neglect, physical, emotional or sexual abuse, or impairment of physical or mental health development. It will also include matters such as a sexual relationship with a young person or adult for whom an individual had pastoral responsibility or was in a position of respect, responsibility or authority, where he/she was trusted by others. It also includes domestic abuse.

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6. Has your conduct ever caused or been likely to cause ill-treatment, neglect or other harm to a child and /or vulnerable adult, and/or put a child or vulnerable adult at risk of ill-treatment, neglect or other harm? YES / NO

Note: if you have answered 'yes' to any of the questions above, please give details here:

7. To your knowledge, has there ever been an allegation made against you (whether substantiated or not) that your conduct has amounted to or resulted in ill-treatment, neglect or other harm to a child and/or vulnerable adult, or putting a child or vulnerable adult at risk of ill-treatment, neglect or other harm? YES / NO
8. Have you ever had any allegation made against you, which has been reported/referred to, and investigated by the Police/Social Services/Social Work Department (Children or Adult's Social Care)? YES/NO

Note: if you have answered 'yes' to questions 7 and/or 8, please give details, which may include the date(s) and nature of the allegation, and whether you were dismissed, disciplined, moved to other work or resigned from any paid or voluntary work as a result:

Note: Declare any complaints or allegations made against you, however long ago (including Domestic Abuse). Checks will be made with the relevant authorities.

9. Has a child in your care or for whom you have or had parental responsibility ever been removed from your care, placed by you in care, subject to child protection planning, subject to a care order, a supervision order, a child assessment order or an emergency protection order under the Children Act 1989, or a similar order under any other legislation? YES / NO
10. Has a child in your care or for whom you have or had parental responsibility ever been in the care of the local authority, or been accommodated by the local authority? YES / NO

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11. If you are working from home with children, is there anyone who is 16 years of age or over living or employed in your household who has ever been charged with, cautioned or convicted in relation to any criminal offence not subject to DBS filtering rules⁵; or is that person at present the subject of a criminal investigation/pending prosecution? YES/NO/Not Applicable

If yes, please give details including the nature of the offence(s) and the dates. Please give any further details, such as the reasons or circumstances, which led to the offence(s):

*Note applicable to question 11: You are only required to answer this if you work from home with children. The DBS define home based working as where the applicant for the DBS check carries out some or all of his or her work with children or adults from the place where the applicant lives (this will include **all** clergy). ⁶*

Please inform relevant members of your household that you have included their details on this form (if applicable) and give them a copy of the Privacy Notice.

Note: All these matters shall be checked with the relevant authorities

Declaration

I declare the above information (and that on any attached sheets) is true, accurate and complete to the best of my knowledge.

I declare that I have disclosed on a separate sheet any additional information I have which could be considered relevant to the questions in this Confidential Declaration.

After I have been appointed, I agree to inform my Bishop/Archbishop if I am charged, cautioned or convicted of any offence or if I become subject to a Police/Social Services/Social Work Department (Children or Adult's Social Care) investigation.

Signed.....Full Name.....

Address.....

.....

⁵ <https://www.gov.uk/government/collections/dbs-filtering-guidance>

⁶ <https://www.gov.uk/government/publications/dbs-home-based-positions-guide/home-based-position-definition-and-guidance>

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Date.....

Please return the completed form to.....

Before an appointment can be made applicants who will have substantial contact with children and / or adults experiencing, or at risk of abuse or neglect in their roles will be required to obtain an enhanced criminal record check (with or without a barred list check (as appropriate)) from the Disclosure and Barring Service.

All information declared on this form will be carefully assessed to decide whether it is relevant to the post applied for and will only be used for the purpose of safeguarding children, young people and / or adults experiencing, or at risk of abuse or neglect.

Please note that the existence of a criminal record will not necessarily prevent a person from being appointed, it is only if the nature of any matters revealed may be considered to place a child and / or an adult experiencing, or at risk of abuse or neglect at risk.

Privacy Notice

This notice explains how the information you supply in your Confidential Declaration is used and your rights with respect to that data as required by the General Data Protection Regulation 2016/679 (the “GDPR”) and the Data Protection Act 2018, (the “DPA 2018”).

[Prior to use, the diocese/PCC/Church Body should amend as appropriate the areas highlighted. If you are unsure, please seek advice from your Data Protection Officer as appropriate]

1. Who I/we are

[Insert name and address of data controller – this is the person/body who decides the purposes for which and the manner in which personal data will be processed. In the case of the Confidential Declaration, the data controller will depend on the nature of the position/role applied for, for instance, it could be the diocesan bishop, if clergy; or it could be a diocesan body, if a diocesan volunteer or employee; or it could be the PCC, if a parish volunteer. You should take advice from the lead contact in the diocesan office if you are unsure] am/are the data controller (contact details below). This means I/we decide how your personal data is processed and for what purposes.

2. The data [we/I] collect about you

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I/we collect your name and address as provided by you in the Confidential Declaration Form, and where applicable, relevant conduct data and/or criminal offence data (including allegations); barring data; court findings or orders.

We also collect the following information about other individuals living or employed in your household who are over 16 years old, where applicable (see section 3, headed “Purposes and lawful bases for using your personal data” paragraph 3):

- criminal offence data (including allegations); barring data; court findings or orders.

It is our expectation that you will inform these individuals that you have put their details on the CD form, and that you explain the reason for this.

3. Purposes and lawful bases for using your personal data

The overall purpose of the confidential declaration is to ensure that I/we take all reasonable steps to prevent those who might harm children or adults from taking up positions of respect, responsibility or authority where they are trusted by others in accordance with the Safer Recruitment: Practice Guidance (2016).

We use your data for the following purposes and lawful bases:

1. Appointing individuals to positions of respect, responsibility or authority where they are trusted by others.
2. For the Diocesan Safeguarding Adviser to conduct a risk assessment where applicant discloses information on the form.
3. Collect information about members of your household for the purpose of undertaking a Disclosure and Barring Service check on them if you have applied for a role where you work from home with children.

It is the legitimate interest of **[insert name of the data controller]** to ensure that only appropriate individuals are appointed to certain positions, as established by the Promoting a Safer Church - House of Bishops Policy Statement (2017). We also need to be assured that no member of your household poses any risk.

It is also necessary for reasons of substantial public interest in order to prevent or detect unlawful act and protect members of the public from harm, including dishonesty, malpractice and other seriously improper conduct or for the purposes of safeguarding children and adults at risk. (Safer Recruitment Practice Guidance (2016)).

Legitimate Interest Assessment

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[I/we] have a specific purpose with a defined benefit	The processing is an essential part of safer recruitment, to ensure that individuals appointed to positions of respect, responsibility or authority where they are trusted by others are properly vetted and pose no risk to children, vulnerable adults or the wider public.
The processing is necessary to achieve the defined benefit.	Without processing this data, there would be no assurance that suitable individuals are being appointed.
The purpose is balanced against, and does not override, the interests, rights and freedoms of data subjects.	The risk of significant harm to others if inappropriate appointments are made outweighs the low risk to individuals of disclosing the data to us.

For a copy of the full Legitimate Interest Assessment, please contact us on the details included in section 7 headed “Complaints”.

4. Sharing your data

Your personal data will be treated as strictly confidential and will only be shared with those involved in the recruitment/appointment process and, where appropriate, the Diocesan Safeguarding Adviser. It may be shared outside the Church for the prevention or detection of an unlawful act; to protect members of the public from harm or safeguarding purposes, or as required by law, under Schedule 1, Part 1, Part 2 or Part 3 (as appropriate) of the Data Protection Act 2018, with the following:

- Police
- Children's or Adults Social services in Local Authorities
- Statutory or regulatory agencies, (e.g. the DBS)

5. Data Retention

[I/we] keep your personal data, if your application is successful, for no longer than reasonably necessary for the periods and purposes as set out in the retention table below at the following link:

<https://www.churchofengland.org/sites/default/files/2017-10/Safeguarding%20Records-%20Retention%20Tool%20kit%20-Dec%2015.pdf>

If your application isn't successful, your data will be held for 6 months after the recruitment process ends, and then destroyed.

6. Your Legal Rights and Complaints

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Unless subject to an exemption under the GDPR or DPA 2018, you have the following rights with respect to your personal data: -

- The right to be informed about any data we hold about you;
- The right to request a copy of your personal data which we hold about you;
- The right to request that we correct any personal data if it is found to be inaccurate or out of date;
- The right to request your personal data is erased where it is no longer necessary for us to retain such data;
- The right, where there is a dispute in relation to the accuracy or processing of your personal data, to request a restriction is placed on further processing;
- The right to object to the processing of your personal data
- The right to obtain and reuse your personal data to move, copy or transfer it from one IT system to another. *[only applicable for data held online]*

7. Complaints

If you have any questions about this privacy policy, including any requests to exercise your legal rights, please contact us using the details set out below.

[insert contact details]

If you do not feel that your complaint has been dealt with appropriately, please contact *[Insert contact details of Data Protection Officer or equivalent position in the NCI/Diocese]*.

You also have the right to lodge a complaint with the Information Commissioners Office. You can contact the Information Commissioners Office on 0303 123 1113 or via email <https://ico.org.uk/global/contact-us/email/> or at the Information Commissioner's Office, Wycliffe House, Water Lane, Wilmslow, Cheshire. SK9 5AF.