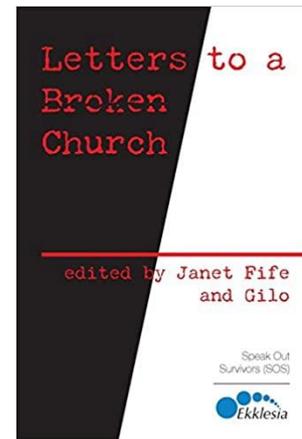


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**Letters to a Broken Church**

Ekklesia Publishing 2019  
AJM notes August 2020



*Drawing on the personal experience of survivors of abuse and their allies, Letters to a Broken Church speaks directly into the existential abuse crisis facing the Church of England and other Christian denominations right now. Its powerful message is that the structures, leadership, practices and culture of the Church must change radically to face up to the historic scale of abuse within its institutions at all levels. The clear requirement for transparency and accountability after decades of evasion and denial is also highlighted in these essays, along with the need to make proper recompense to those whose lives have been impacted.*

*Contributors to Letters to a Broken Church include a serving bishop, a well-known newspaper columnist, several theologians and others from public life — but principally people in the shadows whose voices and experience as survivors have frequently been pushed aside, marginalised or silenced within the Church. Here is a searingly honest, multi-voice call for action and redress that can no longer be ignored.*

### **Introduction**

The IICSA (Independent Enquiry into Child Sexual Abuse) 'charts the story of a church in breakage and a gospel in collapse. The Church of England is in crisis.' It needs 'transformation of structures and internal cultures... so that the CofE can come to terms with its own brokenness'. Xi

### **1. The Deacon's Tale – Anne**

And her vicar, a bully and womaniser. 'Slander, bullying, aggression, false accusations – all were weapons in his armoury.' Also physical approaches. She went to see the bishop, who said he wouldn't move her and he would tell the vicar (later promoted). 'I have never again felt that I could trust my superiors in the Church'. 4

### **2. Can a Price be Put on a Soul? – Rupert Bursell**

On confession and confidentiality.

### **3. Keeping Secrets – The Church of England and Shame – Miryam Clough**

'Abuse thrives on secrecy and secrecy is dependent upon shame. Shame is.. the mechanism that has perpetuated a culture of abuse within an institutional Christianity that is already susceptible due to its dualistic, masculinist theology. ... Shame is the affect and emotion that says 'I am bad, I am flawed, there is something wrong with me.' Unlike guilt, which triggers the realisation 'I have done something bad or wrong, I've made a mistake,' prompting us to put things right shame says 'I am the mistake'. In the grip of shame, we lose agency. We struggle to recover our equilibrium. We are afraid and unable to speak out. We want to hide, to avoid exposure. We might with the ground would swallow us up. 12

'Additionally, same is isolating and a form of social pain, causing relationships to break down and individuals to feel alone, vulnerable, powerless and disaffected. Isolation itself is a powerful means of social control. Shame is also linked with scapegoating, as uncomfortable issues are pushed outside of the community and heaped onto 'troublesome' individuals or groups to make the dominant group feel better or safer. By isolating abused individuals and silencing them through shame, abusers are free to continue abusing.' 13

'By failing to act, the Church provides shelter, not to the vulnerable or wounded – to those it claims to minister to – but to its hierarchy. What this tells us is that clerical abuse is a systemic issue that requires a systemic response. As Philip Zimbardo noted in his TED talk *The Psychology of Evil* (2008), the question to ask is not "who are the bad apples responsible?" but "what is the situation and where is the power in the system?" 14

'A shamed Church seeks to hide its failings and may reject or blame those it has wronged. Guilt, conversely, is an adaptive emotion that motivates the desire for reparation where there has been wrongdoing and seeks the restoration of fractured relationships.' 15

### **4. Unstoried: Men's Abuse of Women and Girls – Natalie Collins**

Three stories of abuse (2 clergy, 1 youth worker).

'In two out of three of these cases, the Church hierarchy colluded with the offender, minimised his offences and prioritised his feelings and needs over those of victims' 17

'Human beings need an ordered world; to feel confident that they can identify who is dangerous and who is safe. This is particularly the case for those in authority (most especially in church authority). We all want to live in a world where we are able to make character judgments that are accurate.' Allegations are made against someone we trusted – we shift the narrative, we blame the victim. If she is not at fault, our world becomes even more dangerous – we are not safe. So it must be her fault.

## **5. Recognising dangerous safeguarding practices – Ian Elliott** (independent safeguarding consultant)

'It pains me to have to state that I view the Church of England as being on the brink of a major crisis that will threaten its very structure' – see what happened in Australia and in Ireland. 23

## **6. Dear Justin and John – Janet Fife**

Response to Archbishops' Pastoral letter 2018 (also online)

## **7. The Gospel, Victims, and Common Worship – Janet Fife**

'What has the Gospel got to offer victims of abuse? What is the 'good news' for those whose most urgent problem is not their own sin, but the damage done by someone else's sin against them?'

The focus of the Common Worship communion service is entirely on sin and forgiveness, and the work of Jesus presented almost solely as saving us from our sins. John 3.16-7 (For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him) becomes 'God so loved the world that he gave his only Son Jesus Christ to save us from our sins, to be our advocate in heaven, and to bring us to eternal life.' The promise of freedom and relief turns into the apprehension of appearing in the dock in a cosmic courtroom with God as judge... The framework of Common Worship is almost exclusively about the sins and need for forgiveness of the worshipper. Imagine the effect of this skewed emphasis on those who come to church hurting physically and emotionally – they are reminded that God knows all our secrets, and required to search their own hearts and minds for the things they have done wrong.

'It is the powerful who get to frame the liturgy, especially in an established Church like ours.. There are two reasons why the ruling classes would want the Church to focus on the sins of worshippers and their need for forgiveness, rather than Christ's subversive claims to free the oppressed and bless the poor': first, they don't want their power threatened; second, lack of imagination – they have not experienced these things.

Prayer from Jan Berry: 'Come to this table, where the living Christ offers us bread broken for our journeying and wine poured out for our tears. Share together in this meal where loss finds comfort in promise and despair is transformed into hope. Whoever you are, whatever you bring, hear the risen Christ call your name; and accept God's invitation to new life.' 35

## **8. Alchemy of Healing – Gilo**

Hymn.

## **9. Paper Clip Reduction – Gilo**

Past Cases Review. 'It is not difficult to see an underlying focus on self-protection from public ridicule. Remarkably, not one bishop recognised that they had commissioned what was in effect a national whitewash... The Church of England cannot be trusted to mark its own homework.' 40 They spent £2m and announced after 2 years they had found just 13 outstanding cases.

## **10. The Church that Buckles at the Knee? – Gilo**

Letter to bishops, 2016.

'The House of Bishops needs to show clearly that you are finally able beyond the eleventh hour to work rapidly for profound change in your culture and structure – arising from honest acceptance of the mess you have made.' 43

Speech to General Synod, 2018

+Paul Butler tabled £200m as a potential redress fund to help people back on their feet. It's vanished from the debate. 46

## **11. The Virtuous Circle – Gilo**

Chapter explores the affiliation between the CofE and its insurer Ecclesiastical Insurance (now the EIG, Ecclesiastical Insurance Group). It is run as a charity, and gives huge 'block grants' each year – in 2014 92% of these went to dioceses, cathedrals and churches. 'This is a major cash cow for the CofE.' It's claimed that the insurer is entirely separate from the Church – but high-ranking clerics have served on its board of directors for decades.

'It's not surprising that many survivors feel the Church's National Safeguarding is in place to safeguard institution, hierarchy and insurer.' 50

The CofE's legal team advise bishops to apologise carefully, without admitting liability, so as to avoid compensation claims.

'If the Church wanted, it could almost overnight begin to remove the toxic barriers (blinking, silencing, amnesia, denial, legal games, closing down of cases, fog and obfuscation, complicity, hand-washing...) that cause so much additional suffering to survivors.' 52

In Gilo's own case, the EIG solicitor drew up a list of possible legal defences that might be used against him.

'The fusion of the pastoral and the legal is extraordinary', 54

## **12. Last Man Standing – Graham**

Iwerne John Smyth victim – naked beatings. 'I cannot remember why we succumbed, why intelligent Oxbridge undergraduates would ever consent to what was inflicted on us.' It was the result of grooming and persuasion.

### **13. An Entirely Different Approach: The Church of England and Survivors of Abuse – Andrew Graystone** (journalist, theologian)

'The nature of abuse is to inflict trauma on the personhood of the victim. It is a conscious invasion, intended to violently challenge and destabilise the physical, sexual, cultural and/or spiritual identity of the Other – to fundamentally devalue their Otherness and forcefully mark them with the identity of the abuser. It is intrinsically relational. Where the abuser is ontologically identified with an organisation or culture, as in the case of teacher, sports coach or youth officer for example, the identity that is marked with includes that of the organisation. So a victim abused by a clergyman is indelibly marked as a victim of church abuse, and the relationship that is damaged is not only that between the victim and their abuser, but also between the victim and the institution... Many church leaders fail to understand this, and act as if, in their dealings with the victims, they are simply being asked to make good the acts of a previous generation, for which they feel somewhat grudgingly responsible. In fact the role of church leaders is to robustly reverse the previous messages, and affirm the worth and identity of the broken victim as a true icon of Christ.' 59

But 'instead of embracing victims as wounded strangers on the Jericho road, bishops greet each fresh revelation as a problem. That is why the church's response over the last ten years has been to produce policy, mandate training, increase budgets, and refer to lawyers and insurers – and where possible to avoid or minimise responsibility' 60

'It is impossible to square the experience of resurrection with the insurance-led and solution-focused approach of the church towards abuse victims.' 61. So the church is paralysed by the issue of abuse.

### **14. Wounded Leaders: Why do Church Leaders Find It So Hard to Say #MeToo? – Andrew Graystone**

Bishop Greg Thompson (AUS) wasn't broken by his abusers. He was broken by his Church's failure to accept him as a victim. 'Those who identify themselves as victims own up to their own vulnerability – and it appears that we have made vulnerability unacceptable in Christian leaders.' Justin Welby grew up in a largely dysfunctional family and went to schools where physical and sexual abuse was prevalent (teacher at his first school, then Iwerne). He may or may not have been a victim; but his formative years were spent in cultures where abuse was prevalent – perhaps this accounts for his seeming paralysis in the face of the current crisis. We will look back on him as the archbishop who missed the last best chance for the CofE to save its remaining moral authority. 66

'Seeing and yet not seeing is a well-understood problem in cases of abuse' 67.

We associate victimhood with weakness; we forget that abuse is characterised by a disparity of power in which any normal child or vulnerable adult would have been overwhelmed. We forget that whilst the experience of being abused is devastating, the experience of recovering and rising above the abuse can demonstrate immense strength of character.' 67

### **15. Potential Safeguarding Solutions – David Greenwood (with MACSAS) – Child Abuse Solicitor**

Suggested changes to our safeguarding laws.

### **16. What's under the Bonnet? Rosie Harper** – vicar and chaplain to Bp of Buckingham

Peter Hancock admitted in 2018 General Synod speech that 'in all the new work to improve the processes and structures of safeguarding they hadn't quite got round to the survivors, but that they would in due course. This made it very clear that devising ways to protect the institution was the main concern.' 75

'Everyone is working very hard to produce new systems and more training and issue more apologies. It is hard to see this as anything other than moving the chairs around on the deck of the Titanic. Ireland used to have the highest church attendance in Europe. As safeguarding cases came to light and the Roman Catholic Church worked so hard to cover them up, attendance fell. It now has the lowest church attendance in Europe. This is not a little local difficulty. This cuts to the heart of things. it is a test of the authenticity of the Christian faith.

### **17. Cheap Grace and Child Abuse: Perhaps We Need Millstones Hanging Around a Few More Necks – Adrian Hilton**

(theologian)

'Why is a long-dead bishop like George Bell thrown so readily under a bus over one single, uncorroborated allegation, while living and serving bishops are shielded by a 'one-year rule' for a complaint to be made against them?' 80

'In one gathering of 60 survivors of clergy abuse, when asked how many of them attend church, just two hands went up.' 82 Cheap grace is the root of normalising child grooming and exploitation, and a seed of precipitate restoration; and after all, it seemed so friendly and heartfelt, and the victim consented so readily to flattering words and preludes of adoration; there was mutual trust, and a commitment to flourishing.

### **18. The Unworthy Inheritor: The Church of England and the Memory of George Bell – Peter Hitchens** (journalist)

A man of integrity, service, courage, espouser of unpopular causes; in him the essence of Anglicanism was expressed. The report by Lord Carlile QC cast grave doubt on the strength of the accusations and the quality of the investigation. The CofE rushed to make the allegations public, though not sure they were true; the archbishop talked about a 'significant cloud' over Bell's name. Hm.

### **19. Olive Tree – Cliff James**

Poem

## **20. Trust, Hope and a Reluctant Divorce – Jo Kind** (survivor)

Story of her experiences working for 2 years for her vicar, who insisted on removing his clothes 'for medical reasons.'

## **21. The Power of Purple – Janet Lord**

Her clergy father left her mother. The bishop asked to see her and her brother (one by one, alone) and abused them.

## **22. Rape Followed by Bureaucracy – Matthew (as told to Linda Woodhead)**

Raped by a vicar at 16, who had taken him in after his single mother walked out on him aged 11. Matthew (now ordained) reported it only when it seemed the vicar was abusing children at his parish school. He made 8 disclosures to church figures including archdeacon and bishop. The archdeacon took out a CDM against him. The vicar committed suicide on the eve of his criminal trial. Matthew feels the vicar was let down by an uncaring Church; allowed to continue unchecked as a priest, left without support once the police investigation began. The senior clergy to whom Matthew reported the abuse did nothing, and say they have no recollection of the conversation. He tried taking out CDM complaints against those he spoke to; dismissed under the one year rule.

'It is characteristic of cases in which people have been abused that it takes many years, often decades, before they are able to speak about what has happened to them.' 104.

Matthew has lost his faith.

## **23. Is 'Sorry' Really the Hardest Word? – Jane Ozanne** (survivor and member of General Synod)

Spiritual abuse remains rife. The Church seems adept at adding abuse on to yet more abuse... 'Many of its leaders seem wedded to a Gospel of Law rather than to the Gospel of Love that our Saviour so powerfully taught and witnessed to us. They have forgotten that the Word of God is meant to bring life rather than to condemn, to save life rather than to destroy.' 107

People need to tell their stories, they need to be heard; they need their pain to be recognised and understood, to be owned by someone in authority who can finally say they are sorry - in their own words.

## **24. Power Abuse and the Bible: How Some Ministers Use Scripture to Control and Dominate Their Congregations – Stephen Parsons** (retired Anglican priest)

Human beings sometimes do evil things to enjoy the gratification of exercising power – they want to be dominant or powerful in some way. Being a member of a religious group does to remove an individual from a propensity to seek and enjoy power.

Some observations on how leaders within the conservative evangelical tradition (various denominations) abuse scripture to gain power (it's equally common in other traditions).

1. Obey your leaders and submit to them
2. Warnings about the demonic – Christianity as a struggle against the spiritual forces of evil (eg in those who threaten the leader)
3. Expulsion – scriptural warnings to discipline wayward members by ostracising them; often used to encourage a whole congregation to break off contact with victims of exclusion, who are viewed as not of the saved but of the damned.

'Cruel and vindictive behaviour towards individuals, even when it is not technically criminal, has no place in our churches. It is quite simply bullying and abuse. The ability to quote texts from Scripture to back up this form of behaviour will never justify or condone it.' 115

## **25. Sundered Bodies and Broken Hearts: A Eucharist of Rebirth? – Carrie Pemberton Ford** (director of a trafficking think-tank)

Pain; a Eucharist of broken hearts; a crucified God.

Poem by Lucy Berry, 'The Cheerful Hymn'

What if the Eucharist is about the whole of life?

## **26. Church, Cricket, Elephants and Armies – Martyn Percy** (Dean of Christ Church Oxford)

Written for the IICSA hearings in 2018.

'Like many loyal servants of the CofE, I have watched IICSA over the past three weeks with a growing, troubling, deep sense of shame. This is a hard thing to admit. To know that you belong to a body where you can no longer believe or trust the account of the polity and practice that is being offered in defence of its behaviour by its own leaders. To know that the real victims in this tragic farce who are still waiting for basic, fundamental rights that should be givens for the church recognition, remorse, repentance- are abused twice over. In the first instance, it is by their actual abuser. The second time, and far worse, is the subsequent abuse perpetrated by the Church. For this is a church that is deaf, dumb and blind.' 131

'Problems in safeguarding do not just stem from some proper professionalism and meagre managerialism. They are rooted in warped attitudes to gender and sexuality; cultures of obeisance that do not challenge or question the competence of clergy and bishops, instead putting them on a pedestal; failures to invest in training for seminarians and clergy in the basics of law, good practices, and relevant social and psychological theory; patronising attitudes towards laity; and lazy, naïve assumptions about human nature. These things will not be fixed by hiring a few more safeguarding officers. The problem runs far deeper, and extends far wider.

'The cultures of sexual abuse grew most successfully in traditionalist strains of Anglo-Catholicism (eg Bishop Peter Ball) and Biblicist strains of Conservative Evangelicalism (eg John Smyth of Iwerne Camps). There are common denominators between these two ecclesial cultures. They deny women equality. They are squeamish about sexuality. They sacralise ambiguity. They put their leaders on unimpeachable pedestals. The worst abuses flourish in cultures that are self-righteous.' 133  
Gibbs and Carlile report (on Ball and Bell) are both damning of the practice of the CofE's handling of safeguarding, the role of bishops in providing leadership and oversight, and the competence of the National Safeguarding Team. Both reports relay that the CofE is simply not up to the job.'

The testimony of witnesses for the institution of the church at IICSA 'revealed their gross incompetence, shoddy amateurism and some shady nepotism. Their testimony highlighted an ecclesial culture that sought to keep up appearances; keep the show on the road, and protect its reputation at all costs.' 134

### **27. Joining the Dots: Theology and Culture that Breed Clergy Abuse of Women – Christina Rees**

Elements that have contributed to a culture in which the sexual abuse of women by clergy has been able to persist.

God as Father, priest as Father – the RC church

2019 Pope Francis called a Conference on Clerical Sexual Abuse. It discussed the culture of clericalism, exclusion of women from ministry, insistence on celibacy.

### **28. Enduring Cruelty – Graham Sawyer** (Anglican priest and survivor)

Statement from a victim of Peter Ball to General Synod, forgiving him unreservedly, and asserting confidence in the integrity of Peter Hancock – and highlighting the 'cruel and sadistic treatment' he had received from the National Safeguarding Team and others in the hierarchy of the CofE, which make what Peter Ball did to him pale into insignificance. Bp Greg Thompson in AUS described the treatment meted out to him when he reported his abuse as 'an ecclesiastical protection racket'. It is no different in England.

'There is something in the culture of Anglicanism, perhaps based on its historic connexions with the Establishment in England and the hierarchical structure of the Church, that causes this. Until the truth is exposed reconciliation and redemption can never take place. ... yet there seems to be no desire for this to take place. Perhaps it is as a result of a sub-conscious contempt for the victims of an embarrassing crime, combined with a mistaken belief that the preservation of the reputation and standing of the institution of the church is always more important than any individual's well-being? At heart though, a lot of people have become disillusioned with the CofE because it has so often been a poor advertisement for the reality of the loving Jesus and the response of the hierarchy has clearly lacked love. The CofE has been far too deeply concerned about its power, its wealth and its status. It continues to insist upon a level of respect that it has not earned and does not deserve.'  
'In my view there is a corporate personality disorder in the CofE that attacks those who are perceived to threaten the institution and power of those who head it.' 145

### **29. The Lessons of the Independent Inquiry into Child Sexual Abuse – Richard Scorer** (abuse lawyer and member National Secular Society)

At IISCA 'it was obvious that the CofE is beset by deep-seated and structural problems which continue to put many children and vulnerable adults at risk, and which continue to deny fair redress to survivors.' 146

'This is a Church with profound cultural and structural problems, but with a dearth of real levers to change them.' 149.  
Independent oversight is needed; the church cannot be allowed to carry on marking its own homework.

### **30. General Synod, Do Your Job – Martin Sewell** (member Gen Synod Rochester Diocese, retired child protection solicitor)

'Reputational management' has replaced true repentance as we accept the advice of insurers, PR men and professional bureaucrats rather than respond as sincerely grieving pastors. Too often we have proffered the cold platitudes that 'lessons have been learnt', 'policies are being developed', and our 'apologies' are still framed in the language of lawyers rather than penitents. What we have rarely heard is the direct testimony of our victims expressing a sense of being heard, embraced and healed by our responses. Individuals within the Church may model the sensitivity of our Lord but this rarely makes it through our corporate structures.' 155

Sets out a checklist for change.

### **31. Safeguarding Policy at a Crossroads – Josephine Stein** (researcher)

CofE safeguarding policy was first put together in the early 1990s by the then Bishop of Bath and Wells, Jim Thompson. The emphasis was on responding to any allegation of clerical sexual abuse by contacting the Church's insurers as a matter of urgency. The ground was laid for a confrontational, legalistic approach to safeguarding managed by lawyers, administrators and insurers, discouraging pastoral responses that might have been seen to compromise formal proceedings.' 160

Church leaders were advised that apology would be accepting liability; contact with survivors was discouraged. From 2003 survivors were channelled towards the CDM; most refused to use it. Research shows over 96% of those making allegations are truthful; but cases often collapse due to insufficient evidence, and retaliation may occur.

The church went on to produce a series of safeguarding policy documents (all advisory); 2000 survivors reported that responses by the Church were more harmful than the original sexual abuse. What +Paul Butler referred to as 're-abuse' would more accurately be called 'institutional grooming and abuse'. In 2016 the guidelines were made compulsory; failure to comply with safeguarding guidance became a disciplinary offence.

Internal reviews (eg the PCR) have not included input from survivors.

'Church of England safeguarding policy stands at a crossroads. Continuing in the same direction would lead to catastrophe as it has for other churches around the world. The Church must change direction if its brokenness is not to be its undoing.'

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### **32. The Crisis of the Hierarchy – Alan Wilson** (Bishop of Buckingham)

'When massive social change happens there are always early adopters, keen to try out new possibilities. One thing thousands of pages of the Independent Inquiry into Child Sexual Abuse (IICSA) evidence has revealed about the Church of England in the early twenty-first century - to anyone with the patience to read it - is the large amount of fudge, muddle, mendacity and bodge in the work of its most senior echelons.' ... 'Thus it can be no surprise that IICSA evidence says power has been shoddily and unaccountably exercised in dense fog, in what many senior leaders of the Church took at the time to be a generally consequence-free environment.' 168

'This is not to say bishops and senior clergy are generally bad people. My experience is quite the reverse. As the people they are, I find them often thoughtful, reflective, engaging and conscientious. But as a corporate entity, something in the system has turned senior bishops into good people who do bad things without realising how awful they are. The whole has ended up as very much less than the sum of the parts.'

So what is the hierarchy good for? By and large two purposes.

'One is a matter of what in other contexts would be called quality assurance. ... For bishops this function often means maintaining the Church structure so as to restrain bullies. Bishops are to care for justice, for that is the first claim of love. They are to bring the resources of Scripture, Christian experience and reason to bear on contemporary conundra and guide with wisdom and discretion; not as defenders of their own privileged Ecclesiastical Verdun ("none shall pass"), but as animators of a living and breathing tradition that spreads and passes itself on virally, and with integrity.

Secondly, bishops embody in every generation the critical tension between Jesus and the Pharisees. In justice to the Pharisees it needs to be said that they included many good people like Nicodemus and Gamaliel. Other professional guardians of the sacred also received a consistent tongue-lashing from Jesus, including scribes, doctors of the law, and temple sales staff. An important function of the principal leaders in any Church is to keep it focused on following Jesus Christ.

When Churches fail to maintain this focus, they very soon end up following Caiaphas instead.' 169

'The truth of the Church is not that it is always right. No serious student of church history could suppose anything so false. Its truth arises from the way in which, in every generation, God has laid down through the Church a clear choice between the way of Christ and way of Caiaphas. Many people today do not want to join the Church of England not because they are secularised in an anti-God way, but because they can see through the paper-thin hypocrisy and self-serving of the elites who run the Church as their own personal fiefdom.' 170

### **33. Violence in the Mind of God – Linda Woodhead** (Lancaster University)

'Idealisation confuses being Christian, and being Church, with being happy and good. A kind of perfectionism takes over... When moral standards are made absolute, and consequences of transgression unspeakable, the result is often not goodness, but secrecy. Bad things breed in the dark. Holding clergy to higher standards than laity has been shown to be a factor in abuse in the Catholic Church, and the CofE does exactly the same... The danger is that clergy interpret a personal lapse as the crossing of a threshold from which there is no recovery. They may enter a dark, secret, and exciting place. A 'light' side is on show in public, a 'dark one in private... Issues that could have been sorted out with a bit of honesty and common sense become dangerous. Ethical and spiritual life is a process, not an ontological state of sin or sanctity.' 177

'An honest examination of the role of theology must take place in an open conversation with others, including public enquiries and people the Church has abused. Not surprisingly, some of these survivors have thought long and hard about their faith.. They must help in the long but vital task of creating post-abusive theologies, if the Church is to be saved.' 177