

## Introduction

The Trustees of the Jesus Fellowship Community Trust and I wish to state publicly that we are deeply sorry for, and appalled by the abuse that occurred in the Jesus Fellowship Church (JFC) and the residential New Creation Christian Community (NCCC). We offer an unreserved apology to all those affected.

For some time, the Trustees have been aware of the need to definitively explain and share information that relates to allegations of abuse in the Jesus Fellowship Church.

The purpose of this document is to set out the Trustees' understanding of certain aspects of the JFC's history, which is based upon the evidence we have seen and heard.

We believe this statement will provide meaningful recognition of harm, abuse and adverse experience suffered by individuals, and help those affected in their journey to find closure and new hope in their lives.

The Trustees are also aware that this statement will hold significance for Trust members, other churches and faith groups, and the wider public.

The Jesus Fellowship Community Trust is committed to fair Redress and this statement sets out the Trustees' reasoning in the design of the scheme. It also provides draft details of the Jesus Fellowship Redress Scheme, including eligibility criteria and the scope of abuse and adverse experiences to be included. The final scope of Redress remains subject to ongoing legal and insurance consultation, plus current JFCT member feedback.

Please note that this statement is not the conclusion of an investigation, nor is it an exhaustive treatment of the history of the JFC. The Trustees believe further information may come to light through the Redress Scheme, and if so, this will be publicly reported on periodically.

Martin Desborough  
Chair of Trustees  
Jesus Fellowship Community Trust

**Note:** *Since December 2020, The Jesus Fellowship Community Trust has existed solely as a residuary body with one purpose – winding up the administrative affairs of the Jesus Fellowship Church. New trustees were brought in to oversee this work, which includes implementing the redress scheme, supporting survivors and former members, and ultimately closing the Trust.*

## Contents

Please be advised that the sections below marked with (\*) may contain information which members and previous members of the Jesus Fellowship Church may find distressing.

<b>Background</b> .....	<b>3</b>
<b>Aims of the Jesus Fellowship</b> .....	<b>4</b>
<b>Allegations of Abuse</b> .....	<b>5</b>
<b>Systemic Failings (*)</b> .....	<b>6</b>
Leadership Structure and Culture .....	6
Teaching on Forgiveness .....	7
Loyalty and Commitment.....	7
Attitudes to Women.....	8
Wellbeing of Children.....	9
Supervised Relationships and Celibacy .....	10
Suspicion of Education .....	10
<b>Noel Stanton (*)</b> .....	<b>11</b>
<b>Jesus Fellowship Redress Scheme</b> .....	<b>11</b>
Outline Scope of the Redress Scheme .....	12
Eligibility for Sexual, Physical or Emotional Abuse .....	13
Eligibility for Community Adverse Experiences .....	13
<b>Jesus Fellowship Redress Scheme: Next Steps</b> .....	<b>15</b>
<b>Further Closure Phases</b> .....	<b>15</b>
<b>APPENDIX (*)</b> .....	<b>16</b>

## Background

In 2013, the Jesus Fellowship Church (JFC) invited people to make disclosures about their experiences of the organisation. Many came forward with harrowing accounts of non-recent bullying, financial, emotional, physical and sexual abuse.

This information was passed to the Police, who launched 'Operation Lifeboat' and investigated the allegations. A number of criminal prosecutions followed, and the Police expressed particular concern at the extent of male authority figures suspected or ultimately convicted of sexual abuse of both male and female children within family units.

The Churches Child Protection Advisory Service (CCPAS) was commissioned by the Jesus Fellowship in 2015, to undertake an independent review of safeguarding. As a result of the ongoing disclosures over a period of time, a number of senior leaders of JFC including Trustees, Directors and senior pastors or Church elders were suspended from duty.

In July 2017, several other senior leaders of JFC stood down.

A total of 82 allegations, including the failure to report abuse, interference with witnesses and mishandling of disclosures, were independently investigated by Vicki Lawson Brown, a Senior Practitioner with CMP Resolutions. The summary of her findings has been circulated to all participants in the investigation and the full report was passed onto the Police. To date, however, there have been no prosecutions by the CPS.

Following the disclosure process, the National Leadership Team decided it did not have the capacity or the desire to continue the JFC. Taking into account the scope of the problems they were facing, they did not believe anyone else could, or should, try to lead the organisation.

The National Leadership Team therefore recommended to the JFC members that the Church be dissolved, and on Sunday 26th May 2019, the members of the Jesus Fellowship Church voted to revoke its constitution. In 2020, the Police concluded 'Operation Lifeboat 2', that focused on failures to protect vulnerable people under the care and control of the Jesus Fellowship Church, including failures to report allegations of abuse. This included a review of the full independent investigation by CMP Resolutions and its findings, and police also conducted their own additional enquiries.

The Jesus Fellowship Community Trust (the "Trust") was the part of the JFC jointly responsible for the residential community and ownership of the House of Goodness business group.

The Trust has its own members, who were JFC members who fully participated in residential, community life. In December 2020, Trust members voted to close the Trust.

This statement is being made because the Trust is the organisation delivering a Redress Scheme, as part of the formal closure process agreed by its members.

## **Aims of the Jesus Fellowship**

The Jesus Fellowship Church (JFC) was founded in 1969 by Noel Stanton (1926-2009). He had been a lay pastor at Bugbrooke Baptist Chapel (part of the Baptist Union) in Northampton since 1957, and appealed to a younger generation of worshippers through charismatic preaching. His congregation grew rapidly.

In 1974, the JFC residential Christian community was founded for the Church's growing membership. Initially, two small community houses were bought, followed by a large Anglican rectory in Bugbrooke, renamed 'New Creation Hall'. Several members of the JFC moved in and it became the first centre of a community lifestyle. By 1979, several other large houses in the surrounding area had been acquired, accommodating 452 residents. By 1987, there were 40 large households and smaller houses, with 798 residents (589 adults and 209 under-16s).

JFC Community life was shared; individual earnings and assets were placed in the 'Common Purse', a central household pot of money used to cover basic living expenses, with any surplus donated to the central Church. Households, usually comprising numerous family units, single people and individuals invited into community through the various JF evangelical outreach programmes, worked, ate, worshipped and shared dormitories together.

During its time the JFC was also known as the Jesus Army (JA), the Modern Jesus Army (MJA) and the Jesus people.

Some of the common aims of the Jesus Fellowship Church, over time, were stated as:

- Bringing the Christian gospel to the searchers in today's spiritual culture, to those trapped in social evils, and to victims of poverty and injustice.
- To go anywhere to help men and women in need through addiction, degradation or other unfortunate circumstances.
- To offer the saving life of Jesus to any person and help them in their need.
- To offer friendship, without discrimination and prejudice, and identify with all people groups, meeting them in UK cities and towns, and showing the love and life of Jesus.
- Respecting all religious faiths and support for all lawful authority, working with police, probation and social services.
- Adopting charismatic worship and showing a living, rather than religious, Christianity.

- For members to enter into a covenant of loyalty to the cause, being available for any service, as they love the lost and build the church of Jesus Christ.
- To unite believers in holy, loving and just church communities, which show the end of social and racial divisions and demonstrate a new sharing lifestyle as the brotherhood of Jesus, shining as 'light to the world'.

Earlier in the life of JFC communities, members committed to live by strict precepts or common rules of behaviour. These included not partaking in secular television, music, books, leisure or entertainment activities, sports or hobbies, to live simply and modestly, and avoid cosmetics and jewellery. Members were to give all of their time, income and involvement to the work of the church and community life; for many, this was a freely chosen, radical expression of their faith.

In later years, whilst some of these precepts or rules no longer applied, the overall culture and behaviour of the church and community life continued to follow similar objectives.

The Trustees recognise that there is a broad spread of experiences of the JFC, and differing views of its history. The JFC also evolved in its approach, with various forms of teaching, community rules and aims or objectives.

Most members of the Trust wanted to follow a genuine Christian faith within the JFC, which for many included a wholehearted, well-intentioned attempt to live a radical, sharing Christian community life that included and provided support for the marginalised.

## **Allegations of Abuse**

This statement does not seek to diminish the journeys of those who selflessly joined the church and served one another for the good of the wider public. However, the allegations made in recent years are extremely serious, and this statement focuses on acknowledging and affirming those who suffered harm and abuse.

Operation Lifeboat investigated the alleged incidents over many years, and police brought a number of successful criminal prosecutions as a result.

The JFC has received further disclosures and as of August 2021, the total stood at 291 allegations of harm and abuse. These were made against 125 individuals, at various levels of leadership and membership of the church. In addition to the known allegations of harm and abuse, the Trustees are aware of at least a further 265 individuals who have registered for Redress and have not yet made a disclosure.

Although the vast majority of incidents have been reported recently, the allegations themselves relate to incidents ranging from the 1970s right up to 2019. Most concern the period between the 1980s and 2000s, with the majority coinciding with the 'Jesus Army' years. See the Appendix at the end of this document for detailed tables setting out this information, including Operation Lifeboat.

## Systemic Failings

The Trustees recognise the JFC had begun to make changes prior to its closure, but they believe there were systemic problems which had a profoundly negative impact on some people's lives, in some cases exposing members to harm or abuse.

Some of these issues are listed below. This is not an exhaustive list and emphasis has been placed on matters the Trustees view as particularly significant in relation to the Trust's closure and consideration of the Jesus Fellowship Redress Scheme.

### Leadership Structure and Culture

The JFC had a hierarchical leadership structure. Significant decision-making was restricted to the founder, Noel Stanton, and the most senior leaders.

New members of the most senior leadership could only be appointed by the senior leaders themselves, and whilst candidates' suitability could be challenged by members, this was actively discouraged and opposed.

Allegations against the church demonstrate that those who challenged Noel Stanton were relegated, and members who disagreed with him or other leaders at various levels, were heavily criticised.

There is a particular emphasis among the allegations indicating the abuse of power by Noel Stanton, who adopted a domineering style that prevented him being held accountable by fellow senior leaders. For example, on numerous occasions it is alleged Noel Stanton took decisions on behalf of the JFC, against the wishes and advice of his most senior colleagues.

People who disagreed with Noel Stanton were characterised as rebellious and told they would be 'subject to the judgment of God'. It is alleged leaders of other JFC households and congregations also adopted this style of threatening teaching, which for many led to a climate of fear. These wider leaders were often never held to account or disciplined.

Whilst members sought in principle to share their belongings and finances in community life, decisions such as where people should live and what they might buy were routinely made or controlled by centralised leadership.

In practice, many members found that decisions made or access to funds were dependent on factors such as position in the hierarchy, personal relationships and gender. As a result, adults living in community houses became institutionalised. Their ability to make decisions in respect of their own lives was compromised, with choice and agency removed.

The Trustees believe that within this hierarchical structure, Noel Stanton and other JFC leaders were insufficiently accountable to the members of the Jesus Fellowship and the Trust.

## Teaching on Forgiveness

JFC teaching and practice at one time included an incorrect emphasis in relation to 'forgiveness' and 'grace'. Forgiveness was taken to mean, in certain instances, that abusive people should remain in, or be returned to, leadership and positions of influence. This left the abusers in proximity to vulnerable people.

Due partly to the lack of accountability in the leadership structure and this misleading teaching of 'forgiveness' and 'grace', the Trustees believe there was a fundamental failure to keep members and children sufficiently safe from harm and abuse over the life of the Church.

Despite the more recent openness and co-operation with the Police and other authorities, including positive steps taken by JFC leaders to address safeguarding within JFC and changes to JFC doctrine, the Trustees fully recognise there were significant failures in the handling of abuse allegations and perpetrators by JFC leaders in the past.

## Loyalty and Commitment

The teaching of the JFC emphasised commitment to the organisation, its aims and objectives. Over a significant period of time this was at the expense of valuing external family relationships and the work of other Christians and churches.

Onerous expectations were placed upon members, exceeding every other consideration. The JFC had a culture of constant busyness and activity, with the work of the church becoming dominant in a way that eroded family life, health and faith. For many, this was exhausting and holidays were banned or discouraged during the life of JFC.

All things were regarded as subservient to the 'cause' of the church. It is alleged that deviation from the commitment to the JFC called for rebuke, character assassination or ostracisation of many members.

For many, controlling behaviour overshadowed people's lives in the Trust. For example, there is no doubt individuals were afraid to leave New Creation Farm because they were told, explicitly or implicitly, that they would be 'damned by God' if they did so.

There was a distrust of other organisations and outside influences, and this was often explicitly taught in meetings. Until recently, external advice or support was not sought, and where this was given, it was not sufficiently heeded.

This was accompanied by a lack of transparency with external bodies and insufficient accountability to other Christian groups or networks.

A similar point has also been made by the Evangelical Alliance when it wrote to the JFC in 2018, leading to the resignation of the JFC from the Alliance:

*“We have note of the actions taken over the years to address the past and to support those who have been victims of abuse and recognise the enormous pressure this puts you under. It seems that, in spite of efforts and your direction of travel, the past abuse and mode of leadership continues to impact both members and former members so deeply that a more radical approach is required if a healthy future is to be realised...”*

*“We would suggest that the Jesus Fellowship needs to come under the oversight of a stream or established denomination which will give wise, ongoing oversight and accountability in the years to come. In effect, this represents a radical reshaping of the Jesus Fellowship and a recognition that without external, ongoing oversight, your past risks blighting your future...”*

Until recently, other churches and Christians were unjustifiably criticised, and members were dissuaded from attending other churches. Senior JFC leaders would often speak against previous members, and lead current members in praying against – and cursing – those who had left.

The Trustees believe that there was a misplaced vigilance for disloyalty to the ‘cause’, stifling individual freedom of choice and self-expression.

### Attitudes to Women

Women were not treated equally in the JFC. They were not listened to, and their views were not accorded as much significance as those of men. The intensity of this sexist culture in the JFC varied depending on locality, but it certainly pervaded the church until its closure.

There was an expectation that women would give up their aspirations and careers to serve the church and men, taking domestic roles in community houses, for example, or behind-the-scenes administrative duties. Women living in community were not expected to return to employment after having children. In some cases this constituted a suppression of their aspirations.

Women were denied a voice, and the opportunity to have a say in the direction of the JFC for much of its history. The church’s structure was distorted by a lack of adequate female representation.

Whilst some women aligned with this practice and associated teaching and beliefs, many left the JFC because their aspirations were unsupported, or they were treated negatively or abusively.

Women were often blamed for the misdeeds of men, in particular where allegations of abuse were disclosed. Women, including victims of abuse by men were, for example, often characterised as ‘jezebels’, meaning to tempt and distract men.



The Trustees believe this systemic attitude to women was – and is – wrong, and that the alleged practices concerning women within the JFC produced a sexist and victim-blaming attitude.

### Wellbeing of Children

For many people, being a child in the JFC community was at worst abusive, and at best lacking in full opportunities.

At times, the outreach efforts of the JFC towards the poor and the marginalised created situations where very troubled or distressed individuals, such as addicts, were wholly inappropriately mixed with children and other vulnerable individuals. Child safety and well-being was placed behind that of the person being helped.

This culture gave rise to children being exposed to abusive, frightening and/or destabilising influences from adults who presented a very serious risk to them. The allegations show this was often against the wishes of parents, but at other times parents encouraged this culture and the importance of the outreach work.

The Trustees believe the emphasis of outreach work over the safety and wellbeing of children was unacceptable.

Children were inappropriately and harshly disciplined by adults, including those who were not their parents. At times in JFC's history, this included corporal punishment ('rodding').

The Trustees recognise that this teaching and practice was wrong, with some victims living with lasting distress as a result. Such treatment is unlawful today.

The allegations confirm that the views of children were not taken sufficiently into consideration when decisions were made that affected their lives. Many people who had an adverse experience of the church were the children of parents who joined the JFC. These children feel they were forced on a journey they neither chose nor desired.

Many children were removed from their parents' household or influence in their teenage years and put under the responsibility of 'shepherds' or 'caring brothers/sisters', at times against the wishes of parents.

In many cases, children in community lacked opportunities, choice, recreational activities and the chance to develop themselves. Parents often followed the teaching and culture of the church to deny toys and the celebration of events such as Christmas.

Under JFC community rules at times, partaking in sports, school trips and participating in school plays or other extra-curricular activities were forbidden. Instead, children were made to partake in onerous schedules of worship or serving community needs.

When children told their parents and the church that they were being bullied at school, they were encouraged to view this as welcome persecution. Their experience of bullying was not properly addressed, to their lasting detriment.

The Trustees believe that the well-being of children was not paramount in the practice of community living, leading to increased risk of abuse by members or visitors and lasting harm for those individuals affected.

### Supervised Relationships and Celibacy

JFC teaching emphasised that church members should avoid flirting and over-familiarity. Relationships were to be conducted through a supervised 'relating process'.

There are examples where relationships or friendships were deliberately blocked or discouraged when they might otherwise have flourished. Equally, some relationships were engineered, encouraged, or even insisted upon.

Strong emphasis was placed on celibacy. This led in some cases to people making a celibacy vow without adequate counselling, preparation or maturity. Although the JFC's emphasis on celibacy created space for single people in the church, it also fostered the prevailing view marriage was second-rate.

The Trustees believe third parties interfered inappropriately with decisions that were matters of personal choice of individuals who may have wished to enter into a relationship or friendship with another person.

### Suspicion of Education

Further education and training were treated with suspicion. Young people were dissuaded from attending University and other places of study.

There was great reluctance to train Church members, even in JFC businesses. Until comparatively recently, little emphasis was placed on developing people through training, education and self-improvement. These were often portrayed as the activities of self-centred, wrongly ambitious and independent people.

The Trustees believe this negative and misplaced attitude hindered people's growth and personal development. There was little acknowledgment of the fact training and development are important and necessary aspects of the modern workplace, and indeed of church life.

## Noel Stanton

It is important to make specific reference to Noel Stanton as founder of the JFC. His character and influence directly shaped it in decisive ways, and he was critical to the growth and culture of the church, including its prevailing systemic failings.<sup>(1)</sup>

As of August 2021, the Jesus Fellowship has received 22 allegations of abuse against Noel Stanton. This includes serious incidents of sexual, physical, financial and emotional abuse.

The Trustees believe it is likely Noel Stanton was at times the instigator of, or was at other times involved in, the abuse of both children and adults.

(1) This paragraph was edited 16/02/2022 for accuracy

# Jesus Fellowship Redress Scheme

## Outline Scope of the Redress Scheme

The Jesus Fellowship Redress Scheme is being set up by the Jesus Fellowship Community Trust (JFCT) to enable fair Redress to be available to those who suffered sexual, physical, emotional abuse or adverse experiences whilst living within its Community.

**Please note that this outline is a draft which remains subject to ongoing legal and insurance consultation plus feedback from current JFCT members.**

The Scheme is intended to provide comprehensive Redress to Eligible Claimants. Eligible Claimants will be entitled to:

- (i) A written apology acknowledging what has happened to them, providing acceptance of responsibility and an assurance that lessons of the past have been learnt and shared with relevant authorities;
- (ii) For sexual, physical or emotional abuse, an award of compensation for the harm they have suffered, aligned with common law compensation awards;
- (iii) For sexual, physical or emotional abuse, an invitation to meet with a Trustee of the JFCT closing team;
- (iv) A dedicated Support Fund for individual grants towards counselling, training or other support, where the criteria for a Community Adverse Experience is met;
- (v) The return of Capital for previous members of the Jesus Fellowship Community Trust;
- (vi) The Jesus Fellowship Community Trust will also seek to address claims relating to individual employment matters. Due to their nature, these matters will be investigated on a case-by case basis.

If, after addressing all of the above categories, sufficient funds remain, the Jesus Fellowship Community Trust may seek to extend the Redress Scheme scope to allow for discretionary compensation payments for those who have suffered Community Adverse Experiences.

### Eligibility for Sexual, Physical or Emotional Abuse

The persons entitled to Redress under the Scheme are as follows;

Any person who can establish they are/were a member or probationary member of the Jesus Fellowship Church and/or Community and/or a child of a Family in the Jesus Fellowship Church and/or Community and;

(i) There is evidence to show that on the balance of probabilities he/she suffered;

(a) emotional abuse; and/or

(b) physical abuse; and/or

(c) sexual abuse; and/or

(d) psychiatric injury

AND

(ii) The abuse was committed, counselled or instructed by a person at that time engaged in the leadership, management, operation or supervision of the Church and/or Community and/or Community Home and/or Community School, whether as a Leader of the Church and/or Community or a person for whom the Trust would be vicariously liable;

OR

(iii) The abuse was committed by an individual invited to stay in a Communal Home by a member of the Church and/or Community in the circumstances where there was inadequate safeguarding measures in place.

### Eligibility for Community Adverse Experiences

The persons who are entitled to a Support Fund grants plus any future discretionary compensation payments (if Trust funds are available following other categories), are any Eligible Claimant who;

i) was a child resident in a Jesus Fellowship Community home for 3 months or more and who can establish on a balance of probabilities that they experienced Community Adverse Experience as defined below; or

ii) was an adult resident in a Jesus Fellowship Community home and who are/were a member or probationary member of the Jesus Fellowship Community Trust, who can establish on a balance of probabilities that they experienced Community Adverse Experience as defined below.

## **Children in Community**

For the purposes of this Scheme the following circumstances are considered Community Adverse Experiences for individuals who were children when they arrived in Community;

- i) Witnessing abuse of others (sexual, physical or emotional).
- ii) Removal as a child from parenting or domestic family unit.
- iii) Lack of safeguarding, opportunity to access medical care, protection from harm that had been reported to an adult.
- iv) Unhealthy religious practice in childhood; exorcisms and/or extreme schedule of worship which caused harm.
- v) Being denied educational engagement or educational activities owing to influence or direction of Jesus Fellowship Leaders or persons for whom the Trust are vicariously liable.
- vi) Being denied social interaction (outside of Community & preventing male/female friendships in & outside Community) owing to influence or direction of Jesus Fellowship Leaders or persons for whom the Trust are vicariously liable.
- vii) Child Labour in circumstances where there was alleged neglect or harm was caused.
- viii) Having toys, games, childhood comforts removed.

## **Adults in Community**

For the purpose of this Scheme the following circumstances are considered Community Adverse Experiences for individuals who were adults when they arrived in Community;

- i) Harmful treatment of Women as subordinates and/or Women suffering detriment and harm through being placed in positions of servitude.
- ii) Being forced to leave a positive/stay in an abusive relationship.
- iii) Prevention of access to outside world (doctors, police, social services).
- iv) Failure of individuals in position of leadership to act positively to reports of abuse or harm.

## Jesus Fellowship Redress Scheme: Next Steps

The Jesus Fellowship Redress Scheme is subject to ongoing legal and insurance consultation ahead of its launch.

The Trustees are also legally required to act in the interest of JFCT members, including financially, and JFCT members' views on any discretionary elements will be taken into account. The Trustees will also be seeking those views ahead of the scheme launch.

Any changes in light of both approval and member feedback will be communicated in due course.

The Trust aims to finalise the draft scope and launch the Jesus Fellowship Redress Scheme, as soon as possible, in 2022.

Further details of the Jesus Fellowship Redress Scheme, including the application process and legal costs to be covered by the Trust, will be provided at the time of launch. In the meantime, the Trust will continue to provide updates for interested parties at [www.jesus.org.uk](http://www.jesus.org.uk)

You can register your interest in the Jesus Fellowship Redress Scheme, and to receive email updates, here: <https://jesus.org.uk/redress-scheme/>

## Further Closure Phases

The Redress Scheme is being delivered as part of Phase 2 of the JFCT closure. Please see here for the closure phases and timeline: [www.jesus.org.uk/timeline](http://www.jesus.org.uk/timeline)

Following Phase 2, including the delivery of the Redress Scheme, Phases 3 and 4 will consider requests for:

- Payment of historic 'Relief of Need'
- Under-21 contribution refunds
- Additional payments for widows / widowers
- Inclusion of former Trust members in the apportionment of any residual Trust funds

These requests do not form part of the Redress Scheme and are subject to the discretion of the Trust and its current membership. The Jesus Fellowship Community Trust aims to ensure provision of funds are available, following the Redress Scheme, for these decisions to be considered.

Those who are interested in the above items are currently asked to register here: [www.jesus.org.uk/timeline/register](http://www.jesus.org.uk/timeline/register)

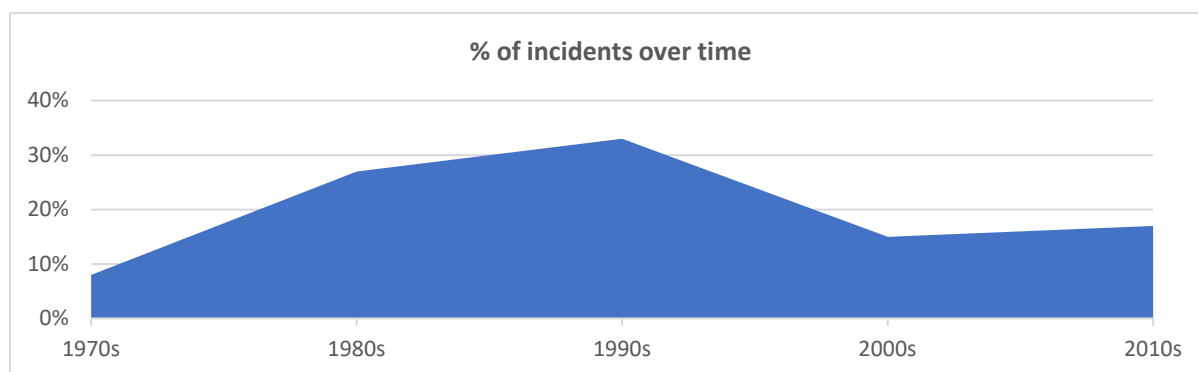
## APPENDIX

The following tables set out the number of known incidents and when they occurred, together with details of police prosecutions and action.

As of August 2021, the total number of known disclosures stood at 291 allegations of harm and abuse. Of these, 181 incidents relate to Sexual, Physical or Emotional abuse.

In addition to the known allegations of harm and abuse, the Trustees are aware of at least a further 265 individuals who have registered for Redress and have not yet made a disclosure.

Years	Total Number of Incidents (where known)	% of Incidents
1970s	14	8%
1980s	49	27%
1990s	59	33%
2000s	28	15%
2010s	31	17%



Within the total number of allegations, there are one hundred and thirty eight (138) allegations of Sexual Abuse.

**Sexual Abuse Definition:** Any act that involves forcing or enticing a child to take part in sexual activity for the sexual gratification of another person. Non-consensual sexual activity between adults.

Years (where known)	Number of Sexual Abuse Incidents	% of Incidents
1970s	7	7%
1980s	30	29%
1990s	41	40%
2000s	16	16%
2010s	9	9%



Within the total number of allegations, there are fifty-nine (59) allegations of Physical Abuse. **Physical Abuse Definition:** Any act which caused physical harm to a child or adult.

Years	Number of Physical Abuse Incidents (where known)	% of Incidents
1970s	7	14%
1980s	17	34%
1990s	16	32%
2000s	6	12%
2010s	4	8%

Within the total number of allegations, there are thirty-seven (37) allegations of Emotional Abuse. **Emotional Abuse Definition:** Abusive conduct resulting in psychiatric damage.

Years	Number of Emotional Abuse Incidents (where known)	% of Incidents
1970s	0	0%
1980s	2	7%
1990s	2	7%
2000s	6	21%
2010s	18	64%

### Criminal Proceedings

The Trustees are aware of at least 11 criminal matters that have resulted in convictions dating back to the 1990s.

During Operation Lifeboat, 11 suspects were arrested and seven suspects were interviewed without arrest. There were six convictions and one person was charged without conviction. The final number of referrals into Operation Lifeboat was 214.

The allegations received by Northamptonshire Police included:

- an alleged perpetrator put their hands down a child's trousers during a bike ride;
- a child was touched sexually while sitting on an alleged perpetrator's lap;
- a child was abused by a strange man while a religious gathering was held in the home;
- an alleged perpetrator put his hand up the skirt of a child;
- a child was anally raped; and
- a child was orally raped by an adult male.

### IICSA Report

The Independent Inquiry into Child Sexual Abuse (IICSA) was set up in the wake of some serious high profile instances of non-recent child sexual abuse. Through investigations and public hearings it has examined what went wrong across a wide range of institutions including religious organisations.

The Jesus Fellowship Church was one of 38 religious organisations to be investigated. The inquiry included a statement given by Northamptonshire Police in regards to Operation Lifeboat as well as a statement from a member of the Jesus Fellowship Survivors Association.

The full report into Child Protection in religious organisations and settings can be found here: <https://www.iicsa.org.uk/reports-recommendations/publications/investigation/cp-religious-organisations-settings>