

Causeway Coast Vineyard

REVIEW OCTOBER 2023



TrustedHR





Joint Statement from the leadership of Causeway Coast Vineyard and Vineyard Churches UK & Ireland concerning the conclusion of the independent review process into Alan Scott.

We are deeply saddened to read the conclusions of the independent review process into concerns relating to Alan Scott. We are grateful to those who have had the courage to come forward and for the integrity of the review process.

We acknowledge that wrong and hurtful conduct occurred at Causeway Coast Vineyard and we apologise to all those who were hurt, harmed, mistreated or in any way negatively impacted by their time at this church.

The independent review has identified themes and repeated patterns of behaviour including examples of manipulation, inappropriate comments, narcissistic behaviour, and certain occurrences of public shaming and spiritual abuse. We have published the report for clarity and transparency. **We intend to implement the recommendations in full and have already made significant progress in most areas.**

We are sorry that we have not always acted well and been all that Jesus called us to be. We have offered counselling to those who have been affected and have provided support to those who would find it helpful.

(Note: Alan and Kathryn Scott left CCV in June 2017 and left the Vineyard movement in March 2022. Neil and Janet Young resigned as senior pastors of CCV in October 2023)



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Executive Summary

Background

Trusted HR Ltd. (we) were commissioned jointly by VCUKI and CCV to undertake a review, following letters that were sent to Vineyard Leadership in the United States raising concerns about former leaders. After providing an interim summary of the themes to the trustees of both VCUKI and CCV, the scope of the review was extended to invite others who wanted to contribute - copy of announcement at Appendix 3.

We have referred to the initial commission as 'phase 1' and subsequent comments as 'phase 2' on occasion. Whilst the original scope was mainly focused on Alan Scott (all mention of the name 'Alan' from here onwards will be referring to Alan Scott), the senior pastor of CCV until June 2017, other people's names were mentioned throughout the interviews with former employees and volunteers, and these have been included for transparency and completeness.

This report has been produced from the commission given from the subcommittee of VCUKI and CCV trustees that has been set up to obtain information about people's concerns and take necessary further action.

Methodology

There were a total of 37 respondents across both phases; 14 video call interviews took place, and we received 27 written statements - some respondents did both. Some statements were several A4 pages in length, whilst others were over 10 pages. We confirmed with all respondents that they were content with the terms of the review, explained that we are independent of the church and board, and would respect their request for anonymity. Some other people provided an initial statement or expressed interest to contribute to this review, however, they did not reply with confirmation that they accepted the terms. Therefore, their statements have not been used within this review and have not contributed towards the statistics - although the themes they mentioned have been reflected in others' comments. The information we received was analysed, categorised, and summarised to include in this report. We have structured the information under key themes that bring together the range of experiences people informed us of.

Key Findings

There were several positive comments about the church and leadership, although mainly linked to the period prior to the scope of this review, e.g., from the era when the church was based in the old 'Dunnes' building, where strong relationships and friendships were built. By far the majority of comments were negative, with the following key themes identified:

- **Narcissism** - Around 40% of respondents commented on narcissistic behaviour that centred around Alan seeking praise, telling those who disagreed with him to leave the church, ignoring people and him being arrogant. People said that Alan was seen to be aggressive, shouted at people in the church when alone, and exercised lots of power over others. Although things have changed since Alan left, a few people think that some controlling behaviour from senior leaders is still evident within the church today.
- **Numbers Focused** - More than a third of respondents cited pastors as being numbers focused, these mainly related to Alan. This included manipulating numbers in a few areas and exaggerating stories about the success of events and action taken by the church and its leaders. Confidential employee data, such as salary level, was openly linked to tithing and employees said they were challenged publicly by managers about their perceived lack of giving.
- **Public Shaming, Inappropriate Comments and Boundaries Crossed** - Just under half of the respondents' made comments which suggested they were publicly shamed, that inappropriate comments were made about them and/or their boundaries had been crossed. It was suggested that many of these actions were intentionally done to humiliate them, especially in staff meetings.
- **Manipulation** - Over 50% mentioned that there is a culture of manipulation from leadership at all levels, with people feeling they were being silenced and forced to volunteer. Specific mention was of Alan, and sometimes other senior leaders, giving people a 'status' and additional influence over others as rewards for those that do their bidding - with a big focus on numbers of attendees, healings, salvations etc. to obtain these 'rewards'. There were questions asked about how trustees and church leaders were appointed, inferring potential nepotism, and not being representative of the wider church or the local community that the church serves.
- **Confidentiality, Safeguarding, Underpaying, Discrimination and Governance** - Almost 60% spoke about issues around confidentiality, safeguarding, discrimination and governance. There was mention of poor management of employees and potential underpayment of wages and not being able to take breaks.

Volunteers said they felt under pressure to do lots of hours and run youth events without the right ratio of leaders to young people, and people being encouraged to give personal mobile numbers to people they met on the streets. Other comments related to leaders and trustees not acting when issues were raised with them.

- **Spiritual Abuse and False Idolisation** - Around 60% of respondents felt 'spiritually abused' by Alan and his style of leadership. The mention of more blessing from God was being used to encourage people to serve more, which was seen as abusive behaviour. Some stated that Alan would falsely idolise himself and that he appeared 'all-knowing'; multiple respondents stated that Alan would say he knows people's sins just by looking at them.
- **Trust Issues** - Almost 70% of respondents stated how their experience of the church has impacted them when moving forward. Some stated they have received therapy and/or medication, whilst others stated they no longer attend any church.
- **Rejection** - Around 75% of the respondents suggested they related to feeling rejected. From the comments received, many examples involved leaders dismissing people and their concerns. Some respondents stated they had previously spoken about these issues, yet nothing had been done to resolve them. Many respondents felt unwelcome at church due to the way they were being treated by various leaders, some were told to leave and felt pushed out.

Limitations

The scope of this report, by its nature, is limited to those who felt able to contribute and had issues they wanted to raise. We acknowledge that the views expressed are all subjective to those who chose to respond and, in almost all cases, the events that led to these took place several years ago. Although, with the significant number of different people commenting on each area, and the volume of evidence presented from different sources, there is a strong likelihood that most of the examples of the behaviour and issues raised did take place as described during that time. The term 'leaders' was used to describe pastors, senior employees' leaders, and volunteers interchangeably by some respondents. Specifics have been given where the distinction is clear.

Conclusions

There was a lot of passion and emotion from most people who contributed to this review, with most citing long-term effects of the impact they felt of what happened to them during their time at the church. This was clear during the video calls and through the wording in the statements.

After phase 1, and then phase 2 of this review, Alan was asked if he wanted to provide a view on the comments made, but he did not respond to this request. Neil Young gave a view on all areas discussed that provided different perspectives on some issues raised, as included in this report. All mentions of the name 'Neil' from here onwards refers to Neil Young. On balance it is likely that many of the behaviours observed and issues raised by respondents, did take place at some level.

There are several significant areas that should be reviewed further, that include the potential abuse of people and power in the various forms described. We have provided recommendations on these as part of this report. We suggest that the themes raised, that are mostly historic, are considered in relation to the current culture and leadership of the church, with appropriate measurement and, where required, remedial action taken.

Positive Comments



Whilst, as to be expected due to the reasons for this review, most comments were of a negative nature, there were some positive comments. These were mainly historical, with many people referencing the great times they had in the old 'Dunnes' building. The church was described as growing and loving with a family feel, and one which served the community well. Church members enjoyed serving in teams, feeling privileged and honoured to do so. People spoke of having great friendships and support; indeed, many friendships still exist between current and ex members that have spanned years.

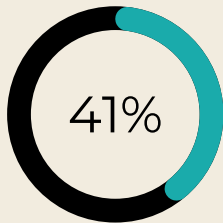
Some people were mentioned by name. The work of the Compassion arm of the church was praised, for example the food bank. The team that led Celebrate Recovery were also mentioned positively for how they reach out to the hurt and lonely or those struggling in life. The women's ministry too, under the leadership of Tori Sheppard and Ali Knight, was seen as a great source of encouragement and support.

The positive comments around Alan related mainly to his preaching. He is said to have a good communication style, easy-going and relevant. It was also outlined that Alan had good biblical knowledge. It was said that as young leaders, Alan and Kathryn Scott were hardworking, genuine, and inspiring. During the 'Dunnes' era, Alan was described as being down to earth, seemingly transparent, humble, and having integrity.

Neil and Janet Young have been described as serving faithfully and humbly and some believe they have taken over the leadership of the church well. There are concerns, however, that previous ways of working from when Alan led the church have been ingrained and this may lead to further difficulties in the future if not addressed.

Themes & Responses

Narcissistic Behaviour



41% of respondents made comments suggesting narcissistic behaviour.

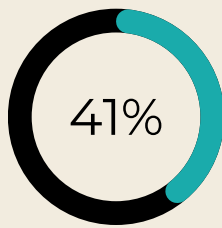
There were several comments which suggested narcissistic behaviour. The significant majority of which were in relation to Alan at the time he led the church. An incident mentioned by more than one respondent, regarding Alan specifically, included him stepping off the stage mid-service and clapping himself – inferring he was not receiving enough praise for what he was saying. Another individual stated that Alan would say to members if they did not like what he was preaching then to leave the church - it was thought that there was no room for questions or disagreement with his opinion. Many explained they felt this way, saying they felt he implied he was 'always right' and nobody was allowed to question him. If people did question him, they said he would ignore their questions and gaslight them; there was an arrogance about him and he seemed untouchable.

Additionally, people stated they felt unable to challenge wider leadership, both pastors and other employees of the church, under Alan's influence. When they did, they were ignored or given a smug look as the leader walked away, and/or not invited to group coffee mornings when they had been previously. Several respondents who were leaders themselves during Alan's time as pastor, both paid and volunteers, felt that they could not deviate from Alan's leadership style and approach. If they did, they felt threatened and/or were removed from their leadership role – saying they often did not realise how they were being manipulated until afterwards.

Based on the statements, and the discussions held with respondents over a couple of months, it is likely that many of the events mentioned above took place in the way described. This raises questions about the current culture and leadership approach, such as whether all of Alan's influence on how things operate has ceased since he left. There is a recommendation linked to this later in this report.

Themes & Responses

Numbers Focused




41% of people suggested that too much focus was being placed on numbers.

In this review, 41% of the respondents suggested leaders were too numbers focused. 'Numbers focused' covers topics such as the amount people were giving in the offering, how many people were attending a service, how many people were prayed with and how many people were healed. People felt that Neil and James Renwick were in competition for the amount of people who attended the respective services e.g., James Renwick would count almost 100 more people than someone else. Another respondent mentioned that church leaders told a much-exaggerated version of a story stating a 5,000 people revival in the town.

An example was given stating that Neil became more interested in a youth event, which was arranged to help people process a member of the youth ministry dying, when more youth were predicted to attend. Neil responded to this in his right to reply stating that youth events that were held were much larger than expected and that it was a community person who had passed away. He outlined that in general, they had parents contacting them saying that the events are getting bigger and asked if they were able to cope with the numbers. Neil got involved with the youth leaders to provide that support as he didn't feel they were prepared for that number at the time.

When asking Neil about numbers and counting, he said we have always counted the number of people attending and it is important to ensure the numbers were accurate for health and safety, organisational, and safeguarding purposes. He mentioned that it is important to follow up every person who didn't attend church where possible as part of being a caring and supportive church.

In respect to giving, several people said they perceived Alan as a businessman and the church was his business. From various comments, it is suggested that giving was not just expected but



required. One respondent identified that if staff members were not giving 10% of their income, they would be spoken to. This may have led to a breach of minimum wage legislation at the time due to the implied obligation to pay 10% back to their 'employer'.

One individual was spoken to regularly about not tithing by Alan stating they must give at least 10%. Another employee put cash into the offering rather than through bank transfer and therefore it could not be attributed to them. There was an assumption that they didn't tithe, and they said that Alan, in a wider leaders meeting, publicly stated they were not a generous person. When this respondent left the room visibly distressed after hearing this, they found that Alan had told others that no-one should go out to speak to them or support them.

Another example of too much focus being placed on numbers included an individual stating that Alan had employed an evangelist and had set him a target of the number of people that had to be saved each day; the 'evangelist' was said to have augmented their numbers to avoid Alans anger for not reaching their target. Another respondent said they were always being asked how many people they prayed with, how many were 'converted' and how many were healed etc., to count the numbers.

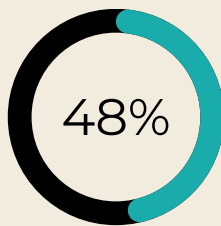
Although there will be some legitimate need for recording of numbers as part of ensuring safety, and informing where best to focus attention and resources, there is evidence that the information being requested, on occasion, exceeded the explanation given.

In response to the comments on giving, Neil said he was not directly involved in these conversations; he mentioned that there was a period when there was specific teaching on generosity. He confirmed that Alan and James Renwick did have conversations about people's giving but, from memory, it was in the context of changing the culture around areas such as reading the Bible, prayer, spiritual practises etc. and giving was a part of this.

Although some aspects of the teaching on giving are expected and the right thing to do, the experiences that people recalled show that, on occasion, employees were challenged inappropriately about the amount they gave.

Themes & Responses

Public Shaming, Inappropriate Comments, and Boundaries Crossed




48% of respondents mentioned examples of public shaming, inappropriate comments, and boundaries being crossed.

This theme had a substantial number of examples from the respondents. There were three similar sub-themes identified, namely public shaming, inappropriate comments, and boundaries crossed. In summary:

Public Shaming

There were multiple comments which overlapped all three of the themes in this category. One individual outlined that, when Alan was given confidential information about an affair involving one individual from a committed family in the church, he gave personal details about them to around 50 people in a meeting, that included stating that the individual was having an affair. Another individual stated they witnessed Alan publicly list a key volunteer's 'sins', mocking them by making inappropriate comments about the individual. Although they were not named, they said that Alan gave enough details that anybody who knew the individual would be able to identify them.

Many respondents commented on what took place in staff meetings. As alluded to in the 'numbers focused' theme, people felt as though they had to share 'stories' often. An individual stated that they felt this was passive public shaming as, due to their job role, they did not have the opportunity to go down the street to chat to people. This meant they did not have many stories to share, which resulted in the respondent feeling uncomfortable in meetings. Additionally, they said if you did not have a new story of a testimony, Alan would make comments like "*you are not in a good place with God; you need to repent, you are not a good enough Christian*". Neil said that he did not experience people having been put under pressure to share




stories or being challenged if not. He added, “*we were challenged in a biblical sense of how we are living our lives and sharing our faith, but not in an individual way*”.

Others said that if they were late to any meetings, they would have to do forfeits such as sing or do a funny dance in front of everyone. If they did not seem fazed by the challenge, Alan would ask them to sit down as they were not taking their ‘punishment’ seriously. Neil responded that this was in the context of ESOM (Encounter School of Mission) that people joined and seen as a fun thing as a forfeit for being late, and most enjoyed it. It wasn’t aimed to shame anyone. Another said they were mocked for saying an ‘old fashioned’ type of prayer in a staff meeting and was subsequently gossiped about.

Similar comments were made by respondents in a volunteer capacity. For example, one person arrived late, and the volunteer leader was angry with them; when they attempted to explain how their lateness was due to a difficult home situation, the leader did not want to know, nor cared. The volunteer said that nobody had ever spoken to them like that before and, as it was in front of other volunteers, they felt publicly shamed. On another occasion, some volunteers were talking to a church member who was clearly struggling. Alan was said to have told the church members they should go away and then proceeded to shout at those who were speaking to them. He said they were wasting their time talking to someone who was already in church and ‘converted’.

Inappropriate Comments

Comments were made regarding an employee’s workload. Such as, on one public occasion, in a question-and-answer session, they were asked about how they coped with all their work. Alan said, “*I will answer this...I am trying to find her breaking point*”. Somebody else then said, “*he is whipping her like a pony*”. This respondent authorised their name to be used for the purposes of this review, their details and their full statement have been given to the sub committee, as they requested. When asked about this, Neil said that this employee did have a hard job and he recognised them getting stressed, so they hired an assistant to help. Neil said that Alan was clear about people not working beyond their hours and Alan didn't want anyone to cheat their families in the name of working for the church. People were expected to work hard but there was never a



demand to overwork. Neil's response on the context around the "*I am trying to find her breaking point*" comment was that it was a way of saying 'this woman is incredible' and 'look at what she is doing'. Neil stated he has no memory of the "*he is whipping her like a pony*" comment.

There were a few other examples of inappropriate comments, such as one respondent saying, Alan spoke about marriage in a meeting and made inappropriate comments about wives just needing to get on with sex with their husbands. Several people said Alan was seemingly obsessed with money, power, and sex. One respondent outlined that on a staff retreat, Alan commented on a staff member's partner's body in a derogatory way.

Boundaries Crossed

Comments were made which suggested that boundaries had been crossed between work life and personal life. For example, one individual said they had to remove a social media profile picture because their friend was doing a peace sign and Neil was worried that it would be confused as the 'fingers' symbol. Another comment was made where an individual had to change their home party theme, which was not related to work, as it might have been seen as not fitting with the culture of the church. It was stated that they felt censored continually. When asked, Neil said that if staff members or interns were acting inappropriately, senior leaders would have addressed this with them directly. Although he mentioned he would not forcefully tell someone to take something down.

Similarly, a couple, who had recently started dating, were invited over to Neil's house. During their time there, the respondent's partner was grilled by Neil, who was using part of the marriage course content on them. When one of the members of the couple went to the bathroom, Neil smiled at their partner and said, "*Do you think they are enjoying this?*". Neil then got told to back off by his wife, Janet Young. The next day, one of the individuals from the couple saw Neil in a shop and Neil smiled and said, "*Did you have an argument?*". Neil later called one of them into a room to talk about this situation and admitted he had crossed a boundary. In Neil's response, he stated that this couple had previously dated and had got back together, although, as we were unable to give these names, he did say he may have not recalled the right situation.

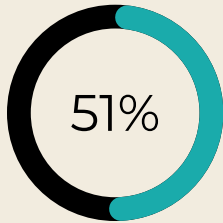
Another person said they felt forced to have counselling sessions and feared losing their job if they did not. After these sessions, the leader would question the individual asking what was discussed and how helpful they had found it. Additionally, a respondent mentioned that people were being forced to go out onto the streets to publicly 'convert' people despite not being ready to do that. Neil responded to this stating they never forced anyone to go out onto the streets that did not want to go.

There have been many examples provided that come under this heading, with the variety and range of these examples, on balance, it is likely that most of this type of behaviour took place, and a number of people were impacted by it.



Themes & Responses

Manipulation




51% of respondents commented on manipulative behaviour.

Manipulation was mentioned frequently, with a number of specific examples. Due to the anonymity assurance provided, some examples cannot be given with extensive detail. A significant number of respondents specifically used the word 'manipulation' to describe their experience. Particular mentions were given to Alan and Neil's behaviour, but some comments suggested a wider use of this behaviour by a range of church leaders in different contexts. Multiple comments were made regarding members of staff being played against one another by Alan, where he created an unnecessary competitive culture in areas that should not be viewed like this - such as who had the 'best' Sunday service and who could share the most elaborate healing story between Neil and others. When asked about this point, Neil said that he did not see anything in Alan's heart that was manipulative. Neil stated that there was never a competition, it was not about numbers, but they did want to measure numbers coming, in order to build an understanding of who God was bringing to services.

From the information we have obtained, there are a range of different experiences and observations around the competitiveness from leadership, detailed in the experiences mentioned by respondents. We don't have any empirical evidence of the true nature of these comments, although even if the leadership team did not consider there to be a 'numbers game', the perception of many involved in this review is considerably different and likely to be what the majority view is.

Alan has been identified by respondents as a person who had a lot of control over senior leaders/pastors and the people around him, and he created an environment to facilitate this. When we spoke to Neil on this point, he said he never saw the atmosphere like this and that one of the core values of the leadership team is being authentic.




Showing favouritism was a behaviour which was linked to Alan by respondents, creating an environment of control. It is believed that one of the ways favouritism was shown was through having private meetings with those they favoured more often than others. Some believed this leadership trait has been passed down to those under Alan's mentoring, including Neil and Janet Young, showing more favouritism to some than others to continue the culture of manipulation. Neil commented, when asked about this point, that they do not show favouritism to anyone. Some staff need more time spent with them than others as all staff's needs are different, it is based on their need at that time. Also, Neil said that Alan often stated he was not perfect and that he shouldn't try to be like him. Alan encouraged Neil to lead in the unique way Neil was created to and to learn the mindset of how to lead and move forward.

There were concerns raised around how people were appointed into their leadership positions, specifically the senior leadership team and the board. Respondents believe they were handpicked by Alan rather than seeking wider input. Although the trustees approved the appointment of Neil and Janet Young, this was also questioned by a respondent as, during the time of their appointment, an individual spoke up saying that they will be right for the role but not at that present time. The lack of action following raising their concerns made the respondent feel unheard.

Neil mentioned that the process of appointing new leaders is that the senior pastors would pray, and then the regional team would deliberate and agree it. It is then the responsibility of the senior pastors to communicate and have open conversation on this. He also mentioned that VCUKI has significantly developed, and enhanced, a far more robust approach around appointing church leaders as more senior pastors retire.

Additionally, two respondents mentioned that the board of trustees do not accurately represent the church the best it could due to lack of diversity.



Multiple respondents suggested that people felt silenced and unable to speak up on important issues in the church. This was due to the use of phrases such as “*there is a culture of honour*” (only in favour of senior pastors) and “*what is going on in your heart?*”. This led people to think they could never have a ‘bad day’. When asked, Neil stated that asking people what is in their heart was for context purposes and his intent was to show compassion, although he said that sometimes it may have come out wrong. Neil said his desire is to help people as leaders.

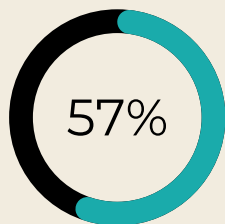
One person commented that fear-inducing tactics were being used to compel volunteers to work harder, be ‘better’, and give more, under Alan’s overall leadership. People were made to feel as though the fault lay with them if they did not meet the expectations of senior leaders at that time. There were also many comments about the then leadership threatening employees with the loss of their job if they did not comply. An example of this is when an employee said they needed time off due to an emergency, the employee’s job security was threatened. Another example was given within a working capacity which suggested manipulation and gaslighting. An employee stated they felt hurt by a colleague, and they believed they were unable to say anything as the culture then was to “*pull the gold*” out of people and not say anything negative, even if the employee felt the negativity was abuse by a colleague.

Neil responded to this by saying they do talk about a ‘culture of honour’ but also about having crucial conversations (which is the title of a book sometimes used) although they are difficult. They were encouraged to have these conversations rather than not saying anything.

From the weight of information and other examples of the culture within teams, both for employees and volunteers, this is not an uncommon example of not following correct procedures and not giving those who responded a voice or opportunity to address issues within the workplace. Although some aspects of the way leaders behaved in these cases may have been with a different intent than experienced by those involved, it is clear that some people felt intimidated and felt they had nowhere to turn under Alan’s overall leadership.

Themes & Responses

Confidentiality, Safeguarding, Underpaying, Discrimination, and Governance



57% of respondents referred to this theme.


A significant number of respondents mentioned areas of governance and compliance that caused concern during Alan's period at the church. These relate to a lack of confidentiality, safeguarding, and discrimination under the Equality Act 2010. Specific examples cannot be given in a wider publication due to the requirement of confidentiality and potential further investigation, although it should be noted that no issues reported are current and most have had wider visibility and have been addressed in some respect.

Confidentiality

One of the respondents stated that there was information given about them regarding their resignation as a long-term employee to the whole church database. Further inquiries suggests it was to a much smaller group of people, who were employees at the time. Although the employee was given an apology by senior leaders at the time, and this incident was accidental, it is likely to be a significant breach of trust and confidentiality given the nature of the information involved. In another similar example, a respondent stated that they confided in someone, and this confidential information was given to another individual, without their agreement.

Discrimination

It was mentioned that when Neil and Janet Young were taking over as senior pastors, Alan said from stage that *"none of you want some American coming, or even worse, an English man and you won't understanding anything he is saying."*



In 2020, a number of employees were made redundant, and an individual commented on the fairness of the selection criteria. The person was not directly affected, and it would require further investigation to establish if correct processes were followed and if there were genuine redundancies. Further details have been given to the trustees rather than in this report to protect the confidentiality of those involved. In addition, after the redundancies took place, a respondent who had been receiving food packages from Vineyard Compassion said they were told they could no longer receive these and that the ex-employee owed £50 for the food packages which they had previously been gifted.

Ricky Wright mentioned that any staff who were furloughed during COVID were offered a weekly RESET shop (from Compassion's social supermarket) at no cost to them for a specified period. After this period had finished, he said it was clearly communicated to employees that they had the option to continue availing of the weekly shop at the same cost as anyone else from the community i.e., by paying 30% less than the retail value. And also that any employee who continued to use the shop was aware of the cost.

There was one situation raised where an employee under a senior manager at the church said that they felt micromanaged. For example, each time they stood up, the employee said they had to tell their manager where they were going, even if it was to go to the toilet. The respondent outlined that they were being watched as they arrived and left on the security cameras to ensure they were doing their hours, and the manager warned the respondent to not tell anyone that they had done this. The respondent outlined that in contrast, most other employees were allowed to self-manage their time; they were allowed to go and pick up a coffee when they liked and take longer lunches. Whilst there is no obvious potential discrimination in this example, micromanaging can feel degrading.

The feedback around leadership and management from employees and the number of mentions of a culture of control and manipulation, suggest these management behaviours were being used by some, on occasion, to keep the balance of power in the workplace at that time.



Safeguarding

Due to retaining anonymity this information will be generalised. There are certain requirements that must be met for health and safety and safeguarding purposes. These may differ per ministry due to the age of the congregation or certain needs people may have.


Concerns around whether there were sufficient volunteers in the room to fit the setting in question was raised. Specifically, these historical examples were mentioned about children's work and the ratio of adults to children to ensure the safety and well-being of children in their care. Some respondents stated that children would not be able to be turned away despite lack of team members being in place.

Even if leaders dropped out the night before a service, those responsible felt expected to still pull a team together. This led to feelings of relationship strain to accommodate the number of children. This could have been a potential breach of the Children Act 1989 and the Children Act 2004.

When Neil was asked about this, he mentioned if anyone had said there were not enough leaders, senior leadership would confirm they had done all they could to get the right number of volunteers and would have given them help if they were struggling. Based on the number of mentions of this type of behaviour, it is likely that there was not support on every occasion and that some people did feel uncomfortable pressure when having to contact others to support them.

One example cited by Neil is that, on occasion, in respect to the youth ministry, it could be difficult in terms of ratios and there was often a decision to be made on the day on safety grounds. On some evening events, they thought it would be safer for young people to be inside the church rather than to be roaming the streets, especially as parents thought they were going to an event and that the church was responsible for their welfare at that time – even if there was not the correct ratio of leaders to young people.

A respondent stated that the application of safeguarding in relation to mission work was not effective. When under Alan's overall leadership,




one respondent said young girls were being asked to talk to people on the street, including males, and were encouraged to give them their personal phone numbers and then arrange to meet them when they came to church.

Around the same time, another respondent stated that a man, who they knew had been violent in his workplace, had come to church saying he was a pastor from another church in Europe and he was welcomed without any measures being put in place. He openly stared at young girls in the church, making them feel uncomfortable. When the service had started, one of the kids' workers reported a (this) man at the door to the children's area staring at the children and was uncertain on how to handle the situation. A volunteer told this man that he does not have children there so he cannot stay. It was later confirmed by the police that this man was guilty of attempted murder in his own country and to not have him in church again. Later, there was another allegation made about another person who was a part of the church team, but the senior leadership team did not take this further.

Ricky Wright indicated that initially employees had no knowledge this person had a history of violence when he first came to CCV. As soon as concerning behaviour began, employees acted within the safeguarding guidelines and it was employees who contacted police resulting in the person ultimately being imprisoned. The employees and volunteers involved were offered counselling because of how they felt from the incident.

It was believed by a number of people that Alan did not like child protection issues being raised. A child was showing signs of abuse, and an individual went to the Gateway team, which was the next stage for this situation. The respondent said that Neil stated he was protecting her from Alan as he was not pleased she had contacted social services.

There was another safeguarding incident mentioned; it is unknown whether it is the same one as previously referred to. Alan was allegedly cross at an individual for calling social services and said to this individual that they were "*seeing this situation through the lens of someone who has been abused*" and said that going forward he would be making all safeguarding decisions.



When asked, Neil said there are further details on incidents mentioned that were of a sensitive nature which cannot be made public, and that the correct action was taken at the time. The sub-committee has been provided with additional information in line with the disclosure level agreed by the relevant respondents.

On balance there appears to be a safeguarding policy in place that is compliant with current good practice. When implemented in the context of the issues raised through this review, there appears to be some historic gaps within the scope of the policy. Neil said they are committed to safeguarding, and to providing a safe environment to all who attend.

Underpaying

Comments were made which suggested underpaying employees and/or poor practice. Some examples of this include someone working full-time for a month and only receiving £250 for their work. When they asked about it, they said they were told their partner was earning enough and they did not need any more. Others were reported to be on less than the living/minimum wage. In another example an employee said that they received wages for 30 hours a week work - despite always working 40 hours a week. Other comments were made regarding international interns being paid with prepaid credit cards and were worked 'to the bone'. When they found things particularly difficult, they were told to use the church foodbank for food. When asked, Neil said that interns clearly understood they were not paid on internships and some were given pre-paid credit cards to give them money in advance to buy things for a youth event. Neil is confident that interns were treated the same as staff and there was never an intent to work them 'to the bone'.

It is common in churches for those who are employed to do additional volunteer hours. It appears that the difference between paid and unpaid hours was not clear in some cases and that some felt under undue pressure to do additional, often too many, hours.

Suggestions for improvement in this area are within the recommendations.

Potential Breach of the Working Time Directive and Rest Breaks at Work

The working time directive outlines that employees cannot work more than 48 hours a week unless they sign a 48 hour opt out agreement. Additionally, employees are entitled to a set amount of time for a break depending on how long they work and a set amount of hours rest within each shift.

One respondent outlined that there was an expectation to work long hours all weekend at a conference despite not wanting to due to having young children at home.

There were also comments made about breaks when working. Some respondents said they felt uncomfortable pressure to attend more structured 'tea breaks' with the consequences of being singled out if they did not do so i.e., that they were not genuine breaks but just another meeting to attend and hurt people at. When asked, Neil mentioned he would encourage people to take tea breaks to make sure they had breaks. Neil said he would check in with someone if they missed the tea break as it is important for staff culture and to treat it as importantly as another meeting.

There were several comments made about working times and breaks. To confirm any potential breach, there would need to be a further detailed review of terms and conditions of employment, on a case-by-case basis, which is outside the scope of this review. No formal complaints had been made about any working time directive breach at the time. Recommendations have been added on this point.

Governance

There were comments around the transparency of the senior pastors, senior leadership team and trustees as respondents stated that they have brought concerns to 'the leadership' on different occasions and they felt nothing had been done. Therefore, many felt this was a failure of leadership. Some noted that the trustee team had changed little from Alan's time, and there were questions as to why they did not hold him to account then. This is mentioned further in this report under the theme of rejection.

Some comments were made around lack of identification and support for historic domestic abuse situations. Recommendations on how to

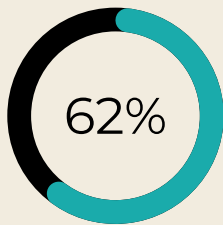
mitigate this happening again will be given to the board of trustees and senior leadership team for further consideration.

Due to the number of examples in this area, it is clear that some people's views were not handled correctly or given the exposure needed. There appears to be a concern, from some, that although Alan has left, the church continues to be led in line with the culture that Alan set. This being linked to the lack of diversity in leadership comment shows a desire from many respondents to see a change within the senior pastors, senior leadership, and the trustees of the church.



Themes & Responses

Spiritual Abuse and False Idolisation




62% of respondents made comments regarding spiritual abuse.

Most of the comments regarding feeling spiritually abused were related to Alan. However, some made comments on a broader scale stating that they felt other leaders demonstrated an abusive leadership style too. Some simply stated they felt spiritually abused by Alan, one saying it took place when they were a minor. Similar to examples given under the 'numbers focused' theme, one respondent stated that Alan would say that if you did not give 10% of their earnings, then God will remove the blessing.

On a similar note, one individual stated you could not criticise leaders because if you did, God would not bless you; it was as though honouring God was used as a weapon. Respondents stated that Alan would appear 'all knowing' and that he would know from God if somebody spoke about him and that he would know somebody's sin just by looking at them. What Alan said had to be taken as what the Lord was saying, there was only one interpretation of scripture, which was Alan's. Another individual stated that Alan called himself the '*God appointed praise and worship leader*' and used it as a way to get people to do what he said. Respondents outlined that he would say that even if they were having conversations at home, God would reveal this to him. Those who are victims of domestic abuse said they struggled with this especially.

Alan's dreams were mentioned numerous times, and an individual outlined that Alan used one of his dreams as a reason to fire (dismiss) one of the employees. There was also a comment which outlined that two pastors bowed down to Alan, physically, in front of others to declare Alan's authority over them.

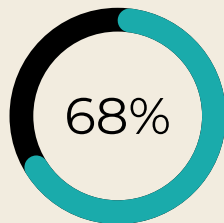


There were many comments which implied that Alan would falsely idolise himself. This includes examples such as him saying he believed that he would represent God in people's dreams, stating "*if any of you are talking about me, God will show me who you are*". Neil explained that the context behind this was that people used to come to Alan saying that he turned up in their dream. Alan also said to people that dreams are imagery, and it is God speaking in the dream. Neil added Alan would say "*take me out of the dream, I am not God.*" and Alan was not trying to insert himself as God.

It is clear from the many examples provided, that Alan stating he was the voice of God, in dreams and other contexts, did take place. Whilst there has been some explanation stating Alan, on occasion, qualified the comments by saying the focus should be on God, this was not the way several others perceived his comments and his comments about hearing from God were used to influence people's behaviour.

Themes & Responses

Trust Issues, Negative Impact on their Personal View of Church and Future Struggles



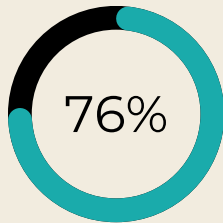
68% of people suggested they struggle with the issues covered in this theme.

Most respondents stated that their historic experiences have impacted them moving forward, and many say the problems that they have faced from their experiences are on-going. The majority said they have gone through therapy or required medication, and some have struggled with trusting leaders because of their previous experience at Causeway Coast Vineyard. Some stated that they have not been able to go inside of a church since and others said their family have walked away from their faith because of their experience. Two respondents mentioned that they know of people who said they had significant mental health issues, caused by how they were treated at church at that time, and could not cope with how they had been treated by members of the church and its leaders.

Whilst it would be difficult to evidence a direct cause and effect from what Alan said to some, from the emotional responses and physical reaction when some respondents told me about their experiences, it is likely that several people have genuinely suffered from Alan's behaviour and are still working through its impact.

Themes & Responses

Rejection




76% of respondents suggested feelings of rejection.

Throughout this review, rejection was the biggest theme with 76% of respondents suggesting they felt this way. Many people stated that they had been removed from teams in the church without any reason given, resulting in feelings of hurt and rejection, as many had given considerable effort and input and saw what they did as a core way of serving God and others.

One individual outlined that when their partner shared with Alan about an addiction, Alan's reaction was to say that although most of the family could remain close to him, Alan's friendship with the respondent's partner was over. Similarly, another respondent outlined that Alan and Kathryn Scott told a couple that they did not fit in the church and that they should not attend any longer. The couple's children were enjoying the church and had friends there who they said were told they should not attend either.


A respondent outlined a specific situation where they were praised one week, and two weeks later was handed an 8-page judgement of their character. Following this, a senior leader said, *"there is no way back from this, we are going to have to consult our lawyers"*. The employee explained how they were confused by this at which the senior leader responded with *"I'll seek wisdom over the weekend about this and if we decide to keep you, you will have to be put on a disciplinary"*. Subsequently, the employee decided to resign. When the leader told the rest of the team about this, they said the reason given to others was inaccurate. On the employee's last day, the senior leader went into the employee's office and said, *"hope you don't mind but we were looking for another job for you. A car dealership (a company name was given which we have redacted), are looking for a hostess for their showroom and we thought you would be good at that"*. The respondent said that this was a huge insult.



Respondents suggested that they felt dismissed by leaders. When people raised their concerns, there was failure to escalate the issues. A number mentioned that trustees ought to have known about issues and didn't act. This made an individual feel as though other leaders did not want to hear what they had to say, on the assumption the trustees knew, and led to people leaving Causeway Coast Vineyard. Another individual stated that they informed leadership of their partner abusing them physically, emotionally, and psychologically, at which they felt the leadership – overseen by Alan – did not take the matter seriously. Additionally, another individual suggested they felt dismissed as when they told Alan that when they pray sometimes nothing happens, Alan said “*don't tell others that, keep it to yourself*”.

There were many comments about poor leadership such as when one individual spoke to senior management about the way volunteers were being treated and disrespected, they were told that it was the *Vineyard way* (Alan meaning his way) or the highway. Based on multiple comments received, when people were serving on team, there seemed to be little care for the volunteer's welfare. When people arrived late due to family circumstances, some team leaders did not show concern and reprimanded them for being late. Several respondents said they tried to speak to leadership and often felt like they would not listen, or meetings would be cancelled.

One example showed a trusted youth volunteer, who has worked in other churches and had the trust of teen's parents, had, under Alan's leadership, been victimised, mocked, and falsely accused of being with youth without approval. When applying for an employed role in CCV, they were not taken seriously and as a volunteer they had arranged to meet with leaders, who then didn't turn up.



A respondent stated that senior pastors secretly recorded a meeting to address these concerns where they didn't provide any specific evidence or allow comments, saying parents were 'concerned' about their children. This led to the destruction of many relationships and senior pastors slandering this respondent in and outside of the church. A 'leader' was said to have advised the respondent to not seek legal advice as the pastors would be covered by the UK Vineyard's firm of solicitors (we have confirmed no such firm of solicitors is retained by VCUKI for this purpose, nor ever has been). The lack of empathy, compassion and principles by the senior pastor led to this person saying they are needing counselling due to the continuing trauma and harassment and resulted in linked lifelong physical damage.

As employees and volunteers, many felt unwelcome, pushed away, and overlooked by the church when in hardship or out of favour. When some left the church, or when staff members went off from work for a period of time, leaders and colleagues often made no further contact.

Having spoken to several people directly, and with additional substantiating evidence from statements given, it is clear that people feel rejected by being intimidated in this way which has subsequently had a significant impact on people's lives. Although many years have passed since some of the respondents were affected, there is clear evidence from my conversations that, for most, the impact felt is ongoing. They have mentioned they are still experiencing difficulties in trusting church leadership, and many don't attend a church as a result.

Recommendations



1 Apology from the church leadership/Vineyard

An apology was provided to the church following the subcommittee receiving information from the initial part of the review. As there have been more respondents since the apology, and more examples of areas of concern, we suggest a further apology is given, acknowledging the hurt people feel and saying how things have changed and will be changed going forwards. This, for some, will assist in their journey towards processing what happened to them.

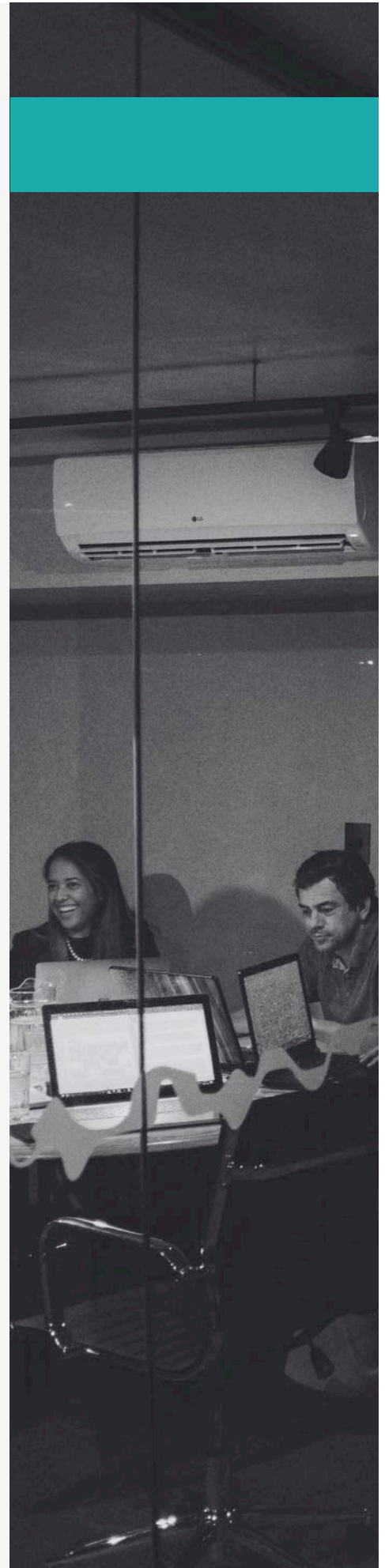
2 Counselling

Based on previous feedback it is encouraging that counselling was offered to those impacted by what they experienced in CCV, as announced at a service on Sunday 02 July 2023. Since the announcement, we worked with the subcommittee, acting as an intermediary on behalf of some respondents, to further clarify the independent and anonymous nature of this support. An independent assessor will be involved to further understand the needs of those who need more support, and provide advice on the way forward where required.

3 Sensitive Information

Personal information - There were comments made where people felt they were questioned about personal topics in a work environment which may not have been relevant or appropriate. These were questions about their previous relationships, sexual behaviour, and the content of their confidential counselling sessions. Leaders should be cautious if engaging in any type of these conversations. On the rare occasions these may be appropriate, these conversations should mainly only be instigated by the employee and undertaken under the relevant correct framework with qualified people e.g., a line manager following relevant HR policies, a qualified counsellor, and adhering to all relevant policies such as safeguarding etc., that should be reviewed annually.

Tithing/Giving - It is an important biblical principal to teach on giving, tithing, generosity etc., we would recommend reviewing if the practice of discussing personal financial arrangements in front of others has continued. This includes people's wages and how much they are tithing. If an employee chooses not to tithe, we suggest not challenging this specifically as this could be seen as a requirement for them to give a certain amount of their wage back. Therefore, it could be viewed as a deduction from wages, and could potentially be a breach of employment law if they are paid minimum wage.



4 Ensure a safe ratio in children's and youth work

To review contingency plans for when there are not adequate volunteer numbers at short notice. There is always a balance in terms of protecting children's welfare and adhering to good practice when interpreting the law. For example, if the doors were locked with children outside due to an event that was more popular than expected and ratios have been met, there is potential for causing more risk for those outside the building. There will be a handful of expected scenarios that could occur that those experienced in youth and children's work could predict. The senior leader accountable for this area within the church should review all relevant policies and contingency plans, ensuring capable people who can manage the risk on the day are in place. This is to ensure there is effective management and mitigation of health and safety risks in your children's and youth work.

5 Safeguarding

Linked to the recommendation above, it is important to continue to develop and implement safeguarding policies and procedures, setting and adhering to regular review dates. There should be a clear escalation procedure that is communicated well and is visible 'on the day' to all involved and ensure people know who to speak to regarding any safeguarding problems. More information and suggestions on ways to practically apply this will be provided to the senior leadership team and trustees.

6 Trustees

It is good practice to keep the governance structures and procedures of the way the trustees operate and what they are accountable for under regular review, and ensure a summary of these are available for interested parties to view. This includes how directors and lead pastors are appointed. There were several comments that inferred the current group of trustees are not fully representative of the population that they provide the services to. It is recommended to review the make-up of the board to ensure the trustees can represent those who attend the church well, and ensure it contains a good mix of appropriately skilled people capable of doing the role.



7 HR Welfare/Advocacy Role

There is no perfect church, and it is likely more issues may arise in the future. Having a specific independent person who helps deals with the situations as and when they arise could help people feel heard and is an effective way to try and prevent the issue festering. This would benefit the church's employees. However, a similar role for volunteers to assist in providing support for those who volunteer for the church is also recommended (see below) as many respondents stated they didn't have anyone to go to. This person should be accountable to the trustees, have the ability to challenge as a 'critical friend' and have the authority to make changes where required.

8 Volunteer Support

We recommend having an individual whose main responsibility is to care for the welfare of volunteers. This could be an employee checking in with team leaders and volunteers every service to check they are clear on the plan for the service and supported with what they are expected to do, for example, checking they have enough volunteers on the day (some may drop out due to sickness). Additionally, we would recommend reviewing all teams and identifying whether there is enough support for each team, using specific services to highlight how people can serve in the church tailored to their interests.

Team leaders are often volunteers themselves and may not have the correct skills to be able to lead a team sufficiently to ensure volunteers feel heard and cared for. Therefore, to support the recommendation above, we would suggest providing team leaders with training on how to handle common scenarios (e.g., a volunteer has contacted them to say there has been an emergency and they cannot attend – providing your team leader with who they should inform and how they should respond to the volunteers to show compassion and support if needed). In addition, we would recommend identifying how many hours each event and service requires of your volunteers and establish whether there are enough volunteers to reasonably cover the hours needed. Outline what will be expected of volunteers in advance of an event and detail when there is time for them to have a break based on a reasonable number of hours where they have been involved. This should be actively monitored.



9 Interns

Provide support and care to interns. As with employees and volunteers, it is important to ensure they are not overworked and have a person to speak to about any concerns they may have in a safe and supported environment. This could be a different person/role, although depending on numbers, could be the same person(s) who support employees and volunteers.

10 Company Practices

Although the church itself is not seen as a business, and should not be treated that way when it comes to services and salvation, there are legal obligations that must be met both as a limited company and a charity. Therefore, there are certain legal requirements that must be met by law which are often detailed in relevant policies and procedures, supporting both employees and volunteers.

- Job Descriptions – Having up to date job descriptions will assist in identifying if people are trying to balance too many tasks and, importantly, differentiate between what they do for their paid employment, and the volunteering opportunities that they have.
- Receive further HR support when facing employment issues – using the example of threatening people with the loss of their job if they cause problems, without due process, show there may be an increased risk of successful legal action being taken against the church. This should be avoided and further training and signposting for line managers should be put in place.
- With the focus on working time mentioned by respondents, it is important to ensure employees receive an appropriate break if they are entitled to one. Recording of breaks should be kept where there is a risk this does not or will not happen.

11 Progress Update

We would recommend contacting VUSA to update them on the progress of this review and the proposed changes you are planning to make.





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Letter to Complainants	Appendix 01
Terms sent to respondents.....	Appendix 02
Statement: 02 July 2023	Appendix 03
Themes Data*.....	Appendix 04

*To calculate how many respondents made a comment for each theme, we created a table which had all the themes across the top, and the respondents down the side. We then ticked the respective box for each theme that the respondent made a comment about. We have included this table within the review in appendix 4. However, the respondents names have been removed for anonymity purposes.

Appendix 1



18 February 2023

We understand that you have provided information to the Association of Vineyard Churches USA (**VUSA**) regarding the situation at Dwelling Place Anaheim.

Given that, VUSA are focusing on matters relating only to the US, they made us aware that concerns had been raised by you and also by a small number of other individuals, relating to Causeway Coast Vineyard Church (**CCV**).

At this point, we would underline that due to understandable confidentiality, VUSA has only referred generally to concerns being raised and has not provided to us your name or any further information. Hence, this letter is being sent to you on our behalf via VUSA.

Having been made aware of these concerns, and given that we take all such matters seriously, we want to reach out to you to offer the opportunity (if you would wish) to communicate your concerns and be heard. VCUKI and CCV will be working together on this matter, to provide both local engagement and national oversight and accountability.

To ensure independence and fairness, we have engaged an independent third party called TrustedHR Ltd., who have no commercial or faith links with CCV or VCUKI, and who are experienced in leading independent reviews such as this within a Christian context. We are unable to set out the exact process to be followed until we know the nature of the complaints and have asked TrustedHR Ltd to lead on this and propose a way forward.

In the first instance, if you would wish your concerns to be taken further, we would ask you to email review@trustedhr.co.uk giving only your name and contact details. You do not need to provide specific information about your concerns at this point. TrustedHR will provide you with further information on the process.

www.vineyardchurches.org.uk

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We trust that the approach we have outlined above will go some way to providing assurance that we take these matters seriously and want to ensure the details of your concerns are fully understood.

Signed by each of the Chairs of VCUKI and CCV

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Appendix 2

Hi (name),

Thank-you for your email and taking the time to contribute to the review agreed by VCUKI and CCV. TrustedHR Ltd. have been appointed by VCUKI and CCV, to conduct this exercise and report the findings back to a new the sub-committee set up to assist with this review. Please take the time to read the terms below, that explain how we will gather your comments and what will happen to the information you provide.

Introduction

These terms are for the “request for information” phase of the review, that TrustedHR Ltd. have been commissioned to undertake, in relation to recent comments, regarding VCUKI and CCV TrustedHR Ltd.’s role within this is to act as intermediaries between any person(s) that wish to share their statement and VCUKI and CCV. TrustedHR Ltd. are involved for the purpose of gathering information and making recommendations. TrustedHR Ltd. do not have any authority for decision making, nor make changes to ways of working. We recognise that there will be valid views and opinions from different sources, and by their very nature, some will be sensitive and be difficult to share. Your comments will be treated with the compassion and sensitivity they deserve.

Confidentiality of your information/statement

All information obtained will be collated into a report to identify any themes and areas where further action will be recommended, if any. No individual who has contributed their comments as part of this review will be identified in any reports provided, apart from in the circumstances detailed below.

The information you give to us, and any notes from conversations we may have with you, will be permanently deleted 3 months after the review is concluded. Where information is kept it will be anonymised. If you wish for any or all information you have provided to be destroyed sooner than the date shown above, email review@trustedhr.co.uk and we will adhere to your request immediately and confirm this with you.

Where the details of the person who has commented *will* be available to Name

There are certain circumstances where we will provide your name and, on occasion, contact details to VCUKI and CCV. We will gain your permission for this prior to passing on your details, to ensure on-going transparency. If you do not give permission, we will not be able to take the matter further. Note: If there is a Safeguarding or legal matter, we may find it necessary to provide your contact details. The circumstances where this applies, we will provide VCUKI and CCV with your contact details for them to take any further action under the following circumstances:



1. By request – Where you have said you would like your name/contact details to be provided. We will confirm this in a conversation with you and on email.
2. To use in further action - In some cases, based on statements received, we may recommend further action to VCUKI and CCV This will include the comments you made and your name for context, transparency, and fairness. We will seek your permission for this. Without your permission it is possible that no further action can be outlined and/or taken should any be required.
3. Safeguarding concerns - Where there is, or deemed to be, a Safeguarding concern there is a requirement for TrustedHR Ltd. to escalate to the appropriate people and the sub-committee, in line with agreed procedures. Note: this may take place *without* your permission.
4. Breach of UK Law - Where there is, or deemed to be, a potential breach of UK law in your statement. Note: this may take place *without* your permission. Whilst there is no legal obligation to report potential criminal issues to VCUKI and CCV, we will do so as part of these terms of reference, as this could prevent further potential crimes being committed and protect others from becoming victims.

How the information provided will be used

Information from current and former employees we receive regarding the review set out by VCUKI and CCV, will be used to create a report that show any issues, and TrustedHR Ltd.'s recommendations to address these. The recipients of this report will be limited to named people within those leading the review within VCUKI and CCV, protecting the sensitive data it is likely to contain. Where a current employee or volunteer is named, information provided may be used to clarify and undertake further action in line with HR polices and Employment Law, where applicable.

Next steps in providing your statement – email address review@trustedhr.co.uk

We will be requesting information from 30 March 2023 until 13 April 2023 to enable those with commitments to have opportunity to respond. Information received after this time will not be including in the review, unless prior agreement has been made e.g., due to poor health etc.

The different methods of communication are shown below and are all covered by the terms of reference detailed in this email. You can contact us by:

1. Sending your comments to the email address above. We will acknowledge receipt of your comments, and if aspects are unclear, we may ask you for further clarification.
2. Having a confidential discussion with a director of TrustedHR Ltd. The terms of the discussion will be made clear at the start, along with a choice on how anonymous you want some or all the information to be. This will be booked to take place over TEAMS at a date and time convenient with yourself.
3. Or, by doing both of the above.

Agreement to these terms

In order to give the respect and protection of the information of everyone who takes the time to give their comments and have discussions, TrustedHR Ltd. will adhere to these terms. If you do not agree with the terms outlined above, please respond to this email and inform us that you do not agree, any information you have provided will then be deleted from the email server.

Thank-you for taking the time to read these terms, and should you wish to share your comments or provide information in any of the ways above, please remember to do so by 13 April 2023.



Appendix 3

Update statement from the leadership of CCV and VCUKI concerning the independent review process – 2nd July 2023

by Causeway Coast Vineyard | Jul 2, 2023 | Uncategorized

Various concerns and allegations have been raised in relation to the leadership of Causeway Coast Vineyard (CCV) under Alan Scott, who was Senior Pastor until June 2017. These were raised with Vineyard USA following Alan Scott's announcement in early 2022 that he was taking Vineyard Anaheim out of the Vineyard movement to become Dwelling Place.

CCV and Vineyard Churches UK & Ireland (VCUKI) were made aware of these concerns in December 2022 and commissioned an independent review process in February 2023, run by an experienced third party – Trusted HR Ltd.

Trusted HR reached out through Vineyard USA to those from the UK who had raised concerns. Following an initial round of interviews, Trusted HR have identified themes and repeated patterns of behaviour including examples of manipulation, inappropriate comments, narcissistic behaviour, and certain occurrences of public shaming and spiritual abuse.

The allegations primarily relate to Alan Scott and have been put to him, but he did not respond.

In light of the initial findings, the National Directors and trustees of VCUKI, and the trustees, Senior Pastors and the senior leadership team of CCV acknowledge that wrong and hurtful conduct has occurred at CCV, and apologise to all those who were hurt, harmed, mistreated or in any way negatively impacted by their time at Causeway Coast Vineyard.

The trustees of CCV acknowledge that they are responsible for the governance and oversight of CCV. They accept that they failed to spot some of the warning signs and did not have sufficient structures in place to ensure complaints came to the attention of trustees, and they apologise to those who have been hurt.

The National Directors, the leadership team and trustees of VCUKI acknowledge their responsibility as Alan Scott was a licensed Vineyard Pastor. They accept that they failed to spot some of the warning signs and did not have sufficient structures in place to ensure matters were properly addressed, and they apologise to those who have been hurt. Alan is no longer a Vineyard pastor and so we have no disciplinary power over him.

Neil Young was mentioned in the review and has engaged fully with the review process.

In acknowledgement of this review and statement, Neil and Janet want, with all their hearts, to apologise to anyone who has been hurt by leadership at Causeway Coast Vineyard. Neil personally is so sorry for any of his actions that have caused pain or meant that anyone has had a negative experience at this church.



CCV's mission is to be a community of hope, passionately pursuing God's heart for his city through our ordinary, everyday lives. We are sorry that as a church we have not always acted well and been all that Jesus called us to be. We recognise the need to acknowledge the past and be transparent about what we got wrong. We hope that this interim statement and apology will, belatedly and in a small way, allow some to begin to move forward in their journey of healing and wholeness.

We recognise that others may have concerns and we understand the limits of the process to date, so we are opening it up more widely. We invite anyone with concerns relating to CCV, along similar lines to the themes outlined or new concerns, to contact Trusted HR by 31st July 2023 on review@trustedhr.co.uk. Any engagement with Trusted HR is confidential and they will email you with further information, with a view to enabling people to be heard. We expect this process will take approximately four months to complete and we intend to issue a summary report and recommendations at that time.

CCV and VCUKI have set aside a fund for those who attended CCV, have engaged with Trusted HR and would like to access counselling. We hope this will allow those impacted to access help. Please contact counselling@causewaycoastvineyard.com for more information. (This email is confidential and managed by a staff member reporting directly to representatives of both trustee groups).

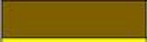




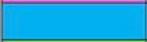


If you wish to contact VCUKI on this issue please email ccv.report@vcuki.org.uk








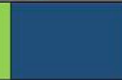
If you wish to contact the trustees at CCV please email trustees@causewaycoastvineyard.com

Please note there are limits to what either group can say given the ongoing process.

Appendix 4

Key:

	Suggestions of Narcissistic Behaviour
	Comments regarding feeling spiritually abused/false idolisation
	Mention of GDPR, Safeguarding Issues, Underpaying and Discrimination
	Suggestion of trust issues/negative impact on their personal view of church/future struggles due to this situation
	Comments regarding public shaming, inappropriate comments and boundaries crossed
	Suggestions of manipulation
	Too much focus being placed on numbers
	Suggestions of feeling rejected

								
1	✓	✓	✓	✓	✓	✓	✓	✓
2		✓						
3		✓	✓	✓	✓	✓	✓	
4	✓	✓		✓	✓		✓	✓
5		✓	✓	✓	✓	✓	✓	✓
6	✓	✓	✓	✓	✓	✓	✓	✓
7	✓	✓		✓	✓	✓	✓	
8				✓				✓
9				✓				✓
10			✓	✓	✓			
11								✓
12	✓	✓	✓	✓	✓	✓	✓	✓
13	✓	✓	✓	✓				✓
14		✓	✓	✓				✓
15	✓	✓	✓	✓		✓	✓	✓
16	✓		✓	✓	✓	✓	✓	✓
17					✓			✓



18				✓				✓
19		✓				✓		
20		✓	✓	✓	✓	✓	✓	✓
21		✓		✓		✓		
22	✓	✓	✓	✓	✓			✓
23	✓	✓	✓	✓	✓	✓	✓	✓
24	✓					✓	✓	
25	✓	✓	✓	✓	✓	✓	✓	✓
26	✓		✓	✓		✓		✓
27		✓		✓				✓
28		✓		✓				✓
29		✓	✓		✓	✓	✓	✓
30	✓	✓	✓					✓
31			✓	✓	✓	✓		✓
32			✓					✓
33			✓					✓
34		✓						✓
35			✓		✓	✓		
36	✓	✓		✓		✓	✓	
37					✓			✓
	15/37	23/37	21/37	25/37	18/37	19/37	15/37	28/37
	41%	62%	57%	68%	48%	51%	41%	76%