

Investigation into the Conduct of Jeyakanth Selvarajah in Sri Lanka

Outline Summary Report

By David Cooke and Mark Mullins

1-2 Background and Introduction

[The paragraph numbers below all relate to the paragraph numbers in our full Report.]

- 1.1 & 1.2 Following a number of requests for an independent enquiry from concerned believers in Sri Lanka into the behaviour of pastor/church planter Jeyakanth, David Cooke & Mark Mullins undertook an investigation in Sri Lanka from 12 to 23 February 2024, with some follow-up interviews taking place via Zoom and WhatsApp.
- 2.1 & 2.2, 2.7 & 2.8 Unlike previous investigations, where the investigators were hampered by lodging at Jeyakanth's house and/or using him as their interpreter, we acted independently of Jeyakanth using an interpreter who had no previous connections with either Jeyakanth or any of the witnesses we interviewed. We gave each of the witnesses sufficient time to give us their evidence which we tested by cross-questioning and recorded.
- 2.5 & 2.6 & 2.7 We interviewed more than 30 witnesses. The interviewees included a pastor who had his 8-month-old son abducted, former staff workers of Lanka Evangelical Fellowship of Churches, a rape victim and her family, charity workers and others. We also consulted a human rights lawyer, previous and present members of the "Council of Reference" (henceforth, CofR) and others. Prior to our visit to Sri Lanka, we invited Jeyakanth himself to respond to the allegations made against him, but he declined to do so. Since our return we have written to him two further times to invite him to meet with us, but he has not agreed to do so.
- 2.10 We set out below, in summary form, the allegations made against him, and the conclusions that we have drawn.

3 Lies, exaggerations and distortions

- 3.1 Jeyakanth was excluded from membership at Amyand Park Chapel for persistent lying, and refusing to listen to the church.
- 3.2 Jeyakanth dishonestly used a mailing list belonging to "Children for Jesus International".
- 3.3 Jeyakanth repeatedly lied in the matter of a restricted fund donation from the Providence Trust for the purchase of Habitat land.
- 3.4 Jeyakanth lied in telling Paul Fountain it was better to take £33,000 in cash for the above purchase.
- 3.5 Jeyakanth lied in attributing his personal wealth to his involvement with Habitat for Humanity.
- 3.6 On the balance of probabilities, we believe that Jeyakanth lied about his reasons for coming to the UK in 2006/2007, which he attributed to threats on his life.
- 3.7 Jeyakanth lied in claiming that Mano's opposition to him is a matter of jealousy from the time that Mano went to serve in Canada instead of returning to Sri Lanka.
- 3.8 We note that the July 2016 edition of Lanka Link claims a miracle occurred when a child pronounced dead by doctors came back to life in answer to prayer. This appears to be another instance of exaggeration (to say the least).
- 3.9 Former Head Office worker, D P Aloysius, confessed to lying on behalf of Jeykanth in numerous letters.
- 3.10 Emails received from glorygod1993@gmail.com which appear to be written on behalf of Jeyakanth contain numerous falsehoods.
- 3.11 The above point is confirmed by the testimony of four village leaders.

- 3.12 Jeyakanth's deceitfulness is further seen in the matter of his attempt to dismiss Mahendran from the pastorate of the church at Veeramanagar.
- 3.13 A letter sent from the LEFC office to Dr Chris Paxton contained several libellous lies about Rajkumar, allegations which Jeyakanth was obliged to admit were false at a meeting between him and Rajkumar (and others) on 25th January 2023.
- 3.14 Jeyakanth lied about the safety or suitability of a meeting venue, in order to disrupt a meeting that Richard Clarke was due to hold with a number of complainants against Jeyakanth.
- 3.15 We present recent evidence that Jeyakanth continues to be a persistent liar.

4 Bullying and intimidation

- 4.1 & 4.2 Most of the witnesses we interviewed expressed some concern for their personal safety if Jeyakanth knew they had spoken to us, and one asked that his identity be withheld for fear of reprisals.
- 4.3 Jeyakanth has made a number of threats against a neighbouring pastor, Muralee, over the years.
- 4.4 Ganeshamoorthy testified that four workers employed by Jeyakanth assaulted him.
- 4.5 Sasikumar & Padmini gave three examples of serious bullying behaviour they had experienced.
- 4.6 Jegan reported an incident which he regarded as an attempt to kill him on the part of Jeyakanth, by betraying him, a former Tamil Tiger, to the authorities.
- 4.7 We document accounts of brutality in the Children's Home operated by Jeyakanth.
- 4.8 A former local authority chairman testified of threatening behaviour by Jeyakanth because the chairman had given authority to Kanna to construct a meeting place.
- 4.9 Aloysius stated that he and the other fellow-workers at 6 Mile Post were Jeyakanth's puppets. He testified that he feared his life was in danger if he did not write what he was told.
- 4.10 We have been supplied with an email from one Antonysamy written on 2nd April 2012 to Dr Peter Masters of the Metropolitan Tabernacle complaining of Jeyakanth's bullying behaviour.

5 Rape case failures

- 5.1 This serious matter relates to the conviction of two care home workers for the rape of a teenager under Jeyakanth's supervision.
- 5.2 It is indisputable that there was a serious failure of safeguarding at the home.
- 5.3 A former Police officer has testified that he heard bribes being given to prevent the case proceeding.
- 5.4 & 5.5 The comments in the Appeal Court judgment confirm the existence of corruption among the junior Police personnel. The evidence points to Jeyakanth.
- 5.6 & 5.7 Following the conviction Jeyakanth continued to protest the men's innocence, which we conclude was an attempt to deceive his supporters into believing a false narrative. In doing so, he made scurrilous allegations against Muralee and the High Court Judge.
- 5.8 In the Winter 2019 Lanka Link Jeyakanth claimed that the initial enquiry had found no evidence for the rapes, which was false.
- 5.9 The attempts by Jeyakanth's supporters to present the findings of the Sri Lanka courts as a miscarriage of justice are unfounded. In the absence of compelling evidence to the contrary, it is beholden on all of us to accept these verdicts.

6 Complicity in abduction

- 6.1 & 6.2-6.5 This concerns the abduction of Pastor Bala's baby son in December 2006, when Bala was out of town. His wife reported the abduction and told the Police whom she suspected, a woman named Jennyita.

- 6.6 & 6.7-6.11 The woman was arrested, convicted and served three years in prison. Under questioning by the Police, and later in court, she said that she had been induced to do it by Jeyakanth, and that he had provided the transport. Meanwhile, Jeyakanth evaded immediate arrest by driving to Colombo, from where he ultimately came to the UK. Bala surmised that on his return Jeyakanth had paid bribes to stay out of trouble.
- 6.12 & 6.13 This matter was investigated by Chris Buss later in 2007. However, his investigation was flawed by his use of Jeyakanth as his interpreter when talking with Bala and with the Police.
- 6.14 We affirm our confidence in Bala's integrity.
- 6.15 Bala set out some factors that would explain why Jeyakanth may have had a motive.
- 6.16 We respond to the CofR's claims that Bala is not a reliable witness.

7 Sexual immorality

- 7.1 We note that there are allegations of sexual immorality against Jeyakanth dating back to the early 1990s.
- 7.2 We set out the evidence for his relationship with Shanthi.
- 7.3 We set out the evidence for his relationship with Ruby, and address the CofR's attempted rebuttal of our evidence.
- 7.4 We set out the evidence for his relationship with Vijaya, and address the CofR's attempted rebuttal of our evidence.
- 7.5 We set out the evidence for his relationship with Jeylalitha, and address the CofR's attempted rebuttal of our evidence.

8 Financial irregularity, fraud, theft and corruption

- 8.1 & 8.2 We note that, from David's earlier inspection of the records, they are well kept. However, there are issues of concern.
- 8.3 There is clear documentary evidence of the fraudulent use of a sizeable restricted fund donation for purposes not agreed with the donor.
- 8.4 We set out the unfair treatment of workers during the pandemic.
- 8.5 Jeyakanth withheld ETF/EPF payments from workers, culminating in a court case which he lost.
- 8.6 Questions around the source of a £50,000 cash deposit for the purchase of a property in Morden, UK, have never been satisfactorily answered.
- 8.7 We document evidence that Jeyakanth has been engaging in dubious practices relating to the sale of land.
- 8.8 Aloysius' testimony was that, as one of the signatories at 6 Mile Post, he had signed bribe cheques "numerous times".
- 8.9 The vehicles purportedly owned by LEFC are all registered in the name of Jeyakanth or his relatives.
- 8.10 & 8.11 We set out further evidence relating to disputed land transactions.
- 8.12 Over the years, well over £1 million has been sent to Sri Lanka to support LEFC, which has no legal existence whatsoever. We have seen that Jeyakanth has now attempted to register LEFC: on the form we have seen, Jeyakanth has listed himself as the chief pastor at every single venue.
- 8.13 We comment on the practice of money sent as donations to Sri Lanka being used as loans to workers, effectively tying them to Jeyakanth's organisation. At best, this is unethical.
- 8.14 We note that for the past few years Care Sri Lanka has sent all of its grants to "Children for Jesus", which is simply a bank account administered by 6 Mile Post. There appears to be no such organisation in Sri Lanka as "Children for Jesus".
- 8.15 We document further concerns raised by Paul Fountain when he resigned as a trustee of Care Sri Lanka.

8.16 We address the matter of the non-availability of annual accounts of LEFC.

9 The Reaction of Jeyakanth's supporters

- 9.1 It is necessary to mention the response of Jeyakanth's supporters (the Council of Reference and the Care Sri Lanka trustees) to the first draft of this report.
- 9.2 & 9.3 & 9.4 We address the claims that we are lacking in impartiality, and questions surrounding our professionalism and experience of Sri Lankan culture.
- 9.5 We note the CofR's concerted effort to denigrate our witnesses, and the particular vitriol reserved for Muralee.
- 9.6 We refer to a document that the CofR plan to publish in the event of us publishing this report. Appendix 2 provides Muralee's detailed rebuttal of one of the claims made against him in that document.
- 9.7 We address the matter of the CofR's misuse of 1 Timothy 5.19 in Jeyakanth's defence.
- 9.8 We address the criticism we have faced for not interviewing individuals supportive of Jeyakanth, in particular, the elders of Grace Fellowship Church, Thamplagamum.
- 9.9 We note that the Chairman of CSL dismissed some of our witnesses out of hand as "false witnesses" before speaking to them, and has still not apologised for this slur.
- 9.10 At our meeting with the CofR on 22nd May 2024, we were shown a small number of documents, but were not allowed to keep copies, ostensibly on the grounds of confidentiality. We have pointed out that confidentiality appears to be being used as a pretext for a culture of secrecy.
- 9.11 Rather than undertake a serious review of their assessment of Jeyakanth, they have simply dismissed our evidence as worthless.
- 9.12 We address the claim that we will bring the gospel into disrepute by publishing our report. We believe that it is Jeyakanth himself who has done this, and we cannot be complicit in a cover-up.

10 Conclusion

- 10.1 We believe that the evidence presented above speaks for itself.
- 10.2 We conclude that Jeyakanth needs to repent.
- 10.3 We conclude that no church should give financial support to Jeyakanth's ministry.
- 10.4 We highlight that we cannot recommend supporting the UK-registered charity Care Sri Lanka.
- 10.5 & 10.6 We conclude that churches need to exercise much greater caution in supporting overseas missions.
- 10.7 It is inconceivable that such allegations about a pastor in the UK would have been passed over in this manner.
- 10.8 We address the question of the apparent blessing of aspects of Jeyakanth's work over the years.
- 10.9 We conclude that Jeyakanth has long ceased to fulfil the Biblical requirement of a pastor to have "a good report of them who are without" (1 Timothy 3.7).
- 10.10 We pray that the findings of this report will be taken very seriously, and acted upon appropriately, and we commend this report to its readers.

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