

Investigation

into the Conduct of Jeyakanth Selvarajah in Sri Lanka

By David Cooke and Mark Mullins

"But let judgment run down as waters, and righteousness as a mighty stream" (Amos 5.24)

"Open thy mouth, judge righteously, and plead the cause of the poor and needy" (Proverbs 31.9)

*"Providing for honest things, not only in the sight of the Lord, but also in the sight of men"
(2 Corinthians 8.21)*

"Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psalm 133.1)

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1.0 Background and Aims

- 1.1 For many years, allegations of wrongdoing have swirled around Jeyakanth Selvarajah (hereafter, Jeyakanth), a UK-supported pastor/church planter in Sri Lanka. The aim of this report is to reach some conclusions as to whether such allegations are justified.
- 1.2 This report is jointly written by David Cooke and Mark Mullins. We are two pastors with an interest in the work in Sri Lanka. David is pastor of Banbury Evangelical Free Church and Mark is pastor of Strangers Rest Evangelical Church. In relation to this investigation:
 - 1.2.1 David has had an interest in the work since he first visited with Pastor Mark Stocker in 2017, as a guest of Jeyakanth. Since that time, his church has donated almost £30,000 towards the work in that country. If he had not been alerted to potential problems with Jeyakanth, that money would have all been directed towards his work. (Instead, most has been transmitted via another route.) He was first warned that there were issues with Jeyakanth just a couple of weeks before his first trip to Sri Lanka. He tentatively raised them while enjoying Jeyakanth's hospitality, when they were dismissed as the work of troublemakers. He backed off at that point, and took no further action, until he received a copy of a letter issued in January 2021 by 6 complainants listing a number of very serious allegations, at which point he felt compelled to take a more active interest in the matter. In retrospect, David recognises that he should have followed up the initial expressions of concern with greater diligence.
 - 1.2.2 Mark has had an interest in Sri Lanka since 1998 when he began representing Tamil Asylum Seekers from the civil war. He continued to represent them until 2011. Mark met Dr Muraleetharan Kanagalingam (hereafter, Muralee) at the Banner of Truth conference in April 2023. Muralee then introduced Mark to David and told Mark more details about the allegations against Jeyakanth. Subsequently Muralee invited Mark to come to Sri Lanka as part of an independent investigation into the allegations against Jeyakanth with David Cooke. With the blessing of Mark's church (formally given at a members' meeting on 31st January 2024), Mark decided to join David in the investigation.
- 1.3 Our authority for undertaking this task stems from the support of our respective local churches to do this, the requests from a number of concerned Sri Lankan believers that such an enquiry should be conducted,

and, of course, from the word of God itself. Our aims in writing this report are as follows:—

- 1.3.1 A desire to see justice done (Amos 5:24);
 - 1.3.2 A desire to give a voice to those who have felt ignored for too long (Proverbs 31:9);
 - 1.3.3 A desire to see financial support correctly applied (2 Corinthians 8:21); and
 - 1.3.4 A desire to heal the rifts that have developed between pastors polarised on this issue (Psalm 133:1).
- 1.4 Those aims are what have governed all of our actions, believing that such aims are, above all, for the glory of God Himself.
 - 1.5 We also believe that, in God’s providence, our particular skill sets (David as an accountant, Mark as a criminal barrister) qualify us for this task.

2.0 Introduction and Methodology

- 2.1 We are aware that there have been at least three previous investigations into Jeyakanth’s affairs. We have not seen these reports, apart from that of Arputharaj, an Indian pastor and friend of Jeyakanth. However, from what we have heard and read it seems to us that all of them have been fundamentally flawed, for the following reasons:
 - 2.1.1 They have largely been one-man investigations. We believe that two should be the minimum, given that the Lord sent out his disciples two at a time (Mark 6.7), and that two are better than one (Ecclesiastes 4:9).
 - 2.1.2 At least two of the reports have been fatally compromised by the investigator lodging at the house of Jeyakanth while conducting his investigation, and/or by using the subject of the inquiry (Jeyakanth) as his interpreter when interviewing witnesses being asked to give evidence against Jeyakanth in his presence. It is difficult to see how the conclusions from such an investigation could be viewed as credible.
 - 2.1.3 We have seen the Report issued by Arputharaj following his investigation in 2020 (which we understand had to be conducted by way of telephone interviews owing to the covid pandemic). It is an 8-page document, a considerable proportion of which appears

to have been written by Jeyakanth himself. Perhaps because of that, it contains a striking contradiction: on page 4, Kanna (see 2.6.6 below) is presented as a godly pastor, with no complaint against him and his ministry; on the following page there is strange paragraph totally out of context writing him off as a school drop-out who has become something of a bully; and by page 7 he is presented as deviously colluding with Jegan (see 2.6.16 below) to stage a power-grab to take over LEFC! We have raised this apparent discrepancy with Arputharaj, and note the following points:

2.1.3.1 Arputharaj has stressed to us that the conclusion to his enquiry was limited to the Jaylalitha matter (see 7.5 below). He was at pains to emphasise, "So in this issue only (i.e. Jaylalitha) due to lack of evidence from Sri Lanka, I concluded that Pr Jeyakanth cannot be charged guilty ... I did not say anything beyond that. I never mentioned Pr S. Jeyakanth is not guilty of any other issues raised against him by others."

2.1.3.2 In connection with Kanna, Arputharaj advised us that "all at LEFC ... reported me that Kanna wanted to take advantage of present situation and lead the LEFC. His humble and godly nature was changed later." Nevertheless, he goes on to say, "Even today I can boldly say that, Kanna is a God fearing and Good committed minister."

2.1.3.3 Notwithstanding Arputharaj's comment in 2.1.3.1 above, it is worth observing that he did also supply some information relating to the reduction of payments to the workers, in which he stated that their pay had been reduced to 80% of the usual amount, though the workers had alleged that they had only received 25% (see 8.15.3).

2.1.4 The investigation in December 2021 by Richard Clarke, Chairman of UK-registered charity Care Sri Lanka (henceforth, CSL), was primarily to look at the financial side of things. In an email to David dated 28th October 2021, Richard wrote: "what I have been asked to do by the Council of Reference is to step in as Chairman of Care Sri Lanka and to look at the financial records held in Sri Lanka. However, ... I may be able to go beyond the brief I have been given." Yet, before going beyond that brief and investigating more widely, he dismissed some of the complainants as "false witnesses" (in the same email to David cited above) before they had even been interviewed. As an aside, it is surprising that the background to this

visit, namely the allegations of financial irregularities that led to the Council of Reference (henceforth CofR - see 2.7.11) asking Richard to look into the financial records, was not mentioned in the annual report. Instead, all that was said about the visit was: "The chairman and secretary visited Sri Lanka in late November 2021 to evidence progress on funded projects, and three visitors approved by Trustees visited in April 2022. The accounting records and financial controls were checked on each visit to confirm reliability and accuracy."

2.1.5 In each investigation it seems that Jeyakanth was given the last word, and his version of events appears to have been accepted without reference to the original complainants or other corroborative evidence.

2.2 We have sought to remedy these flaws, as follows: There are two of us (we did also invite a member of the CofR to join us, but he declined); we stayed at hotels, and employed an independent translator, Kathavarayan Thanarajah (known as Dhana); although this entailed a cost, we believe that this was vital in order to be as independent as possible; although by the time we visited Sri Lanka it seemed to us that there was clearly a case to answer, we have sought to be as impartial as possible, following the evidence wherever it might lead us. It must be remembered that investigations are only embarked upon when suspicion arises, so this is a common challenge when seeking to explore such suspicions.

2.3 We have faced criticism for having had contact with Muralee, a long-standing critic of Jeyakanth. It was inevitable that we would have contact with him: he is a witness. Moreover, as explained above, it was as a result of an encounter with Muralee that Mark was properly introduced to the situation in Sri Lanka. Nevertheless, it is worth observing that our contact with Muralee during our trip to Sri Lanka in February 2024 was minimal: we preached at his church on the Lord's Day morning; and he visited our hotel later the following day, because he brought Mano, Sasikumar and Padmini whom we needed to interview. He also had a meal with us that evening. We did not even interview him during our trip, though we had a short Zoom interview with him following our return, and in May 2024 Mark assisted him drafting two statements in response to criticisms of him by the CofR. This has been criticised by the CofR. However, helping a person draft a statement is standard practice for police officers and lawyers. It is part of their professional integrity that the contents of statements are the signatory's alone and not the person who helped him draft it. At the end of each statement Muralee made this averral: "I believe that the facts stated in this witness statement are, to the best of my knowledge, true. I understand that I will have to answer to the Lord on the day of Judgment

for any breach of the ninth commandment which I have committed in this document or elsewhere.” Despite that, each statement has been ignored by the CofR who have sadly not had the courtesy even to respond to Muralee. In fact, the drafting of a statement like this is exactly what one of the people the CofR referred us to recommended we should have done with all our witnesses. In any event it seems clear that someone with very good English has similarly assisted Jeyakanth in writing documents we have seen including his response to our report contained in the CofR’s reply to our first report dated 11th May 2024 (and as in the following paragraph). We do not impugn the integrity of the person(s) who helped Jeyakanth express himself clearly in English and we find it disappointing that this is given as a reason to discredit our report. If the legal system in this and many other countries followed the CofR’s approach it would grind to a halt very quickly. In any event much of the material Muralee provided us with was written some time before our trip, but again this has been ignored.

- 2.4 Before interviewing anyone, and before our trip to Sri Lanka, we invited Jeyakanth to respond in writing to the allegations made in the letter issued in January 2021 (see 1.2 above. The six signatories to the letter were: Jegan, Ravi, Raja, Ganesh, Anton Suresh and Christopher – see 2.6 below). In doing so, we were applying the principle described by Nicodemus, when he said, “Doth our law judge any man, before it hear him, and know what he doeth?” (John 7.51) Jeyakanth replied on 3rd December 2023, suggesting that we could save time by discussing our concerns with various men who had already been satisfied by his answers. He said that, once this had been done, he would be “more than happy to meet with you [David] alone, and I am happy to show the documents to you only, if you require any further clarification”. He then raised further issues before concluding, “I hope you can understand why I need clarity and understanding on the above matters before I engage with you further. I am currently in Sri Lanka and will be for some considerable time. May the Lord reveal the truth. I am still happy to meet you personally, after your discussion with those Pastors whom I mentioned above.” We replied on 5th December 2023 responding to his concerns, but we had no further response from him at that time.
- 2.5 Inevitably, Jeyakanth’s unwillingness to engage with us further at that time prevented us from interviewing witnesses who are still on the staff of LEFC. Nevertheless, we are happy to review this report in the light of any further evidence that Jeyakanth wishes to present to us following its publication. Indeed, on 5th March 2024 we invited Jeyakanth to meet us so that we could go through the conclusions of this report with him, in order to give him a right of reply. We did not receive a reply from Jeyakanth himself, but he used Richard Clarke as a go-between to convey the information that he would not return to meet with us. On learning that Jeyakanth was back in the country, we wrote to him again on 25th March, renewing our invitation.

On 1st April 2024 Jeyakanth responded directing us to speak to the CofR and/or the CSL trustees. Jeyakanth was copied into our correspondence with the CofR and encouraged to attend our meeting with the CofR on 22nd May which he declined to do. However, the CofR's response to our initial report contained verbatim answers by Jeyakanth to some of the allegations against him. We refer to these answers, and give our responses, under the relevant sections below.

2.6 The following individuals were interviewed by us in the course of our investigation (mostly, but not exclusively, in Sri Lanka):

- 2.6.1 Thaimari Swarnamalar, aunt of Chitravel Diana Arulselvi, a young rape victim;
- 2.6.2 Chitravel Diana Arulselvi herself, formerly a child in the children's home overseen by Jeyakanth;
- 2.6.3 Diana's younger sister Chitravel Rebecca Arulselvi, also a former children's home resident;
- 2.6.4 Diana's uncle, Rajan Swarnamalar;
- 2.6.5 Balanathan (known as Bala), pastor of Calvary Evangelical Church, a neighbour of Jeyakanth;
- 2.6.6 Veluraja Kanna (known as Kanna), pastor of Thamplagamum Evangelical church, former LEFC worker;
- 2.6.7 R Rajkumar, former member of Grace Fellowship Church, Thamplagamum and now an elder at Veeramanagar;
- 2.6.8 Mahendran, pastor at Veeramanagar, Muthur, former LEFC worker;
- 2.6.9 A G Chambika-Baranda, former Chairman of Thampalakamam Pradeshiya Sabha (i.e. Local Authority Chairman);
- 2.6.10 S Christopher, pastor at Karadiyanaru, former LEFC worker;
- 2.6.11 Ganeshamoorthy, woodcutter, former attendee at 6 Mile Post;
- 2.6.12 "John" [real name withheld because of security concerns];
- 2.6.13 V Sasikumar, former worker at the children's home;
- 2.6.14 S Padmini, wife of Sasikumar, former worker at the children's home;
- 2.6.15 Manoharan Joseph (known as Mano), pastor in Toronto, and a long-standing critic of Jeyakanth;

- 2.6.16 S Jeganathan (known as Jegan), former LEFC worker;
- 2.6.17 Sayajini, Jegan's wife, former worker at the children's home;
- 2.6.18 S Ravinathan (known as Ravi), former LEFC worker;
- 2.6.19 S Pulendrarajah (known as Raja), former LEFC worker;
- 2.6.20 Anton Suresh, former LEFC worker;
- 2.6.21 A Ganesh, former LEFC worker;
- 2.6.22 Rasalingam, Rural Development Society Leader in Pattalipuran village;
- 2.6.23 Mishandran, Secretary of the Development Society in the Marutham Community Centre;
- 2.6.24 Nahendran, President of the Muratham Community Centre;
- 2.6.25 Niathamuti, Hindu temple leader, Veeramanagar;
- 2.6.26 D P Aloysius, former LEFC worker at 6 Mile Post, Jeyakanth's former right-hand man;
- 2.6.27 S Sutharan, landowner, 6 Mile Post;
- 2.6.28 Sharadha De Saram (founder and trustee of Sunshine Charity);
- 2.6.29 Tony Senewiratne, National Director Habitat for Humanity Sri Lanka and Lanka Evangelical Alliance Development Service (LEADS) from 2001 to 2015-16;
- 2.6.30 Dr Yu Hwa Li, National Director, Habitat for Humanity Sri Lanka;
- 2.6.31 Clarence, former Finance Officer, Habitat for Humanity Sri Lanka;
- 2.6.32 Muraleetharan Kanagalingen (known as Muralee), pastor in Trincomalee, originally a mentor of Jeyakanth;
- 2.6.33 Dhushy Lewis, daughter of a previous owner (now deceased) of Trincomalee property;
- 2.6.34 Barry Owen, former trustee of CSL;
- 2.6.35 Edward Malcolm, former Chairman of Children for Jesus and Minister of St Mary's Church, Reading (Church of England (Continuing));

- 2.6.36 Paul Fountain, elder at Amyand Park Chapel, Twickenham, friend of Jeyakanth for many years, former Chairman of CSL; and
- 2.6.37 Dr Christopher Paxton, a retired General Practitioner who has visited Sri Lanka eight times with Jeyakanth.
- 2.7 We have also had communications with the following, among others, whether before, during or after our trip:
- 2.7.1 Gerard Hemmings, pastor of Amyand Park Chapel, Twickenham, former pastor of Jeyakanth and former CofR member from its inception in 2012 until 2021 and trustee of CSL (2010-2021);
- 2.7.2 Mark Stocker, pastor of Spring Road Evangelical Church, Southampton, friend of Jeyakanth for many years and a former Chairman of CofR;
- 2.7.3 Charles Soper, retired doctor, a long-standing critic of Jeyakanth;
- 2.7.4 Bill Goodman, pastor of Bethel Baptist Church, Bath, a long-standing critic of Jeyakanth;
- 2.7.5 Richard Clarke, pastor of Beacon Park Baptist Church, Plymouth, current Chairman of CSL, and author of an investigation into the CSL finances in Sri Lanka;
- 2.7.6 General Srilal Weerasooriya, former Commander of the army of Sri Lanka and member of the Assemblies of God church, Colombo;
- 2.7.7 Godfrey Yogarajah, human rights lawyer, Colombo;
- 2.7.8 Jaqui Hoole, widow of Dr Charles Hoole;
- 2.7.9 Dr Kumar Fernando, former business colleague of Jeyakanth's wife Vani; and
- 2.7.10 Stuart Olyott, retired pastor;
- 2.7.11 The "Council of Reference" (CofR), a group set up many years ago with the stated purpose, "to defend Jeyakanth against vexatious allegations". The members of the CofR at the time of our investigation were: David Kay, Chairman (Pastor of Whiddon Valley Evangelical Church); Chris Buss (Elder, Grace Reformed Baptist Church, Hilperton); Gary Donaldson (Gordon Road Evangelical Church, Hailsham); Chris Laws (Elder, Metropolitan Tabernacle); Jonathan Northern (Pastor, Baldock Baptist Church); and Oliver Wyncoll (Pastor, Providence Chapel, Bedford).

- 2.8 When interviewing the witnesses in Sri Lanka, as far as possible we interviewed them separately. This would not have been appropriate in the case of the female interviewees, and in the case of husband-and-wife witnesses the couple was interviewed together. The interviewees' permission to record the interviews was sought and granted, and at the end of the interview their permission was sought to use the information they had supplied as we thought right¹. This was granted, although several of the interviewees expressed concern as to what might happen to them (while entrusting their safety to the Lord), and another's agreement was conditional on this document being reviewed by someone they trust, in respect of their testimony.
- 2.9 We considered all the witnesses to be fundamentally reliable. In some instances, there was confusion about the dates on which things had happened, which is not surprising at this distance of time, but the salient facts were clear. Interviewing the witnesses separately enabled us to see that, while their accounts were not uniform (which would have made us suspect collusion), they were consistent, with only a few discrepancies between them. One or two of the witnesses were bitter about their experiences, but the prevailing attitude was one of sadness at the things that they have witnessed. We could find no evidence of a conspiracy to destroy Jeyakanth, rather a group of people who, with dignity, described their pain and disappointment at the treatment they had received from him and the wrongdoing they had witnessed against themselves and others. The common theme that went through all the testimonies of the witnesses we interviewed was a desire for justice to be done.
- 2.10 In appraising the various allegations made against Jeyakanth, we have grouped them by subject matter in the paragraphs below.

3.0 Lies, Exaggerations and Distortions

3.1 The first thing that should be mentioned is that Jeyakanth was excluded from membership at Amyand Park Chapel, Twickenham (APC) on 14th July 2021 for bearing false witness. Prior to that, in April 2021 Jeyakanth was suspended from membership in order to give him time to reflect and repent.

3.1.1 The three reasons that Jeyakanth was suspended from membership were:

¹ The exceptions were Ganeshamoorthy who gave his permission the following day and the anonymous witness, John, who gave his permission on 26th March 2024.

- Firstly, Jeyakanth spread a false report attacking the integrity of his fellow pastor, Kanna, who was in good standing with his church. He neither raised the accusations with Kanna nor with Grace Fellowship Church;
- Secondly, time and again Jeyakanth led the eldership to believe he was talking with Kanna to resolve the matter that had occasioned the breakdown in their relationship, whereas this was not true; and
- Thirdly, Jeyakanth then started to spread false reports about the elders at APC. Over many months he created a false narrative about their motives, words and actions. This led the eldership to realise that they were not dealing with a man of integrity but with someone who had been persistently dishonest.

3.1.2 Jeyakanth refused to repent and claimed that he was accountable to the CofR and not the local church. The church at APC therefore concluded that, since he refused to listen to the church, there was no biblical alternative but to exclude him from the membership.

3.1.3 We believe that some of Jeyakanth's supporters have given this matter insufficient weight. No good reason has been advanced for rejecting this discipline. For example, the CofR in a statement supporting Jeyakanth expressed surprise that APC had acted unilaterally in exercising church discipline, yet three out of the five signatories were themselves independent Baptist pastors who would know the principles of independency.

3.1.4 At a meeting between the CofR, the Chairman of CSL and the authors of this report on 22nd May 2024, the 3rd reason for discipline given in 3.1.1 above was dismissed as little more than a hasty phrase uttered in the heat of the moment. However, one of those to whom Jeyakanth made such comments has rejected this explanation. In a telephone conversation with David Cooke on 23rd May 2024, Mark Stocker stated that Jeyakanth had described one of the APC elders as arrogant, money-loving and interfering, and another as weak, a populist and a man-pleaser, in what Mark perceived to be a concerted effort to split him away from the APC elders. It was far more than just one hasty phrase.

3.1.5 It is worth noting that APC enlisted the assistance of retired pastor Stuart Olyott during this time, who spent some time with Jeyakanth. He expressed to us his disappointment at Jeyakanth's attitude, and

stated that in his view the way APC had disciplined Jeyakanth was "close to exemplary".

3.2 The earliest example we have of Jeyakanth's dishonesty is contained in a letter from Martha Morphew dated 25th October 2007, in connection with a charity she had founded, called Children for Jesus, "an independent mission bringing the Gospel and practical support to children in Sri Lanka".

3.2.1 Miss Morphew was writing in response to receiving complaints from a number of Children for Jesus supporters that they had received an unsolicited letter from a new organisation called "Lanka Evangelical Fellowship Churches". She explained that some years previously, after much persuasion, she had reluctantly given Jeyakanth an old mailing list with the proviso that it would only be used if Martha Morphew should die. Three or four months before she wrote her letter, Jeyakanth had approached members of the Council of Children for Jesus requesting a copy of the present mailing list but had been told very forcibly that he could not use it at any time because it would be illegal under the Data Protection Act. In the letter, she went on that it appeared Jeyakanth had given the old list to Gary Donaldson of Hailsham, Sussex and/or Barry Owen of Liverpool which was the reason the recipients had received a letter from this new organisation. She warned the recipients of her letter that it had been neither authorised nor seen by any of the Council members or herself before it had been sent out. We have been in contact with Barry Owen. His recollection was that Jeyakanth told him that Martha Morphew had withdrawn from the work and there were people relying on funds which were no longer forthcoming from Children for Jesus. Barry does not recall knowing that Martha had placed a restriction on the use of the mailing list.

3.2.2 Edward Malcolm, Acting Chairman of Trustees of Children for Jesus, has supplied us with a copy of the minutes of a meeting of his chapel Council (St Mary's Church of England (Continuing)), dated 19th July 2007, which he chaired, stating: "The Chairman referred to the recent decision of Children to Jesus to wind up its affairs, citing concerns over accountability and possible irregularities as the principal reasons." Edward's recollection of the reason for closing the charity was that Jeyakanth had requested and been given a large sum of money to buy a vehicle. However, after being given that sum of money he approached the trustees for another large sum of money for the vehicle. When reminded that the previous sum of money had been requested to purchase a vehicle his response was that the money requested and given would only pay for hire. This was the culmination of a growing sense of distrust

towards Jeyakanth, and led directly to the decision to close the charity as it had become evident that proper oversight could not be given. Jeyakanth nevertheless continued to use the Children for Jesus bank account in Sri Lanka, claiming it was difficult to close it, in an undated letter to Martha Morphew supplied by Barry Owen.

3.2.3 The CofR response to the first draft of our report dated 11th May 2024 was to say that the mailing list was a combination of Children for Jesus and LEFC supporters. This directly contradicts the claims made in the letter by Martha Mayhew dated 25th October 2007 that supporters had received an unsolicited letter from a *new* organisation called Lanka Evangelical Fellowship of Churches which by implication was unknown before that date, at least by supporters of Children for Jesus. The CofR then quoted from Jeyakanth himself. Edward Malcolm responded on 21st May 2024 and we include relevant extracts from both Jeyakanth and Edward Malcolm below.

3.2.3.1 Jeyakanth denied that the mailing list was owned solely by Martha Morphew writing, "I provided her with my contact list, and Gary also shared some of his contacts with her. Following the sudden passing of her German associate, Gad Hundred, Martha Morphew struggled to continue the project alone." He stated that "issues within her local church prompted her to discontinue the project. She cited 'commuting challenges, age-related inefficiencies, and personal accidents' as reasons for her resignation". Jeyakanth further stated that in Sri Lanka there is still a "Children For Jesus" name present, and under LEFC it is still operational.

3.2.3.2 While Edward Malcolm was unaware of the origin of the mailing list he wrote, "I do know that Martha admitted that in a moment of weakness she had given a copy of the list to Jeyakanth against her better judgement. She had done so because he had been concerned about ongoing support in the event of her sudden inability to continue her involvement. Martha said that the list she had passed on to him was out of date. She regretted having done so."

3.2.3.3 In respect of Jeyakanth's claim that Miss Morphew struggled to manage Children for Jesus after the death of her German counterpart, Edward Malcolm countered that Children for Jesus "was well able to continue after the death of the German believer who set up Kinder für

Jesus. Apart from a shared name and a shared aim the German body and the UK body was (*sic*) totally independent. The work was well supported in parts of the UK church."

- 3.2.3.4 Edward Malcolm stated that the decision to wind up Children for Jesus was not Martha's but the Council's. The decision was not reached lightly but was deemed the only option in light of the breakdown of trust between the Council and Jeyakanth.
- 3.2.3.5 Contrary to Jeyakanth's claim that Martha Morpew resigned from Children for Jesus, according to Edward Malcolm, she ceased her involvement once the last aspects of the work had been concluded. The "personal accidents" referred to by Jeyakanth may have referred to a collision which Edward Malcolm was involved in on the way to a meeting of the Council which caused him to miss the meeting. While issues of age were discussed on the Council, this was only in respect to looking for replacements and not for closing down the work.
- 3.2.3.6 The CofR suggested that it is ill-informed to attribute the growing sense of mistrust between Martha Morpew and Jeyakanth to dishonesty on his part. They suggested an alternative view was that Jeyakanth, "as an experienced charity worker in Sri Lanka, recommended changes to the way things were done as he recognised deficiencies in the way expenditure was being managed and accounted for." However, there is no evidence for this.
- 3.2.3.7 Jeyakanth further claimed that dishonest local signatories turned against Martha, resulting in a loss of £78,000. However, Edward Malcolm had no knowledge of this alleged loss. It was neither something he remembered being mentioned, let alone discussed. And it seems unlikely that a small charity would have accumulated such funds without needing to register with the Charity Commission.
- 3.2.3.8 In respect of Edward Malcolm's explanation for the breakdown of trust being over the purchase of a vehicle whereby Jeyakanth had twice asked the charity for

money to buy the same vehicle, Jeyakanth stated, ““Children for Jesus” consistently utilized rented vehicles instead of purchasing their own. Their method of payment was direct, but I emphasized the necessity for all activities to be conducted under the auspices of the church, which may have contributed to their animosity towards me. I recall emphasizing that purchasing a vehicle was not feasible with the funds available. However, this was not the sole reason for our disassociation from them, as I find the notion of any connection between us to be unfounded.”

- 3.2.3.9 Edward Malcolm explained that sense of mistrust began following Jeyakanth’s arrival in the UK. The Council was initially given the impression it was a temporary visit and he would be returning to Sri Lanka and so they welcomed him at the Council meeting and heard directly about the work. They were told some time later he would not be returning to Sri Lanka. At the second meeting when the matter of the vehicle was raised again (see 3.2.2 above) Edward stated that Jeyakanth’s demeanour suggested to the Council that they were not dealing with someone who was being straightforward but who was using the Council’s lack of knowledge of the local situation to his advantage. This incident is what triggered the ending of the Council’s support for Jeyakanth. Their concern was that the sacrificial giving of the supporters was not being used appropriately.
- 3.2.3.10 Finally, the CofR referred to a letter purportedly written by Miss Morphew to Jeyakanth in May 2007 in which she said that she knew something of Muralee’s past history and that he had written a letter “full of lies” adding “how Murelli (*sic*) can lie so blatantly, surely, he must realise that he will be found out”. Muralee responded to these comments in his signed statement of 21st May 2024 writing, “To my knowledge I have never met Martha Morphew. The only conclusion at this stage I can draw is that Jeyakanth must have said something about me to Martha which caused her to write what she did.” It is noteworthy this letter was dated before any hint of distrust had arisen between Miss Morphew and Jeyakanth. Sadly, Martha Morphew died in September 2023 so she cannot comment.

- 3.2.4 Edward Malcolm's response was sent to the CofR. It is disappointing that they appear to reject his recollection of events, which is supported by the Minutes of the Children for Jesus Council meetings, and instead accept what to us is an obviously flawed and contradictory account given by Jeyakanth.
- 3.3 One of the most egregious examples of Jeyakanth lying relates to the matter of the restricted fund donation given by Providence Trust for the purchase of Habitat land (see 8.3 below) in 2016. Tony Senewiratne, who was the Director of Habitat for Humanity in Sri Lanka and LEADS (Lanka Evangelical Alliance Development Service) at the time, was a friend of Jeyakanth and allowed LEFC to use the land for free. However, following Tony's retirement Habitat decided to sell the land. On hearing this, Paul Fountain, his wife and his mother offered to donate the funds (some £33,000), via their charity, the Providence Trust, to purchase it. It was a very important piece of land right at the heart of 6th Mile Post, used as a sports field for the children at the Children's home.
- 3.3.1 Following the donation of the money, Paul Fountain (a trustee of the Providence Trust) regularly asked Jeyakanth how the purchase of the land was going, and to confirm that the money was still set aside separately so that it could not be used for anything else. These reassurances continued, including to both Paul and his wife on his visit in 2019, just before serious concerns began to emerge. Paul has written, "Each time he'd update me with the latest on discussions with Habitat and assured me that the money was still set aside". This assurance was manifestly not true, as the land has still not been bought, and the money has disappeared.
- 3.3.2 The month before Richard Clarke made his visit in December 2021, he confirmed to Paul Fountain (in an email dated 13th November 2021) that he had checked with Jeyakanth that the land the receipts were referring to was Habitat land. Richard wrote, "My understanding is that the funds in question were indeed applied for the purposes for which they were given." As this turned out to be untrue, it appears that he had been lied to.
- 3.3.3 We interviewed Aloysius on Thursday 22nd February 2024. He told us that Jeyakanth had admitted to him about a year after the money had been given to LEFC that it was for the purchase of Habitat land and that the reason it was not bought was because Habitat increased the price. However, at the same time we understand this restricted fund donation was wrongly placed into the general fund where it could no longer be traced (see paragraph 8.3 below).

- 3.4 Further evidence of Jeyakanth's duplicity is seen in the circumstances surrounding the taking of the £33,000 to Sri Lanka in cash. As Paul explained to Richard Clarke (email dated 20th December 2021 at 21:30), it was on Jeyakanth's recommendation that this was done, because Jeyakanth warned him that there were suspicions around the transfer of large sums through the banking system in Sri Lanka. Paul would have much preferred to send the money using the banking system (and we infer from Richard's comments in the email that he had confirmed that there would have been no problem doing so). We are unable to comment as to Jeyakanth's motives for misleading Paul in this way, except that it potentially made the money less easy to trace.
- 3.5 Jeyakanth appears to have lied about the origins of his relative wealth. In his 2017 diary, David wrote, "During the evening Jeyakanth filled me in on a bit more of his background. Before he was converted and went into the ministry, he worked for the UN-Habitat programme. It seems he rose to become their Sri Lanka director (or something), as a result of which he had numerous government contacts, a well-paid job and a number of perks." (Diary entry, Saturday 1 April 2017.) It is possible that David misunderstood Jeyakanth in respect of the timing of his involvement with Habitat, and it is even possible (though unlikely) that it was David who mistakenly attributed Jeyakanth's work to UN-Habitat, rather than Habitat for Humanity, the NGO for which Jeyakanth worked. But certainly, Jeyakanth exaggerated his role. On 19th March 2024, Mark spoke to Tony Senewiratne, National Director of Habitat for Humanity in Sri Lanka between 1990 and 2015-2016². He originally knew Jeyakanth when he was working for LEADS in the early 1990s. Then Jeyakanth went to the UK to study. When he had returned to Sri Lanka, after the tsunami he became volunteer co-ordinator at Habitat. Tony said that Jeyakanth didn't have a formal role with Habitat. However, he oversaw the building of houses in Trincomalee for Habitat after the tsunami. During the period that Jeyakanth acted as co-ordinator for Habitat he had no conflicts with Tony, and he carried out the entrusted work with diligence and accomplished his given tasks. Tony could not remember whether he gave Jeyakanth a salary but said he didn't get much money from Habitat. His involvement with Habitat is by no means the explanation for his wealth that Jeyakanth told David it was.
- 3.6 Another matter concerning which, on the balance of probabilities, we have concluded that Jeyakanth has lied, is his reason for his coming to the UK in 2006/2007. At the time, he claimed that his life was in danger from the

² Paul Fountain gave this date because it was after the new director had taken over in 2016 that Jeyakanth asked him if he could buy the land. On 3rd April Tony told Mark that it was 2015 or 2016 but he couldn't remember which.

LTTE (the Tamil Tigers) and that has been the consistent line that has been held in the UK. However, there are good reasons for doubting that account:

- 3.6.1 Barry Owen related an incident that took place at 6 Mile Post when he was there in 2006 or 2007. A stranger appeared and demanded to speak to Jeyakanth alone. Barry accordingly sat at a distance. Jeyakanth later told him that the man was a new LTTE leader, who had asked him to transport weapons into the centre of the city on the grounds that, as a pastor, he would not be stopped by the authorities. Jeyakanth told Barry that he had feared that he might be shot for his refusal to comply. However, Jeyakanth was not threatened in any way, and given his otherwise apparently good relationship with LTTE leaders, it seems unlikely that there was any real danger of this. It would seem insufficient justification for fleeing the country. Indeed, it seems strange to us that an LTTE leader would make such a demand when a Westerner was present, which makes us wonder whether it was a set-up, although we note Barry's comment that Jeyakanth did seem genuinely shaken by the incident.
- 3.6.2 Jeyakanth also had good relationships with the Army/Police (for example, according to what Bala told us, he played badminton with them), and therefore could seek their protection. We have also established this from another source.
- 3.6.3 According to Peter Masters in his email to Bill Goodman on 12th September 2023, at the time (2007) they "went to great lengths (and at a cost) to secure his entry to the UK", because they accepted the claim that his life was in danger. However, given that he had returned to Sri Lanka in time for Barry Owen's visit in August 2007 and again for Chris Buss's visit later in 2007, it seems questionable whether he truly feared returning to Sri Lanka because of security concerns in connection with the LTTE.
- 3.6.4 Mano has testified that on hearing that Jeyakanth had fled to the UK, he telephoned him to challenge him about the reasons he had left Sri Lanka. Jeyakanth refused to speak to him, said he was not accountable to Mano, and put the phone down. In a lengthy document, dated March 2007, Mano set out in some detail the discrepancy between Jeyakanth's story as told to UK supporters and that related in Sri Lanka. It is surprising that the contents of this document were not taken up with Jeyakanth. On 28th February 2024, in a message to Mark and David, Mano confirmed by WhatsApp that the document had been sent to the Metropolitan Tabernacle at the time.

- 3.6.5 According to the Winter 2019 edition of the Lanka Link magazine, it was in 2000 that Jeyakanth was kidnapped and threatened by Tamil Tigers. At that time he was prepared to take "his life in his hands" in addressing their threats. How was 2006/07 so much worse as to necessitate his flight? It does not make sense. Even then, it cannot have been immediate flight (which you would expect of someone whose life was in danger) because it would have taken time for the Metropolitan Tabernacle to arrange a work permit for him.
- 3.6.6 The following account of a phone call in November 2006 cited by Muralee also casts doubt on the claim that Jeyakanth was in fear of the LTTE. Muralee has given evidence of being threatened by Jeyakanth directly and indirectly on a number of occasions (see 4.3 below). Concerning this incident Muralee wrote as follows: "When I received the call at first person didn't identify himself. He kept talking. After I asked only he said indirectly he's calling from LTTE. He said he received the information of me that I may be working against them by joining the state army troops. He said he did not believe that because he knew me already and added that he saw me baptizing people at the Pasikuda beach before Tsunami. When I asked who asked him to inquire me, then he reluctantly mentioned about JK³'s name". It seems very curious that at the very time that Jeyakanth claimed to have been threatened by the LTTE he was using the very same organisation to intimidate Muralee.
- 3.7 Jeyakanth has long claimed that the reason that Mano is opposed to him is a matter of jealousy dating back to the time that they studied at the London Reformed Baptist Seminary. According to Jeyakanth, the continued support of the Metropolitan Tabernacle for both men was conditional on their returning to their home country. Mano, however, went to Canada so was not supported. Jeyakanth had rebuked Mano for not returning to Sri Lanka, and Mano has held a grudge against him ever since. However, this account is completely false as the following demonstrate:
- 3.7.1 Peter Masters confirmed to us at a meeting on 18th July 2024 that there was no requirement that Mano should return to Sri Lanka; only that he continue to preach the Gospel to Tamils. He also confirmed that he had visited Mano in Canada;
- 3.7.2 The website of the church where Mano is pastor (gracegospeltamil.com, accessed 9/3/2021) stated that before

³ JK was shorthand for Jeyakanth.

accepting the call to minister there, Mano received counsel from Peter Masters of the Metropolitan Tabernacle.

- 3.7.3 Mano has further corroborated this by providing an article in a 1997 edition of the Sword & Trowel magazine published by the Metropolitan Tabernacle featuring Mano's work.
 - 3.7.4 In a 6-page written statement, Mano has affirmed that he did not have any animosity at all towards Jeyakanth during those early years. He states, "Actually, when I heard things against him, I loved him enough to ask help to bring these accusations to a close through a proper enquiry that satisfied both sides."
 - 3.7.5 Mano further affirms that during the early years, Jeyakanth had good relations with other reformed churches, commenting, "This relationship only changed after the tsunami came" [in December 2004]. Indeed, in his oral evidence to us, Mano stated that at the time of the tsunami he recommended that the Metropolitan Tabernacle channel their relief support to Sri Lanka via Jeyakanth, as he was there on the spot to handle matters.
 - 3.7.6 Mano states that after he began to be concerned about Jeyakanth's behaviour following the tsunami, he was asked by Chris Laws of the Metropolitan Tabernacle to set out his concerns in writing. It was only after this that the Tabernacle began to distance itself from Mano, on the grounds that he had not been content to leave matters with the Tabernacle when he perceived that a proper investigation had not been carried out.
 - 3.7.7 In short, it was concerns over Jeyakanth's behaviour on the part of Mano that caused the tensions between Mano and the Tabernacle. The suggestion that Mano was jealous from the outset because of the Tabernacle's support of Jeyakanth is a fabrication by Jeyakanth. It should be noted that on 21st May 2024, Mano sent a 5-page letter to the CofR refuting each of the allegations made against him by Jeyakanth. However, the CofR appears to have ignored this communication.
- 3.8 In the July 2016 edition of Lanka Link Jeyakanth reported that a little boy by the name of Yuganthararasan Thushithan was raised from the dead.
 - 3.8.1 Here is the extract:

Miracle in the life of little Thushithan

Yugantharasa Thushithan had been ill since birth. He had been in and out of hospital for some time. Recently, while he was in the hospital, his heart stopped beating and he was pronounced dead by the doctor. The mother declared that her son was not dead, and that God would raise him. Some believers and Sunday school teachers were there at the time, and they all prayed for Thushithan. While they were praying, the mother noticed one of Thushithan's thumbs twitching. She ran to inform the doctor, and Thushithan was rushed to intensive care and kept there for 24 hours. He woke up and is fairly well. Praise be to our wonderful God.
Please pray for his continued health.

3.8.2 We note that, apart from the name of the child, no other details are offered. We do not know what date this happened, which hospital he was in, or which doctor he was under. There is no corroboration from a medical practitioner either. We have repeatedly been told that the reason for Jeyakanth separating himself from other churches is because he was exercising biblical separation due to his reformed convictions. Yet his reformed convictions, it appears, extend to making extraordinary claims of miraculous answers to prayer. This appears to be another instance of exaggeration (to say the least).

3.9 We have interviewed D P Aloysius, who worked in the Head Office at 6 Mile Post for a number of years. We had already seen his letter (hand-written by his daughter and signed by him) dated 22nd November 2022 in which he confessed to lying on behalf of Jeyakanth in numerous letters. The following points arise:

3.9.1 Aloysius has admitted being a liar. The question is: did he tell lies previously, for which he has repented, and is now telling the truth as he now claims? Or did he tell the truth previously, about which he is now lying? The latter seems most unlikely, and it has been very costly financially for him to speak out as he has. On the whole, we found him to be a credible witness, seeking to make amends for the past harm that he has done by co-operating in Jeyakanth's lies.

3.9.2 We went through a number of letters previously written by Aloysius, in which he had lied on behalf of Jeyakanth. (These are referred to below under the relevant headings.) He confirmed that many of the contested statements in them were untrue. His explanation of the process was that Jeyakanth specified in general terms what a letter

was to say; Aloysius would write it in Tamil; then it was translated into English (if necessary) using a translator based in India. His explanation of his complicity was that he was dependent on Jeyakanth for his income, and he described himself and all the staff at 6 Mile Post as Jeyakanth's puppets.

3.9.3 Aloysius was asked if he knew whether Jeyakanth had ever bribed the Police to suppress the truth. He confirmed that this was so, and he further referred to a lawyer's letter that was obtained on Jeyakanth's instructions, containing falsehoods alleging that it was Jegan and not Jeyakanth who had had an affair with Jaylalitha (see 7.5.1 below).

3.10 David received four anonymous emails from an email address named glorygod1993@gmail.com. These emails were also sent to Charles Soper, Peter Siebert (although we understand that Peter did not receive them because his email address was spelt wrongly), Gary Donaldson, Chris Cooper, Richard Clarke, Helen Compston, Jeyakanth, Gerard Hemmings, Jonathan Northan and Oliver Wyncoll. The claims made match those which we understand Jeyakanth has been making. The last email dated 4th January 2024 had in the subject row: "Who uses politicians?" It was accompanied by four photographs showing food parcels being distributed in Mahendran's church with Kanna present with the Chief of Police and a local politician. The following points arise:

3.10.1 The email made the following allegations:

3.10.2 That Mahendran had deceived his sponsors by claiming that the area had been affected by flooding when it had not;

3.10.3 That the church building belongs to Lanka Evangelical Fellowship Church;

3.10.4 That Mahendran did not have the permission of the Social Harmony Committee (SHC), the rural officer or the provincial secretary for the food distribution programme he carried out on 23rd December 2023;

3.10.5 That Mahendran had invited a Member of Parliament from the Podujana Peramuna Party, which had been thrown out of power, and the Officer in Charge of Sampur Police Station as guests and held a party support meeting, outraging "our people";

3.10.6 That Mahendran's political activities were not acceptable to the Hindus;

- 3.10.7 That Mahendran was taking advantage of the people's poverty in order to convert them to Christianity through bribes.
- 3.11 However, on 21st February 2024, we held a meeting with four village leaders of Muthur at which these allegations were comprehensively refuted. The four leaders were Rasalingam, Nishandan, Nahendran and Niathamuti. Their specific roles are listed in 2.6 above, but it is worth noting that the last of these men is the leader of the Hindu temple in Veeramanagar. The questioning of these men brought the following facts to light:
- 3.11.1 It was at the village leaders' request that a meeting was held with Mahendran, at which they asked whether the church could help with pressing needs arising from heavy rain affecting day labourers' abilities to earn their wages;
- 3.11.2 The church provided food parcels, which were handed over to the SHC. These had been financed by a donation from Paul Fountain's church, Amyand Park Chapel;
- 3.11.3 The claim that this was all done without the permission of the SHC is therefore false;
- 3.11.4 The whole group of men (which included the village elders) had invited the MP to attend. It is normal to invite a politician to this sort of event. The MP in question has already helped the village in other ways;
- 3.11.5 Far from being angry, local people, including Hindus, were very happy with the event.
- 3.11.6 The interview with the four village leaders revealed that it was their view that it is Jeyakanth who is stirring up trouble. There are generally good relations between Hindus and Christians in the village. However, Jeykanth is seeking to disturb this peace by saying that Mahendran is proselytising. They commented that all of the allegations against Mahendran were brought after he left LEFC: all the accusations are made by Jeyakanth to get Mahendran out of the village, and are false;
- 3.11.7 On being asked whether Jeyakanth had a good reputation, all four men in turn said, "No."
- 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. The following points arise:

- 3.12.1 On 1st December 2021 Jeyakanth wrote a letter to Mahendran, describing him as a "charity worker of LEFC", asking him to "peacefully hand over the movable and immovable property provided to you" and telling him, "Our church is suspending your charity work and cancelling your charity appointment." At this point, Mahendran had been the pastor of the church at Veeramanagar for some eight years.
- 3.12.2 In an email dated 8th April 2022, Ian Higham, pastor of Belvidere Road Church, Liverpool, wrote to Gary Donaldson and Jeyakanth expressing his concern about what he had heard about developments. In that letter his main focus was on the issue of LEFC seeking to take back from churches assets such as church buildings. He stated, "It's never been our understanding that LEFC has ownership of such things. LEFC have only ever presented themselves to us as a channel through which the churches may be supported, not as a controlling Holding Company. If funds are donated for the provision of a building for a church, for example, that building must surely belong to that church, not to LEFC? ... When we put this to Jeyakanth during a Zoom call he agreed with us."
- 3.12.3 However, Ian Higham had also seen the letter Jeyakanth had written to Mahendran, commenting, "Subsequent to those conversations we had with Jeyakanth we've also seen a letter written by Jeyakanth to Mahendran in December last year which is in complete contradiction to all of the assurances Jeyakanth has previously given us that such action would never be taken."
- 3.12.4 In his reply, received by Ian Higham on 11th April 2022, Jeyakanth did not answer these points directly, simply saying, "Muthur [i.e. Veeramanagar] church is a local church issue, and there are two groups within the church which we are still trying to sort out." However, at around the same time, Jeyakanth had sent other emails attaching various documents.
- 3.12.5 Ian Higham replied on 12th April 2022, pointing out that the documents Jeyakanth had attached confirmed his fears that Jeyakanth had not been telling the truth. He reminded Jeyakanth that, in a Zoom call the previous year, Jeyakanth had denied removing and appointing pastors without any reference to the church members and had agreed that only churches should appoint and remove pastors. Yet among the documents he had just sent to Ian was a pre-written letter of resignation sent to Mahendran asking him to sign it, and announcing who was to take his place.

- 3.12.6 Towards the end of his letter, Ian wrote, "This is the issue Jeyakanth – you have openly deceived us by repeatedly and categorically denying the actions that you are taking in Sri Lanka. How can we work with such a man any longer? ... Jeyakanth, we are heartbroken to find ourselves in this position, but for the sake of the gospel and for the honour of Christ and for the integrity of Belvidere Road Church we have no choice but to disassociate ourselves from you."
- 3.13 On 28th October 2022, Aloysius, who was acting on behalf of Jeyakanth (see paragraph 3.9.2 – Jeyakanth was copied in), sent an email from the LEFC office to Dr Chris Paxton with an attached letter containing complaints about Rajkumar, the son of the late Rajendran (the founder of the LEFC church at Veeramanagar, who died in a car accident in 2013). Rajkumar is a man who has served as an interpreter for foreign visitors over the years, and about whom we have never previously heard anything negative. The letter purported to address the question, "Why Brother Rajkumar was not appointed as an elder, assistant worker till now?" It contained a number of very serious allegations which, if true, would render Rajkumar unfit for *any* position of responsibility in the church, but, if false, were seriously defamatory. Towards the end of the letter, the allegations made are used as the basis for rejecting any criticisms that Rajkumar had made (presumably about Jeyakanth).
- 3.13.1 This email was subsequently sent to Rajkumar for his comments. Dr Paxton explained to Aloysius in an email dated 14th November 2022 that he had wanted to know whether anything in it was true. Rajkumar denied the allegations stating they were libelous and contained many lies. Jeyakanth had wanted Dr Paxton to keep the letter about Rajkumar confidential, but Dr Paxton believed that Rajkumar had a right to see the accusations.
- 3.13.2 Dr Paxton spoke to Jeyakanth again on 14th November 2022 and to his surprise Jeyakanth told him the contents were true.
- 3.13.3 Jeyakanth repeated this assertion at a meeting on 13th January 2023 at Yate which was also attended by Gary Donaldson.
- 3.13.4 In the wake of the letter, a meeting was held at 6 Mile Post on 25th January 2023, comprising: Jeyakanth, Gary Donaldson, Subramaniam, Raveendren, Paraman, Rajkumar, Isaiah and Serine. The following are the key points arising from the Minutes of that meeting, drawn up by Paraman and Rajkumar afterwards, insofar as they relate to the allegations against Rajkumar:

- 3.13.5 Gary, who had a copy of the letter, read an allegation from the middle of it. Rajkumar asked why the letter was written. Jeyakanth said that Dr Chris [Paxton] had asked why Rajkumar had not been appointed a deacon or an elder.
- 3.13.6 Rajkumar rejected the allegation which Gary had read out, that he had used Jeyakanth's room [the implication being, for illicit purposes] while lodging at 3 Mile Post. Jeyakanth said that he had seen Rajkumar's clothes in his room. In response, Rajkumar replied, "When you came to Sri Lanka from England during those days, I left your house and go [sic] to the 06th Mile Post. I was never in your house during the days you were in Sri Lanka, so how is this possible, and why are you lying."
- 3.13.7 Rajkumar acknowledged that he had given an old lady a lift on his motorcycle, to take her to visit her daughter. There was nothing improper about that, and he had not given her a lift again.
- 3.13.8 Gary appeared not to want to raise some of the other issues in the letter. Rajkumar insisted that the further allegations be mentioned so that he could refute them.
- 3.13.9 Rajkumar stated that the first allegation in the letter was that he had been in sinful relationships with many women in his youth. In response, Subramaniam said that it was a false allegation. The Minutes state, "Brother Ravindra also accepted that it was a false allegation and Pastor Jeyakanth also accepted that it was a false accusation."
- 3.13.10 Rajkumar continued, "The letter states that the Thamplagamum church has taken disciplinary action against me for these allegations. Is this true?" The Minutes note, "Pastor Jeyakanth, Pastor Subramaniam and Ravindra all accepted that this was a false story and that the Thamplagamum church did not take any disciplinary action against Rajkumar."
- 3.13.11 Rajkumar further challenged the claim that he was ashamed to be in the Thamplagamum church and so went to the Muthur ministry. The Minutes note, "Everyone agrees that this too was false."
- 3.13.12 According to the Minutes, Rajkumar asked Jeyakanth, "Then why did you meet Dr Chris before coming to Sri Lanka and say that this letter is completely true." The Minutes note that Jeyakanth replied, "I did not say that to Dr Chris, this is a lie." (However, Chris Paxton has confirmed to us that Jeyakanth did indeed tell him that the

letter was true when he met him at a meeting in Yate on 12th January 2023. What is more, in an earlier email to Aloysius, on 14 November 2022, Chris confirmed that Jeykanth had claimed the allegations in the letter were true.) On Rajkumar presenting documentary evidence from Chris himself, Jeykanth's response was, "Dr Chris is not a Deacon of any church and he is not an elder so we cannot accept his opinion".

3.13.13 When Rajkumar sought to phone Dr Chris Paxton from the meeting to clarify matters, permission was not given.

3.13.14 It seems evident that the letter was intended to discredit Rajkumar to UK supporters, and it is likely that Rajkumar was never intended to see the letter. It was forwarded to him by Dr Chris Paxton, who, while realising that he had breached confidentiality and writing a note to apologise to Aloysius (copied to Jeykanth), went on to say that he felt the report was so scandalous that Rajkumar had a right to see the accusations made against him. (This is the email of 14th November 2022 mentioned above.)

3.13.15 Rajkumar has since informed us (in a telephone conversation on 17th April 2024) that prior to him leaving Grace Fellowship Church, Jeykanth had asked him to preach, and the elders had approached him with a view to him becoming an elder. However, he had declined both invitations because of the ongoing issues surrounding Jeykanth. The letter purporting to explain why Rajkumar was not suitable to be an elder was in fact released shortly before Rajkumar was due to be ordained as an elder at Veeramanagar, having recently left Grace Fellowship Church.

3.13.16 Subsequent to the above, at our meeting on 22nd May 2024 with the CofR, it was claimed that, in the wake of the letter about Rajkumar being circulated, Rajkumar's uncle, Paraman, had threatened Aloysius with violence for writing it, not because the letter was incorrect, but because it brought dishonour on the family in raking up matters that had long since been dealt with (this matter was raised in the CofR's written response ahead of our meeting); and that at the meeting on 25th January 2023 Rajkumar had walked out of the meeting when it was proposed to call some female witnesses to attest to his previous bad behaviour. We put both of these allegations to Rajkumar in a recorded WhatsApp conversation on 14th June 2024. He replied as follows:

3.13.16.1 He confirmed that Paraman was angry about the letter because it was untrue, and he challenged Aloysius as

to who was behind the letter. He was further angry that Aloysius at that time blamed the letter on Mutur elders (which was also untrue). However, Rajkumar had no knowledge of violence ever being threatened, and pointed out that when Aloysius left LEFC shortly after, he had apologised to both Paraman and Rajkumar for what he had done.

3.13.16.2 The reason Rajkumar left the meeting before it ended was nothing to do with female witnesses. His complaints about the letter had been acknowledged to be justified (see 3.13.9 - 3.13.11 above). But Jeyakanth had begun to urge him to withdraw a letter Rajkumar had written about the elders at Thamplagamum disciplining Jeyakanth, which Rajkumar was not prepared to do. Rajkumar was not prepared to continue the discussion, and so left, despite Jeyakanth threatening to call the Police if he did so. Rajkumar's account to us during the WhatsApp conversation is consistent with the unofficial Minutes of the meeting already supplied to us.

3.14 In December 2021, Richard Clarke had agreed, during his investigation, to meet the signatories of the complaint letter that was circulated at the start of that year. The men concerned had arranged the hire of a room at Sarvodaya District Center. However, the meeting there did not take place:

3.14.1 On 7 December 2021 Richard informed David by WhatsApp, "Back to the drawing board for tomorrow, I'm afraid! The suggested meeting place is dangerous for 'white faces'."

3.14.2 On learning of this development, Muralee wrote to David the same day, "Sarvodaya is maintained by a Born Again believer locally. He is known to us for many many years. We had conducted meetings with lots of white faces!!! ... RC was told another lie!" (David forwarded this comment to Richard the same day.)

3.14.3 On 5th April 2022, Jegan wrote an email to Richard expressing his disappointment with the way Richard had handled his investigation, and he commented, inter alia, "For instance, you trusted their lies of Sarvoday that it was not a suitable place to meet. We were laughing at the great lie you believed and acted accordingly. What a sad thing Pastor you are blindly following them - one-sided." In the event, Richard held a totally unsatisfactory meeting with the

group of men, giving them each only a few minutes to speak, on a beach, in the dark and in the rain.

3.14.4 To our surprise Richard wrote in an email to Muralee dated 8th June 2024: "Incidentally, the notion is also circulating here that our 3 - 4 hours on the beach at Trincomalee during my final afternoon/evening in December 2021 was not sufficient to hear all the concerns of those who wanted to see me!" Ganesh, replying to David and Mark on 9th June 2024 on behalf of himself and three of the other men present, said that the meeting lasted 30-45 minutes. Muralee told Mark on 10th June 2024 that they were waiting for Richard to arrive for about 2 hours and that he didn't arrive until it was dark. He spent no more than 1 hour with them. Muralee told Mark, "In the beach, there were a lot of people. They were going and coming and, you know, ... sounds and people were there It cannot be considered an inquiry or meeting at all ... I already told Richard Clarke, this cannot be considered [a] meeting."

3.14.5 Richard has confirmed that it was Jeyakanth who dissuaded him from meeting at Sarvodaya. However, strangely, the reason now being given to us (in an email from Richard Clarke on 6th April 2024) is that the Sarvodaya District Center is in a Buddhist area, and confidentiality for the meeting could not be guaranteed. Nothing about this had been mentioned previously.

3.15 Recent evidence that Jeyakanth continues to be a persistent liar is to be found in an email dated 1st April 2024 addressed to David Cooke, in which Jeyakanth claimed, "Numerous individuals have informed me about allegations made against you, which I prefer not to investigate." David has no knowledge of any such allegations. Jeyakanth has been repeatedly requested to advise what these allegations are, and who has made them, but has not replied. At the meeting with the CofR and CSL Chairman on 22nd May, none of those present were aware of any such allegations. It seems that Jeyakanth's statement was a gratuitous lie.

4.0 Bullying and Intimidation

4.1 As a general comment, it is worth observing that most of the witnesses we interviewed expressed concerns about what might happen to them if Jeyakanth knew they had spoken to us. As noted in paragraph 2.6.12 one asked that his identity be withheld, precisely for fear of reprisals. However, several expressed the opinion that, whatever the cost to themselves, they wanted the truth to come out, and justice to be done.

- 4.2 We have witness evidence of specific examples of bullying and intimidation as set out below.
- 4.3 Muralee testifies that he has suffered numerous threats from Jeyakanth and his acolytes over the years, including the following:
- 4.3.1 In the summer of 2006, Jeyakanth threatened Muralee on the telephone. This was followed by a subsequent telephone conversation in November 2006 with an unidentified caller, who eventually indicated that he was from the LTTE (the Tamil Tigers), as mentioned in 3.6.6 above.
 - 4.3.2 On another occasion, also around 2006, Jeyakanth sent two of his cousins, Joshua and Rajesh to assault him. Muralee was not at home at the time, but Joshua later confessed this to him and sought his forgiveness;
 - 4.3.3 Muralee also records an incident in around 2007 when Jeyakanth threatened him, and his wife and children, at a Bible study, using his (Jeyakanth's) relatives to do so.
 - 4.3.4 In another incident, in the summer of 2008, Muralee states that Jeyakanth came to his Batticaloa church building, with his so-called assistants and associates including Paulos who came to him and said, 'I will cut your throat and put it in a shopping bag. Be careful.'
 - 4.3.5 On 25th April 2017, Muralee reported Jeyakanth's behaviour to Dr Peter Masters by email: "Pastor Jeyakanth sent two people today to my house criticising me that I am inducing some of his people. One of them who came was his cousin Ravi, very younger to me. He threatened me in addition to cursing me and pronouncing judgment on me that if I do anything against them he will see to that. He also threatened my co-worker."
- 4.4 Following Ganeshamoorthy witnessing Jeyakanth in a compromising situation with a woman who was not his wife (see 7.3 below), he states that four church workers (Anden, Santakumar, Ambrose and Stephen) employed by Jeyakanth assaulted him, including tying a blindfold around his eyes and threatening him not to tell anyone else about what he had seen.
- 4.5 Sasikumar and his wife Padmini testified of three instances of bullying behaviour affecting themselves personally:
- 4.5.1 They had been given a tuk-tuk (registration number 200-1962) to use for private hire to supplement their income. They reported that this was confiscated by Jeyakanth in 2010, but when missionary

Peter Siebert visited, he insisted that it should be returned to them, which it was. However, they said, then Jeyakanth seized it again after Peter had returned to Germany;

4.5.2 In 2018 Jeyakanth sent two of his staff, Aloysius and Pushparani, who broke their windows and tried to get into their house, in an attempt to force them out (the house is one of 19 that were erected by Habitat, which Jeyakanth claims for himself). On our checking this information with Aloysius on 23rd February 2024, he initially denied it, but two hours later sent a WhatsApp message acknowledging his part in this incident: "I declare to you before God that in 2018 I broke the windows of Sasikumar's house and caused harassment." The background to this complaint is contained in the letter sent by Sharadha de Saram to Peter Masters dated 25th April 2017 where she wrote:

4.5.2.1 "In the meantime, a member of the Sunshine staff, teacher S. Padmini, who came out at the top after a one year teacher training programme funded by The Global Fund for Children, Washington, USA, who was appointed our first-line teacher, was berated for her honesty. She mentioned that she had been ill-treated by Pastor Jeyakanth and asked to leave her house along with her family for her decision to continue working at the Sunshine Day Care Centre. Just as we never interfered with Pastor Jeyakanth's decision as to who the staff members should be, we do not wish to interfere with the new management as to who they wish to appoint as the new staff members. She and her husband, V. Sasikumar, just phoned me to say they have been asked to leave their house (donated by Habitat as a post-tsunami house) immediately. I have asked them to leave quietly and find a suitable alternate accommodation without getting into any conflict.

4.5.2.2 "I have been informed by the new management that Pastor Jeyakanth's cousin (or brother), Ravi, along with another gentleman have threatened them due to their partnership with us. Keeping in mind the emails we once received expressing their concern for Buddhists, the trustees decided to work with another Evangelical organization which we now find has been threatened by this Ravi and his colleague."

- 4.5.2.3 [For completeness, we should add that in an earlier letter dated 29th October 2016, Sharadha had commented that prior to the problems arising the Sunshine Charity had worked in harmony with Jeyakanth's organisation for "almost eleven long years".]
- 4.5.3 Sasikumar and Padmini worked in the Children's Home for a period. On one occasion they expressed concern about the treatment of the children (see 4.7.6 below), but Jeyakanth told them that it was none of their business, saying, "Dogs should do dogs' work." They described themselves as having felt totally humiliated by his treatment, but they continued to work there, as they had nowhere else to go. The CofR, in their response, address the land issue raised by Sasikumar and Padmini (see 8.7 below), but do not address the matter of the mistreatment that the couple received from Jeyakanth.
- 4.6 Jegan reported an incident in around December 2022, which he described as an attempt to kill him. This may have been an overstatement, but it was clearly something that was deeply troubling to Jegan, and he wept as he told us about it:
- 4.6.1 Jegan is a former Tamil Tiger who had told Jeyakanth his testimony of conversion to Christ when he joined the church;
- 4.6.2 On the fall-out with Jeyakanth over the Jaylalitha affair (see 7.5 below) Jegan was arrested by the Police and handed over to the army. He feared that he would be killed, but was in fact released with a warning;
- 4.6.3 He knows that Jeyakanth was behind his arrest, because the CID officers told him so. Jeyakanth had used the information in Jegan's conversion testimony as a means of seeking to punish him.
- 4.7 We heard from several sources disturbing accounts of brutality to children in the children's home, with beatings being administered by Jeyakanth, sometimes with a cane, sometimes with a stick the thickness of a broom handle.
- 4.7.1 To be clear, corporal punishment of children with an implement is not a criminal offence in children's homes in Sri Lanka. Indeed, one of the interviewees, Ganesh, indicated that on the occasion that he was beaten by Jeyakanth it was for a genuine misdemeanour – swimming in the well! He was struck 3 or 4 times on the back with a stick.

- 4.7.2 Diana, the rape victim, alleged that she was repeatedly beaten by Jeyakanth (and, on occasions, by Jeyakanth's father) on the soles of her feet until she bled. However, her statement was inconsistent with her sister Rebecca's statement that she had seen Diana beaten on the lower leg (where other witnesses spoke of the children being hit), while some witnesses testified that Diana was spared beatings, because of her mental problems.
- 4.7.3 However, there was other credible testimony that such beatings did take place. These include the testimony of Sayajini, Jegan's wife, who used to work in the children's home. She stated that once every 3 months, Jeyakanth would visit, and would beat any children who had bad reports. She stated that Diana and her sister were often beaten, because they were regarded as troublemakers. She stated that when children were beaten it was on the lower leg, but that she had never seen anyone beaten so badly that they bled.
- 4.7.4 Sasikumar & Padmini, who formerly worked in the home, stated that they had seen Diana and Rebecca, as well as other children, being beaten by Jeyakanth with a stick.
- 4.7.5 Ravi was one of the children in the children's home. He stated that he was beaten with a stick at times, but "not very brutally". He also stated that he saw Jeyakanth beating other children, when the reports were read out. However, he did not see Jeyakanth ever beating Diana, saying that he just scared her using hard words.
- 4.7.6 Sasikumar and Padmini stated that the children in the Home were "tortured". Very young children were required to do the cooking, which was dangerous. They stated that Jeyakanth's uncle was largely responsible for this. It was when they expressed concern about this treatment at a regular workers' meeting with Jeyakanth that they were dismissed as "dogs".
- 4.8 A further instance of bullying behaviour was revealed in our interview on 16th February 2024 with A G Chambika-Bandara (henceforth AGCB), the Chairman of Thamplakamum Pradeshiya Sabha (effectively, the Local Authority Chairman) from February 2021 until March 2023. The following points arose from that interview:
- 4.8.1 AGCB stated that he had given Kanna provisional approval for the construction of a new building by Thamplagamum Evangelical Church, pending receipt of more information. He recognised that the children needed shelter, so gave them permission to do something straight away. AGCB then attended the ceremony when

a foundation stone was laid. Paul Fountain has told us this was in April 2022.

- 4.8.2 When the work was in progress, Jeyakanth came to AGCB's office and challenged the decision that had been made to give Kanna permission. AGCB said that he had been using the powers granted by his office and believed that he had done the right thing. Jeyakanth stated that he would go over AGCB's head (to someone in higher authority), as AGCB had done the wrong thing: Jeyakanth claimed that the community would be split in two as a result of Kanna's building, and there would be unrest among the society.
 - 4.8.3 AGCB stated that Jeyakanth's tone was very threatening and angry. AGCB told Jeyakanth that he had done right according to his conscience and told him he could take whatever legal action he wished against him.
 - 4.8.4 In fact, Jeyakanth took no legal action. After he had left, AGCB checked the registration of Jeyakanth's church building, and discovered that they were not registered for public worship but only to conduct weddings. After that, AGCB said, he felt far less threatened that Jeyakanth could do anything against him.
 - 4.8.5 The CofR have argued that AGCB's account cannot be true, as he did not call the Police. We would simply observe that someone can find another person threatening and overbearing without feeling the need to call for law enforcement.
- 4.9 As noted elsewhere, Aloysius has described his status and that of his fellow-workers at 6 Mile Post as puppets for Jeyakanth. On being challenged as to why he had continued to work for him for so long, he made the following points:
- 4.9.1 Jeyakanth would phone him at 11pm at night telling him what he needed to write on Jeyakanth's behalf. As he had the speakerphone on, his wife heard what Jeyakanth was telling her husband to do. She told him that he should stop working for him.
 - 4.9.2 However, at that time Aloysius had continued, stating to us that he feared that his life was in danger if he did not write what he was told.
- 4.10 Since our return from Sri Lanka, other cases of bullying behaviour have been brought to our attention. For example, we have in our possession an email sent on 2nd April 2012 by one Antonysamy Karruppaiah to Dr Peter Masters

at the Metropolitan Tabernacle, which speaks for itself. He writes (we quote verbatim, including obvious typos):

- 4.10.1 "While we are preparing a letter to you we have come to know that we have dragged to police station again by Pastor Jeyakanth and his associates to appear on 3rd of this month. Already they did so by force. As you know it is totally contrary to the scripture - believers dragging other believers to Police station and court- also is against the reformed testimony. We have been summoned to the police station to pay back the money you all sent for the ministry through Pr Jeyakanth.
- 4.10.2 "We left him on several genuine accounts on our own from 1st of January. He is asking money spent on the ministry, otherwise he threatened that we will be given to police and court.
- 4.10.3 "As they threatened they do so. Pr jeyakanth threatened me that He will do anything if I do not come back. he also said we cannot live peacefully if we leave him. Though he threatned our lives we did not do anything in turn.
- 4.10.4 "So please look into this matter immediately otherwise we may have to tell ALL things of him and the ministry inevitably to defend ourselves amongst pagan which We never want to do, but as for them it is simple.
- 4.10.5 "Please take action immediatley. Forgive our english since we write in a hurry."
- 4.10.6 We do not know what response, if any, Antonysamy received to his pleas.

5.0 Rape Case Failures

- 5.1 This serious matter relates to the conviction of rape on the part of two care home workers under Jeyakanth's supervision. The men's names were George and Mariyadas. Their convictions that were upheld in the Court of Appeal in Sri Lanka with the sentence of one of the convicted men, Mariyadas, increased from 10 years to 12 years on 22nd August 2022⁴. (George had already died in prison.) A final appeal to the Supreme Court

⁴ Kanagaratnam Mariyadas v Hon. Attorney-General CA/HCC/0298/2019

was dismissed on 19th September 2023. Here is the text of an email received by Charles Soper on 20th June 2024 from the Supreme Court of Sri Lanka:

Regarding the High Court and Appeal Court references provided, specifically for the appellant Kanagaratnam Mariyadas, we wish to inform you that the Court of Appeal case CA/HCC/0298/2019 was registered under SPL LA 0245/2022 in the Supreme Court. This case was dismissed on 19.09.2023.

Thank you.

Best regards,
Supreme Court of Sri Lanka.

11:14

5.2 There can be no doubt, reading the Court of Appeal's judgment, that Diana was raped while in the care of the children's home run by Jeyakanth⁵, so it is indisputable that there had been a grievous failure of safeguarding. For Jeyakanth to argue (as he did in the Winter 2019 Lanka Link) that these men "had no direct connection with the Children's Home" in no way absolves him of responsibility – in that case, they should have had no access at all to the children. But according to the report of the rape case published on Tamilwin.com, both convicted men were caretakers at the Home⁶. Furthermore, in the Court of Appeal ruling, Mariyadas was described as "working for the children's home when he raped [Diana]". The Court determined that Jeyakanth was lying.

5.3 We interviewed a former Police officer, "John" (he asked us to preserve his anonymity because of concerns as to how Jeyakanth would react), who gave evidence of Police corruption in this case.

5.3.1 John had left the Police force, but still had to report regularly to sign in, to preserve his right to rejoin in the future. He was there when Thaimari Swarnamalar and her nieces came to lodge a complaint about the rape that Diana had suffered. The letter to the Superintendent of Police was dated 16th February 2012 and contained the following extract:

⁵ Mariyadas had argued first that Diana had not named him as a suspect until after her father had died. This was rejected because she had mentioned him to her psychiatrist, Dr Neil Fernando in September 2011 before her father died on 6th November 2011. We have a copy of the medical report and the father's death certificate. Second, Mariyadas argued that there was no corroboration. This was rejected because (1) Diana's evidence had been consistent under cross-examination; (2) her sister had given evidence that Mariyadas had raped Diana and under cross-examination the defence had not challenged her evidence; (3) by the evidence of her aunt and (4) Diana's evidence was corroborated by the medical evidence (we assume being Dr Fernando's report which we have).

⁶ Gerard Hemmings confirmed to us on 2nd April 2024 that during his visit to 6 Mile Post in 2010 George had caretaker responsibilities at the children's home.

"I brought back Diana to my home from the children's home on 25th October 2010 and found her troubled and sick and admitted to Hospital. When the Doctors examined, they found that she has been sexually abused".

- 5.3.2 John stated that after the complainants had left, the Police summoned three people down from Jeyakanth's church (Jeyakanth was thought to be in London at this time), including at least one of the rapists. They came into the Police station and said that the girls were lying, they had mental problems.
- 5.3.3 At that stage the Police were saying, this must be put to the courts, but first they had the girl medically examined in hospital, where it was confirmed that she had been raped.
- 5.3.4 However, at that point the case was halted. John said that this was because a person acting on behalf of Jeyakanth gave money to the assistant Officer in Charge to pass on to his boss. John could not remember the person's name but said that he was the one who was handling all of Jeyakanth's affairs, administration, etc., at that time. John then went and told Diana's aunt this had happened but advised the family not to give up, but to fight on, which they agreed to do.
- 5.4 The comments in the Appeal Court judgment when Mariyadas appealed his sentence confirm that Police corruption had hindered the case in its early stages: "The learned State Counsel further submitted that, as the police officers of Uppuveli police station have not been cooperative and had tried to favour the appellant and the other workers of the children's home, the PW4 [i.e. Diana's aunt] has had to take the complaint up to the Superintendent of Police to get the complaint recorded correctly."
- 5.5 As noted above, Aloysius told us that "we were puppets – we just had to do what we were told". This being the case it is impossible to imagine that Jeyakanth's personal administrator would have taken the very serious step of bribing the police in a rape case involving two of Jeyakanth's employees without Jeyakanth's express approval. According to "John", Jeyakanth was in fact in Colombo at the time (and not in London as originally believed). Furthermore, John states that Jeyakanth failed to attend the police station to be interviewed by the police about the rapes, which the police wanted to do as he was in charge of the Home.
- 5.6 We further note that, even following the conviction of these men and Mariyadas's failed appeal to the Court of Appeal, Jeyakanth continued to protest their innocence. We cannot help concluding that this was an attempt to deceive his UK supporters into believing his false narrative that this was

part of a campaign of persecution of Jeyakanth and his supporters on account of their Christian faith, whereas nothing could be further from the truth.

- 5.7 We also note that Jeyakanth made scurrilous allegations in his Winter 2019 Lanka Link newsletter to the effect that the verdict came about as a result of Muralee writing many letters to the judge criticising the children's home using different "pseudo-names". This is of course a very serious accusation because it suggests that not only did Muralee attempt to pervert the course of justice but that the High Court Judge Ilangeliyan was himself influenced by anonymous letters in his judgment. Muralee's response to us about this allegation was: "I had already informed to Pr Richard Claeke [sic] that this is groundless as there are no such letters written by me to anyone directly or with a pseudonym. So I vehemently denounce this statement found on their website. As you know there is no evidence for them to prove their lies. It is NOT true at all." We have seen an email to Richard Clarke dated 27th December 2021 in which Muralee wrote: "Even though welmeaning [sic] Evangelical Christian leaders pressed me that I should go to court concerning the defamatory matter appeared in CARE LANKA WEBSITE and emails which is written by PJK with regard to the high court Judge Ilamcheliyan I refused. All the times I was dragged by others to police station and courts even though I had asked him/them to come to me for a straight talks." Given the seriousness of the allegation Jeyakanth made, it seems remarkable that neither Richard Clarke, nor anybody else involved in Care Sri Lanka or the Council of Reference, asked for proof from Jeyakanth of his allegations against Muralee and the judge (after all, how would Jeyakanth know whether letters had been written to the judge?) and that apparently no effort was made to check the integrity of this High Court Judge using independent sources or even by searching him on Google. We did this and discovered that he "is also respected for the firm judgments he has made. He has also set a new record as the longest-serving Tamil judge in the Northern and Eastern Provinces."⁷
- 5.8 Jeyakanth also claimed in the Winter 2019 edition of Lanka Link that "a police enquiry found no evidence for the rapes so the case was dismissed." This is not true. The anonymous witness John made it clear that the reason that the police proceeded was because of medical evidence that the victim, Diana, had been raped. We now have a copy of that report.
- 5.9 It seems clear that the desperate attempts of Jeyakanth and his supporters to present the Judgment of the Sri Lanka Courts as a miscarriage of justice are unfounded, and we do not understand the motivation behind the CofR's

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<https://lankatruth.com/en/?p=22559>

continued support of Jeyakanth's stance in this case. The CofR have expressed no sympathy for the rape victim herself – when this was pointed out to them at our meeting on 22nd May 2024, we were told that this “should be taken as read” – while going to great lengths to undermine a thorough judicial process. In the absence of compelling evidence to demonstrate that the Court of Appeal and High Court were both wrong in finding these men guilty it is beholden on all of us to accept these verdicts.

6.0 Complicity in Abduction

- 6.1 This concerns the abduction of Pastor Bala's baby son on or about 20th December 2006 (taken from the police report). The circumstances, as explained to us by Bala, were as follows.
- 6.2 Bala has lived next door to Jeyakanth for over 20 years. The original landowner had divided the land into 4 plots which were sold to Jeyakanth, Bala, the friend of a Judge, and a lawyer, respectively.
- 6.3 Bala built his church on the land, and also began a small orphanage on the site. He employed a young woman, one Jennyita. In time, she had money problems and stole 25,000 LKR from Bala, so he dismissed her, and she was angry with him.
- 6.4 At the same time, problems had developed in the relationship between Jeyakanth and Bala. There was a sponsor (one Gunalan Thiyagarajah, now deceased) who was sending money for Bala's support via Jeyakanth's bank account. On one occasion, the sponsor had sent Rs.150,000 (about £750) for Bala, which Jeyakanth did not pass on. This was the start of problems between them, in around 2003 or 2004. Bala accused Jeyakanth of being a liar and a cheat which made him angry.
- 6.5 Bala's eight-month-old baby son (born on 13th April 2006) was abducted on 19th December 2006 from beside his mother's bed, while Bala himself was out of town. Bala's wife immediately reported it to the Police, who asked her whom she suspected. She replied, Jennyita, the woman who had been dismissed from the church-run orphanage.
- 6.6 The Police questioned Jennyita, who disclaimed all knowledge. However, she later told Bala's wife that if they paid Rs.100,000, they would get the baby back. The Police were involved in setting up a trap, and when Bala and his wife went to hand over the money, Jennyita was arrested.

- 6.7 On being interrogated, she was asked how she had managed to transport the child from the home and replied that Jeyakanth had provided her with transport. Jennyita herself subsequently served 3 years in prison.
- 6.8 We questioned Bala as to why, in this case, Jeyakanth himself was not arrested. He replied that Jeyakanth had gone to Colombo, fearing arrest. The police were at Bala's house when they called Jeyakanth to ask him to come to the police station with his van. He replied that he was travelling and would go to the police station the next day.
- 6.9 Instead, that night Bala heard Jeyakanth driving away from his property. Bala believed he went back to Colombo, from where he flew to the UK in due course. We surmise that this was the event that caused Jeyakanth to tell his UK supporters that he was in fear of his life leading to him flying to the UK once arrangements had been made for him, but we cannot be certain about this.
- 6.10 Asked why the Police did not pursue the case upon Jeyakanth's return (he was back in Sri Lanka by the autumn), Bala referred to the fact that Jeyakanth played badminton with the Police Superintendent and surmised that he had paid the Police money not to pursue the case.
- 6.11 We have received an extract from the official record of the Magistrates Court's trial against Jennyita which took place on 7th May 2008. In that document it is recorded that the first defendant told the court that "I did not take the child deliberately. Pastor Jeyakanth came to my house and threatened me. I will kill your father and mother. Take the child and give, he said. After that he took me in the night by van and I took the child. I accepted my fault to somehow finish the case. I myself did not do it purposefully but I was induced by an [sic] so I committed this criminal act."
- 6.12 This matter was investigated by Pastor Chris Buss during his visit in late 2007. (Bala later wrote to him in February 2008, commenting, inter alia, "I am sorry that you came with 'accused people' alone not with others who are neutral. Since we are not fluent in English we could not explain to all to you [sic]. So I am sorry to say that your inquiry seems to be partial and bias.") Bala explained to us his dissatisfaction with the way this investigation was handled, complaining that Chris Buss had not allowed him to tell the story, but simply asked him to answer "Yes" or "No" to the question as to whether Jeyakanth was responsible in any way for the abduction. Bala said "Yes", whereupon Chris Buss said that he was going to the Police station. After half an hour he came back, saying that there was no complaint about Jeyakanth in connection with this case at the Police station. Bala was convinced – though he could not prove to us – that well before Chris Buss

had come to do his investigation, Jeyakanth had bribed the Police, as mentioned in 6.10 above.

- 6.13 We understand from Chris Buss that he attended the Police station with Jeyakanth and one Paulo, Jeyakanth's driver, to ask whether Paulo was a man under investigation. With hindsight, Chris has acknowledged that he should have attempted to meet the Police chief (who was able to speak English) on his own. Nevertheless, he was informed that, as far as the Police were concerned, there was no evidence of such a crime relating to Paulo and he was free to leave. We suggest that, given other evidence of bribery taking place, Jeyakanth's presence certainly undermines the confidence that can be placed in the Police officer's words. Certainly, in our view, that encounter at the Police station is not sufficient to exonerate Jeyakanth.
- 6.14 We had no doubt about the integrity of Bala and we note that it would have been impossible for this lady to have accomplished this abduction on her own without help from outside since the child was driven away in a vehicle to a location some distance away. When we spoke to Bala on 12th June he told us that he had seen Jennyita visiting Jeyakanth's house after he had ended her employment with him for theft (see 6.3 above).
- 6.15 In a follow-up interview with Bala on WhatsApp on 12th March 2024, Bala was asked what reason Jeyakanth would have for wanting to abduct Bala's baby. He suggested three possible motivations -
- 6.15.1 The money problem mentioned in 6.4 above, and Bala's accusation concerning Jeyakanth arising from that;
 - 6.15.2 The fact that Bala had reported to others that he had seen Vijaya staying overnight at Jeyakanth's house (see 7.4 below), which had made Jeyakanth even more angry;
 - 6.15.3 Some of Bala's church people had been approached by Jeyakanth, offering them housing and money if they would come to Jeyakanth's church. Bala had accused Jeyakanth of stealing both people and money.
- 6.16 The CofR has expressed the view that Bala is not a reliable witness, to which we respond as follows:
- 6.16.1 They claim that Bala is a man bearing longstanding bitterness towards Jeyakanth dating back to 2000 when he no longer worked with Jeyakanth. However, we were struck by the lack of bitterness in Bala when we interviewed him in February 2024.

- 6.16.2 They assert that he operates with dishonesty, deliberately failing to comply with the property laws of Sri Lanka. However, we have not seen any evidence of this. Bala told us that, long after he had built his house, Jeyakanth had come to his property with a Public Health inspector from another district to tell him to move his windows because they faced towards Jeyakanth's house. However, Bala took no notice as the inspector came from a different area. We cannot see that this in any way discredits Bala as a witness in this matter.
- 6.16.3 They point out that he leads a Pentecostal/Charismatic Church from his own house in Trincomalee. We have pointed out that this does not make him an unreliable witness in the case in hand;
- 6.16.4 The CofR, in their response, relied upon an extract from Martha Morphew's letter written to Jeyakanth in May 2007 in which she opined about the allegation against him concerning Bala, writing "As for saying that you were involved in the kidnapping of Pastor Bala's child – it is so ludicrous that I wonder Murelli [sic] dares bring it up against you. He should go to the police and they will tell him that you were wrongly accused!" However, we note that Martha Morphew was still on good terms with Jeyakanth at that point and therefore, even if the letter is genuine, she would have been working on information Jeyakanth had himself given her. In other words, it is a self-serving document.
- 6.16.5 The CofR, presumably quoting from what Jeyakanth had told them, asserted that Jeyakanth's van was not there at the time but was enroute back to Trincomalee when they encountered Bala's wife and offered her a lift on the day of the abduction. Mano spoke to her about this on 12th June 2024 and she told him that Jeyakanth and his wife, Vani, had picked her up in Trincomalee at about 2pm and dropped her at her house. She told Vani about the kidnap while she was in the van and Jeyakanth was driving. Vani was very sorry to hear about the abduction, and Bala's wife believes she was innocent, but Jeyakanth did not say anything when she told them what happened. What is more, the fact that Jeyakanth himself may have been travelling back from elsewhere does not exonerate him. We understand that, as now, he had more than one vehicle; and Chris Buss stated that in 2007 Bala had told him that Paolo was the driver of the getaway vehicle rather than Jeyakanth himself.

7.0 Sexual Immorality

- 7.1 There are numerous allegations of sexual immorality against Jeyakanth dating back to the 1990's. We have seen written testimony alleging first-hand witness of immoral acts – or attempted seduction – but as we were not able to cross-examine the witnesses in these cases, we do not include them in our report. We mention them only as these earlier allegations are of a piece with those that we have been able to examine more closely.
- 7.2 Muralee told us that in the early 1990s, when Jeyakanth was still in the Assemblies of God (henceforth AOG), the AOG pastor had informed him that Jeyakanth had committed adultery with a widow-woman older than him. When Muralee challenged Jeyakanth about it, he “cried loudly (as usual!) and denied it... Later I came to know without any doubt through evidence, eyewitness, and proofs that it was a true incident. I later apologised to the Pastor of the [AOG].” The following points arise:
- 7.2.1 Muralee has clarified that Bala told him that he, Bala, had visited the woman involved, one Shanthi, and she had confided that Jeyakanth had had a physical relationship with her and had promised to marry her. Muralee states that he himself later visited Shanthi himself with Bala, when she had declared that one day the Lord would punish Jeyakanth for cheating on her.
- 7.2.2 On 12th March 2024 Bala told us that about 15 years ago, long after the events took place, he had met Shanthi, who had told him that she had had a sexual relationship with Jeyakanth in the early 1990s, after her husband had died. She told him that she had become pregnant as a result of the liaison, and that Jeyakanth had asked her to have an abortion, which she did.
- 7.2.3 Mano testified that while Jeyakanth was at LRBS (during the mid-1990s) an AOG pastor, one Vasanthakumar, accused Mano saying, in effect, “You people took Jeyakanth into your fellowship after the AOG had taken disciplinary action for his mistakes”. However, Vasanthakumar, with whom we have been in contact, no longer recollects this conversation.
- 7.2.4 This incident should have marked Jeyakanth as unfit for the Christian ministry from the outset, and it was a serious misjudgement for Muralee to have recommended him to the London Reformed Baptist Seminary for training, as Muralee himself now accepts.
- 7.3 Ganeshamoorthy is a poor manual worker, who began attending 6 Mile Post in around 1998.

- 7.3.1 In 2007 (he was uncertain as to the exact time: he thought it was before the abduction of Bala's son, but also thought it was later in 2007. We wonder whether it was in the latter part of 2006), he was cutting wood at a house owned by the church. When he went into the house to collect his payment, he states that he saw Jeyakanth in bed with a woman who is not his wife, one Ruby.
- 7.3.2 Ganeshamoorthy claims that following this incident he was warned by Jeyakanth to say nothing about it (see paragraph 4.4 above), and shortly thereafter he stopped attending 6 Mile Post, and began to attend the church pastored by Muralee.
- 7.3.3 Ganeshamoorthy stated that Ruby now lives in India. The CofR has confirmed this, advising us that she moved there about 15 years ago, which would have been around two years after the events which Ganeshamoorthy witnessed. However, despite making enquiries, we have been unable to contact her.
- 7.3.4 The CofR reject this account on the basis that Jeyakanth claims that Muralee fabricated it. They rely on a letter written by Santa Kumar in which Ganeshamoorthy "confessed" that he had never provided any statement to either Mano or Muralee. However, Muralee has sent us a recording dated 20th December 2016 of Ganeshamoorthy describing what he saw which is consistent with what he told us on 18th February 2024. Muralee wrote: "Ever since Ganeshamoorthy revealed this he told me he had been threatened and taken by force. He said he was really scared which his why he pretended he had never given me the statement. He told me that next time Jeyakanth threatened him he would get his relatives to beat Jeyakanth." Inexplicably the CofR has ignored this evidence.
- 7.4 A further allegation also dates back to 2007, when Jeyakanth was accused of having an immoral relationship with Vijaya, the wife of one Uthayakumar.
- 7.4.1 The first eye-witness evidence that we had about this allegation came from Rajan, the husband of Thaimari Swarnamalar. He was clear about his views on Jeyakanth, describing him as "a bad man". Rajan told us that he used to work in the office of Habitat for Humanity. (Tony advised us that Rajan was actually employed by Jeyakanth but didn't get money from Habitat.) Vijaya worked in the same office as the accountant. Rajan saw Jeyakanth and Vijaya holding hands together and one day he saw them hugging each other in a vehicle. He did not think that Jeyakanth hugged her in a way that was appropriate for a pastor. He knew the lady was not a good lady, but he said, "Pastor was wrong to hug her". Vijaya didn't

believe he was a pastor because of the way he behaved towards her. Rajan stated that everyone knew that Vijaya's husband came and told Jeyakanth to leave. One day, Jeyakanth instructed Rajan to transfer money into Vijaya's bank account on his behalf (Rajan could not remember the exact amount, but said it was a large amount). Jeyakanth sacked Rajan from working at Habitat, telling him he could beg on the streets. According to Rajan's wife, Thaimari, this was an act of revenge because she had interfered in the children's home and took Jeyakanth to court over the rape of Diana.

- 7.4.2 Tony Senewiratne, the former Director of Habitat, confirmed that Jeyakanth helped Habitat buy land from a lady friend who went to the UK. We established from Tony that this was Vijaya. He knew Vijaya and described her as a good-looking woman. He was aware of the stories and that she ended up in England.
- 7.4.3 In his testimony on 12th March 2024, Bala stated that, on an occasion prior to the time that his baby being abducted, he saw Vijaya, staying overnight at Jeyakanth's house next door. He told others about it, which added to the breakdown in the relationship between Bala and Jeyakanth (see 6.15.2 above).
- 7.4.4 Jeyakanth was directly challenged about his relationship with Vijaya by Mano in a letter dated 10th July 2007. He wrote, inter alia, "I want you to know that the woman's husband believes you have met with her two or more times when your church people expected you were in India or Malaysia at those times." It is evident that Mano had spoken with Vijaya's husband directly (and Mano has now confirmed this to us), as he later continued, "At the same time, that woman's husband's words keep ringing in my ears. His tears have grieved my heart and I cannot turn my back on him and forget what has been done to his family." Mano also alluded to this matter in his letter of the same date to "Dr Peter Master[s], Chris Laws and friends at the Metropolitan Tabernacle".
- 7.4.5 We quote from an email written by the late Jodhi Hoole in February 2008 to Chris Buss, as it makes plain the serious concerns that Vijaya's husband had about Jeyakanth's relationship with his wife (we understand that Uthayakumar is no longer alive, and therefore unable to speak for himself): "I was seriously disappointed that you were put in a position where you could not speak to the husband of the lady with whom Jeyakanth is accused of having a promiscuous relationship. You were so sure that you had investigated and got to the bottom of the matter and were satisfied

with Jeyakanth's plea of innocence.... As you yourself have discerned, the husband of this lady belongs to the category of the powerless. Jeyakanth with his social status and his influence in all the segments of power, and this lady belonged to the powerful. This man has appealed to you several times and through various names. Your refusal to meet him and give him a hearing truly shocked and disappointed me. Surely it is quite a distance away from the biblical spirit of mercy and justice."

7.4.6 Jodhi Hoole continued, "You had come to believe the version that your speaking to him would only create further misbehaviour by the husband and the further erosion of the family. After speaking to so many witnesses on one side, without even speaking to the complainant or a single witness on his behalf, we must conclude with regret that you were gullible to have given an undertaking not to speak to the complainant."

7.4.7 We find it quite remarkable, in the face of the eloquent pleas on Uthayakumar's behalf, by multiple parties, that no attempts were made to hear his side of the story. Chris Buss has recently stated that it was a mistake not to interview him, adding, "I took a decision knowing that to go ahead would seriously antagonise his in laws and possibly have led to reprisals among this unbelieving family situation. I took a view at the time, based on the situation prevailing."

7.4.8 In their response the CofR rely on an inquiry conducted by the Metropolitan Tabernacle into Vijaya which presumably refers to Chris Buss's enquiries. However, given that Chris Buss has acknowledged he made a mistake in not meeting Vijaya's husband who is now dead, it is difficult to see how his conclusions can be relied upon.

7.4.9 Furthermore, the CofR has asserted that Muralee fabricated the accusation against Vijaya to Vijaya's husband, Uthayakumar. Muralee answered this claim in his statement dated 21st May 2024. In that statement he categorically denied fabricating any allegations against Vijaya. He was informed of them first by a former Church of South India Priest, one Gnanapragasam, who wanted to know who to advise Uthayakumar to complain to. Muralee suggested he contact the Metropolitan Tabernacle. Because Uthayakumar did not speak English, Muralee later introduced him to Mano who wrote on his behalf. Muralee went on to say that during this incident Jeyakanth told Vijaya to threaten Muralee, which she did by telling him that her brothers would beat him if he talked about her affair.

7.4.10 Chris Buss has told us that Vijaya had in fact gone to Switzerland and not the UK. Yet the CofR rely upon a facsimile that Vijaya wrote to Jeyakanth on 1st May 2007 in which she confirmed that she was in England at the time studying at the University of East London. She claimed that she had had no contact with Jeyakanth in England and did not know where he lived which of course begs the question how it was she came to send him a faxed letter if she had not been in contact with him.

7.4.11 Dhushy Lewis (see 2.6.33 above) has reported that, following the tsunami in 2004, Jeyakanth received consent to use her mother's compound to store all his materials, and to use the property for administrative purposes. However, her mother had been upset to hear from friends that the property was also being used by Jeyakanth for "promiscuous activities with the admin worker involved", whereupon she withdrew her permission for the use of the property. We believe that the admin worker involved was one of the Habitat staff, but we have been unable to confirm this. Dhushy Lewis told us that her mother would have challenged Jeyakanth about this but could not tell us more (sadly her mother is now dead).

7.5 A further allegation of sexual immorality by Jeyakanth of which we heard, involves one Jaylalitha, and was a major cause of the breach between Jeyakanth and a number of the LEFC workers, including Jegan, Anton Suresh, Ravi, Raja, Ganesh and Christopher, who left LEFC in 2020; and Kanna, Mahendran and Rajkumar, who left the following year. Set out below is the information supplied by each of these men, together with further testimony from Aloysius:

7.5.1 In 2019, Jegan began to hear rumours about an illicit relationship, which he did not immediately believe. He heard these rumours in the Vallachennai children's home, where Jaylalitha was working. Jegan would often take phone instructions from Jeyakanth. He became aware of an unhealthy relationship between Jeyakanth and Jaylalitha when he overheard them on the telephone. Jaylalitha herself then showed Jegan the messages that Jeyakanth had left for her. As Jaylalitha presented it to Jegan, it seems that these were unsolicited and unwelcome messages, and that Jeyakanth appeared to be offering her financial help in return for an inappropriate relationship. She told Jegan that their age disparity made it inappropriate (she was 28 at the time, and he was about 47), and that Jeyakanth's wife Vani would disapprove. In response, Jeyakanth had told her that he had been in an unhappy marriage for years. Jegan affirmed that there were a lot of telephone

messages, but that he only listened to a few of them. When Jeyakanth arrived back in Sri Lanka in June 2019, Jegan and Kanna confronted Jeyakanth about the inappropriate phone calls, saying, "It is not good to talk like this, you are our spiritual father!" Jegan is aware that Jeyakanth is claiming that it was in fact Jegan who had had the inappropriate phone calls but stated that this is not true. (See 7.5.12 for confirmation of this.)

- 7.5.2 Anton Suresh (who, incidentally, began his testimony by stating that he still loves Jeyakanth, and will not forget his kindness to him when he was a disabled ex-Tamil Tiger just out of prison) stated that the problems began in 2020 (he was mistaken about the date: it was evidently 2019), when they were at a conference. He noticed that Jegan looked worried and asked him the cause. He replied, "Please pray for the head pastor", but told him no more at that stage. Anton Suresh was a bit suspicious of Jegan and followed him. On one occasion, while hiding behind a tree, he heard Jaylalitha talking with Jegan and telling him what Jeyakanth was asking her to do, namely, to remove her clothes (in a video call).
- 7.5.3 Ravi noted that in 2020 (again, he was mistaken about the date) there was a change in Jeyakanth's behaviour. At a family camp, instead of leading communion he asked Kanna to do it. Kanna and Jegan (Ravi's older brother) told him afterwards that Jeyakanth had been caught in a moral problem. Ravi did not believe it to begin with. After the family camp was over, there was a Bible study in Batticaloa. Ravi records, "In the early morning Jeyakanth called on me, put his arm round my shoulder, and took me a few yards on the main road. He said, 'Look at what your brother has done. Did I have any physical contact with that woman? I was only talking to her. They have been slandering me saying that I have had sexual relationships. You should talk to your brother about it.'" Ravi did not talk to Jegan about it at that time.
- 7.5.4 Raja commented that at first he knew Jeyakanth as a God-fearing man of God. He could not remember the year the problems happened – 2020 or 2021 (again, it was 2019!) – at a family camp, when he became aware of allegations of an improper relationship between Jeyakanth and Jaylalitha. Raja said that Jaylalitha is related to him (she had been married to his cousin) and is from his village. They are not on speaking terms, "because she knows I know". He said that, prior to any relationship with Jeyakanth, Jaylalitha was already a notorious character who had been caught in adultery, as a result of which her husband had divorced her. When she was divorced, she went for sympathy to Jeyakanth, who

appointed her to take care of a children's home in Vallechennai. Raja was already doing ministry in that area. In time he heard that Jaylalitha had been telling some of the widows of the church that she was married to Jeyakanth. Raja reported this to Jeyakanth, who explained it away in terms of foolish fans imagining themselves married to a Bollywood actor they fancy, saying that Jaylalitha was one of his fans. It was after this that Raja too was shown an audio recording on a phone, in which Jeyakanth was inviting Jaylalitha to call him at midnight on a video call.

- 7.5.5 Ganesh recorded that in 2019 Jaylalitha was working at 6 Mile Post (where Ganesh also worked). He noticed that the way Jeyakanth spoke to her was different than the way he would speak to other women. He sensed by his body language that Jeyakanth was trying to get close to Jaylalitha. When he shared his concerns with Ravi, at that stage Ravi rebuked him, saying that Jeyakanth would not do such a thing, and Ganesh wondered whether he had judged him falsely. Later, Jaylalitha was sent to work in the boys' home at Vallechennai. Ganesh queried this with Jeyakanth: she is a young woman, a divorcee, so why put her in charge of a boys' home? Jeyakanth told him it was all in order, because Jaylalitha's son was in the home. A while later, during a family camp which Ganesh was co-ordinating, Jaylalitha told him she had lost her phone and asked him to make an announcement about it. Ganesh also observed the noteworthy fact of Jeyakanth neither leading nor taking communion at that time. It was shortly after this that he heard the audio recording, which was played to him by Jegan.
- 7.5.6 Christopher had the least to say about this whole matter but was perhaps the most helpful in clearing up the date. He writes, "I know that Pastor Jeyakanth made contact with Jaylalitha. The reason is that the sister herself talked to me directly about that matter on 3rd November 2019 in the Vallechennai church." It is clear, then, that the issue was already on-going by that time.
- 7.5.7 Kanna had long had a good relationship with Jeyakanth, who was very good to him following the death of his father and was the instrument in his conversion and encouraged him into the ministry. Kanna believes that Jaylalitha first came on the scene in around 2018. She had been working in the children's home in Vallechennai. One day at a conference, Jegan came to Kanna appearing worried. He told Kanna that Jeyakanth was following Jaylalitha. To begin with, Kanna did not believe it, until Jegan shared with him the recordings which he had made during a number of face-to-face conversations with Jaylalitha. When he had heard the evidence,

Kanna told Jegan that they must challenge Jeyakanth, which they did. Kanna placed this in the latter half of 2019. We have established that it was in fact on 31st July 2019. He said that Jegan did most of the talking, but that at the end Jeyakanth acknowledged that he had been speaking to Jaylalitha “in a wrong way”. Shortly after that incident, at a family conference, Jeyakanth preached but – for the first time ever – did not lead the communion service or take communion himself, which was a surprise. Incidentally, Kanna’s testimony to us is consistent with what he had told Paul Fountain much earlier (Paul’s email to Richard Clarke of 16 May 2021 refers).

- 7.5.8 Mahendran reported that he had not directly seen Jeyakanth behaving inappropriately with Jaylalitha, but he had heard some of the recorded phone messages (mentioned by Jegan in 7.5.1 above). He stated that it was not allowed for a pastor to talk in such language, describing the lady as beautiful. Mahendran commented that it was not suitable to use those words when he, Jeyakanth, was already married. The words used were not vulgar but were plainly inappropriate talk. Mahendran stated that when he was challenged, Jeyakanth had become angry, and had claimed that Jaylalitha was disturbed, and that he had only been counselling her.
- 7.5.9 Rajkumar began by recording Jeyakanth’s kindness to him in the past, stating that he had stayed at Jeyakanth’s house for five years during his studies in Trincomalee. He stated that problems had begun in the Thamplagamum church suddenly about three years ago. To begin with, he did not know the issues, only that there was a situation between Kanna and Jegan on one side, and Jeyakanth on the other. We have subsequently established that Kanna had kept his confrontation with Jeyakanth in 2019 confidential, but eventually found it impossible to continue at Thamplagamum, as Jeyakanth was no longer communicating with him. After he did some investigation, Rajkumar said, “I found things I could not imagine.” Rajkumar referred to the fact that one of Jeyakanth’s workers, one Kumarathurai, had begun to put around the narrative that it was in fact Jegan, not Jeyakanth, who had been speaking inappropriately with Jaylalitha, but Rajkumar soon established that that was not the case.
- 7.5.10 Aloysius recounted how he was instructed by Jeyakanth to go to a lawyer to obtain a letter on behalf of Jaylalitha accusing Jegan of harassment. He knew this was wrong, but felt he had no alternative but to do so. However, he commented that the way Jeyakanth spoke to her, his body language when with her, and the extent he

was helping her, made him suspicious about his relationship with her.

7.5.11 Taking the testimony of these brethren in the round, while there seems some confusion about the dates on the part of some of them, their overall accounts are consistent and complementary. We do not know whether there was a full physical relationship between Jeyakanth and Jaylalitha. However, it is evident that his behaviour was totally inappropriate and fell far short of the standard that one would expect of a Christian minister towards a woman who was not his wife. We are not able to comment on the extent to which Jaylalitha herself was responsible for tempting him, but that is immaterial: he was a man in a position of power exploiting Jaylalitha for his own gratification.

7.5.12 Since conducting the interviews summarised above, we have continued to hear repeated claims from Jeyakanth's supporters that the person who had been having an illicit relationship with Jaylalitha was, in fact, Jegan and not Jeyakanth. However, this suggestion does not stand up to scrutiny, for the following reasons:

7.5.12.1 None of the other witnesses listed above gave any hint that this was the case.

7.5.12.2 We have a recording, together with a translated transcript, of a conversation between Jegan and Jaylalitha on 24th June 2019, in which Jaylalitha complains of the attention that Jeyakanth is showing to her. We regard Jegan as unwise in seeking to counsel Jaylalitha alone in this way (if practicable, it would have been better to speak with her with his wife also present), but there is nothing in the recording to warrant the idea that it is some sort of engineered interview to discredit Jeyakanth, as some have suggested. Further, what would there be to gain for Jaylalitha to conspire against Jeyakanth whose goodwill she needed to maintain since her position at the children's home depended on it?

7.5.12.3 We also have a recording, and a translated transcript, of a meeting between Jeyakanth and Jegan and Kanna (probably around October 2019). We understand that this was a follow-up meeting to one at which Jeyakanth had admitted that he had acted inappropriately on 31st July 2019. On this occasion, however, he is much more

defensive. Nevertheless, if the narrative now being advanced were true, one would expect him to denounce the accusations by asserting that Jegan himself was the miscreant. There is no hint of that at all in the transcript. On the other hand, the two younger men do appeal to Jeyakanth to face up to the fact that he had been speaking wrongly to the woman involved.

7.5.12.4 Much has been made of the fact that Jegan misappropriated a phone belonging to Jaylalitha during a summer camp in August 2019. We do not endorse such an action, but it is important to understand the rationale. We have been informed by a foreign visitor to the camp, who was also there later in the year when the phone was returned, that Jegan's explanation was that his wife heard other women saying that Jeyakanth had asked them to appropriate the phone. Therefore, out of a concern that Jeyakanth had given this instruction to enable him to delete incriminating evidence, Jegan's wife Sajini took the phone. The foreign visitor advises us that he heard verbal testimony from two women confirming this account.

7.5.12.5 When the phone was returned at the end of November 2019, a meeting was held, at which it was agreed to draw a line under the whole incident and move on. Jegan wrote a short note confirming this. He has been criticised by the CofR for raising the matter again subsequently. However, the testimony of the foreign visitor is that he was forced to do so, because Jaylalitha had broken the agreement first by circulating new allegations about him (including to foreign visitors). She claimed that he had acted inappropriately towards her, an allegation which Jegan totally rejects.

7.5.12.6 We note that the CofR has cited testimony of various women who work for LEFC that it was Jegan, not Jeyakanth, who had got inappropriately close to a woman not his wife. However, we also note that their testimony is dated some time after the meeting in November 2019 at which matters were supposed to have been resolved: in other words, Jeyakanth had had time to influence these women with a false narrative of events. There is no doubt in our minds that Jeyakanth

was doing what he often does – accusing others of the very things of which he is accused.

7.5.12.7 For more detailed analysis of the claim that it was Jegan and not himself who had the inappropriate relationship, see the statement by our colleague Dr Chris Paxton in Appendix 1 of this report.

7.5.13 As noted in paragraph 2.1.3.1 above, Arputharaj states that this matter was the sole focus of his investigation. We note that he concluded that “due to lack of evidence ... Pr Jeyakanth cannot be charged guilty”. We infer that by “lack of evidence” he means that he did not actually hear the recordings mentioned. Neither did we – apart from the ones mentioned in 7.5.12.2 and 7.5.12.3 above. Nevertheless, we believe that the verbal testimony of no fewer than 10 witnesses is evidence enough. (Indeed, Arputharaj went on to add, “You are all travelling to Sri Lanka and meeting the people who brought the allegation. Please find out from them and forget my investigation.”)

8.0 Financial irregularity, Fraud, Theft and Corruption

8.1 In the absence of the co-operation of Jeyakanth and his employees, we did not have access to many of the financial records relating to the charity. When David visited 6 Mile Post in 2017 and 2019, he was shown the records by Pushparani, the bookkeeper, and he was pleased to see that the records appeared to be well-kept, with expenditure apparently being signed off by at least two employees, etc. However, he did not conduct an audit (he has not been a registered auditor for many years), as we understand Jeyakanth has claimed.

8.2 Notwithstanding the limitations, however, there are some matters of concern, as set out below.

8.3 On 7th December 2016, Paul Fountain (at that time the Chairman of Care Sri Lanka, and also a trustee of the Providence Trust) gave to Jeyakanth a restricted fund gift of £33,000 from the Providence Trust specifically for the purchase of a plot of land owned by the Habitat organisation.

8.3.1 We have seen copies of the receipts (one of £18,000 and one of £15,000) given to Paul Fountain at the time, each of which specifies that the donation was for the purpose of “land”. At a time when Paul Fountain still had full confidence in Jeyakanth, the lack of the

word “Habitat” would not have seemed significant: both parties knew what land was intended;

- 8.3.2 Before his visit in December 2021, the current CSL Chairman, Richard Clarke, agreed that if it had not been spent for that purpose it must be returned (in an email to Paul Fountain dated 1 November 2021 15:55), commenting, ‘If the land purchase was never made.... LEFC must return the £33,000 to you and your Mother. I cannot imagine that either Jeyakanth and/or LEFC will not co-operate with you in this.’
- 8.3.3 In a letter to Richard Clarke dated 21st December 2021, signed by Pushparani, the LEFC bookkeeper confirmed, “Paul did say verbally it was for Habitat land”. However, she claimed, “Since the amount given by Paul was not enough, he told us to use it for any other purpose.” Paul categorically denies this latter point, as Jeyakanth had regularly assured him that the money was still set aside and unspent (see 3.3.1 above). Moreover, he would have needed to consult with the other trustees of the Providence Trust before he could authorise such a reallocation of the funds; such a consultation never took place. As a result, we have no doubt that Paul’s assertion that the money was to have been used for the purchase of Habitat land, and for no other purpose, is correct.
- 8.3.4 There are other inaccurate statements in Pushparani’s letter: for example, she suggests that Paul had broken the law by bringing in more than £5,000. This is not correct. At the time of his visit, the limit was US\$15,000 per person (it has since been reduced, in 2022, to \$10,000). Paul was one of a group of 4 people on the trip, who shared the funds between them. Each of them was therefore well within the \$15,000 limit, and Paul has since confirmed directly with the Sri Lankan authorities that it was perfectly in order to have done this. (We do not demur from Richard Clarke’s assertion – at the 22nd May 2024 meeting – that the UK Charity Commission does not recommend taking large amounts of money in cash. However, while not best practice, the essential point is that the Sri Lankan authorities have confirmed that it was not illegal to do so.)
- 8.3.5 On 21st December 2021 Aloysius signed a letter addressed to Gerard Hemmings, pastor of Amyand Park Chapel (his name was incorrectly spelt as Jerad), defending LEFC’s use of the £33,000 donated via Paul, and accusing Paul of various things. In our interview with Aloysius on 22nd February, he admitted that much of the information was incorrect, but that he was writing on Jeyakanth’s instructions (see 3.9 above).

- 8.3.6 We took Aloysius step by step through the five items on which he at that time alleged (on Jeyakanth's behalf) that the money had been spent and asked for his estimate of how much had been spent on each item. He was unable to say how much had been spent on the land purchased, but based on the current (2024) cost of bare land in Trincomalee (using estate agent details), the total would seem to account for virtually the whole of the £33,000 that had been given. However, some of the expenditure was not properly in respect of LEFC items: for example, it includes the building of a boundary wall around a property owned by Jeyakanth, according to Aloysius. And, in any event, it was not used for the purpose for which it was given. We have no way of knowing whether other sources of income were also attributed to those items.
- 8.3.7 When he visited Sri Lanka for his investigation in December 2021, Richard Clarke was able to confirm that the donated money had in fact been recorded simply as an ordinary, unrestricted donation.
- 8.3.8 It is disappointing that, following his visit to Sri Lanka, Richard Clarke resiled on his earlier agreement that the money must be returned if it had not been spent in accordance with the terms of the gift, apparently unquestioningly accepting the account given to him while he was there. He appears to argue that as the beneficiary did not record the donation in their records as a restricted fund donation, the donor cannot have placed a restriction on the donation (despite the fact that the beneficiary's bookkeeper has acknowledged the restriction in her letter)! There is no doubt that the failure of a charity to use a sizeable restricted fund donation in the manner clearly communicated by the donor is a serious matter, as Richard, a Chartered Accountant, would have been aware. To wave aside Paul's concerns and state that there is no clear evidence that the gift was given for the purchase of Habitat land, so need not be returned is, in our view, unjustifiable.
- 8.3.9 For more information connected with this case, see paragraph 3.3 above.
- 8.4 Like many other countries in the world, Sri Lanka was adversely affected by the pandemic. There are matters of concern that arise from this:
- 8.4.1 Almost as soon as the pandemic started, the LEFC office reduced the monthly amount paid to its church workers. In the case of Christopher at Karadiyanaru, for example, the amount was reduced from LKR15,000 to LKR10,000 (we saw the documentary evidence for this), which caused him considerable hardship. LEFC did this, on

the grounds that the money being from Western supporters had declined (because of the pandemic);

8.4.2 However, at the same time, Christopher was sent LKR300,000 (just over £750) with instructions that LKR270,000 of this was to be spent on food aid for poor families. The other LKR30,000 was to be divided between 6 poor church workers, and we have seen the documentary evidence that this was done. All very commendable – except that it appears that the food aid distribution took place as a PR stunt for a local politician, one Ganeshan Karthik, a relative of the former President of Sri Lanka. We have seen the photographic evidence of Karthik distributing food, in front of a lorry with a LEFC banner on it. The difference between this case and the food distribution from Mahendran’s church is summed up in Christopher’s grievance that, if LEFC could afford this sort of expenditure, there was no need for the workers’ monthly allowances to be reduced. Amyand Park Chapel’s gift to Mahendran’s church, on the other hand, was specifically for the purpose of food distribution.

8.5 One of the issues contained in the complaint letter received in January 2021 was that ETF/EPF payments had not been made on the complainants’ behalf. These are deductions from salary that should be paid into a fund, which can be drawn down from the age of 55 – essentially, a pension scheme. The following points arise:

8.5.1 The six signatories to the complaint letter were not the only ones to make this allegation. This matter was also raised by Sasikumar and his wife Padmini. In their case, they had eventually gone to court, and we have a copy of the Court Judgement in their favour, requiring Jeyakanth’s organisation to make payment of the requisite amount.

8.5.2 Remarkably, Jeyakanth appealed against the original judgment but lost the appeal because the High Court did not have jurisdiction to hear it. We were told that part of the argument he made was that Christians do not believe in pension schemes. We understand that throughout this period Jeyakanth was employed by the Metropolitan Tabernacle in London. We have no doubt the Metropolitan Tabernacle complied with their statutory employment responsibilities and therefore would have had in place a pension scheme.

8.5.3 In the case of most of the signatories to the complaint letter, we did not pursue the ETF/EPF question, primarily because bigger

issues arose. In the light of Sasikumar and Padmini's experience, however, we have no reason to doubt their complaint.

8.5.4 Moreover, Gerard Hemmings has told us that Jeyakanth had told him in about 2004 that he did not pay his workers the full amount because he set aside the balance to educate them how to save regularly for the future, which is inconsistent with claiming that Christians don't believe in pensions. (We understand that Jeyakanth now claims not to have stated that Christians do not believe in pension schemes.)

8.6 Questions have long been asked about how it was that Jeyakanth was able to pay a deposit of over £50,000 in cash as a deposit for a house in Mitcham. To our knowledge, no proper explanation has been given. It is said to have been his brother, who was then working in Singapore, who gave him the money. However, Mano has indicated that the brother was not in a high-flying job in Singapore and could not afford to buy his own home in Sri Lanka when he returned there, which makes this explanation implausible. We have obtained confirmation of this from another source, who indicated that Jeyakanth's brother worked in a Christian old people's home in a lowly capacity. Furthermore, in an email to Richard Clarke dated 23rd September 2022, Muralee informed Richard that he (Muralee) had lent Jeyakanth's brother LKR20,000 on his return to Sri Lanka, which had never been repaid. We understand from Muralee that this brother is now in France, and we have not been able to contact him. Jeyakanth told Paul Fountain that this brother was indeed the source of the funds. However, according to Paul, Jeyakanth told another person it came from a member of his church in Morden. At the meeting with the CofR on 22nd May 2024, we were given yet another explanation, as set out below -

8.6.1 It was claimed that the explanation is that Vani is from a wealthy family. This was the first time we had heard this explanation, but it is not a convincing one, for the reasons set out below.

8.6.2 It is recognised that Vani is from a higher social class than Jeyakanth (this was one reason given to us for concerns over her marrying Jeyakanth, as well as the significant age gap), but we understand that she is from an average middle-class background, not one of huge wealth.

8.6.3 What is more, "wealthy" in Sri Lankan terms means something rather different to the UK context. £50,000 is a huge sum in a country where the average monthly salary is the equivalent of £350 (2023 data).

8.7 Sasikumar and Padmini showed us documents demonstrating that Jeyakanth had illegally bought land from an Australian lady which was government land and should not have been sold. They also showed us that he had taken 19 houses belonging to Habitat on land he claimed was his own and gave the properties and land to his brother, cousin and Aloysius. We did not raise this with Aloysius but it ties in with his confession that he tried to evict Sasikumar and Padmini from their property. What gives credence to this allegation is that, apart from the legal documents, we had confirmation from Sharadha De Saram that Habitat built “about 20” houses in 2007-08 and gave the deeds to the householders on land that Jeyakanth claims is his, so that, according to her, “if they don’t tow the line he will kick them out”. It is difficult to understand exactly what has happened here, but we have to conclude that Jeyakanth has acted irregularly, to say the least. This seems to tie up with the evidence of Rajan, whom we interviewed on 15th February 2024, and who worked for Habitat for a time (see 3.5). According to Rajan, Jeyakanth was buying land for Habitat and then selling the land and misappropriating the cash which he put into his own account. Jeyakanth’s assistant, Santakumar, arranged for the money to be put into Jeyakanth’s account. Rajan stated that a man called Burman knew the whole story, but he did not know where he was living so we were unable to follow this up.

8.7.1 In the CofR’s response, they quote Jeyakanth denying ownership of the property but stating that “LEFC merely utilized the land”. He stated that it was owned by Chandrakumar and his wife who live in Australia. However, he seemed to concede that the land had been donated by Habitat which is what Sasikumar alleges so it is difficult to understand how it can also be owned by Chandrakumar. Jeyakanth said that Sasikumar had been temporarily housed there for rehabilitation. He referred to certain documents that were fabricated but these documents but we have not seen them. Jeyakanth described the allegations as baseless.

8.7.2 We understand that this whole matter is still currently before the courts in Sri Lanka, and we are therefore unable to comment further at this point as it is *sub judice*.

8.8 In his evidence to us, Aloysius acknowledged that, as one of the signatories on the cheques at 6 Mile Post, he had signed bribe cheques “numerous times”. He has subsequently clarified that these were cheques made out to cash, which cash was then used for that purpose. In particular, he stated that he was aware of Jeyakanth bribing the Police in 2007 in connection with Pastor Bala’s son (see 6.12), although this was before he was actually employed by Jeyakanth.

- 8.9 While we were interviewing Aloysius he showed us a list of 23 vehicles owned by LEFC which he told us were all registered in the name of Jeyakanth or his relatives.
- 8.10 Aloysius also showed us a list of 6 plots of land which he claimed Jeyakanth had unofficially registered by giving LKR 2.5m to the people who were living there. Aloysius was involved in the transactions.
- 8.11 On 22nd February 2024, we interviewed Sutharan, a Hindu landowner who is in dispute with Jeyakanth over various land transactions. He has accused Jeyakanth of stealing his mother's land. As this matter is still *sub judice*, we are unable to comment further on this point, except to note that Sutharan claimed that his issue is not with Christians in general, but with Jeyakanth in particular (though, of course, he could have been saying that simply to ingratiate himself with us). However, he plainly enjoys a good relationship with the trustees of the Sunshine Charity (Sharadha de Saram and Roshan Peries both being Christians). He also told us that he is willing to give to the Sunshine Charity the land that the charity thought it had bought from Jeyakanth, once the case is over.
- 8.12 Over the years, well over £1 million has been sent to Sri Lanka in support of Jeyakanth. However, the so-called umbrella organisation Lanka Evangelical Fellowship Church (LEFC) has no legal existence whatsoever, so far as we have been able to ascertain, whether in the UK or in Sri Lanka, and supporters may be surprised to find that many of the properties and all the vehicles purchased by "LEFC" in fact appear to be owned by Jeyakanth or members of his family. It is on this basis that Jeyakanth has reclaimed all properties and vehicles when individuals seek to work no longer under the LEFC banner. We have seen evidence that Jeyakanth has now attempted to register LEFC but we have been unable to ascertain the exact stage of this registration application. On the form that we have seen, Jeyakanth has listed himself as the chief pastor at every single venue.
- 8.12.1 The CofR has argued (at our meeting of 22nd May 2024) that Jeyakanth had to list himself as the chief pastor in every venue, because the secular authorities in Sri Lanka do not understand principles of Biblical independency, but can only cope with an episcopal structure. However, this is not borne out by the form itself, which clearly allows for different people to be the "chief pastor" at each venue;
- 8.13 One of the allegations raised in the complaint letter of early 2021 related to the practice of Jeyakanth giving loans to workers (and others), which had the effect of trapping them. The complainants asked "whether LEFC, UK

instructed him to adopt these procedures." Leaving aside the matter of the non-existence of "LEFC, UK" as an entity, the following points arise:

- 8.13.1 We have seen a letter dated 28 June 2020 signed by Gary Donaldson as "UK Secretary LEFC". We suspect that the letter itself was not written by him, as it is very much in the style of Jeyakanth. Gary may wish to confirm this point. This letter does indeed refer to a person leaving LEFC being required to "Resolve any outstanding financial matters, such as paying back in full any outstanding loans", which seems to suggest that this practice is commonplace;
 - 8.13.2 It is clearly unethical that donations that have been given for the support of workers should be used in this way. For example, Paul Fountain has advised us that on examining the Care Sri Lanka accounts in Sri Lanka he found an entry where a gift he had made for Yogarasa, one of the LEFC workers, was turned into a loan. He told Jeyakanth that this could not be done without Paul's permission as the donor. However, at the time he thought this was a one-off, and therefore did not pursue matters further.
- 8.14 We note from the Report of Accounts submitted by Care Sri Lanka (registered charity no. 1140552) to the Charity Commission that for the past three years, all of the grants made to Sri Lanka were made to one single recipient. In earlier years, this recipient was described as "Children for Jesus Church, Sri Lanka". In the latest set of accounts, the recipient is simply, "Children for Jesus". Is this a tacit acknowledgement that there is no "Children for Jesus Church"? Indeed, Aloysius confirmed that this was not the name of a charity at all, but merely the name of a bank account administered by the office at 6 Mile Post. (See 3.2 for how this bank account came into existence.) According to the Accounts published on the Charity Commission website, some £905,224 was donated to this bank account in the six years ended 31 March 2023. In the three earlier years, up to 31 March 2020, there was a total of a further £69,000 given to "Lanka Evangelical Fellowship Church", and £120,178 to "Other institutions".
- 8.15 In his letter of resignation as a trustee of Care Sri Lanka, Paul Fountain raised a number of concerns about the financial management of LEFC. Some of these have been dealt with above, but the following points should also be noted:
- 8.15.1 It transpires that both Amyand Park Chapel and another church had both paid LEFC for Mahendran's salary as pastor of Veeramanagar for many years, when neither church knew of the other's commitment. Mahendran does not get two salaries, which raises

the question as to what the second salary was spent on. Richard Clarke has advised us, "Mahendran has a team of supported staff, the cost of which exceeded the amount given by both churches combined." However, this does not appear to be an adequate explanation for what happened –

8.15.1.1 Paul Fountain has supplied us with a spreadsheet showing the support for Sri Lanka by APC going back to 2010. He has confirmed to us that they were making their gift specifically for the salaries of Mahendran and Subramaniam. The APC gifts *alone* were more than enough for this purpose. So far, Richard's explanation seems credible: the surplus was used on other aspects of Mahendran's ministry, including other support staff.

8.15.1.2 However, the other church, based in Germany, supplied a detailed listing of exactly how their support was to be utilised, including specific amounts for the full salaries of Mahendran and two other Veeramanager workers (as well as other specific gifts).

8.15.1.3 We are uncertain which of the churches was first to start giving financial support for Mahendran's work, but it is quite clear that once the second church began to do so, they should have been told that his salary was already fully covered by the first church.

8.15.1.4 In our judgment, this is a further infringement of the rules regarding the use of restricted fund donations.

8.15.2 When LEFC reduced the salaries of their workers at the start of the pandemic, in April 2020, the donor church was neither consulted nor informed, when it was they who were giving for the payment of these salaries and they had agreed to continue funding.

8.15.3 When the LEFC workers left, Jeyakanth told Gerard Hemmings that "the LEFC pastors received full pay for 3 months and 80% for one month". The workers who left sent to Paul details of the actual salaries they received during this time, and all had had their salaries cut from April 2020 to less than 80% of their normal salary. The LEFC office sent Arputharaj all of the salary information, which he forwarded to Paul. Paul has advised us that this supports the LEFC workers' account, and not Jeyakanth's. The problem for us in verifying this is that the figures included in Arputharaj's report include reimbursements for expenses as well as the workers' salary. For example, Ganesh (the only one we interviewed who mentioned

the 25% figure cited by Arputharaj, see 3.1.2.3) received Rs. 56,000 in March 2020, followed by Rs. 7,000 the following month.

8.16 We have been unable to obtain any annual accounts for LEFC. In a telephone conversation with David on 10th March 2021, Jeyakanth stated that the LEFC accounts were independently audited, "by 3 independent men from LEFC". It was pointed out to him that this does not constitute an independent audit, but Jeyakanth appeared to argue that a fully independent audit was not required in Sri Lanka.

8.16.1 Nevertheless, at the end of the telephone conversation of 10th March 2021 Jeyakanth promised that he would supply a PDF of the latest LEFC accounts, which he confirmed were available in English. However, this was never received.

8.16.2 We assume that as part of their due diligence, CSL has been obtaining copies of the LEFC accounts each year. However, upon our asking Richard Clarke for copies of the accounts, he was not willing to co-operate with us, stating, "If you need an audited copy of LEFC accounts ... you will need to approach LEFC, or ask one of your many contacts in Sri Lanka to do so for you."

9.0 The Reaction of Jeyakanth's Supporters

9.1 For completeness, we believe it is necessary to mention the response of Jeyakanth's supporters (namely, the Council of Reference and the Care Sri Lanka trustees), to the first draft of this report. As stated in 1.3.4 above, our aim at the outset was that the clear nature of our findings would be a means of healing the rifts that have developed between pastors on this issue. Sadly, however, that does not appear to be the case.

9.2 The first response of the CofR has been to portray the authors of this report as lacking in both impartiality and independence. However, David and Mark have only ever tried to follow the evidence wherever it led.

9.3 At some points in their response, the CofR accuse us of being too professional; at other points, they question our professionalism. What is more, they appear to set up a false dichotomy between being "pastoral" and being "professional". We do not see any contradiction between the two: as pastors, we are concerned to uphold the cause of truth and justice; and as professionals, we have sought to do so in as efficient and effective a way as possible.

9.4 We are also described as lacking in experience of the culture of Sri Lanka, over against the collective years of experience of the CofR. We do not see this as a disadvantage: sin is sin in whatever culture it is committed. In fact,

we would argue that the CofR's long years of co-operating with Jeyakanth have served to blind them to the very real problems that there are with his behaviour. 1 Corinthians 15:33 warns us that evil communications corrupt good manners.

9.5 The CofR has also undertaken a concerted effort to denigrate and undermine our witnesses. They seem to have particular vitriol reserved for Muralee. As we have said, it is not our brief to defend Muralee at every point. We acknowledge that there may have been times when he has said too much and has spoken unwisely. However, none of his statements have been proven to be false. We fear that in this case, the CofR are again using the tactics of Jeyakanth himself, in seeking to reverse the plaintiff and the defendant. It is of particular concern that the CofR has ignored his signed statements dated 21st May and 27th May. (See Appendices 2 and 3 of this Report.) The second statement was written at the request of CofR member Jonathan Northern, and in it, amongst other things, Muralee requested a meeting with the CofR to address their allegations against him. Yet Muralee has not even been given the courtesy of a response.

9.6 On 10th June 2024 David Kay, on behalf of the CofR, wrote to David and Mark to give them warning of a document that they planned to publish on their website in the event of us publishing this report. In that document the CofR alleged the following against Muralee:

In 2021 he was asked by the Sri Lankan police to provide evidence for his allegations against PJK. Being unable to do so he gave a written undertaking to the police that he would desist from making these accusations. Despite giving this undertaking, he invited and encouraged the authors of the Report to undertake their investigation, furnishing them with a list of witnesses and documentary evidence.

9.6.1 In his statement of 21st May 2024, Muralee gave a full explanation about this so-called written undertaking (see Appendix 2).

9.7 Remarkably, the CofR cite 1 Timothy 5.19 in Jeyakanth's defence ("Against an elder receive not an accusation, but before two or three witnesses"), on the grounds that some of our evidence is attested to by just one person. They seem to overlook the fact that Jeyakanth has been excluded from membership of a gospel church, by unanimous vote of the membership, who clearly trusted the testimony of the (more than three) elders of the church. They further overlook the cumulative impact of numerous individuals who, without collaborating, have come to the same assessment of Jeyakanth's character.

9.8 We have been further criticised for not interviewing individuals supportive of Jeyakanth, in particular, the elders of Grace Fellowship Church,

Thamplagamum. This is true. However, we would make the following observations:

- 9.8.1 Once Jeyakanth had refused to engage with us (in December 2023. More precisely, he was willing to engage but only on terms which he must have known we could not comply with), it was evident that we could not readily gain access to his supporters;
 - 9.8.2 This point has been confirmed by a letter sent to Paul Fountain on 11th July 2020 (which was supplied to us ahead of the 22nd May 2024 meeting), in which Jeyakanth makes plain that it is LEFC policy that no one in the UK has direct access to individuals working for him;
 - 9.8.3 We believe that the above point explains why, as soon as we indicated we were willing to take steps to rectify the omission with regard to the Thamplagamum elders, and asked both the CSL Chairman and the CofR to help us set up a Zoom meeting to talk with them, none of them were willing to assist – they knew Jeyakanth would not allow it;
 - 9.8.4 By the time we visited Sri Lanka we had reasonable grounds to believe that an attempt was being made to sabotage our trip. As such, we had genuine concerns for our own safety, which made us hesitant to contact LEFC workers while we were there;
 - 9.8.5 We have now sought the assistance of Rajkumar to approach the Thamplagamum elders, as at least two of them are his uncles. However, in a telephone conversation on 8th July 2024 Rajkumar informed us that another of his uncles, Paraman, has counselled that they would not be willing to speak with us, owing to their support of Jeyakanth.
- 9.9 Meanwhile, as stated in 2.1.4 above, the Chairman of CSL dismissed several of the witnesses out of hand as “false witnesses” before he had even spoken to them. As far as we can ascertain, he has still not apologised for this unjustified slur.
- 9.10 When it came to actually defending Jeyakanth against some of the charges, at the meeting on 22nd May we were shown a small number of documents purporting to prove various things (that LEFC is a registered entity, for example, and that it is the legal owner of various assets). However, in most cases we were not allowed to keep copies, ostensibly on the grounds of confidentiality. We wrote to the CofR after the meeting pointing out that they appeared to be using confidentiality as a pretext for what is in fact a culture of secrecy, a secrecy that allows Jeyakanth to evade scrutiny. We

further pointed out that if we cannot test the authenticity of these documents, they are useless as evidence, and cannot be relied upon.

- 9.11 In summary, rather than undertake a serious review of their assessment of Jeyakanth in the light of our evidence, they have simply dismissed that evidence as worthless.
- 9.12 The CofR has warned us that if we publish our findings, we will bring the gospel into disrepute and be responsible for circulating a false report. On the contrary, we believe that it is Jeyakanth who has brought the gospel into disrepute in Sri Lanka, over a number of years. For us to bring this to light is a necessary step to restoring the reputation of the gospel in that land. Far from circulating a false report, we believe that if we were to remain silent concerning the matters we have discovered, we would be complicit in a cover-up.

10.0 Conclusion

- 10.1 One of those consulted said to us about Jeyakanth, "I am not saying he is not a Christian, but he is not a good man." On the other hand, another interviewee stated simply, as the explanation for Jeyakanth's behaviour, "He is not a Christian." We must all be thankful that ultimately God is the Judge, the one who alone can judge the state of a man's heart. Nevertheless, we believe that the evidence presented in the paragraphs above speaks for itself. While some of the allegations made and suspicions expressed have not been capable of verification – particularly in the absence of Jeyakanth's co-operation – the preponderance of the evidence we have collated is, we believe, overwhelming.
- 10.2 As Martin Luther famously wrote, "When our Lord and Master Jesus Christ said, 'Repent', he willed the entire life of believers to be one of repentance." Certainly, it is plain that Jeyakanth is guilty of a whole range of sins, for which he must be called to repentance.
- 10.3 We recommend that no church should continue to give financial support to Jeyakanth's ministry. He does not seem to be a true shepherd of the flock, but seems only interested in building his own empire. It is disquieting that churches continue to support Jeyakanth despite the many serious allegations against him made by sister churches in Sri Lanka, Germany and the UK. They were in just as good a position as we were to ascertain the truth of these allegations but for reasons only they can explain, they chose to ignore them all.

- 10.4 It is worth highlighting that, as far as we can ascertain, all of the funds sent to Sri Lanka by the UK-registered charity Care Sri Lanka (charity no. 1140552) are channelled via Jeyakanth's activities in the country under the name of Lanka Evangelical Fellowship Church or Children for Jesus. As such, we cannot recommend supporting this charity.
- 10.5 More generally, churches need to exercise much greater caution in supporting overseas missions from afar. All the LEFC bank accounts in Sri Lanka should have been professionally reviewed each year (even if it is true that a full audit of an unincorporated entity is not a legal requirement, as Jeyakanth has implied – see 8.16 above). It is all too easy to be starry-eyed about supporting mission work in the third world, while not ensuring that the proper checks and balances are in place. In the Charity Commission document, "Due Diligence, Monitoring and Verifying the End Use of Charitable Funds", it states, "Good monitoring procedures help trustees to fulfil their legal duty to ensure that charitable funds are used for the purposes they should be and reach their intended recipients." These monitoring procedures do not seem to have been in place in the case of the work overseen by Jeyakanth.
- 10.6 We recommend that where UK churches are supporting overseas churches who are seeking money either directly or indirectly from abroad that they insist on being provided with a list of other overseas donors so that giving can be co-ordinated to prevent the possibility of duplicate giving to the same cause and also disproportionate giving to one church.
- 10.7 It is inconceivable that the existence of such allegations about a pastor in this country would have been passed over in this manner. This demonstrates the danger of treating allegations of biblical failings by believers in less advantaged countries as somehow less serious. Leviticus 19:15 warns against respecting "the person of the poor".
- 10.8 Some might wonder how Jeyakanth's ministry could have been so apparently blessed when all the time Jeyakanth was living a double life. We suggest that Jeyakanth supplied the answer himself when he was preaching at Welwyn Evangelical Church on 24th March 2010: "We can see some is the Judas was loving money and he was 3½ years with Christ. But he loves the money, he denies the God. Sometime when we love the money more than God we will deny."
- 10.9 It is evident that Jeyakanth has long ceased to fulfil the final requirement of a pastor listed by Paul in 1 Timothy 3.7 - "Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." Of course, it is recognised that sometimes God's people are "reproached for the name of Christ" (1 Peter 4.14), but the reproaches that

fall upon Jeyakanth are not on account of his Christian testimony but his bad behaviour.

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.

© David Cooke and Mark Mullins

23rd August 2024

Appendix 1

Statement from Dr. Chris Paxton, Retired GP. 17th August 2024

I have reread the statements and evidence surrounding Jayalalitha and her relationship with Jeyakanth and conclude that it is Jeyakanth rather than Jegan who had been acting immorally towards Jayalalitha. The following statement summarizes the main points which confirm this conclusion.

- 1. 10 witnesses** have spoken independently that the behaviour of Jeyakanth was immoral. None of these witness statements implicate Jegan in immoral behaviour. (See paragraph 7.5 of the Report, and subsequent sub-paragraphs. Viz: Jegan, Anton, Ravi, Raja, Ganesh, Christopher, Kanna, Mahendran, Rajkumar and Aloysius.)

- 2. Transcript from a recorded conversation between Jayalalitha and Jegan 24th June 2019**

This clearly describes an inappropriate relationship between Jeyakanth and Jayalalitha and that Jayalalitha wanted it to stop.

- 3. Transcript of Jegan and Kanna pleading with Jeyakanth to repent over his relationship with the Jayalalitha matter (probably around October 2019)**

This is an audio transcript of Kanna and Jegan pleading with Jeyakanth to repent. There is no hint of accusation against Jegan that he was the miscreant nor of Sayajini accusing her husband of immoral behaviour.

- 4. The Face to Face recordings between Jegan and Jayalalitha and the inaccessible recordings on Jayalalitha's phone .**

Jayalalitha's phone was stolen by Jegan/Sayajini August 2019 at a family conference in August 2019 : 2 female staff members were overheard talking in the dormitory during a family conference in 6 Mile Post that Jeyakanth had instructed them to take Jayalalitha's phone.

I have read a statement from a foreign visitor who was present at the Family Conference August 2019 6th Mile Post and testifies of what happened.

'Later Jegan said that his wife had taken the phone because she heard two female 6th Mile Post staff members in the ladies dormitory saying that Jeyakanth had told them to take Jayalalitha's phone. Sayajini was worried because she knew the ongoing issues and feared that Jeyakanth would try to delete the evidence about his inappropriate conversations/messages from her phone so that no evidence should be found later. So she herself took the phone and kept it in her custody.

Jegan wanted to take evidence from Jayalalitha's phone about her conversations with Jeyakanth but was not able to unlock the phone.'

The phone was handed back to Jayalalitha, unaccessed, at the end of November 2019.

Kanna was contacted by telephone on 6th August 2024 and stated that the recordings could not be accessed as Jayalalitha's phone was locked. However he heard most of the 27 face-to-face recordings that Jegan had recorded on his own phone between himself and Jayalalitha that clearly testify to immoral conduct by Jeyakanth. These were questions Jegan asked and Jayalalitha replying and are dated from 6th June to 1st August 2019. These recordings were sent to Muralee. (Muralee still has these incriminating recordings and has sent copies of them to Mark Mullins and myself). Some of these recordings were reviewed by Arputharaj and a report was written that no incriminating evidence was found. Not only is this a direct distortion and falsification of the clear evidence of the recordings but

the report did not include the written verbal evidence from Kanna and Jegan. Paul Fountain who was distressed at the report telephoned Arputharaj and then Paul emailed to Arputharaj this summary of his conversation:

'Arputharaj had told them (LEFC) how strongly he supported Kanna, Jegan and the others who left and how sinful Jeyakanth's behaviour has been the last year, particularly his treatment of Kanna. Arputharaj also said to them that in trying to defend his own name, Jeyakanth has told many lies, drawn others into his lies and caused great damage to LEFC. In contrast Arputharaj said Kanna was a Godly humble man. You assured me many times don't worry, keep praying, the truth will come out'.

The foreign visitor mentioned above also asked Arputharaj why he had written such a bad report about Kanna. Arputharaj told him that he wrote what Jeyakanth had told him to write. A sample of what Jeyakanth told Arputharaj to write shows Jeyakanth's defamatory attitude to Kanna:

It is opt to note here, Brother Kanna was a school dropout and passed only fourth slandered. Pastor Jeyakanth loved as a son and took Kanna to England to expand the vision of LEFC mission and he encouraged him. But Kanna was keen to give education for his son in England. After returned from England, his behavior and humble character changed. Whenever Kanna going to the office and shouted the Pastors, asking various questions about them and ministry. If any one asked, who gave this authority. His reply is, he has come from England and I have all the right and reason to be a leader . This matter brought by Kanna made confusion among the Pastors. Because every Pastor has children and they also want to give education to their children. Pastor Jeyakanth requested Kanna to wait. But Kanna started saying, Pastor Jeyakanth is not helping others to grow. Kanna has got weakness that he can't keep things confident.

It is clear that Arputharaj was trying to please Jeyakanth and allowed his conclusions to be erroneous.

5. Breakdown in relationship with Kanna.

Jayalalitha asked Jegan to cut off Jeyakanth's relationship with her and so a meeting was held with Kanna, Jegan and Jeyakanth on 31st July 2019. At that meeting Jeyakanth was confronted with his immoral relationship and Jeyakanth confessed his sin, they all prayed and wept together. However a short time after this Jeyakanth denied he had admitted guilt and cut off his relationship with Kanna. Throughout the next 2 years at least repeated affectionate attempts were made by Kanna, Paul, Gerard and the elders of APC to ask Jeyakanth to speak with Kanna face to face with the affection which Paul the Apostle had to the Corinthian church (2 Cor 6.11,12). Jeyakanth stated repeatedly that he had been speaking to Kanna but finally admitted at a meeting in APC he had not been seeking reconciliation. He stated he had apologised to the church but this again was not true. There is no explanation for this hardening of his heart other than his persistently wanting to hide his guilt about Jayalalitha rather than repenting of his sin before God and seeking forgiveness and reconciliation. Rather Jeyakanth accused Kanna of not keeping things confidential, twisting his words and slandering his lifestyle, none of which is true and Kanna continues to be held in high regard by his church.

At a meeting with the deacons in April 2021 the foreign visitor asked about their last meeting with Jeyakanth in December 2019. Kanna asked Jeyakanth about his admission to wrongdoing earlier in the year 31st July 2019:

'In this meeting Kanna asked the particular question whether the Pastor earlier had admitted to Kanna and Jegan that he had behaved wrong in some way. Pastor J should say "Yes" or "no" – but he did not give a clear answer. 3 other brothers asked the same questions and urged him to make a clear statement but he refused.

Instead of that he started to curse (!) Kanna badly – in front of the brothers (he later apologized to Kanna but not to others who heard it).

Then Pastor J said: If you are not happy with me you can go, you go – then all the deacons and Kanna left the meeting'.

My question: Did Pastor J ever apologize to the church in the last year (verbal or in his letters)

Answer: NO

Transcript of church meeting on Sunday 14th March 2021. Kanna again questions Jeyakanth re Jayalalitha:

At that time Kannan asked Jeyakanth " When I and Jegan came and talked to you of your relationship with Jayalalitha, you accepted. Please tell now if that is true , Yes or No. If you say YES then I will work under you. If you say NO then I will not do the ministry under you." But he neither said YES nor NO, rather he began to circumvent with other stories unnecessarily. All 17 asked Jeyakanth to answer the question raised by Kannan. Instead of answering their question, Jeyakanth cursed Kannan and his family. Listening to this curse, Kannan told to that 17 people that he would not do ministry anymore with Jeyakanth and went out. Others too told " Pastor you are evading and circumventing without answering the question, so we also leave." They departed with Pr Kannan. People left with Jeyakanth were Ravendran, Paraman, Ranjithkumar, Palaniyandi, and few others. Lastly, Pr Subramaniam, Rajkumar and Vivekandam were not present at the meeting which was held on 14th March 2021.

This whole matter has caused great distress to APC and divided the GFC Thampalagaman.

6. False witness statements.

False reports were circulating from various women who worked with LEFC that Jegan was the miscreant. It is most likely that Jeyakanth had influenced these false statements to be made by spreading a false report, lying and distorting the facts and influencing eyewitness statements so these cannot be relied upon.

Pushparani wrote a statement accusing Jegan of being morally at fault in April 2021 which was sometime after APC and Kanna and Jegan had urged Jeyakanth to repent and Jeyakanth admitting he had sinned (July 31st 2019) giving time for these false reports to be believed.

Jayalalitha accused Jegan of immoral conduct (it would be difficult to believe she was not influenced by Jeyakanth). Jeyakanth in writing to Paul Fountain (see **second** letter dated 27th Sept 2020 in attached document) stated that he had statements from **a builder** and **two widows** who had witnessed inappropriate conduct by Jegan.

LN also in April 2022 obtained a statement from a **widow in Valichennai**, Alagiri Ramakka, who stated she warned Jegan of immoral conduct. It is not too difficult to believe again, like what happened with

Arputharaj and with Aloysius, that these brothers and sisters had been influenced, intimidated or misled and so made false statements. **Jayalalitha had a solicitor's letter** sent to Jegan requesting him to stop harassing her but in view of the dishonest conduct of Jeyakanth was this not sent by Jeyakanth himself rather than Jayalalitha?

These statements do not stand up to scrutiny when considered against the evidence already stated which is in particular :-

1. The translated transcript of 24th June 2019 in which Jayalalitha complains of Jeyakanth harassing her.
2. The reported meeting 31st July 2019 between Kanna, Jegan and Jeyakanth in which Jeyakanth admits inappropriate relationships with Jayalalitha and there was no hint of blaming Jegan as the miscreant at that time.
3. The transcript of Kanna and Jegan pleading with Jeyakanth to repent in October 2019.
4. The testimony of Arputharaj to allowing an untruthful report to be made of the face to face recordings by Jegan.
5. The verbal statements of the 10 witnesses.

Conclusion.

I conclude that Jeyakanth has not repented of his inappropriate conduct with Jayalalitha and has instead deceitfully used false statements from his supporters to incriminate Jegan. GFC has greatly suffered and the name of Christ has been dishonoured. It is my daily prayer that Jeyakanth will repent and seek the gracious mercy of our Saviour.

Appendix 2

[Parts of this witness statement have been redacted, because they refer to an individual who asked not to be named in our Report. The CofR have of course seen the unredacted statement.]

INVESTIGATION INTO JEYAKANTH SELVARAJAH

WITNESS STATEMENT

I, Dr Muralee Kanagalingam, of 18 Kandasamy Road, Trincomalee, whose date of birth is 25th January 1963, will say as follows:

1.1 Methodology of the Report

1. At bullet-point 2, It is asserted that I have wilfully compromised the authors' investigation. I point out that the methodology of the investigation had nothing to do with me. My only involvement was to facilitate meetings between the authors and certain witnesses at which I was not present. As this present time I have not seen their statements or read the draft report. I have had no influence on the witnesses. Therefore this is a false assertion.
2. Furthermore, in the same paragraph it is asserted that I "will be most enthusiastic to see the Report circulated". Firstly, I don't know what the report contains and secondly, all I am only interested in general for truth to be exposed and acted upon whoever it concerns.

1.2 Background

3. Re bullet-point 6: I was only one of a number of people who encouraged David Cooke and Mark Mullins to carry out an investigation. It is true, as noted above, that I did facilitate a number of interviews which I did not attend myself.
4. Re bullet-point 7, I did not “hire” a UK barrister. There was no agreement between us and no payment on my part. Furthermore, I was not responsible for the terms of reference of the investigation and did not influence it in any way. Prior to this statement the only material I have provided personally to the investigation has been old emails setting out the history of complaints against Jeyakanth.
5. Re bullet-point 8, it is not true that I first invited Mark Mullins to Sri Lanka and then introduced him to David Cooke. They met first and decided together to come to Sri Lanka. I first met David over Zoom during Covid in 2020 and subsequently in person in April 2022 so it is not true that we all met at the same time. I deny trying to influence the investigation. In 2021 I asked Richard Clarke to conduct an impartial, independent, unbiased enquiry, bringing both sides together at the same time face to face to verify the truth. This is all I have ever wanted, irrespective of who would actually conduct the investigation.
6. Re bullet-point 9 I deny that by encouraging this investigation I have “gone to law” in the UK and not to local church leaders in Sri Lanka. This is ridiculous and I am astounded by this statement. I have not gone to any court in the UK. It is baseless and I deny it. I maintain that I have followed Matthew 18 principles. I first challenged Jeyakanth directly in person. Then I wrote to Peter Masters about certain issues which led to Chris Buss coming to Sri Lanka to investigate so I took some steps which I believe were biblical. I don’t need to go to the police in Sri Lanka against a reformed minister because I do not believe in going to law against believers except as a last resort when they have backslidden or gone astray.
7. In bullet-point 10, I am accused of having a long track-record of deceit in Sri Lanka. I deny this. Please provide the evidence. Furthermore, why has the Council of Reference not attempted to contact me first to verify the truth before writing such a libellous accusation?

1.3.1 Muralee as a Credible

Witness Bullet-Point 1

1. In bullet-point 1, I am accused of being untrustworthy, and so an enemy of the true Gospel and a hindrance to the work of LEFC. This is a totally subjective statement without any evidence. It is baseless and groundless.

Bullet Point 2

2. Re bullet-point 2, I first met Jeyakanth in Colombo when he was in the AoG. I was in the Grace Faith Church in Trincomalee, a reformed church. I have never been a member of AoG. In fact, I introduced Jeyakanth to the doctrines of grace and to the reformed community. It is utterly false to say that I ever called Jeyakanth a heretic. How could I call a man a heretic to whom I introduced to the Reformed Community. Peter Masters, himself, acknowledged in a Wednesday Bible Study at the Met Tab which I attended several years ago that I was the instrument of bringing Jeyakanth to the doctrines of grace.
3. I am bemused to read that Jeyakanth refused to co-operate with me “with various illicit activities in the 1990’s”. Can they point out at least one illicit activity with evidence? Jeyakanth was trying to send people abroad through agencies which involved illicit measures. I warned Jeyakanth, being a servant of God, you should not do this. I scolded him, as to how he could get involved in these things. He responded he didn’t think that in that business there were so many other issues involved.

Bullet Point 3

4. Bullet-point 3, alleges that Dr Poh and [REDACTED] both withdrew support for me on account of my dishonesty and theological compromise.
5. First of all, Dr Poh stopped supporting the money around the year 2000 (although I am not sure of the year) only at my request because I felt there were too many strings attached with that help. Also, Dr Poh wanted me to replicate his ministry which in some areas I couldn’t. It was not at all connected to reformed doctrine but instead related to church government.

6. ██████████ had been supporting me on a voluntary basis from time. I normally do not solicit money. He never told me he was going to stop supporting me because of such and such a reason. When he stopped giving money I do not ask him for an explanation.
7. ██████████ has criticised me for allegedly interfering with Jeyakanth's marriage and publicly telling people that she was nine years older than him. The truth that Jeyakanth used to ride around on his motorcycle with Vani riding on the back and people started gossiping. However I defended him because she was nine years older than him and was like a sister to him. When he said he was going to marry Vani, I was really shocked and I could not sleep. I told Jeyakanth, "how can it be?" I warned him about the age difference and the temptation he would be placed under when she was older and he was still a young man. The whole of Jeyakanth's family was not in favour of the marriage either. Publicly I said nothing from the pulpit or any stage. However, when people asked me I gave my opinion.
8. I note that ██████████ has stated to David and Mark that Jeyakanth parted company over a church discipline issue and my supposed interference in the Thambagamam congregation regarding head covering for women and women praying in the meeting. He thought I had a different view to Jeyakanth and that this rupture has led to years of campaigning negativity from me. However, that is a total misconception. The reason for my departing from Jeyakanth is that he was too much interfering in my church through his relatives and kith and kin. He told at least three people that if I pull my relatives then Muralee's church will be crumbled. Also, the stories I was receiving about some women. I told Jeyakanth, "please do not interfere. Please leave me alone". One of Jeyakanth's relatives told me that he was induced by Jeyakanth to work against me.

Bullet Point 4

9. Bullet Point 4 alleges that my dishonest methods have been exposed by the Police and others. It is further alleged that when members of the Council of Reference have investigated some of my allegations with the police, they discovered no case files, or any validity to my claims against Jeyakanth. Apparently the police have advised them that I am a timewaster and a dishonest

man and have been warned not to pass on further slanderous reports about Sri Lankan citizens to overseas contact.

10. This is a completely unreasonable and unfounded statement. On 20th September 2021 I had been summoned by the police with Ganesh when a complaint was made against us by Jeyakanth and his cousin, Ravendran although the complaint was in Ravendran's name. We were accused of sending letters about Jeyakanth and LEFC overseas. Ganesh and five other pastors wrote the letter which I translated at their request. I was taken to talk to the police officer in his office and found Jeyakanth and Aloysius there as well. I told them that church problems need to be settled in the church only to which Jeyakanth shouted "do not talk about the Bible here". I reminded him that he too was a pastor and that whatever he did I would talk according to the truth of the scriptures.
11. He accused me of sending a letter saying his church was not registered when it was. I replied I did not send such a letter, but that I had translated the letter from Ganesh and others. During the discussion with the police the issue of registration came up. I told him that if LEFC was registered then he could have transferred all the property belonging to the church to the church itself. Jeyakanth did not reply.
12. As an aside Jeyakanth is using the marriage licence number as if it was the LEFC registration number but two are different. A building can have a marriage licence without the building being registered as part of a religious organisation. Pastor Bala, for example, holds a marriage licence but without his building being registered as part of a religious organisation.
13. During my time in the police station I told the police officer that it was Jeykanth who had published lies about me on the website and social media saying that I had influenced a High Court Judge by sending him many anonymous letters seeking a false verdict. The police officer then changed the subject but said that if I had any problems with Jeyakanth then I could lodge complaints in any police station but that I should not write letters as it affects them. I repeated that I did not write any other letters but only translated the complaints by the six pastors. Jeyakanth reminded the police officer that I was warned by the police in the case

of the children's home at 6th Mile Post. In fact, the police had told me the same that if I had any problems I should report to them but my answer was the same that we would go according to the Bible.

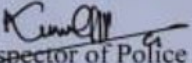
14. I then wrote my statement and the police constable told me that there was nothing wrong with translating. He also did translation work. He then told me to report to the police if we have any problems with Jeyakanth and his cousin but I told him that it is not biblical to go to the police station but that we have to follow procedures from the Bible.
15. The police warned us not to write letters to donors to stop the funds but we denied that we had. The officer added that writing any letters might affect their funding and that if the money comes in it will be good for the country and people. Ganesh then told the police that they did not write letters unnecessarily but because Jeyakanth wrote so many lies about them. If they write or talk about them then Ganesh would inevitably have to write again. There were no threats and I did not apologise for translating the letters. Ganesh did not apologise for writing the letter either.
16. After that Jeyakanth received a letter from the police which they sent to Richard Clarke and others. Aloysius told me that he, himself, bribed the police on Jeyakanth's instruction LKR25,000 and a smartphone. It was recorded as "Ministry Purpose" in the LEFC accounts. It is very clear that Jeyakanth has been bribing the police to get things done. Aloysius admitted to me that he had been bribing the police in other instances on the direction of Jeyakanth. For example he admitted that Aloysius had paid a bribe to the police at Valaichchnai in relation to Jeylalitha.
17. Afterward this letter was released by the Police Inspector we went to the Deputy Inspector of Police (DIG). On his instruction the police officer issued another letter clearing me.
18. As a result the Chief Inspector had to issue us with a further letter dated 22nd October 2021. Here is the letter:

To Whom it may concern

With References to the letter Dated 19th of October 2021. The under mention Report has been forwarded to Forgings Council. The report was submitted by Mr. Ganesh & Pastor Murali was translated himself. The both parties agreed to the strictly advised.

The Konamallai Ravindran made a Complaint against to Pastor Murali and Ganesh. The above person have been submitted the statement.

1. They have spent some money through Divisional Secretary and they have registered the council in this country.
2. According to police report the women case has the Forging and lie.


Chief Inspector of Police
Head Quarters Police Station
Trincomalee
2021.10.22
QUARTER INSPECTOR
Police Station
Trincomalee

19. In the letter, he stated that his previous letter of 19th October had been forwarded to the Forgings Council. This was the Chief Inspector being diplomatic because he knew had been previously bribed, so he was trying to satisfy both parties. He stated “both parties agreed to the strictly advised” meaning that we should maintain peace and unity amongst ourselves. The reference to spending money through the Divisional Secretary is a reference to Jeyakanth giving help to the public through a politician. The reference to registration concerns Jeyakanth falsely claiming that LEFC churches were registered when they were not.
20. It is not clear what the reference to the women case being the forging and the lie was referring to.
21. As can be seen it is not true that I have been exposed by the police or others for using dishonest methods. I am not aware of what other claims are being referred to. I have never been to the police against Jeyakanth, but rather it was Jeyakanth

who went against me so I would not expect to find any of my allegations recorded by the police since I never made any.

22. Further, I hold no personal bitterness, jealousy or discontent against Jeyakanth or anybody else. Whoever the pastors are who say this should approach me first and make the allegation. As it stands this is no more than idle gossip that the Bible forbids us either to listen to or to pass on to others.

Basis of Judgment – Consistent and Poor Character, evidenced by various documents including:

23. Item 5 – Letter from “My Father’s House”. I agree that I took photographs but with the permission of the Home in 2021 at the same time that Richard Clarke visited Sri Lanka. I told Richard the whole story.
24. Raja (who ran the Home and was then attending my church) needed some financial support and so I asked a friend of mine whether he could help the home by sending him the photographs I had taken. Unfortunately, even though he was willing to help at the outset, his financial situation deteriorated and he was unable to send any money. However, Raja was told by Jeyakanth that I had received money for him and asked him whether he had received it. Of course, he said no. Raja never checked with me. He had already stopped coming to the church by then because he had started gathering in his house for worship. Jeyakanth had asked him for a letter which he wrote on 7th December 2021. I am disappointed that the CofR are still using the letter given that I explained everything to Richard Clarke.
25. Here is a letter from Raja he sent today:

20.05.2024

புறவருக்குள்

சித்தூர் அறியத்தகுபுது
பண்ணபெண்ணில்

பாஸ்டர் கனகலிங்கம் சிறுநிதரன் அவர்களைக்
குறித்த தவறான தகவல் பணக்கு பாஸ்டர் ரெஜயக்காத்
அவர்களால் கொடுக்கப்பட்ட படியினால் நான் ஒரு கடிதத்தை
அவர்களுக்கு கொடுக்க வேண்டி வந்தது. பிற்பாடு
விசாரித்து பார்த்ததில் அதில் உண்மை திண்ணை பண்ணு
அளித்து அந்த கடிதத்தை நான் வரபஸ் பெற்றுக்கொள்கிறேன்.
பாஸ்டர் கனகலிங்கம் சிறுநிதரன் அவர்களை குறித்து
பணக்கு சிபுலையான நடவடிக்கை உண்டான சித்தூர்
அறிவிக்கிறேன்

தங்கள் உண்மையுள்ள

F-101

26. Here is a translation of the letter written by Rasa:

To whom it may concern

Because there was a false information given to me about Pastor Kanagalingam Muraleetharan by Pastor S. Jeyakanth I had to give a letter to them.

After inquiring, I came to know there was no truth in it and withdraw it.

I declare that I have full trust in Pastor Kanagalingam Muraleetharan.

Yours sincerely

F. Gowrirasa

27. Item 6/6a: Police Inquiry and Report: I have addressed this under bullet-point 4 above.

28. Item 7: Letter written by J, former member of my Church. I do not know what this letter contains. However Joel told me over the phone that he defected from me on theological grounds. He did not tell me more.
29. Item7: Letter from Sinharasa. I do not know what he wrote. However, I have told by reliable sources that his letter contains false information saying that my son was the treasurer in my church which is not true. The only contact he had with money was occasionally counting the collection along with one other person which is our standard practice and indeed the standard practice in most churches. The same Sinharasa confided to me that Jeyakanth is an evil hearted man and is not worthy even to be called an unbeliever. This was after Sinharasa observed Jeyakanth trying to divide our church.
30. Item 8-9: "Police entry detailing a complaint by a [non-LEFC] Pastor against Muralee, who along with others had forcibly entered the Pastor's house and was refusing to allow him to enter." Also court papers issued by Muralee.
31. This man who was appointed to help me in the ministry in Batticaloa had to be disciplined by the church for his immorality and encroaching the premises even after being asked to vacate. The church was within the premises. Three of us owned the premises. After he had stepped down from the ministry, he did not allow us to enter his house or to conduct the Lord's day service there for many weeks. One of the landlords with the help of a church member got into the house while I was standing outside. Then I went in. The Magistrates Court decided that the Landlord should file a case in the District Court which we did. The case is still going on. This person is supported by Jeyakanth to keep on encroaching. The ex-pastor admitted that Jeyakanth had given him money and was using him against me.
32. Item 9a: court papers issued on Muralee's behalf on 25th April 2024 against certain representatives of Baldeus Theological College, Trincomalee; allegedly, according to the CofR this serves to illustrate my belligerent, uncharitable, trouble-making streak.
33. This was the collective decision of some of the Board Members and AGM members to convene the AGM properly and to choose the Board of Directors and

to run the College which has become defunct over the years. This was a last resort and was purely for the benefit of the Bible College because unless we went the Bible College would remain closed because the Secretary (an extreme charismatic) was refusing to co-operate with us. It is alleged that Jeyakanth had given LKR100,000 to the secretary and others in order to oppose us which is surprising given that Jeyakanth claims to be reformed.

34. I note reference to a letter from Mrs Vijaya to Jeyakanth (item 40). I don't know anything about it.
35. Item 10: letter written by the GFC elders to Dr Masters in 2007. I do not know what behaviour is being alleged.
36. Item 11: Glory to God emails: This is an anonymous letter containing scurrilous allegation which are entirely false. The author is writing anonymously. Definitely this letter originates from Jeyakanth but written by some other people because Jeyakanth does not have English knowledge. I am surprised that anyone places any weight on these emails. If the author has a case against me then he should identify himself.
37. Item 12: Letter written by Martha Morpew in which she indicates that she regards Muralee as a liar. To my knowledge I have never met Martha Morpew. The only conclusion at this stage I can draw is that Jeyakanth must have said something about me to Martha which caused her to write what she did.
38. Item 4: This letter has been revoked by Sri Manavalan (see above).
39. My alleged ongoing failure to answer basic questions from Jonathan Northern. I asked my sending church in Coimbatore, South India to respond to Jonathan Northern.
40. It is alleged that we operate without a formal structure of church governance or a biblical constitution. We subscribe to the First London Baptist Confession of Faith 1644. Otherwise we follow New Testament Church structure. I don't understand why this is relevant to the case against Jeyakanth. As far as I know Jeyakanth does not have a local church constitution either.

41. It is further claimed that we do not follow Reformed Baptist principles. I deny this. We preach the doctrines of grace, believing in all 5 points of the acronym TULIP. We also believe in the 5 solas. Our distinctives are that we practice head covering for ladies, do not allow ladies to pray in public meetings and we break bread every Lord's Day just like many other reformed fellowships. This has caused Jeyakanth falsely to accuse us of belonging to the Brethren denomination.
42. It is alleged that I have repeatedly failed to provide my own church members with an adequate set of annual accounts which raises the question of whether I have acted with genuine financial integrity. Every year I issue the church members with a statement of accounts prepared by the treasurer. It is checked by another brother and finally I will check it and certify its accuracy. They are publicly displayed for two weeks. No one to date has alleged that I have acted improperly with finances. We are supported by one trust in the UK, to whom I send quarterly account. In other countries we send accounts when requested by the donors.
43. In respect of the church in our home, it was paid for by my wife with a loan, and gifts from my relatives and friends. Because it is my own house no money was raised from church related donations.
44. I suggest that accusations I have responded to are unverified and baseless and that those relying on them should be very careful because they are supporting slanders and libels against me and should repent.
45. I do not understand why Care Sri Lanka has not withdrawn and apologised for baseless and false accusation contained in the 2019 Winter Lanka Link magazine that I wrote anonymous letters to the judge in the case against the care-workers which is obviously a blatant lie. Where are the letters? This is the best example of Jeyakanth lying to Care Sri Lanka who uncritically published the lie to the Christian public and refuse to withdraw it despite it being brought to Richard Clarke's attention on many occasions.

2.15.1 Shanti – 1990's

46. When I was staying in YMCA, Jeyakanth told me he had been put out of Assemblies of God and had to return to Valaichchenai, his home village, for

having fellowship with me. I trusted him and was very sympathetic towards him and took him into my room at YMCA. While he was staying me I came to know that he had been having a sexual relationship with Shanti and was refusing to marry her. When I confronted him then he started crying and weeping and saying AoG were telling lies because I had become reformed. Meanwhile church members who had relatives in AoG also shared the same story about Jeyakanth and Shanti.

47. After a couple of weeks I was asked to preach at the opening ceremony of a small church building at Thambalagamam by Jeyakanth. It was declared open by a medical doctor. On the same evening the late AoG Pastor John Jesudian along with karate master Nimal came to my room in a furious temper and confronted me for preaching in Jeyakanth's church. When I asked why they said in Sinhala "Aiya varathi karuvane" which means he has committed a wrong thing. When I asked him to explain then they told me he had committed fornication and how can you go and preach in his church. I said I never knew this. I had asked but he denied it.
48. After this incident I asked Jeyakanth again but he continued to deny it. Because his immorality was not proved in my mind I gave him the benefit of the doubt which is why he acted as my best man on 5th June 1993 while he was still single.
49. Many years later Pastor Bala told me when he met Shanti, she was complaining about Jeyakanth cheating on her saying that after they had sexual relations she had asked him to marry her but because she was older than he was, he refused to marry her. Shanti pointed out that now Jeyakanth had married Vani who was nine years older than he was. I wanted to verify myself so I asked him to take me one day to see Shanti in person so Pastor Bala took me. When Pastor Bala started talking about Jeyakanth she was hesitant because I was a stranger to her. Although she did not admit it openly she said, "one day God will punish him for what he has done" which I understood to mean that she was referring to Jeyakanth cheating her.
50. Jegathees was a close friend of Jeyakanth while they were in AoG. He exposed this affair in a letter sent to Peter Masters by email on 23rd August 2011 which I

translated for him from Tamil into English. The letter is self-explanatory. The letter originated from him and not from me.

51. As a result, I apologised to late Pastor Jesudian for not believing him when he came to see me and told me about Jeyakanth's affair with Shanti. This affair has not been fomented by me or Bala or anyone. It is true. Shanti is still alive and anyone can go and talk to her. We are not discredited witnesses. It is the Council of Reference who have been totally blinded.
52. Since Jegathees had written this letter to the Met Tab he had been running for his life from Jeyakanth. He was scared and confided to me that Jeyakanth might do anything to him. He was scolded by Jeyakanth for telling the truth. As a result of Jeyakanth threatening his life he may have written a retraction which is referred to by the Council of Reference as item 36 in 2013.

2.15.2 Ruby

53. It is claimed by Jeyakanth that Ganeshamoorthy claimed he had never provided any statement to Manor or me and accused me of misusing his name maliciously. This is not true. He told me this many times. I have an audio recording of his account dated 25th December 2016. Ever since Ganeshamoorthy revealed this he told me he had been threatened and taken by force. He said he was really scared which his why he pretended he had never given me the statement. He told me that next time Jeyakanth threatened him he would get his relatives to beat Jeyakanth.

2.15.3 Vijaya

54. I categorically deny that I have fabricated any allegations against Vijaya. This is what happened: Former Church of South India Priest, Gnanapragasam phoned me and asked me whether I knew to whom Jeyakanth was accountable. When I asked why he told me that Vijaya's husband came to him and asked who he could complain to about Jeyakanth. When I asked why, he told me that Vijaya's husband had told him that Jeyakanth had been having an affair with his wife. Then I told him, there is only place and that was the Met Tab where he could complain about Jeyakanth. Then, after a few days, accidentally I ran into Vijaya's husband on the road. Then I asked him whether he had talked to Priest

Gnanapragasam about the matter and he confirmed that he had complained to the priest. I repeated that the only place to complain about Jeyakanth was the Met Tab but he said he didn't know English. He was telling so many stories about Jeyakanth about how he was having an affair with his wife despite Vijaya's husband's warnings. He told Jeyakanth not to come to his house in his absence to meet his wife. However, after that warning he again discovered Jeyakanth had gone to his house in his absence to spend time with his wife.

55. Because he said that he couldn't communicate in English, I introduced him to Pastor Mano as he was close to the Met Tab. It is rubbish that I sowed seeds of suspicion or mistrust. I further deny that I admitted this to Chris Buss directly in a meeting.
56. During this incident, Jeyakanth told Vijaya to threaten me which she did by telling me that her brothers would beat me if I talked about her affair.
57. Finally, I would like to invite the Council of Reference to meet me face to face to discuss the allegations they have made against me in accordance with the principles in Matthew 18. Instead, they have drawn conclusions from one accused source without first having the courtesy to give me an opportunity to respond. I will be back in the UK in the next few weeks and will fit in with the Council of Reference's availability if they could provide me with some dates. I had previously asked to meet Dr Peter Masters but he avoided me. This is very sad because a lot of misinformation could have been cleared up much sooner had we met.

STATEMENT OF TRUTH

I believe that the facts stated in this witness statement are true. I understand that I will have to answer to the Lord on the day of Judgment for any breach of the ninth commandment which I have committed in this document or elsewhere.

SIGNED

K. Murali

DR MURALEE KANAGALINGAM

DATED 21st May 2024

Appendix 3

[Parts of this witness statement have been redacted, because they refer to an individual who asked not to be named in our Report. The CofR have of course seen the unredacted statement.]

INVESTIGATION INTO JEYAKANTH SELVARAJAH

SECOND WITNESS STATEMENT

I, Dr Muralee Tharan Kanagalingam, of 18 Kandasamy Road, Trincomalee, whose date of birth is 25th January 1963, will say as follows:

1. On Saturday 25th May 2024 I received an email from Jonathan Northern asking me some further questions arising from my witness statement dated 21st May. I have reproduced these questions in my statement together with my answers.

Background

2. Some background is first needed to these questions. Miyes Selvaraj is the ex-pastor of Grace Faith Church in Trincomalee and is still an advisor in the church. Sri Manavalan has attended since 1990's. I had been the pastor at this church until 2005. I had been involved with church planting and outreach ministry. Sri Manavalan had been giving me problems continuously. He was expecting that I should take his advice and I should respect him. After the Tsunami my problems with Sri Manavalan got worse. Four mediators were invited to resolve the issues between us. Late Pastor Jothi Hoole, late Pastor Brian Blacker, Pastor Ajith Perera (Grace Evangelical Church, Colombo) and ex-elder Satchithanantham. They decided since there seemed to be a continuous conflict

because Muralee and others believed in the apostolic church planting ministry whereas Sri Manavalan had a different perspective. So the mediators, after serious discussion, respecting church planting ministry that Muralee would continue the ministry from Grace Faith Church and those who had a different perspective could leave and start their own ministry.

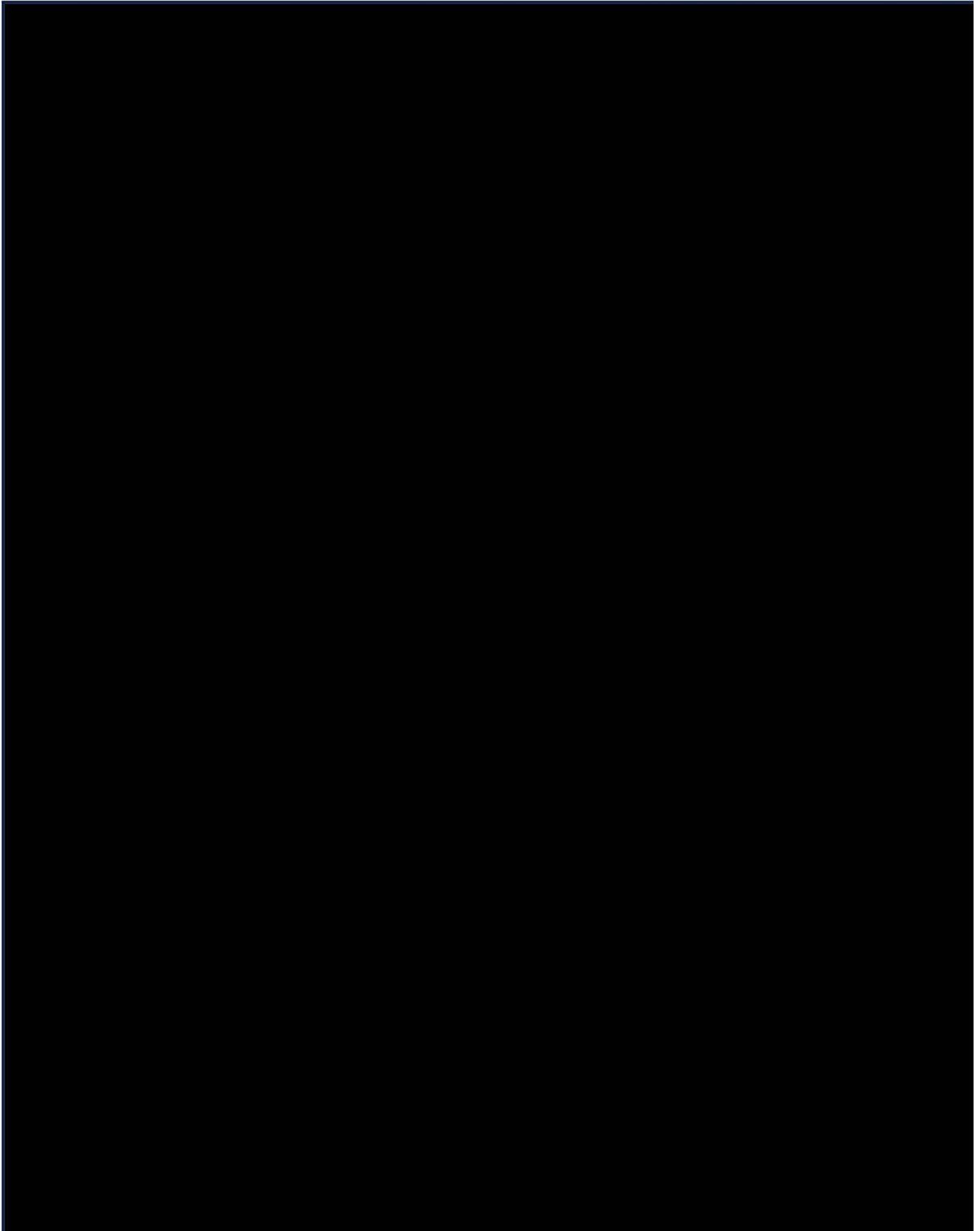
- 3. However, Sri Manavalan rebelled, locked the gate, acted in an ungodly and unchristian way along with Jeyakanth's relatives. They threatened me not to attend the church and continue the ministry. They were threatening my life so after getting advice from the late Pastor Priya Hendi and some others, to save my life I decided not to return. According to the mediators decision I should have stayed there but unfortunately because of the threats I could not go. Pastor Ajith Perera and Satchithanantham can be contacted at any time to confirm this.

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]



Jonathan Northern's Questions

8. **Question 1:** Did you speak to Miyes Selvaraj about the witness statement provided by Sri Manavalan to the Council of Reference? Answer: Yes, I did.

9. **Question 2:** Did you ask Miyes Selvaraj to approach Sri Manavalan to ask him to withdraw or amend his statement?
10. **Answer:** No I did not. I expressed my deep concern to Miyes Selvaraj that Sri Manavalan has given a false statement. In Tamil Miyes Selvaraj said "I'm going to ask Manavalan directly about why he did that". He told me, He told me very clearly that Manavalan had been doing this for a long time.
11. I didn't ask him to speak to Manavalan. He volunteered. Even if I had asked him there's nothing wrong because I wanted to verify the matter through him because he is an ex-pastor and still a counsellor to the church.
12. **Question 3:** Did Miyes Selvaraj rebuke Sri Manavalan for making his original witness statement?
13. **Answer:** I don't know what he spoke to Manavalan. However, I later came to know from Selvaraj that he talked to Manavalan and he verified whether the statement was given by him or not.
14. **Question 4:** Did Miyes Selvaraj pressurise Sri Manavalan to withdraw or change his witness statement?
15. **Answer:** I was not there. He told me later that he asked Manavalan why he gave a false statement about me. He told him, how can you give that statement without asking the church or getting the permission from the church elders? Miyes Selvaraj told me that he heard later that Jeyakanth was calling at the same time and was able to hear the conversation which it appears he has recorded. I understand you have a copy of the recording. If the Council of Reference or Richard Clarke have any questions about it then they can ask Miyes Selvaraj.
16. **Question 5:** Who spoke to Raja about his witness statement?
17. **Answer:** I spoke to him and verified whether he gave any letter to Jeyakanth.
18. **Question 6:** Was he likewise pressured in to changing his witness statement?
19. **Answer:** About these things, I have written so many emails to Richard Clarke to come and verify also.
20. This is an extract of an email exchange with Richard dated 10th August 2022 replying to his email of 6th August 2022:

3. I do have Raja's (Home) testimony about you, but I am not sure what lies you are referring to. But it will be good to speak with him again if (and when) I am able to return to Trincomalee, God willing.

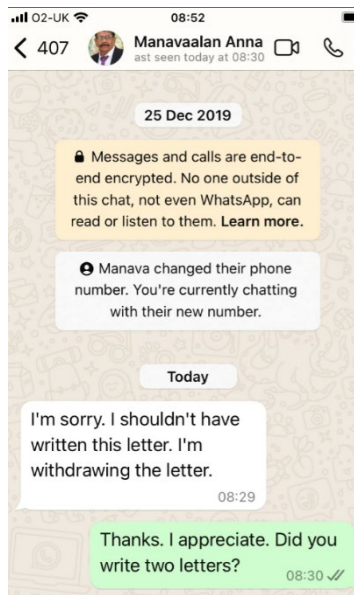
Raja told to me that they only manipulated and used him for their own benefits. He had not known anything about this.

So please come for a direct confrontation!. He said he would he divulge all the truth.

21. Richard Clarke was also surprised about this incident. Raja did not go to church for a period of time. So then we talked to him and he felt he had not been taken care of. Then we explained that we really helped him a lot. However, he still didn't return although he remains on good terms with me. Raja confided later that he was approached by M. Sinharasa along with Jeyakanth to come to the Six Mile Post because he was told there were foreign people there, mentioning Richard Clarke and Gary Donaldson, who are telling him that they gave money to me for Raja when they met me in England. They asked whether Raja received that money from me. Raja was totally upset and went to Six Mile Post. Then he was asked to give a letter by Jeyakanth. Raja doesn't know English well so he told me he was given information like that and because of the wrong information he gave that letter. He was pressurised by Jeyakanth to give a letter in the first place.

Witness Intimidation

22. The Council of Reference wrongly believes I spoke to Sri Manavalan. I did not and as far as I know he was not threatened or intimidated by ex-Pastor Myies Selverajah. He would have been strongly advised by ex-Pastor Myies Selverajah along with his family members to withdraw his statement because it was false.
23. As far as I am concerned, nobody was intimidated or threatened. This is what Jeyakanth has been doing to his witnesses. Sri Manavalan has apologised to me in the text below:



by

Jeyakanth's Lies

24. While appreciating your honest and sincere questions to know the truth, I am still saddened and disappointed that you have been believing lies told Jeyakanth about me. There can be no better example than the lie told about me by him in the Lanka Link Winter 2019 magazine:

A police enquiry found no evidence for the rapes so the case was dismissed. However she contacted some enemies of LEFC including Ps. Murali, who wrote many letters to the judge criticising the Children's Home using different pseudo-names. It appears the judge has been taken in by the falsehoods. I firmly believe they are innocent. The accusations were made long after the supposed rape by high-ly impressionable mentally unstable girls.

25. Unfortunately, this lie has been believed by all of the Council of Reference who have described me as an enemy of the Gospel. I am sad that they have believed these lies. And where are the letters I am said to have written? So far nothing has been done to settle this. None of the concerned were confronted and asked to apologise.
26. Before publishing or writing anything further about me please confirm whether it true or not with me because you only ever appear to accept evidence from one source without asking the other side at all. Please don't repeat this mistake again.
27. I am back in the UK in the first week of July and suggest that we all meet together during that week with Jeyakanth as well. I return on Thursday 4th July and would be free to meet

you on Friday 5th July or Saturday 6th July. I will also be in England and available to meet from Thursday 1st to Tuesday 6th August (inclusive).

28. I reiterate that I have no animosity or hatred or jealousy towards Jeyakanth or anybody else. I am only concerned about the truth.

STATEMENT OF TRUTH

I believe that the facts stated in this witness statement are, to the best of my knowledge, true. I understand that I will have to answer to the Lord on the day of Judgment for any breach of the ninth commandment which I have committed in this document or elsewhere.

SIGNED



DR MURALEE THARAN KANAGALINGAM

DATED 27th May 2024