

Supplementary Report on the Situation in Sri Lanka

By David Cooke and Mark Mullins

1. Introduction

1.1 In January 2025, we travelled to Sri Lanka to visit friends who had gathered near Hatton to meet with us. It was a privilege to share God's word with them during those days, and to preach in some of the churches there. This was the main purpose of our visit.

1.2 Nevertheless, while we were there, we had the opportunity to follow up on a few matters arising from our Report of August 2024, and on things that have happened since.

1.3 If our Report had been universally accepted there would have been no reason to do this. Sadly, however, despite the evidence we adduced in our Report, there continues to be a small number of people who are adamant that Jeyakanth is being falsely accused. The additional material that we have uncovered has only served to confirm the accuracy of the findings of our Report. What is worse, there is evidence that some of Jeyakanth's supporters are now deliberately suppressing evidence of his wrongdoing.

1.4 Set out below are, firstly, matters arising from our previous Report, followed by completely new material.

2 Matters arising from our Report of August 2024

2.1 **Ganeshamoorthy:** Ganeshamoorthy's testimony is recorded in Section 7 of our 2024 Report. In November 2024, we received an email from Jonathan Northern on behalf of the Council of Reference (CofR), in which he stated that at a recent meeting Ganeshamoorthy told him and Gary Donaldson that Muralee and Rajan had been present when we interviewed him in February 2024. Jonathan Northern suggested that this demonstrated that Ganeshamoorthy was an unreliable witness whose testimony could be discounted. We followed up this matter, first while still in the UK, and then during our January 2025 visit, and make the following observations:

2.1.1 Ganeshamoorthy wrote a document setting the record straight. (To clarify: we understand that it was dictated by him, and written down by another brother, as Ganeshamoorthy has very limited literary ability.) It was written in Tamil; we had it translated by two separate translators; both of the translations agreed with each other. We set out below Ganeshamoorthy's document using the more fluent translation supplied to us:

This letter is to inform everyone. Gopalan Ganeshamoorthy (NIC - 69357437V). On 29/11/2024, a man named Anton came to my house and took me to 3rd mile post. From there, he took me to 6th mile post in an auto. At 6th mile post Pastor Jeyakanth scared threatened me and asked me to write a letter. He himself wrote a letter in Tamil and got my signature saying that what I said about Ruby's matter was not true. The white men also wrote some in English and took them away.

But I declare even now that before God, what I saw and wrote about Ruby's matter is true. I promise that if I am inquired before all parties without being threatened me, I

will tell the same true incident again. I signed the letter because I was threatened and due to the threat to my life by Pastor Jeyakanth.

When the other white men came and questioned me, Pastor Murali was not there. Rajan was also not there. So I think the translation may have been changed.

Thus, K. Ganeshamoorthy

2.1.2 On Friday 13 December 2024, Ganeshamoorthy was again picked up by Jeyakanth's workers and taken to the police station. Then he was taken to a blacklisted lawyer, one Karikalan, and was again required to sign a document against his will. Muralee reported that Ganeshamoorthy told him, "I am sorry because I was threatened and I could not do anything because there was so many people around me. And they were compelling me to sign it."

2.1.3 In the light of that experience, Ganeshamoorthy went with a lawyer to complain to the Police about his treatment; and on 17 December he signed a legal Affidavit about the things that had happened (see Appendix 1).



2.1.4 On 20 January 2025, Ganeshamoorthy cycled to our location. The primary purpose of meeting him was simply to comfort and encourage him following these unpleasant experiences. However, our meeting with him also brought to light the following points:

2.1.4.1 It does seem that Ganeshamoorthy gets very muddled about dates. Nevertheless, he is clear and consistent about what he has seen. Moreover, we have seen documentary evidence that his allegations pre-date July 2013. (Thus his reference to 2018 in his Affidavit is clearly a mistake.)



2.1.4.2 Ganeshamoorthy further stated that he had seen Jeyakanth in a similarly comprising position with the wife of Paulos, and he stated that he had mentioned this earlier incident to us last year, but that it had somehow got lost in translation. In any event he has previously mentioned the matter to Muralee who had included the incident in an email to Paul Fountain on 25 March 2021.

2.1.4.3 While his confusion over dates does weaken his testimony, it is difficult to understand why Jeyakanth has conducted such a vendetta against him if there is nothing at all in the allegations.

2.1.5 It seems evident that Jonathan Northern and Gary Donaldson acted with considerable negligence in exposing Ganeshamoorthy to danger by requiring him to attend a meeting with Jeyakanth. And they showed surprising naivete in allowing Jeyakanth to be present at their meeting, given that we had already pointed out the folly of this (see paragraph 2.1.2 of our 2024 Report). In short, they were parties to an attempt to pervert the course of justice by forcing a witness to change his testimony under duress.

2.1.6 It is further worth noting that Ganeshamoorthy claims that Jeyakanth has threatened him on previous occasions, saying, “If you behave like this, what happened to Rajani will happen to you.” Rajani was a worker who was abducted from 6 Mile Post in 2009 and has never been seen again. At the time, it was believed to be the work of LTTE (Tamil Tiger) militants, but Jeyakanth’s words to Ganeshamoorthy suggest another explanation.

2.2 **Muralee’s Evidence:** The CofR have sought to undermine the testimony of Muralee by challenging his version of events in the matter of Raja (see Appendix 2 to our 2024 Report, paragraphs 23-26). Accordingly, we visited Raja on 20 January 2025 with an independent translator, one Manoj (whom we also used in interviewing Ganeshamoorthy the same evening), and report as follows:

2.2.1 Our interpreter translated for us the letter that Raja had written and given to Jeyakanth (and which the CofR had previously supplied to us), and Raja confirmed that he had written it on his own account;

2.2.2 Raja explained that he had previously worshipped at Muralee’s church, during which time Muralee had undertaken to try to obtain financial support for Raja’s children’s charity, My Father’s House. However, nothing materialised. During the pandemic, Raja felt that Muralee had failed in pastoral care by not visiting the family. As a result, he and his family decided to leave the church and worship at home;

2.2.3 It was after this had happened that Jeyakanth told Raja that Muralee had received money for him which he had not passed on. It was as a result of this that he wrote the letter expressing his disappointment in Muralee, although it is notable that he himself did not actually repeat Jeyakanth’s allegation in his letter, which allegation he now accepts was false;

2.2.4 Raja mentioned the visit of Jonathan Northern and Gary Donaldson, including the information that when he suggested going over to Muralee’s place to sort matters out, Jeyakanth refused to go, but sent another interpreter [we understand that this was Wesley] to take his place. Raja confirmed that, until that point, Jeyakanth had acted as interpreter.

2.2.5 Raja confirmed that Jeyakanth had collected the letter from him, shortly before he was leaving the country [presumably for the UK].

2.2.6 In summary, it seems Jeyakanth had exploited the temporary rift between Raja and Muralee to seek to cause trouble for the latter by telling further lies. Muralee’s account of the situation is fundamentally correct.

2.3 **The Church at Veeramanagar:** (See paragraph 3.12 of our 2024 Report.) The CofR have sought to present the troubles that the church at Veeramanagar has faced as nothing to do with Jeyakanth. However, we were able to pay a short visit to Veeramanagar during our latest trip, and make the following observations:

2.3.1 It was explained to us that the land is government land. Government land, when effectively leased to its secondary owner, can only be used for the construction of a home, or for agricultural purposes. Thus, when the church building was originally constructed,

it was done without obtaining permission. (This dates back to the time when the late Rajendran was pastor, when the church was within the LEFC network.)

2.3.2 However, we were told that this does not cause any problems, so long as there is no complaint about the construction, and for many years there was no complaint. Only since the Veeramanagar church left LEFC have there been these problems.

2.3.3 It was explained to us that Jeyakanth has brought a legal case, and has used bribes to buttress his case (see 2.3.5 below). However, the church leaders at Veeramanagar are content to leave the matter with the Lord – they know that if they were to try to launch a legal defence, they too would be expected to pay bribes, which they are not willing to do.

2.3.4 It was further explained that the most likely outcome if Jeyakanth were to “win” his case would not be that he would regain control of the building, but rather that the authorities would simply close the church down, which we therefore conclude must be Jeyakanth’s intention. This would be a very sad outcome, given the high esteem in which the church in Veeramanagar is held, including by their Hindu neighbours (see our 2024 report, paragraph 3.11).

2.3.5 The brethren confirmed that Jeyakanth’s former employee, Joseph Fernando, had confessed to them that he had paid bribes on Jeyakanth’s behalf in this matter (see 3.1.14.1 below). He had expressed his repentance to them for what he had done, and the Veeramanagar church has forgiven him.



Muralee.and.Bala.speaking.to.Shanthi

2.4 **Allegation of Sexual Immorality in 1990’s:** (See paragraph 7.2 of our 2024 Report.) On 21 January 2025, a telephone conversation took place in Tamil between Muralee, Bala and Shanthi in our presence on loudspeaker. The conversation was recorded, and we have a transcript, in which Shanthi made the following points:

2.4.1 After Shanthi’s first husband Sivarkumar (also known as Rajan) had died, (shot by the army in June 1990) Jeyakanth took advantage of her situation, as a result of which he made her pregnant. This was in the early 1990s when Jeyakanth was in his early 20’s.

2.4.2 Jeyakanth acknowledged to her that the child was his and privately apologised.

2.4.3 On learning of her pregnancy, her mother took her to Colombo for an abortion when she was five months pregnant.

2.4.4 Following this, Shanthi was advised to have no further contact with Jeyakanth. She stated that Jeyakanth had made no attempt to atone for his sin in this matter, and later she heard that Jeyakanth had gone on to marry Vani.

2.4.5 This seems to have been the start of Jeyakanth's life of deception within the Reformed Baptist community. See paragraph 7.2 of our 2024 Report for more details.

3. New witnesses not mentioned in our 2024 Report



Joseph.Fernando.with.Athanasius.Fernandopulle

3.1 Former Employee of Jeyakanth: We had heard from contacts in England and Germany that Jeyakanth’s former co-ordinator, Joseph Fernando, had recently parted company with him and had sought the forgiveness of a foreign missionary for his previous conduct. Fernando was present at the conference at which we were speaking, and we were

able to hold two interviews with him during those days. On each occasion we used an independent interpreter (Pastor Athanasius Fernandopulle) who did not know Jeyakanth and had no previous knowledge of the allegations against him. No one else was present in the room when we spoke to him. We report as follows:

3.1.1 Fernando has known Jeyakanth’s cousin Ranji for many years. In autumn 2021 he was encouraged to consider joining the work at 6 Mile Post, which he did. He had previously been ministering in the Hill Country, but his family was living in Trincomalee. To begin with Jeyakanth allowed him to return to the Hill Country ministry twice a month, but then this was reduced to once a month, which Fernando was not very happy about;

3.1.2 Initially, Fernando believed that Jeyakanth was doing a good work. Because he wanted to obey his boss, he did whatever Jeyakanth asked him to do. As time went on, however, he became increasingly uncomfortable that he was doing things that were wrong. These included paying bribes to government officials and the Police (though they were always described as “gifts”), and in seeking to cause trouble for those whom Jeyakanth perceived to be his enemy.

3.1.3 Because of his unease, Fernando resigned in November 2023. However, in July 2024 Jeyakanth persuaded him to return, and he continued to work for him until November 2024 (see 3.1.11 below).

3.1.4 The actions that caused Fernando unease included seeking to force a foreign missionary (Missionary 1) to the Police, and reporting that he was working in the country illegally, because he only had a tourist visa. (It is worth pointing out that Jeyakanth has always advised those who visit him from the UK to come with such a visa, truthfully ticking the box that says that they are visiting friends or family. This has never precluded freely carrying out gospel ministry among the churches. Indeed, we assume that Jonathan Northern and Gary Donaldson were there on such a visa while taking meetings in November 2024.)

3.1.5 On one occasion in 2024, when he had required a different missionary (Missionary 2) to attend the Police station, the missionary challenged him as to whether it was right for Christians to be acting against one another in this way. Fernando testified to us that what the missionary had said to him had “grieved me in my heart”.

3.1.6 Accordingly, when he heard that Missionary 1 was back in the country, he took steps to meet him to seek his forgiveness for what he had done. [Missionary 1 had already reported to us that it seemed evident that the Lord had used Missionary 2's words to really convict Fernando of his sin and bring him to repentance.]

3.1.7 When Fernando heard that Jonathan Northern and Gary Donaldson were in the country, in November 2024, he went to see them, taking Isaiah as his translator. He said that he told Jonathan Northern he had visited Missionary 1, but he did not tell him all the details, or that he had asked Missionary 1 for forgiveness. He said that he would write an email setting out the full picture of the situation with Jeyakanth as he saw it, and he asked Jonathan Northern not to say anything to Jeyakanth until he had received this, as he feared that Jeyakanth would stop his pay. Fernando stated that Jonathan Northern agreed to this.

3.1.8 However, Jonathan Northern immediately informed Jeyakanth of what Fernando had done, in Fernando's presence. Because Jeyakanth was there, Fernando did not feel able to challenge Jonathan about breaking his word. He did however ask Jeyakanth's forgiveness for speaking with Missionary 1, simply because he had done so without Jeyakanth's permission.

3.1.9 A second meeting was held the same day, after Jonathan Northern and Gary Donaldson had left to conduct a meeting elsewhere. Jeyakanth gathered a number of the staff together, including Pushparani, Samarakon, Isaiah and Ranjikumar. At that meeting Jeyakanth stated that Missionary 1 was now his opponent and said that because Fernando had asked Missionary 1's forgiveness, Fernando was now also an opponent. He told the others not to speak with him any further without his – Jeyakanth's – permission.

3.1.10 Also the same day, Jeyakanth told Fernando he must return his bicycle and other LEFC equipment. If he did that, he was told, he would still receive that month's allowance. Accordingly, he did as he was told.

3.1.11 When Jeyakanth then told him that he should leave 6 Mile Post and go to work with Ranji in the Hill Country, he felt his position was untenable, and so resigned. He has had no further contact with Jeyakanth.

3.1.12 We asked Fernando why he had got in touch with Muralee. Fernando said that Jeyakanth had previously told him that Muralee was a bad man who had written bad things about Fernando to foreigners, including the allegation that he was a murderer. However, he recently met Aloysius in Mannar when visiting his niece (the employment of the two of them by Jeyakanth overlapped by a year) and mentioned these allegations against Muralee. Aloysius told him that Muralee was not that sort of man. Shortly afterwards Fernando met Muralee at a funeral: he asked him why he had written letters against him to foreigners, and Muralee assured him that he had not done so. As a result, the two have recently become friends.

3.1.13 Asked what he had hoped would come out of him sharing things with Jonathan Northern, he said he had hoped that – if Jonathan continued to support Jeyakanth – he would at least have required Jeyakanth to act according to the Bible. In the event, he never wrote

the planned email to Jonathan Northern: as Jonathan had broken his trust, Fernando could not believe him any more.

3.1.14 Fernando mentioned several other matters in which he believes Jeyakanth's actions have been either illegal or unbiblical. These include:

3.1.14.1 Bribing officials to cause trouble for the church at Veeramanagar (he admitted his complicity in this – see 2.3.5 above);

3.1.14.2 Inflating an insurance claim, following an act of vandalism/burglary at the 6 Mile Post property (allegedly the action of supporters of Sutharan, with whom Jeyakanth is in dispute concerning the land there – see our 2024 Report, paragraph 8.11).

3.1.15 In our view Fernando is a credible witness. We had heard various things about him beforehand from several sources. He was frank with us, even to the extent of acknowledging his culpability in marriage difficulties in 2010, and all that he said that could be corroborated from others was consistent with what we had heard.

3.1.16 On the basis of Fernando's evidence, Jonathan Northern's behaviour is disappointing. (Though see 4.5.1 below.) First, he betrayed Fernando, despite Fernando expressing fears about his situation if Jonathan mentioned it to Jeyakanth. Secondly, he did not speak with Fernando later, if only to establish why Fernando was no longer working for LEFC. This would appear to have been a deliberate tactic to avoid being given information that would have been inconvenient to him as a Jeyakanth supporter. If he did ask after Fernando at all on his return from the meeting he had taken, it would seem that he accepted whatever explanation Jeyakanth provided to explain Fernando's resignation without also checking with Fernando.

3.2 Further Evidence of Immorality: We were introduced to Mrs AB, who had previously attended the ministry at 6 Mile Post. We had an independent translator, one Stephan, with us, together with his wife. Mrs AB was somewhat uncomfortable about speaking to us (understandably), in connection with what had happened to her many years ago. For this reason, she was not willing for us to record the interview. She was also unwilling for us to state her name in this Report (though she is willing for us to cite it in private communications if necessary). However, the following points were established:

3.2.1 She told us that Jeyakanth had approached her saying that he had a problem in his marriage and asking for her help. This was not long after the tsunami, in around 2005.

3.2.2 To begin with, in speaking with us she was only willing to state, "he wanted me to be close to him". However, later in the interview she confirmed that she thought Jeyakanth had wanted to have an affair with her. Furthermore, in a phone call to Mano following our interview, she explained her discomfort speaking to unknown foreigners about the situation, but she told him that Jeyakanth had clearly indicated his desire for a sexual relationship with her and had offered her money and wanted to take her to Colombo, all of which she declined.

3.3 Former LEFC Pastor: During our visit to Veeramanagar, we met a pastor from a church in a neighbouring village. We were told that he had left LEFC in 2016/17 because he had

concluded that Jeyakanth was a liar. He had shared his views with the Veeramanagar brethren then, but he was not believed at that time because they had trusted Jeyakanth for so long.

4. The Reaction of Jeyakanth's Supporters

4.1 Regrettably, it is again necessary to mention the response of Jeyakanth's supporters. We had hoped and prayed that the clear additional evidence provided here would prove decisive in bringing all to acknowledge the truth of the situation, but sadly that does not appear to be the case. On hearing of new evidence their reaction seems to be, not, "Is this true?", but, "How can we discredit this testimony?"

4.2 **Muralee's involvement.** The first response of the CofR is to say that Muralee "is the root of the problem". However, a moment's reflection should suffice to see that that is not the case. Consider -

4.2.1 Was it because of Muralee that Amyand Park Chapel took the solemn step of excommunicating Jeyakanth for persistent lying (August 2024 Report, 3.1)? No.

4.2.2 Did Kanna (August 2024 Report, 2.6.6) resign as pastor of Grace Fellowship Church, Thampalagamum and leave, taking most of the membership with him, because of Muralee? No.

4.2.3 Did Jegan first express concerns over Jeyakanth's telephone conversations with Jeylalitha, because of Muralee (August 2024 Report, 7.5)? No.

4.2.4 Is the Veeramanagar church facing a legal challenge from Jeyakanth, because of Muralee? No.

4.2.5 Did Fernando seek the forgiveness of Missionary 1, and then later resign from the work at 6 Mile Post, because of Muralee? No.

4.2.6 If Muralee was demonstrably not the cause of the issues mentioned above, why should it be assumed that he is the cause of any other grievances against Jeyakanth? We affirm again that, while we consider Muralee a reliable witness, he is just one of many (now over 40) witnesses whom we have consulted, and he has not been present when any of our other witnesses have been interviewed by us.

4.2.7 We note that, while the CofR is keen to admonish individuals to raise with Jeyakanth any grievances they may have with him, they seem less keen to take their own advice when it comes to Muralee. They retell Jeyakanth's unsubstantiated allegations against him, seemingly without telling Jeyakanth to take them up with Muralee himself.

4.3 **Ganeshamoorthy's evidence.** (See 2.1 above and 7.3 of our 2024 Report.) The CofR makes the following points regarding Ganeshamoorthy:

4.3.1 The CofR highlights the fact that he gets very muddled as to the year in which the events he saw took place. We freely acknowledge that this is a weakness in his testimony.

4.3.2 The CofR makes much of the fact that the first time we interviewed Ganeshamoorthy, although Muralee was not present at the interview, he was elsewhere in the building. We can confirm that Muralee did not overhear our interview and that Ganeshamoorthy came of his own free will on his own bicycle. In any case, when we interviewed Ganeshamoorthy in January 2025, Muralee was several kilometres away. On the other hand, the CofR concedes that Ganeshamoorthy was collected by Jeyakanth's drivers and brought to Jeyakanth's house. Further, Jeyakanth was *in the meeting* when Ganeshamoorthy was interviewed by them, and "occasionally assisted by giving clarification to points being made"! We leave readers to draw their own conclusions.

4.3.3 The CofR further claims that Ganeshamoorthy *has* complained of receiving threats from Muralee, despite the fact that he denied it to us. The CofR fails to explain, however, why, if this is the case, Ganeshamoorthy continues to attend Muralee's church.

4.4 **Shanthi's evidence.** (See 2.4 above and 7.2 of our August 2024 Report.) The following point arises:

4.4.1 Jonathan Northern of the CofR has stated, "Some have questioned whether the person Muralee and Bala were speaking to was actually Shanthi." There is no evidence at all that would justify this lady's identity being questioned in this way, other than the CofR's unfounded false accusations against both Muralee and Bala that originate from Jeyakanth and which have been believed without taking into account Muralee's or Bala's responses, documented in our main report.

4.5 **Fernando's evidence.** (See 3.1 above.) The following points arise:

4.5.1 Jonathan Northern denies breaking his word to Fernando, stating that Fernando had not told him that he had spoken to Missionary 1. Jonathan had merely advised Fernando that he should speak to Jeyakanth directly about any concerns he had, before writing an email to Jonathan. We accept Jonathan's word: there may have been some misunderstanding between what Fernando requested and what Jonathan thought he had requested, given the use of a translator.

4.5.2 However, Jonathan concedes that he told Jeyakanth that he "suspected" Fernando of talking to Missionary 1, and adds, "Fernando may have had noble intentions in going to meet [Missionary 1], but by going behind the back of the LEFC office staff he acted unwisely." Given that Fernando's noble intention was to seek forgiveness for wrongdoing committed on the instructions of Jeyakanth, does Jonathan now accept that the LEFC office is in the business of hindering gospel workers who are perceived by Jeyakanth to be his opponents, and using Police bribes to this end?

4.5.3 Certainly, while disputing aspects of Fernando's narrative that reflect badly on him, we note that Jonathan does not dispute the essential core of Fernando's testimony, namely that his conscience had been convicted over what he was doing as Jeyakanth's henchman, and that this was the fundamental reason for his breach with Jeyakanth.

4.5.4 Furthermore, even if it was simply owing to a misunderstanding that Fernando was left feeling betrayed, we note that Jonathan has made no effort to reach out to him to clarify matters and to seek to hear his side of the story.

4.6 **Other evidence.** We note that the CofR has not commented on the remaining two key individual witnesses mentioned above, and we therefore infer that they have no reason to reject their testimony. These are -

4.6.1 The testimony of Raja, which demonstrates that Jeyakanth lied to him in order to cause trouble for Muralee;

4.6.2 The testimony of Mrs AB, that Jeyakanth sought to have an affair with her.

5. Conclusion

5.1 What we have heard during our latest visit has only confirmed and strengthened what we set out in our 2024 Report. Jeyakanth is not worthy of the support of UK churches. Indeed, the fact that there is clear evidence of immorality before he ever came to study for the ministry in London indicates that he was disqualified from ministry from the outset.

5.2 We note that different brethren have taken different amounts of time to recognise and face up to the reality of Jeyakanth's deceit and other wrongdoing. As indicated by 3.3 above, even within Sri Lanka some brethren were alerted to the problems earlier while others at that time could still not see them. It is therefore not surprising that a minority of the respondents to our first report could not accept our conclusions and continued to protest Jeyakanth's innocence.

5.3 In the light of the further evidence we have collated above, however, combined with our original Report, we question how any church or Christian minister can now continue to maintain that Jeyakanth is worthy of support.

5.4 Moreover, some of the further evidence we have uncovered and have set out here indicates that CofR members have now gone beyond simply protesting Jeyakanth's innocence. There is evidence that they have been complicit in Ganeshamoorthy changing his evidence under duress, and, in respect to Joseph Fernando, they have turned a blind eye to evidence that would force them to acknowledge Jeyakanth's wrongdoing.

5.5 We call upon these brethren to repent of their complicity in Jeyakanth's misdeeds, and publicly to acknowledge the seriousness of what they have done. We believe that true repentance will be marked, at the very least, by a public recognition that they should support Jeyakanth no longer.

5.6 We pray that this time Jeyakanth's supporters will take the findings of our Report seriously, and act on it appropriately. We commend this Report to its readers.

David Cooke and Mark Mullins

10 February 2025

Appendix 1

I, Gopal Ganeshamoorthy, aged 55, of Madhya Road, Varodhya Nagar, Trincomalee, do hereby solemnly declare:

1. I am the person making the above declaration.
2. I have been residing at the above address since 1997.
3. I have been attending the "Church in Trincomalee", located at No. 08, Kandasamy Kovil Road, since 2019.
4. From 2004, I was regularly attending the church of Pastor Jayakanthan in Iluppaikulam and had also been doing odd jobs at the home for orphans and children under the management of that church near the Selvanayagapuram Hospital.
5. However, due to some inappropriate actions of Pastor Jayakanthan, I stopped going to his church and working at the said childcare centre.
6. The incident took place in 2018 when I went to the aforementioned children's care centre to cut firewood, I noticed that Pastor Jayakanthan and a woman named Ruby, who was about 20 years old and who was in the said care, both naked.
7. They both saw that I saw them and Pastor Jayakanthan told me not to tell anyone about the incident I had witnessed.
8. Only after that did I stop going to his church and working at the care centre.
9. Around 2019, while I was staying at my sister's house in Alas Garden, Pastor Leslie and 4 others came there at around 8.00 am in a blue three-wheeler and took me to the house of Pastor Jayakanthan's sister on the 3rd Mile Post. They threatened me not to tell anyone about the incident of Pastor Jayakanthan and Ruby. They kept me in a dark room and took me back to Alas Garden at around 10.00 am in the same three-wheeler.
10. Then, on 29.11.2024, at around 6.00 am, Pastor Leslie and the driver who was driving the vehicle with him arrived at my house in a white Mahindra Cab and took me away, slyly claiming that Pastor Jayakanthan had come from abroad and wanted to meet me.
11. They took me to the house of Pastor Jayakanthan's sister in the 3rd Mile Post. When I went there, I saw Pastor Jayakanthan and two foreign white men. As Pastor Leslie had spoken to the men in English, I signed a letter written in English by a foreigner, as I was instructed to sign.
12. After that, they took me to their church in Iluppaikulam at around 10.00 am and kept me there. They gave me lunch and Rs. 2,000.00 and instructed me not to tell anyone about the incident that had already happened. Then, at around 6pm, they brought me to my house in a green three-wheeler belonging to Kumarappa.
13. After that, on 12.12.2024 at around 7.00 pm, Pastor Leslie and the three-wheeler driver arrived in a blue three-wheeler and took me to the office of Attorney Karikalan Attorney-at-Law located on Sea View Road.
14. There, in the presence of Pastor Leslie, Rani, and another person, they took my signature and fingerprints on a blank white sheet of paper. Then, they took me back to my home in a white cab-type Mahindra vehicle at around 8.30 pm.
15. Again on 13.12.2024, Pastor Leslie and the three-wheeler driver Kumarappa visited my house in a green three-wheeler at around 7.00 am and went to the Love Lane Police Station. Since no complaint was taken there, they took me to the Headquarters Police

Station again and asked me to tell them that no incident had taken place regarding the matter of Pastor Jayanathan and Ruby. After registering it as a complaint, I signed it. After that, I was given Rs. 2,000.00 by Pastor Leslie who said that Pastor Jayakanthan had asked him to give that money. Then they brought me home in the same vehicle at around 12.00 noon. When I went to the police station to file a complaint in this regard that day, the police did not take my complaint at the Uppuveli Police Station.

16. Due to my fear regarding the incidents in question, I went to the Uppuveli Police Station at around 9.30 am on 14.12.2024 with the help of a lawyer and filed my detailed complaint regarding all the above incidents. When I came out after filing the complaint, Kumarappa saw me coming out of the police station.
17. Thereafter, between 1.00 pm and 4.45 pm, Pastor Leslie called my phone number 0765440720 more than 15 times. However, I did not take any action to answer my phone.
18. On 15.12.2024, when I was not at home, Pastor Leslie and about 6 other people visited my house at around 6.30 pm and said that the police had asked me to come to the police station.
19. Thereafter, due to threats and fear for my life, I again went to the Uppuveli Police Station on 16.12.2024 at 1.30 pm and lodged my complaint again.
20. I hereby confirm that all the above statements made by me are true.

The above affidavit was read out and explained to the deponent, and he has accepted it after understanding it and signed it at Trincomalee on the 17th December 2024.

In my presence

Commissioner for Oaths