



# WATCHTOWER

BIBLE AND TRACT SOCIETY OF AUSTRALIA

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LLD May 31, 2006

The Judicial Committee  
Loganholme Congregation of  
Jehovah's Witnesses—Brisbane QLD

Dear Brothers:

We are responding to your letter dated May 6, 2006, regarding a plea for reinstatement by Mr. BCH. Please accept our apologies for not responding to your correspondence earlier. You mention that BCH is nearing the end of his 5 year prison sentence and that he has made an application for reinstatement into the Christian congregation.

The judicial committee in the Camira Congregation has recommended the reinstatement of BCH. Their letter indicates that they understand that he was disfellowshipped for lying. BCH was disfellowshipped twice. On the first occasion, he was disfellowshipped for child abuse and lying. On the second occasion he was disfellowshipped for lying.

BCH was serving as a ministerial servant at the time of his first disfellowshipping. He appealed the decision to disfellowship and denied any wrongdoing with his daughter, BCG. However, during the appeal hearing, he finally confessed to the appeal committee, in the presence of the original committee, that he had sexually molested BCG on several occasions. When he was reinstated three years later, his family suffered much grief, as he was again denying any wrongdoing. In our letter to the Body of Elders in Mareeba, dated SD:SSB July 25, 1996, we commented on the fact that he had still not apologised for the sexual, physical, and mental abuse of his daughter BCG. We asked if this factor had been taken into consideration when hearing his plea for reinstatement. Our letter stated: "If Brother BCH is genuinely repentant for his wrong conduct, he ought to do what he can to assist his family members who have suffered because of his wrong actions."

BCH was disfellowshipped again in 2003. We wrote to the elders at the time about his problem with telling the truth. During the committee hearing, further information came to light. Now, two other daughters were alleging that he had sexually abused them. Mr. BCH was charged by the police for the abuse of BCG. The 2003 S-77 *Notification of Disfellowshipping or Disassociation* report states that when the matter went to court, he initially pleaded guilty but when the matter came to the attention of the congregation, he "changed his plea to not guilty to avoid being disfellowshipped." He again reverted to saying that his confession to abusing BCG had been made under duress.

After corresponding with the branch office, the judicial committee decided to disfellowship him on the charge of lying. The S-77 report stated that he "has continued to change his story depending on what he thinks is the most expedient at the time" and that on 3 separate occasions he denied the charges but later confessed. They wrote: "he has 3 daughters claiming he molested them and he continues to deny their claims and lies about it to the judicial committee and law courts to suit his own ends." Although the judicial committee were aware of further allegations of sexual abuse being raised by two other daughters, it appears that they did not make any statements to the elders at the time. Apparently, they received legal

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advice not to disclose this information as it may have prejudiced the legal case against their father. However, we do now have a written statement by [BCK] one of his daughters who now serves as a missionary, in which she alleges in specific detail how her father sexually abused her. We are enclosing a copy of this statement for your information.

In summary, it is our understanding that the allegations of sexual abuse made against Mr. [BCH] have been clearly substantiated. The allegations made by [BCG] have been established repeatedly by Mr. [BCH] confession before many witnesses. It is extremely difficult to accept the retraction of a confession where a person has established a long history of lying to suit his own ends. Even if you were to accept his retraction, there are still two witnesses who have testified against him in writing or before a judicial committee. The Bible states that "at the mouth of two witnesses or at the mouth of three witnesses the matter should stand good." (Deuteronomy 19:15) Jesus reaffirmed this principle at Matthew 18:16 and John 8:17, 18. The apostle Paul also referred to it at 2 Corinthians 13:1 and 1 Timothy 5:19.

Mr. [BCH] states in his letter requesting reinstatement that "nothing is more important to me than doing Jehovah's will" and that he is "firmly resolved to maintain a good relationship with Jehovah." Is he now willing to admit to molesting his three daughters? Does he still insist that his daughters are lying and that the elders placed undue pressure on him? Has he demonstrated works of repentance commensurate with his dishonest past? Has he apologised to the victims of his abuse and acknowledged his wrongful conduct towards them and the painful suffering they have endured? The judicial committee will need to be convinced that he has clearly demonstrated works of Godly repentance and that he is not again 'changing his story depending on what he thinks is the most expedient.'—2 Corinthians 7:10-11.

We hope that these few comments are of assistance to you and take this opportunity to convey our best wishes and warm Christian love.

Your brothers,

*Watchtower B. & J. Society*  
OF AUSTRALIA

c. The Judicial Committee—Camira Congregation