

Appendices GS 1844

Unfinished business: a pastoral and missional approach for the next decade

CMEAC report to the General Synod July 2011

## Appendix 1

### Summary of earlier CMEAC reports

**Seeds of Hope (1991)** identified good practice, encouraged dioceses to think theologically about racial justice issues and to give this priority in relation to the Church's mission.

**The Passing Winter (1996)** looked at the situation five years on from **Seeds of Hope**. It gave an overview of what dioceses were doing to tackle racism and gave further examples of good practice and identified what the Church should be doing to provide a positive response to the task of combating racism within its structures.

**Called to Act Justly (2003)** reflected on how to include minority ethnic people in the life of the Church of England and made eight recommendations which were adopted by the Synod.

**Present and Participating (2007)**, in the year when the bicentenary of the Act to abolish the slave trade was celebrated, gave a theological underpinning and highlighted the gifts that minority ethnic Anglicans bring to the Church. It called for dioceses to:

*“assess what further developments of their structures and practices are needed to secure a greater use of the gifts of minority ethnic people in the life of the Church at all levels and an increase in the number of minority ethnic young people in leadership” and for the “Archbishops’ Council to review the results of these assessments, consider whether further national action is required and report to Synod within three years.”*

## Appendix 2

### Actions taken following earlier reports

1. Vocations consultations are held in dioceses at the instigation of the bishop who invites vocations advisers, DDOs, examining chaplains, clergy and others involved in the discernment process. These consultations aim to find ways of encouraging, and then supporting and sustaining, vocations to the ordained ministry from people with an ME background and to identify the factors that hinder those vocations, and possible ways of negotiating them. Those who attend these consultations are asked to encourage MEAs, where appropriate, to attend a vocations *conference* where they can explore their vocation.
2. At these conferences participants hear ME ordinands share the story of their vocational journey, experience a mini-placement in a parish with a ME priest, make a presentation of their findings and reflect on that experience. A selection secretary from Ministry Division also explores the criteria for selection with participants. This initiative which began in 1999 has borne fruit as we have seen the numbers of MEAs recommended for training increase (*see table p.3 of main report*).
3. A *mentoring scheme* is offered through CMEAC, whereby trained mentors are available to give guidance. This is available to those in the initial stages of the discernment process right through to established, long-serving priests who feel they may need someone to accompany them as they continue in their ministry.
4. Two *conferences* have been held for diocesan youth officers to help them understand issues relating to ME young people. In 2008 each youth officer received a copy of **Happy in my Skin** – a book with contributions from ME youth work practitioners giving different perspectives of youth work.

## Appendix 3

## ‘Centres of Engagement’

- Birmingham diocese has a part-time officer with specific responsibilities for Black and Asian Anglicans. The Diocesan Director of Ordinands (DDO) has over the past five years sponsored and supported more than 20 minority ethnic people who have attended CMEAC vocations conferences. This support is recognition of the gifts and calling of minority ethnic Anglicans to ordained ministry and several of those who attended have been recommended for training – one is now a curate in Birmingham. In spite of these very positive initiatives, and of the efforts of the network of minority ethnic youth work practitioners who have ready access to large numbers of minority ethnic young people, it is reported that engagement with minority ethnic young people at diocesan level has been limited. There are gifts which remained untapped and unused at diocesan level because they are not recognised.
- Three years ago Southwell & Nottingham diocese appointed an Equality and Diversity Co-ordinator whose role includes providing training for diocesan staff. The diocese has recognised the need for training in order to be adequately equipped to address issues relating to minority ethnic Anglicans across the diocese – from the rural north to the conurbation of Nottingham itself. This includes the Co-ordinator attending two Directors meeting each year to give input, share good practice and hear how they are addressing issues of diversity within their areas of work.
- Ripon & Leeds, a diocese with a similar profile to Southwell & Nottingham in terms of rural and urban profile, has a Director of Mission Resourcing whose remit includes minority ethnic concerns. He works closely with the Diocesan Link Partner (DLP) for the diocese in organising or supporting initiatives which help bring out the gifts of minority ethnic Anglicans. A vocations conference for minority ethnic young people held two years ago (organised by the DLP and facilitated by the former Diocesan Youth Adviser for Southwark) was supported and endorsed by the diocesan bishop.
- Chelmsford diocese is particularly effective in the area of vocations and the Bishop’s Adviser has been instrumental in facilitating the MEAC group that has been influential in helping identify and support vocations. Nevertheless the gifts that minority ethnic clergy offer appear to go unrecognised as many of them are not appointed to incumbent posts following their curacy.
- Southwark diocese has produced a wide variety of resources for minority ethnic Anglican concerns to support and equip both laity and clergy in the diocese. **Baptisms, weddings and funerals** is one such resource, a booklet designed for use by clergy and readers involved in cross-cultural ministry and identifies a variety of cultural traditions affecting these occasional offices. Since 2007 the diocese has established local MEAC groups in each of the Episcopal areas to identify and respond to issues at a local level as well. However their work on vocations has been less effective since the demise of their vocations road show which toured

different parishes and encouraged minority ethnic Anglicans to consider whether they were being called to some form of licensed ministry in the Church.

- Although not identified as one of CMEAC's Centres of Engagement, the diocese of Worcester has been encouraging ethno-linguistic congregations who use their church buildings and have seen leaders emerging from these groups and have encouraged them in exploring their vocation within the Church of England context. It is hoped that this encouragement will lead to these congregations becoming very much a part of the Anglican Church in practice rather than simply because they use the buildings. Many of the people in these congregations were baptised members of the Anglican Church in the countries from which they have come, although others attend because they are able to worship in their own language.
- Truro diocese is largely rural but has recognised the importance of engaging with ethnic diversity and the DLP has been very active in raising issues of minority ethnic Anglican concerns, and the Bishop of Truro has agreed to specific activities to bring these concerns more into the consciousness of all Anglicans in the diocese.

## **Appendix 4**

### **A Nottingham church's response to Positive Intentionality**

The clergy of one inner city Nottingham church were concerned about the need to express more visibly the diversity within the church in which they ministered. There was a multi-cultural community and this was reflected in the church attendance but those who read lessons and led prayers were principally white. Support and training were given to individuals to build their confidence in reading and leading from the front and a number of black and Asian members had been encouraged to stand for the PCC. What more could be done to increase a greater range of diversity without appearing tokenistic? It was agreed that the whole PCC should be included as chalice assistants. This would increase the visibility of ethnic minority members at the 'front' of the church but would also include two 16 year old members of the PCC, thus also increasing the diversity of age and giving emphasis to the important role of the PCC as leaders within the church. This simple action caused those organising rotas to then take a much greater interest in ensuring that those taking part in services reflected as great diversity as possible across age, gender, culture and ethnicity. Seeking to address one area of weakness in the church with positive intentionality rather than singling out ethnic minorities meant that the whole church benefitted.