

ROOTS AND WINGS

Report of The Black Anglican Celebration
for the
DECADE OF EVANGELISM

University of York 22nd - 24th July 1994

Organised by the General Synod's Committee on
Black Anglican Concerns

Published 1994 by the General Synod of the Church of England

© *The Central Board of Finance of the Church of England 1994*

All rights reserved. No part of this publication may be reproduced in any form or by any means, electronic or mechanical, including photocopying, recording, or any information storage and retrieval system, without written permission which should be sought from the Copyright Administrator, Central Board of Finance of the Church of England, Church House, Great Smith Street, London SW1P 3NZ.

Printed in England by Streetsprinters

CONTENTS

	<i>Page</i>
1. 'A Banquet of Rich Fare' Introduction to the Report The Rev. Canon Dr John Sentamu, Chairman of CBAC	1
2. 'Trumpet Call' of the Black Anglican Celebration	5
3. Opening Remarks The Rev. Rajinder Daniel, Chairman of the Celebration Planning Group	8
4. 'A City filled with the Treasures and Wealth of the Nations.' The Rev. Canon Dr John Sentamu	9
5. 'An Inclusive Liberating Gospel' Keynote Address and Official Opening The Most Rev. and Rt Hon. George Carey, Archbishop of Canterbury	14
6. Guests from other Denominations bring Greetings	18
7. Issues in the Church:	
a) 'Youth and Role Models' Ms Josile Munro	25
b) 'Suffering & Identity' The Rev. Charles Lawrence	27
8. Issues in Society:	
a) 'Which Way to Heaven?' Mr Herman Ouseley	29
b) 'Black Women in the Church and in Society' Dr Protasia Torkington	33

9. Decade of Evangelism:	
a) 'The Gospel and Secular England'	41
The Most Rev. and Rt Hon. John Habgood, Archbishop of York	
b) 'Global Christian Mission and the Anglican Communion':	46
A Reflection on the Contribution of the Church of the non-Western World to the Future of Christianity. The Rev. Canon Dr Cyril Okorochoa	
10. 'Come Closer to us'	51
Sermon at York Minster The Rt Rev. Dr. Wilfred Wood, Bishop of Croydon	
11. Evangelism/Evangelisation	56
Additional contributions from our guests.	
12. Workshop reports	61
13. Reflections on touring the workshops	100
The Rt Rev. Colin Buchanan	
14. Reflections on the Celebration	
a) The Rev. Rose Hudson-Wilkin	102
b) Captain Rayman Khan	103
c) Ms Smitha Prasadam	105
d) The Very Rev. Robert Jeffery	107
15. Celebration Hymn	111
composer – the Rev. Canon Patrick Rosheuvel	
16. Black Anglican Celebration Poem	113
Mr Ralph Straker	
17. Appendix A: List of diocesan delegates	115
Appendix B: List of other participants	119
Appendix C: List of CBAC members and staff	121
Appendix D: Review by Ivor Smith-Cameron	122

1. 'A BANQUET OF RICH FARE'

Two days before our long-awaited Black Anglican Celebration for the Decade of Evangelism, I attended a colourful and memorable service in Westminster Abbey to welcome South Africa, after thirty years of isolation, into the family of nations that is the Commonwealth. During the singing of the hymn 'Praise to the Lord, the Almighty, the King of Creation', the flags of the Commonwealth were carried to the Chancel by the representatives of the nations of the Commonwealth immaculately dressed in their national costumes.

Here was not only a vast throng from every nation, tribe, people and tongue, but a real celebration of cultural and ethnic diversity as God's gift to his creation – vividly captured for me by Archbishop Desmond Tutu in his sermon as he thanked God and people everywhere for their support in ending apartheid. He offered thanks in the many languages of South Africa. Could our Celebration in York be a real Black Celebration for the Decade of Evangelism?

So on my way to York I tried to brace myself for the event by reading stories of people who had overcome the effects of racism, especially in the Church. The story which captured my imagination was one written by Michael Haynes entitled 'Three Minutes to Midnight: The Evangelical and Racism', published in *Evangelical Missions Quarterly* in Autumn 1968. Michael is a black pastor who had served the Twelfth Baptist Church in Boston. His is a testimony to the fact that white Christians in the pews were regularly encouraged to support and become involved in missionary work in Africa, and yet black people next door to the church were often ignored. He writes:

My entire lifetime was spent just a few yards from a great evangelical church. I had lived two-thirds of my life before I ever received an invitation to come in. As a child whose family had just moved into a fast-changing white neighbourhood on the edge of a Negro ghetto, I sat on the stairs of this church and played. I looked into the downstairs window as white face upon white face sat around tables at church suppers. I can vividly recall one day that I, a poor black child whose family was on welfare, yelled into the window of this church, 'we're hungry. Give us something to eat!' only to have a beautiful white lady come out and tell my brother and me how rude we were.

Nevertheless, thank God, His love found me. And ... it was not through the church that I was lifted from sinking sands of misdirection and degradation. It was through a... settlement house that I was lifted high enough to be able to catch a breath of air in this society.

I wondered whether the experiences of rejection by many black delegates would boil over into an acrimonious gathering or become a hindrance to celebrating the gifts that some 27,000 black Anglicans contribute to the life of the Church of England – revealed in a survey published three weeks before the Celebration, by the Committee on Black Anglican Concerns, *How We Stand*, which shows that black people are worshipping in every diocese and participating at all levels of the Church. Would the astonishing finding of the survey, namely that black Anglicans bring a higher proportion of children to church, be borne out? Nationally, there are 10 children for every 41 adults in church on a Sunday. Among black worshippers, the ratio is 10 children to 16 adults. Would the youthfulness of black Anglicans be borne out at York? Would the Celebration deliver the six clearly stated objectives of the Celebration which were a direct result of the recommendations in the *Seeds of Hope* report? Would the Celebration be a shared feast for all, black and white, or would it turn out to be a banquet at which white delegates became the Lazarus observing the sheer joy, exuberance and vitality of black people?

The buzz in the conference hall signalled the fact that we were at a banquet of rich fare. The Asian dances of peace and welcome and a Negro spiritual song, 'Lord, I want to be a Christian in my heart', clearly set the scene, and when delegates from each diocese were asked to stand with their bishop to be saluted by the rest, the Central Hall just erupted. This was an unforgettable moment: every diocese was represented. All delegates were bonded together in the love of Christ which created an atmosphere of belonging, trust and risk taking. A sense of worship pervaded the event and broke through at many points. This report, therefore, is an attempt to put to paper an amazing forty-eight hours. To get the real 'feel' of the Celebration, a video commissioned by the Committee is a must. For it is difficult to capture a weekend like this in words.

The trumpet call arose from a responsible late night consideration of reports from the workshops and is based on the whole Celebration. Its adoption in plenary in the final session was a desired hope by all present

that the trumpet call would sound far and wide as a major expression of the concerns of the Celebration.

The ease with which the whole Celebration came together right at the start is indicative of the detailed planning and organisation which preceded the event. We are all grateful to Mrs Glynne Gordon-Carter, the Secretary of our Committee, who master-minded such a superb Celebration, with the help of her secretary, Miss Gillian Bloor, to the Rev. Rajinder Daniel, Chairman of the Celebration Planning Group, to Canon Ivor Smith-Cameron, the Celebration Chaplain; the Rev. Theo Samuel who led our Bible Studies and organised the sporting events, the Rev. Clarry Hendrickse who co-ordinated the Workshops; Messrs David Udo and Ralph Straker who organised the resource materials and book display; Miss Sylvia Brantingham who arranged our accommodation.

We are very appreciative of the support, assistance and goodwill displayed by General Synod's Boards and Councils. We would wish to acknowledge especially the following: the staff of the Central Board of Finance; the Statistics Department for their work on the Survey of Black Anglicans; Mr Philip Mawer, Secretary-General and Mr Nigel Barnett; the Board of Education's contribution in providing funding for the Committee to sponsor 30 young people to attend the Celebration; The Rev. Eric Shegog and the staff of Communications Department for handling the publicity before, during and after the Celebration; the staff of Publishing Department, and the Print Room. Our sincere thanks also to the Central Church Fund for sponsoring the pre-Celebration pack and this report of the Celebration.

We would like to thank all keynote speakers, Facilitators and co-Facilitators of the Workshops, the Dioceses for sponsoring their delegates. We are also thankful to those who enriched the event with their gifts of music and dance: Mrs Nell Hall Wycherley, soloists, the Rev. Gilbert Lee, Miss Rebecca Selvarajasingham – dancers; the Peters' family for the fashion show, also The Church of God of Prophecy choir, guest artistes at the Saturday evening entertainment. The York Minster Choir and staff and the Preacher at the Eucharist. Many left humming the tune and inspiring words of the Celebration hymn 'Roots and Wings' composed by the Rev. Canon Patrick Roshevel, and played by accomplished pianist Mr Richard Bobb; to them we are also grateful. To all who came, we say

'bravo'. To the Lord of the church we say 'thank you for inviting us to share and participate in the Life of the Glorious and blessed Trinity'. Surely our faith has 'Roots and wings'.

It is this experience of participating in the very life of God, in spite of racism, that Black Anglicans are offering as a gift to the Church of England in this Decade of Evangelism. In the words of James Aggrey, 'Some people took to hate, we took to song; some people took to anger, we took to laughter. In the darkest part of the night, when everybody else might have despaired, we looked up, and we sang, long before our white brothers thought of an airplane, "Swing low, sweet chariot, coming for to carry me home."' Together as a people called into being through the sacrifice of Jesus Christ may we become a community of reconciliation, love and justice that shares together a foretaste in our time of God's eternal Kingdom.

Michaelmas 1994

Rev. Canon Dr John Sentamu

2. 'TRUMPET CALL' OF THE BLACK ANGLICAN CELEBRATION

When nearly 400 people met for the weekend of 22-24 July 1994 at the University of York, the Church of England took a step without precedent in its history. This was the first ever national Black Anglican Celebration, convened after three years' planning by the General Synod's Committee for Black Anglican Concerns, and attended by representatives of every diocese, with bishops from most dioceses, and guests from other Churches. Its main purpose was to celebrate and affirm the participation of black Anglican Christians in the task of the Decade of Evangelism, and to enable them to make common cause with each other for this purpose. Two-thirds of the participants were themselves black Anglicans, with an even balance between the sexes, a lay presence far greater than the clerical, and a distribution of ages weighted towards the younger end. The Celebration was addressed by both Archbishops, as well as by practised experts from minority ethnic men and women who gave a hard-hitting lead about the tasks facing black Christians today. The Celebration was enlivened by worship in groups, in plenary, and at York Minster, and also by both sport and an internationally-flavoured concert.

However, the main work of the Celebration was done in 17 workshops, addressing ways in which black Christians may take that place in the Church and in the community to which they are called by God. From the results of this work the black Anglicans with the support of all others at the Celebration issue this trumpet call:-

To the Church of England and its leaders, we say:

Black people are people. Black Christians are Christians. Black Anglicans are Anglicans. Our ethnic origins may lie in Africa, the Americas, Asia, or the Caribbean Islands, and a few of us are visitors from these lands, but mostly we ourselves are English, a large proportion of us born in England, and glad to be Anglicans here in partnership with white Christians. We belong to this land and to every corner of it. Make us more visible within the life and leadership of our Church. Racism contradicts our Lord's command to love our neighbours as ourselves. It offends the fundamental

Christian belief that every person is made in the image of God and is equally precious in his sight. Racism has no place in Christ: it creates nothing but hatred and fear.

Every Christian person in every generation has an individual responsibility to oppose and resist racism in all its forms, striving to reflect that divine Love which alone fills our lives with meaning and hope. So let all discrimination against us, knowing or ignorant, latent or overt, cease. Let us reach our own fullness in Christ as ourselves. Let our gifts and calling be recognised and affirmed, our partnership in the life of the Church of England be evident and welcome. We seek to walk confidently in Christ, one in him with all of every ethnic group, tribe and tongue, who name his name. Let the whole Church of England by deliberate will live this doctrine in practical love. Without it there is no gospel message of God's love for us to live and proclaim.

To our English Society, we say:

Black people are people. Black English are English. But there is as yet no real equality in jobs, housing, health, educational opportunity or the media and their message. True justice is too frequently missing from police methods and administration of the law. Institutional racism is deeply rooted, and we fear for our children if it is not rooted out. We are here; we are English; we are part of the community. Give us justice.

To ourselves, we say:

We have a responsibility to ourselves, our young people and the wider community to take up the challenges that we have met this weekend – the challenges like growing in confidence and leadership potential; and taking risks in order that we might grow; and offering this confidence as a gift to the whole Church. Risks that will allow us to create our own space and not leave others to create it for us. The risks to use our gifts in whatever way possible especially in the task of Evangelism and Mission. We are ready to play our part in reclaiming our rich biblical inheritance for both black people and white people. We are ready to encourage the Church to live the Christian faith authentically and therefore to confront our society in areas of racial injustices. For us evangelism and caring go hand in hand: We are committed to demonstrating and proclaiming the gospel. We are

determined to encourage young black Anglicans to remain and become involved in our Church at all levels.

To our God, we say:

We have sounded our trumpet call to redress wrongs done to us, yet we are humbled before your love and are only seeking your glory. Let your trumpet call now guide our feet, your judgement and justice cry out to the skies. We meet in your love to do your will. We place our cause in your hands. Do your will in us that your world may be transformed. Amen.

3. OPENING REMARKS

The Rev. Rajinder Daniel, Chairman of the Planning Group

I have been looking through some of the old files to remind me how we came to be here in York today. The journey has been a long one since the publication of the *Faith in the City* Report and the first invitation to some of us by the then Secretary General to meet with him and others. This meeting was followed by a meeting with the Archbishops of Canterbury and York and other senior members of the General Synod. This led to the formation of the Committee on Black Anglican Concerns (CBAC) under its first Chairman, Bishop Wilfred Wood of Croydon.

It was in 1989 that the CBAC decided there would be a gathering of Black Anglicans. Bishop Wilfred called the first meeting of four people and invited me to chair the Planning Group for this gathering. We originally had hoped to hold the Celebration in July 1992 at Birmingham. Now this event is taking place two years later and today it is my privilege to welcome you all. My task has been made much easier due to the diligent and efficient secretariat under Mrs Glynne Gordon-Carter and her personal assistant, Miss Gillian Bloor. Many people have given their time and expertise generously in so many areas and ways; members of the Education and Editorial Groups which produced the pre-Celebration pack, the Workshop Group, the Bible Studies, the Worship and the Planning Group itself. I am grateful for the financial assistance that has been given by the General Synod. It has indeed been a tremendous corporate task!

Archbishops, Bishops and fellow members of the Celebration, it gives me great pleasure to welcome you all to these 48 hours of 'Participation and Joy'. Many of our forefathers paid a very heavy price for their Christian faith in the Anglican Church; we salute them, we thank them for their resilience in the time of adversity, for their faith in God and thus for our heritage.

4. 'A CITY FILLED WITH THE TREASURES AND WEALTH OF THE NATIONS'

(Revelation 21.24) Canon Dr John Sentamu, Chairman
Committee on Black Anglican Concerns (CBAC)

It is with great pleasure and joy, as Chairman of the Committee on Black Anglican Concerns, to welcome you all to this unique Black Anglican Celebration for the Decade of Evangelism. On behalf of the Committee, thank you for coming. I strongly believe that these next forty-eight hours will be a real landmark in the life of the Church of England. Let us resolve to fill these hours with fun, joy, simplicity and compassion and much laughter amidst serious discussions of topics like:- Unity in Diversity, Roots of Anglicanism, Issues in Church and Society, prayer, worship, liturgy, evangelism, the young in secular Britain, etc., etc., etc. If that long list of our Celebration has already frozen or exhausted your mind, let me assure you that light relief will be available during the sporting event on Saturday afternoon, and the entertainment on Saturday evening. The two Bible Reading sessions and the Eucharist at the Minster should also help us to be still and to wait on God. Remember that all our activities here are a homecoming party in our Father's presence; therefore, no permission is given either for joylessness or what we used to call in Uganda: F.E.G: Fixed Evangelical Grin! We should all take the advice of a school-girl in a story told by Archbishop Desmond Tutu in his R.E. exam to the question: 'What did John the Baptist say to Jesus when he came to be baptised by John?' Remembering the voice which said 'This is my beloved Son, listen to him', the schoolgirl wrote: 'Now you know that you are the Son of God, start behaving like one!'

Brothers and Sisters, I would like to echo Rajinder's words of thanks to many people who have helped this Celebration to come to pass. To the two Archbishops as Presidents of the General Synod and to the Standing Committee for agreeing for this Celebration to go ahead. For the Bishops of the Dioceses who have not only sponsored delegates from their Dioceses but have come with their diocese. For representatives of other Churches for agreeing to come and to spy on our Anglican Freedom in Christ. For members of the Press and the Media. Thank you all for coming. It's good to be here, and I sincerely do mean it.

Praise God that this mountain-top type experience will not call for the building of three special booths for deliverers, prophets and messiahs. We shall all sink or swim together. The discovery of a person of a different ethnic group doesn't mean the negation of me. It may be in fact the discovery of me. My good friend, the Bishop of Worcester, said to me months ago that I was 'the biggest bully in the Church: for getting all dioceses here for this Black Anglican Celebration for the Decade of Evangelism'. Having delivered his shot he moved on and never gave me a chance to respond. It's now my turn to fire my salvos.

Firstly, there'll be a lot of plain speaking at this Celebration and my plea for all of us is that we should remember that God gave us one mouth, two eyes and two ears. And let us use these three organs in the proportion in which they were given: 1 to 2. If we don't do this we may easily end up with a dialogue of the deaf.

Secondly, let us not have false expectations about this Celebration. None of us can afford the luxury of behaving like spectators. If I may borrow a metaphor from my favourite sport, which I judge to be the only sport worthy of the name, you've guessed it, Rugby, please let us shape this Celebration by refusing to turn it into a reporter's account from the sidelines but rather a personal testimony from the middle of the 'scrum'. It's one thing to speak of the things we'd like the Church or God to do for us as black people, but it's far more important to know what God the Holy Spirit is doing in the middle of the scrum. We shall not know unless someone emerges from it, muddied and gory, to tell us what they've experienced there. All of us are in the middle of that scrum and we should all emerge from it muddied and gory. For in the middle of that scrum is God's revolutionary love: a love that loves us into joy, triumphs in suffering, reconciles, enables and loves the unlovable. For Christ came to make us free from our isolation and our fear. He came homeless – and to find a home among all; in poverty – and so the guest of all; in weakness – and so at the mercy of all; common – and so approachable by all; a man with time for all; a man for others; he was in the world and nothing came between him and the world; so that all might be one with him and with each other.

It is my prayer that none of us will behave like a caterpillar who was enjoying eating mango leaves and talking to his friend when a beautiful

butterfly flew past. The caterpillar said to his friend, 'Hah! You'll never catch me flying in one of those trendy unstable things. God made us caterpillars with no wings to fly and fly we shall not.' Surely to stand before the Holy is to change; and the glory of God is a human being fully alive. Let this celebration be a changing experience for all of us. For we are all involved as listeners, as participants in dialogue, and also in effective solidarity, decision-making and action. The challenge for us is to remember the past, to live the present, and to trust the future simultaneously.

Thirdly, whatever expectations we've come with, let us be open to the unfamiliar. Let us be ready to be questioned, judged, stripped naked, and left speechless by the God who has loved us in Jesus Christ and has made us co-heirs with him. A story is told of a young man who was totally unchurched and came forward to accept Christ at an evangelistic rally in Hyde Park. The preacher said to him, 'Young man, now that you've become a Christian it is very, very important that you start going to church'. 'There are so many church buildings, which church should I go to?' asked the young man. The preacher said, 'It doesn't matter which church, as long as it is the Church of God'. So on Sunday the young man went to the church nearest to him. He saw people sitting there quietly while the organ played. Then suddenly another door opened and people dressed in white processed down the middle of the church. People got up to read out of a large book which rested on what seemed to him like a stuffed dead eagle painted in gold. The preacher climbed up onto a soap-box larger than the one he'd seen in Hyde Park. He really got excited. This is my chance to go forward to tell everybody that I became a Christian. He clapped his hands whenever the preacher mentioned the name of Jesus. He got so excited. Suddenly two gentlemen dressed in dark suits marched up to the young man and proceeded to lead him out of the church. 'Young man', they said, 'We don't do that here! If you want to disturb the divine liturgy you'd better go and do that at the church at the bottom of this street. They do unseemly things like that down there'. The young man agreed to keep quiet. At the end of the service he approached the preacher to find out why they wouldn't let him get excited about God. 'I came to this Church', he said, 'because the preacher told me to go to the church of God and worship. This is the church of God, isn't it?' 'My dear man', said the preacher, 'this isn't the Church of God. This is the Church of

England.' In the words of Rabbi Yitzhak Yaakov, the late seer of Lublin, 'Can he be God if he can only be worshipped in one way?'

Finally let us remind ourselves that there is a purpose to this Black Anglican Celebration for the Decade of Evangelism. Whatever we do let it be done in order to fulfil the six objectives of this Celebration. Put in a nutshell, we are here to recognise, celebrate and rejoice in the diversity of gifts which black Anglicans can bring to the Church; and to devise ways, encourage, help, discuss and plan strategies towards using the gifts of black Anglicans in the task of Evangelism. In the words of David Bosch, that celebrated late Professor and head of the department of missiology at the University of South Africa, in his book *Transforming Mission* (1991, Orbis Books 1991).

Evangelism is that dimension and activity of the church's mission which, by word and deed and in the light of particular conditions and a particular context, offers every person and community, everywhere, a valid opportunity to be directly challenged to a radical reorientation of their lives, a reorientation which involves such things as deliverance from slavery to the world and its powers; embracing Christ as Saviour and Lord; becoming a living member of his community, the church; being enlisted into his service of reconciliation, peace, and justice on earth; and being committed to God's purpose of placing all things under the rule of Christ. (p.42)

For David Bosch, the purpose of mission is, therefore, to transform reality around it. 'Mission is that dimension of our faith that refuses to accept reality as it is and aims at changing it.' (p.xv) That being the case, it can't be done by a few gifted people; but by the whole people of God. Little wonder therefore, that St John's vision of the Holy City is one of a place filled with God's 'martyrs' (that is witnesses), nations and the kings of the earth together with their achievements of culture and civilization. The treasures laid up in heaven turn out to be the best the saints have known and loved on earth redeemed of all imperfections and transfigured by the presence of God; a presence which is no longer confined to the temple but pervades the whole life and being of the city. Nothing is excluded from the Holy City except that which is contrary to the character of God. And this is so because Christ's redeeming work is all-embracing; the whole earth is for God. This means that when people are made members of the body of Christ, the Church, they must bring all their gifts with them: writers their power in words, musicians their music, artists their power in

colour, craftsmen their craft, sculptors their mastery of line and form and mass, orators their power of speech, contemplatives their gifts of silence meditation, etc. There is no gift which Christ cannot redeem and use. As Bishop Festo Kivengere, of Uganda, used to say 'God gave me the power of the gab and when I was converted he turned this into a gift of evangelism.'

May the Lord keep us in the joy, simplicity and compassion of his holy gospel as we celebrate in his presence his sheer prodigality in giving us each other. May I ask you to give a warm welcome to the Archbishop of Canterbury as he comes to address us and officially open this Celebration. Archbishop George, we welcome you.

5. KEYNOTE ADDRESS: 'An Inclusive Liberating Gospel'

The Most Rev. and Rt Hon. George Carey,
Archbishop of Canterbury

I am delighted to be with you tonight at this Black Anglican Celebration. This weekend promises to be a historic watershed in the life of our Church as you meet together with quite a sprinkling of bishops (indeed a shower of Bishops), to share your faith and make plans for the future. I salute this vision and faith of your leaders and the imagination that has gone into this Celebration. I am only sorry that I cannot be with you for the whole two days!

But what are we celebrating?

1. We are celebrating a Lord whose Gospel is inclusive.

No one stands outside the scope of God's inclusive love. As St Paul said: 'There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus'.

Those words should undergird all that we do and all that we are as a Church.

Sadly, of course, they are sometimes forgotten or deliberately set aside, both within our society and, more seriously still, within the Church itself. Prejudice, fear and thoughtlessness have, all too frequently, characterised the reaction of one ethnic group towards another. I have seen evidence of them many times both in this country and overseas and many of you will, I am sure, have suffered from them yourselves. They must be met and resisted by the consistent proclamation of the Gospel which is inclusive of all.

Two events last Wednesday, 20th July, reminded me of the importance of this. The first, at Chichester Cathedral, was a service to mark the fiftieth anniversary of the unsuccessful plot against Hitler and, in particular, the friendship and common concerns of Dietrich Bonhoeffer and George Bell. In preparing for it I was struck afresh by the breadth of their vision. Both were great internationalists and great ecumenists. Both were

passionately committed to proclaiming that everyone should treat everyone else as their neighbour. Their inspiration for this lay in their insight into the inclusive nature of God's love. They provide a pattern for us today.

Meanwhile, in Westminster Abbey, my dear friend Desmond Tutu was preaching at a service to mark the return of South Africa to the Commonwealth. Few people have been as brave as he has been in representing black people throughout the world. His courageous stand has not always been appreciated – even by his own people, including some fellow Anglicans. But with great love, united with that tremendous humour of his, he has been not only an outstanding ambassador for black people, but for the Christian faith as well. Again he believes in, and practises, the inclusive nature of the Gospel. It is fundamental to his faith and should be to ours as well.

2. We are celebrating a Lord whose Gospel is liberating.

Alongside his teaching on our unity in Christ, Paul was equally concerned to stress our diversity. He wrote to the Corinthians: 'Now there are varieties of gifts, but the same Spirit... To each is given the manifestation of the Spirit for the common good.' Part of the glory of the Gospel is that it liberates us to be fully ourselves, working in union one with another. As Paul goes on to explain, if this unity in diversity is not encouraged, then the Church suffers and is prevented from fulfilling its full potential.

Once again we have to acknowledge that all too frequently this has been allowed to happen, and we are all the poorer for it.

This Celebration will, I hope, either directly or indirectly, release some of those diverse gifts. If it does not, then we will have lost a great opportunity. Let me suggest three areas amongst others where I believe we need to be praying for this kind of liberation.

A. Leadership

I am very encouraged by the ways in which, increasingly, black people are holding positions of leadership within our Church both as clergy and laity. But I am also aware that there is still much to be done. I long for the day when every member of our Church will have the freedom to exercise the God-given abilities they possess.

I long too, to see many more black Anglicans offering themselves for the Ordained Ministry or serving on Parochial Church Council (PCCs), General Synod and Diocesan Boards and Committees. I hope that a message will sound forth from this Celebration encouraging them to do so.

B. Worship

Already tonight we have been able to see the variety of black Anglican worship. It is every bit as diverse as any pattern of Christian worship that has developed down the centuries. Equally, and this is very important, it is not exactly the same as any other. Broad generalisations seeking to define its essence soon break down. It is altogether more diverse and exciting than is often implied.

I remember one Church I visited recently in New York. From a liturgical point of view it was thoroughly Anglo-Catholic. There was dignity, beauty and true reverence from the large, mainly black congregation. The singing included haunting Negro spirituals and the matchless voice of a black soprano, who I found out later was a trained opera singer. During the administration the choir led the congregation in singing songs drawn from many different theological stables. At one point, trumpet, organ, saxophone and trombone joined in jazz-like refrains that had the congregation clapping. It was no wonder that the congregation included a large number of young people. I have long had a great desire to see these diverse forms of spirituality, centred in music, expressed more widely within our Church. I believe it is a dimension that will not only enrich our worship and liturgical life but will also add something exciting to our evangelism. I urge you to develop it and, if you do, I can promise you my enthusiastic support.

C. Our Concepts of Power

It is often those who have had to wrestle with the realities of powerlessness who can liberate the Church as we reflect on the exercise of power. They can help us all discover the power that is made perfect in weakness, and expressed in service.

Verna Dozier, a leading black theologian, writes in her book *The Dream of God*:

Power is the ability to get things done. Jesus did not give up power. He resisted power in the service of anyone other than God. Blacks and women have been powerless for so long that we have romanticised power. We imagine we will do better things with it than the white men have done...

She reminds us in that book of powerlessness; the vulnerability of God; the servant God.

The exercise of power is a complex subject – full of pitfalls. It is, however, one that must be addressed if we are to be true to our Master. One gift which black Anglicans may offer to God's Church is to help us towards a better understanding of the true nature and right use of power. This will become clearer as more black people take up positions of responsibility in the structures of the Church.

So you will see that my plea is that this weekend will indeed be a celebration of inclusive, liberating faith. We have a great Gospel to proclaim in this Decade of Evangelism. It is a Gospel that has the power to change individuals, churches and societies. Let us pray that this weekend may indeed mark a watershed of change for the Black Anglicans of this country. Let these 'Seeds of Hope' be watered and nourished!

I formally declare this Celebration open.

6. GUESTS FROM OTHER DENOMINATIONS BRING GREETINGS

Methodist Church

The Rev. Brian Beck, President of the Methodist Conference (1993-1994)

Chairman, brothers and sisters in Christ, it is my pleasure and privilege to be able to bring you the greetings of the Methodist Church on this very important occasion. Ivan Weekes and Mary Sadler who are with me representing our Church are delighted to have been invited and I am delighted to be able to share in the occasion. Like you we are deeply committed to the full participation of black and Asian Christians in the life of the Church, but like other Churches we encounter the same problems in carrying that into effect. Racist attitudes in the life of the Church, the need for education and empowerment, the need to adjust our procedures so that they are not stacked in favour of the status quo, the need to encourage the development and full use of the many, many gifts that there are among us, the need as a whole Church to learn and benefit from those gifts – we have a common agenda.

In the Methodist Church we have a programme 'Faithful and Equal' designed as best we can to address those issues. We have an institution which we have been proud to be able to offer to our fellow-Christians in other Churches, the Methodist Leadership Racism Awareness Workshops (MELRAW), an attempt to address racism awareness training. We are glad to be in partnership with other Churches in that and other ventures.

I have been reflecting as I have sat here on some previous occasions on which I have been present and some of the things I have learnt from them. In particular I have been turning over in my mind a memory going back now quite a long time to an occasion when Professor James Cone raised the question 'Can there be one Lord in the Church, if there is not one commitment to justice? On that occasion he hosted a gathering of some 2,000 Methodists from around the world as he ever more sharply posed the question 'Can we claim to have one Lord if we do not practise justice one to another?' The paradox of that moment was that on that very same evening those 2,000 Methodists from all their diversities and with all those injustices festering between them, nevertheless found at the Lord's

table a degree of unity and that paradox lives with me. The justice of God that calls for right relations between us all and the mercy of God, that somehow He also hurts and somehow instils the will to overcome the barriers, and somehow He teaches us forgiveness and reconciliation.

I have to go before the end of the weekend, although my two colleagues will be able to stay for the entire time. I am delighted to be here and look forward to what I shall learn on this occasion and look forward to sharing with you as we address these issues together.

Black Majority Churches

*The Most Rev. Father Abiola, Council of African and Afro-Caribbean Churches.
Joint President of CCBI*

Brothers and Sisters, greetings. I am very happy to be here and to witness this occasion in Britain. But one thing that disturbs me is the word Celebration as stated in the programme. Do we really come here to celebrate, or we come here in the presence of those who had the power in the Anglican Communion to actually try and claim our rights? Almost a century and a half ago three people came to my country. They said they brought good news, Peter Townsend, and two other men, one became known afterwards as Bishop Samuel Crowther. My town was the first place which they visited in Nigeria. They lived in my great-grandfather's house. They were given land to build the house where they lived and also land to build a chapel. So I always say I am from the first generation of Anglican Christians in Nigeria.

My own personal experience coming to Britain over thirty years ago drove me out of the Anglican community. When somebody goes in to serve God and that person is shown another place and is told that he has come to the wrong place, then we have to find out exactly where the Church of God is? I am sure that many people have been thrown out of the Anglican community because of the colour of their skin. If there is only one Christ who died for all, and if the nature of God is love, I think it is high time things are put right, especially within the Church of England. In Nigeria, the majority of the influential Churches came out of the Church of England because of their prophetic view, because of their vision of a better

life, the vision of praying incessantly and trying to help people not just by going to church alone.

It is high time we removed this question of 'black', where there is justice and equality we don't need to use the word 'black' any more. It is because there is no justice, and no equality in the Church that groups have to put themselves together and call themselves 'black Anglicans'. Thank you very much for inviting me and I do pray that this Conference will bring good results.

Roman Catholic Church

Mr Richard Zipfel, Secretary of the Committee for Community Relations of the Catholic Bishops' Conference of England and Wales

Good evening. I come to bring you greetings from the Roman Catholic community. There are Catholics black and white in different parts of the country this weekend watching and praying that this event is successful.

As we work closer and more ecumenically to combat racism and to promote racial justice, when one Church manages to find for itself new strength, new vision, new energy and support among its people, we all grow and we all find vision and we all find support, and if this weekend is successful for you, it will be successful for all of us. More specifically I bring you greetings, best wishes and prayers from Cardinal Basil Hume, who, though out of the country, phoned his office at lunchtime and specifically asked that his best wishes be given to this Assembly. From Bishop Pargeter who is the Chairman of the Bishops' Committee for Community Relations and wanted to be here but was taken ill; and from the rest of us within the Catholic community. A few of us are here this weekend, Mrs Betty Luckham from the Catholic Association for Racial Justice, Miss Leela Ramdeen from the Cardinal's Caribbean Committee and one of your speakers tomorrow, Dr Protasia Torkington, I know they all join me in wishing you success this weekend. Thank you.

Baptist Union

Mrs. Rosemarie Gotobed, Social Action Committee

Wow! You look great from up here, take it from me. I bring you greetings from the Baptist Union of Great Britain. For me, when I first thought I was going to come here I thought to myself, well it's an Anglican do. How would I distinguish myself as a Baptist? I thought to myself, well, when you go to the next Baptist Conference look around, and I saw grey suits and blue blazers and I thought I'm not wearing a grey suit or a blue blazer, then I come here and you're all wearing grey suits and blue blazers, but nevertheless we are family, family of God and it's so great to see God's family gathered together in such great numbers.

Anybody who ever wondered, 'Gosh, is this going to be a success?' The mere fact that you are all here and that you are all sitting with each other, and you are all smiling because you are all well fed, or just smiling anyway with the love of Christ in your hearts, it has been a success. Every day when you get up for the next couple of days you can all say wholeheartedly 'Yes, this is the day that the Lord has made and yes, let's all enjoy it'.

United Reformed Church

The Rev. Raymond Singh, South London Industrial Mission

Thank you very much indeed for this great honour to be able to bring you greetings from the United Reformed Church, and from the Rev. Dr Jack McKelvie who is Moderator of the Assembly of the United Reformed Church this year.

The United Reformed Church in the Thames North and Southern province has had over the last three or four years a conference to which we invite people, white and black, to come together and to celebrate the richness that we find within our Christian faith. We have Christians coming from Ghana, from India, from Africa, and it's a most marvellous occasion which over the years has evolved and become not just a talking shop where we lament our lot. It has become a place where some amount of power has been generated, and one of the things that has come out of that little group has been something that we have adopted only this year

at our Assembly in Lancaster, a Charter for the Church. We also, Bishops, believe in an inclusive gospel, a gospel which brings everyone to a marvellous banquet and feast whether you are good or bad you are welcome within that Gospel. We want to make sure that our Gospel is an actual Gospel that is built on bricks and it is not just words that fly in the air. We hope that the Charter will in some way enable representation of black Christians in all the parts of our Church, from the local Church to the Districts to the Synod and to the National Church. We have also this year adopted a committee which will monitor that progress. So we are making moves. It is very painful.

We are a very small denomination compared to you Anglicans, very small indeed, and whenever I meet with my brothers and sisters in the Association of Black Clergy, of which I am the Chairman, I am very honoured always to be with my wonderful Anglican brothers and now sisters as well. Praise God. In a very brotherly way, I really want to pay a great tribute to all the work that has been done by Glynne Gordon-Carter, John Sentamu, Rajinder Daniel and everyone who has made this occasion possible. I am delighted to come to you and bring to you the greetings of the United Reformed Church and I pray and wish God's blessings on everything that we do together as we learn about each other and share together.

One of the problems we had in trying to get the Charter through at our Assembly was that many people said that there were no black people where they were. If people were to reflect a little they would realise that the very areas that are mostly all white are the places where people go out to work in companies where there are black people. It seems to me that what Martin Luther King said we can always remember and bear in mind, which is that 'wherever there is an injustice it is as equivalent as if there is an injustice everywhere'. So let us strive together and fight that. Thank you all very much.

The Episcopal Church of the United States of America
Canon Harold T. Lewis, formerly Officer in Charge of Black Ministries

It is a pleasure to be here. I'm not from another denomination, but from a sister Church of the Anglican Communion, the Episcopal Church. In

case you don't know anything about it, it is said that when the founding fathers drew up the Constitution they went across the street and founded the Episcopal Church. The Episcopal Church, while it spread the length and breadth of the USA, is predominant on the eastern seaboard. Somebody once asked, 'Why is it that the Episcopal Church never really spread west of the Rockies?' The response given was that during the great Evangelistic westward movement, the Baptists, Roman Catholics and Methodists jumped in the first available covered wagon, but the Episcopalians waited for the tracks to be laid - which says something to our approach about Evangelism.

A very brief history lesson: in 1883 the Bishops from the southern dioceses met in Sewanee, Tennessee, and they decided that black people (we were called 'coloured' then) had no place in the Church and so they decided to create missionary districts, and no matter where you were: Alabama, Mississippi, Tennessee, you would be in this missionary district under a white bishop. You would have no say, no friend at court; you'd just be ministered to, sent bread and wine occasionally but really ignored and so a group of people got together under Alexander Crummell, a great nineteenth-century black priest, and they formed an organisation called the Conference for Church Workers among Coloured People. They protested against this racist attitude and eventually things began to improve but of course very slowly. The Union of Black Episcopalians succeeded the Conference of Church Workers: it is a black caucus and has just celebrated its twenty-fifth Anniversary. Along the way the Church established various offices to help black people, including the office for Black Ministries which I staffed until recently, and that brings me to why I'm here.

Ten years ago the Archbishop's Commission for Urban Priority Areas, which produced the report *Faith in the City*, invited me to talk with them about establishing an office akin to our office of Black Ministries. I shared with them the expertise we had gathered from over 100 years of being in this struggle, and the rest is history. So I told Glynne earlier today that I am really her godfather, and I would say that we have a long way to go. When I was received at Lambeth Palace by Dr Carey's predecessor he asked, 'Canon Lewis, what do you think of the Black-led Churches?' and I said, 'Well, your Grace, the Black-led Churches are being led by Anglicans who when they came to this country did not find a very warm

welcome'. So I think what we are doing tonight is forging a new beginning, so that no matter what we look like, what we sound like, and who signed our baptismal certificate, (after all it was Victoria who sent the Cross to follow the Union Jack to bring us all in) and here we are, and we're here to stay. Thank you very much.

7. ISSUES IN THE CHURCH

a) 'Youth and Role Models'

Ms Josile Munro, lay member of General Synod, elected in 1994

I come from the small parish of Holy Trinity, Dalston, in London's inner city. The parish serves two council housing estates in a deprived part of Hackney. The parishioners come from a wide variety of cultural and ethnic groups.

At present I am in a rather unusual position of being a relatively young member who has taken part in decision-making both locally and nationally in our Church. For this opportunity I give thanks to our Lord and all those who have supported me. One of the roles I regard as very important is encouraging and supporting young people and others to actively participate in the life of our Church. The speech I now make covers two areas of concern which affect participation.

As a Church we need to regard young people as a full and integral part of our congregations, removing the fear that many older people have of young people. There is a tendency on the part of some older people to be rather patronising in their approach to young people, often regarding them as a threat to the established order of our Church.

Whilst we often complain about the low level of participation of young people we need to be aware that participation will only increase amongst young people, as well as others, if they are empowered to do so. This should be done by nurturing and supporting young people so they have the confidence to play a real part in our church life. This can be done by ensuring that the senior members of our Church have real dialogue with young people listening and talking with them about their ideas, which may be new and challenging to us. We need to welcome those ideas and where appropriate take up the challenge and make them work. If we don't we will lose the ministry that the young have for us. Young people are our present as well as our future. Furthermore young people should be given a real voice on various decision-making bodies from the PCC to the General Synod, where appropriate.

Remember our Lord Jesus Christ being encouraged in the Temple at the age of twelve.

I move on to my second area of concern.

In all areas of British society negative stereotyping of black people is used and promoted, which leads to a belief that is all too prevalent in our society and our Church, that black people have little or no positive role to play in Britain. Therefore our society cannot operate as well or as efficiently as it should, because the cancer of racism and prejudice is encouraged to exist by this stereotyping.

The result is a tremendous waste of the talents of black people in all areas of Church and society. Black people, having their confidence and ability undermined and undervalued, do not feel welcome to participate fully or effectively on an equal basis in this country. For young black people this is a tragedy as they are not participating on an equal basis in the country of their birth. Therefore, there is a very real need for education and information to be given to all people living in this country about the role of minority ethnic people, in particular black people, in Britain both past and present.

Most people in this country do not know that black people have played a tremendous role in Britain for the last five centuries! This is because the convention in this country is to see and teach everything from a eurocentric point of view, where the only people who have done anything positive and useful are from the white community! For example: much more is taught about Florence Nightingale than Mary Seacole, a black nurse, who was also a great nurse in the Crimean War.

Let me give you another example: we hear a lot about Christian notable such as William Wilberforce but very little about the Christian activist Sojourner Truth. Most Christians, including clergy, think that Simon of Cyrene is the only black person with a positive role in the Bible, often believing that all the other people mentioned are white.

We need to find a way of teaching all subjects including the Bible and church history, so that all ethnic groups can feel proud and truly know that they are made in the image of God. This will enable young black people who have been so marginalised by society to know that the role they play in society and in Church is valued.

Our Church has a leading role to play in ensuring that there is a true and positive representation of all people in this country, because of the influence it has in many areas of our society, not least of all its role in education, having so many church schools, as well as being involved in deciding what type of curriculum is taught in our schools. Furthermore the Church runs many Sunday Schools and Bible Studies throughout the country where the positive role of all ethnic groups can be taught.

I look forward to the time when there is a true and just portrayal of the roles different ethnic groups play in this society so that not only will racism and petty prejudice be reduced; but also we will have love, respect and pride for each other. All of us are equally worthy of being God's children and therefore of God's love in the one family of the human race.

ISSUES IN THE CHURCH

b) 'Suffering and Identity'

The Rev. Charles Lawrence,
Vicar of St Chad's, Saddleworth, Manchester

Good evening, my sisters and brothers. It is very good to be here, and it is very good to be able to see you.

We come here from a variety of backgrounds. We are different ages. I speak to you not as a British Black person, because I don't count myself as such. I come to you as an *English* Black person. I was born in this country, I have no other home than here, and I am fed up to the back teeth with people asking me 'where do you come from?' and when I say 'South London' they say, 'Yes, but really where?'. I say 'Well actually I was born in Balham', and they say, 'Yes, but before that?'

I am thrilled to see some very young people here – young black people; people who have wisdom; people who hear God speaking to them, and who speak back to God; the God who loves them, and who leads them.

Some of us long to set things right that happened twenty, thirty, forty, five hundred years ago. I ask you to consider the possibility of setting

agenda that will mean that our children, most of whom will be English black people, can grow up in a country where people ask only from time to time 'Where are you from?', and stop when they get the answer, 'Leicester, Manchester, Edinburgh', whatever. A country where we can belong. A country where the voice of the young can be heard.

Scripture tells us that here we have no abiding city. And for all of us that is true, because our home is heaven. That is where we belong. But we are bidden every time we utter the Lord's Prayer to pray, 'Your kingdom come, your will be done, here, now, today, as it is in heaven.' So we are bidden to pray and work for the establishment of God's kingdom here and now.

We can do it. But we can do it best when we listen to young people whose experience may be different from our own, who cannot point back to a country where they were born, where they were the same. As English black people we have grown up in a country where we are always different. As soon as we walk into a room we look different from other people, and we cannot point to a place where we belong, where we are the same. Now you might view that as an entirely negative possibility, but it is full of great potential. I'm not going to spell out what that potential is, that is for you to work out. But better still listen to the young people and what they have to say about it.

We are followers of a Black *young* man who died in his early thirties, at an age when the children of Haslemere would have said he was old, though most of us would regard him as still being young. That Black young man drew little children to him and reminded us that we must become like them.

They say that with every video recorder there should be supplied a seven-year-old child, as they are the only ones who know how to work them. If our Church is to work, we would do well to draw to ourselves seven-year-old children and younger. Maybe they have a far better idea of how the thing can work than we do.

8. ISSUES IN SOCIETY

a) 'Which Way to Heaven?'

Mr Herman Ouseley,
Chairman of the Commission for Racial Equality (CRE)

Curtis Mayfield, a man of enormous vision and insights sang in 1970: 'If there is a hell below, we are all going to go'. For many people in this world they are already there, Rwanda, former Yugoslavia, Haiti, Angola and many others. Even closer to home, though different and perhaps less dramatic, we see the devastation experienced in some local communities. Those, for example, who previously relied on coal, shipbuilding, steel and the docks are among the mass unemployed, they have never worked (and probably will never work), and are witnessing the slow death of their towns and villages.

With the prolonged recession, the high unemployment levels and persistent racial discrimination it is no wonder that people are easily lured into accepting scapegoats for their plight and suffering. It is no coincidence that more than 130,000 racially motivated incidents occurred in Britain in 1993. Even this represents an underestimate from the British Crime Survey of the reality of racial harassment and violence in Britain.

Far too many people are living in fear because of racial harassment and attacks. This is a form of hell as they regard the mental anguish arising from continued threats, intimidation, abuse and harassment in their homes as a form of racial terrorism.

Across the entirety of Europe we are witnessing a resurgence of racism, fascism, xenophobia, nazism, anti-Semitism and intolerance manifested in attacks on black people, other ethnic minorities, refugees and asylum seekers.

Racism is a disease of ignorance which breeds fear, denies justice, rejects and excludes those who are seen as different (outsiders, strangers, newcomers etc.) and leads to discriminatory practices and unfair treatment.

We are told to do in Rome as the Romans would do; that we should be capable of passing the 'Tebbit cricket test'; that we should not draw attention to differences. If that is the case why is it that black people in

Britain, particularly in Cardiff, Liverpool, Bristol and London docklands, who are the direct descendants of generations of black settlements which can be as old as three hundred years, are among the most disadvantaged people in Britain? Why do we still see so few black faces in the boardroom or in positions of power in organisations and institutions?

Why are black Anglicans, born and bred as British and Anglicans, denied their fair share of entry and influence in the Church hierarchy in Britain? Why is it that so many dedicated Christians have fled traditional British churches to alternatives, having been rejected or treated indifferently by their white sisters and brothers? Let it not be said that there is no racism or intolerance in the Church of England and among the other religions dominating our lives, because that would be a lie.

That is not a condemnation of the Church and what it represents. It is an undeniable fact that the Church has been in the forefront, with others, in challenging racial oppression and other forms of racial injustices. The recent work in Tower Hamlets by the Bishop of Stepney and his colleagues alongside the local communities and anti-racist organisations to challenge the British National Party (BNP) presence is a testimony of excellent commitment.

Equally, the initiative by Bishop David Sheppard and Bishop Wilfred Wood and their ten-point plan for equal opportunities in employment is another example of exemplary work.

Furthermore there is the splendid work done by the Churches Commission for Racial Justice and its work on the Wood-Sheppard principles, the call for Amnesty on deportations and study packs for churches on racial violence.

However, it remains an inadequate commitment. It does not reach out to the communities in our society and seek to involve them in a crusade for justice, fairness and equality. Unless this happens, and our institutions and organisations make their contribution, we are on a course of self-destruction. Family life continues to be eroded, individualism leads to selfishness, greed and divisiveness, materialism creates envy and the need to have more and better by any means. Some people are being depicted as scroungers, single parents are regarded as irresponsible. Some West Indians (in particular Jamaicans) are being branded by police and media

as violent, drug peddling criminals and the well-publicised 'back to basics' philosophy appears to be predicated on the principle of 'do as I say not as I do'! There is a media-led campaign to put down all those who articulate stridently the case for equal rights on the basis that they are regarded as crusaders for a dangerous concept of 'political correctness', whatever that is.

Our young people in particular are looking for a way forward. They need strong spiritual guidance, clear leadership from parents, families, teachers, community leaders, politicians, popular and famous role-models with responsible outlooks. They need a supportive, caring environment that guarantees their resolve through moral values and caring principles to withstand the realities of inequalities, injustices and lack of opportunities.

One of the principles must be how those who are better off can contribute with action and by example to improve the well-being and prospects of those who are less well off?

It is about defining *all* of our contributions to a *just and fair* society for everyone. The role, responsibilities and contributions, of government, local authorities, employers, employees, trade unions, the captains of industry, senior executives, the media, the Churches, other religious leaders and followers and individuals. In particular we must all be mentors to each other in providing help, support, guidance, inspiration and leadership. Once again the good and the great – the famous – and the potential role-models have to do more than most.

What is our role as Black Anglicans?

It is to recognise the high moral ground that we must occupy. Not for looking down on others. But by defining our contributions to a *just and fair society for everyone*; by getting others to make their active contribution; by understanding and working with other religions for mutual respect and tolerance in a pluralist diverse society; by setting standards for black people to strive for, in order to withstand the adversities in society; by being involved through direct action to improve conditions for everyone and by involving others.

It is not easy and not without conflicts. An example of this comes to mind of the sorts of actions which we can engage in but not necessarily resolve all problems.

You may have read recently about the Muslim community in Balsall Heath in Birmingham. The 'Build a better Balsall Heath' campaign has been considered a success in helping to rebuild this shattered improvised community but it failed on one count – *to rid the community of massive local prostitution*. The Muslim community organised round the clock mass pickets on the streets, and the prostitutes are now on the run. The Muslims started on their own but eventually were joined by some Hindus, Sikhs, Jews and Christians. Is this a triumph for communal values or a further nail in the coffin for intolerance? Why did Muslims (and eventually some others) have to do this to protect their moral values? Why weren't the police, more white people and other ethnic groups on the front line as well? The vicar of St Ambrose's is quoted as saying that 'white people had been conditioned by social liberalism to think they must not deprive prostitutes of their livelihood. Muslims, however, were not social liberals; they were outraged by such depravity and were not prepared to put up with it.' But where is the tolerance to others' lifestyles which are forced upon them? The local authority is understood to be considering the creation of a tolerance zone. What does that mean? Will intolerance be condoned and be permitted outside the zone? Who sets the standards in our society, on what terms, based on what values and for whom?

These are the sort of critical challenges we face in building a fair and just society, for *everyone*. Diversity brings its strengths but poses challenges. We have to find answers to these challenges. The Church, with black Anglicans playing their part as equals, must show leadership and inspiration in helping us all to make our contributions, in creating a fair treatment for all society with sensitivity, compassion and moral values underpinning our daily actions.

The CRE recently launched a campaign 'UNITING BRITAIN – for a just society'.

We at CRE are making our significant, but limited contributions. The CRE cannot eradicate racial discrimination and intolerance by itself. We are in the business of building alliances at the national and local level. Our enabling and facilitating role is about bringing people together and showing them how to make their contribution. We hope people can bypass the hell below and strive for the heaven above. Whoever we are whatever we are, everyone deserves their fair share.

b) 'Black Women in the Church and in Society'

Dr Protasia Torkington, Senior Lecturer at Liverpool Institute of Higher Education (Member of the Roman Catholic Church)

Fifteen months ago I attended a seminar in which the guest speaker was talking about the position of women and their exclusion from a variety of offices within church institutions. In the seminar there were both lay and ordained/professed people. There was at one stage a very heated debate which centred around the question of whether God is a man or a woman. Those who opposed the view that God could be a woman asked their opponents what proof they had to suggest that God could be a woman. I sat there taking it all in and wondering what proof either party could give since to my knowledge none of them had ever seen God, let alone checked to what sex God belonged.

After about fifteen minutes of this debate, which was gradually becoming acrimonious as accusations of bigotry were being thrown about, I became frustrated as I felt as if I was outside the debate. I think this was in part because there were only two black people in the seminar, but more importantly because the debate triggered in my mind the Sunday School lessons I had when I was a child in South Africa. The Sunday School teacher used to tell us that we are all made in the image of God. We as little children would be sitting there looking at the images that represented God, Jesus, Mary, Joseph, the angels and the saints. In this seminar 15 months ago, those images and my feelings about what I saw, and what I was told came flashing back and I put my hand up, feeling almost as fearful as I did in that Sunday School of asking unpopular questions. But this time I overcame the fear and when I was asked to put my question forward I did:

'Do we still all believe that we are all made in the image of God?'

I looked around to note the response from both parties and there was a positive nodding of heads accompanied by emphatic 'Yes, of course we are.' I then said what I should have told my Sunday School teacher:

'Well, in that case, the God in whose image I am made is not only a woman but is also black.' The response to my statement was quite interesting. From the people who argued that God could be a woman, there was overt agreement with me which was reflected in the spontaneous

clapping of hands and remarks such as 'Oh yes, we must not forget the situation of black women' and 'Spot on, sister, we are all made in the image of God.' A priest who was adamant that God could not be a woman took his coat and marched out at this point, leaving me with a feeling that he thought the debate had deteriorated into a farce.

On reflection, I think that the argument over the sex and colour of God is relevant only to the extent that it provides an escape from confronting the central issues of inequalities. I do not think that it would matter much whether God was a man, a woman, or black if the identification with men and white people was not used as a justification and a rationalisation of the exclusion and the oppression of black people and women in the Church. The real issue here is not about the sex and colour of God, but the hijacking of religion and our God into the camp of the dominant and the powerful section of society, a society within which black women occupy a unique position.

It is precisely that position occupied by black women on which I want to focus. It is a position of invisibility. In debates which involve issues which divide men and women, white women represent all women. In issues which involve black and white people, black men represent all black people. I want to look at this unique and oppressive situation in which we find ourselves within the church institutions as well as in the wider social, political and economic structure. But more crucially I want to ask what the Church, as the spiritual representative of God (be he a man or be she a woman), does to challenge the combination of injustices which arise from the racism, sexism and class inequalities faced by black women. But first, I must make one point clear which will enable us to understand the unique position occupied by black women.

We cannot analyse the experience of black women in a vacuum, isolated from other groups that share some of their experiences inside and outside of the Church. Black women, for example, are part of the laity and there are many angry debates about the marginalisation of lay people in the functioning of a hierarchically organised structure of the Church. Here the complaint is about the role of the ordained members around whom decision-making revolves.

Black women, like white women, experience male domination in society generally, and more particularly within the Church, where it is based not

on current cultural sensibilities which might change when society becomes enlightened, but on religious principles. As Ruether states:

In this case the same changes in culture might take place, the society in other respects might become progressive, enlightened or liberal, but the domination of women could not change correspondingly, because it is a matter of religious principle.¹

The best example here is of course the long-standing refusal of some Churches to ordain women on the grounds that they are women, and that is the major disqualifying factor. The Church of England has taken a major step in challenging this religious principle. But, as black women observed and asserted when the black Catholics had their Congress four years ago, ordaining women without addressing the inequities and the contradictions between what the gospel says and what is practised is no progress at all. Many in that workshop felt that they would not even accept the invitation to be ordained unless the official Church was prepared to examine itself and remove all the inequities and contradictions that have dogged it for centuries. In the Anglican Church, for example, we are waiting to see what positions women priests and more in particular, black women priests, will attain. We will be interested to see how long it will take before we can all welcome a black woman as the Archbishop of Canterbury.

Black women are also, in general, part of the working class, that class that has borne the brunt of capitalist exploitation which in the past, as Leech points out, has had the support of the Anglican Church. Leech informs us that in the nineteenth century,

... the overall impact of the church's mission was to maintain and reinforce the class structure of which it was itself an integral part.²

Leech's observation echoes the views of the Archbishop's Commission on Urban Priority Areas (ACUPA) which stated in 1985 that the Church of England has 'traditionally been mainly middle class in character'.³ That picture has not changed much in the twentieth century, as Leech demonstrates:

In 1970-71, 49 per cent of the male lay members of the Synod had attended public school, and 35 per cent had Oxbridge backgrounds. A further study in 1975 showed that the composition of the Synod was 99 per cent middle class and 79 per cent upper middle class. The 1980 Synod, not surprisingly was

found to be still essentially a bastion of male, middle-aged and middle-class Anglicans. By 1980, 96 per cent of lay members had upper middle-class professional or managerial backgrounds. There had in fact been 'a further entrenchment of the upper middle-class within the Synod'. The public schools and Oxbridge backgrounds of the bishops are well known. Of course, most of these men are more at home in the House of Lords, the Athenaeum Club and the homes of 'the great and good' than they are in an East End pub.⁴

Given that class structure, it is difficult not to agree with Leech when he states that:-

... the underlying problem was, and is, that the Church does not relate in an fundamental way to the needs of working-class people. It was, and for the most part remains, an alien institution, which seeks to minister to a community which it does not understand and with which it has never really identified.⁵

If that is the case with the white working class population the situation for black people, and black women in particular, is worse. They are less likely to get empathy in the way they experience class oppression.

Finally, black women are part of the general black population which has been historically dehumanised and negated by the historic association of Christianity with whiteness, the historic association of Christianity with colonialism and imperialism, and finally the acceptance by Christianity of earthly power as something good and divine. Hence the ideological support enjoyed by the colonists from the missionaries, who sought to convert black people not only to white Christianity but also to capitalism. From the eighteenth century to the present day, therefore, black people have not only experienced the Church as a middle-class phenomenon but also as a racist force within which the patriarchally dominated structure is more oppressive to black women.

If we look at all these groups, that is the laity, women, working-class and black people we will see that black women have membership in all these groups and their experience is a combination of hierarchical, gender, class and racist domination, and it is in that context that I wish to evaluate the position of black women within the Church and in the wider social structure. Let me then start by looking at the Church situation.

Black women within the Church

If we start with theology which is central in Christianity and indeed in the Church, black women are asking to do their theology which will reflect their own experiences and not that of a male dominated structure. They want to do their own theology which is an activity:

... an ongoing process rooted in praxis, interdependent with and compassionately committed to life, justice and freedom from oppression. It is not theology as a rarefied academic subject with watertight categories, clear boundaries and sharp intellectual definitions totally separate from people's experience.⁶

In their theology must be included the depth of their oppression, the suffering and the struggle against all the four areas of domination I mentioned above. This kind of theology cannot be made by white middle-class men or white women or black men and then handed on to black women. If theology is our human experience of God then the theology of black women must be made by black women. Within that theology images of God in whose image we are made must make sense and relate to black women; hence my assertion, at that seminar fifteen months ago, that if I am made in the image of God then for me God must not only be a woman but must also be black.

The second point I want to raise is the way black women are treated as members of the laity in the Church. In England, Leech informs us that the black people who came from the Caribbean 'often came from solid Anglican backgrounds and their arrival filled the pews that had never been filled by the white working-class. But there was a core group of white people who were very possessive of "their church" and resentful of the new black presence within it.'⁷ This was and continues to be a source of conflict and discrimination experienced by black people generally in the Church. Not so long ago there was a case of a white woman who was well known for her devotion to the Church and who received holy communion every time she went to mass. Then her church was assigned a black vicar, and this woman openly vowed never to receive holy communion from black hands.

This individual rejection of black Christians is exacerbated by the reluctance of the official Church to accept black people within the leadership and the power structure of the organisation. Leech points to a Birmingham study which showed that:

...around 10 per cent of practising Anglicans were black, and that in some Birmingham churches they were the majority, while in 15 per cent of churches they formed between 40 and 85 per cent of the congregation. But the presence of black people is not reflected in their place within the leadership and power structures of the Church, which are firmly in white hands. So the Church, whatever its conscious intentions, is experienced as a racist institution within a multi-racial society.⁸

If that is the situation for black people in general I would risk the conclusion that if there is any black representation at all, the majority will not be women because of the effects of the domination I outlined earlier.

I have attended a number of meetings, seminars and conferences where black women have spoken about the various ways in which they feel they have been discriminated against within the Church. I do not wish to be anecdotal here, but suffice to say that many black women have noted instances where people have avoided pews in which they were sitting, refused to shake hands and to offer the peace of Christ and have been totally ignored in the chats that take place after Mass. Of course, these may be isolated individual experiences and indeed the mentioned behaviour may not be linked to discrimination, but the point is, that how the black women concerned interpreted and experienced the behaviour and it is that experience and interpretation which, as Leech points out, have led to:

large numbers of black Christians [who] have abandoned the Church of their upbringing and have moved into newer black-led Churches mainly (though not exclusively) of Pentecostal tradition.⁹

Finally, I want to look at the experience of black women in the wider social structure. A recent study by the Equal Opportunities Commission released on 2 June 1994 revealed that skilled and experienced black women are twice as likely as white women to be unemployed. If they work it tends to be in back-breaking jobs for longer hours, poor pay and poor working conditions. Even those who manage to get into occupations, as opposed to factory or catering jobs, tend to be in the lowest statu-

positions.¹⁰ Low wages and unemployment place women in particular in a poverty trap and that makes them vulnerable to poor health which affects not just them, but their children as well. The report states that 97,000 homeless households with children tend to be headed by women.¹¹ Blane argues cogently the link between poverty and ill-health which starts with the child even before birth as a result of poor maternal nutrition contributing to premature birth and low weight:

During childhood, poor nutrition inhibits normal growth and development, lack of hygienic facilities predisposes to infestations with scabies, head lice and intestinal worms, damp housing increases the incidence of upper respiratory-tract infections which may lead to chronic ear disease, partial deafness and a poor educational record, and lack of play facilities hinders psychological development and increases the risk of accidents.¹²

In addition to watching our children's health deteriorate and their psychological development impaired, black women have to face the unending struggle of juggling with little money at their disposal trying to make choices between cutting down on food in order to pay the bills or open themselves up to the sharks in the money-lending world. The stress eventually eats away resistance to both physical and psychological illnesses.

There are now quite a number of organisations within the Anglican and Catholic Churches which are now attacking racism in the context of the gospel. But despite this good work, I tend to agree with Leech that in general the anti-racist and to a large extent the anti-sexist struggle is certainly not on the Church's agenda, yet the Church as an institution cannot afford to sit back and not challenge this racism and sexism and still maintain to be carrying out its mission of leading us all back to Christ. Racism and sexism are not just immoral and cancerous but are anti-Christ and those who fail to oppose them cannot call themselves Christians. That would be a contradiction in terms.

REFERENCES

- 1 Ruether, R.R. (Editor), *Religion and Sexism* (Simon and Serruster, 1974) p.2
- 2 Leech, Kenneth, *Struggle in Babylon: Racism in the Cities and Churches of Britain* (Sheldon Press), London, (1988) p.16

- ³ ACUPA, *Faith in the City: A call to action by church and nation* (1985) Quoted in Leech *op cit*, p.20
- ⁴ Leech, Kenneth, *op cit*, pp.18-19
- ⁵ *Ibid*, p.15
- ⁶ King, Ursula, *Feminist Theology from the third World*, SPCK – Orbis Press (1994), pp.16-17
- ⁷ Leech, Kenneth, *op cit*, p.21
- ⁸ *Ibid*, p.21
- ⁹ *Ibid*, pp.21-22
- ¹⁰ Jury, Louise, 'Ethnic women 'suffer double bias' *The Guardian* 2.6.94
- ¹¹ Loades, Ann, 'Introductory Address' *Feminist Theology* No.3 May 1993, pp.12-22
- ¹² Blane, David, 'Inequalities and Social Class in Scambler', Graham (Ed) *Sociology as Applied to Medicine*, Bailliere Tindal 1991, pp.109-129

9. DECADE OF EVANGELISM

a) 'The Gospel and Secular England'

The Most Rev. and Rt Hon. Dr John Habgood,
Archbishop of York

For the past three years I have spent some weeks each Summer in Africa, and have been impressed by the key role which religion plays in African culture, both black and white. There is a strong sense of its relevance to life, and a strong spiritual awareness. It may not always express itself in very admirable ways, but it is there. Even politicians talk without affectation about God, and seem to mean it.

The contrast with this country is very striking. As all of you know, it is a contrast which shocked many who came to live here, who had been brought up in much more religious cultures, and whose dreams of Christian England were shattered. That is perhaps why I have been given the title 'secular England'.

So let me start by asking:

How secular is England?

Why is it secular?

What should the churches be doing in such a society?

What does this mean for evangelism?

– all this in twenty minutes!

1. How Secular is England?

It is a complex question, but I am going to give a simple answer by quoting from a recent MORI poll on religion. This found that although only about 10 per cent of the population are active churchgoers, 88 per cent nevertheless want to call themselves Christian. Although we describe this as a multi-faith society, only about 2 per cent of the population actually belong to other faiths. The pollsters concluded:

Can Britain be called a Christian nation? One thing we can clear up straight away. It certainly isn't anything else... When we talk about how religious the British might be, we still overwhelming mean, how Christian?

The answer to *that* question, we discovered, varies according to what we mean by it. If we mean, do people wish to be identified with one or other denomination of the Christian Church, then the answer is an overwhelming 'yes'. If we mean, do they subscribe to the central beliefs of the Christian faith, then the answer will be less confident, but it will still be a hesitant 'yes'. But if we mean, do they follow through their identification with a church and their attachment to Christian beliefs by regular and frequent churchgoing, then the answer must be an emphatic 'No'.

So you can see why I said that the question of how secular we are is a rather complex one.

2. Why is it Secular?

If we turn to the question *Why is it Secular?*, or seems to be secular, we may begin to see why it is so complex.

A study of religion across Europe some years ago showed that where people in Northern Europe are more concerned about morality than religion, those in Southern Europe are more concerned about religion than morality. It is a difference which goes back a long time – in fact right back to the fifth century when St Augustine, a Southerner who had had a wild time in his youth and taught that we are saved only by grace, condemned the Englishman Pelagius who taught that we are saved by what we do. The English have generally tended to be rather pragmatic and undemonstrative about their faith, and this is perhaps one of the factors which have helped the growth of tolerance.

We have had our religious wars, like everyone else, and these have played their part in disillusioning people about strong religious commitment. But on the whole there has never been the sharp polarization found, say, in other parts of Europe, and in consequence there has never been the anti-clericalism found in some other countries. The churches have been here. They have been tolerated, and been tolerant, but only a minority have been deeply committed, and the results are to be seen today in the large number of nominal believers and the small number of active ones.

There have been other factors at work too, of course. The process of secularisation in most countries has followed urban development, which has usually meant the uprooting of people from natural communities into much more anonymous environments. We all know how easy it is to

standards slip when we are alone, or among strangers. We all know too how hard it is to build a strong church life in the mobile community, and we know the difficulties too when poorer or less educated people find themselves in a Church geared to the needs of the prosperous and well-educated. Changes like these have been happening in England over centuries, and contributed massively to the drift from churchgoing.

On top of all this there have been the changes in the intellectual climate which have made it much harder for people to have an instinctive belief, or feel the direct relevance of God in their lives. I talked earlier about the strong spiritual awareness in Africa. Spiritual awareness in England has for many people been eroded by the long intellectual battles over faith during the last 150 years, and by the increasing division of life into separate compartments so that religion is treated more and more as if it were just a set of private opinions, rather than the spiritual undergirding of a whole culture. Governments don't appeal to the Bible in making their decisions. If you are looking for a job, it is your expertise rather than your faith which counts. If you are anxious about the weather, you are more likely to look up the weather forecast than to pray. This is what it means to live in secular society, and there are a lot of good things about it. It means that people are free to think and choose for themselves, to be critical, to make their own mistakes, to follow their own reason. But one consequence of it is to marginalise religious faith, and this is why so many people can still cling to a very private and personal form of belief without feeling that it has much to do with their public behaviour or church attendance.

3. So what can the Churches do about it?

One answer is to accept this marginalisation, in fact to glory in it, and to concentrate on being a counter-culture, an alternative society, a small committed group determined to be different, and witnessing for Christ to a secular society from a position largely outside it. This is the sectarian answer, and it is an honourable one, but it carries a terrible cost – the cost of becoming increasingly divorced from the actual reality of most people's lives. It also seems to deny a fundamental Christian principle, that God loves the world he came to save. He was incarnate in it. He belonged to it. He shared its ambiguities. I am reminded of a little sect called the Sandemanians who were so pure in their belief, and so determined to be

totally united in it, that every time they disagreed they split. You will never have heard of the Sandemanians, because in course of time they were fragmented into oblivion.

The Anglican Church has always, wherever possible, pursued a different policy. Our Church is rooted in incarnational theology; it is about being involved, working through structures, trying to see Christ at work in the whole of life. Marginalisation, therefore, is something we have to resist not by puffing the Church up and pretending it is more important than it is, but by identifying the presence of Christ throughout the whole range of human experience. The establishment of the Church of England, about which I have said more than enough in recent weeks, is not about clinging on to privileges, but about recognising a Christian responsibility for every man, woman and child in this country. To have a prophetic ministry towards society, you don't have to cut yourself off from it. But you do have constantly to be pointing out that secular life by itself is not enough; that secular powers, however great they may seem, are ultimately under the judgement of God; and that the human spirit, if it finds no scope to worship the God in whom resides all goodness, beauty and truth, may in the end find itself trapped in meanness, shoddiness and falsehood.

What I am saying about refusing as a Church to be marginalised may seem unreal to some of you who may already feel marginalised, not really belonging to the mainstream of our society. To you I say, take your rightful place. As Anglicans you are heirs of a great tradition. You belong to a Church which was here before the nation as such existed. Your voice, your gifts and experience, your criticisms, are a vital contribution towards making our Church an effective Christian presence in a land which still desperately needs to hear the Gospel.

4. What does it mean for Evangelism?

So to my final question, what does being this Church in this society mean in terms of *evangelism*?

I remember an American visitor coming out of a cathedral (not York) when she had just taken part in a superb liturgy, and saying, 'I just love your Anglican lethargy.'

The first need is to be alive, to be joyful, to point to the fact that there is something more to life than secular reality, by the fact that we are ourselves enjoying that 'something more'. My prayer for black Anglicans is that you may inject some of your own aliveness and joyfulness into the whole body of the Church. It is one of the gifts you bring – and don't be put off if it is not at first welcomed.

More generally, evangelism in our context usually means helping people to see God at work in what they are already experiencing. This is why so much attention is given in ordinary parish life to those key moments in everybody's experience – growing up, falling in love, getting married, having a child, coping with new responsibilities, facing death or bereavement, moments of sadness and moments of thankfulness, when as it were the ordinary crust of secular experience is broken, and people are looking for that something more. To help people see, through such experiences, that God is doing something in their lives, is evangelism.

So, too, is helping people to recognise things that are evil – and to call them by that name. So, too, is identifying the need for forgiveness when things have gone wrong, and showing the possibilities of new life.

I have a piece in *The Times* this morning about the race to the moon 25 years ago, in which I am making essentially the same point. People setting out on a seemingly impossible adventure are simply reflecting our human longing for the God who made us and who calls us to himself.

I am making some very obvious points, but the essential thing is that evangelism in a secularised country with a long religious history entails starting where people are, drawing out the meaning of their own experience, trying to fan into flame the sparks of faith which are already there, helping people trapped in a small world of their own to live and breathe in God's world.

St Paul said it all nearly 2,000 years ago when he preached in Athens – the secular society of its day. 'What you worship but do not know – this is what I now proclaim.' And that is our task too.

9b. 'Global Christian Mission and the Anglican Communion'

A Reflection on the Contribution of the Church of the Non-Western World to the Future of Christianity

The Rev. Canon Dr Cyril C. Okorochoa, Director for Mission and Evangelism and Officer for the Decade of Evangelism of the Anglican Communion

Events in the world today seem to suggest that humankind today may well have arrived at a most exciting era in the history of planet earth. From a Christian perspective, there has never been a time such as this since the birth of the Christian faith 2,000 years ago, or at least in recent history. One of the most exciting events that has recently occurred is, in the words of Professor Andrew Walls, 'a complete shift in the centre of gravity of vibrant Christianity'. The import of this new situation is that the heartlands of the Church, in terms of numerical allegiance and pietistic fervour, are no longer in Europe, decreasingly in North America but in Latin America, in certain parts of Asia and the south-east Pacific region, and especially in Africa. Nigeria has four million registered *adult Anglican* communicants and altogether over nine million persons of all ages who would describe themselves as Anglicans.

This makes the Church of the Province of Nigeria, the largest Anglican Church in the world. The Roman Catholics, SIM (ECWA) Churches Assemblies of God and especially the Independent native African (especially the Yoruba-based Aladura-type) churches, lay claim to such astonishing numbers in membership. This suggests that taken together there are more people in church on an average Sunday morning in Nigeria than in any other nation in the world.

Most of this growth has occurred within the last three decades and more especially in the last five years or so. South and Central Asia, parts of Latin America and the South Pacific Islands PNG, Melanesia, Fiji, etc. record similar growth.

Since the beginning of the Decade of Evangelism very few, if any, books on evangelism have emerged from these parts of the world where the Church is growing so rapidly, where the Christian laity and clergy unite

in their dynamic witness. Could it be that they are so busy with evangelism that they have no time to debate or write about it?

The Second Great Reversal

Such a major demographic shift certainly signals a change in the location of the so called 'mission field' and therefore a dramatic reversal in the direction of the Christian 'missionizing' and missionary movements. This is what I call the *Second Great Reversal* – a spontaneous remaking of the world missionary map, such that areas that were the traditional receivers of Western missionaries are now the home bases of vibrant preachers and missionaries going to the 'West', formally the sending base.

Paradigm Shift

The first major Christian missionary movements after the initial 'bang' of the Apostolic era were from the early Church's spiritual and theological nerve-centre in North Africa, northwards into Europe. The great theologians of the post-apostolic Church were mainly Africans – Augustine, Tertullian, Cyril, Cyprian, Athanasius, etc. Singularly, the great missionaries of the post-Apostolic and Patristic Church were Africans. Some of these missions sailed to Ireland. Patrick was himself a stepchild of the African missionary movement. It was the Islamic invasion of the seventh century that brought this 'northward movement' from Africa to a halt.

But before that invasion, African theologians and missionaries had already planted a vibrant Church in Europe. It was a Church which, in spite of the scorches of the 'Dark Ages', came to life in the Protestant Reformation in the sixteenth century and was to take the gospel back to Africa and Asia from the eighteenth and especially during the nineteenth and up to the middle of the twentieth century. That was the first Great Reversal in the flow of North-South Christian missionary movement. This continued until the mid-1960s, the years of Independence in Africa.

The African Church had a 20-year period of consolidation. Then suddenly from the mid-1980s another change occurred; the *Second Great Reversal* already mentioned. A new wave of Africans and Asians moving into Europe and North America as students, and immigrant workers – economic and political refugees – soon found that their roots and experi-

ence in the vibrant, revivalist Church of their homeland turned them into spontaneous missionaries to their host countries. They have as yet no clear organisational structures. Yet their unsophisticated witness in context bears signs of having been inspired by the Spirit of the One who raised Jesus from the dead.

Missiological Axiom

The missiological axiom here is that mission and evangelism are not simply matters of excellent organisational structures, or merely the mobilization of funds and technology, important as these are, but a dynamic life-giving movement inspired by the Spirit of the living God. It is the breaking forth of spiritual life from those who, through repentance and faith, have truly experienced the redemptive power and love of Christ and that experience spilling over spontaneously to the needy world around them.

The corollary to this is that the current demographic shift in the Church argues *a fortiori* that this Second Great Change in the location of the 'mission field' and the direction of the Christian missionary movement occurring in our generation, implies forcefully that the *future of Christianity now lies with these vibrant, younger Churches of the non-Western World.*

What then is the Spirit saying to the Churches through all this? *First* is that to develop *and empower* sound and qualitative leadership in these areas of current high numerical growth is at once mandatory, urgent and strategic for the survival of the whole Church. *Second*, the Christians of these young Churches of the so-called Third World may not be materially rich or politically influential, yet many of them are gifted with spiritual power and rich spiritual resources which the world and the Church need so desperately today.

Could it then be that the Spirit is asking the World Church to harness these resources, evident in these younger churches, for the enrichment of the life and mission of the whole Church? does this raise any question in our minds or hint anything about the hope of the Church and her mission?

Can it be that these observations about the missiological implications of the current demographic shift in the Church constitute the prophetic import of the vision of the Decade of Evangelism?

Practical Implications

The practical implications of the foregoing are many and important for the life and mission of the Church. First for the Church in the West, there is at once the need for self-examination as well as encouragement to become outward-looking. We find that, in the West, the Churches that are growing are those that are faithful to Scripture, committed to community life and social transformation, with a lay ministry which is not determined by gender and spirituality akin and faithful to the New Testament and early Church practice. I have indicated elsewhere that these factors are the source of the fervour and growth of the Third World Churches. Furthermore, we find that those Churches that are fighting shy about evangelism have naturally become mission fields for other religions. Those that are unfaithful to Scripture have not only lost direction but also seem to have lost attraction for those who do like to go to church and the respect of those who do not.

For the Churches of the non-Western World the challenge is threefold: First there is the need for leadership to train the church-going masses to learn to match fideistic excitement with social transformation which has its roots in obedience to the Spirit of the living God and transformation of personal life. The point here is that numerical growth does not hold out a lasting hope for the Church unless it is undergirded by theological adroitness and contextual relevance evidenced in salutary social change and prophetic witness.

The second is that for the Church in the Two-Thirds World theological scholarship is no longer an optional extra reserved for the liberalising West or the syncretizing second generation Third World Christians, but a must. That scholarship, as I have indicated elsewhere, in order to remain Christian, must be freed from the crippling parochialism of ethnic and racial chauvinism. We are not theologizing for a clan cult or an ethnic divinity. True theological scholarship is a response in context, articulated in human, and often local idiom, of the saving movement of the Transcendent: the God who has revealed himself in totality and finality in Jesus Christ. Therefore the ingredients for such theological reflection must include (a) Christocentricism; (b) Biblicity; (c) Catholicity, which includes the historical nexus or continuum; (d) Contextual relevance; and (e) Missionary outlook: theology is for mission.

Third, there must be commitment to the life and mission of the Church both in context and universally. In context the leadership needs to learn to combine mission with pastoral care and theological reflection with a view to learning to express the faith of the gospel in the idiom of the people so as to enable them to appropriate and personalise the faith in such a way that it is able to flow out of them practically and prophetically in the cadence of everyday life. This is the way to remove the 'harrowing contradiction of two faiths in one mind' which I have discussed extensively elsewhere. Unless African Christians for example, and African Anglicans in particular, can learn that it is possible to be Anglican in Nairobi or Lagos or Kigali without being English or European, they will never be able to translate that faith into life so as to influence and transform the politics and commerce and ethics of society for good in the name of Christ. Therefore their first mission is to learn to get out of the borrowed robe of a faith that they have never really made their own and get to know and love God in Christ personally.

The corollary to this is that the Churches of the west are eagerly looking to the Churches of the non-western world to take the lead in mission during and beyond this Decade of Evangelism into the next century. Are we listening?

10. 'COME CLOSER TO US'

Sermon preached by the Rt Rev. Dr Wilfred Wood,
Bishop of Croydon, at York Minster on Sunday 24th July 1994.

Genesis 45: 4-5 – 'Then Joseph said to his brothers "Come closer to me. I am your brother Joseph whom you sold into Egypt. But now do not grieve, do not reproach yourselves for having sold me here since God sent me before you to preserve your lives."

Joseph was one of twelve brothers. Although eleven of them were older, bigger and stronger than he, he did not fear them because they were his brothers. So he told them of his dream which predicted that the time would come when they would all bow down to him. They responded by selling him into slavery in Egypt.

Joseph had faith in his brothers, and suffered because of it.

In Egypt he became a dutiful and conscientious slave and his Master Potiphar was kind to him. In return, he loved his Master. So when his Master's wife issued him with a request/order that most young, healthy male servants would have obeyed with alacrity, he did not co-operate. But 'hell knows no fury like a woman scorned', so she had him thrown into prison.

Joseph had love for his Master and suffered because of it.

In prison he befriended other prisoners, encouraging them to have hope. In particular he supported the king's former butler, assuring him of his eventual restoration and asking him, when he was restored to influence, to plead his [Joseph's] cause with the king. The butler was indeed eventually pardoned but alas, he forgot all about Joseph, who was left to languish in prison.

Joseph had hope and suffered because of it.

Joseph truly knew God, because of all the windows into God, none gives a clearer vision than that combination of virtue and suffering.

I must have been very young indeed, when reading my way through the enormous large-print Bible (with pictures) which dominated my grandmother's front room, I became captivated by the story of Joseph, and even

today, many hardbitten years later, I cannot read, or hear read, the account of Joseph making himself known to his brothers without experiencing a tingling sensation. So perhaps it is not surprising that today I should want to share with you some thoughts occasioned by reflection on the story of Joseph – the suffering child of God who saved the lives of his brothers who had sold him into slavery. Because the faith, love and hope which God gave to Joseph, he has also given to us.

Many of us who, this weekend, are celebrating the presence and witness of black Anglicans in Britain were born in British colonies. We were virtually born into the Church of England. For example in Barbados, my birth certificate is useless as a legal document because it records only that a male child was born to my mother on a certain date. It was so taken for granted that every child would be baptised, that it is my *baptismal* certificate that is the legal document required by Government departments because it is that which gives details of my full name, date of birth, parents' names and address, etc. So with schools, churches, civil service, army and police all staffed by Christians, we were nurtured in societies that were overtly and unquestioningly Christian and if it happened that those who wielded the power were all white and were all from Britain, we had no reason to fear because we were all Christians. We were brothers. Like Joseph we had *faith* in our brothers.

There are many personal reasons – economic, domestic, adventurous ambition – that prompt people to move from the North of England to the South; from the provinces to the capital; from the rural districts to the cities. They make this migration with no sense of departing from their native country or culture. These same reasons brought many of us from the colonies to make our home in this country, and with an equally strong sense of our British birthright and Christian values. So whatever criticisms of this society we make, we make them as sons and daughters within a family trying to help. When those whom we love and trust try, like Potiphar's wife, to make wrong use of us, we will not co-operate but like Joseph, we will continue to *love*.

Because black Anglicans in Britain are only part of the wider black community, we live with the pain of a disproportionately high number of black people in prison and mental institutions, and very few in positions of status and influence in society as a whole; we bleed with the parents of

Roland Adams, Stephen Lawrence, Ruhullah Aramesh and the other young men whose lives were ended by murder for no reason other than that they were black. Even if the report of Parliament's Home Affairs Select Committee two months ago had not recorded that the seven and a half thousand racial incidents reported in 1992 were likely to be only one-sixteenth of the actual number, and that this number is growing, these facts would still be on our hearts because the suffering humanity they represent are part of us. So it is fitting that our deliberations this weekend will not only consider our place in mission, evangelism, church leadership and the like, but will touch on Health, Housing, Education and Employment, Criminal Justice and Racial Harassment. It is fitting because we do believe that this country and culture are stronger for our presence here and that the future for all our children – brown, black, white and double-ethnic, must be made better than the past. Like Joseph we have *hope*.

The hope that is in us derives from an unshakeable belief in the triumph of the good purposes of God. We are God's children and we know that though ill-usage at the hands of others does cause us suffering, in the end such acts and such suffering are made to serve His good purpose. This is no pious hope because such a pattern is clearly seen in the lives of Joseph, of St Paul, of countless others, and supremely in Our Lord and Saviour Jesus Christ. His death at the hands of those who wielded power in their time was but the precursor to the new life of His resurrection which He now shares with those who are baptized in His name. For that reason we know that the pleasure and pain which are part of our human lot will pass with the passing of this earthly life, but true joy in the presence of God is everlasting, and it is *that* which is our destiny. It is this destiny which is foreshadowed in our *worship*, and accounts for its exuberance. Let the unperceptive sophisticate be embarrassed by this exuberance – an exuberance which incidentally still eludes even the most committed hand-raising charismatic! Let him think that this is mere opium for our suffering, or that we do not feel pain like other people! For our part we regard what we experience in our worship as an 'arabon' – a deposit which guarantees the full payment of ultimate reality. We are a black minority in a predominantly white Church which itself is a minority white Church in a predominantly black Anglican Communion! Confused? No need to be – our very existence is a prophetic sign, pointing to that heavenly assembly

described in the Book of Revelation – a great multitude which no man could number, from all nations, and tribes and peoples and tongues.

Yet, although we rejoice to be who we are and to be where we are, there is no room for complacency for we know we are instruments of God's purpose. Some years ago I attended the opening of a new Benedictine priory and heard the Abbot say 'People ask me: "what will the monks do" and I reply "they are not here to do, they are here to be!" ' But I fear that this thought-provoking statement was quite lost on me because I immediately called to mind some irreverent graffiti which went like this 'To do is to be – Sartre. To be is to do – Descartes. Do-be-do-be-do – Frank Sinatra!'

We know who we are in God's love. But this God who *calls* is also a God who sends, so we must ask what would He have us do, especially in the Decade of Evangelism?

First, the virtues of Faith, Love and Hope, like the colour of our skin, are gifts from God. And like all gifts from God they are not a reward for merit, but equipment for service. So our *faith* in the Jesus who scandalised the respectable people of His day by His concern for cripples, lepers, beggars and prostitutes, must show itself in active concern for those whose human dignity and personal worth are at risk today. Are you through your church, caring for Sickle Cell Anaemia or Aids sufferers in your neighbourhood? Or for former mental hospital patients now located in the community? Or refugees and asylum seekers in your parish? If not why not? Why wait for someone else to take the lead in this if, at the same time, you are asking for recognition of your own gifts in ministry and leadership?

Secondly, how best can we show our *love* for this nation of which we are a worthy part? The answer may surprise you – it is by prayer. We may not be privy to the inner workings of this society; we may not be frequent visitors to Downing Street or Chequers, be regularly consulted by captains of industry or briefed by MI5 and MI6. But we do not need to be. Because the substance of prayer is not *knowledge* – the substance of prayer is *love*, and thanks to the generosity of God, we have love in abundance.

And thirdly, *hope*; always there is hope. Even those of you who are younger than I am have seen great things in your lifetime. You have seen men walk

on the moon. You have seen Nelson Mandela, at the age of 70, vote for the first time in his life and become President of South Africa at the same time. This should not surprise us because these miracles are minor compared with the raising of Jesus from the dead. Yet God our Father did that. Why then should it be beyond our imagining that in our own lifetime, irrespective of the seeming invincibility of militarism and the arms industry in the present world order, we may yet see an end to war? – that peace, which is the fruit of justice, should take shape before our very eyes? Or that racism should end, and the one human *race* become the one human *family*?

Endowed as we are by God's Holy Spirit with such faith, such love and such hope, we can, like Joseph, fall on our brothers' necks and say to them: '*Come closer to us*. Do not reproach yourselves for having sold us here, for God sent us to preserve your lives. Our Father is still alive, and in this England's green and pleasant land there is a building job to be done. Come, let us together get on with it.'

The Bishop of Croydon's book 'Keep the Faith, Baby!' – a Bishop speaks on Faith, Evangelism, Race Relations and Community, published by the Bible Reading Fellowship, was launched in the Chapter House of the Minster after the Service. A review of the book by Canon Ivor Smith-Cameron can be found under Appendix D on page 122.

11. ADDITIONAL CONTRIBUTIONS FROM OUR GUESTS

EVANGELISM/EVANGELISATION

The Methodist Church

Mr. Ivan Weekes, Secretary Committee for Racial Justice

The Methodist Church in this country, together with other mainstream Churches, is fully involved in this the Decade of Evangelism. It is involved ecumenically because we believe that what one can do corporately is better done, than done separately. Therefore we have an ecumenical co-ordinated committee which oversees the work of evangelism. The Committee has to report to the Methodist Conference every year.

Significant, in the Methodist context in this Decade, is the question of how do black people fit into this programme, in fact this is what we are meeting about and talking about this weekend. How does the black dimension fit into this business of Evangelism, or Evangelisation?

Dear Sisters and Brothers, we have to be careful, and I am no preacher but I am addressing these remarks to preachers, we have to be very careful not to go out there and talk about evangelising all and sundry, when part of that all and sundry is hungry, is homeless, is oppressed and so on; one has to be very careful to start in this Decade with people where they are. As God said to prophet Ezekiel, 'Sit down where they sit'. I noticed this weekend that the word *empowerment* was used several times and we are ourselves doing just that in the context of the Decade. It is all well and good to talk about saving souls, but you can't teach a hungry person to pray. You can't ask a hungry person to pray. These are the realities we need to take away from this Conference, because at the end of the day the Kingdom of God consists of all sorts and conditions of people. The Methodist Church is fully involved and we hope that the Decade will continue to go from strength to strength, and I wish you well in everything you do day after day.

African-Caribbean Evangelical Alliance

The Rev. Ronald Nathan, General Secretary

Brothers and Sisters in Christ, I wish to thank the Committee on Black Anglican Concerns for allowing me the opportunity to share this Celebration with you and also these moments to reflect on evangelism from within the African and Caribbean Churches, and that particular context which is sometimes called the Black Majority Churches. Firstly I would like to set the record straight. It is not altogether true or correct to conclude that the Black Majority Churches exist or were created because of a reaction to racism within the historic Churches. There were social, political, theological and denominational reasons that also contributed to their establishment.

Secondly, I'd like to say evangelism from our perspective comes out of a context of a Church that remains even today the leading single institution within the black community. It is an institution that has been performing the role of stabiliser, empowerer, community developer and a social and cultural organiser. Things and times have changed since the '50s and '60s.

The challenges I am about to share demand therefore that the Black Majority Churches develop new models and tools of evangelism. Challenges as follows: first we must engage in holistic evangelism that proactively responds to the social, economic and political struggles of the black community from whence we came. Second, we must be aware of the rampant growth of materialism, and limit our aspiration for middle-class status, thereby marginalising the growing black underclass in our community. The third challenge would be that we must respond creatively to our multicultural society, not only in light of the fact that the Afro-Caribbean community is declining due to migration back to the Caribbean, or the drain-brain among our young black professionals to other fields, or the growth of black Islam, but we must respond creatively because of a biblical mandate to go into all the world and preach the Gospel. We are very much prepared to participate in local expressions like Churches Together in England (CTE), Council of Churches and Joint Evangelism initiatives like on fire, JIM Challenge (Jesus in Me), etc. However it is important to note that we are not prepared to enter partnerships at the cost of our dignity, integrity, autonomy or theological distinctives. Thank you, Mr Chairman.

The Roman Catholic Church

Mrs Betty Luckham, member of the Catholic Association for Racial Justice

Dear friends, it is a particular pleasure for me to be here. I organised on behalf of the Catholic Association for Racial Justice four years ago the Congress of Black Catholics, and there have been resonances and echoes in my head all weekend. It has been a great pleasure.

The Catholic Church has called this the Decade of Evangelisation, and for the Catholic Church this includes all involvement in wider issues including social issues, that is the whole outreach of the Church even though it is true in principle that involvement in social issues is secondary to church life. There is a reaching out to the large number of Christians who though baptised are not regular churchgoers but many of whom are trapped in urban poverty. The Catholic Church works to a great extent through the Bishop's Conference, and its Community Relations Committee works in close co-operation and promotion of the work of the Catholic Association for Racial Justice. This organisation works for the empowerment of black Catholics, has sponsored ecumenical conferences which have been held at Hengrave Hall. We have recently launched an initiative for young people which we see developing to reach out to other Christians as well as young people of other faiths.

We are involved in the Inner Cities Religious Council which establishes common ground in a partnership between government, Churches and other faiths and works on the challenges of the inner cities. In education Catholic schools are facing up to the Admissions Policies and children of other faiths. This is an agenda not only for diocesan bishops but also for individual schools as they work out their Admissions Policies. Through our publications programme we have been giving very valuable information, for instance on issues such as black people and health, black people and housing, the effects of training and equal opportunities for black people. We co-operate to a large extent with MELRAW in its Racial Awareness training programme and there has been collaboration in issuing statements in condemnation of the growing rise of racial violence.

Baptist Union

Mrs Rosemarie Gotobed

For me personally this weekend has been such a challenge, such an encouragement. I'll have so much to say at the Baptist Council that they'll think something has gone wrong with me. It is true to say that the issues that we have all discussed this weekend are issues that have touched the hearts of every thinking Christian in this country and abroad who pray for acceptance not just tolerance, but acceptance and unity and affirmation of different peoples.

As for evangelism and evangelisation, Anglicans are not alone in the quest to win people for Christ. In the Baptist Union, evangelism is not far away from the top of the agenda and there is recognition in the Baptist Union that there are many forms of evangelising: holiday clubs, community social events. At Battersea Chapel we have a social evening, a friendship evening where we hold a pantomime and people, whom you usually see looking rather sober, dress up in make-up, wigs and so on and entertain the community. It is a chance for people to come into the church when they usually don't during the rest of the year, and get to know us and for us to know them. There is no doubt that there are an increasing number of people within our different communities who are unchurched. It is right to keep a prayerful contact with those people. There are also those for whatever reasons have parted company with the Church and Christianity and Christian involvement. Some of these reasons will be familiar to you i.e. they have visited the church and for some reason were not able to form relations with people there and decided that they would leave. A number of black children, black young people, have the idea that somehow Christianity is essentially a white thing and not necessarily something that is relevant to their lives. The list goes on and we could spend all day talking about it.

Baptists have tackled this particular issue by developing what they call a Roots programme. The idea is getting people who were involved in church life and for one reason have become marginalised, have left, to get them back involved and interested, back into their spiritual roots. The Programme is four-fold. It aims to encourage people to look at their churches, look at their community around them, re-evaluate themselves, be searching, be critical and see how they can change if there is need to

change at all. We talk to people who used to come to church, and used to be involved in Christianity and have left. What was it about the Church which made them leave? There are different ways of doing that in church services, making it relevant to people's experiences and their cultural identities, etc.

Another avenue that has been explored by at least a number of people who do a lot of travelling for the Baptist Union worldwide is to look at the Willow Creek Institution. I don't know if many people know much about Willow Creek. It is an American organisation. Its aim is to bring the Church to the level of people who don't necessarily go to church, and people who are young professionals, and for whom the jargon and the things that we take for granted are not part of their everyday existence nor part of their language. The Baptist Union is looking into it to see what it is about this organisation that is attractive, because it is growing. People attend in droves. The make-up of it would cater for the American lifestyle. The question is, is there anything within that that can be applied to British culture as we know it? We are just as diverse as the American culture, if not more so, and their idea is to look at this and to see what can be adapted; not 'americanise', 'McDonaldise', the British way of worship and understanding of the Bible, but to see how it can be applied and what can be learned.

It is very easy when you look at all the things that need to be done to say 'Oh my goodness, there's so much here I don't even know where to start or whether I should start, and maybe if I do start maybe it will go a bit wrong'. My personal verse which I would like to share with you all is taken from Joshua 1 v. 9 where it says 'Don't be afraid or discouraged for I the Lord God am with you wherever you go'. I believe if we hang on to that there's nothing we can't do.

12. WORKSHOP REPORTS

TO THE CHURCH OF ENGLAND AND ITS LEADERS, WE SAY:

1. CONFIDENCE BUILDING

Facilitator: Mrs Elaine Appelbee
Co-Facilitator: The Rev. Charles Lawrence

Twenty-three black Anglicans participated in this workshop. The sessions examined three areas:

- a) What experiences did the group have of people's confidence being undermined in the Church, and experiences of how people's confidence could and should be built up?
- b) Rooting ourselves and our experience in Christ. Connecting our stories with his. Discovering our unique value in His love.
- c) Examination of the structures of the Church. What did people want to achieve for themselves, and for others through participation? What hindered or helped participation?

Both sessions were undergirded by scripture: Isaiah 41 vv. 8-14 and John 15.

Knocking down/Undermining of Confidence

The following were felt to be important in the undermining of confidence:

1. Criticism – critical environment and no timely help from vicar or church wardens.
2. Fear of being rejected.
3. Fear of not being able to meet someone else's standards when taking over a job. People scared to take on new work.
4. Not giving people the chance or space to contribute ideas or comment on situations.
5. Discouragement.

6. Language barriers including inappropriate use of language, not enough plain, clear speaking.
7. Feeling devalued when opinions are not sought.
8. Lack of nurturing qualities in church (male) leadership.

Black participation in the structures of the Church

Workshop participants looked at what acted as a hindrance to participation, and what was of help. The quality of the community life of the congregation was a key element. The following were cited as contributing to the hindering of participation: lack of information; vicar's cliques; internal politics of the congregation including PCCs not desiring newcomers to participate; lack of co-operation and a sense of feeling unwelcome were also mentioned. Thought needs to be given to the timing of meetings, particularly where there are members of the congregation working shifts.

RECOMMENDATIONS

- a) Church should seek out 'loners'. Described as 'kissing frogs' to discover Princes and Princesses?
- b) Clergy need to have strategy for quality of congregational and community life.
- c) Training/Conferences/Workshops to explore issues of confidence.
- d) Flexibility to draw people in.
- e) Give people more responsibility and approach people with personal invitation to participate.
- f) Being genuinely interested in people and their families.
- g) Recognition of people's gifts and acknowledging effort when it is made.
- h) Help from the vicar by using his authority to encourage, co-opt or persuade.
- i) Allowing people to fail or to say 'No'.
- j) Being friendly!

Helpful factors for encouraging participation

Encouragement from Church leadership; access to information, training on structures of the Church; a sense of belonging; people who will inspire; seeing that black people can represent congregations as a whole, not just black members.

The crucial importance of information and efficient communication emerged as a key issue. The Group's central question to the Church is: What steps will be taken by the Church to ensure greater participation of black and Asian Anglicans in the life of the Church?

2. BLACK PARTICIPATION IN THE CHURCH

Facilitator: The Rev. Canon Dr Sehon Goodridge
 co-Facilitators: Ms Sharon Palmer
 The Rev. Michelle Barzey

Workshop Summary

The Workshop began by:

- (i) Getting participants to outline their own context of Black participation from experiences. A context shaped by both good and bad experiences.
- (ii) Although good and bad experiences were recorded, we concentrated on the bad experiences (signs of despair) in order to develop strategies/techniques that would begin to address these experiences.

The workshop and its programme was so devised that participants had a framework which they could use in their local situations.

Statement of Intent – Vision

The aim of the workshop was to begin to consider ways and means by which Black participation within the Church can be valued, facilitated, empowered, developed and increased at both national and local levels.

A vision is something that is dynamic, changing and moving. The whole process of shaping a vision is to do with 'working towards and' becoming rather than arriving or completing.

RECOMMENDATIONS

a. The House of Bishops

Bishops need to appoint 'issue champions' who will convene short-term issue groups whose terms of reference will be:

To prepare a strategy to address issues outlined by the Black Anglican Celebration which includes:

- * identifying and developing the pertinent issues;
- * devising a programme to address issues;
- * producing periodic reports to CBAC on progress;
- * liaising and consulting with black people on all aspects of the group's activities.

NOTE: The Groups where possible must be majority black in membership.

b. Access to the message of the gospel at the point of comprehension and understanding. This will need the message to be:

- user-friendly /person sensitive;
- culturally appropriate;
- racially unbiased.

c. Information

Information about what happens in the life of the Church both nationally and locally needs to be shared with all people within the Church. Information which both informs, promotes and facilitates access to the many facets of church life including training for both lay and ordained ministries.

d. Choice

Choice which enables new and existing members of the Church to:

- i) highlight their spiritual and in some cases physical needs;

- ii) suggest alternatives to, and for the shape and content of a service, a training seminar and diocesan meetings;
- iii) assist in deepening and supporting the faith of the Church;
- iv) not become active within the life of their Church.

e. Means of redress

This is a difficult issue to address within the Church, however, its sentiments are pertinent in that we need to promote a positive attitude towards each other namely:

- to consider all requests/petitions (even if they are outside the scope of the Church), a response should be provided in all situations;
- confidence in speaking out knowing there will be no repercussions;
- commitment to debate issues irrespective of outcome;
- to spiritually uphold each other and to raise the Church and the diocesan black membership.

f. Safety

To promote the message of the gospel in a manner which does not alienate people.

g. Be aware of the Young Black Experience

- * How do we support young black Anglicans without isolating them from their communities?
- * How do we hear what they have to say to the Church?
- * How do we respond to the timescale of the young – 'Patience' for the young is an over-used word. The time to act is NOW.

h. Get more people into structures

- * Through training.
- * The issue is not simply of replacing white committee members with black members.
- * How do we support black leaders in encouraging other black people to participate in the Church?

- * Need to develop positive actions to facilitate black people in becoming active participants
- * Keep 'gingerbread' groups (Black Affairs Groups) going/supported to be the thorn in diocesan boards
- * Recognising that ordained ministry is not the only route for black participation.

i. Training

There are four key issues for training:

1. Access to and information about training courses and opportunities
2. Support whilst training is being undertaken
3. Processes involved for lay and ordained ministry (testing of vocation)
4. How can the costs of training be met?

j. Black participation

- * One is a lonely and vulnerable number – if black people are asked to join PCCs, deaneries, diocesan boards, etc., there must be more than one person.
- * It should be noted that not all black people share the same views and not all black people want to be active participants of the Church.

k. Ways to address despair at the parish level

Isolation can be reduced by having Welcome Team or Home hospitality by members of the parish. Be sensitive to those who don't want to be involved.

Important to encourage and prepare/guide Black membership and participation in PCC, deanery synod, etc.

Develop educational and awareness building sessions at grass-roots. This is already being done under the title *Congregational Awareness Programmes* which:

- encourages active involvement;
- develops multi-language singing;
- builds confidence and develops skills;

It is about 'caring enough to confront the issues' and caring enough to 'say it in love'. Being liberated together.

In shaping the vision of greater black participation within your parish it may feel like you have made little impact sometimes. It is only later, when you take an overview, that you can see what part you have played. So be encouraged in your faith.

EVALUATION

Before you begin this process, talk to your York Celebration Group about what you intend to do, share this also with your parish priest and the PCC, they may help you collate some of the information.

1. Make a list of all the activities which go on within the body of your parish church (e.g. choir, sidespeople, PCC, prayer groups, Bible study, Sunday school, fund-raising committee, deanery, etc.)
2. Next find out how many black people are members of the congregation, and how many of these people are involved in parish activities.
3. Talk to the black members of the congregation and find out their wishes and expectations for the Church and for themselves.
4. Your findings from this can become the plan of action for black participation within the Church.
5. Present your findings to the PCC and the York Celebration Group. Begin a programme to address these issues.
6. Agree a timescale where you will carry out 1 and 2 above and compare the findings, this will effectively begin your evaluation process.

A full Report of this Workshop can be obtained from the General Synod's Committee on Black Anglican Concerns.

3. STRATEGIES TOWARDS ENCOURAGING THE CHURCH TO BE INCLUSIVE

From General Synod to Parishes;
training in the Church and funding.

Facilitator: Dr Anna Thomas-Betts
co-Facilitator: The Rev. Canon Hugh Marshall

It was noted the group of 17 people included five black people. The group believed it would be helpful if CBAC could analyse the group choices of conference participants – especially as no bishop attended this group.

Several members, especially those on GS, related the topic to national church structures. Others emphasised the local base of the Church. It was agreed that inclusiveness needs both to cascade from the top and to grow from grassroots.

RECOMMENDATIONS

Confidence Building – Black Participation

Structures need to enable everyone to participate fully. The TURNBULL COMMISSION should be asked to address this, probably in a CBAC submission.

There is an urgent need to ensure that in the 1995 General Synod election more black people are returned.

Positive action is required for black people to attain their full potential, however enormous strains are often placed on individuals who will need appropriate support, especially during training (e.g. as a Reader or ordinand)

White people need confidence building, especially when fuller black participation might threaten their power e.g. in PCC.

Role Models are clearly helpful for the development of young black people, also for white people – to have role models of those who have achieved social justice.

Social Issues

The Church's involvement in *Social issues* which affect black people, gives confidence to black people. The *bishops* should continue to speak out on these matters.

Racism Awareness

Racism awareness programmes continue to be essential in parishes, lay training and clergy training; both initial and post-ordination. This calls for the development of appropriate courses and adequate resourcing. Such programmes may be more effective when the trainers include white people, and should build on existing goodwill.

The Church as a Welcoming Body

Church should learn *welcoming skills* and skills to deal with other cultures; it should provide opportunities for black issues to be aired, and develop ways of listening to each other, and learning from one another. This will involve commitment on the part of church leaders at every level.

Education

The Church should look carefully at attitudes and structures of racism in *Church schools*.

Assessment and Monitoring

Whatever is implemented needs to be assessed regularly for effectiveness.

Dioceses need to update and monitor '*Seeds of Hope*' figures. Archdeacons' invitations could be a suitable occasion for monitoring.

The Committee on Black Anglican Concerns (CBAC) should develop guidance on good practice and '*20 Questions on Inclusiveness*' for parishes. An effective and low cost method of audit approach would be to invite a partner parish to make an assessment against these criteria.

4. COUNSELLING AND SUPPORT

Facilitator: Mrs Beverley Ruddock
co-Facilitator: Ms Caulene Herbert

Aims of the Workshop

To raise awareness of ways in which every one of us can respond to the needs of those who seek counselling and support from us.

To explore together, and to familiarise ourselves with some of the skills a successful counsellor brings to the counselling situation.

To empower group members to feel able to respond, with some degree of confidence, to those who seek help from us through counselling and support.

To enable group members to be able to recognise situations where a more skilled approach is needed.

To reinforce the fact that the counsellor cannot understand, feel or resolve difficulties on behalf of the client.

To enjoy ourselves.

The main focus was the importance of communication. This was demonstrated by practical exercises with full involvement of the participants.

Expectations

Better insight to counselling.

To be pastorally more effective.

To be able to harness existing skills in a counselling/supporting role.

In need of these skills, so came to find out what the workshop was offering.

To increase sense of identity; has experienced the benefit of counselling; wishes to contribute in a more meaningful way.

To become a better listener.

To gain knowledge of counselling, especially in relationship to black issues.

To offer a more holistic and spiritual approach to supporting people.

To broaden the scope of skills currently being used in a befriending role.

RECOMMENDATIONS

The Church should provide:

Specific counselling support groups meeting on a regular basis.

Run Summer Schools in counselling with black issues in mind.

Sunday Schools should address issues in empowering children to seek support when in difficulty (perhaps invite guest speakers).

Demonstrate listening skills by listening, and responding appropriately to the voice of young black people when they are expressing their needs.

Should harness the gifts of members to support individuals in difficulty e.g. marital problems, grief counselling, drug abuse, contraception.

5. SPIRITUALITY

Facilitator: The Rev. Canon Ivor Smith-Cameron
Co-facilitator: Ms Smitha Prasadam

Our group was full, lively and experiential. It centred on the Icon of the Trinity. We shared reflections on the Unity among the Persons of the Trinity and we believed that this should lead us in our lives to strive for unity in a world where alienation, loneliness, individualism are rife. We then reflected upon the theme of the separateness of the Three Persons, and how we in our lives too should be allowed space to form as persons, a sense of our own personal worth and a resistance to absorption.

We were an experiential group. We shared food (made by one of our members) to denote the Gospel truths of hospitality. We shared the giving of gifts (each lot a gift) to denote God as giver of gifts and ourselves as gifts to each other.

We sang devotions from India, Taizé, South America. We shared in the Tai Chi dance and we heard Negro Spirituals.

RECOMMENDATION

Every ethnic group in the Church should have a space, and have within worship an authentic share so that the Church is enriched by all its members. This will require patience, courage, openness and a deep commitment.

6. EXPLORING MINISTRY AS A WOMAN

Facilitator: The Rev. Rose Hudson-Wilkin
Co-Facilitator: Sister Patsy Peart

The Workshop began with 'Who am I?' 'What have I got to give?'

This took place in a lively discussion of twelve people, including two men who contributed positively to the Workshop. We then moved on to look at some issues and expectations within the group.

Womanist theology vis-à-vis feminist.

God.

Cultural background heritage, class, who we are, socialisation, values, historical.

Perspective prejudices.

Ethnicity.

Ministry.

Lay/Ordained.

Empowering others – definition of terms explored.

Risk – offering oneself access to power, male/female/scapegoat/Messiah were issues raised during discussions.

Fears and expectations raised by the group were discussed. Which way in a divided Church, becoming post-Christian? Lack of understanding. How do we identify each other's role within the Royal priesthood? Feeling odd one out in a group. Desire to listen, learn from my black sisters. Help in

clarifying God's call to me, understanding men's/women's fears of the growing power of women in the Church. How to create community for myself? Key of life male/female. Challenge my views of normative humanity, that black women would be given the same opportunity as white women to be trained as priests in the Church of England. Honest and open discussion on issues.

Workshop went on to explore in small groups. The images of women in ministry, contemporary and biblical.

Question: How are these images helpful, not helpful?

RECOMMENDATIONS

Acknowledgement that those in group (as well as Conference) are already in ministry.

The need for gifts to be released throughout the Church, allowing space for growth.

Women need to create and receive training opportunities.

The need to acknowledge and affirm the gender differences.

Basic structure of the Church of England does not work for women, a change is needed in this area.

Does the Church's focus on family risk excluding single women?

The need to explore what holds back black women within the Church.

7. VOCATIONS – LAY AND ORDAINED

Facilitator: Mrs Margaret Sentamu
co-Facilitator Mr Charles Severs

Critical Issues

1. Do we destroy 'ordinary', natural lay ministries by formalising, authority and accrediting lay ministry?

2. Does God call more white people than black?
3. Are we losing the ministry of the discernment of vocations? e.g. preaching the word and pastoral care.

We decided that there are only three tasks only clergy can do. These are: preside, absolve and bless, but these can be effectively done by lay people.

Therefore the question arose as to whether we should let the clergy run the Church of England and then allow the laity to get on with the actual 'work'.

We were of the view that the laity were more involved in ministry in the world and ought to be encouraged to perceive that as a calling.

We wanted to affirm the following:

- a) That all are called at baptism;
- b) Called to a variety of tasks.

Laity should not be perceived as recipients all the time but co-creators with God.

The need to make a paradigm shift in our thinking about our understanding of lay ministry.

RECOMMENDATIONS

Local Level

1. Ministers should be encouraged to identify and nurture gifts of all people.
2. Involve black people in visible tasks including decision-making processes.
3. Church should recapture the ministry of discerning vocations.
4. Use prayer as a tool in the discernment process.
5. Black clergy for short-term placements in white parishes and 'locums'.
6. Preach, teach, educate people at parish level.

National Level

1. Arrange more events such as this Celebration at York. Release resources to do so.
2. Invite black clergy to minister in parishes.
3. Rediscovery that *all* are called – fleshed out in action.
4. Recognise tension between individual and community (Church and World).
5. Don't be complacent and assume that you are not racist.

8. EVANGELISM

Facilitator: Canon Philip King
co-Facilitator: Rev. Simon Pothen

The discussion began by defining evangelism. 'Evangelism needs to be focused enough to concentrate on Jesus Christ and broad enough to focus on Kingdom issues' (cf note later).

What were the expectations of the Workshop?

People found the notion of *black* Anglican difficult – the need to be recognised as an Anglican, but given the context of racism and racist attitudes the prefix '*black*' is entirely appropriate.

Ministry among black people – how do we approach it? Why do black people stay in the Church of England?

Several people said that they stayed in the Church of England because they said it belonged to them. It was as much their Church as anybody else's.

What are the gifts that black Anglicans can bring?

1. Sense of community
2. Sense of hospitality (openness)

3. Sense of wonder (Holistic view of life)
4. Sense of joy
5. Experience of marginalisation can be a bridge
6. Awareness of the spiritual
7. God's involvement in our lives

What are the issues of Evangelism?

- 1) Culture – the need to recognise that there is more than one black culture and a variety of black church cultures.

Is it possible/right for black people to change the culture of the Church of England?

- 2) The need for kingdom issues (social justice, equality, affirmation to be addressed, we don't want to bring people into an unjust structure – the need to recognise that salvation is for all (John 3: v 16).

RECOMMENDATIONS

1. Black people should be in all areas of decision-making including General Synod.
2. Need to bridge-build between communities and to establish relationships before talk of Good News.
3. Fostering black vocations
4. Church needs to offer the model of Sanctuary in order to build up confidence to transform society.
5. Break down barriers of social injustice.
6. The need for ecumenical dialogue with the black majority Churches.

Strategy

A need for a careful and thorough check list to answer objectives (1 and 3) as part of the process to release black gifts in the task of Evangelism.

Statement

There was a real need for the church to recognise the gifts that black people can bring to the task of Evangelism and to provide opportunities for those gifts to be recognised and affirmed.

9. A MULTI-FAITH BRITAIN

Facilitator: The Rev. Sam Prasadam
 co-Facilitator: The Rev. Dr Christopher Lamb

We reviewed what is known about the population figures for world faiths in Britain, and discussed what kind of communities there were and how they differed from the Church of England.

We formulated questions for the second Session which were then grouped under headings for *1. Education, 2. Church Life, 3. Christian Partnership with World Faiths in England.*

Education

We discussed the need for an educational system which will promote mutual understanding of those from different cultures and faith communities. This is happening to some extent, but is threatened by the withdrawal of Section 11 funding and the persistence of ethnic and religious stereotypes. How do we achieve a sense of security for people in their own faith and lay the foundations for a critical understanding of one another? There were evident problems with distinguishing between Religious Education (imparting information and encouraging empathy) and Religious Instruction (producing believers).

Church Life

We reviewed the common non-participation of black Christians in church decision-making and leadership, and the cultural gulf over such things as hospitality and time-keeping. We recognised the need to learn personal discipline from Muslims, Jews and others, and to rethink our estimate of religious law as treated by Paul. Tolerance and truth both matter. Black

Christians, themselves marginalised, may help the Church to reach the marginalised of world faiths.

Christian Partnership with World Faiths in England

We noted various attempts to map common ground and even more significant social and economic projects aimed at securing justice for minorities. We recognised particular difficulties for converts from Islam in any close association of church and mosque and particular efforts to find ways of preventing abuses of religion, either in offensive language about it, or in discrimination against people of particular faiths.

10. THE BLACK FAMILY

Facilitator: The Rev. Rajinder Daniel
co-Facilitator: Miss Cynthia Sutherland

The group had a good mixture of people from a variety of backgrounds: single/married/paid/unpaid employment, black, white, female, male, British-born and from overseas – the youngest being 16 years.

The subject in hand was quite a wide task: How do black families differ from other families? We used the following as a guideline to our discussion:

- 1) Definition of a family
- 2) Biblical insights

The Genesis story	Exodus 20
The story of Abraham	Genesis 45:24, 50:17-21
The Nazareth family	Genesis 18:19
Jesus' definition and teaching	John 11:1-5
St. Paul's and others	Matthew 12: 46-50 1 Timothy 3, 4, 5 & 12
- 3) Black history – diaspora and the negation.
- 4) Compassion with the 'normal family'
- 5) The Church as a 'family'
- 6) The end of this millennium and AD 2,000

Models of the Family

Blood ties

Legal obligation – adoption

Acceptance of responsibility – Godparents

Single, extended, step family, nuclear family

The family as an economic unit

Cultural family, language dimensions

The question 'Who is my family?' Matthew 12: 34-50

The family under God's rule

The church family

Marriages between different ethnic groups and religious groups

The family is under threat from a variety of sources e.g. the State, politicians trying to dismantle the family, mental health, unemployment, prison.

What are the traditions within the family which we need to learn from?

God will provide – basic faith.

Faith is an integral part of the family – if a family member changes family, is disinherited, thrown out.

The visibility of the black family – pressed down/yoke of colonisation/ nothing to hang onto but the biblical context.

Liverpool experience segregation, breakdown of tight clusters, threatened by others.

Leaving the homeland for a strange place – family values being different;

Education: Low expectation, very often left to the teachers – they know best.

The white members asked what is the question trying to address? whereas black members knew what the question was about.

11. EDUCATION

Facilitator: Mrs Vinnette Melbourne

co-Facilitator: Mrs Gloria Rich

The group considered issues under the following headings:

The School Curriculum

The Church

The Individual

The Community

RECOMMENDATIONS

The School Curriculum

1. Ways should be found to influence the National Curriculum so that the cultural diversity of the black and Asian community could satisfactorily be reflected. There is a need to ensure that teachers and those concerned with the management of schools are aware of the wide range of resources available to help develop sensitivity in this task.

2. The National and Diocesan Boards of Education to identify good practice in appointing and supporting black governors for schools, and ensure that black Anglicans are enabled to become Governors of schools. Local clergy should be asked to make a concerted effort to find and encourage parishioners to offer themselves for this work. Volunteers must be fully inducted into the role, and receive training to ensure that they become confident to challenge the curriculum which does not reflect cultural diversity.

3. Teachers, clergy, governors to receive training so that they can critically appraise tests used in schools and develop sensitivity towards the needs of black (Afro-Caribbean, African and Asian) children.

The Church

There is a need for clergy to be trained to make theology relevant and accessible. They must enthuse and encourage the community so that they will feel able and willing to make themselves available to participate in

church activities. Young people must be provided with mentors to enable them to develop confidence to come forward and be equal partners in the Church's activities.

The Individual and the Community

There is a need to help black people work together in a shared ministry. People of mixed race, young black males and very young children are particularly vulnerable. Initiatives will need to be found to support these special groups.

Initiatives to raise the self-esteem of black youngsters must be developed. Similarly there is still a need to develop ways of helping young people deal with racist attacks, bullying, racist name-calling and find ways to help solve racist problems.

CBAC should establish a system which will offer advice to those who need help where they can get help and support.

CBAC should consider how the Committee might help to publicise success and achievement of black people in the Anglican community.

1. **The Mothers' Union** might be an appropriate body to look at the issue of support for parents and children in 'mixed-race' marriages.
2. More attention needs to be given by church historians/theologians to the questions raised by UK's imperial/colonial past and its alienation effects on black Anglicans, especially those who find it difficult because of the alienation, to rejoin the Anglican Church.

Significant issues for CBAC to consider and pass on to appropriate Boards

- 1) **Board for Social Responsibility** in its work on **the Family** to consider how support may be given to mixed race families with particular attention directed to the children's search for identity in a racist society.
- 2) **Board of Education** to identify ways of supporting black parents concerned to challenge the failure of disproportionate numbers of Afro-Caribbean boys in schools.

- 3) **ABM and/or Board of Education** to identify ways of publicising on a regular basis Theology/Bible courses available to black people in congregations.

12. RACISM IN RURAL AND WHITE AREAS

Facilitator: The Rev. Eileen Lake

co-Facilitator: The Rt Rev. James Thompson, Bishop of Bath & Wells

RECOMMENDATIONS

The Church at National Level

1. Clergy training institutions: Theological College, Post-Ordination Training, Continuing Ministerial Education and the Advisory Board of Ministry.
2. Race awareness training in rural areas should be done. Work needs to be done on the importance of a Theology of Community in rural areas e.g. Eucharistic, Hospitality, etc. The increasing doctrine of individualism in our society clashes with Gospel issues e.g. 'Don't talk to strangers' vs 'Welcoming strangers'.

3. EDUCATION

The Church has an important input to make in schools and in its discussions with Government re syllabus.

Needs to increase its resources on combating racism.

Needs to make greater use of Simon of Cyrene Institute and others (some Dioceses have already started to produce material e.g. Chelmsford, Southwark).

4. MAKING ALLIES

The Church needs to make links and share with other organisations e.g. community councils.

Share resources, ask questions, learn from each other, be humble – admit that even the Church of England needs help!

5. YOUTH AND YOUNG PEOPLE

The Church needs to encourage its institutions to do race awareness training i.e. Board of Education to look at issues re: *Youth work, uniformed organisations and children's work*

6. Exercise the power of invitation, invite people to share their stories in order to enlighten and educate.
7. *Listen to Minorities*, however small and whatever type. There is an advocacy role for white people to play (also others).

The Church at Local Level

1. Discussion is needed on what it is like to be in a minority i.e. colour, class, tradition, gender.
2. 'We haven't got a problem here'.
There is a need to challenge this statement and exclusion issues of any kind.
3. Look at 'Diocesan Links' in Anglican Communion and in U.K we need to build resources and make 'real links'
4. *Seeds of Hope* is still to be discussed in some Dioceses and Deaneries.
5. **Above all, to celebrate the things which have been achieved so far, hope for more and move on.**

13. EMPLOYMENT AND EQUAL OPPORTUNITY

Facilitator: Mr Herman Ouseley

co-Facilitator: Mr David Udo

Introductions and Setting the Agenda

After a brief round of self introduction and sharing experience by each member, the group decided on an agreed agenda for the two sessions of the workshop (morning and afternoon) as follows:

Setting the Agenda

- (i) Background Facts and Pattern of Discrimination
- (ii) New Patterns of Inequalities
- (iii) Changing Patterns of Employment
- (iv) Action to be taken:
 - (a) By individuals
 - (b) Collectively by organisations
 - (c) The role of the Church
 - (d) Considering a Fair Employment Framework

1. Background Facts and Pattern of Discrimination

Some statistical data were presented – from a TUC paper on Full Employment and the Labour force Survey of Autumn 1993.

These figures showed shocking unemployment rates among black people of African-Caribbean and Asian backgrounds. For instance, the national rate of unemployment among all 'economically active' white adults was shown as 9.5 per cent, but among the same group of black adults it ranged from 25 per cent to 37 per cent. The 1991 census figures showed unemployment among black young people of 'economically active' age group (18-25) of about 28 per cent, compared with about 14% for white young people of the same age group.

A detailed breakdown showed more staggering disparities as follows:

Young people of Indian background:	20.67 per cent
Young people of African-Caribbean background:	30.72 per cent
Young people of Pakistani background:	35.46 per cent

These figures were even more alarming, when set against the growing levels of achievement in high education by black school and college leavers, which were nearly double (26 per cent) that of their white counterparts (13.4 per cent).

It seemed therefore that striving for and achieving good qualifications did not make much difference for black people in improving their chances of employment.

What causes such a pattern of inequality and discrimination?

The group shared their personal experiences and the experiences of other people they knew. They also learnt that a number of formal investigations carried out by the Commission for Racial Equality (CRE) and the Policy Study Institute (PSI) have clearly identified racism as the main cause of the gross inequality and discrimination in employment suffered by black people. In some cases the discrimination is indirect and subtle, and therefore more difficult to detect. Examples of these were given in the area of recruitment, in which selection procedures were based on long-standing traditions which remained unchecked and unchanged in spite of the increasingly changing make-up and culture of our multi-ethnic society. While in theory these procedures seemed fair and unbiased, in practice they unwittingly acted as barriers to black (Afro-Caribbean, African and Asian) applicants. Members also shared some account of other forms and examples of indirect and subtle discrimination. There were accounts of how applicants with African and Asian names were often not even short-listed for job interviews in spite of their qualifications. Those with English or Scottish names might be invited, but when seen to be black were given other reasons or excuses to try to justify why they were not suitable for the job.

2. New Patterns of Inequalities and Discrimination

It was noted that new ways and patterns of discrimination have emerged in a number of companies. Employers on the whole no longer discriminate in an overt manner against black candidates; and some have tried to comply with the statutory requirements as stipulated in the Race Relations Act. It has also become fashionable for organisations to have an Equal Opportunities Policy, and statements to that effect displayed in job advertisements. In spite of these, however, inequalities and discrimination may still operate in these organisations quite unintentionally and unrecognised.

In an economic recession such as we have experienced in the last three to four years, employers have become primarily concerned about their productivity and therefore very selective in their employment practice and selection procedure. Where the general perception of black people is conditioned by a string of negative stereotypes, employers would, more often

than not, be inclined not to employ a black candidate, especially if they have a choice between black and white candidates.

Other employers who have been badly hit by the recession have been forced to reduce their workforce and create redundancies – and usually the main victims of such changes are black workers (policy of last in first out!)

3. Changing Patterns of Employment

It was noted that modern technology and computerised business systems are now dictating new changes to employment patterns and styles of management. Companies are becoming more machine than labour intensive. There are fewer opportunities for unskilled and semi-skilled labour and increasing needs and initiatives to provide training and modern apprenticeships.

Some progressive employers have taken full advantage of black people's skills and experiences, and have been guided mainly by the need to improve their productivity in an increasingly competitive market, and their ability to deliver the goods irrespective of the colour or the ethnic background of their workforce.

In some cases, however, black applicants who have acquired high professional training, skills and academic qualifications have experienced discrimination (with the excuse of being 'over-qualified'). Some black applicants have had to 'tone down' or even omit certain qualifications just to secure any job for mere survival, even below their qualification and experience.

Some employers have introduced part-time in place of full-time; temp/contract in place of permanent employment. While part-time jobs may attract some white middle-class housewives, most black women need full-time and permanent employment, especially where they may be the main breadwinner for the family.

There is also an increasing attraction towards developing own businesses as self-employed. While a number of schemes like the Business Enterprise Board, etc. seek to encourage and assist with business advice, planning and possible sources for funding, black initiatives and small businesses often face an uphill task compared with white ones. A number of such black initiatives have either folded up, or not got off the ground at all.

4. Action

In the light of all these difficulties, the group concentrated most of the afternoon session of the workshop in considering:

What employers, organisations, groups and individuals can and should do towards tackling the various inequalities and discriminatory practices in employment?

It was noted that there are a number of good practical guidelines e.g. the CRE Code of Practice, the Department of Employment's Ten Point Plan, the Wood-Sheppard Principles, etc.

- a) It was, however, felt by the group that in order to apply these various guidelines effectively, we need first of all to understand the situation clearly and appreciate the effect it has on so many black people.
- b) If an employer claims to be an Equal Opportunity employer, he/she should seek to ensure that the company has in its aims and objectives, as well as its organisational structure and methods of operation, measures which ensure equality of opportunity for present and potential employees. A summary of the policy should be given to all present staff and applicants for future posts.
- c) A good employment practice and Equal Opportunities policy should have a clear statement of the organisation's *full commitment* to having a workforce which represents the population in its catchment area and multi-ethnic society, and there should be a strong statement of support by its top management.
- d) There should be clear objectives which enable priorities for action to be identified and an effective programme set up. These should be clearly spelt out for all to read with an outline showing how to ensure implementation of the programme and policy at all levels of the organisation.
- e) There should be an *Action Plan* to take forward the organisation's aims with a plan for continuous monitoring of present position and future progress, regular review of recruitment, selection and promotion/training procedures as well as justifiable job criteria.

f) Training for all staff to equip themselves with up-to-date skills, expertise and information should be introduced and maintained. There should also be training to increase awareness of inequalities and racism; and motivate the staff and officers towards working for change and for justice.

Focus on the Church

The group felt it was necessary to look at the Church specifically in the area of employment at General Synod (Church House) and diocesan, deanery and parish levels. The question was asked:

Is the Church of England an equal opportunity policy employer?

The experience of Southwark Dioceses which has an equal opportunities policy was shared. Members were also pleased to know of the Wood-Sheppard Principles. These were drawn up by the Churches Commission for Racial Justice (CCRJ) and The Race Equality in Employment Project (REEP) of the Ecumenical Committee for Corporate Responsibility (ECCR). The principles have been adopted and signed by two of our bishops, the Rt Rev. Wilfred Wood, Bishop of Croydon, and the Rt Rev. David Sheppard, Bishop of Liverpool. The Wood-Sheppard Principles are directed at secular businesses, companies and organisations wishing to support race equality in employment.

While group members were pleased about these principles, they wanted to know how many of these principles were applied by the Church. It was felt that in order for the Church to be listened to on matters of racial justice and equal opportunity policy in employment, she must first put her own house in order. Then she will have a stronger voice and the moral clout to appeal, encourage and even challenge secular companies to do the same.

14. CRIMINAL JUSTICE SYSTEM

Facilitator: Mr Travis Johnson
co-Facilitator: Miss Vasantha Gnanadoss

RECOMMENDATIONS

What the Church can do. How can we help the Church?

- i. Use the skills within the Church (networking)
- ii Task force of experience within the parish for the aid of anyone in need.
- iii Open the Church more to the community.
- iv Allowing the youth to say what they think can be done, giving ideas for change but realising that this is a two-way process.
- v There is a need for care and concern for offenders, valuing them as people – encouraging and nurturing faith.
- vi At parish level look at (our) own attitudes towards black offenders, whether or not they have a direct connection.

Contact Suggestion

Find out the agenda of and maybe get in touch with the Christian police organisation.

This Workshop also offered very helpful recommendations on how the Criminal Justice System can change. These are presented under the section...To Our English Society, We Say...on page 96.

15. HOUSING

Facilitator: Ms Claudette Baker
co-Facilitator: The Rt Rev. Wilfred Wood, Bishop of Croydon

Introduction

The purpose of this Workshop was to look at the problems black people face when using the housing system.

The way that Housing bodies discriminate directly and indirectly. The 'Housing bodies' mean Local Authorities, Housing Associations and private sector.

Finally, what is the Church doing about this?

Issues

1. What are Churches'/Clergy's policy on dealing with the homeless in their areas?
2. Are clergy equipped with the necessary tools to deal with the homeless? What advice and support do they give these people?
3. How involved is the Church in working with the above bodies to ensure that Equal Opportunity policies are adhered to and implemented?
4. A church in Southwark is undergoing a change where there is a proposal to redevelop their church site and convert it into homes for the homeless. This means knocking down the church to replace with homes. Where does one's loyalties lie? With the homeless or the Church?
5. Are there enough Church Housing Associations? What are they in this for? Money, or helping the needy?
6. What does a 'Black Housing Association' mean? Most black Housing Associations house both black and white applicants. Who makes the decisions and manages the Association? It can only be a 'black' Housing Association if black people are the instrument of control and decision makers?

Questions to be Addressed to CBAC

1. Does the Committee know how many black Anglicans are active in housing issues and organisations?
2. Do people in the dioceses know who they are?
3. If the answer is 'no' we therefore recommend that an audit be carried out by CBAC, maybe via the link persons. A list is made available so we know who to contact.

If there is no such information then who do we turn to when we need help?

16. HEALTH

Facilitator: Mrs. Louise Da Cacodia
co-Facilitator: Ms. Josile Munro

Introduction

The group discussed the many areas of health needs which black people have that are not being met by the NHS.

It was recognised that the common factor between all needs which are not met are addressed in the following statement:

Effective Community consultation is an essential process in the NHS structure.

The group agreed that: Black and other minority ethnic communities are not fully involved in either the consultation processes or policy development of health care strategies.

RECOMMENDATIONS

We agreed that there was need for action at two levels of the Church namely:

National level

- (1) The House of Bishops, with the GS, to set up a church working group to review implications of health care reforms as they relate to black communities.
- (2) To identify an advocate to address the House of Bishops on this issue.
- (3) To develop and support a national network of Black Anglicans working in this field.

Local level

- (1) To support individuals and organisations in identifying the health needs of local people.
- (2) To develop alliances with voluntary and statutory groups such as
 - a) The Diocesan Board/Council for Social Responsibility
 - b) Community Health Councils
 - c) Community Trusts
 - d) District Health Councils

There is a need to encourage these boards to be more representative of black people both at senior staff level as well as at policy making level. (see 'Equity on the Board' by Kings Fund Centre), which looks at the representation of black people in the NHS.

Dates

The Workshop participants would like to see the following:

- i) November '94 – The CBAC to:
 - a) identify an advocate to tackle the issues detailed above;
 - b) pass names of the working group on to the advocate.
- ii) January '95 – The CBAC to: a) write to the members of the working group on actions taken.

17. RACIAL ATTACKS, IMMIGRATION, RACISM IN EUROPE

Facilitator: The Rev. Theo Samuel
co-Facilitator: Ms Sandra Wellington

Identity

The Group, at the outset, sought to answer the question 'What does the term EUROPEAN mean?' The word has a fairly short history and does not appear in the English language before the nineteenth century. Geographically, its boundaries seem to be understood in a variety of different ways; to some it is coterminous with the boundaries of the European Union; to others, like the Russians, whose boundaries extend to Vladivostok, any suggestion, notion which will serve to divide the country into Asian and European will be eschewed. However, the general view would be that Europe extends from the Atlantic to the Urals.

The popular notion that one could attribute a unitary cultural identity to Europe also needs to be questioned. The Muslim influence on the Renaissance is quite considerable. Their contribution to Western philosophy, science, art and architecture are well documented. Europe has always been multi-ethnic and multi-cultural, and the present efforts to define Europeanness purely in a mono-cultural way should be challenged.

Politics

Concern was expressed that the politics of Europe, both West and East, was moving steadily to the right and indeed to neo-fascism. In France, the Front Nationale has been steadily increasing its share of the vote, and its leader, Le Pen, sits both in the French National Assembly and at the European Parliament. In Italy, the neo-Fascists share power as a part of the present coalition government. What is more disturbing is the fact that even the more mainstream parties use the race and immigration card quite openly to attract votes. Public opinion throughout Europe appears to be moving towards a greater acceptance of racism.

The Law

Britain (not the UK!!) is the only country which has specific legislation to deal with racial discrimination, though even the 1976 Race Relations Act

has grave weaknesses attached to it. The European Union has resisted all efforts to pass legislation and has left this matter entirely to the member countries. Disappointment was expressed at this.

Immigration

Primary immigration into Europe has been stopped. This has often meant that families have had to suffer the traumas of separation because, in most countries, dependants, including parents and children over the age of 18, have not been allowed to be united with their families.

Refugees and Asylum Seekers

The political turmoil, often created by western geopolitical and economic interests, throughout the world, has increased the movement of people to gain greater personal security and comparative freedom. Western European countries have had a bad record of fulfilling their commitments, expressed in international conventions and charters to which they have been signatories. The resistance to observing these responsibilities are a part of a policy of keeping black people out. This has meant that in many countries the number of illegal immigrants, with much diminished human rights, has increased.

RECOMMENDATIONS

What can the Churches do?

1. Pray.
2. Embark on a programme of education about these issues.
3. Europe has seen the devastation caused by racism in the '20s and '30s. The Churches in Germany and elsewhere acquiesced in this situation. We should not be lulled into a way of thinking that it could not happen again. 'Not in Britain anyway' is often what we hear, as if Britain is incapable of the extremes of racism. The Church must always be on guard and be willing to act strongly and determinedly against racism.
4. British Churches must take the lead in Europe, as British black Christians appear to be stronger in the way they are organised and motivated.

5. The Church of England does not support the Churches' Commission for Migrants in Europe (CCME). The Committee on Black Anglican Concerns must take this matter seriously and despite the financial difficulties of the Church of England urge the Standing Committee to reverse its decision not to apply for membership of the CCME.

TO OUR ENGLISH SOCIETY, WE SAY:

WORKSHOP ON CRIMINAL/JUSTICE SYSTEM

RECOMMENDATIONS

Suggestions on how the Criminal Justice System can change

Cut down the time people are held in remand. This has a great effect on people's families and individual lives generally.

Administrators of the law to be held criminally responsible for actions.

Attempts should be made to break down ignorance. What it means to be on the other end of the Criminal Justice system.

Set a younger age for retirement of judges.

More black people needed in the legal profession at higher levels.

School education about the criminal justice system.

More encouragement for younger black children to realise their full potential.

Training in anti-discriminatory attitudes in all areas of the Criminal Justice system and for it to be taken seriously.

Alternatives to custody given higher profile.

Get Christians involved and interested in what goes on in the Criminal Justice system.

Pressure to stop the transferring of cases from urban to rural areas – this affects the make-up of juries.

More black solicitors.

Education about the legal system in schools (general).

Develop strategies to limit the number of black people going through the Criminal Justice system.

The creation of a committee to take responsibility to over-view the criminal justice system.

TO OURSELVES WE SAY:

WORKSHOP ON CONFIDENCE BUILDING

With respect to recommendations in church structures, members of the group felt that there was often a lack of motivation on the part of black people. This lack of motivation is partly due to congregational factors, and is also connected with lack of confidence. People can often feel that they don't have sufficient knowledge, or that other members of the congregation will believe that they cannot really contribute.

Helpful factors for encouraging participation included self-help, as well as encouragement from church leadership; access to information; training on structures of the Church; a sense of belonging; people who will inspire; seeing that black people can represent congregations as a whole, not just black members.

Positive action is required for black people to attain their full potential, however enormous strains are often placed on individuals who will need appropriate support, especially during training (e.g. as a Reader or ordinand).

WORKSHOP ON HEALTH

The local CBAC should obtain 'Equity on the Board' by the King's Fund which looks at the number of black senior staff in the NHS. We are under-represented. The local CBAC need to discuss this situation and ask Diocesan Officials to raise it in the diocese.

Local groups to find out how minority ethnic groups are represented on the local community trusts, District Health Authorities and Community Health Councils. Questions need to be asked of these organisations.

There is a need to feed back to Quality Assurance (QA) groups (District level), this is to ensure that the charter is being met.

Advocates need to be identified, furthermore there is a need to develop a network of those black Anglicans who work in the health services. Alliances need to be formed with voluntary organisations as well as Church Boards such as the Board of Social Responsibility.

WORKSHOP ON BLACK PARTICIPATION IN THE CHURCH

Signs of despair:

Denial of Black identity on white committees ('One of us' syndrome);
Isolation;
Continued stereotyping;
Cultural differences in worship and music styles;
Continually patronised;
Credit not being given where credit due;
Racism, sexism and classism;
Lack of role models (the invisibility impact);
Not being taken seriously;
Rejection by both black and white people;
Black people within the system seen as traitors;
Fear of political Christianity (involvement in community, peoples' lives and experiences, their wealth and their poverty);
Black does not equal Pentecostal;
Rejections because of academic abilities
Rejections stemming from accents (those with strong accents are hindered from doing Readings/intercessions).

Ways to address despair:

Reclaim scriptural heritage;
Support the black fellowship (encourage one another) possibly through house-groups;
Share experiences;
Learn to ask the 'right' questions;
Liberate both sides (both black and white people) as none can receive true liberation without the other;
State that future diocesan conferences/seminar etc., should endeavour to ensure that each white delegate brings a black delegate as this conference set out to do;
Recognise the power of prayer – prayer combined with re-education of 'The Church Body' (young, old black and white);

House-groups encourage sharing fellowship, inter-action leading to 'real sharing', breaking of isolation;

Recognise that there are two basic groups in the black community:

- (i) Imported – those with roots elsewhere
- (ii) Black British – roots in England both have differences in cultural perception

Not all black people share the same culture, black people are individuals and not homogeneous;

Ensure that black people with 'potential' gifts are not hived off from their communities by diocesan structures or national bodies.

WORKSHOP ON VOCATIONS LAY AND ORDAINED

Encourage one another.

WORKSHOP ON EDUCATION

School Curriculum

Members of the black community should be encouraged to offer themselves to schools and churches to help ensure that multi-faith assemblies can be a worthwhile experience for the pupils.

Monitoring

Several workshops emphasised the importance of monitoring action through the setting up of check lists in order to ensure effective follow-up in pursuing issues.

13. REFLECTIONS ON TOURING THE WORKSHOPS

The Rt Rev. Colin Buchanan, CBAC member

I visited eleven of the seventeen workshops, each of them of course at a different stage of their own discussion, and in a way that was progressive for me; for I found patchwork evidence of what might be most important to the Celebration and started to put it together. I should emphasize that, although I saw some of the workshop processes, I do not pretend to report conclusions, which are reported elsewhere in the findings of this Celebration.

Here is a major part of what I encountered.

Firstly, there was an uneven distribution of black and white people in the groups – the most notoriously white being the rural areas and the multi-faith workshops – the latter of which had five bishops and four other heavyweight white pundits on it. In contrast the groups on the contribution and the confidence of black people were almost entirely black.

Secondly, there is a kind of warning that you cannot tell at sight what lies behind people's contributions. The apparent division between black and white might be a little misleading. There are here black people who have at home white husbands or wives. There are here white people who have adopted black children and identified with their passage through school. There are black people here from wholly white congregations, and there are white people here whose main contact with other Christians is with black people. There are people here of mixed parentage spanning different continents and different heritages.

Thirdly, I was also very struck by the relative youthfulness of so many of our black participants. They were giving us the truth the way it is, and generally without hesitation. Now part of the background to Black Anglican Concerns is the awareness of a timidity in the black communities of England, and possibly a particular timidity in the face of an entrenched white leadership in the church – nationally and in the diocese and the parish. I saw little sign of this alleged timidity in the workshops (nor for that matter in the concert), and I think the Celebration owes

much to the group leaders' work of facilitating good exchange. I may say that various people have told me, though I did not actually see this, that the bishops talked a lot.

I suppose I was inevitably looking for signs of alienation, fear, or retreat into self-protecting ghettos. I recognise that there are self-selecting features to this weekend – it is likely that in each diocese people who have shown themselves alert and alive and ready at whatever cost for the actual Church of England that now is – those are the people most likely to have been invited to this weekend. Perhaps some of the greatest sense of cold metal touching cold metal that I heard on my rounds was the young people discussing police methods. There was no bitterness that I heard, but a certain cynicism such as 'The police cannot possibly learn about racial sensitivities on a 48-hour course'.

Some of the strongest other impressions I retain are the problems of children in some areas or just unlucky schools or classes, where petty racial persecution can make life a torture.

Of course, I take courage from your commitment to the Church of England, to the flowering of that loving fellowship for which we yearn and pray. Here in the groups I have heard of longings to bring town and country together in Christ, to bring lay and ordained together in Christ, and to bring men and women, and above all black and white, in mutually honouring, respectful, and yet relaxed fellowship in which we grow into his likeness through our partnership with each other.

14. REFLECTIONS ON THE CELEBRATION

a) The Rev. Rose Hudson-Wilkin, CBAC Link Person, Diocese of Lichfield

I am delighted to have been a part of this weekend. This weekend has been successful in many different ways, in particular, however, I want to highlight the success in this gathering. The coming together of male and female; lay and ordained; black and white; young and old.

I start with a Jamaican proverb:-

'If yuh nuh go a man fiah side yuh nuh no ow much fiah tik bwile im pot.'

(If you don't go to a man's fireside you will not know how much fire sticks boil his pot. You can only know someone's personal affairs by getting close to that one.)

I address this to the bishops, this weekend, many of you have joined us, you have listened to us and have begun to understand how we are thinking, what our experiences are, etc. 'You have joined us at our fireside and you are beginning to learn what is needed in order to get our pots boiling'.

I want to say to you that as black people we are not a novel part of the Church, to be placed on the mantelpiece and dusted down occasionally. We are an integral part of the life of the Church. We want to be at the heart of the Church, unlike the Prime Minister who says we want to be at the heart of Europe and then votes to be on the outskirts. We want the worship of the Church to be infused with the richness that we bring. We want to participate in the decision-making process of the Church to which we belong.

Bishops, please do not underestimate the influence (and note I say influence and not power, because I believe that you have as much power as we give you), to challenge the clergy of your diocese, in working out how we can begin to be the Church, black and white together, at diocesan, deanery and parish level.

I now address the black people present, first of all a proverb:

'Yuh can lead a awse to watta but yuh caw foce im to drink'
(You can lead a horse to water but you can't force him to drink).

We have come away together and experienced something positive and affirming. What will we do with it when we return to our parishes and our dioceses? I believe we have a responsibility to ourselves, our youth, and the wider community to grow in the confidence that we have received.

Another proverb:

'If yuh wan gud yuh nose ha fe run.'

(Nothing that is good comes easily). I believe that we cannot afford to be complacent. We cannot, and must not, sit back and assume that the bishops or someone else will make it all right for us in the Church. We must tirelessly make our voices heard, we need to challenge and be challenged about what God is calling us to be and do in His Church.

Another proverb:

'Crab walk too much im lose im claw, im no walk im no fat.'

(Crab walks too much loses his claw; he does not walk he does not get fat.) In other words, while it is risky to be adventurous it is also unrewarding to be too cautious.

To us black people, I want to say let us take risk. Risk in creating our own space in the Church; risks in stepping out in faith to be where God wants us to be in this decade of evangelism. To our Bishops and other representatives in positions of responsibility, we need space in order to give to and receive from the Church. Take risks, allow yourselves to be surprised. Surprised at the commitment and the gifts that we bring to this Church. Together, let us be adventurous for God, with mutual respect, let us go forward.

b) Captain Rayman Khan, Church Army, member of CBAC's Youth Issues Group

At this Celebration I have laughed, been provoked and angered. I have eaten, thought, got tired and the Bishop of Bath & Wells even bought me a pint!!

For me there were many good and rich things to reflect on from this Celebration – but I shall choose just two.

My first reflection is that of young black people born in this land. This is an issue close to my heart – for I am one of them. My roots are scattered across the globe, but England is my home, it is my culture and for too long I have been made to feel a stranger in my land. I work with young black people and I see in them the potential to create something new in my land. They have a wealth that comes from being British and black, they can make a contribution that will enrich and enhance British culture.

In our Church young people are voting with their feet and leaving. One clergyman thought it was acceptable that teenagers leave the Church, they will come back when they are older. But they never do. I tell you that I shall never give up until I see the day when our young people feel and belong to the Church that I have been loyal to for over 24 years. We must not give up either.

Our young people need to be empowered and encouraged to participate in the life of our Church. We need to take risks alongside them, to give them space to explore and experience the faith in ways that are relevant and interesting to them. I await the day when our young people, with their idealism, energy, commitment and faith can challenge and enrich our Church – for we are poor without them.

The second issue that I wish to reflect on is that of unity and diversity. For too long unity in the Church of England has meant 'you do it my way' the white English way.

But at this Celebration we have shown what true unity and diversity means. We have been together, eating and working, laughing and disagreeing together. We have experienced a richness in our worship together – Asian dancing, Spirituals, Chinese dancing, Mozart and Cathedral worship. Together we have shown that unity and diversity means 'we do it *our way*' – and that is a richer way.

It has been a foretaste for me of heaven. When all nations, tongues and peoples gather around the throne and worship the one who unites us – Jesus.

The psalmist wrote:

*How good and pleasant it is when brothers and sisters live together in harmony;
For there the Lord gives His blessing.*

I have been blessed richly by being with you. The Lord has indeed given us all His blessing at this Celebration.

Thank you, all, and thank you, Jesus.

c) Ms Smitha Prasadam, member of St Albans Diocesan Synod and CBAC's Young Black Anglican network

A Hindu, a Muslim and a Bishop went to a Conference similar to this one and they were met by Sylvia Brantingham, I think, who said, 'Oh, I'm very sorry but I think there's only a twinbedded room left.' They were dismayed but she also told them that there was a farmhouse. The Hindu being a very noble, placid kind of man said, 'Don't worry, I'll go there.' The Bishop and the Muslim shared a room. At 1.30 a.m they were woken up. No, it wasn't the Derwent fire alarm at all, it was the Hindu standing at the door saying, 'Oh no. I can't sleep there any longer, there's a cow in there. You know us Hindus, for us the cow is a sacred animal, I can't stay in there.' So the Muslim volunteered and off he trotted. No, it wasn't the second fire alarm either that woke up the Hindu and the Bishop. The Muslim came knocking on the door and said, 'No I can't stay there any longer, there's a pig in there and you know what pigs are like to us. We can't touch a pig, go anywhere near a pig.' So guess who went next? The Bishop went in there. The Hindu and the Muslim settled down to sleep, and a little while later there was a thunderous hammering on the door. The Muslim and the Hindu ran to it and when they opened the door they saw the cow and pig together.

Archbishop Tutu when he visited St Albans diocese, from which I come, at the end of the '80s, on looking around the Abbey said, 'Where are the blacks? Never mind, they are always late'. We have a reputation for being late. For taking a long time to get round to things, so true to form it has taken us quite a while to get to this Celebration but the best thing about it is here we are, we have arrived and this momentum has to be maintained. What I have understood from this Celebration and from talking to all of you is that whichever part of the globe we originate from there is such a thing as pan-black Anglican culture which can be summed up as a oneness with God, creation, humanity. God speaks as naturally to us as part of our very being, and is experienced and shared in a visible, tangible

and audible manner, much as we have seen here in dance, in song, in word, in action and notably in our hospitality.

Living and growing up here in this society, however, people, including myself, tend to be apologetic about the past and there is in us a tension, a pull to assimilate, to integrate, to blend in, to fit in, to be absorbed, to merge and become one with the crowd. Another part of us, however, pulls at our inherited past, to our cultural traditions to our diversity and consequently all too often black Anglicans, and we have heard this repeatedly in issues of Church and society.

People deny their past, retreat into a shell forgetting that we are heirs to a vast treasury of ideas and worship to which the living and the dead of our nations have contributed, that is why this weekend has been for me an historic event. An occasion when black people and young black Anglicans in particular are affirmed, encouraged, valued and renewed. It has been a time of learning for one and all. A time when differences and diversities are visible and what is also visible is a oneness in diversity. A shared experience. The true adoration of God in the Bharatanatayam (dance of India). The graceful movement of the Tai-Chi, the soulful melodies of Nell, to mention just a few of the riches that I have experienced this weekend. There have been others, food, fellowship, friendship, sharing. They have all been in great abundance, my cup runneth over.

I'd like to dwell on just two things. Issues raised in a couple of the addresses before I get the 'Sentamu shove'. Herman Ouseley clearly defined for us the rancour of racism and its manifestation in society but he left us with a challenge. To rid society and to rid ourselves of this crippling disease by dropping the shackles of apathy, fear and lack of confidence and taking the first steps towards truly equal opportunity in Church and community. The Archbishop of York painted a picture of secular Britain, polarised by difference, but in stirring words he encouraged us black Anglicans to take our rightful place as heirs of the Anglican tradition. He too challenged us to use our gifts of vitality and exuberance in the Church today in the Church of England. The key word is *challenge*.

However there is yet one more that I would like to add. Another challenge that we have to face for this Conference to be successful and for this I draw on words of Martin Luther King 'Our cultural patterns have to be an amalgam of black and white. Our destinies are tied together'. There is

no black Anglicanism which does not have to intercept with white needs. Somewhere along the way the two must join forces. Black and white together, we shall celebrate. Here at this Conference by opening up in discussion, and in workshops in an atmosphere of mutual respect and understanding we have grown in the love of God and have been challenged and encouraged in our calling to be Disciples of Christ. Here I have experienced no barrier of colour nor of gender nor of age. What I take back with me to my Parish, to my Deanery, to my Diocese is a vision of the Kingdom of God on earth. A foretaste of what the Church of England could be and should be.

d) The Very Rev. Robert Jeffery, CBAC member

One could have wished that the Church of England had been aware and sensitive enough to hold some such gathering as this 20 years ago. The fact of this Conference is first of all a judgement on the racial insensitivity of the Church of England.

Given this background, the Conference was impressive, not only in representation from 42 dioceses (including bishops) but a Conference which was organised with graciousness and without rancour. It was the relaxed style and the good humour of the Conference which struck me most.

There was a good mixture of people. It was an opportunity for members of CBAC to do some talent-spotting. There were many able people who need to be nurtured to take their proper place in the Church. This conference needs to be a springboard to find more people to stand for election to the General Synod in 1995 and to take their place in the Church at all levels of Synodical Government. It was an opportunity for members of CBAC to do some talent-spotting. There were many able people who need to be nurtured to take their proper place in the Church. It is good that there is to be a follow-up in relation to young people.

The speeches at the conference were less important than the fact that they were delivered in this context. The Archbishop of Canterbury's call for a more inclusive Church could provide a working agenda, and the Archbishop of York's examination of the meaning of a secular society needs to take its place in relation to a strategy for mission. Canon Cyril Okorochoa made an analysis of the world scene. Black Christians are on

sounder ground in the secular West to consider carefully the matter of justice and social order, themes which underlay Theo Samuel's Bible Studies. This was reflected in the input from Josile Munro, Charles Lawrence, Herman Ouseley and Protasia Torkington.

Lots of issues emerged. There is a lack of understanding of the workings of the Church of England. This is itself an expression of cultural alienation. There needs to be a serious attempt to help people understand how the Church works and how they may participate. There is a need for participation so that the structures become less alien and more open to all people. The jargon needs challenging and the procedures need simplifying. CBAC needs to be making strong representations to the Synodical Review Group in the light of the experience of many at York.

There is a strong need for a more active approach on the political front in relation to the many areas of discrimination and injustice which still remain in British society. There should be a serious lobby of the police authorities, of MPs, of local government and many other aspects of social life. This will require great wisdom and energy, but it cannot be neglected. Here the Church must play a prophetic role. The late Sebastian Charles' phrase 'Institutional Racism' needs much more analysis and consequent action.

A theme running underneath the Celebration but not actually expounded is the essential role of Black Christians in the area of inter-faith relations and inter-faith dialogue. I suspect that this is a sensitive area because there is probably not, among those present, a sufficient agreement on the theological approach which should be followed. There is among black Anglicans as much theological divergence as there is in the Church of England at large. To work at a distinctive 'Black Theology' might become a unifying point for Anglicanism and not just for one part of it.

Similarly, we were well served by the sensitive worship put together by Ivor Smith-Cameron, considering it is not always easy to get the correct balance between African, Asian and Caribbean worship. Thus in the area of spirituality, as well as theology, there is vast divergence and, I suspect, a need for various categories of black Anglicans to listen and learn from each other. I suspect this process has hardly begun. Is there a distinctively black Spirituality? And if there is, should there be?

Underlying all these questions lies the matter of how we understand the gospel in relation to different cultural backgrounds. This is a process which can never stop. We cannot deny our cultural inheritance, but whatever it is, the gospel will always challenge it. We all need a deeper understanding of our cultural inheritance and see where the different cultures converge and diverge from each other. Also, we have to see their convergence and divergence with the gospel itself. Here is a vital common task which we all need to share with each other. If this process could take place within the black community, not least in relation to a Christian understanding of justice, relations with other faiths and differing cultural expressions of the gospel, we would all benefit in the long run. A book like *Christ and Context* by Hilary Regan and Alan Torrance (T&T Clarke, 1994) could be a very helpful starting point.

Another unexplored area which might benefit the whole Church, is the attitude of black Anglicans to the whole question of Christian Unity. I suspect there is a growing relationship with black groups in other Churches and that the old theological issues dividing the Churches are not seen as very important in this context. However, there are questions to be addressed. Just as in the Church of the Province of South Africa, the question of the ordination of women to the priesthood was seen as another aspect of the removal of apartheid, so Christian unity can be seen as a way of seeking to achieve our common humanity in Christ. Black insights are needed at the heart of ecumenical dialogue.

Some of these issues are hinted at in the message from the Celebration. There are new tasks ahead. I suspect that some of them will need new people to deal with them. The Celebration marks a watershed in black Anglican concerns and hopefully one result will be that the episcopate is more open and aware of the issues and real concerns which come from this constituency.

We heard quite a lot about more black participation in the leadership of the Church and I do not question that. The ethos of the Celebration was one which will encourage this to happen. However, it will be as black Anglicans earn their place by the seriousness of their intent and their faithfulness to the gospel that more appointments will become not only a matter of justice but also something which everyone sees as natural.

Those who organised the Celebration are to be congratulated on their determination, faith and sensitivity, as well as their hard work. I am sure it will be greatly rewarded, but it has revealed an even wider agenda which will have to be addressed in many ways. If we really do believe in an inclusive Church we are going to have to work very hard to achieve it.

Roots and Wings

Composer - The Rev. Canon Patrick Rosheuvel

Saved by your grace, Cho - sen to serve Firm in our faith we will

stand. Fruit of the vine test - ed and tried. Guid - ed by your powerful

hand. Rept - ed in love Bound in - to one Look - ing ab - ove
hand

Your king - dom come - - Ser - ving a Sa - - - viour who is king of kings



1.
 Saved by your grace
 Chosen to serve
 Firm in our faith we will stand
 Fruit of the vine
 Tested and tried
 Guided by your powerful hand
 Rooted in love
 Bound into one
 Looking above
 Your Kingdom come
 Serving a Saviour who is king of
 Kings
 Faith has its roots and its wings

2.
 Creator God
 Lord of all worlds
 Master of time and of space
 All you have made
 In you rejoice
 From every nation and race
 We make our claim
 We pledge our lives
 In us you reign
 Though all despise
 Sign of the glory which your
 kingdom brings
 Faith has its roots and its wings

3.
 You have revealed
 Your wish and will
 You brought us here where we stand
 You will inspire
 You will require
 Challenge, request and demand
 Lord we must hear
 Lord we must do
 Lord we must share
 Glorify you
 One in the freedom which your service brings
 Faith has its roots and its wings

BLACK ANGLICAN CELEBRATION CONFERENCE POEM

John Sentamu a bully he say
 Making me work tonight without extra pay.
 Glynne Gordon-Carter leader of our team,
 Working with her, she always gives a smile like a sunbeam.

Canon Ivor lit the candle with grace.
 But this was surpassed by Asian dancers with style beauty and no haste.
 Then Nell Hall sang a trilogy of songs
 And we realized that even if not here on earth, in heaven we belong.

Brother Herman always first past the post
 Did justice to our race and to his host.
 We wanted to hear a lot more from this top notch
 But Canon Ivor kept showing him his watch.

Our sister Dr Protasia told them they got it wrong
 About the image of God, she was quite strong,
 That God who was always portrayed as white.
 Was black and female and I agree that she was right.

The food at the University of York was good to say the least
 and that workers here treated us like royalty and not beast.
 But they said when in Rome do as the Romans do
 So we got no Rice and Peas, Chapatti or Foo-Foo.

The water in the miniature showers was warm and nice
 But if you stepped back the curtains were like ice.
 We are sorry for those who were called out twice in one night
 Without any signs of the grand old Duke of York in sight.

The wonderful concert tonight, what can I say?
 You got it free without extra pay.
 We hope you enjoyed our little show
 And that you tip the MC as you go through the door.

Septimus Severus, a Black Roman Emperor once ruled
 Britain and died here in York.
 So I look forward tomorrow to the Sermon from a Black Bishop
 and not one born in Cork.
 I apologise for the many contributors whom I've left out
 But I'm no poet, so it's time I shut me mout.

P.S. The Archbishop of Canterbury was here for true
 Talking in language like me and you.
 But what we all wanted to hear
 Was there will be three more Black Bishops by this time Next Year.

Ralph Straker

MC at Saturday evening's Entertainment
 Member of Staff,
 Southwark Diocese Race Relations Commission

Appendix A

**1994 BLACK ANGLICAN CELEBRATION FOR THE
 DECADE OF EVANGELISM 22-24TH JULY AT
 YORK UNIVERSITY**

Diocesan Participants

BATH AND WELLS The Rt Rev. James Thompson Mr. Gene Austin Joyner	The Rt Rev. John Lewis	Mr Stephen Knight
BIRMINGHAM The Rt Rev. John Austin Miss Sharon Palmer Ms Michelle Bardzey Mr Charles Severs (CBAC)	The Rev. Brian Russell Mrs Polly Perkins Miss Jillian Thompson	Dr Roman Bedi Mr Kevin Chandra Miss Rachel Smith
BLACKBURN The Rt Rev. Jack Nicholls The Rev Christopher Peter	The Rev. Herrick Daniel Mrs Avoline Peter	The Rev. Paul Collins Miss Suzanne Peter
BRADFORD The Rt Rev. David Smith Mrs Mary Smith Mrs Zahida Mallard	Father David Isiorho Mrs Gill Olumide Mr Mark Malek	Mrs Rev. Isiorho Mrs Elaine Appelbee (CBAC)
BRISTOL The Rt Rev. Peter Firth Mr Derrick Johnson Mrs Angela Rolle	Mr Richard Edwards Ms Eutetra Brown	Mrs Cynthia Edwards Miss Annia Summers
CANTERBURY The Most Rev. & Rt Hon George Carey Archbishop of Canterbury Canon Colin Fletcher Mrs N. Lumutenga Mrs Ina Hemsley	The Ven. Patrick Evans Rt Rev. Richard Llewelin	Mr C.Lumutenga Mr C. Hemsley
CARLISLE The Rt Rev. Ian Harland Dr Sarah Bushi	The Rev. Canon David Tizzard The Rev. Gill Dyer	Dr Joseph Bushi
CHELMSFORD The Rt Rev. Roger Sainsbury Mr Justin McKenzic (CBAC) The Rev. Ivor Morris (CBAC) Miss Sheena Merchant	The Rev. Nihal Paul Mr Ade Ademolo Sister Patsy Peart	The Rev. Ray Lewis Mr Peter Harding Miss Daphne Gibson

CHESTER

The Rt Rev. Michael Baughen
Mr Appiah Kufuor

The Rev. Julius Alexander

Mr M. Kallumpran

CHICHESTER

The Rev. Canon Michael Butler

Mr Francis Noel

COVENTRY

The Rev. Canon Mark Bryant
Miss Judith Bryan

The Rev. Deo Meghan
Mrs S. Prentis-Simpson

Mr Calvert Prentis

DERBY

The Rt Rev. Peter Dawes
The Rev. Michael Futers
Mrs Florence Mensah

The Ven. Ian Gatford
Mr Jason Brown
Mrs Gloria Rich (CBAC)

The Rev. G. Kovoor
Mr Divine Mensah

DURHAM

The Rev. Canon Nugent

Mr Onesimus Awiria

Miss Stella Olukanmi
Sponsored from London Dio.

ELY

The Rev. Christine Sindall

EXETER

Mr Martyn Goss

EUROPE

The Rt Rev. Edward Holland
Mr Isaac Mensah, Belgium

The Rev. James Ssemakula
Sweden

The Rev. Emile Jones
Germany

GLOUCESTER

The Rev. Capt. Alan Fitch
Mr Wasyl Martynuik

Mr Clyde Rouse

Mrs Rebecca Green

GUILDFORD

The Ven. John Went
Mrs Elaine Arnold

Dr Joe Mugisha

Miss Pauline Beckford

HEREFORD

The Rt Rev. John Oliver

The Rev. Peter Privett

LEICESTER

The Rt Rev. Thomas Butler
The Rev. Rajinder Daniel
Miss Melanie Jeffers

The Ven. Ian Stanes
Mr L. Hughes
Mr David Berry

Rev. Walter Burleigh
Mr S. Farrell
Miss Radha Daniel

LICHFIELD

The Rt Rev. Keith Sutton
Mrs Icyline Brown
Mrs Jennie Frazer
The Rev. Urmula Patel

The Rt Rev. Michael Bourke
Mrs Jennifer Harvey
The Rev. Rose Hudson-Wilkin
Mr James Orotayo

The Rev. Mark Geldard
Mr Trevor Peddie
The Rev. Dipen Ghosh
Mrs Rachel Orotayo

LINCOLN

The Rt Rev. David Tustin
The Rev. Frank Amery

The Rev. Simon Pothen
Mrs Palstrina Christian-Cooper

Mr Larry Wright
Ms Janet Simpson

LIVERPOOL

The Rt Rev. David Sheppard
Mrs Kathy Yates
Ms Sandra Wellington

Mr Christopher Burgess
The Rev. Keith Maudsley
Mrs Elizabeth Ackah

Mr James Hinds
Mr Frank Anti
The Rev. C. Hendrickse
(CBAC)

LONDON

The Rt Rev. David Hope
The Rev. John Metivier
Miss Caulene Herbert
Mr John D'Souza
The Rev. Theo Samuel (CBAC)

The Ven. Clive Young
Mr Victor Fergus
Miss Kanwal George
Mrs Indra Dayaseelan
Mrs V. Melbourne (CBAC)

The Rev. Eileen Lake
Ms Josile Munro
Amanuel Woldesus
Mrs Enid Cork
Mrs B. Ashie-Nikoi

MANCHESTER

The Rt Rev. Christopher Mayfield
Mrs Louise Da-Cocodia
Mr David Dean

The Rev. David Wiseman
Ms Sabrina Kenton
Ms Ayo Delegansallo

Mr Derek May
Ms Karen Flowers
The Rev. C. Lawrence
(CBAC)

NEWCASTLE

Mr Andy Lie

Mrs Hazel Simmons

NORWICH

The Rev. Alistair McGregor
Mr David Roper

Mrs Ros Groom

Mr Winnie Barker

OXFORD

The Rt Rev. Richard Harries
Capt. Grantley Finlayson

Mrs Beverley Ruddock
Rev. Keith Lamin

Mr Richard Ruddock

PETERBOROUGH

The Rev. Ian Lowell
Mrs Sylvia Erskine
Mr Kwame Charles

Mrs Sybil Charles
Mrs Amy Edwards

Mr Gloria Pitter
Mr Sam Springer

PORTSMOUTH

The Rt Rev. Timothy Bavin
Mrs A. Franklin

Mrs Nell Hall-Wycherley

The Rev. Michael Doe

RIPON

The Rt Rev. David de Lorentz Young
Ms Dorothy Stewart
Mr Desmond Claxton

Sister Lorraine Dixon
Mrs Paula Swanston
Mr Travis Johnson (CBAC)

Mr Patrick Smithen
Ms Kali Wilkes

ROCHESTER

The Rt Rev. Brian Smith
The Rt Rev. C. Buchanan (CBAC)

Mr Aggrey Suit
Mr John Smellie

Mr Albert Smith
Mrs Gloria Simmonds

SALISBURY

The Rev. Jonathan Mayrick

Mr Otis Nicholls

Mr Clive Thomas

SHEFFIELD

The Rt Rev. David Lunn
Mrs Carmen Franklin
Miss Cynthia Sutherland (CBAC)

Dr Ian McCollough
Ms Ann Fuller

Mr Hector Franklin
The Rev. F. Wainaina

SODOR & MAN
Mr Joshua Oladyn
(Sponsored from Southwark Diocese)

SOUTHWARK

The Rt Rev. Roy Williamson	The Ven. Richard Bird	Mr Andrew Mann
The Rt Rev. Dr. Wilfred Wood (CBAC)	Ms Anne Marie Parker	Mrs Norma Harrison
The Rev. Canon Dr. John Sentamu (CBAC)	Ivylew Bowman	Rev. Canon I. Smith-Cameron (CBAC)
Mrs Margaret Regisford	Ms Shirley Jones	Ms Simone Salmon
Miss Janet Gould	Miss V. Gnanadoss (CBAC)	Mr David Udo
Miss Olayinka Osilewe	Miss Adeola Osilewe	Ms Claudette Baker
Mr Adedapo Adesanya	Mr Ralph Straker	Mrs Pat Dyer
Ms Melanie Coker	Capt Rayman Khan	Mr Adrian Coker
Miss M. Udo	Mr Michael Johnson	Ms Antoinette Ocuquaye
Mr Darren Skerrett	Ms Doreen Clouden	

SOUTHWELL

The Rt Rev. Patrick Harris	The Rev. Paul Watts	Sister Yvette Poole
Ms Phyllis Richardson		

ST. ALBANS

The Rev. Canon John Richardson	The Rev. Maggie Swift	Ms Smitha Prasadam
Ms Angelina Selvaratnam	Ms Sarah Plenty	Mr Joseph Munshi
The Rev. Sam Prasadam		

ST. EDMUNDSBURY & IPSWICH

The Rt Rev. John Dennis	The Rev. Paul Hardingham	Mr W. Glymin
Mrs M. Dore		

TRURO

The Rt Rev. Graham James	Mrs Daphne Worraker	
--------------------------	---------------------	--

WAKEFIELD

Canon George Nairn-Briggs	Mr Stanley Innis	Mrs Verna Hinds
Mr Herbert Johnson	Mrs Paulette Johnson	

WINCHESTER

The Rev. Ian Tomlinson	The Rev. Jay Kothare	The Rev. Stephen Barton
	Sponsored from Southwark	

WORCESTER

The Rt Rev. Philip Goodrich	The Very Rev. R. Jeffery (CBAC)	Mrs Wendy Markland
Mr Winston Markland		

YORK

The Most Rev. & Rt Hon John Habgood, Archbishop of York		
The Rev. Jonas Mдумulla	Mrs J. Diatta	Miss Sarah Adelaja
The Rev. Ben Hopkinson	The Rev. Tim Wilbourne	Mrs Joyce Mдумulla

The Lord Pitt Foundation provided sponsorship for one of our younger delegates. This was arranged by Dame Jocelyn Barrow.

OTHER PARTICIPANTS

African-Caribbean Evangelical Alliance
The Rev. Ronald Nathan

Association of Black Clergy
The Rev. Fr Francis Makambwe
The Rev. Ernest Kamran
The Rev. Patrick Taylor

Baptist Union
Mrs Rosemarie Gotobed

Black Majority Churches
Most Rev. Father Olu Abiola

Black Members of General Synod
Mrs Marie Howell
Mrs Louise Da-cocodia
Dr Anna Thomas-Betts
Ms Josile Munro

Boards and Councils

The Advisory Board of Ministry, the Rev. Canon Hugh Marshall and Mrs Margaret Sentamu
The Bishop's Urban Priority Officer, Ms Gill Moody
The Board of Education, Mr David Lankshear and Mrs Hilary Ineson
The Board of Mission, Canon Philip King
The Board for Social Responsibility, the Rev. Richard Crowson
The Central Board of Finance of the Church of England, Mr Tim Robinson
Council for Christian Unity, Dr Mary Tanner
Church House Communications, the Rev. Eric Shegog
The Council for the Care of Churches, Mrs Sarah Dixon

Chaplain to the Chinese Congregation at St Martin's-in-the-fields, London
The Rev. Gilbert Lee

Church Army
Sister Gladys Finlayson

Church Missionary Society
The Rev. Canon J. Oyet
The Rev. Mark Oxbrow

Church Urban Fund
Mr Peter Chadwick

Churches' Commission for Racial Justice
Ms Mei Wan Scobie

Churches Together in England
The Rev. James Stapleton
The Rev. Tony Parry

Community of the Resurrection
The Rev. Nicholas Stebbing

Council of Churches for Britain & Ireland
The Rev. David Haslam

The Episcopal Church Centre, USA
The Rev. Canon Harold Lewis

Friends of the Church of India
Mr Vasanth Andrews

General Synod Staff
Mr Philip Mawer
Mr Nigel Barnett
Miss Sylvia Brantingham

COMMITTEE ON BLACK ANGLICAN CONCERNS

The Rev. Canon Dr John Sentamu, Chairman
 Mrs Elaine Appelbee
 The Rt Rev. Colin Buchanan
 Miss Vasantha Gnanadoss
 The Rev. Clarry Hendrickse
 The Very Rev. Robert Jeffery
 Mr Travis Johnson
 The Rev. Charles Lawrence
 Mr Justin McKenzie
 Mrs Vinnette Melbourne
 The Rev. Ivor Morris
 Mrs Gloria Rich
 The Rev. Theo Samuel
 Mr Charles Severs
 The Rev. Canon Ivor Smith-Cameron
 Miss Cynthia Sutherland
 Dr John Thomas (not present)
 The Rt Rev. Dr. Wilfred Wood, Consultant

STAFF

Mrs Glynne Gordon-Carter
 Miss Gillian Bloor

Guest Speakers

Dr Protasia Torkington
 Mr Herman Ouseley
 The Rev. Canon Dr Cyril Okorochoa

Methodist Church

The Rev. Brian Beck
 Mr Ivan Weekes
 Mrs Mary Saddler

Mothers' Union

Miss Margaret Heeney

Partnership for World Mission

Mr John Clark

Roman Catholics

Mrs Betty Luckham
 Ms Leela Ramdeen
 Mr Richard Zipfel

Simon of Cyrene Theological Institute

The Rev. Canon Dr. Sehon Goodridge
 The Rev. Herman Browne

Standing Committee Members

Mrs Penny Granger
 The Rev. Clarry Hendricks
 The Very Rev. Robert Jeffery
 Mr Brian McHenry
 The Rev. Peter Broadbent
 Mrs Dorothy Chatterley
 The Rev. Canon Dr John Sentamu,
 Prolocutor of Canterbury
 The Rev. Canon John Stanley,
 Prolocutor of York

The United Reformed Church

The Rev. Raymond Singh

United Society for the Propagation of the Gospel

The Rev. Canon Peter Price
 Ms Annie Kwayte

Other Guests

The Rev. Canon Patrick Rosheuvel
 Mr Richard Bobb
 Bishop Clive Abdullah (retired Bishop of
 Trinidad & Tobago)
 Mr Gilbert Carter

Appendix D

KEEP THE FAITH, BABY! by Wilfred Wood

(published by the Bible Reading Fellowship, 160pp, £5.99)

A review by Ivor Smith-Cameron

My friendship with Wilfred Wood began in the early '60s when he and I were visiting the mother house of the Community of the Resurrection. He had been educated at the Community's Codrington College in Barbados and I had my priestly formation at the College of the Resurrection in Mirfield. Our paths crossed and crisscrossed over the years. During the past two decades we have both served the cause of the Kingdom in the Diocese of Southwark.

We are indebted to the BRF for supplying us with a sheaf of Bishop Wilfred's speeches, sermons and homilies on a variety of themes.

Reading through, one is made aware very soon of his indebtedness to the life and witness of Martin Luther King. He has served the Black Community in the UK after his hero's pattern. In my own case my indebtedness has been to Mahatma Gandhi (whom I had the pleasure of meeting when a young man) and there is an interweaving in the vision and working of both Martin Luther King and the Mahatma in some of the Bishop's utterances.

Jesus Christ is the motivating power in Wilfred Wood's life and the path the Bishop has trodden in the realms of race relations, community and civic concerns, and parish affairs has the common thread of the Kingdom of God running through it. These contributions made at many levels – intimate funeral services, inductions of his clergy, diocesan events, or speeches in General Synod – are spiced with homely themes and his own lovely humour. Malice had no place in his utterances and his views held with conviction and fervour are offered with generosity and graciousness. He is at home with all kinds of person in society, but his heart beats with joy when he is in the company of the poor. His concerns for homelessness and the victims of racial attack are deep and enduring. His election to the moderatorship of the Project for Combating Racism in the World Council of Churches was evidence of this strand of his make-up.

Above all, Wilfred Wood emerges, for me at least, from these pages as a devoted priest and servant of Jesus Christ. His theology is radical in the best sense of that word, for it springs from roots deep within the Tradition and Worship of the Church of God he so faithfully serves.

THE COMMITTEE ON BLACK ANGLICAN CONCERNS
1994 CELEBRATION FOR THE DECADE OF EVANGELISM

OBJECTIVES

1. To recognise, celebrate and rejoice in the diversity of gifts which black Anglicans bring to the Church.
2. To devise ways and means of encouraging young black Anglicans to remain and become involved in the Church at all levels.
3. To plan strategies towards using the gifts of black Anglicans in the task of Evangelism.
4. To help black Anglicans develop confidence and leadership potential, and to offer this confidence as a gift to the Church.
5. To discuss the progress of dioceses towards implementing recommendations from *Seeds of Hope*.
6. To encourage the Church to live the Christian faith authentically and therefore to confront the society in areas of racial injustices. 'Evangelism and caring go hand in hand, the gospel needs demonstrating as well as proclaiming'.

A publication of the General Synod of the Church of England available from Church House Bookshop, 31 Great Smith, London SW1P 3BN.

£4.95



**ROOTS
AND
WINGS**

Report of
The Black Anglican
Celebration for the
DECADE OF
EVANGELISM