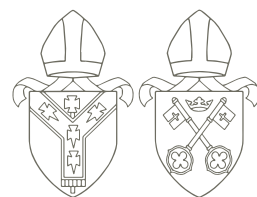


Fourth Biannual Report of the  
**Archbishops'**  
**Commission**  
for Racial Justice



THE ARCHBISHOPS'  
COMMISSION FOR  
RACIAL JUSTICE

⊕ THE CHURCH  
OF ENGLAND

**RACIAL  
JUSTICE**

Winter 2023–24



*“Our goal is to create a beloved community, and this will require a qualitative change in our souls as well as a quantitative change in our lives.”*

MARTIN LUTHER KING JR

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# COMMISSION MEMBERS

Chair: The Rt Hon The Lord Boateng CVO

Professor Anthony Reddie, Department of Theology, University of Oxford

The Revd Canon Dr Chigor Chike, Vicar, Emmanuel Church, and former chair of AMEN

Professor Duncan Morrow, Department of Politics, Ulster University

Dame Melanie Dawes, Chief Executive, Ofcom

Professor Mike Higton, Department of Theology, Durham University

The Lord Wei of Shoreditch (Nat), Serial Social Entrepreneur and Social Reformer

Dr Nirmala Pillay, School of Law, Leeds Beckett University

The Venerable Patricia Hillas, Chaplain to the Speaker of the House of Commons

The Revd Canon Dr Philip Anderson, Canon Precentor, Liverpool Cathedral

The Rt Revd Rose Hudson-Wilkin, Bishop of Dover

The Revd Sonia Barron, Diocesan Director of Ordinands, Diocese of Lincoln

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# Message from the Chair

Dear Archbishops,

I thought as we pass the half way mark in our mandated term I might reflect on aspects of our experience as a Commission to date and some lessons learnt.

I should begin with an expression of thanks to all those who have made time to see us in the last eighteen months and to give of themselves and their experience at every level of the Church and its institutions and from a wide range of backgrounds and viewpoints.

This has not I know always been easy. We have encountered both deep hurt on the part of those who have experienced racism and sometimes a sense of offence and resentment on the part of those who knowingly or unknowingly have caused it. This is engendered by the very subject matter of the Commission which must call out racial injustice where we find evidence of it.

‘Why us?’, ‘nothing to see here’, ‘not relevant’, ‘surely there are other more pressing concerns to spend time and money on.’ This is the actual or implied message of those who view our work with indifference, suspicion or downright hostility.

This is the sad reality that inevitably confronts any attempt to overcome deep-rooted patterns of discriminatory or prejudicial behaviour. This falls short of what might reasonably be expected, not only of the Church which witnesses to the all-embracing love of Jesus Christ, but of any public institution in our country at this time. I say our country because it is my country and that of all members of your Commission, whatever their ethnic origin, but also because that very fact is, I fear, still clearly contested in some quarters in the Church of England.

I receive a lot of correspondence. I value it all for what it tells me about the state of our nation and the Church. One recent letter I thought particularly revealing. The writer, an educated man as the letters after his name would suggest, had taken great pains in its composition. He expressed his frustration with a Church and a wider world he believed clearly had strayed from a theological and doctrinal path he thought acceptable. So far so unexceptional. He is not alone in that and of course has every right to articulate his dissenting views. Where, however, he fell into error was in his reference in the midst of his exhortation against the very concept of reparatory justice to ‘my people’ in time ‘taking over’ the Church of England. He was not referring



to the fact that I am one of those whom people call Methodists. He was addressing my racial origins and my supposed or actual 'otherness'.

This sense that Global Majority Heritage or UK Minoritised Ethnic persons are somehow 'the other' and represent a threat to the identity of the Church of England fuels the belief in some quarters that a focus on racial justice in the Church of England is misplaced and little more than 'wokery'. This makes initiatives to address these issues – whether in the field of contested heritage, restorative justice or ecclesiastical appointments – fair game for the 'cultural wars' through which political advantage is sought by the protagonists. This undoubtedly places pressure on the Institutions of Church of which you are Primates and those who serve it. The problem, however, of translating good intentions into concrete actions on the ground is compounded by other factors that we are encountering as we seek to act on your mandate. I wish to draw attention in this letter to a number of them.

We continue to be confronted as a Commission with an absence of data in the Church of England and the reluctance to share the data that is held, whether centrally at Diocesan or Parish level. This must be rectified because without it no proper assessment of the problems faced or progress achieved towards realising any of your objectives can be made. The issue is compounded by the secrecy and opaqueness that characterises the practices and processes of the NCIs and the Diocesan authorities. This fuels the suspicion we have encountered at Parish level of initiatives that are seen as coming from 'above'. We would urge that this is addressed urgently as it undermines the mission of the Church and not only in the field of racial justice.

This mission is threatened existentially by a preoccupation with disputes around theology. These not only consume the time and energy of the protagonists to the exclusion of much else including racial justice, but also subordinate every consideration to where any given individual stands on what is seen by many who exercise power and influence as the defining issue of our times. It has been put to us in our consideration of senior ecclesiastical appointments, for instance, that racial justice will always be a secondary consideration to the theological lens through which every thing and everyone is seen. We cannot accept that this should continue unchallenged. The Commission takes no position on any matter other than the centrality of the message that Christ came to save us all regardless of racial origin. If this is true then there are no considerations that can stand in the way of the Church of England witnessing to that in its leadership, its congregations and in its practices.

The need to embrace an inclusive theology which recognises the contribution of peoples of diverse origins and diversity in liturgy has therefore never been more urgent.

I witnessed in conversation with one hard pressed but impressive theological educator a profound sense of frustration. He clearly felt because of his College's geographical location, and the make up of its student and teaching body, that persons of Global Majority Heritage or UK Minoritised Ethnic background were seldom if ever present and that he was therefore alone in his concerns for the curriculum and training.

I suggested that surely one person of Global Majority Heritage was omnipresent and omnipotent in every sense of those words and ought to be found therefore in every class and every academic meeting.



Jesus Christ was after all taken by his parents to Egypt for safety. I worshipped as a child in a church on that continent where the Jesus pictured on the walls resembled facially a colonial civil servant and would have looked in his physical appearance – and for that matter with the flora and fauna surrounding him – more at home in Bournemouth than in Bethlehem. Nevertheless, the true nature of our Lord and Saviour is one that surely demands a recognition that Jesus transcends capture by any one ethnic or linguistic cultural tradition. The liturgy of the Church of England similarly needs to reflect the incredible diversity of peoples of faith in our country and the world. It is not enough to say that progress in this might be ‘permitted’ unless content is developed and ‘authorised’

The pace of change in this area and so much else within the Church of England in the field of racial justice is glacial. The failure of the bureaucracy to disburse the resources identified for racial justice referred to in this Report is scandalous. Progress at Diocesan level on implementing *From Lament to Action* is patchy. We will return to this in more detail in our next report.

You will however find in this fourth report examples of good practice that are a source of hope. These are rightly to be celebrated and we do so in these pages. However, the challenge to you and to those bodies and individuals who exercise authority and influence is to see that it is replicated throughout the Church. Good intentions and well meaning resolutions count for little if Diocesan Secretaries do not prioritise and Church Wardens and PCCs do not feel supported with resources and guidance, as congregations face the day to day realities that confront them.

I cannot pretend that I have not on occasion been brought to tears – as have others on the Commission and those who serve it by the scale of the challenge and the nature of the resistance to change that we meet. Nevertheless I am buoyed up by the clear evidence of the nature and workings of God and the Holy Spirit at work when Jesus Christ reveals himself in the actions of those who faithfully witness his all-embracing love. The prayers – some of which you will find in these pages – invoke a power that should give us hope for change.

Archbishop Justin, in the period covered by this report you visited Ghana to launch the ground-breaking work on restorative justice which the Church of England has developed and embraced and whose potential, if followed through, is of such significance. We have a phrase in Ghana which I learnt there in my youth and which will be sung or spoken daily somewhere in that country:

‘*Nyame Bekyere*’, which in translation means ‘God will hear and he will show himself strong.’

This strengthens us in our work as it will strengthen you and all who strive for the transcendent truth that Jesus came to save us all.

*Nyame Bekyere!*

Your Brother in Christ Jesus

**Paul**

**The Rt Hon The Lord Boateng CVO**  
*Chair of the Archbishops’ Commission*  
*for Racial Justice*

**January 2024**



## Abbreviations

ACRJ:	Archbishops' Commission for Racial Justice
AMEN:	Anglican Minority Ethnic Network
CCM:	Clergy Conduct Measure
CDM:	Clergy Discipline Measure
CMEAC:	Committee for Minority Ethnic Anglican Concerns
EDI:	Equity, Diversity and Inclusion
FLTA:	From Lament to Action
GMH/UKME:	Global Majority Heritage/UK Minoritised Ethnic
NCIs:	National Church Institutions
RJU:	Racial Justice Unit (within the NCIs)
TEI:	Theological Education Institutions
TFWG:	Triennium Funding Working Group



# Introduction

This is the fourth report of the Archbishops' Commission for Racial Justice (ACRJ).

We have chosen on this occasion to include two main sections. The first section reports on the very uneven progress that is being made around the Church of England in meeting the challenges set out by the Archbishops' Anti-Racism Taskforce in their *From Lament To Action* report (FLTA). Feedback from dioceses, cathedrals and Theological Education Institutions (TEIs), while including some good news, paints overall a very mixed picture.

The second section highlights some of the most positive developments that the ACRJ has encountered. Some of this is work to which the ACRJ has contributed; some has come to the Commission's attention as we have explored what is happening around the Church of England, and some is happening beyond the Church of England but can inspire and encourage work here.

We do, along the way, note some ongoing challenges and frustrations, especially in relation to the distribution of the Church's triennium funding for racial justice, but those are not our primary focus in this report. We plan to issue two

further reports, which will focus more directly on the work of the ACRJ itself. They will detail the investigations that the Commission has been undertaking, the progress that the Commission has seen, the barriers to progress that we have encountered, and the challenges that we wish to issue to the Church as our work comes to an end in the autumn of this year.

## Meetings of the Commission

The ACRJ has continued to meet monthly as it works to create accountability and drive change across the Church of England.

The Commission met on 4 October 2023 and discussed the grants awarded by the Racial Justice Triennium Fund to dioceses and other church bodies, and the work proposed by the Racial Justice Unit (RJU) to assess the reception of the report *From Lament To Action* (FLTA) within the Church of England. They also focused on procedures for complaints handling about racial incidents within the Church.

On 27 October 2023, the Commission met and discussed the establishment by the Church





*GMH/UKME clergy at the networking and information-sharing conference, Being Built Together, in Swanwick.*

Commissioners of a Project Spire Oversight Group and emphasised the importance of explicitly naming the process being undertaken as a matter of reparative justice. They also commended the RJU initiative to highlight Racial Justice Pioneers within the Church in 2024 after a process of consultation has taken place over the remainder of 2023.

The Commission met on 24 November 2023 and discussed their expectation that the planned Conference on Liturgy in January 2024, *Diverse People Inhabiting Praise*, would be the start of a long-term process to embed diversity within Church of England worship. They also agreed to commission academic research into barriers to GMH/UKME participation at various levels within the Church's ministry and leadership.

On 8 December, the ACRJ Commissioners had their last meeting of 2023. This included an encouraging update on Project Spire from Georgia Boon, the Church Commissioners Director for Planning & Engagement. She assured the ACRJ that the Church Commissioners are working with the language of reparative justice and are hoping that their transparent approach to addressing historic wrongs will set a 'template for action' which will be taken up more widely.

### **The Work of the Racial Justice Unit**

The Racial Justice Unit has continued to provide support to the work of the ACRJ under the leadership of The Revd Guy Hewitt. The unit is broadly engaged, acting as Secretariat to both

the ACRJ and Committee for Minority Ethnic Anglican Concerns (CMEAC) and working across the National Church Institutions (NCIs) and the dioceses of the Church of England to catalyse the process of transformation envisaged in the report *From Lament To Action*.

- The RJU organised a successful networking and information-sharing conference for GMH/UKME clergy over 12–13 October 2023, called Being Built Together. It proposes to assist dioceses in organising four regional follow-up events during 2024, which will hopefully include a role for GMH/UKME young people.
- The RJU organised a survey of diocesan responses to FLTA on behalf of CMEAC over the summer of 2023.
- The RJU worked with Diocesan Secretaries, Directors of Education, TEI Principals and Cathedral Deans over the autumn of 2023 to obtain more detailed information about how far the individual recommendations of FLTA have been implemented across the various stakeholder organisations of the Church.
- The RJU hosted an event, Diverse People Inhabiting Praise, on 11 January 2024 exploring how cultural and ethnic diversity can be reflected within Anglican liturgy.
- The RJU has begun preparations for a major international conference commissioned by the ACRJ about the transatlantic trade in enslaved people, imperialism, empire, Bible and Church. This will be hosted in Liverpool between 23 and 25 July 2024.
- The RJU team have also supported the networking and conference work of other Anglican and ecumenical bodies, including the Diocese of Europe event – *God’s Kaleidoscope: the International and Ecumenical Call to*

*Racial Justice*. This took place between 8 and 11 November 2023 in Freiburg, Germany, bringing together Diocese of Europe Chaplaincy representatives from destinations as distant as Morocco and Norway. This event was an excellent example of a diocese embracing a theologically based equality, diversity and inclusion approach, in order to grow and engage new leaders. (*The full text of the final communiqué from the conference and a report by two of the delegates is available in Appendix 1.*)







A prayer written by The Revd Mohammad Eghtedarian  
at the recent Liturgy Conference  
'Diverse People Inhabiting Praise' in Farsi and English.

خداوندا، من لیاقت دیدن روی تو را نداشتم  
ولی تو با محبت خود من را ملاقات کردی

تو خدای آسمانها و زمینی  
تو خدای کائنات و تمامی موجوداتی  
تو خدای پدران و مادران مایی

سپاس گزارم که بفکر ما هستی  
ممنون که صدای دعاها و التماسهای ما را شنیدی

با تمامی کوتاهی ها و کاستیهایی که دارم  
برای خدمت تو آماده ام  
لبیک

O Lord, I was not worthy to see Your face,  
But You, with Your love, met me.

You are the God of the heavens and the earth,  
You are the God of the universe and all creatures,  
You are the God of our fathers and mothers.

I am grateful that You think of us,  
Thank you for hearing our prayers and pleas.

Despite all my shortcomings and flaws,  
I am ready to serve You.  
Here I am.



# Assessing Progress

During the last quarter of 2023, the ACRJ and the RJU undertook an extensive survey into the current state of implementation of the recommendations of FLTA within the Church of England, including those related to the NCIs, the dioceses, the Diocesan Boards of Education, the Theological Education Institutions (TEIs) and the cathedrals. This process built on earlier research into the progress of racial justice within the dioceses undertaken by the RJU on behalf of CMEAC in the summer of 2023.

Broadly speaking, this research has revealed a considerable gap between the examples of ‘good practice’ and the ‘average’ or ‘poor’ responses of the majority of respondents. This is unacceptable in the Church that is committed to confront institutional racism and racial sin as a missional imperative. The current culture and practice are not consistent with the Anglican Communion’s fourth Mark of Mission – ‘to transform unjust structures of society’ – and the Bold Outcome to ‘fully represent the communities we serve’ or with a Church which aims to train clergy to national standards to be fully ‘deployable’ across England. Far too many clergy of GMH /UKME background have found the great gifts they have to offer the Church rejected because of the colour of the skin or the sounds of their voice. The Church is training increasing numbers of GMH/UKME clergy, but is it making the effort required to get itself into a fit state to receive them and benefit from the gifts they bring?

The Church of England aspires to be ‘younger and more diverse’, reversing its ageing demographic and having an outward-facing focus which embraces the cultural riches of a multicultural society. However, in the view of the ACRJ, without a real focus on correcting areas of weakness, and changing from the current, narrow, inward focus, the Church is more likely to continue to age, shrink and lack diversity. Within England today, a third of young people have diverse backgrounds, and most children grow up in schools where they encounter diversity. Logically, ‘younger’ and ‘more diverse’ go hand in hand.

It is also notable that currently only a small percentage of the GMH/UKME candidates accepted for training as clergy are Anglicans who were born inside the UK. We are concerned that the Church of England is simply not sufficiently engaged with British-born GMH/UKME young people to ensure a healthy future for itself. Our research shows us that the FLTA recommendations related to young people are not being widely implemented, and that it is rare to find instances of the Church of England ‘growing its own’ GMH/UKME leaders by intentionally investing resources in them. As the Archbishops’ Commission for Racial Justice, we have to be the ‘canary in the mine’ and work so that the Church of England takes steps to ensure its survival and continued relevance.

A charitable view of the current situation would be that the responses of dioceses, TEIs and cathedrals

to FLTA simply reflect their local demography. Diverse urban dioceses have adapted to social change and are ahead of the more rural dioceses. However, accepting this view would be to ignore the lessons of history and to fail to apply costly learning across the body of the Church. The experience of the early generations of Christian GMH/UKME (often ‘cradle-Anglican’) migrants into our urban areas was frequently one of rejection, and it is only in recent years that real progress has been made towards fuller inclusion of their gifts within the Church. On the seventieth anniversary of the Windrush, progress is still painfully slow.

We have 44 cathedrals, each sitting in the public square at the heart of a city, but at the end of 2023, only two cathedral deans were GMH/UKME, and the number of GMH/UKME Residentiary Canons remains remarkably small. In a fast changing and dynamic social context there is zero room for complacency. Many historically white areas of rural England have found their local demographics transformed by the presence of asylum seekers, lodged by the government in local hotels. In many areas of the country, the majority of healthcare workers providing Care of the Elderly services locally are of GMH/UKME background – and often English-speaking Christians. New Christian communities connected with Hong Kong or arising from the conversion of Iranians pop up in unexpected places. Is the Church of England prepared to do better in the future than it has in the past? Or are these new

communities destined to go through a new cycle of cold shouldering, indifference, and marginalisation as they seek fellowship in parish churches? In a year where net migration has been estimated at three quarters of a million people, the ACRJ is not convinced that the Church of England is best positioned for its professed mission.

Furthermore, it is precisely within the more rural dioceses of England that substantial populations of Gypsy, Roma and Traveller people exist – often Christian – but still marginal in parishes, deaneries and dioceses. The ACRJ would like to see widespread engagement with and take-up of the Gypsy, Roma and Traveller-Friendly Churches initiative.<sup>1</sup>

The recent UK Census revealed that a quarter of our population are GMH/UKME overall – and that a third of our young people are GMH/UKME.<sup>2</sup> The Church of England cannot fulfil its mission to minister to the whole nation without thoroughly reorienting itself towards a working culture which embraces diversity and encourages all to flourish. The landmark report *From Lament To Action* offers practical ways to establish such a culture across the whole of the Church, not just a few corners.

In the next phase of its work, the ACRJ will identify the best responses to the different themes of FLTA within the Church, and then share those responses across the Church.

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<sup>1</sup> ‘Opening Churches to Gypsies, Roma and Traveller People’, Gypsy, Roma & Traveller Friendly Churches, <https://sanctuaryplaces.co.uk>.

<sup>2</sup> ‘Ethnic group, England and Wales: Census 2021’, Office for National Statistics, <https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/ethnicity/bulletins/ethnicgroupenglandandwales/census2021>. 74.4% (44.4 million) of usual residents in England and Wales identified their ethnic group as ‘English, Welsh, Scottish, Northern Irish or British’. ‘Schools, pupils and their characteristics: Academic year 2022/23’, GOV.UK, <https://explore-education-statistics.service.gov.uk/find-statistics/school-pupils-and-their-characteristics>.



# Racial justice in our dioceses

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Progress on Racial Justice across the 42 Church of England dioceses is mixed, as identified by the CMEAC and ACRJ surveys – and, regrettably, in a few cases is poor. In some dioceses, racial justice has been on the agenda for many years and there are multiple examples of good practice that can be shared across the Church. In others, racial justice remains a low priority.

## Introduction and methodology

This progress report is based on responses from dioceses as follows:

- All 42 dioceses responded to the general CMEAC survey ending August 2023.
- So far, 33/42 dioceses have responded to the ACRJ survey focused on the detailed recommendations contained within FLTA by returning one or more questionnaires during October to December 2023. The responses from the remaining 9 dioceses are expected in the near future.

## Strategic processes

Dioceses have responded to the challenge presented by FLTA in a variety of ways. Some have published a vision/strategy/policy document, or a charter. They have created these documents through setting up a task/advisory/working/steering/implementation group. The focus of such documents and groups has varied between racial justice, the FLTA report, and equality, diversity and inclusion.

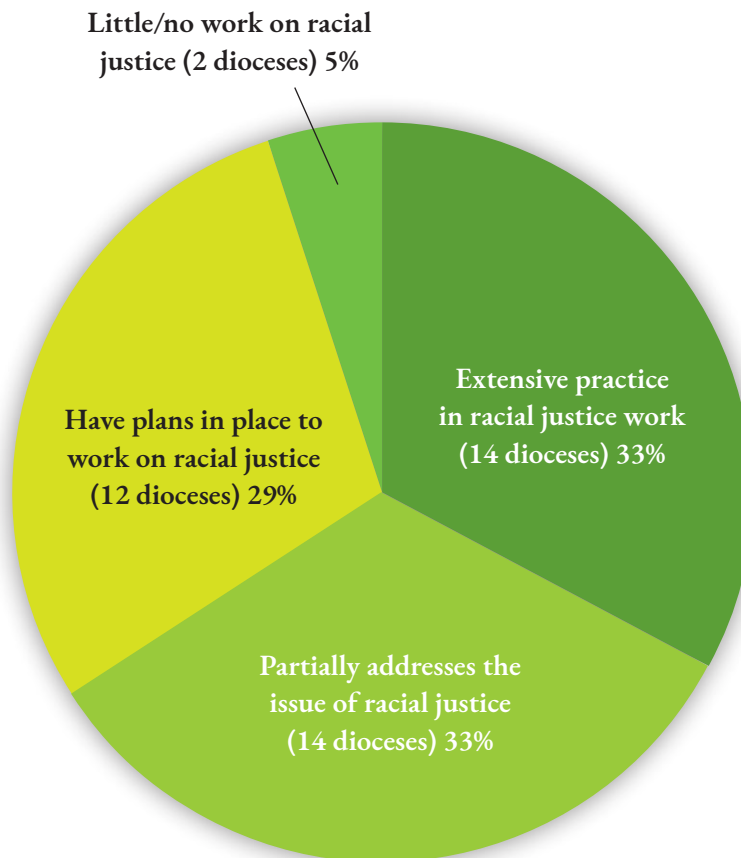
- At least 33/42 dioceses have either fully addressed the FLTA requirement to create a racial justice strategy, made partial progress towards this, or have put plans in place.
- 15/42 dioceses have undertaken a detailed survey of their clergy to show GMH/UKME numbers at different levels.

## Grading of diocesan progress on racial justice

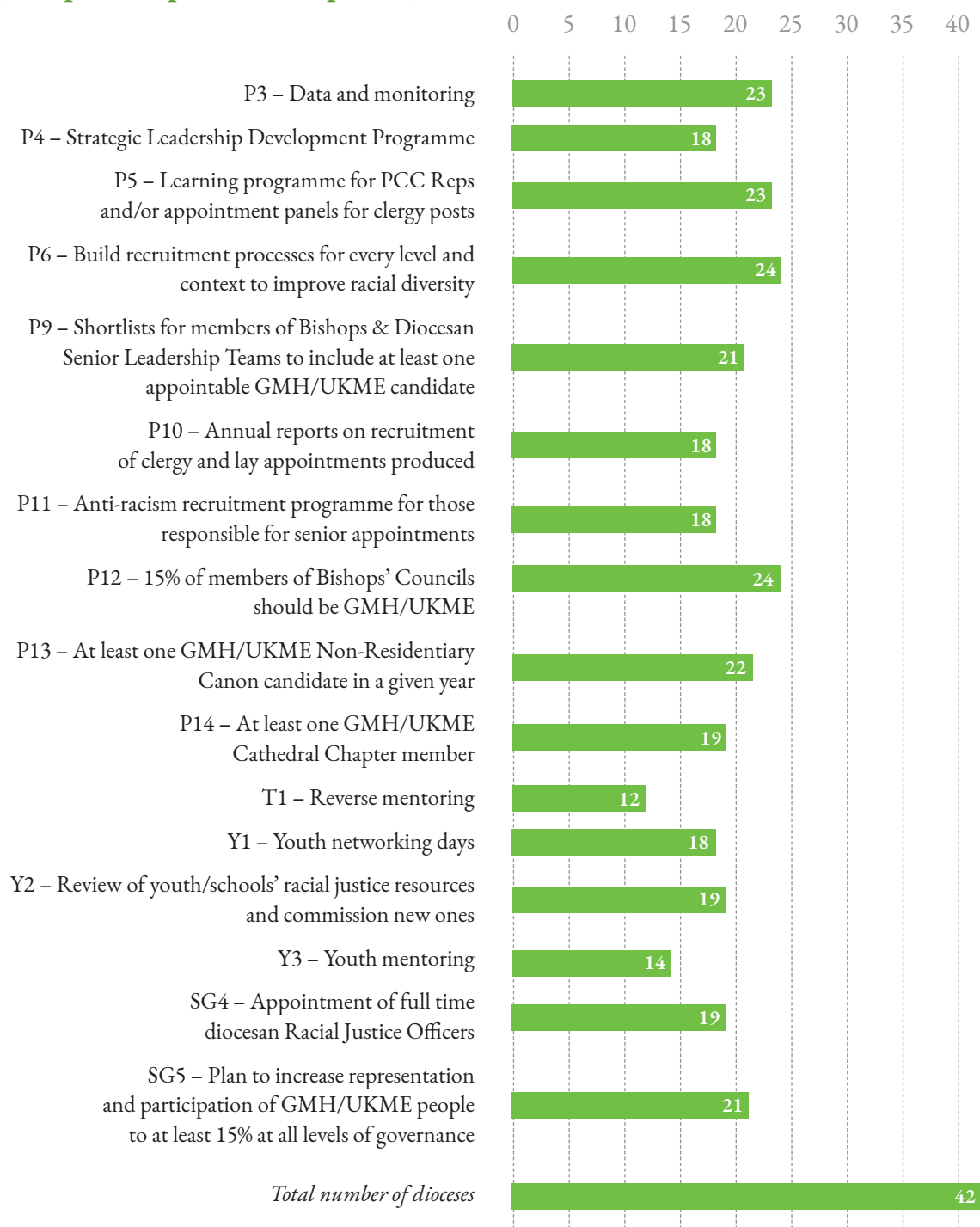
The following is an attempt to grade diocesan progress on racial justice based on the questionnaire responses from the 33 of the 42 dioceses and information from the forthcoming CMEAC report.

There are four grades. Out of a total of 42 dioceses:

- 14/42 dioceses have extensive practice in racial justice work.
- 14/42 dioceses have partially addressed the issue of racial justice.
- 12/42 dioceses have plans in place to work on racial justice.
- 2/42 dioceses have done little or nothing on racial justice issues.



## Racial Justice in our dioceses: response to FLTA (full/partial/planned response)





## Diocesan responses to FTLA point by point

### **FLTA P3 – Data and monitoring**

23/42 dioceses have fully addressed this area, made partial progress or have plans in place.

### **FLTA P4 – Strategic Leadership Development Programme**

18/42 dioceses have fully addressed this area, made partial progress or have plans in place.

### **FLTA P5 – Learning programme for PCC Reps and/or appointment panels for clergy posts**

23/42 dioceses have fully addressed this area, made partial progress or have plans in place.

### **FLTA P6 – Build recruitment processes for every level and context to improve racial diversity**

24/42 dioceses have fully addressed this area, made partial progress or have plans in place.

### **FLTA P9 – Shortlists for members of Bishops' & Diocesan Senior Leadership Teams to include at least one appointable GMH/UKME candidate**

21/42 dioceses have fully addressed this area, made partial progress or have plans in place.

### **FLTA P10 – Annual reports on recruitment of clergy and lay appointments produced**

18/42 dioceses have fully addressed this area, made partial progress or have plans in place.

### **FLTA P11 – Anti-racism recruitment programme for those responsible for senior appointments**

18/42 dioceses have fully addressed this area, made partial progress or have plans in place.

### **FLTA P12 – 15% of members of Bishops' Councils should be GMH/UKME**

24/42 dioceses have fully addressed this area, made partial progress or have plans in place.

### **FLTA P13 – At least one GMH/UKME Non-Residentiary Canon candidate in a given year**

22/42 Cathedrals and dioceses have fully addressed this area, made partial progress or have plans in place.

### **FLTA P14 – At least one GMH/UKME Cathedral Chapter member**

19/42 dioceses have fully addressed this area, made partial progress or have plans in place.

### **FLTA T1 – Reverse mentoring**

12/42 dioceses have fully addressed this area, made partial progress or have plans in place.

### **FLTA Y1 – Youth networking days**

18/42 dioceses have fully addressed this area, made partial progress or have plans in place.

### **FLTA Y2 – Review youth/schools' racial justice resources and commission new ones**

19/42 dioceses have fully addressed this area, made partial progress or have plans in place.

### **FLTA Y3 – Youth mentoring**

14/42 dioceses have fully addressed this area, made partial progress or have plans in place.

### **FLTA SG4 – Appointment of full time diocesan Racial Justice Officers**

19/42 dioceses have fully addressed this area, made partial progress or have plans in place.

### **FLTA SG5 – Plan to increase representation and participation of GMH/UKME people to at least 15% at all levels of governance**

21/42 dioceses have fully addressed this area, made partial progress or have plans in place.



*Twelve young people (seven of whom have a GMH background) are currently serving as mission apprentices in the Bradford area within the Diocese of Leeds.*

## Investing in future leaders

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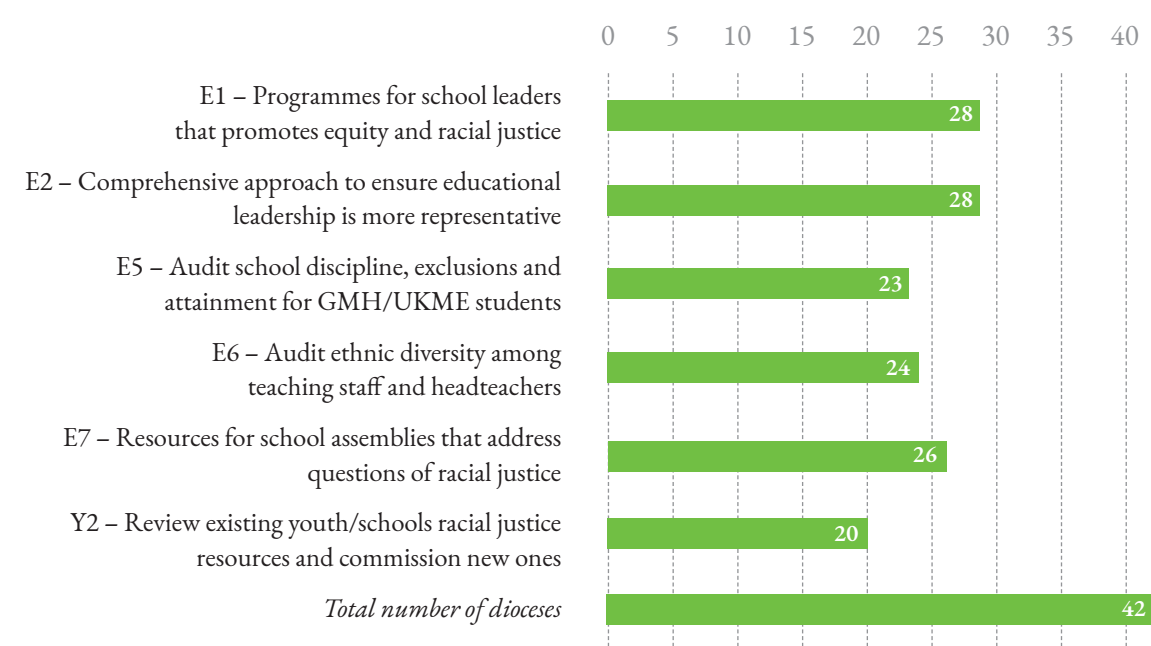
The Diocese of Leeds appointed twelve young people as mission apprentices in the autumn of 2023 serving the Bradford area, of whom seven have a GMH/UKME background.

The two-year Bradford Mission Apprentice scheme will give each of them an experience of leadership and service, learning alongside a community of other mission apprentices. The scheme is supported by Church of England strategic funding and will help drive and expand the Church's missional work in the Bradford Episcopal Area. The apprentices will explore more of what it means to be a disciple of Jesus and grow as leaders of mission in one of the local churches.

The Venerable Andy Jolley, Archdeacon of Bradford, said:

*The Mission Apprentices scheme is a key way in which we are seeking to develop new leaders, and especially those from and for disadvantaged, challenging communities. Building on lessons from our first two groups of mission apprentices, with increased funding from the national Church, we're recruiting our largest group yet, and expect to see growth in each individual as well as in their placement churches.*

## Racial justice – response by Diocesan Boards of Education: response to FLTA (full/partial/planned response)



## Diocesan Boards of Education responses to FLTA point by point

### FLTA E1 – Programmes for school leaders that promotes equity and racial justice

28/42 dioceses have fully addressed this area, made partial progress or have plans in place.

### FLTA E2 – Comprehensive approach to ensure educational leadership is more representative

28/42 dioceses have fully addressed this area, made partial progress or have plans in place.

### FLTA E5 – Audit school discipline, exclusions and attainment for GMH/UKME students

23/42 dioceses have fully addressed this area, made partial progress or have plans in place.

### FLTA E6 – Audit ethnic diversity among teaching staff and headteachers

24/42 dioceses have fully addressed this area, made partial progress or have plans in place.

### FLTA E7 – Resources for school assemblies that address questions of racial justice

26/42 dioceses have fully addressed this area, made partial progress or have plans in place.

### FLTA Y2 – Review existing youth/schools racial justice resources and commission new ones

20/42 dioceses have fully addressed this area, made partial progress or have plans in place.

## Good practice

Around 50% of the dioceses have examples of good practice that could be of benefit to their neighbouring dioceses.



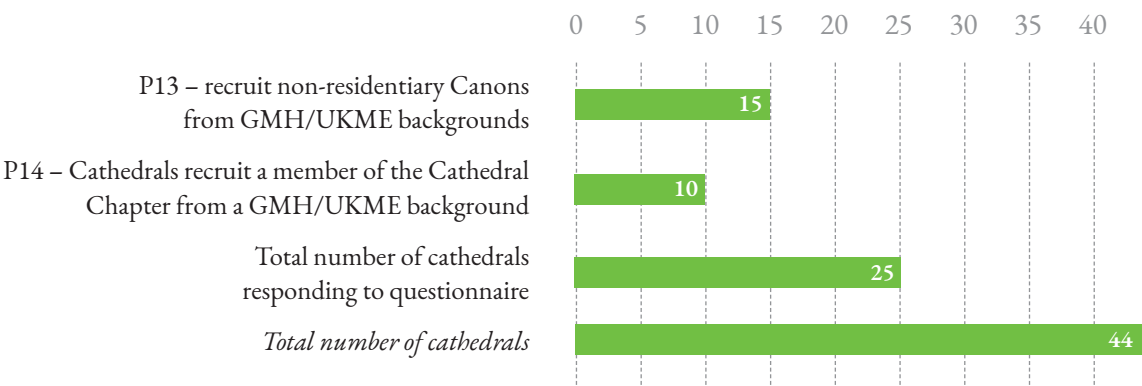
# Racial justice in our cathedrals

The attempt to get an update from cathedrals about the actions requested of them in the FLTA report revealed limited gains within this very influential sector of the Church.

Cathedrals, located in the public square and the ‘seat’ of a bishop, are often the most visible point of reference for the Church within each diocese. As such, it is essential that they encompass all aspects of the Church’s mission. Alongside the richness of the local life of their city context, their inner life and workings should reflect the Church’s missional concerns and priorities.

Although the questionnaire had only two questions on it, only 25/44 cathedrals managed to return it to the RJU. The answers given revealed the following (to the best of our knowledge):

## Racial justice in our cathedrals: response to FLTA (full/partial/planned response)



## Cathedral responses to FLTA point by point

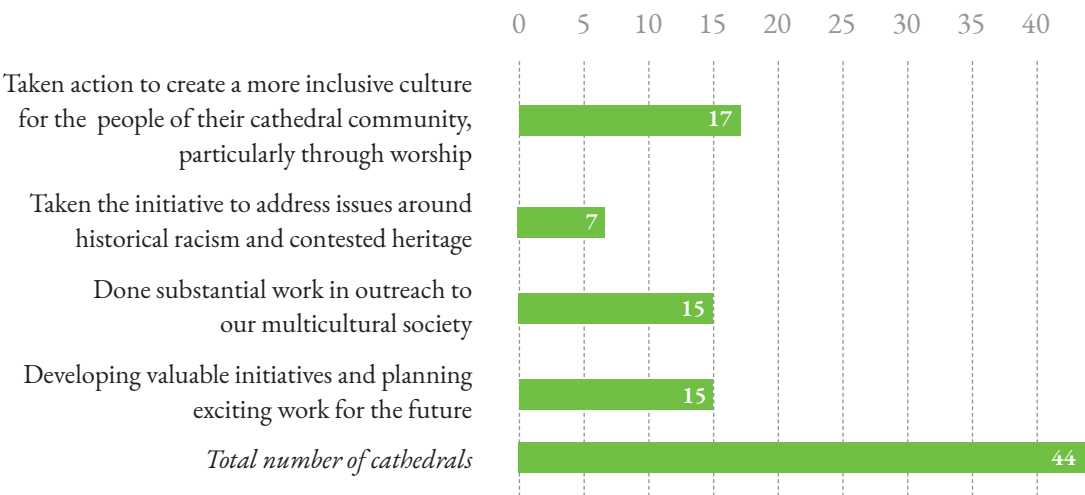
### FLTA P13 – recruit non-residentiary Canons from GMH/UKME backgrounds

Only 15/44 cathedrals have achieved this request.

### FLTA P14 – recruit a member of the Cathedral Chapter from a GMH/UKME background

Only 10/44 cathedrals have reported that they achieved this request. Even fewer have Residentiary Canons or Deans from GMH/UKME backgrounds.

## Racial justice in our cathedrals: positive initiatives



Reassuringly, some cathedrals reported positive actions undertaken to increase diversity within their governing structures beyond that requested by FLTA:

- 17/44 took substantial action to create a more inclusive culture for the people of their cathedral community, particularly through greater diversity in the worship they offer.
- 7/44 addressed issues around historical racism and Contested Heritage, often by hosting lectures from visiting experts.
- 15/44 did substantial work in outreach to their multicultural communities, particularly through their concern for refugees.
- 15/44 are developing valuable initiatives and planning exciting work for the future, including an exciting proposal by Salisbury Cathedral to host a national conference to address Gypsy, Roma and Traveller concerns.



# The aesthetics of diversity

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Cathedrals are famously slow to change, often constrained by the heritage status of their historic buildings.

Situated within England's most diverse city, Birmingham Cathedral is renowned for its Burne-Jones stained-glass windows. Though cherished by many, these famous windows depict that period of the Church's history when holiness was routinely equated with whiteness.

The Cathedral team decided to balance this rather overwhelming background aesthetic by placing a printed copy of the icon *Mother of God of Clemency* by Yvonne Bell depicting the Madonna and Child as African. Located in the side chapel, a prominent location where visitors often light candles and pray, it offers an alternative perspective to the cathedral's historic stained-glass windows.

This depiction of the infant Jesus and Mary is part of the iconography by the artist representing the incarnation as present within Black bodies – such as her *Icon of Christ of the Flowers* or depicting African saints like St Bernard Mizeki. During Black History Month 2022, she lent the Cathedral *Yeshua's Promise* – an original icon depicting Christ.

For the future and subject to available funds, the Cathedral hopes to commission new artworks, which will be influenced by the diversity of their community.



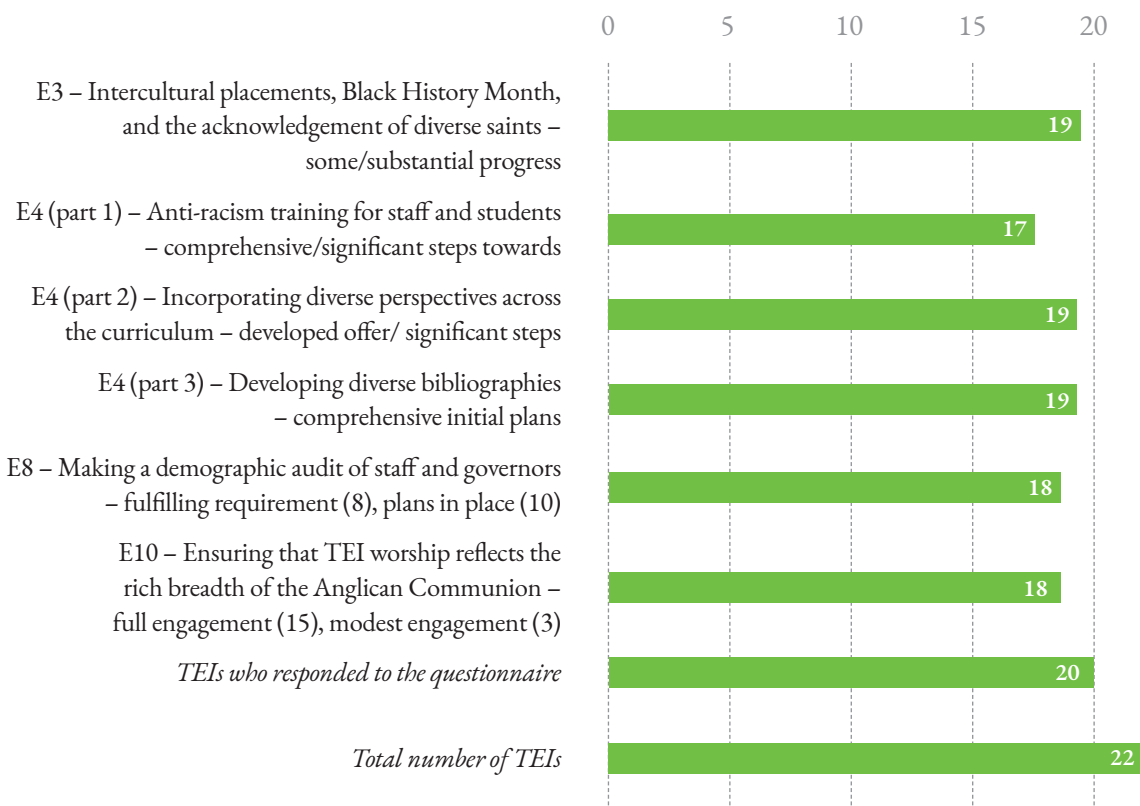
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Image: *Mother of God of Clemency* by Yvonne Bell on display in Birmingham Cathedral

# Racial justice in our TEIs

The response of the Theological Education Institutions (TEIs) to the actions requested of them in the FTLA report revealed significant progress within this vital sector. A commendable 20/22 completed their questionnaire.

## Racial justice in our TEIs: response to FLTA (full/partial/planned response)



## Racial justice in our TEIs: response to FLTA point by point

### **FLTA E3 – Intercultural placements, Black History Month, and the acknowledgement of diverse saints**

10/22 had made full provision for these priorities, while a further 9/22 had made substantial progress towards this goal.

### **FLTA E4 (part 1) – Anti-racism training for staff and students**

9/22 had a comprehensive provision in place, and 8/22 had taken significant steps towards such provision.

### **FLTA E4 (part 2) – Incorporating diverse perspectives across the curriculum**

14/22 had developed their 'offer' in a full and exciting way, with 5/22 making some progress in this direction.

### **FLTA E4 (part 3) – Developing diverse bibliographies**

15/22 had made a comprehensive response across the curriculum, while 4/22 had at least begun this vital process.

### **FLTA E8 – Making a demographic audit of staff and governors**

Responses were notably weaker, with only 8/22 either fulfilling the requirement or reporting increased diversity in staff or governing body. 10/22 were planning towards future action.

### **FLTA E10 – Ensuring that TEI worship reflects the rich breadth of the Anglican Communion**

An encouraging 15/22 TEIs reported that students use a range of resources from the global church, with 3/22 reporting more modest engagement.

In terms of ensuring a more diverse future for the TEI sector, both St Mellitus and Emmanuel Theological College reported on their intention to help create a pipeline of future theological educators and TEI staff from GMH/UKME backgrounds. The Queen's Foundation, Birmingham reported a large cohort of GMH/UKME PhD candidates.



# Good News from Around the Church

In this second main part of the report, we report on examples of good practice and other good news from across and beyond the Church of England. While the overall picture, as described in the previous part, is very uneven, we have encountered many signs of encouragement and inspiration. The stories below introduce some of those good news stories.

We have presented these stories under the seven workstream headings that the Commission used to arrange its initial work – Theology; Slavery; History & Memory; Culture & Liturgy; Complaints Handling; Participation; and Patronage, Governance & Funding.

We note where the ACRJ or the RJU have been involved in initiating or supporting these endeavours, but we have also included activity that has happened without our input, to help paint a broader picture of the work on racial justice that is taking place across and beyond the Church.

There are a few places in this section where we note the ACRJ's questions about or frustrations with work in a specific area, but that is not the main purpose of this report. We will be returning to those issues in more depth in our final two reports.



# Theology

The ACRJ is conscious of the deep and wide role that theology plays in the life of the Church and how defective theologies can be used to entrench or reinforce racial prejudice. We also recognise the central role that Theological Education Institutions have in the task of challenging theological ideas that form a foundation for racism and ushering in formulations that engender equality and inclusion. Below are two examples of a college and a nation-wide initiative making positive change in this area.

# Addressing Racial Justice in the TEI sector: the case of Emmanuel Theological College

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## A core commitment

Concerns for racial justice and a commitment to global theology have been rooted in Emmanuel Theological College since its formation in 2021. This has been overseen in particular by the Dean, The Revd Canon Dr Michael Leyden, and the Vice Dean, The Revd Shemil Mathew.

Working with the priorities identified in *From Lament To Action*, Emmanuel's initial commitments were focused on ensuring that the new curriculum included a diversity of voices. The College's Teaching and Learning Strategy commits all staff to ensure that learning sessions regularly and substantively engage with theologians from the majority world, whether through their publications or in person. The work of British-based theologians and practitioners from GMH/UKME backgrounds are also used widely, including, as just one example, case studies of missional GMH/UKME congregations. Emmanuel has also made use of the rise of Zoom to ensure that global theologians regularly teach students. Revd Shemil Mathew comments:

*It is now easier than ever to hear diverse voices in our curriculum. The entire Anglican Communion stands as a valuable resource that we can draw on to ensure inclusivity.*

Compulsory modules on Global Theology and on Theology and Discrimination have foregrounded racial justice for all ministry candidates, and the principles have been integrated into the academic and formational work of the College. This includes not just ensuring that each module contains a diversity of voices, but also that all theology that the College teaches is not limited to a 'Western white' perspective.

To further ensure that diversity is supported, assessments are checked by the Vice Dean and Academic Support Tutor to ensure parity for neurodiverse and global majority perspectives. The appointment of an Academic Support Tutor has also ensured that individual learning support is available to all students. These examples demonstrate how the provision of intentional support benefits all students. In addition, the Vice Dean meets regularly with groups of students, including a GMH/UKME group.

Feedback from students who have completed the Global Theology module includes the following:

*Studying Global Theology at Emmanuel has been an absolute privilege. The atmosphere, curriculum and representation have been fostered positively to give a quality education in the field.*





*Students at Emmanuel Theological College. Concerns for racial justice and a commitment to global theology have been rooted in the College since its formation in 2021.*

*It has made me determined to make sure that I am viewing Scripture as much as I can through the lens of a majority world perspective and letting that inform my preaching.*

Staff have received support in reshaping modules to include a range of voices. Training in discrimination and racial bias is now a fixed part of the biennial cycle of staff training at Emmanuel for all staff and there is a clear racial justice policy to ensure that these principles and priorities remain embedded in everything they do.

### **Equipping the whole Church**

These achievements were only ever seen by the College as the first steps, and not the goal. The first conference organised and hosted by Emmanuel

(in September 2022), in partnership with AMEN and The Teahouse Network, was entitled Global Theology and the Future of the Church. This drew together GMH theologians from the UK and US and participant observers from the Church in South India and Ghana. Funding has been secured from the St John's College Nottingham Legacy Fund to ensure that this conference will be repeated on a biennial basis.

The Very Revd Dr Kelly Brown Douglas, Emmanuel's first Honorary Professor of Global Theology (2023–25) was a keynote speaker at the conference and subsequently spent the Autumn 2023 term in residence at the College. During this time, she taught students and staff, and gave lectures and talks across the north-west

of England, and with institutions and dioceses in Cambridge, Canterbury and Aberdeen, as part of Emmanuel's commitment to resourcing the wider Church. Commenting on this opportunity, one of Emmanuel's students said:

*Her insightful womanist theology and captivating teaching style has helped people from all backgrounds engage with the voices of the non-person, and the more just future into which God calls us.*

The College also hosted GMH theologians as part of their College lecture series, including Revd Dr Anderson Jeremiah, Revd Azariah

France-Williams, and Dr Abi Alexander. These lectures have been recorded and made available as a permanent resource for students. The College is committed to ensuring that a minimum of one fifth of its College lecture series each year will address issues of racial justice.

## Working with the global Church

The next steps in Emmanuel's work for racial justice are in a three-year programme, Beyond the Bibliography, which has been part-funded by the Racial Justice Unit. There are three elements to this programme: a study pilgrimage, a mentoring programme, and the development of a shared teaching platform.



*Very Revd Dr Kelly Brown Douglas (Emmanuel Theological College's first Honorary Professor of Global Theology, 2023–25) was a keynote speaker at their Global Theology and the Future of the Church conference in September 2022. She spent the 2023 Autumn term in residence, teaching students and staff, as well as speaking/lecturing further afield as part of Emmanuel's commitment to resourcing the wider Church.*

The study pilgrimage will be part of an immersive learning experience with the Episcopal Divinity School, New York (EDS), focused on leadership, discrimination and racial justice. Emmanuel will be joining EDS for their pilgrimage to Alabama with the Bishop of Washington, concluding in Montgomery at the site of the Bus Boycott. The College's involvement is particularly focused on developing GMH/UKME leadership for the Church of England in dialogue with the racial justice movement within the global Church.

Emmanuel is seeking to form a National Mentoring Programme for emerging GMH and UKME theological educators. This programme will give opportunities for potential theological educators to gain experience of teaching, and benefit from mentoring.

In developing a shared teaching platform, Emmanuel is working with St Nicholas Seminary in Ghana, Mar Thoma Seminary in South India, and St Paul's Seminary in Kenya. This will involve the creation of a shared teaching and learning platform, to share web resources, online classroom learning, and direct teacher-led input.

These actions, policies, and processes are regularly reviewed by the Leadership Team, as part of Emmanuel's commitment to 'Equipping the whole people of God for the whole mission of God'. This is seen in the context of working towards, as Professor Kelly Brown Douglas puts it, 'God's more just future'.

## Diversifying the Common Awards Curriculum

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Another positive development in the area of theological education was the start, in September 2023, of the 'Diversifying the Common Awards Curriculum' project, designed to help ensure that the curriculum and pedagogy of theological education serves the goal of racial justice. This is one of the initiatives made possible by the Church of England's £20 million triennium racial justice fund.

'Common Awards' is the name of the scheme whereby Durham University has, since 2013, acted as the academic validating body for most

of the training offered by Theological Education Institutions (TEIs) to ordinands for the Church of England, as well as to people training for other forms of Anglican ministry and for ministry in a wide variety of other churches. Professor Mike Higton, a member of the ACRJ, is Durham's academic lead for the partnership and the project leader of this new endeavour.

As is shown by the example from Emmanuel Theological College described above, good work is already going on around the TEIs on racial justice, including in the ongoing development of



the formal curriculum. The purpose of this project is to learn from and support such work, to ensure that teachers and students engaged in it can draw on a wide range of easily available online resources, to help spread good practice around the TEIs, and to challenge TEIs to go further. Our collective hope is that it will become normal for students to engage, in every area of theological education, with a wide diversity of Global Majority Heritage voices from around the UK and across the global Church, and for them to receive high quality training in ministering within a racially diverse Church.

The Common Awards team in Durham has appointed two postdoctoral researchers to help

pursue the project: Dr Nina Kurlberg and Dr Olabisi Obamakin, both of whom have substantial expertise in this area. Over the next three years, they will be working with staff around the TEIs (including the small number of institutions that train Anglican ordinands but are not part of the Common Awards scheme). They have already met with dozens of TEI staff, begun a programme of visits to observe TEIs' existing work, and gathered valuable data from hundreds of students and staff members on current practice, on hopes for the future, and on barriers to racial justice in this area. All of that is helping the team identify where resources and support are most needed, and draw up plans for delivery.

## Inaugural Oxford Chair in Black Theology

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There is another item of encouraging news – from beyond the Church of England – that we want to highlight under this theology section. Professor Anthony Reddie, Director of the Oxford Centre for Religion and Culture at Regent's Park College, and a member of the ACRJ, has been appointed by Oxford University as Professor of Black Theology. Professor Reddie is the first Black professor in Oxford's Faculty of Theology and Religion. His interview is reproduced in Appendix 2.

# Slavery

The enslavement of Africans during the period of the transatlantic slave trade continues to cast a long shadow on all our lives. Anti-Black racism devised to serve that enslavement is very much alive in many societies, including here in the UK, and many more people are aware of the intergenerational trauma from the slavery of past centuries that they carry today. The Commission welcomes the fact that there is greater recognition of the harm that slavery has done and the tangible responses many institutions, including the Church of England, are making to address that harm. We consider these efforts as the start of a journey that will be long. In our view, to be effective these efforts should always seek the participation of the descendants of those enslaved and, where appropriate and sufficient capacity exists, seek the cooperation of people across continents. This section contains some examples of such efforts.

# The ‘Triangle of Hope’ project

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The Triangle of Hope is a project jointly sponsored by the Anglican dioceses of Kumasi, Liverpool and Virginia, situated at three significant geographical locations within the odious ‘triangular trade’ that included the transatlantic trade in enslaved Africans. This trade, one of the greatest crimes against humanity ever perpetuated, enriched the Northern economies throughout the seventeenth, eighteenth and nineteenth centuries at the expense of GMH communities in West Africa, the Caribbean and the Americas. This project was set up more than twenty years ago as part of the Diocese of Liverpool’s longstanding commitment to racial justice.

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**The Triangle of Hope is a covenantal community dedicated to transforming the long history, ongoing effect and continuing presence of slavery in our world through repentance, reconciliation and mission.**

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The project includes a small residential community, Tsedaqah House, in the Liverpool Cathedral Close, where young people from the three dioceses develop in ministry together. After the Triangle of Hope Conference, which took place in April 2023, the governance of the three-way partnership was clarified and strengthened, and the joint work

it facilitates is now expanding further through an emerging partnership in theological formation involving Emmanuel Theological College.<sup>3</sup>

The project’s aim is to transform what was a ‘triangle of despair’ into an honest process of increasingly equal exchange which benefits all three parties. This process was defined on 24 April 2023 in these words:

*The Triangle of Hope is a covenantal community dedicated to transforming the long history, ongoing effect and continuing presence of slavery in our world through repentance, reconciliation and mission.*

One aspect of this long-running covenantal commitment is a process of pilgrimage, which is taking place over three stages, hosted in turn by Liverpool (UK), Virginia (USA) and Kumasi (Ghana). The UK leg took place over the summer of 2023. Between 24 and 25 July, the group visited Canterbury Cathedral, where they met the Archbishop of Canterbury, and then London, where they visited the headquarters of USPG.

The heart of the visit involved the three-way pilgrim group spending nine days together in and around Liverpool. In this great city, which grew up rapidly from a tiny village because of the profits of the ‘triangular trade’, the group visited the Metropolitan (Catholic) Cathedral, walked along Hope Street, had lunch with Bishop John Perumbalath, and a tour of Liverpool Cathedral.

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<sup>3</sup> Triangle of Hope’s UK lead is Canon Malcolm Rogers MBE, The Bishop of Liverpool’s Canon for Reconciliation, who can be contacted at [malcolm.rogers@liverpool.anglican.org](mailto:malcolm.rogers@liverpool.anglican.org).





They also spent time with the Diocese of Liverpool's Racial Justice Officer Jennie Taylor, recorded a podcast with Canon Neal Barnes, sang in the cathedral with Director of Music Mr Stephen Mannings, and listened to presentations by local historian Ken Pye and The Revd Hugh Lea-Wilson.

In the days that followed, the group went on to participate in a Community Projects Day with Hope Primary School and St Gabriel's Church, Huyton, and visited the International Slavery Museum in the Liverpool docks for a guided tour and workshop, followed by a walking tour of local historic sites connected to transatlantic slavery.

Their time together in Liverpool was not all weighty reflection on past wrongdoing. The pilgrims participated in many inspiring and hope-filled acts of worship, and had many opportunities to eat local food, meet local people and to enjoy local cultural experiences.

The Triangle of Hope covenantal community

continues to grow within the parishes and deaneries of the Diocese of Liverpool. Liverpool Cathedral is also committed to playing its part in further engagement with racism, slavery and their legacies. Liverpool Cathedral states on their website:

***We acknowledge***

*That we can do more to work towards racial justice and engage with the realities of our contested heritage. There are many of us in our Cathedral company and those who visit, who remain ignorant of the trade in enslaved Africans and how the church here in Liverpool was complicit. Our churches and Cathedral, in similar fashion to many locations in our city region, provide homes to trophies from this triangle of despair.*

*So, together, as a Cathedral community, we need to find a way of educating and engaging in both the historical roots of racism and the present-day challenges so that this opportunity for mission, justice, spiritual growth, vocational discernment and mobilisation isn't missed.*<sup>4</sup>

Please see the Triangle of Hope website for further information and the opportunity to support them both financially and in prayer.<sup>5</sup>

<sup>4</sup> <https://liverpoolcathedral.org.uk/justice-and-mercy-commitments/>.

<sup>5</sup> <https://thetriangleofhope.com>.

# The Church Commissioners’ response to its historic links with African chattel enslavement

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In January 2023, the Church Commissioners for England released a research report which detailed financial links between the endowment fund that they are responsible for managing and African chattel enslavement.

As an initial response to the findings, the Church Commissioners pledged to:

- Create a new impact investment endowment fund that will grow over time, seeking to attract others to join or take similar investing action of their own, so that the ultimate size of the fund endowment is materially larger and thereby seeks to make a lasting in-perpetuity impact.
- Through impact investments and grant-making, invest in a better, fairer future that promotes human flourishing, in particular communities impacted by historic African chattel enslavement.
- Continue and facilitate further research, including into the Church Commissioners’ history, supporting dioceses and parishes to research and address their historic links with transatlantic chattel slavery, and sharing best practice with other organisations researching their slavery legacies.
- Continue to use its voice as a responsible investor to address and combat modern slavery.

The Church Commissioners’ Board voted unanimously to allocate a sum of £100 million to this response, over a nine-year period. They identified this sum knowing that no amount of money will ever be enough to repair the horrors of the past. They wanted to commit a significant and impactful amount financially, while also being confident that it will not impact the Church Commissioners’ ability to honour its existing financial commitments to provide funds for various aspects of the Church’s ministry. The Board looked at other institutions with similar histories that had set aside funds in response when considering the level of funding it would make available. They assessed that £100 million was an appropriate figure which would enable them to act in thoughtful and meaningful ways while respecting the boundaries of their statutory mandate. The total commitment is equal to approximately 1% of the current endowment fund and sits alongside expected total distributions in support of the mission and ministry of the Church of England of £3.6 billion over the same period.

Critically, the Church Commissioners also committed to ensuring that the detailed stages of the response were designed by people with expert knowledge in understanding the legacy of African chattel enslavement, and the impact of this legacy on the world today. Accordingly, an independent



*Members of the Oversight Group which has been assisting the Church Commissioners in their response to historic links with African chattel enslavement – here meeting with the Archbishop of Canterbury at Lambeth Palace Library, September 2023. Left to right: Bishop David Urquhart, Dr Christienna Fryar, Jonathan Guthrie, Priscellia Robinson, Patrick Vernon, Bishop Rosemarie Mallett, Archbishop Justin Welby, Derek Bardowell, Esther Stanford-Xosei, Professor Richard Drayton, Geetha Tharamratnam, Revd Dr Canon Michael Clarke.*

Oversight Group was appointed, using an open and transparent process. Positions on the group were advertised publicly, and the selection of members was based on an anonymous recruitment process where the skills, attributes and knowledge of the impact of African chattel enslavement were assessed without reference to CVs or biographical information.

The Commissioners have been privileged as a result to find themselves working with a group comprising huge diversity of thought, background and technical expertise, as follows:

- Chair: Bishop Rosemarie Mallett, Bishop of Croydon
- Vice-Chair: Geetha Tharamratnam, Chief Impact Investment Officer at WHO Foundation
- Derek Bardowell, CEO, Ten Years' Time and author
- Dr Michael Clarke, Principal, Codrington College, Barbados
- Tara Sabre Collier, Director of Impacting Investing and Sustainable Finance at Chemonics UK
- Professor Richard Drayton, Professor of Imperial and Global History, King's College, London



- Dr Christienna Fryar, Historian and Academic
- Jonathan Guthrie, Associate Editor, Financial Times
- Dr Anderson Jeremiah, Senior Lecturer in Theology, Lancaster University
- Alex Renton, Journalist and author
- Priscellia Robinson, Barrister
- Esther Stanford-Xosei, Legal Specialist and Activist
- Roy Swan, Director, Mission Investments, Ford Foundation
- Patrick Vernon, Social Commentator and Activist

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*Is not this the kind of fasting  
I have chosen: to loose the chains  
of injustice and untie the cords of  
the yoke, to set the oppressed free  
and break every yoke?*

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The group found their theological underpinning in Isaiah 58:6–12, keeping before them the image of the ‘Repairer of Broken Walls’ and considering the removal of the ‘yoke of oppression’.

*Is not this the kind of fasting I have chosen:  
to loose the chains of injustice  
and untie the cords of the yoke,  
to set the oppressed free  
and break every yoke?*

*Your people will rebuild the ancient ruins  
and will raise up the age-old foundations;  
you will be called Repairer of Broken Walls,  
Restorer of Streets with Dwellings.*

(Isaiah 58:6, 12, NIV)

## Working principles

The group developed a set of working principles which underpins their approach, as follows:

**Non-repetition:** Guarantees of non-repetition is a critical principle for repair, also enshrined in a 2005 UN resolution establishing the ‘Right to Remedy and Reparation for Victims of Gross Violations of International Human Rights Law and Serious Violations of International Humanitarian Law’. The Fund’s work should not engage in or invest in entities that repeat the harms produced by African chattel enslavement or continue to think or operate in the ways that led to or came out of African chattel enslavement.

**Transparency:** The fund should operate transparently and openly. It develops through engagement with affected communities at all stages. Reports are public, not buried, even if they reflect disappointments and challenges. There are clear metrics for measuring impact, developed through community engagement wherever possible, which are reported against.

**Healing:** African chattel enslavement created a grievous wound across human society. Severe disparities in physical and mental health, nearly insurmountable obstacles to economic empowerment, and unrelenting social divisions kept alive by poisonous racism and white supremacy are all ongoing legacies of this moral crime. Total repair will not be possible for centuries, but the fund is committed to healing as an ongoing and intentional process.



*Members of the Oversight Group meeting with members of the Church Commissioners' Board at Bishopthorpe Palace, November 2023. Left to right: Bishop David Walker (Deputy Chair), Gareth Mostyn (CEO), Alan Smith (First Estates Commissioner), Canon Flora Winfield (Third Estates Commissioner), Roy Swan, Andrew Selous MP (Second Estates Commissioner), Priscellia Robinson, Derek Bardowell, Jonathan Guthrie, Archbishop Stephen Cottrell, Canon Peter Bruinvels.*

## Progress

The group met formally a total of nine times between August and November 2023. Their commitment to the process and each other, and critically, assisting the mission of the Church Commissioners, has been outstanding. A number of supplementary meetings were held with external subject experts, and with the sub-group of the Church Commissioners' Board that has been supporting this project – Bishop David Urquhart (Chair), Alan Smith, Busola Sodeinde,

Jay Greene, Nigel Timmins and Fr Stephen Trott. One critical meeting of this nature concerned the language and concept of reparations, which has supported the development of understanding within the Church Commissioners of these issues.

The group also commissioned a large programme of engagement work to inform their thinking. This included five engagement events in Birmingham,

London and online, engaging 110 people, and a global engagement questionnaire that received 996 completed responses.

The Oversight Group submitted a set of draft recommendations on the proposed impact investment fund and grant programme to the Church Commissioners' Board in November 2023 alongside the findings from the engagement sessions and questionnaire.

The final report of their recommendations will be published by the Oversight Group as an independent body in 2024.

*Georgia Boon,  
Director of Planning and Engagement,  
Church Commissioners for England*

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# St Mary Redcliffe, Bristol – an example of work on contested heritage at the parish level

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St Mary Redcliffe, Bristol, has become the first church in the Church of England to successfully gain a faculty to replace an item of contested Heritage. In June 2020, following the murder of George Floyd and the Black Lives Matter protests in the UK, the statue of Edward Colston was tipped into Bristol harbour. However, this was one of three significant memorials to the slave trader and philanthropist erected in Bristol in the 1870s. The other two were enormous stained-glass windows in Bristol Cathedral and in St Mary Redcliffe parish church. Both of them bore Colston's motto from the parable of the good Samaritan: 'Go thou and do likewise.'

Whether we like it or not, windows such as these are historic artefacts and must be managed properly. St Mary Redcliffe duly applied to remove four panels from their window which bore the crest and motto of Edward Colston. Granting permission to replace these panels with new designs, the Chancellor Justin Gau, wrote:

*to encourage parishioners to look at a memorial to a slave trader and to be encouraged to 'Go thou and do likewise' is not only grotesque but entirely contrary to the gospel command to 'Love one another.'*

The team that managed the project ran an open competition for new designs and undertook the required research for the faculty application. There

was a concern that St Mary Redcliffe's processes were setting the bar high for other churches in terms of capacity and management. The church is fortunate to have a staff team from which time could be allocated as well as a number of members of the congregation who feel passionately about the project.

In response to concerns expressed about how other churches would be able to provide so much information in such great detail, one person replied that, to some extent at least, St Mary Redcliffe had brought it upon themselves as they ran an open competition for new designs rather than commissioning a chosen artist. Moreover, they were seeking to put modern art into an historic building of international significance and were the 'guinea pig' for the systems and processes put into place to find creative responses to contested heritage. The other response was more functional in tone but said much the same: 'Putting toilets in churches used to get the same kind of scrutiny: now they go through very quickly!'

One of the new parts of the process was the creation of the Contested Heritage Committee as part of the national review process. Although this amounted to the creation of another layer of accountability, the feedback received was excellent. A variety of questions were considered which drew the committee into a deeper exploration of



*'And who is my neighbour?' – a series of new window panels designed especially for St Mary Redcliffe, Bristol, in response to an issue of contested heritage.*

the intent of the design and the purpose of the project. The finished design was much better for it and bears the question which prompts Jesus to tell the story of the good Samaritan: 'And who is my neighbour?'

One of the new panels has Jesus as part of the crowd protesting at the colour bar on Bristol buses (when Black and Asian people were blocked from obtaining employment as bus crews). The new windows were revealed as part of the sixtieth anniversary of the ending of the Bristol Bus Boycott, (which resolved the dispute in 1963). This event drew large numbers of Black Bristolians into the church, where thanks were offered to those who stood out against the racism of the bus company. The Bishop of Bristol and the Vicar apologised for the past and spoke of the hope that is evident in the new windows.

Two months later, on All Souls' Day, Bishop Viv returned to St Mary Redcliffe to dedicate the new stained-glass panels. The focus of the liturgy was remembering those who have shaped the church community, individually and corporately, known and unknown, as individuals, as a church and as a society. Candles were lit in memory. Words of lament were offered. The church community committed themselves to working for a more just and equal world. And the words of one hymn were particularly poignant: 'When I needed a neighbour, were you there?'

*Revd Canon Dan Tyndall,  
Vicar, St Mary Redcliffe*

# History & Memory

The ACRJ continues to be mindful of the key role of history and memory in the fight for racial justice. Because racism is propagated through narrative, it is not an exaggeration to say the fight for racial justice cannot be won without engaging with the issue at the narrative level. It would entail, on the one hand, robustly and frequently challenging distortions of history that maintain and reinforce racism and, on the other hand, identifying and publicising the positive contribution of Black and other Minoritised Ethnic people to the Church and to society in general. Below are examples of some of the initiatives working in these two areas.



# After The Flood: raising awareness through film

The RJU sought to engage parishes on the historic roots of racial prejudice in the Church by streaming the documentary *After the Flood: The Church, Slavery And Reconciliation*. This 67-minute educational and redemptive feature documentary depicts the Church's justification of its involvement in the transatlantic trade in enslaved Africans and its lasting impact. It also addresses the historical neglect of slavery in British

Christian history and explores what this means for Christian reconciliation today.

The film explains how Europeans justified the enslavement of people of African descent from Genesis 9:18–29. It is a somewhat obscure passage where, after the catastrophe of the flood, Noah curses his son Ham and makes him work as a slave to his brothers Shem and Japheth. The film also



explains how the early Christian exegete Origen equated the scriptural metaphor of ‘light over darkness’ in relation to human life so that pale skin was equated with goodness, and dark skin with evil, establishing racist tropes which have persisted to this day.

Leading Black British theologian Professor Robert Beckford originated the concept for the film and provided the narration for it, and the RJU was able to invite him to host a special screening of the

film for NCI staff at Church House. The film is available free to view and is strongly recommended as a resource for PCCs, Bishops’ leadership teams, Cathedral Chapters and fellowship groups.<sup>6</sup> Any individual or group within the Church will find much to learn from this resource to influence their discipleship towards working with others to build a more equal Church. A six-part study course to accompany the film, produced in partnership with USPG, is also available and would work well as a Lenten focus for parishes.<sup>7</sup>

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<sup>6</sup> *After The Flood: The Church, Slavery and Reconciliation*, available at <https://vimeo.com/859757493/11abe44555>.

<sup>7</sup> <https://www.mjr-uk.com/news/new-after-the-flood-workbook>.

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## Hampstead Parish Church’s building research project

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Hampstead Parish Church in north London has responded to the opportunity presented by Black History Month by launching an ambitious local history project to investigate to what extent wealth related to the trade in enslaved Africans funded the building of their church.

The project was partly inspired by parishioners visiting Lambeth Palace Library to view the exhibition, *Enslavement: Voices from the Archives*, and has been actively supported by the Legacies of British Slavery Centre based at University College London, London Metropolitan Archives and Black history specialist, Dr Kathleen Chater. The research demonstrated the involvement of Joseph Martyn, a prominent sugar merchant and agent for

plantation owners in the building of the church.

The initial results of their research have been exhibited in a poster display at the church, and shared through a booklet, both of which aim to make visitors aware of how the ‘triangular trade’ enriched Britain and endowed their Church building. Their work engages with both the biblical mandate for human equality and the ways in which the church has fallen short of that ideal, and also acknowledges the need for repentance.

The research has already uncovered the fact that the money contributed by the initial subscribers to the project of building Hampstead Parish Church was invested in South Sea Company stock. This

company held a monopoly over the extensive trade in enslaved Africans between Africa and the colonies of the Spanish Empire. The wealth of one of the subscribing families has been traced back to Joseph Martyn (1643–1718), a prominent sugar merchant and London agent for plantation owners in the Leeward Islands.

The exhibition challenges parishioners to think about what action they should take in response to the information they are uncovering, including attitudes – for example, how they respond to people of colour – and whether their church should fundraise for victims of modern slavery.

*Sue Kirby,  
Personal Curator, Sort & Survive*

## Rays of Hope: celebrating pioneers of racial justice in the Church of England

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The Church of England is seeking to identify and celebrate the pioneers of racial justice.

The struggle for racial justice remains a challenge. For centuries, activists for justice organised and undertook essential advocacy and educational work. In more recent times, courageous churchwomen and men, along with organisations and dioceses, have stepped up and come forward to inspire, organise and support the biblical imperative towards our oneness in Christ.

Leaders today, Black, white, brown, and otherwise, continue the work of those who paved the way with their lives, work and witness. The hope is a transformation in the Church and country to a modern, diverse society that promotes and protects the rights of all.

Having received nominations from dioceses and other key stakeholders, the Church is planning to host an event in February 2024 to celebrate those pioneers of racial justice from across the centuries.



# Eightieth Anniversary of the ordination of Florence Li Tim-Oi

A Comment by Bishop Rose Hudson-Wilkin

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January 2024 marks the eightieth anniversary of the ordination of the first woman priest in the Anglican Communion. Florence Li Tim-Oi, a young Chinese woman, was ordained to the priesthood on 25 January 1944. In reflecting on the

story of her life, one can see some parallels in relation to the issue of seeking racial justice today. Florence Li Tim-Oi had studied theology and was by all accounts pastorally gifted. It could be argued that those who were sent from the West as missionaries failed to embrace a strategy whereby the indigenous population could ultimately assume the leadership of the Church within their own cultural context. This was the experience throughout the Commonwealth.

Florence Li Tim-Oi's ordination clearly came into being because of an absence of a male priest due to the ongoing war. I suppose this was not dissimilar to women in Europe going into a variety of roles as more and more men headed for the war and were no longer available in the various industries where they were once employed. So while we may take this as a given due to what was happening in the wider world, it is what happens next that I find more alarming. Male Christian leaders in the West were upset by her ordination and sought to stand down the bishop who ordained her.

Their response was Pharisaic! They turned to the Law. They did not understand the movement of the Spirit. They relied on their knowledge of Canon Law and called on Bishop R O Hall to resign. After all, he had 'corrupted' their Church in daring to ordain a woman to the priesthood. It did not matter that she had studied theology and was a gifted woman of God. They showed no respect for her. Li Tim-Oi showed courageous advocacy. She agreed to give up her licence so that Bishop Hall could continue with his ministry as a bishop.

Today, women and Black people are still having to become smaller, to step aside to enable others to feel that they can thrive. Today that injustice must be addressed in God's Church.

There is so much to remember in the story of Florence Li Tim-Oi. This is my brief summary:

Florence Li Tim-Oi was born into a world where little girls were at high risk of being destroyed, but she had Christian parents who wanted her. She had the opportunity to continue with schooling at the age of 21 having finished primary school aged 14, finally leaving school at 27. It was while she was at school that she witnessed the ordination of an English deaconess. There the Chinese preacher asked if there was a Chinese girl who might also feel herself called to minister in the Chinese Church. At that moment in prayer she asked of the Lord, 'God, would you like to send me?'

Li Tim-Oi represented (and still represents) hundreds and thousands of young women who like Mary, the mother of our Lord, had the courage to say 'yes' to the calling of God. The call was real and years later she was ordained a deacon. During the Second World War, she worked with refugees in the Portuguese colony of Macau and oversaw the local Anglican Church. Her gifts were recognised by the assistant bishop who licensed her to preside at Holy Communion. Bishop Hall was very Anglican indeed, the thought of a deacon presiding at the

eucharist did not sit comfortably with him. When he was next in Free China, he asked to meet her. After much prayer and discussion, on 25 January 1944, he ordained her 'a priest in the Church of God.'

*Further information about the impact of Florence Li Tim-Oi across the Anglican Communion provided by The Revd Christina H M Rees CBE, Director, Li Tim-Oi Foundation is available as Appendix 3 of this report.*

# Culture & Liturgy

The ACRJ is of the view that embracing the cultural expressions of people of GMH/UKME background within the life of the Church and its liturgy would help ensure that any gains made on racial justice are not fleeting but long-lasting. In January 2024, the Commission, working in conjunction with the Liturgical Commission and the RJU, organised the ‘Diverse People Inhabiting Praise’ liturgical event to explore how liturgy can bring a sense of interconnectedness and belonging by including diverse perspectives on worship.



# Liturgical conference

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The goal of the event was to consider what it might mean to produce liturgies that genuinely reflect diverse voices within the Church. The intention was to explore what it means to collectively express the praise of all God's people by bringing together different cultures, heart languages and perspectives to our worship. The outcome was to inspire participants to produce prayer and songs in different languages.

The event enabled participants to share their ideas and insights, exploring what it means to worship together. Through a Bible study and discussion workshops, attendees brought their unique voices to the table to explore what it means to worship together intentionally. By fostering an

environment of inclusivity and open dialogue, *Diverse People Inhabiting Praise* was able to break down barriers and create a space where everyone's voice was heard and valued. Attendees had the chance to not only participate in the liturgy but also actively contribute to the shaping of future worship resources.

Looking ahead, and working with the Liturgical Commission, the organisers envision this event as the first of many. The intention is to work on a collection of prayers and musical responses suitable for parish use. This publication will serve as a lasting testament to the power of diversity in worship and as a resource for others seeking to create inclusive liturgical experiences.



*The conference brought together members of the Liturgical Commission, The Archbishops' Commission for Racial Justice and the RJU alongside clergy from parishes and chaplaincies.*

# Diverse People Inhabiting Praise

A Reflection by The Revd Dr Mikie A Roberts on making space for cultural and ethnic liturgical expressions

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Confronted with the question of how the Church of England can continue to intentionally make space for diverse cultural and ethnic liturgical expressions, one possible solution is to use the World Council of Churches' weekly Ecumenical Prayer Cycle (EPC). Making space does not come naturally. That is true regardless of where one is situated, and this includes our liturgical contexts. The story of God's encounter with Moses as captured in the opening verses of Genesis chapter 3 provides a model for us of 'making space for God', and the transformation that results. We observe in this text a triad of movements, all beginning with the letter 'I'. These are (1) Interruption; (2) Investigation; and (3) Invitation.

## **Interruption**

The key 'movement' highlighted is how God interrupted Moses' routine of tending his herd, and that it was through this act of divine disruption that a new journey in his life was inaugurated. The application of this principle is seen in the consideration of how receptive we are to being 'liturgically interrupted'? Such a question is placed within a broader framework where much of what God does in the affairs of human beings can be seen as being interruptive, most notably, the Incarnation and the unfolding of Jesus' earthly ministry. I surmise that 'making space' can be likened to a 'divine interruption'. Yet, when it is initiated by God, the human horizon is broadened, allowing us to experience, potentially, at least, something far greater and more wonderful than our human limitations.

## **Investigation**

The second 'movement' is the engagement of Moses both physically and mentally. Moses did not run away from the burning bush phenomenon. Instead, he moved closer, attempting to uncover and discover more that could have been potentially hidden from the natural eyes. And it is in this movement towards the mystery manifested before him that leads to an encounter with the 'holy other'. But there was only one way for that encounter to be authenticated for Moses. He had to approach God 'sandal-less'. I challenge you to understand that when this principle is applied to cultural and ethnic liturgical diversity, it means removing that which inhibits us and stops us from inhabiting, either consciously



*The Revd Dr Mikie Roberts speaking at the Diverse People Inhabiting Praise event.*

or unconsciously, the marvellous and awe-filled manifestation of God's holiness that we witness right before our very eyes. In particular, this is evident in the gifts of music and text which others share liturgically as they pray and sing.

### Invitation

In this third and final movement, Moses' acceptance of the divine invitation impacts not just his life but also the liturgical lives of countless others. His one action caused others to witness other phenomena that were transformative, such as walking on dry ground where water once was, and singing new songs spontaneously as a response to the presence and power of God being manifested. I want to emphasise that one man's burning bush encounter and his saying 'yes' to a divine initiative and invitation eventually shaped and formed the liturgical and confessional identity of an entire faith community, the outcome of which remains evident to this day. I therefore invite you to consider saying 'yes' to the use of the resources that have been prepared by the World Council of Churches for the weekly Ecumenical Prayer Cycle. There have been five editions of this resource so far, with the first being published in 1978 and the most recent and current volume in 2021.

## The Ecumenical Prayer Cycle

We should be aware of the origin of this ecumenical initiative and see specifically how, by reviewing various remarks captured in the Prefaces/Forewords of each volume, the EPC can indeed be seen as a means for making space for cultural and ethnic liturgical expressions within the Church of England. The EPC is a weekly calendar that highlights each country in the world, region by region, inviting Christians to pray with and for these countries. The distinctiveness of the EPC is that the resources offered for each week are sourced directly from the countries and regions being prayed for.

## Conclusion

For the Church of England, intentionally making space for diverse ethnic and cultural expressions within its liturgy does not mean the undoing of the liturgical legacy of the Book of Common Prayer. It is not a case of ‘either/or’. The challenge to all is to accept the divine invitation and expect some divine interruptions that will lead into some deepened investigations where the new phenomenon opens new horizons. Consequently, the Church of England will be a Church where rather than *inhibit*, it will instead *inhabit* diverse expressions of God’s praise.

*The Revd Dr Mikie A Roberts is Programme Executive for Spiritual Life and Faith and Order, World Council of Churches*



*A prayer written at the recent Liturgy Conference  
'Diverse People Inhabiting Praise' in response to the story of Moses.*

God of the burning bush  
Who has the power  
to disrupt all that is familiar  
Send us your holy fire  
Move us to accept your gracious invitation  
That we may sing new songs of justice  
and freedom for all people.





# The World Reimagined: using artistic works to promote racial justice

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The 2022 World Reimagined project created 103 unique globes across the UK exploring the history, legacy and future understanding of the transatlantic trade in enslaved Africans through the work of incredible artists. The London Diocesan Board for Schools will be building on the work of the World Reimagined project.

Over 3.5 million visitors engaged with the trail which showcased contributions from globally respected historians and institutions. The Diocese of London has been fortunate in securing one of these precious artworks. This hand-painted globe will become an iconic symbol of racial justice for the Diocesan schools. It is expected to attract



*A hand-painted globe acquired by the Diocese of London – an iconic symbol of racial justice for the Diocesan schools. Each school that hosts the globe will be able to showcase their own work around racial justice and invite the local community to see it and learn more.*

publicity and provide opportunities to teach about racial justice and how the piece was inspired. In addition, each school that hosts the globe will be able showcase their own work around racial justice and invite the local community to see it and learn more. The globe can be placed inside or outside and can act as a meeting place and/or a prayer point.

The globe will be displayed at St Paul's Cathedral for the big children's service in February 2024. The Diocese would like to create an educational resource that children can learn from and also give them an opportunity to create their own globe for a competition.



*World Reimagined globes in the Dean's Yard, Westminster Abbey – part of the World Reimagined project which used artistic works to promote racial justice.*

## ‘Thy Kingdom Come’ project

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Initiated by the Archbishop of Canterbury and Archbishop of York in 2016, Thy Kingdom Come (TKC) is a global ecumenical prayer movement for evangelisation, uniting Christians in nearly 90% of countries worldwide in prayer from Ascension Day to Pentecost Sunday annually. Over the last eight years, millions of Christians have participated in this eleven-day period of prayer.

From its inception, TKC has been intentional about ensuring diverse representation, considering factors from age to ethnicity to disability and beyond. This concern for diversity is seen increasingly in the co-production of the content we offer, reflecting the beauty and diversity of the Church in all its fullness.

Historically, we have featured a range of diverse voices in our films, including Bishop Rose Hudson-Wilkin (the first Black female Bishop in the Church of England), Mother's Union President, Sheran Harper (who is from Guyana), former Methodist Youth President Daud Irfan (who is originally from Pakistan), and many bishops from the Global South, including Archbishop Thabo Makgoba (South Africa), who shared a moving testimony of God helping him escape death as a young man being pursued by the Police during the Apartheid era. TKC has been seen as a leader in the field for inclusive representation in all areas of our work.



*The Revd Wole Agbaje – one of the ‘younger and more diverse’ voices featured in the Thy Kingdom Come digital resources.*

We were deeply encouraged when the Church of England’s Vision and Strategy document was unveiled, as it was so close to the core DNA of TKC, with one of the Bold Outcomes declared as: ‘to be a Church that is younger and more diverse’. So, in 2023 we took this Bold Outcome and ran with it further. This year specifically we focused on the following areas:

### Digital resources

Each year we produce eleven films, based on the daily themes, with contributors from different denominations and traditions to inspire people in prayer. This year, we were intentional about featuring younger and more diverse voices including emerging leaders from GMH/UKME backgrounds. This included The Revd Wole Agbaje, Church of England curate, Head of Young Adults at New Wine, all-round creative

and founder of IMPRINT Church. Wole shared on the theme ‘the God who creates’ and on his dual call to be a priest in the Church of England and a musician. Aged twenty, in his final year at university while studying Economics, he sensed a call to become a priest – much to his despair! In his own words ‘as a young Nigerian kid studying Economics, this wasn’t my dream.’ However, he obeyed God’s call, which has been more fulfilling and fruitful than he could have imagined. A video created by Revd Wole and his team is available on YouTube.<sup>10</sup>

Year on year, we receive feedback from churches and individuals who have been deeply encouraged by the diversity of representation we offer. If they are seeing themselves represented (and are from an often-underrepresented group), the power of this cannot be underestimated. Who wouldn’t

<sup>8</sup> <https://www.youtube.com/watch?v=TmcpO703ecE&t=3s>.



want to be part of a Church where you are seen, represented, known and valued? Our genuine commitment to this is integral to all we do and who we are as team – not merely a tokenistic gesture.

This year, we also produced video resources for children and for youth. For young people, we worked with The Way to produce a three-part series on the themes of prayer, evangelism and the Holy Spirit – mainly for use on Instagram and TikTok. In this collaboration, we were very proactive in ensuring The Way's team had diversity of representation and participation in the production of these films.

All our videos were broadcast on GOD TV UK and TBN UK, reaching millions of Christians worldwide, as well as on the social media accounts of Archbishop Justin Welby, Archbishop Stephen Cottrell and the Church of England. The videos were also made available on our app (which has been downloaded thousands of times in more than fifty countries worldwide) and distributed to our mailing list of approximately 40,000 people worldwide. The resources are also shared by various organisations and networks from across different denominations and in different parts of the world during the period and beyond, ensuring maximum possible reach.

### Print resources

Each year we produce two print resources, the *Novena* and the *Prayer Journal*, including Braille and large print versions – giving away tens of thousands of free copies to churches. For the first time, this year's *Prayer Journal* was ecumenical, which increased the diversity and representation we achieved, including contributions from:

- Bishop Mike Royal, General Secretary of Churches Together in England, whose reflection included a beautiful reminder that unity in diversity, was and is a core part of the Church's original DNA, as originally intended by God. In his own words: *'Pentecost, the Jewish festival of Weeks, was a festival that attracted people from all over the known world to Jerusalem – a beautiful movement of unity in diversity – displaying God's great abundance in the diversity of peoples, languages, food, and cultures. It is on that day, on those gathered people, that the Holy Spirit was poured out, so that all may hear of Jesus.'*
- Bishop Rose Hudson-Wilkin, The Bishop of Dover, who shared a reflection on 'The God who loves' and her experiences of coming to know God's love as a young Black girl growing up in Jamaica.
- Dr Lisa Adjei, Church Relations Manager, Christian Aid/Baptist Union of Great Britain. Dr Lisa is also a co-founder of the Sankofa Collective, a community of Christians passionate about racial justice.
- Hea Woo, a former prisoner in North Korea, who works through the charity Open Doors, supporting believers in the Persecuted Church. This was an opportunity to highlight the different nations and cultural contexts in which Christians live worldwide who are at greater risk of death or persecution due to their Christian faith.

### Multiple language translations

Each year, our TKC video and print resources are translated into different languages for the Anglican Communion and beyond – undertaken both centrally and in-country. In the past, this has included Swahili, French, Spanish, Portuguese, Arabic, Mandarin, Cantonese, Japanese and

Korean. This is a particularly important part of our work, as TKC has huge take-up across the Anglican Communion.

## Ecumenical Ascension Day Prayer and Worship Service

Our first big in-person gathering since the Covid-19 pandemic, was our Ascension Day launch event, an evening of ecumenical prayer and worship on 18 May 2023 at the Salvation Army's Regent Hall in London. The event featured contributions from ecumenical leaders, including prayers from Bishop Mike Royal (Churches Together in England) and Archbishop Angaelos, and a Bible reading from Shermara Fletcher (Churches Together in England). Worship music was provided by the Salvation Army Band and Choir, and from The Spirituals – an award-winning choir founded by Ghanaian-born, UK MOBO Award-nominated worship artist, Junior Garr – who sang a range of songs on the night, including hymns and a worship song in Yoruba (a Nigerian language). The event also featured an interview with a young evangelist of South Asian heritage, sharing on peer-to-peer evangelism, and a short time of prayer led by representatives from Open Doors UK, Defence Christian Network and HTB Youth.

Hundreds of people attended in person, with many more tuning in online on both Archbishop Justin Welby and TKC Facebook pages and on the TKC YouTube channel. Viewers tuned in from across more than thirty countries worldwide including Canada, Sweden, South Sudan, Nigeria, Scotland, Malaysia, Nicaragua (Central America), Cuba, Germany, India, Trinidad, Kenya, Ethiopia, USA and New Zealand, to name a few. During the live airing, hundreds of people engaged in the online

chat sharing where they were joining in from and participating in prayer as an online community.

## Conclusion

Each year, we continue to build on our commitment to diversity of representation and co-production in our resources offer. TKC's commitment to racial equality as well as other forms of diversity such as age, gender and disability is at the heart of what we do and who we are – in fact, TKC is currently being led by a young Black woman. As a global ecumenical prayer movement, we will continually endeavour, as inspired by the Holy Spirit, to paint a picture which represents the full beauty and diversity of the Church as originally intended by God.

*Kemi Bambose,  
Project Manager, Vision and Strategy*

# Participation

A key point that came through *From Lament To Action* was the need to dig deeply to understand the causes of the low levels of participation of people of GMH /UKME background which the Anti -Racism Task Force had observed in the Church of England. This need was buttressed in the various meetings that the Commission held with serving members of the Church. As has been stated in various forums, the participation of Minoritised Ethnic people in the Church of England is both a justice issue and a missional issue. The Church cannot function to its fullest capacity if it marginalises some of its members.



With this in mind, the ACRJ has commissioned a research project on the participation of Minoritised Ethnic people in the Church of England. This research will use both quantitative and qualitative methods to review policies, practices and experiences in such areas as:

- Transition from curacy to first incumbency
- Appointment of bishops and other senior clergy
- Discernment of ordained vocation
- Lay ministries and PCC participation

The project will be carried out by the Institute for Educational & Social Equity (IESE) which has

extensive experience in providing research and institutional support to clients globally within the education and charity sectors. The research team is led by Professor Paul Miller who will act as Principal Investigator. A Project Steering Group (PSG) has been established to assist in guiding and supporting the Project Team through the various stages of the research. The PSG (whose members have been drawn from the NCIs, the dioceses and various Church of England networks) will act as a ‘critical friend’ to the research team throughout the project. The project is expected to be concluded by this autumn.

## ‘We are C of E’: a documentary on GMH/UKME vocational experiences in the Church

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The RJU is working with Sheila Marshall, the director of *After The Flood*, to produce a documentary to speak to the challenges among the GMH/UKME communities in the Church. The work will feature GMH and UKME persons, both ordained and lay, including those working in Church schools.

The interviews will focus on their vocation journey, noting the joys and the challenges while also capturing some of the specifics of the role, including any memorable moments. Each person was asked to reflect on what they feel is working in the Church as far racial justice is concerned and where there may be room for improvement.

# A Farsi church warden in Manchester

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The RJU would like to highlight the story of a parish that overcame their struggle with an ageing congregation and the impact of Covid-19 on existing leaders by being open to the gifts brought by asylum seekers. This led to growth both in their worshipping community and in the emergence of new leaders.

## From guest to host

This Mancunian congregation had a reputation for being welcoming to those on the fringes of our community and active in mission to reach out to them. But then a new challenge and opportunity arrived – increasing numbers of asylum seekers and refugees were coming to the town and to Sunday worship. The question arose: ‘How could these unexpected new friends be genuinely welcomed and built into the family of the church?’

Our approach was to be ‘intentional but organic’ – to have them in mind when planning our activities, from the summer families coach trip to the Christmas Day meal, as well as beginning specific initiatives like open-entry English Classes and a Farsi Christian Film Club. But beyond that, we looked for ways of moving from welcome to full participation – lectors, intercessors, hospitality team members and more – there was something profound about Nigerian, Iranian or other newer community members being the welcomers at the church door on a Sunday morning.

The third challenge was how to widen involvement in our leadership? Manchester is blessed with a *Foundations For Ministry* course and *Authorised Lay Ministry* training, and with support and encouragement, several of our newer community members undertook these courses and were put into action in the life of our church, while others began to serve in leading children’s groups or on church committees.

The moment when I was most profoundly aware of how far God had brought us was on a busy Sunday morning which had ended with a shared meal. As we tidied up the church hall, I asked our first Iranian church warden if he had managed to get something to eat? ‘Nothing at all,’ he replied, ‘but it doesn’t matter one bit. Because I am so happy that for the first time in three years, today I have been the host and not the guest.’

*The Revd Stephen Tranter, Diocesan Director of Ordinands and Vocations, Diocese of Newcastle (formerly a vicar in an urban priority area of Manchester)*

# Christ's Hospital: exemplifying the way ahead in education

In early November 2023, Guy Hewitt, Director of Racial Justice, and Alysia-Lara Ayonrinde, National Education Lead for Racial Justice visited Christ's Hospital, an independent Church of England school dating back to the year 1552. Led by Muti Edwards, the school's Equity, Diversity and Inclusion (EDI) Lead, this visit unveiled profound insights into a world where diversity and inclusion are not just concepts, but a vibrant reality.

Originally established as a London school, Christ's Hospital maintains strong ties with the city, including historic connections with other educational institutions and charities. The student body has naturally evolved over time to become more diverse, mirroring society. Through collaborations with various charities and groups, the school identifies areas of deprivation in London and beyond, actively reaching out to students from less advantaged backgrounds.



*From Lament to Action: Christ's Hospital are moving forwards*



Christ's Hospital is no ordinary school; it stands as the largest UK bursary charity, providing free or substantially reduced-cost education to over 660 of its 900 pupils annually. What truly sets it apart is its dedication to embracing students from diverse socio-economic and ethnic backgrounds, thus enriching the school community in profound and inspiring ways.

### A harmonious prelude

The visit commenced with a heartfelt welcome, delivered by the school's student-led gospel choir. Their voices filled the air, setting the stage for a day characterised by unity and inclusivity. Choir Director, Elizabeth Julius, reflected:

*There's something spiritually moving and heart-warming about gospel music and the gospel choir. Students from different races, ethnicities and religions showcase their ability to take a song and add harmonies that make people gasp, smile, cry and most importantly touch the hearts of others. Who wouldn't want to be a part of that?*

This warm and inclusive atmosphere was not limited to the choir but permeated every corner of Christ's Hospital.

### Student-led EDI and the power of inclusive societies

Conversations with student EDI Monitors and student affinity group leaders from various societies, such as the African Caribbean Society, Christian Union and East Asian Society, unfolded as powerful testaments to the school's commitment to inclusion. These student leaders conveyed a deep sense of belonging, underscoring that their voices were not just heard but genuinely valued. They also revealed their roles as mentors for junior students, particularly on sensitive topics,

within the nurturing and supportive environment cultivated at Christ's Hospital.

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**What struck us most was their emphasis on celebrating and embracing their unique cultures and beliefs, fostering a profound sense of pride and self-worth. This emphasis on self-expression and identity was at the core of their experience.**

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What was most significant was their emphasis on celebrating and embracing their unique cultures and beliefs, fostering a profound sense of pride and self-worth. This emphasis on self-expression and identity was at the core of their experience.

### Intersectionality and collaborative harmony

The students had an unwavering commitment to intersectionality. Societies such as the African Caribbean Society and the Anti-Sexism Society collaborate to create activities that promote harmony and understanding across diverse backgrounds. This collaborative spirit demonstrates the school's dedication to embracing and respecting different perspectives and highlights the value of working together for the greater good.

Zaphaneth Puplampu, 'Senior Grecian' (Head Boy), embraces a multifaceted role as a positive role-model and public ambassador. Reflecting on the unique opportunity to address King Charles III in October 2023, he shared, 'It was a once-in-a-lifetime experience, and I'd never thought that



*Guy Hewitt joined Alysia-Lara Ayonrinde, part of the NCI's Racial Justice team, on a visit to Christ's Hospital, an independent Church of England school dating back to the year 1552.<sup>9</sup>*

I would get to take part in such a great tradition.' Alongside Osaherunmwun Igiebor, 'Second Monitor' (Head Girl), Puplampu leverages his diverse experiences to enhance the school system and empathise with other groups of students with protected characteristics, fostering inclusivity and understanding.

### **Faith, identity and diversity**

Fr Craig Huxley (Senior Chaplain) explained about the intersection of faith and identity emphasising the importance of creating safe spaces for complex issues, allowing diverse and opposing views to coexist harmoniously. This nurturing environment empowers students to engage in

informed and empathetic dialogues about the world's complexities.

### **A stirring tribute to inclusion through music and art**

Our hearts were deeply moved by the Christ's Hospital marching band, who played the Barbados National Anthem. This powerful and emotive gesture symbolised the celebration of inclusion within the school. It was a powerful reminder that embracing diversity and fostering inclusion can create a harmonious and enriched community, not only within the walls of a school but throughout society.

<sup>9</sup> Representatives from the African Caribbean Society, Anti-Sexism Group, Christian Union, East Asian Society, Gospel Choir, International Students Society, Jewish Students Association, LGBTQ+ Group, Mixed Heritage Society, Muslim Student Association, Neurodivergent Society, and the Young Carers Society, with Guy Hewitt, Alysia-Lara Ayonrinde and Muti Edwards (EDI Lead at Christ's Hospital).

### From Lament To Action: Learning from Christ's Hospital

Christ's Hospital resonates profoundly with some of the principles of *From Lament To Action*. The institution exemplifies the transformational potential of embracing diversity and promoting inclusion. The dedication of the students, staff and school leadership to create a genuinely inclusive community demonstrates the power of acknowledging and celebrating our differences.

Christ's Hospital serves as a beacon of hope and a tangible example of how educational institutions can foster racial justice, equity and inclusivity. A sense of belonging, mentorship, intersectionality, and the celebration of diversity are at the core of their educational approach.

*Alysia-Lara Ayonrinde, National Education Lead for Racial Justice*

## The 'Shades' racial justice project in Manchester

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The *Children Changing Places Project*, supported by Strategic Development Funding, is based in Bolton Deanery in the Diocese of Manchester. The key aim of the project has been to create a discipleship pathway for children and young people, spanning the early years, primary-aged children and secondary-aged young people. The project adopts an intentional approach to linking school, church and home. The missional design focuses on key moments of transition in the lives of children, young people and their families – specifically the move from toddler group or nursery to primary school and the move from primary to secondary school. The purpose of the project is to keep children, young people and their families moving on the discipleship pathway, avoiding the 'drop off' that can occur when children move to secondary school.

Over the past five years, the project team have worked with thirty Church of England primary schools, three Church of England secondary schools and thirty-three parishes in Bolton Deanery to develop Christian discipleship pathways. Overall, 8,571 children and young people are currently engaged in worship and discipleship activities, through school and church. Over 420 adults are actively engaged in worship and discipleship, with their children. In 2023, Manchester Diocese, supported by the Vision and Strategy team, developed plans for the expansion and rollout of this work, with further funding awarded by the Strategic Mission and Ministry Investment Board, which distributes funding on behalf of the Archbishops' Council. A film shared with the Archbishops' Council and Church Commissioners illustrates the impact this project is having. Just search for: Children





*Children participating in Shades Collective Worship, raising awareness of anti-racism, the biblical perspective on diversity and inclusion, and the challenge to become courageous advocates for each other.*

Changing Places | Archbishops' Council | Diocese of Manchester on YouTube.<sup>10</sup>

From within the Children Changing Places team has grown the *Shades (Racial Justice) Project* – an Anti-Racism and Faith initiative, which promotes racial justice and belonging within church and school contexts. This project grew from fresh discipleship approaches developed by one of the Deanery Children and Families Workers. This includes Shades Collective Worship, Shades Identity and Faith Workshops, Shades Ambassadors (discipleship) groups and Shades CPD sessions for staff teams.

- 3,750 primary children and 2,400 secondary young people have engaged with Shades Collective Worship, raising awareness of anti-racism, the biblical perspective on diversity and inclusion, and the challenge to become courageous advocates for each other.
- 950 primary children have engaged with Shades Identity and Faith Workshops.
- 65 children are part of Shades Ambassadors groups.
- 19 school communities have transformed their approach to anti-racism, diversity and inclusion, with the Christian faith at the heart of their development.
- 400 school staff members have participated in staff CPD sessions.

<sup>10</sup> <https://youtu.be/30tC3EmT6fA>.



*The Children Changing Places Project project has been truly inspirational and transformational. I could write sides of A4!! However, I have had first-hand experience of a Year 5 child who states that the Shades Project, has, in her words, 'changed my life'. This child was treated unfairly by another child in school, due to her heritage, but she didn't realise that this behaviour was unacceptable until she engaged with the Shades Project. Through the programme her self-confidence, - belief and - worth has exploded. In Year 6 she became a Children's Chaplain,*

*supporting other children, in the same way that she has been supported.*

Canon Jill Pilling,  
CEO Archbishop Temple Multi-Academy Trust

*I never joined a club before Shades, but when I was part of the Shades Collective Worship assembly, it got me eager to join, and God let me... I want to thank Nicola and Paul for helping me to respect all faiths and colours.*

Bishop Bridgeman CE Primary School pupil

## New mentoring and counselling support for GMH/UKME clergy and lay ministers

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The new year starts with new support for GMH/UKME clergy, ordinands and lay ministers in the Church of England. From 1 January 2024, all GMH/UKME clergy, ordinands and lay ministers will be able to access independent, confidential, non-directive support, in addition to that which is currently provided by dioceses, TEIs or otherwise. A mentoring programme is also under development.

These additional supports being provided are in response to the Living Ministry research project *If it Wasn't for God* which examined the wellbeing of GMH/UKME clergy in the Church of England.

One of the recommendations of the report is for 'therapeutic support and spiritual direction/

accompaniment by those from GMH/UKME backgrounds, or those trained to understand the dynamics of power, race, racial trauma and global theological perspectives.'

The author of the report, Dr Selina Stone, underscored that a lack of access to such supports 'severely undermines the wellbeing of GMH/UKME clergy and exacerbates the lack of belonging clergy already feel.'

The call for such mentoring and counselling support was reiterated by the 100+ GMH/UKME ministry attendees and racial justice advocates at the *Being Built Together* networking event in October 2023 at Hayes Conference Centre in Swanwick.

## Counselling for GMH/UKME clergy, ordinands and lay ministers

**Ministry can bring its own stresses and ministers are not exempt from the challenges of everyday life.**

Further to the request in the Living Ministry study *If it Wasn't for God* for additional therapeutic support, and aware that it is not always possible to seek support from a colleague or related institution, the Church of England has engaged the Churches' Ministerial Counselling Service (CMCS) to provide independent, confidential, non-directive support to all GMH/UKME clergy, ordinands and lay ministers, beyond that provided by dioceses, TEs or otherwise.

For more details on CMCS visit [www.cmincs.net](http://www.cmincs.net)

**From 1 January 2024, this free but limited service is available. Confidential enquires to access this support can be made to [GMHsupport@churchofengland.org](mailto:GMHsupport@churchofengland.org)**



*New counselling support for GMH/UKME clergy, ordinands and lay ministers is available from January 2024.*

While options to engage an ethnocultural therapeutic network were considered, the uniqueness of church-based ministry led to collaboration with Churches' Ministerial Counselling Service (CMCS). Although shared ethnocultural experiences are not always possible, CMCS seeks to ensure that all counsellors would have the requisite racial and cultural sensitivity.

CMCS is a network of professional counsellors operating in England, Scotland and Wales offering support to ministers. The network is supported by the Baptist Union, the Methodist Church, the Salvation Army, the Seventh Day Adventist Church, the United Reformed Church, the Free

Churches Group, and a number of Church of England dioceses.

The Racial Justice Unit is aware that, just as counselling is essential to ensure wellbeing, so also mentoring is crucial in the development and growth of individuals. Accordingly, the Racial Justice Unit is seeking GMH/UKME mentors to guide and support lay and ordained ministers to navigate the challenges and complexities of their vocational journey, given the Church's challenged history with ethnically minoritised groups.

Nurturing individuals with at least seven years' ministry experience, which is essential to generate

a sense of trust for mentees, are being sought to potentially serve as mentors.

The Revd Canon Dr Sharon Prentis, Deputy Director of Racial Justice, underscores the point that:

*While becoming a mentor is a rewarding undertaking, it requires individuals to possess specific qualities that enable them to fulfil this role effectively.*

*A deep spiritual foundation, active listening skills, empathy, wisdom, respect for boundaries, and a commitment to continuous learning are essential qualities for those considering becoming mentors.*

An orientation and training programme will be provided to those with the qualities that enable them to fulfil this role effectively. This programme is expected to commence within the first quarter of 2024. (This mentoring programme is separate and distinct from the preceding Ministry Mentoring which is for those on the journey of discernment towards a ministerial vocation.)

## New Bishop for North London and Racial Justice

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The Revd Canon Dr Anderson Jeremiah, Associate Dean (Equality, Diversity, Inclusion and People) in the Faculty of Arts and Social Sciences, Lancaster University, and Associate Priest at St Paul's Scotforth in the Diocese of Blackburn, has been announced as the Diocese of London's next Bishop of Edmonton, covering the London Boroughs of Camden, Barnet, Enfield and Haringey.

Anderson grew up in Tamil Nadu, the southernmost state in India, as a Dalit Christian. He is the first Dalit, and the first clergyperson ordained in the Church of Southern India (CSI), to be appointed Bishop in the Church of England. He has lived across five Anglican provinces and served across both rural and urban contexts and among both deprived and affluent communities.

Anderson has drawn on his experience of exclusion and discrimination in international academic research, for which he has been widely published, and in the advisory positions he has held in the Church of England. This included being asked by the Archbishops of York and Canterbury to play a role on the Anti-Racism Taskforce, which preceded the ACRJ, as well as being the first Bishop's Adviser for Black, Asian and Minority Ethnic Affairs in the Diocese of Blackburn, which now has a number of priests from the South Asian community, including representation on the Bishop's Council. He will take responsibility for the racial justice portfolio in the London College of Bishops.



*Revd Canon Dr Anderson Jeremiah announced as the next Bishop of Edmonton, with Sarah Mullally, Bishop of London.*

Anderson will formally take up his post in Spring 2024. He succeeds the Rt Revd Rob Wickham as Bishop of Edmonton, who stepped down in August to become Chief Executive of the Church Urban Fund.

The Rt Revd and Rt Hon Dame Sarah Mullally DBE, Bishop of London, said:

*London's Diocesan 2030 Vision sets out our ambition for racial justice: how we plan to move forward to truly representing the body of Christ in all its richness – and grow healthily. To reach every Londoner we need to be active in combatting racism and racial injustice. The contributions made by the Racial Justice Priority Group have been invaluable, and I'm in no doubt that Anderson will help lead this transformative work as we continue to tackle the evil of racism here in London.*



# Patronage, Governance & Funding

The Archbishops' Commission for Racial Justice has welcomed the £20 million triennium racial justice funding, and believes it is a central part of the Church's response to racial injustice. We therefore take a very keen interest in the work that the Award Panel is doing to allocate this money. However, in the past few months we have been very concerned about administrative delays in the allocation of the funds. A dedicated officer to oversee the funding stream was only allocated in November. Despite that, the situation is now as follows with funding in place for over eighteen dioceses, a number of TEIs and several ethnocultural networks.

# Uptake in triennium funding: over £10 million approved so far

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The ACRJ takes a very keen interest in the allocation of the £20 million triennium racial justice funding. We welcome this funding, which we believe is a central part of the Church's response to racial injustice.

However, in the past few months we have been very concerned about administrative delays in the allocation of the funds. A dedicated officer to oversee the funding stream was only allocated in November. Notwithstanding, funding was put in place for over eighteen dioceses, a number of TEIs and ethnocultural networks.

The Commission has received assurances from the leadership of the NCIs that this is a priority, and that there should be no further delays. We expect these assurances to be delivered upon so that dioceses and others are able to use the money that has been allocated as quickly as possible.

The Award Panel has now allocated approximately £5.5 million in addition to the approximately £5.6 million previously awarded by the Archbishops' Council. The funding has been allocated to many projects over a three year funding cycle. Grant Award letters have been issued to all the approved applicants except for two organisations and Grant Agreements have been issued and signed to the value of nearly £4 million.

Two noteworthy projects worth sharing include:

## West Midlands Racial Justice Project

Following comprehensive evidence-based research, the West Midlands Region of Dioceses (Birmingham, Coventry, Gloucester, Hereford, Lichfield and Worcester) has embarked on a joint approach for the comprehensive implementation of *From Lament To Action* (FLTA).

The programme will have several elements which reflect the priorities of FLTA:

- Understanding and deepening mutual spiritual experiences across our cultures and cultural practices
- Listening, releasing, resourcing and responding
- Participation
- Training and mentoring
- Young people

## Game Changers for Racial Justice

Game Changers for Racial Justice is being developed by the Diocese of Norwich. The Diocese is working in partnership with Norwich City Football Club Community Sports Foundation to deliver equality, diversity and inclusion workshops aimed at primary age children.

These workshops are designed to educate children about the importance of treating everyone with respect, regardless of their differences in race, gender, ethnicity, religion, ability or other characteristics, with a strong focus on racial justice.



*A pilot workshop delivered by Game Changers for Racial Justice at St Michael's VA Junior School in Bowthorpe, Norwich, aiming to educate children about the importance of treating everyone with respect and including a strong focus on racial justice.*

The learning resources address the recommendations in *From Lament To Action* – ‘we propose content and curriculum development that speaks to the concerns regarding racial justice’ as well as offering inset training to staff.

By leveraging the popularity and influence of football, with Norwich City Football Club they seek to foster a positive and inclusive environment where children can learn, grow and develop empathy and understanding for people from diverse backgrounds. Students at St Michael's School have been positive about the programme:

*I've never seen anyone be discriminated against so I didn't think it was true. In Game Changers we look at different scenarios and situations and I realised it was real.*

Theo

*You can stereotype people without even realising that you are doing it and, without meaning to, you can hurt other people's feelings. We talked about how we can all think deeper and challenge ourselves, so that we don't assume things about people based on things like the way people look.*

Haleema

*Game Changers is helping me to understand not to judge people and make assumptions. Game Changers is helping us think about what is right and fair and what is wrong. Helping us to think how to treat people equally.*

Rachel

*People need to know how other people feel. These sessions are really important to help us to understand the beliefs of others so that we can learn how to support one another.*

Mohammed

The programme sits within the Church of England's national Vision for Education: Deeply Christian, Serving the Common Good, particularly the section entitled 'Educating for Dignity and Respect.'

## Governance of racial justice in the Church of England

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The ACRJ observed that in June 2020, the Church of England's House of Bishops agreed to the creation of a Commission on racial justice with preparatory work done before its inception by a Taskforce.

The House of Bishops mandated the Commission to implement 'significant cultural and structural change' on issues of racial justice within the Church of England. In their statement announcing our Commission and the Taskforce, the Bishops stated:

*For the Church to be a credible voice in calling for change across the world, we must now ensure that apologies and lament are accompanied by swift actions leading to real change.*

The Commission noted that the Taskforce's report was intentionally different in its focus on action.

*With 47 recommendations, some of which require funding and investment, there will inevitably be suggestions that this work is too big an ask or unrealistic in its aims and ambitions. While there will be a cost to implementing these recommendations, there will be a greater cost in failing to do so.<sup>11</sup>*

The Taskforce also commented:

*The Taskforce recognises the apologies and lament witnessed in the Church over racial sin, but repentance requires more than apology. ... Decades of inaction carry consequences, and this inaction*

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<sup>11</sup> *From Lament To Action: The Report of the Archbishops' Anti-Racism Taskforce*, April 2021, p. 17, <https://www.churchofengland.org/sites/default/files/2021-04/FromLamentToAction-report.pdf>.



*must be owned by the whole Church. A failure to act now will be seen as another indication, potentially a last straw for many, that the Church is not serious about racial sin. Disregarding a significant part of the population, and thus denying the gifts they bring for the service of the Church, is a loss to us all.*<sup>12</sup>

As the Commission enters the final year of its three year term, it has proactively engaged the Committee for Minority Ethnic Anglican Concerns (CMEAC) to explore options for the sustainable governance of racial justice in the Church. We hope together to be able to provide input on:

- the ongoing value of having some form of independent body able to help set out a compelling agenda for change in the Church.
- how best to understand why racial disparities persist, and what strategies work and what do not.

- how best to make sure the work of racial justice is reflected in the work of the whole Church, rather than being seen as a minority concern.
- how to engage with stakeholders and conversation partners across and beyond the Church, consider detailed quantitative data and qualitative evidence, and commission new research, inviting submissions where necessary.
- how best to ensure the viability of the Racial Justice Directorate to ensure delivery, monitoring and accountability for racial justice actions, centrally and across dioceses, to provide not just a theory of change but an engine of change, reversing the Church of England's track record of inaction.
- how best to strengthen the role of CMEAC to help monitor actions and outcomes on racial justices.

## Work on Patronage

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The patronage system is one of the Church's inheritances from the past that can still influence how appointments are made. In general, appointment processes are much more transparent today than they would have been in the past and the influence of private patrons has considerably reduced. However, this area will be included in the

research being conducted into the participation of people of GMH/UKME background in the Church of England. The question here would be: to what extent is the patronage system still a significant factor in appointments and what is its effect in engendering diversity?

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<sup>12</sup> FLTA, p. 17.

# GMH/UKME

## Chapter in Oxford

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**Rev'd Ayo Audu reflects on his experience as a curate in the Church of England, within the Diocese of Oxford:**

'I am sure you know this,' I replied in response to something my travel companion had shared, as we drove along country roads enroute to a conference, 'but the curse of the migrant is to be found in the memorable words of the mother character in the book *The Namesake* by Jhumpa Lahiri – when she says this about migrants: "We don't quite fit in in either world, we are foreigners in both. And so the price we pay for migrating is to forever seek out lost linkages to the world we have left behind."'

Given I had said this with my eyes on the road ahead, it was only the resulting silence, punctuated by heaving sobs, that let me into the visceral reaction my words elicited in my companion. I had to pull off onto a side road so I could hold her hand while she sobbed. Reflecting on this once we had picked up our journey, it struck me that the reason those words had resonated with her, while it barely registered with my majority ethnically white congregation, was that my fellow traveller was also a fellow migrant. So although we were different in every way, what we shared in common was the propensity to 'seek out lost linkages to the world we have left behind.'

I recount the above to frame the antecedents of the Oxford Diocese Global Majority Heritage/UK Minoritised Ethnic Chapter within the context of the pastoral concerns it seeks to address. For although we have all discerned a vocation in conjunction with the Church, undergone training compliant with stipulations of the national ministry team, and been ordained by our bishops into a way of being (i.e. clergy or licensed lay minister), it is still the case that we come as part of a package. That package reflects a heritage that means we experience the Church through a particular lens and are received both by our (often majority ethnically white) congregations and clergy and Licensed Lay Minister colleagues from particular world views.

Our lives in ministry then are filled with stories seeking a hearing. It is thus poignant that we cannot tell them to our colleagues (they lack the requisite hinterland that aids empathy); we cannot tell them to our spiritual directors (often white); similarly we cannot

tell them to our congregations. We cannot tell them to our families or they might lose their faith. We can only tell them to those who, like us, share a heritage and are walking similar paths of vocation as we are.

The leadership of an empathetic Diocesan Bishop has meant the creation of our Chapter where we meet bi-monthly to pray for one another, our churches, our ministries and our concerns. We also make time to listen to our stories. It is in this space that the feelings Hagar felt – having been seen by the angel of God when all else obliterated her presence – become real to us. It is in this space that in one another we see the ‘God who sees us’.

*Revd Ayo Audu,  
Diocese of Oxford*

# Progress on the Recommendations made by the Anti-Racism Taskforce\*

The Archbishops' Commission for Racial Justice's Terms of Reference committed it to building on the forty-seven recommendations of the Anti-Racism Taskforce report, *From Lament To Action*, and to pursuing change that 'captures the aspirations of the forty-seven recommendations set out in that report'. The table opposite lists those recommendations, and briefly notes the kind of progress that had been made against each one by December 2023.

The table opposite lists the report recommendations in summary form (the full text is given in Appendix 6). It then gives a very brief indication of how far each has been taken forward. Some recommendations have multiple parts to them and might have ticks in several columns.

In the 'under consideration' column, we have given an indication of the main location of discussion:

A	Archbishops' staffs
C	Cathedrals
CNC	Crown Nominations Commission
D	Dioceses
DAG	Development and Appointments Group
GS	General Synod
NMT	National Ministry Team
SIB	Strategic Investment Board
SLDP	Senior Leadership Development Programme
TEI	Theological Education Institutions

\* Note that the table is based on the February 2022 Synod Report on the progress of the forty-seven Recommendations of *From Lament To Action*



Recommendation	Dependent upon resource allocation	Under consideration	Rejected or unable to proceed	Taken forward in alternative form	Some progress	Significant progress	Completed	Progress and updates
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## Participation

P1	General Synod co-options		GS				✓	10 co-opted members of Synod are now in place and will remain on Synod until July 2026
P2	House of Bishops observers						✓	This is now complete, ensuring that 10 people of GMH/UKME background are present in House/College of Bishops meetings through the addition of 'Participant observers'.
P3	Monitoring diversity data					✓		NCIs' data services have now allowed diversity data to be captured as part of staff personal data (working within GDPR practices) on their new People System. A communications campaign has begun to encourage staff to include diversity data in their personnel profiles. At Diocesan level similar effort is required for diversity data gathering and encouraging clergy participation.
P4	Diversity of SLDP cohorts		SDLP			✓		Ministry Development Team have committed to 30% of intake of Strategic Leadership Development Programmes (SLDP) being of GMH/UKME background. However, Diocesan engagement is crucial in order to deliver this objective.
P5	Training for appointment panels	✓				✓		Still dependent on resources.
P6	Improve recruitment processes	✓	D			✓		The NCIs have made a comprehensive response to this requirement and the work will be completed in 2024. The Archbishops' Appointments & Vocations team are preparing a Diversity and Inclusion strategy. Progress within dioceses, patronage bodies and parishes varies, but is progressing.

✓ Progress as recorded in July 2023

✓ Progress since July 2023

Recommendation	Dependent upon resource allocation	Under consideration	Rejected or unable to proceed	Taken forward in alternative form	Some progress	Significant progress	Completed	Progress and updates
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## Participation

p7	Senior clergy appointment shortlists		CNC				✓		The Archbishops' Advisers for Appointments & Vocations (AAAV) have begun making a comprehensive response, which will be completed in 2024.
p8	NCI senior appointment shortlists					✓	✓		The NCIs have made a comprehensive response to this requirement.
P9	Diocesan leadership shortlists		D			✓			Diocesan responses have been varied between strong action and little or no action so progress is limited at present.
P10	Clergy recruitment reporting		D			✓			The Diocesan responses to this point are very limited at present.
P11	Recruitment panel training	✓					✓		The NCIs have delivered new training to all staff and managers on inclusion and bias, including on racism. However, this does not cover CNCs, bishops, dioceses, Vacancy in See members, etc where progress is limited.
P12	Bishops' Councils representation		D			✓			Diocesan responses are limited at present.
P13	Non-Residentiary Canon diversity		C			✓			Cathedral and Diocesan responses are limited at present.
P14	Cathedral Chapter diversity		C			✓			Cathedral and Diocesan responses are limited at present.
P15	Archbishops' networking events		A			✓	✓		Staff at Lambeth and at Bishopthorpe have agreed dates for these events for 2024.
P16	HE chaplain diversity			✓					The Chief Education Officer has been asked to indicate what action might be practicable to realise this.

Recommendation	Dependent upon resource allocation	Under consideration	Rejected or unable to proceed	Taken forward in alternative form	Some progress	Significant progress	Completed	Progress and updates
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## Education

E1	School leader programmes	✓				✓	✓		The CofE Education Office has a Diversity, Equity and Inclusion Plan covering the period 2021–26: ‘Called, Connected, Committed’. School leader development milestones are progressing steadily. DBE responses are reasonable but uneven.
E2	CofE school staff development	✓				✓	✓		Diversity, Equity and Inclusion Plan covering the period 2021–26. Staffing development milestones are progressing. DBE responses are reasonable but uneven.
E3	TEI worship, placements		TEI			✓	✓		Most TEIs have begun to address this, and some actions are excellent.
E4	TEI curriculum and staff training		TEI				✓		TEIs have begun to address this, some actions are excellent. Formation Framework for candidates now includes explicit reference to engaging with diverse/marginalised perspectives.
E5	School discipline audit	✓			✓	✓			External evaluation of Church of England school exclusions project has been brokered with Goldsmiths, University of London. Desktop data exercise currently underway. DBE responses are very uneven.
E6	CofE school staffing	✓				✓			Diversity, Equity and Inclusion Plan covering the period 2021–26. Staffing milestones are progressing steadily. DBE responses are very uneven.
E7	School assembly resources	✓				✓			DBE response is excellent in some places but very uneven across the country.
E8	TEI personnel audit	✓				✓			TEI responses so far has been relatively limited. One TEI has developed a model on diversifying staffing which has been circulated to all TEIs as a good practice model.

Recommendation	Dependent upon resource allocation	Under consideration	Rejected or unable to proceed	Taken forward in alternative form	Some progress	Significant progress	Completed	Progress and updates
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### Education

E9	Racial justice study materials	✓				✓			The RJU has provided the resource <i>After The Flood</i> to parishes and is working on the provision of comprehensive capacity building nationally by the last quarter of 2024.
E10	TEI worship resources						✓		Most TEIs have begun to address this need, and some are making excellent provision.
E11	Racial Justice Sunday resources						✓	✓	Liturgical Commission has created a volume of resources for Racial Justice Sunday and for Black History Month.

✓

Progress as recorded in July 2023

✓

Progress since July 2023



Recommendation	Dependent upon resource allocation	Under consideration	Rejected or unable to proceed	Taken forward in alternative form	Some progress	Significant progress	Completed	Progress and updates
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## Training and Mentoring

T1	Mentoring of bishops		DAG	✓	✓				First cohort of bishops and mentors registered and first training on Effective Conversations undertaken November 2022. Mentoring relationships to commence Q1 2023.
T2	NMT anti-racism lead	✓				✓			Recruitment is currently under consideration.
T3	Learning programme	✓		✓					Dependent on resources.
T4	Guidelines for diocesan officers	✓		✓					Dependent on resources.
T5	Guidelines for DDOs	✓		✓					Dependent on resources.
T6	Guidelines for TEIs	✓		✓					Dependent on resources.
T7	TEI training reporting		TEI			✓		✓	Specific questions now included in Annual Self-Evaluation forms which TEIs complete.
T8	Diocesan anti-racism policies	✓	D			✓			Dependent on resources.
T9	Diocesan training programme	✓				✓			Dependent on resources.

✓ Progress as recorded in July 2023

✓ Progress since July 2023

Recommendation	Dependent upon resource allocation	Under consideration	Rejected or unable to proceed	Taken forward in alternative form	Some progress	Significant progress	Completed	Progress and updates
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## Young People

Y1	Diocesan networking events		D			✓			This was costed into the Racial Justice Triennium Funding application and related to joint work of CMEAC, Archbishops' Youth Trust (ABYT) and the National Children and Youth adviser (ABYT now absorbed by Education Department). A small number of Dioceses have taken action to date.
Y2	Diocesan youth/school resources		D			✓			This was the action of CMEAC, Education Office and ABYT to commission resources. A small number of Dioceses have taken action to date.
Y3	Youth referral website		D	✓	✓				This was rejected by the Archbishops' Council (AC), who suggested this could be achieved in a more informal way at a local/diocesan level with proper safeguards in place. A small number of Dioceses have taken action to date.
Y4	SIB prioritise relevant bids		SIB				✓		Applications are sought focusing on one or more of younger generations, GMH/UKME populations and deprived communities. The impact of this is shown on page 17 of the SIB annual report*
Y5	Global majority youth forum				✓		✓		The Education Office is currently engaging this aspiration through their national 'younger leadership groups'.
Y6	Training for youth leaders			✓	✓				This was rejected by AC, who suggested 'A possible approach could be to incorporate this within safeguarding training that all volunteers and leaders already receive.'

✓ Progress as recorded in July 2023

✓ Progress since July 2023

\* <https://www.churchofengland.org/sites/default/files/2023-08/final-version-2022-sib-annual-report-for-synod.pdf>

Recommendation	Dependent upon resource allocation	Under consideration	Rejected or unable to proceed	Taken forward in alternative form	Some progress	Significant progress	Completed	Progress and updates
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## Structures and Governance

S1	Racial Justice Directorate						✓		Director, Racial Justice started November 2022. Project and Secretariat Manager started December 2022. Deputy Director started April 2023.
S2	Replace CMEAC			✓				✓	Decision taken to retain CMEAC. Chair of CMEAC sits on Archbishops' Council (AC) . CMEAC and ACRJ are in dialogue.
S3	Governance audit/research						✓		Living Ministry GMH/UKME Clergy Wellbeing project ('If it were not for God...') was published in Autumn 2022 and has been used as a basis of several discussions about access. ACRJ has commissioned research in this area.
S4	Diocesan Racial Justice Officers	✓		✓	✓				AC did not approve funding for this item. However, while funding is not automatically available for staff posts, where human resources are required to support a strategy, programme or project's outcomes, consideration for the human resource component is given. Diocesan practice varies, but the level of local resourcing is currently inadequate in many dioceses.
S5	Governance representation		D			✓			Church Buildings Council has a Contested Heritage Committee with 4 members of GMH/UKME background. Cathedrals Fabric Commission for England has diversified representation with now 3 members of GMH /UKME background. Change to law is proposed to widen nominations to the full College of Bishops. National Church Governance Project Board has developed its proposals (July 2023 Synod), with a key aim being to increase the diversity of National Church Committees and Boards. Dioceses and Cathedrals have made a limited response in this area.

✓ Progress as recorded in July 2023

✓ Progress since July 2023

# APPENDIX 1:

## Communiqué from The Diocese of Europe Conference Racial Justice – From Vision to Mission: The Time to Act is Now

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A statement from the International and Ecumenical Racial Justice Conference held at Freiburg, Germany, 9–11 November 2023

### “God’s Kaleidoscope”

- We dream that the daring dreams of our generation will be the reality of our children.
- We admit that our previous admissions of guilt have rarely been followed by atonement and reparation.
- We are aware that we must turn our awareness of injustice into practice of justice.

From 9th–11th November 2023, Christians from the Church of England, in particular the Diocese in Europe, the Racial Justice Unit, the wider Anglican Communion, partner churches and organisations, in particular WCC and USPG, as well as other Christian Churches and personalities from other faiths worldwide, have gathered at Freiburg, Germany, to hold a conference on racial justice.

Participants were aware that the first day of their meeting held a tragic significance in the context

of racial hatred, as 9th November 1938 – the ‘Reichsprogromnacht’ – made unambiguously visible the systematic persecution of Jews in Nazi Germany and the annihilation of Jewish life as its ultimate goal. Participants also expressed their agony at the ongoing and unbridled violence between peoples and nations, causing so much of loss of life and challenging dreams and hopes for justice and peace in our time.

They highlighted the wish for the conference to offer a sobering and discerning voice, and to restore confidence in the future. With this in mind, the Conference adopted the following Statement:

*“So God created humans in His own image; in the image of God He created them; male and female He created them.” Gen 1:27*



*“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.” Gal 3:28*

We, as Christians from different backgrounds have come together to:

- better understand the detrimental impact racial prejudice and systemic racism have on personal dignity and opportunities to develop and thrive, in our communities and societies, and how they prevent us, as the Church, from becoming the community and the force we are called to be by God;
- more fully grasp how racism is a form of violence and how othering,<sup>1</sup> structural bias and discrimination relate with manifold loss of lives: through violence, armed or frozen conflicts, terrorism, and war;
- start feeling how prejudice, condescension, discrimination and humiliation – subtle or aggressive – affect real lives of real people, traumatise many of our sisters and brothers, and perpetuate pain and shame, fear, desperation and also anger;
- strengthen and speed up what little movement for racial justice there already is in our Churches, making it more visible, impossible to ignore, and turn it into a major force of transforming our churches into models of how humankind should boldly embrace its diversity and see it as an opportunity rather than as an obstacle;
- encourage and empower every person to take their fair share, claim their own space, take their position and fulfil their potential in life as a matter of course.

We therefore affirm, as our common theological basis, that:

- racism is a sin and to justify it is a heresy because racism denies our common identity as God’s children. It is against God’s will to assign second class status to some of us based on random criteria such as race, caste, ethnicity, gender, sexual orientation or disability. All humans are equally loved by God and have a right to equal treatment by their fellow humans.
- it is our task to affirm our common identity as God’s children and dismantle those systems and structures which both overtly and covertly hinder us from recognising the image of God within each one of us.
- we as Christians must recognise diversity as integral to God’s design of and will for this world and affirm that, as baptised into the body of Christ, we are called to receive Christ’s promise of life in all its fullness for everyone – and be ‘born-against’ unjust systems that wish to keep it for a few.
- the tapestry of our lives must be interweaving, not just bumping up against each other: As people living in the ‘middle of that tapestry of different kinds of belonging, different layers of identity, and therefore also different levels of motivation and vision... the challenge is to take seriously that diversity of different sorts of belonging, without just making them rivals to each other’ (Rowan Williams).
- we affirm and celebrate the bonds of affection that bind us together, discovering how we form the body of Christ who has torn down the dividing walls of hostility between us (Eph

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<sup>1</sup> Othering’ is a form of stereotyping persons in order to exclude them. The Cambridge Dictionary defines it as ‘the act of treating someone as though they are not part of a group and are different in some way.’

2:11) and made us all heirs of God and his co-heirs (Rom 8:17).

- justice is God's promise for a world in which wrongs are being righted, everyone's right is being upheld, wounds are being healed, inequalities are levelled out, and peace is unfolding within all creation. Justice is an expression of God's love, and those, who love, do justice and share what they have received.

*"Execute judgment and righteousness, and deliver the plundered out of the hand of the oppressor. Do no wrong and do no violence to the stranger, the orphan, or the widow."* Jer 22:3

*"Faith by itself, if it is not accompanied by action, is dead. As the body without the spirit is dead, so faith without deeds is dead."* James 2:17, 26

Having listened carefully to all the experiences shared, all the pains and frustrations expressed, all the hopes voiced, we call upon our Churches to

- endorse, own and increase efforts, which have been promoted by a few for many decades, to move from vision to mission, not only paying lip service to equality and justice, but living it,
- join together with all other agents of change for a better world that seems to change for the worse, and to prevent populists and nationalists from reclaiming spaces we had already believed to be liberated from repressive ideologies,
- concede power and space to young people who claim their share in reshaping the Church, not just viewing them as its future, but knowing and supporting them as part of the present,
- take seriously the need for dialogue and cooperation with people of other faiths and beliefs, as injustice cannot be changed by Churches alone, even if they are united in their

engagement,

- show more courage and determination in proclaiming the gospel of love, justice and peace in word and in deed with greater confidence in and commitment to what we know to be the truth and God's will for this – God's – world.

*"Whoever conceals their transgressions will not prosper, but they who confess and forsake them will obtain mercy."* Prov 28:13

*"Pay attention to yourselves! If your brother or sister sins, rebuke them, and if they repent, forgive them."* Luke 17:3

Following deep discussions and respectful exchanges of views and experiences, we agree on the following conclusions for our Churches:

- The first step towards racial justice is to acknowledge existing injustices and their root causes. This must include an uncompromising analysis of current power structures, political, economic and ecclesial, and must include new injustices, in particular caused by ecological destruction and climate change, which follow from colonial continuities in a system based on submission and exploitation.
- The second step towards racial justice is understanding the impact of the sins of the past – such as enslavement and colonisation – on life in the present, and how they will also shape our future if we don't consciously and resolutely change course.
- The third step towards racial justice is repenting of those sins, even those that we have not committed ourselves but from which we still draw privilege and status and power, and make amends for what amends can still be made, rectify what can still be rectified, restore what

can still be restored, heal what can still be healed – even at a cost to ourselves.

- The fourth step towards racial justice is giving a voice to those who were not heard, visibility to those who were overlooked, a safe place to those who were excluded, and honour to those who were looked down upon.
- The fifth step towards racial justice is to then discover how this new diversity is a strength and source of life for our Churches. They are in deep need of renewal in order to survive and thrive.

*“For as the new heavens and the new earth which I will make shall remain before Me,” says the Lord, ‘So shall your descendants and your name remain.’”*  
Is 66:22

*“Now I saw a new heaven and a new earth. And God will wipe away every tear from their eyes; There shall be no more pain, for the former things have passed away.”* Rev 21:1, 4

During our conference, we have experienced how deep encounters and discourses can transform the way we see each other, perceive each other and understand one another. We are encouraged by this realisation and recommend that our Churches follow our example and open up spaces for conscious exchanges on the theme of racial justice. We are convinced that racial justice must be the life breath and an essential element of all ecclesial bodies and church activities. As concrete measures to fill this claim with life we recommend that racial justice must:

- be a regular and compulsory topic in all relevant deliberations and decision making processes on all levels of Church organisation,
- mandatorily be taken into account when analysing power structures and their impact on

the promotion or prevention of change,

- in the Diocese in Europe of the Church of England be the subject of a study commissioned by the Diocesan Racial Justice Working Group to analyse power structures that have an impact on the promotion and/or prevention of change and the ability of our Churches to be a prophetic witness to the Church and to the world,
- constitute an integral part of education and training as well as all relevant material used therein, already starting with Sunday Schools (as it is easier to learn equality than to unlearn bias). In particular, it must specifically be included, both in theology and practice, in the training programmes for curates, for lay ministers, and in the lay discipleship courses; furthermore, racial justice must be integrated into all safeguarding training programmes,
- be given visibility in our liturgies and prayers, through the inclusion of grieving for the injustices of the past, challenging unjust and biased hierarchies and stereotypes, prayers of repentance, and through reflecting the multicultural nature of God’s Church,
- figure as an essential and prioritised item of the Churches’ public political and advocacy work, in particular in speaking out
  - against racism and discrimination in politics and society,
  - against the perpetuation of patriarchal systems of humiliation and oppression,
  - for groups which are particularly vulnerable, such as Roma people and Travellers, refugees and asylum seekers,
  - for a revision of the global economic and trade systems, giving marginalised markets a real chance and safeguarding civil, political, social, cultural and ecological human rights.

# UKME Ordinands & Curates report

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## From God's Kaleidoscope: the International and Ecumenical Call to Racial Justice conference (November 2023)

The Diocese of Europe Conference was impressive in its commitment to including the voices of young people and younger leaders. The RJU sponsored two young leaders from the UKME Ordinands and Curates association (UKMEOC) to attend the event, The Revd Tariro Matsveru and Fr Julius Anozie.

We would like to start by saying a huge thank you to the Racial Justice Unit for prompting and sponsoring our attendance to this timely conference.



*Fr Julius Anozie (left) and Revd Tariro Matsveru (right) representing UKME Ordinands & Curates at the God's Kaleidoscope: The International and Ecumenical Call to Racial Justice Conference, pictured here with Bishop Smitha (centre), Chair of the Anglican Minority Ethnic Network.*



The conference was amazing and fascinating with quality Bible study led by Professor Dr Sathianathan Clarke. He is an astute theologian and raised a very important perspective with which to engage the Scripture on questions of racial justice as a Church, but also of 'civilised persons'. He raised the issue of the John the Baptist the 'uncivilised man' that Christ went to meet, and thus we must lay aside our ideas of 'uncivilised' and venture to engage with those who were once called uncivilised, as the word 'uncivilised' has often been used for colonisation reasons and also to create racial inequality.

The conference had a good global perspective, as songs from different continents were used for worship, and different people were given the opportunity to lead worship. We were elated that the co-chair of the UKMEOC was one of those who led worship. As the UKMEOC we loved having the opportunity to speak at the conference, and we argued that racial justice is a safeguarding issue which must be considered. We further were able to argue that younger theologians should be added to the conversations and panel next time as we ought to look at both past and present racial injustices taking place within the churches or dioceses to which we all belong.

We are committed to translating this conference back to England by encouraging our members to find a way to promote racial justice within their own diocese or theological college. It might be a task that needs to happen with the momentum that has been gathered since the Racial Justice Unit began.

We look forward to the day when racial justice will be a 'non-issue'.

*Revd Tariro Matsveru and Fr Julius Anozie*

## APPENDIX 2:

# Professor Anthony Reddie Appointed to Oxford Chair

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Professor Reddie, who has been teaching at Oxford since 2020, says he is honoured by the new title and conscious of the importance for Black Theology.

‘I try not to think about it too much,’ he laughs. ‘But it is a great honour.’

‘This is a moment,’ adds Professor Reddie, talking of the burgeoning interest in Black Theology, which has followed the international reassessment of racial justice and equality, in the wake of the tragic death of George Floyd.

‘Tectonic plates have shifted in a lot of ways,’ he says. ‘Black Lives Matter put the issue of race on the agenda in the UK. There is great interest now in Black Theology in Britain. It’s made Black Theology more mainstream.’

Professor William Wood, Theology and Religion Faculty Board Chair, says, ‘I am absolutely delighted for Professor Reddie and for Oxford’s Theology Faculty. He has been a tremendously valuable colleague, as well as a popular and excellent teacher and mentor to our students. Thanks to his efforts, Oxford has become a centre for the study of Black Theology in the UK and in the wider world.’ As a relatively recent discipline, Black Theology was established in the 1960s by James Cone, the African American theologian. In the US, segregation in churches inspired Dr Cone to

voice outrage at the idea Christian churches saw nothing wrong in discrimination and injustice and practiced segregation as a matter of course.

This led to questions around civil rights and today has led to concerns about the role of churches in slavery and racism. In the UK, says Professor Reddie, there is also the question of colonialisation, belonging and Britishness.

This, he says, is the experience of many in Black communities in the UK, who originally may have come from overseas and are still viewed as ‘other’, unlike African Americans who were in the US before most white settlers, as a result of the slave trade.

The significance of Professor Reddie’s new title has not been lost on social media, where he has received hundreds of delighted messages of support – for him and for the university. One points out that he is not just the first professor of Black Theology, he is the first Black professor in Oxford’s Faculty of Theology and Religion. None, though, express surprise at his new title – only congratulations at a ‘well-deserved’ honour.

Last year, with the full support of the Faculty of Theology and Religion, Professor Reddie started a new course on James Cone’s work – which runs

alongside courses in Aquinas, Augustine and John Henry Newman. He had been worried about whether any students would be interested, he laughs, but it was a great success. He also teaches a popular course in Liberation Theologies, which includes Black Liberation Theology.

Civil rights leaders Malcolm X and Martin Luther King represented the two sides of the Black Theology debate in the 1960s, says Professor Reddie – separation and integration.

‘Malcolm X saw the Christian faith as hypocrisy and his ethos was very much about separation,’ says Professor Reddie. ‘Although that changed over time’. But Martin Luther King Jnr was a Christian and believed people can be changed. ‘He believed in redemption.’

Professor Reddie says, ‘In some ways, this is still being played out.’

Professor Reddie is excited about the future and hopeful about opportunities for Black Theology at the university and elsewhere. There are also many other strands of Black Theology, he explains, citing the case of ‘Womanist Theology’ – which emerged among African American women in the wake of James Cone’s work.

Black Theology is having a major impact in the theological world. Professor Reddie has been serving as a member of the Church of England’s Racial Justice Commission, charged with reporting to the Archbishops of Canterbury and York, to help root out systemic racism in the Church. He has been involved in working groups which are

looking at the issue of possible reparations and the history of the Church of England within the slave trade.

‘It would never have been a conversation, even five years ago,’ says Professor Reddie. ‘Is this a significant sea change? I am not going to speculate. But there is something special about this particular moment.’

‘A lot of places are teaching Black Theology which have never done so before,’ he says quietly. ‘The system is changing for the better.’<sup>2</sup>

*Reproduced with permission.*

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<sup>2</sup> Extracts from ‘Anthony Reddie, first Professor of Theology in 900 years’, Oxford University, 18 September 2023, <https://www.ox.ac.uk/news/2023-09-18-anthony-reddie-first-professor-black-theology-900-years>. Reproduced with permission.

# APPENDIX 3:

## Eightieth Anniversary of the Ordination of Florence Li Tim-Oi

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*January 2024 marks the eightieth anniversary of the ordination of The Revd Dr Florence Li Tim-Oi. The life and ministry of 'Much Beloved' changed the Anglican Church.*

On 5 May 1907, a baby was born in a fishing village on Hong Kong island. At that time, a bowl of ash could be on hand to smother unwanted baby girls. But this baby was born to Christian parents who very much wanted her: they named her Tim-Oi – 'Much Beloved'. The life of this baby set in motion a chain of events which has changed the Anglican Church.

Tim-Oi was one of six children and there was not enough money to pay for further education after she had finished her primary schooling at fourteen. She was able to continue when she was twenty-one and she finally left school at twenty-seven. As a student, she adopted the name Florence in admiration of Florence Nightingale. While still at school, Tim-Oi attended the ordination of an English deaconess in Hong Kong cathedral. The Chinese preacher asked if there was a Chinese girl who might also feel herself called to minister in the Chinese Church. She prayed, 'God, would you like to send me?' That call stayed with her for the rest of her life.

After studying theology, her fees paid by her church, Tim-Oi was made a deacon (there was no separate order of deaconess). In 1941, during the Second World War, she was appointed to the Portuguese colony of Macau, a neutral territory and crowded with war refugees. She was in charge of the Anglican church there and was known for her generosity and kindness with sharing the little food there was to go around. She also preached in local girls' schools and prepared girls for baptism. The assistant bishop, Bishop Mok Shau Tsang, recognised Tim-Oi's gifts and licensed her to preside at Holy Communion. When Bishop R O Hall heard this, he was uncomfortable with the thought of a deacon presiding at Communion. When he was next in Free China, he sent Tim-Oi a message asking her to meet him. After much prayer and discussion, on 25 January 1944, Bishop Hall ordained Tim-Oi 'a Priest of God'. He was clear that she had already been given the calling and gifting of priesthood.

When news reached the West about what had happened, other bishops called for Bishop Hall's resignation. In order to allow him to continue with his ministry, Tim-Oi agreed to give up her licence as a priest but not her Holy Orders. She was then put in charge of a parish near Vietnam where she





*Four of the women supported by the Li Tim-Oi Foundation who now serve as priests in Kirinyaga Diocese, Kenya, with Christina Rees.*

started a large maternity hospital, teaching the value of every child born, girl or boy. While there, she saved many lives and made many ‘friends for Jesus’.

Tim-Oi spent thirty years under Maoist rule in China, not able to minister or worship openly. She was forced to cut up her vestments with a pair of scissors. As a result of brainwashing, she considered suicide but remembered her priesthood and commitment to serve God all her life. Eventually, Tim-Oi retired to Toronto, Canada, to live near her sister, Rita Lee Chui.

In 1984, she was invited to England for the fortieth anniversary celebrations of her ordination. At that time women’s ordination was being discussed and debated in the Church of England. Robert

Runcie, the then Archbishop of Canterbury, kept changing his mind on the subject. After meeting with Tim-Oi he later said, ‘Who am I to say whom God can and cannot call?’ She had a profound effect on him and was key in convincing him that women’s ordination was the right thing to do.

Florence Li Tim-Oi died on 26 February 1992 at the age of eighty-five. Her sister Rita and Canon Christopher Hall, son of the bishop who ordained Tim-Oi, started a Foundation in her honour, offering grants to women across the Anglican Communion for training in ministry and for other positions of leadership. To date, over 700 women have been trained, from countries in Africa, India and South America and in Pakistan, Fiji and the Solomon Islands. These women call themselves the Daughters of Li Tim-Oi.

In her life, Tim-Oi treated every person she met with respect and love, giving them a sense of their own God-given dignity. She was the same to archbishops and refugees alike of whatever ethnicity, level of education or background. Everyone who met her spoke of her generosity, kindness and sense of calm. Though a pioneer, she never turned the spotlight on herself. Though a woman of immense inner strength and courage, she was modest and gracious. Though displaced and forced to give up her ministry, she kept her faith and never became bitter. Though aware of stark political disagreements in the Anglican Church, she kept her sense of integrity and always honoured her own calling. She stands as an example of a faithful disciple of Jesus Christ, who throughout her life made Christ known in word and deed to all she met.

On 25 January 2024, a service in St Martin-in-the-Fields took place to celebrate the eightieth anniversary of her ordination. All churches are encouraged to mark her life and witness at a service close to the date of the anniversary of her ordination and to take a collection for the work of the Li Tim-Oi Foundation.

*The Revd Christina H M Rees CBE,  
Director, Li Tim-Oi Foundation*

# APPENDIX 4:

## Racial Justice Funding Guidance Note

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This note provides an outline on the aims of the Racial Justice Funding as well as the application process and guidance to the application form.

### Introduction

The publication of *From Lament To Action* (FLTA) on 22 April 2021, Stephen Lawrence Day, proposes a suite of actions to help bring about equality, diversity and inclusion in the Church of England. Such change is deemed necessary if the Church is to live up to its mandate of being a body where all the gifts of all its people flourish to the full: for the benefit of the Church, the nation and the glory of God.

Without these changes the Church risks denying and disregarding the gifts of a significant part of the nation. Failure to act would lead to the inescapable conclusion that the Church does not consider this to be a priority. The Archbishops' Anti-Racism Taskforce considered this to be a potential 'last straw' for many people of Global Majority Heritage/UK Minoritised Ethnic (GMH/UKME) backgrounds with 'devastating effects' on the future of the Church.

### Racial Justice Funding: Aims

The Church's Triennium Funding Working Group (TFWG) included in its 2023–25 Spending

Plans funding to be used for work on Racial Justice. The funding will support the FLTA's forty-seven specific actions for different arms of the Church of England to implement across five priority areas: participation, governance, training, education and young people.

This will better enable the Church to realise our **One Vision, Three Priorities** including being a Church that is more diverse and **Six Bold Outcomes** including a parish system revitalised for mission so churches can reach and serve everyone in their community.

Funding will be available to the different arms of the Church of England including:

- dioceses;
- the National Church Institutions (NCIs) including the Racial Justice Unit (RJU);
- the Committee for Minority Ethnic Anglican Concerns (CMEAC) and the ethnocultural networks (AMEN, Teahouse, UKME OC, etc.) to facilitate the growth and development of these groups; and
- small grants at the sub-diocesan level (deaneries,

parishes, or organisations) to empower local GMH/UKME leaders and groups and facilitate innovative projects and good practice.

Support for research around specific issues of concern and for national initiatives which reflect the Church's prophetic voice will be considered.

### Application process

Applications will be considered on a quarterly basis by the Racial Justice Funding Approval Panel. As it is possible that demand for funding will exceed the funding available applicants are encouraged to submit at the earliest possible point using the Racial Justice Funding Application Form<sup>3</sup> and guidance notes.<sup>4</sup> There is no guarantee that your application will be successful. All relevant and interested organisations are encouraged to apply.

### Learning & Evaluation

Capturing learning is a vital part of any project as the aim of the funding is to try new ideas and find answers to racial justice challenges facing the Church. Informal updates as well as a formal review and an end of project evaluation report will seek to capture the learnings and to inform any further funding applications for similar projects.

### Application Form Guidance

The application form should articulate the type of interventions and proposed activities, how these contribute to FLTA outcomes, and how the proposed project promotes and advances racial justice. The full *From Lament To Action* report is available on the Church of England's Website.<sup>5</sup>

How this would support our Vision and Strategy in terms of Priorities and Bold Outcomes as previously mentioned.<sup>6</sup>

A key element will be demonstrating that applicants have a clear understanding of how the proposed activities or actions have a good chance of yielding the desired outcomes.

Please include a budget for the life of the project. While funding is not available to fund staff posts, where human resources are required to support the project's outcomes such consideration will be given.

As the grants in this scheme are of a short duration (1–3 years) it is vital to deliver the project within the specified timescale. You will be asked to demonstrate that the project can start promptly should funding be awarded.

The self-assessment seeks to determine whether your organisation has the experience and capacity to carry out the projected plans and interventions including the governance arrangements for the project including the coordination of the day to day activities.

If you are a diocese applying, the diocesan racial justice focal point should be advised and a member of the senior leadership should be identified as supporting the project. If you are a non-diocesan organisation please indicate any diocese(s) that you may be working with to implement this project (the aim of this is to provide assurance that, if the

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<sup>3</sup> <https://www.churchofengland.org/sites/default/files/2023-04/racial-justice-funding-application-form1.docx>

<sup>4</sup> <https://www.churchofengland.org/sites/default/files/2023-04/racial-justice-funding-guidance-note-0021.docx>

<sup>5</sup> <https://www.churchofengland.org/sites/default/files/2021-04/FromLamentToAction-report.pdf>

<sup>6</sup> See more about the Church of England's vision and strategy:- <https://www.churchofengland.org/about/vision-and-strategy>.



project should prove successful, there is a strong likelihood that the learning will be adopted and implemented within the Church).

We will acknowledge all applications and write to each applicant after the assessment to let them know the outcome.

### **Before you apply**

Any organisation seeking to apply is encouraged to discuss their ideas at the earliest opportunity with a member of the Racial Justice Unit to enable the RJU to provide any support, advice and guidance that may be required.

Please contact the Racial Justice Unit via email at: [racialjusticeunit@churchofengland.org](mailto:racialjusticeunit@churchofengland.org).

# APPENDIX 5:

## The Staff of the Racial Justice Unit

The Revd Guy Hewitt – Director

The Revd Canon Dr Sharon Prentis – Deputy Director

The Revd Brunel James – Project and Secretariat Manager

Ms Kellie Shannon Sharman – temporary secondment

Ms Chantelle Stephenson – Racial Justice Commission Co-ordinator

Ms Tammy Woods – EA to the Director and Deputy Director



*The RJU team meeting in Birmingham*

# APPENDIX 6:

## The Forty-Seven

### *From Lament To Action*

### Actions

## Participation

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#### **Action P1:**

General Synod to co-opt 10 GMH/UKME candidates – 5 Clergy and 5 Lay – to serve as members of the General Synod for the 2021–2026 Quinquennium. As co-optees, these 10 to serve with full participation and voting rights.

#### **Action P2:**

GMH/UKME participant observers to attend House of Bishops. One GMH/UKME clergy elected from each region to attend meetings of the House of Bishops as participant observers for three year periods until such time as there are six GMH/UKME bishops able to sit as members of the House. The process should mirror that used for election of women as participant observers in 2013.

#### **Action P3:**

Data and monitoring are crucial to help us understand what needs to change. The current processes do not allow for the necessary monitoring of appointments in both clergy and lay appointments.

- Draw together all racial diversity data held across the Church of England at National and Diocesan level.
- Supplement this by making Diversity Monitoring forms mandatory for every application process, monitoring racial diversity at each stage. This will require a protocol for how data is handled to ensure it is confidential at an individual level.
- Use data to inform accountability by owners of individual recruitment process and for wider analysis, to identify good practice and areas of weakness.
- Monitor data on recruitment and (crucially) progression over time, against external benchmarks.
- Work on creating a culture where supplying data is seen as beneficial and number of ‘prefer not to say’ responses reduces. Provide positive reasons for people to give data.

#### **Action P4:**

Any future cohorts of the Strategic Leadership

Development Programme to have a minimum of 30% GMH/UKME participation in order to build up pipe-line supply for Senior Leadership in the Church. The total number within an annual cohort is around 60 so this would translate into 20 participants annually.

Diocesan bishops nominating to SLDP or similar leadership development programmes to nominate at least 1 GMH/UKME candidate for consideration for participation in the SLDP. The 30% figure recognises the urgency of the current situation, the time-lag between participation in the SLDP and appointment to strategic leadership and seeks to redress historical under-representation.

### **Action P5:**

PCC Reps and/or appointment panels for clergy posts to undertake online learning programme. Develop online module for anti-racism learning programme (akin to C1 safeguarding training ahead of interviews for incumbents and staff roles.)

### **Action P6:**

Build recruitment processes for every level and context (employed and non-executive, PCC to NCIs) which improve racial diversity.

- Create with recruitment owners roadmaps appropriate to every sort of recruitment undertaken in executive and non-executive Church roles e.g. what does this look like from a CEO role in the NCIs to a finance assistant at a Diocesan Church House? This should be done collaboratively to encourage people to take ownership and to share learning.
- Within this, establish goals at the start of each recruitment process to attract greater

participation e.g. identifying search partners, volume recruitment providers – so we never hear ‘we put out an advert, but we didn’t get much GMH/UKME response’.

- Create consultation and trial as necessary with Diocesan Secretaries, HR professionals, Diocesan Board of Finance Chairs to ensure systems are robust and realistic.
- Hold recruitment owners accountable, to ensure they take ownership of increasing diversity, think creatively about how to widen their fields, and create a culture of improvement.
- Prior to each recruitment process, review role design, and identify and remove any obstacles which prevent widening of candidate fields to include GMH/UKME candidates.
- Ensure commitment to diversity is visible in the values and strategic priorities of each Diocese and Diocesan Church House operation. This makes the role more attractive to a wide range of candidates.
- Review nomination processes for elected roles (Synods, Diocesan Boards of Education etc.) to ensure these are welcoming and not biased in favour of those with existing networks.
- Develop outreach events and projects to position Church of England institutions as attractive, values-based places to work, to help build up recruitment pipeline.
- Hold the expectation that every shortlist will include at least one appointable GMH/UKME candidate. Within NCIs, Dioceses and Strategic Programmes all new appointments at Director level to include at least one GMH/UKME candidate with appointment/recruitment committees having to provide written reasons to Director of HR for failure to do so.
- Ensure all recruitment panels are as diverse as



possible. Explore options e.g. remuneration to ensure burden of compliance here does not adversely impact existing GMH/UKME leaders.

**Action P7:**

Shortlists for Senior Clergy Appointments (Archdeacon, Residentiary Canon, Dean, Bishops) to include at least one appointable GMH/UKME candidate. Where this does not occur, the recruiter must provide valid, publishable reasons for failure to include GMH/UKME candidates on shortlist.

**Action P8:**

Shortlists for all NCI senior appointments of Band 2 or above, including trustee appointments, to include at least one appointable GMH/UKME candidate. Where this does not occur, the recruiter must provide valid, publishable reasons for failure to include GMH/UKME candidates on shortlist.

Annual data to be published as part of annual reports, showing breakdown by seniority of role.

**Action P9:**

Shortlists for members of Bishops & Diocesan Senior Leadership Teams must include at least one appointable GMH/UKME candidate. Where this does not occur, the recruiter must provide valid, publishable reasons for failure to include GMH/UKME candidates on shortlist.

**Action P10:**

All Dioceses to produce annual reports on recruitment of clergy and lay appointments each year, recording number of GMH/UKME appointments made and number of GMH/UKME applicants shortlisted for interview, using information from Diversity monitoring forms

or other methods. Report to be sent to Racial Justice Directorate for annual publication.

**Action P11:**

Those responsible for senior appointments (e.g. Archbishops, Bishops, CNC Members, NCI Directors, Bishops' Senior Leadership Teams, Vacancy in See members etc.) to undertake anti-racism recruitment focused learning programme using external provision with budget for commissioning and delivery.

**Action P12:**

15% of members of Bishops' Councils should be GMH/UKME, in all areas where the GMH/UKME proportion of the population is average or above, with Bishops' Councils to use co-opting powers where necessary. Every Bishops Council, whatever the local population data, to include a minimum of three GMH/UKME members of clergy/laity.

**Action P13:**

Dioceses with GMH/UKME populations of national average or above to make sure that, among the Non-Residentiary Canon candidates in a given year, there must be at least one who is GMH/UKME.

**Action P14:**

Cathedral Chapters to use their co-opting power to actively recruit at least one GMH/UKME member of chapter.

**Action P15:**

Archbishops' of Canterbury & York to host annual provincial events for GMH/UKME clergy and ordinands for the purposes of support, networking, and discussion.

**Action P16:**

Work with higher education institutions to actively and intentionally increase the number of GMH/UKME Chaplains serving in Higher Education institutions, with particular reference to those Universities operating collegiate systems.

## Education

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**Action E1:**

Develop programmes for school leaders that ensure theological concepts drive curriculum design across the whole curriculum in a way that promotes equity and racial justice.

**Action E2:**

Develop a comprehensive approach to staff development and recruitment in leadership roles within Church of England schools, academies and diocesan teams which ensures educational leadership is more representative of the racial diversity in modern Britain. This should include mentoring programmes and shadowing opportunities to ensure more GMH/UKME teachers, leaders and governors are encouraged and given opportunity to flourish through professional development for such roles.

**Action E3:**

TEIs and other Church-based training/formation institutions to promote intercultural (including international) placements and mark Black History Month, celebrating diverse saints and models (modern Anglican Saints/Martyrs).

**Action E4:**

Facilitate national standards of training for TEIs staff on mandatory anti-racism learning programme, equivalent to the national standards set for Safeguarding Training.

Participation in an introductory Black Theology module (e.g. TMM1657 of Common Awards) or module on Theologies in Global Perspective (TMM42620) to be a requirement for all ordinands.

For TEIs and other Church-based training institutions to diversify the curriculum (including church history, Global Theologies) and to diversify their biographies (include authors of GMH/UKME background).

This process should be monitored annually by the Quality Assurance Panel.

**Action E5:**

Audit school discipline, exclusions, and attainment for GMH/UKME students in all C of E primary and secondary schools. On the basis of the data, develop a process to mitigate possible negative outcomes on GMH/UKME students and offer improved learning environments.

**Action E6:**

Audit ethnic diversity among teaching staff and headteachers in all C of E primary and secondary schools. Build recruitment process for every level of leadership in all C of E primary and secondary schools (teaching assistants, Teachers, Heads of Departments and Head teachers) in order to increase representation and participation of GMH/UKME people (as in point 6 of Participation and point 3 of Structures and Governance). Identify and disseminate historic and ongoing attrition rates among GMH/UKME staff members.

**Action E7:**

Develop resources for school assemblies that address questions of racial justice, to be delivered in all C of E primary and secondary schools.

**Action E8:**

All TEIs to carry out a demographic audit of tutors, lecturers, and governing board members and to produce a workable plan for increasing racial diversity and inclusion of GMH/UKME members. To be submitted to National Ministry Team, alongside their annual returns.

**Action E9:**

Produce a study course and/or materials on racial justice and anti-racism work within Christian Discipleship to be made available to churches and small groups, actively endorsed by the Archbishops of Canterbury and York.

**Action E10:**

Request the TEIs to use resources in training liturgies, prayers and other worship which reflect the breadth and diversity of the Anglican Communion.

**Action E11:**

Church of England Liturgical Commission to adopt formally Racial Justice Sunday in February of each year, in co-ordination with Churches Together in Britain and Ireland (CBTI), and to produce liturgies and prayers to accompany its commemoration.

Archbishops' Adviser on Minority Ethnic Affairs to co-ordinate production of materials to mark Racial Justice Sunday each year.

# Training and Mentoring

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## **Action T1:**

All Diocesan Bishops, as part of their ongoing training, to participate in ‘reverse mentoring’ with member of GMH/UKME clergy/lay person from a different diocese who already serves as a mentor.

## **Action T2:**

Identify lead person for embedding anti-racism practices within the work of the National Ministry Team (NMT), who will report quarterly to the Director of NMT.

## **Action T3:**

Develop a mandatory three-stage learning programme:

- a) Unconscious bias
- b) Intercultural awareness
- c) Anti-racism to promote and embed racial diversity for all National Ministry Team staff including BAP Advisers. (This can build on/make use of existing resources such as the Difference Course, and courses being developed in Birmingham, Leicester, and Manchester Dioceses).

## **Action T4:**

National Ministry team to provide every Diocesan Ministry Officer (Diocesan Director of Ordinands (DDO), IME1, IME2, Director of Ministry etc.) and all TEI staff with clear guidelines of best anti-racism practice to follow throughout the process of discernment and formation.

## **Action T5:**

National Ministry Team to produce a handbook providing guidance for DDOs to help embed

anti-racism practices within the new discernment framework, and provide a template for recording the candidate’s development and progress in their understanding of these practices (this could go alongside the traffic light document or a model similar that of safeguarding training).

## **Action T6:**

Develop guidance on good practice and a template for use by TEIs setting out the NMTs outcomes and expectations of anti-racism practice.

## **Action T7:**

Develop and implement a system for TEIs to make an annual return to the NMT of all anti-racism learning programmes provided for staff and students. Both NMT and TEIs to evaluate and demonstrate the impact of this programme.

## **Action T8:**

Using the guidance provided from the NMT, each Diocesan officer (DDO, IME1, IME2 etc.) to provide a copy of their written policy for embedding anti-racism practice within their diocesan context at all levels.

## **Action T9:**

Every diocese to deliver the mandatory anti-racism learning programme (in a range from online to in-person/in-depth) for all diocesan staff, clergy, Readers, and church officers, to be delivered over a two-year period with a triennial refresher. This training programme should be available to all volunteers.



# Young People

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## **Action Y1:**

Dioceses to host regular networking days, on a termly basis, encouraging GMH/UKME majority churches and churches that have a minority of GMH/UKME members to find ways to partner with each other, sharing knowledge and resources to make youth groups more inclusive and equal in opportunities.

## **Action Y2:**

Review existing youth/schools racial justice resources used in dioceses, and commission new ones as required.

## **Action Y3:**

Build a referral platform on the national CofE website, where youth workers/clergy/lay ministers can refer GMH/UKME young people to be mentored by a GMH/UKME clergy/lay minister, to encourage and equip young person in their leadership journey. GMH/UKME clergy/lay ministers to be contacted to take part in releasing emerging leaders.

## **Action Y4:**

Strategic Investment Board to give preference to bids from dioceses which prioritise youth work in parishes with large GMH/UKME populations.

## **Action Y5:**

Create a global majority youth forum to reflect on issues of identity, anti-racism, racial justice, and a celebration of diversity from a faith perspective.

## **Action Y6:**

Deliver a racial awareness learning programme for leaders and volunteers of youth groups, youth clubs, holiday clubs and other intergenerational activities.

# Structures and Governance

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## **Action S1:**

Create a Racial Justice Directorate within the NCIs consisting of a minimum of three full time posts of Director, Senior Officer, and administrative support. This unit should be funded for a five-year fixed term basis in the first instance. The role of the Directorate will be to implement the recommendations of the Taskforce and the Commission, and to support regional racial justice officers in their work with dioceses and parishes.

## **Action S2:**

Replace CMEAC with a new standing committee of the Archbishops' Council to oversee the work of the Racial Justice Directorate. Chair of Committee to sit as a member of Archbishops' Council with membership to include (but not limited to): Suffragan Bishop, Principal of TEI, Dean, Archdeacon, Synod Member Diocesan Secretary.

## **Action S3:**

Carry out an audit of Governance Structures and examine existing and newly gathered data relating to ethnic diversity at all levels of governance. Alongside, complete qualitative research to explore structural, institutional, and systemic blockers and barriers towards greater representation and participation of GMH/UKME people in the governance structures of the CofE. This should pay particular attention to the ethnic diversity of Lay and Ordained ministry nationally, highlighting historic and ongoing attrition rates through the discernment process.

## **Action S4:**

Appoint full time diocesan Racial Justice Officers (RJO) in every diocese for a fixed five-year term. The role of the RJO will be to implement the recommendations of the Taskforce and the Commission at a local level, and to support the diocese and parishes in devising and implementing diocesan racial justice strategies. RJOs should participate in Bishop Staff meetings. In addition to church-facing work RJOs should take up the work vacated by the abolition of Race Equality Councils in seeking to serve local communities with regard to racial justice.

These roles should be centrally funded.

## **Action S5:**

Draw up a plan, noting process, procedures, and policies, to increase representation and participation of GMH/UKME people to at least 15% at all levels of governance structures by 2030 (from General Synod to PCCs). Those dioceses with higher proportions of GMH/UKME people within their populations should set more ambitious targets, based on local population data.



*A Prayer of Submission written at the recent  
Liturgy Conference 'Diverse People Inhabiting Praise'*

God of mercy and grace, we surrender to your righteousness and justice,  
recognising your sovereignty and authority over all things.

We reject those mindsets and behaviours that oppress and undermine  
the dignity and worth of those from different cultures and races.

Preserve us from the distractions and social expectations that seek to justify power  
and instead turn our eyes to gaze upon your holiness that calls for humility.

Lord, we submit ourselves to your will and surrender to your guidance.

Mindful that we surrender, we commit to turning aside,  
letting go of any sense of self-importance.

Remove any pride and arrogance from our hearts  
so that we may fully reflect your image.

Lord, we submit ourselves to your refining fire.

We commit ourselves to obedience, knowing that true freedom is found in you.

May your will be foremost in our lives,  
witnessing as a people who reflect your holiness in all we do.

Lord, we submit ourselves to your perfect will.

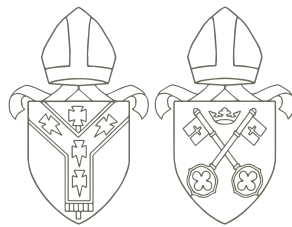
Please help us trust your wisdom and guidance,  
even when it is difficult or goes against our desires.

May we find peace and rest in yielding to your plan for our lives.

In Jesus' name, we pray.

Amen.





THE ARCHBISHOPS'  
COMMISSION FOR  
RACIAL JUSTICE

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You can contact the Archbishops' Commission for Racial Justice at:  
[racialjusticecommission@churchofengland.org](mailto:racialjusticecommission@churchofengland.org)