

GENERAL SYNOD

RACIAL JUSTICE: HOW LOVE OF NEIGHBOUR IS REALISED TODAY

Executive Summary

This paper provides an update to General Synod on Racial Justice since the report in February 2024. Contextualised within a theological framework of racial justice, the paper provides important updates on the final report of the Archbishops' Commission for Racial Justice, specifically its 'appeal' to the Church, along with Commission's the key findings and recommendations. The report highlights the new governance arrangements for Racial Justice. It also speaks to related governance matters like funding, data collection, prayer, worship & spirituality, and a possible five-year review of *From Lament To Action* (FLTA). It highlights the emerging area of anti-racism e-Learning and development, and seeks Synod's support for the proposed Motion.

Introduction

1. We live in a superdiverse society. Regrettably, our nation's diversity is being exploited by some as a societal problem rather than the portrait of faith, hope and divine promise as depicted in Revelation 7:9. In July 2024, Southport was subjected to a brutal, unprovoked knife attack at a dance studio, resulting in the death of three young girls, and five other children and two adults critically injured.¹ The racist, far-right riots that followed fractured England's social landscape further.² The target of the rage: migrants, refugees and members of minoritised communities, laying bare the underlying xenophobia, Islamophobia and racism.
2. Mosques were pelted and windows in immigrants' homes smashed, mobs tried to set fire to hotels who were housing asylum seekers, and cars were checked to determine the race of the driver – and some destroyed. What was revealing was the existence of alternative realities – a perilous experience for those who, due to their ethnicity, feared for life and limb, and a largely unperturbed one for those of traditional English heritage.
3. However, the thousands of anti-racism protesters who took to the streets across England provided some reassurance.³ From varying backgrounds, religions and ethnicities, they marched with their placards saying 'Refugees welcome' and 'Reject racism, try therapy'. Many people undertook deliberate acts of reconciliation.
4. While far-right politicians and extremist social media influencers were key protagonists, the unrest was also driven by long-simmering historical biases and prejudices. Another key underlying factor for the unrest was a dominant 'zero-sum' mindset – in other words, the myth that one group's progress must come at the expense of someone else's.
5. Standing on the shoulders of our ancestors, each generation is expected to build on the fortunes of their predecessors, safeguarding the future for successive generations. The growing misogyny among Gen Z males, and the recent

¹ Ewan Gawne & Angela Ferguson, 'What we know about victims of dance studio attack', [BBC News, 30 July 2024](#).

² Dominic Casciani and BBC Verify, 'Violent Southport protests reveal organising tactics of the far-right', [BBC News, 2 August 2024](#).

³ The strong police presence along with the rapid sentencing of rioters acted as a deterrent to further unrest.

prosecution of children for rioting, signals that this legacy is under threat. Escalating marginalisation, intolerance and extremism conspire to make social instability a clear and present danger. Extremism mustn't become normalised. The moment is pregnant with a sense of urgency to repair Britain's social fabric.

6. We must redefine who we are as a society, no longer 'multicultural' – comprising several cultural or ethnic groups – but rather 'intercultural' with a deep understanding, respect, and engagement of each other. There is a need to restore social and community cohesion programmes in schools and to introduce restorative racial justice programmes. Far-right extremists must be brought together with diverse ethnocultural organisations, and football and other sporting clubs must be encouraged to increase and strengthen community integration programmes.
7. The guaranteed means of eradicating racism is through faith communities, specifically through the countercultural revolution of love (1 John 4:7).⁴ Our Lord Jesus Christ's way to 'end racism' begins from the inside out: to be 'born again' (John 3:7), to become a 'new creation' (2 Corinthians 5:17). This new nature calls us to welcome the stranger (Hebrews 13:1–2) and embrace those who are different from us (Matthew 25:36–40).
8. A collective challenge for Christians is this: many fail to recognise that that justice and reconciliation are central to the mission of the Church. However, the edict to the religious to exercise 'the cure of souls' (in other words, love, reconciliation and care) is not confined to a worshipping congregation but to ministering to the wider community, ecumenically and 'interfaithfully.'
9. If as members of the body of Christ, our dignity is intertwined with others', how can we not stand humiliated before the Cross knowing that we have failed to adequately protect the dignity of all our sisters and brothers?⁵
10. Imagine if we, Christ's Church, made up of those from every nation, tribe, people and language, united as one body, took the lead in showing a hurting, divided world what real love looks like. If we can imagine it, Christ can fulfil it, according to his power that is at work within us. Our Church can be a beacon of hope to the nation.

Background

11. In June 2020, the House of Bishops agreed to the creation of an *Archbishops' Anti-Racism Taskforce*, which led to the *Archbishops' Commission for Racial Justice (ACRJ)*. This action followed the February 2020 acknowledgement by the Archbishop of Canterbury at General Synod that the Church remains 'deeply institutionally racist'. This recognition came as members backed a motion to apologise for racism in the Church with the arrival of the Windrush generation.
12. This creation of the Antiracism Taskforce was also greatly influenced by the murder of George Floyd in May 2020 in Minneapolis, USA. His death helped expose the reality of racism across the world and added to the worldwide affirmation that *Black Lives Matter*. The House of Bishops mandated these two bodies to drive 'significant

⁴ The teachings of Christianity, Judaism and Islam share a consistent message of love of neighbour.

⁵ As Desmond Tutu often emphasised, each of us is a 'God-carrier'. The ill-treatment of others 'is not just wrong, is not just evil; it's actually blasphemous – like spitting in the face of God' from *In God's Hands: The Archbishop of Canterbury's Lent Book for 2015*, Bloomsbury Continuum, 2015, p. 22.

cultural and structural change on issues of racial justice within the Church of England’.

13. In their statement announcing the Taskforce and the ACRJ, the House of 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.’ Informed by the twenty reports and more than 160 recommendations made by the Committee for Minority Ethnic Anglican Concerns (CMEAC), the Taskforce produced the report, *From Lament To Action (FLTA)*, recommending forty-seven action points over five priority areas based on themes which appeared repeatedly in previous reports.
14. In seeking to ensure the Church breaks out of this rut of inaction, FLTA assigned an implementation timeframe to recommendations while allocating specific actions to agents responsible for delivery. Following the publication of FLTA on Stephen Lawrence Day in April 2021, the ACRJ was established in Summer 2021 with a clear purpose, timescale and reporting process.
15. As the successor to the Anti-Racism Taskforce, the ACRJ was tasked with monitoring the implementation of the Taskforce’s recommendations and with establishing ways of building on them in order to drive effective and lasting change within the Church of England. It was also tasked with exploring the workstreams identified by the Taskforce as priorities for further work.
16. The ACRJ’s programme of work was designed to ensure that it engaged with the priority areas and the workstreams identified in FLTA, revisiting each at least twice a year. This iterative developmental programme engaged the forty-two dioceses, the National Church Institutions (NCIs), ethnocultural networks, Theological Educational Institutions (TEIs), Church schools, and other allied organisations, key stakeholders and conversation partners across and beyond the Church.
17. This involved gathering data, discovering which existing interventions were working and which were not, stimulating, challenging, holding to account and celebrating successes. The ACRJ also considered detailed quantitative and qualitative evidence, commissioned new research and invited submissions where necessary.
18. Alongside the ACRJ, the *Committee on Minority Ethnic Anglican Affairs (CMEAC)*, similarly supported by the *Racial Justice Unit* helped the Church pursue a compelling agenda for change with careful, gospel-driven discernment, balancing the needs of individuals, communities and society, while maximising opportunities, and ensuring fairness for all.
19. In 2024, CMEAC published *Progress on Racial Justice Across the Church of England Dioceses*, a review of actions by dioceses to implement FLTA. As reflected in the CMEAC and ACRJ reports, much has been achieved on Racial Justice by the Church of England in the past four years. It is arguable that more has been achieved in last four years than in the previous forty. All are on a journey towards action that is evidenced in justice, inclusion, and equality for all people. However, the report notes that dioceses are at different places, informed by their local contexts.

20. There is strong evidence of widespread support for FLTA and racial justice as evidenced in the 2024 debates of both General Synod and the House of Bishops. There is strong affirmation that UKME/GMH communities are an extraordinary gift to the Church, bringing new life and energy, and helping us to grow in diversity as well as numbers, and we need to maintain the pursuit of our unity in Christ.
21. At its February 2024 Session, General Synod received *GS 2338 Galvanising Momentum for Racial Justice* and unanimously approved the motion tabled to continue efforts in this area and review process at its February 2025 Session.

Theological reflections on racial justice in the Church

22. The unity of the Church is a fundamental aspect of its life together in Jesus Christ, demonstrating both the love of God and love for one another.
23. In its commitment to supporting all people to flourish, the work on racial justice draws inspiration from biblical principles found in John 13:34 and Psalm 11:7. At the heart of our mission is the belief that love serves as the unifying force essential for mutual respect, among all disciples. The Church recognises the necessity to work together in solidarity, where each individual's contribution is recognised as enriching our collective fellowship. This reflects the interdependent nature of the body of Christ as described by the apostle Paul in 1 Corinthians 12:12–27.
24. The theological foundation for racial justice is deeply rooted in the scriptural mandate to love one another, which reflects the inclusive nature of the Kingdom of God. The Church's unity is a key feature of its communal life and discipleship. This unity manifests divine love, transcending earthly divisions and societal norms that seek to categorise and separate individuals based on ethnicity, culture, social status and other characteristics.
25. As noted by Pliny the Younger, the early Christians exemplified a radical love that distinguished them from the surrounding Greco-Roman society. By embodying a powerful witness as followers of Christ, they challenged societal expectations. Similarly, to strive to be a racially just Church is not simply a policy initiative but a theological imperative that seeks to actualise the radical love of Christ in tangible ways, promoting justice and righteousness among all members. The task of racial justice within the Church presents an opportunity for everyone to live out the hope the gospel proclaims.
26. The commitment to racial justice is further informed by the understanding that every individual is made in the image of God (Genesis 1:27), a truth that acknowledges the diverse gifts and experiences that enrich the body of Christ. Unity in the Church does not equate to uniformity; instead, it celebrates the multi-faceted nature of God's creation, where each person contributes to the flourishing of the whole community. In a fractured world marked by systemic injustice and division, the Church's mission to enact racial justice becomes a prophetic call for healing and repair, requiring collective lament for past and present injustices.
27. By engaging with minoritised communities and through convening meetings, advocacy, racial justice education, commissioning research, monitoring outcomes and facilitating resources, the Church upholds its vision to oppose racism and champion the dignity of every person. In doing so, it aligns itself with the gospel's

central message, which calls us to love, serve and uphold the inherent worth of every human being, reflecting the character of Jesus Christ through our actions. This work is essential for the Church's health and witness in a world yearning for reconciliation and hope.

28. Establishing racial justice work within ecclesiastical bodies is a vital step toward enabling relationships that encourage understanding, repair historical wrongs and promote racial healing through the lens of scripture. Through building on work done in previous reports – including the work of Committee for Minority Ethnic Anglican Concerns (CMEAC), the Archbishops' Anti-Racism Taskforce, and the Archbishop's Commission on Racial Justice – the Church now has ample opportunities to support a mission that aligns with the gospel.

Final report of the Archbishops' Commission for Racial Justice

29. As the Archbishops' Commission for Racial Justice concludes its three years of tireless effort, the Church commends its members – The Rt Hon The Lord Boateng (Chair), Revd Canon Dr Philip Anderson, Revd Sonia Barron, Ven Dr Chigor Chike, Dame Melanie Dawes, Professor Mike Higon, Rt Revd Rose Hudson-Wilkin, Rt Revd Tricia Hillas, Professor Duncan Morrow, Dr Nirmala Pillay, Professor Anthony Reddie and Lord Wei of Shoreditch – for their outstanding contribution to bringing about substantial change in the life of the Church on matters related to racial justice.
30. While a final report has been circulated under separate cover, a summary of the Commissions' Appeal to the Church of England and Summary of Key Findings have been included in this document for ease of reference.⁶

Extract - The Commission's Appeal to the Church of England

Mirroring the words of the 1920 Lambeth Conference, the Commission makes this 'Appeal' to all who are involved in the life of the Church of England.

- I. We acknowledge all those who believe in our Lord Jesus Christ and have been baptised into the name of the Holy Trinity, as sharing with us membership in the Church of Christ which is his body. We believe that the Holy Spirit has called us in a very solemn and special manner to associate ourselves in penitence and prayer with all those who deplore the racism that divides and harms people, and are inspired by the vision and hope of a racially just Church.
- II. We believe that God wills racial justice. By God's own act this justice was established in and through Jesus Christ, and its life is animated by his Spirit. We believe that it is God's purpose to manifest this justice in a Church in which nobody is marginalised or excluded on the basis of their ethnicity, in which people of all ethnicities are not simply welcomed but truly belong, and in which their diverse gifts as members of Christ's Body are fully realised.
- III. We acknowledge that such racial justice is not yet fully visible in the Church of England today. We cherish the earnest hope that the Church may be led by the Spirit into the life of love and justice shared with us in the Son of God. But in reality

⁶ See Appendix 2: for Actions as Recommended to the Church by the Archbishops' Commission for Racial Justice

our life together continues to be marred by racism – racism that shows itself in individual attitudes and acts, but that is also deeply woven into the structures and habits of our life together

- IV. We acknowledge this condition of broken fellowship to be contrary to God's will, and we desire frankly to confess our share in the guilt of thus wounding the Body of Christ and hindering the activity of his Spirit.
- V. The times call us to new outlook and new measures. The faith cannot be adequately apprehended and the battle of the Kingdom cannot be worthily fought while the body is marred by racism, and is thus unable to grow up into the fullness of the life of Christ. The time has long since come for us to root out racism from our midst, wherever it might be found, and whatever it might cost. And we know that this work of racial justice will only be brought about by a new comradeship of those whose faces are definitely set this way.
- VI. This means an adventure of vision and determination, and still more of faith, for nothing less is required than a new discovery of the creative resources of God. To this adventure we are convinced that God is now calling all the members of his Church.

Summary of the Commission's key findings

As part of an ongoing process of change that will take a generation to fulfil, and must be resourced accordingly, the Commission identifies the following priorities as key to further progress:

- 31. Nurturing a worship culture in the Church of England that reflects the rich mix of 'accents' present within the Church today. Worship leaders must be enabled to use the flexibility allowed to them by Canon Law to lead acts of worship drawing on the wealth of material which has been generated across the Anglican Communion. The diverse voices present within our communities must be heard in the worship of our Church, Sunday by Sunday.
- 32. The Church of England needs to have a robust structure of governance in place which ensures that a sustained focus on Racial Justice becomes a normal part of its policy and practice. This must be adequately resourced at all levels of the Church and make a difference at the front lines of the Church, especially within parishes.
- 33. The Church of England needs to put an adequate complaints system in place which will enable those who have been treated badly to have their negative experiences genuinely heard. In addition, individuals (and the Church as a whole) must learn from mistakes made in the past and improve their practice in the future. Church leaders need to move from a defensive stance where complaints are ignored, or managed away, to a progressive stance where complaints drive learning and progress.

34. The barriers to full participation for all within the Church of England identified in our report *Behind the Stained-Glass* must be addressed in a sustained and comprehensive.

New governance arrangements for racial justice

35. The Archbishops' Commission for Racial Justice (ACRJ) was established in 2021 for a three-year period to oversee the implementation of the FLTA recommendations and report on progress on a biannual basis. It concluded its work at the end of 2024. At the same time, the Committee for Minority Ethnic Anglican Concerns (CMEAC) reviewed its structure and function.

36. It is imperative to ensure that there is effective means to embed racial justice at all levels within the Church, implement agreed plans, provide ongoing oversight of the Racial Justice Unit and ensure a mechanism to regularly review progress. In May 2024, the House of Bishops affirmed their ongoing support for the work on Racial Justice and the Archbishops' Council (AC) established a Task Group to produce proposals on the future governance arrangements for racial justice.⁷

37. In August/September 2024, consultations (in the form of written submissions and online meetings) took place with the key stakeholders including: diocesan bishops, secretaries and racial justice focal points; members of General Synod, specifically UKME/GMH members and the anti-racism network; UKME/GMH senior clergy and UKME/GMH networks. Initial submissions were made to the AC at its September meeting and then revised and subsequently approved in December 2024

Racial Justice Board

38. The Archbishops' Council agreed that a new oversight body, *Racial Justice Board (RJB)*, should be established to replace CMEAC. It also agreed to the creation of an external, independent scrutiny body to maintain confidence that that the Church is delivering the changes it committed to make and that progress is being made. The Racial Justice Panel would function along similar lines as the National Safeguarding Panel.

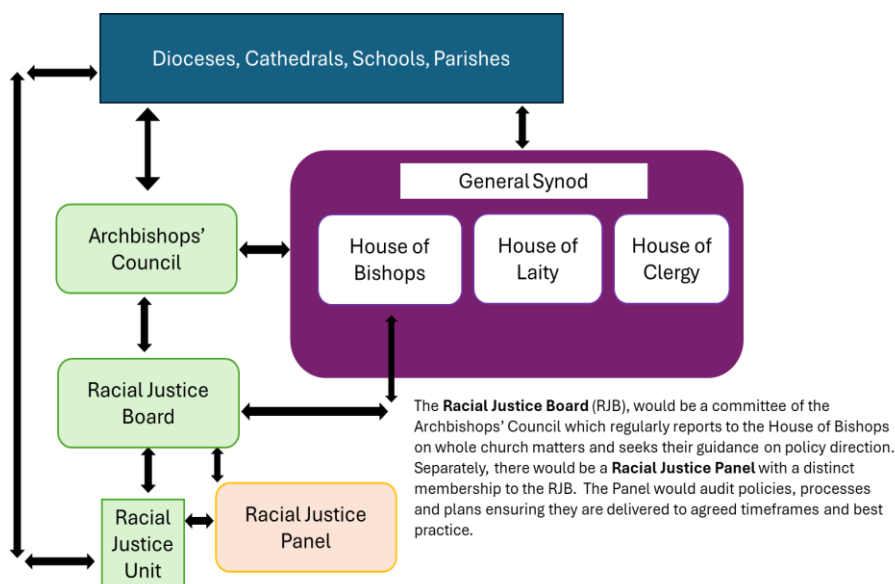
New Governance Framework

39. The *Racial Justice Board (RJB)* would be a committee of the Archbishops' Council and would oversee its work in relation to racial justice. The RJB would have strong links with the House of Bishops, seeking guidance on policy matters and initiatives. The RJB would:

- Recommend the racial justice strategy to the AC and report on progress to deliver it.
- Oversee the racial justice delivery plan, ensuring it is delivered to time and budget

⁷ Members of the Racial Justice Governance Task Group included: Revd Sonia Barron and Revd Canon Dr Chigor Chike (Chair) – ACRJ; Alison Coulter, Rev Dr Ian Paul and Joseph Diwakar – Archbishops' Council; Very Revd Rogers Govender, Rt Revd Martyn Snow, Dr Gracy Crane and Daniel Matovu – CMEAC; Rt Revd Smitha Prasadam and Canon Dr Adanna Lazz-Onyenobi – AMEN; Nicola Thomas – Diocesan Secretary, Southwark; Revd Guy Hewitt – NCLs. Special thanks also goes to Stephanie Harrison and Harvey Howlett for their invaluable inputs.

- Keep under review the impact of the Racial Justice Triennium Grant Programme
- Oversee the work of the Racial Justice Unit in encouraging and fostering racial justice initiatives and programmes and sharing best practice across the Church
- The Racial Justice Unit shall provide secretariat support for the RJB.
- Approve the Terms of Reference for the Racial Justice Panel.



Membership of the Racial Justice Board

40. It was agreed that one member of the Archbishops' Council could serve as Chair of Board. This would demonstrate a clear commitment to racial justice work. The individual would be a champion for all matters relating to racial justice and belonging and inclusion more widely within the Trustee body.

41. It is understood that the House of Bishops is currently reviewing the role of Lead Bishops. It is recommended that a Lead Bishop for Racial Justice be created and serve as Deputy Chair of the RJB, allowing them the freedom to more fully participate in meetings without the constraint of chairing.⁸ The Lead Bishop would be a key member of the RJB and would speak to matters of racial justice in the House of Bishops, the General Synod and in the Church and society more widely.

The membership of the RJB would be as follows:

- Chair (a member of the Archbishops' Council)
- Deputy Chair (Lead Bishop for Racial Justice, appointed jointly by the Archbishops and in consultation with the Council and the Appointments Committee)
- Three General Synod members (elected by the General Synod to include one member from each House)
- Three members appointed by the Appointments Committee after consultation with the Chair of the Racial Justice Board

⁸ At the February 2024 Synod session, it was suggested that a Lead Bishop for Racial Justice be appointed.

- Four independent members with expertise in diversity and inclusion, equality and social justice, appointed after a fair and transparent public appointment process.

Independent scrutiny function: The Racial Justice Panel

42. A separate *Racial Justice Panel (RJP)* would provide independent assurance that the work of racial justice is being carried out effectively, in accordance with agreed plans and best practice (following lessons learned from other organisations).
43. This model is already used successfully within the safeguarding sphere of governance, where a National Safeguarding Panel has operated successfully for some years. The remit of the RJP would be:
- To provide high level strategic advice and offer guidance on policies and practice in the delivery of racial justice, seeking to ensure that the Church of England meets accepted best practice.
 - To provide scrutiny and challenge to the Church for its work on racial justice including examining progress against delivery plans, addressing institutional and cultural change, supporting vocations to ministry, etc.
 - To provide scrutiny and challenge in relation to the Racial Justice Grant Programme and whether it is delivering the required impact and change across the wider Church.
 - To undertake in-depth consideration of key areas of concern and proposed developments and ensure appropriate input to the Racial Justice Committee.
 - To produce an annual report to be laid before the General Synod.
44. In terms of how it would operate, the RJP would be given Terms of Reference (approved by the RJB and Archbishops' Council) that drew on those of the National Safeguarding Panel and the Ministry Development Board, in particular that:
- Its role would be that of a critical friend to the Church of England (neither to lambast nor rubber-stamp the work of the Church).
 - It would not pick up individual cases, but focus on challenging systems, structures and behaviours.
 - With the understanding that responsibility for racial justice lies with everyone in the Church – lay and ordained, of all ethnicities, in all parishes and dioceses – it would support every aspect of the Church in this aspiration.
 - Accordingly, it would be able to look at racial justice at all levels – including diocesan, cathedral, parish and other aspects of Church – and at the use of funding.
 - It would have a distinctly Christian ethos, imbued with theology rather than secular approaches.
45. The Terms of Reference and composition would be determined and approved by the RJB. It is envisaged that the panel would meet up to five times a year.
46. The Racial Justice Unit would provide secretariat support to the RJP and in producing the annual report.

Membership of the Racial Justice Panel

47. The Racial Justice Panel would be a small, independent panel led by an independent chair. The chair would be competitively recruited and the post likely to be remunerated.⁹ The individual would be a senior figure, of the same calibre as the outgoing chair of the ACRJ.
48. The Racial Justice Unit would oversee the appointments process for the Racial Justice Panel Chair and five members (one of whom should be an appointed member of Synod), with the appointments made by the Archbishops acting jointly in consultation with the Council and the Appointments Committee.
49. The Panel would include a further five independent members with expertise in Racial Justice, Diversity and Inclusion. The Lead Bishop for Racial Justice and the Director of the Racial Justice Unit would be in attendance at each of the Panel's Meeting.

Alignment to future Governance Measure

50. Options are being considered to ensure that the Church's commitment to Racial Justice is reflected in the future Governance Measure.

Related governance matters

The Racial Justice Unit

51. Recognising that the work of the Racial Justice Unit over the past two years has been a key factor in the progress the Church on this issue, the AC approved an additional five-year term be approved for the Unit, to begin at the end of the initial five-year term. It was also recognised that Unit requires additional staff to support essential functions including stakeholder engagement, grant making, training and capacity building.¹⁰

Data collection

52. It is said that we measure what we value. The UK Standards for ethnicity data notes that 'Ethnicity data has become important in recent years' and FLTA highlights the importance of data and monitoring to help us understand what needs to change.¹¹ However, current processes do not allow for either the straightforward collection or aggregation of diversity data held across the Church at national and diocesan levels. If the commitment to racial justice is to be realised, a meaningful and concerted effort is urgently required. In the interim, the Church needs to explore alternate means for collecting crucial data, narratives, key issues and concerns to address racial justice.

⁹ Such an important role merits an honorarium, in the same way as the Chair of the National Safeguarding Panel is paid.

¹⁰ See Appendix 1 for the Racial Justice Unit Vision and Mission Statement and Areas of Focus.

¹¹ Race Disparity Unit, [Standards for ethnicity data](#), Gov.uk, updated 17 April 2023

Prayer, worship, and spirituality

53. If good governance is the best engine to drive institutions towards agreed goals and objectives, then spirituality is the engine oil that lubricates and cleans to ensure that the journey is not compromised by breakdown. Noting Psalm 127:1, '*Unless the Lord builds the house, the builders labour in vain*', it is recommended that a network rooted in prayer, intercultural worship, celebration and story-telling be developed across the Church to support Racial Justice. Towards this end, it is recommended that Racial Justice Sunday be included on the Church's calendar and celebrated widely in worship.

Further diversifying participation in General Synod

54. The FLTA recommendation for making the leadership of the Church more representative through the co-option of UKME/GMH laity and clergy onto General Synod and clergy to House of Bishops as Participant Observers was successfully implemented. However, a further question has been raised as to whether provisions could be made to allow for the UKME/GMH ethnocultural networks to be co-opted to General Synod.

FLTA review and update

55. Notwithstanding what has been achieved by the Church in recent years on racial justice through FLTA, there remains much to be done and some targets set by FLTA have been missed. Accordingly, it would be appropriate in 2026 to explore with the Racial Justice Board and Panel the need to undertake a review to FLTA. This should including: i) recommendations against outcomes, ii) levels of stakeholder engagement, iii) expenditure against impact and iv) possible changes in priorities or focus.

Racial Justice Funding

Background

56. The call to pray and work for racial justice is clear given the biblical imperative, our Church and societal contexts, our five marks of mission, and our Vision & Strategy ambition to be younger and more diverse.

57. The Racial Justice Grant Funding has had a significant impact in the less than two years since it was established. It has gained interest and traction and will deliver significant impacts over time.

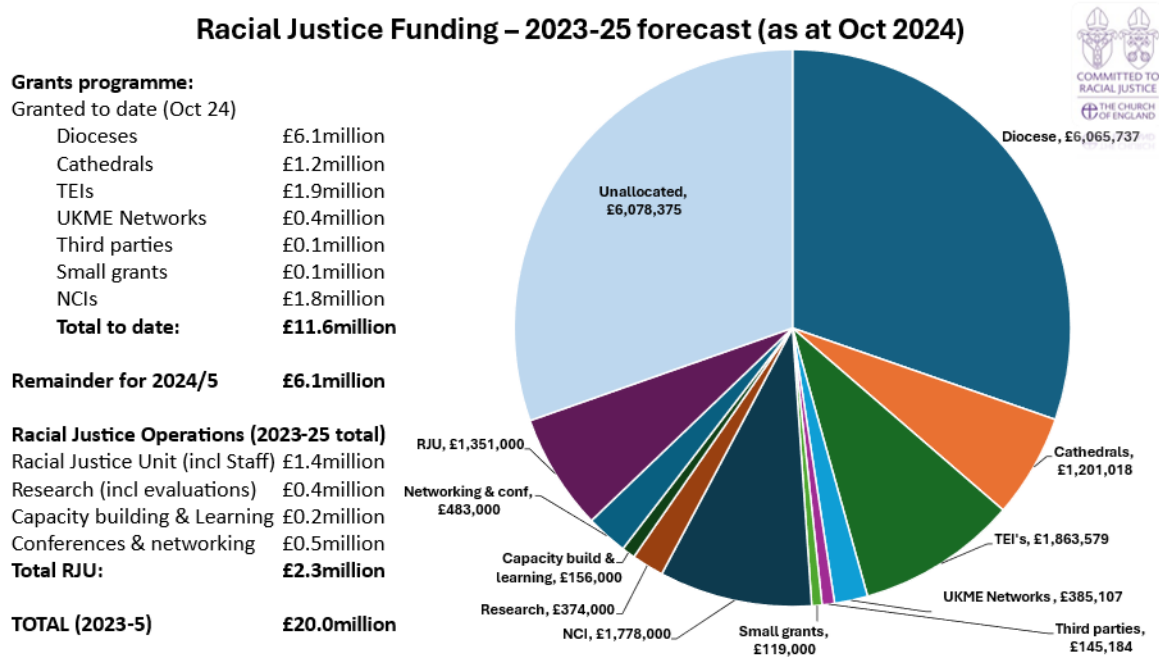
58. Now is the time to reinforce and build on these strong foundations. To do otherwise would not only imperil the work currently being undertaken but also raise serious questions over the Church's commitment to racial justice and the implementation of FLTA.

59. Accordingly, a request has been made to the Triennium Funding Working Group (TFWG) that funding of £20 million per triennium be maintained for the 2026–28 triennium, reduced to £15 million in 2029–31 and reduced further thereafter. The TFWG will have to assess this request alongside all the other bids for national funding for the next triennium.

60. This funding would be granted and managed through the Archbishops' Council. In addition to the governance arrangements approved at the recent Council meeting, it is proposed that an independent review be commissioned during the next triennium to monitor progress on racial justice, including how the grant funding is being deployed and the early impact that has been achieved. This would report back to the Archbishops' Council and also to General Synod, and would inform decisions for the third (and potentially final) triennium of a dedicated racial justice grant-making programme.

Focus of expenditure

61. As in this current triennium, the majority of funding in 2026–28 would be allocated to dioceses. The applications by nineteen dioceses to date – some for large grants, others for smaller initial funding – indicates the need for resources to support current and future applications. The majority of dioceses have not yet applied for grants and some of the existing grantees may require further funds to build their capacity on racial justice. Based on trends in funding requests, it is apparent that there is a need for diocesan racial justice officers to provide a crucial input, coordination and advice at the diocesan level to implement FLTA.



62. Given that much of the work on racial justice is located in the national Church and diocesan structures, a strategy for parish engagement is being developed in order for this focus to be embedded and sustained as a missional priority. The currently focus on Black History Month and other ethnocultural observances, along with Racial Justice Sunday, is being expanded to include a Bible study programme, e-Learning resources and other initiatives under development.

63. The full participation of UKME/GMH communities in the life of the Church at all levels and in all places, has tremendous potential for the growth in the Church's mission and ministry. It also fosters wider participation through the unearthing and loosening of a diversity of hitherto unknown or untapped capabilities, gifts and talents. This could be further supported and empowered through better coordination

among the ethnocultural groups, to explore their gifts, identify their needs, build their capacity and amplify their voice, both individually and collectively.

64. In terms of FLTA implementation, there is a need in the NCIs to review the staff resources currently available for racial justice including existing initiatives in Ministry Development, Education and HR to maintain the current focus. Additionally, efforts should be made to further strengthen the place of racial justice in other key areas like Vision & Strategy, Data Services and Communications.

Emerging area update: anti-racism e-Learning and development

65. The Anti-Racism Learning and Development workstream identified in FLTA began this year, following the appointment of Danielle Chavrimootoo as Learning and Development Specialist in April 2024.

66. Since then, a set of training principles along with key terminology outlining clear aims and objectives for the racial justice training and development programme have been prepared. Recognising the frequent conflation and misuse of terms like inclusion and unconscious bias, the anti-racism training framework seeks to clarify these concepts and align the community to focus on the training objectives.

67. A foundational e-Learning module on anti-racism, designed in collaboration with specialist e-Learning provider CIPHR, offers a roadmap for anti-racism praxis. The module equips participants with the skills and knowledge to understand the Church's historical ties to African chattel enslavement while enhancing racial literacy to foster an anti-racism perspective.

68. The 60-minute interactive and accessible module has undergone rigorous peer review and scrutiny by a Content Advisory Group. It will be piloted in March 2025 across eight dioceses, with a subsequent national rollout planned. Recognising diverse learning needs and preferences, a blended training package and delivery toolkit is planned for completion by March 2025. In order to assess the effectiveness of training efforts, ensuring measurable and impactful outcomes, a theory of change evaluation framework will also be available.

69. To address the significant challenge of training across forty-two dioceses, the Racial Justice Unit plans to recruit and train a cohort of national trainers modelled after the National Safeguarding Team approach. These trainers will be supported in embedding the framework and maintaining quality assurance in all activities.

70. Recognising the potential for racial trauma and fatigue, a robust professional development plan and a community of practice will be available to provide essential support and guidance. A comprehensive learning and development audit is scheduled to start in Spring 2025, followed by developing a Learning and Development Strategy in Autumn 2025.

71. The strategy will include detailed training guidance and resources including a suite of toolkits, training videos and a clear road map. These will help dioceses ensure that staff, volunteers, and parishioners understand the need for anti-racism processes and practice and the harmful effects of racism.

Conclusion

72. Given the current social tensions in the UK, there is an urgent need to understand the changing nature of community, as elsewhere, and explore ways to repair the social fabric in meaningful and practical ways.
73. Racism and ethnocultural biases are a legacy of colonialism and a failed humanity.¹² They are not social stains to be washed away but a gaping wound in the body politic that needs to be cleansed by reconciliation, truth-telling, restorative justice, and other significant actions in order to heal.
74. A Christians, we must embrace the fact that racial justice and racial reconciliation are central to our mission. We are called as Christ's Church – made up of those of every nation, tribe, people and language, united as one body – to lead in showing a hurting, divided world what real love looks like. If we can imagine it, Christ can fulfil it, according to his power that is at work within us.
75. The quest for racial justice cannot be achieved unless all are committed to this struggle – not a struggle *between* racial or ethnic groups but the struggle to find unity *across* them. Ending racism, ethnicism and all forms of discrimination liberates us all: victim, ally and perpetrator alike. In this quest for unity, we keep faith knowing that what God requires of us is to 'do justice, to love mercy, and to walk humbly' with him (Micah 6:8).

Motion

That this Synod:

- a) noting that the Archbishops' Commission for Racial Justice has completed its mandated three-year term to monitor the implementation of the recommendation in *From Lament To Action* and that the Committee for Minority Ethnic Anglican Concerns (CMEAC) is to be replaced, commend the members of the ACRJ for their exemplary service to the Church, and those dedicated members of CMEAC, past and present;
- b) recognise the positive outcomes to date on the implementation of the recommendations in *From Lament To Action* but affirm the need for further effort in order to embed racial justice in the life and practice of the Church
- c) recommend that the national Church gives full consideration to the ACRJ's Appeal, Key Findings and Recommendations; ensuring crucial resources remain available including an effective governance framework comprising a Racial Justice Board, Panel, and Lead Bishop; that funding for the next triennium and the staffing be made available at the national and diocesan levels;
- d) recommend that Dioceses share good practices and give priority to the collection and measuring of relevant data; and that deaneries and parishes are encouraged to participate in the racial justice programmes;

¹² In *Capitalism and Slavery* (The University of North Carolina Press, 1994), Eric Williams, author and prime minister of Trinidad and Tobago, noted that: 'Slavery was not born of racism; rather, racism was the consequence of slavery.'

- e) request that the NCIs through the Racial Justice Unit, undertake the necessary evaluations, including of *From Lament To Action*, so that General Synod by 2027 can review the further progress made by Dioceses, the NCIs, TEIs and other related institutions and stakeholders on *From Lament To Action*.

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Appendix 1: RACIAL JUSTICE UNIT VISION AND MISSION AND AREAS OF FOCUS

1. The Racial Justice Unit (RJU) strives to continue this work by being a prophetic witness, through word and deed to support work throughout the Church of England that reflects the ongoing commitment to racial justice. As emphasised in Psalm 11:7, the Lord is righteous and loves justice. The RJU seeks to cultivate hope-filled environments that anticipates the realisation of God's kingdom. As such, the mission of the RJU extends beyond policy, working with a range of collaborators to address lack of representation and engagement, contested heritage, culture and liturgy, education, theology and education; our work aligns with the broader theological narrative of restoring relational breaches and promoting Christian unity found in Christ's teachings.

Vision statement

2. Rooted in the love of the God of righteousness and justice, we envision a future where the Church of England exemplifies justice and inclusivity. We aspire to support communities where racial equity and anti-racism approaches empower all to flourish, liberated from the constraints of systemic discrimination.

Mission statement

3. The Racial Justice Unit is committed to nurturing racial justice in every aspect of the Church's life. Through engaging education and training, supporting transformative projects, promoting meaningful conversations, providing comprehensive advice and proactive policy development, we champion the voices of marginalised communities across the national church, our diocese and parishes. The Racial Justice Unit's mission is to nurture environments of justice, repair and healing, ensuring their impact is both positive and enduring.

Key areas of focus

1. **Training & facilitation:** We provide biblically informed workshops, resources and training sessions that equip individuals and groups to address racial justice issues and encourage diverse communities confidently.
2. **Support:** We provide counselling, mentorship and other vital resources to organisations and individuals advocating for racial justice, empowering them with the tools they need to thrive.
3. **Policy development:** We collaborate with others to create innovative policies that dismantle systemic barriers and champion equitable practices, paving the way for a brighter future.
4. **Governance:** We uphold the principles of faith throughout our organisation, ensuring our actions reflect our shared values. We support the committees tasked with oversight and scrutiny in the Church of England.
5. **Grant management:** We encourage and support the application of innovative projects through our racial justice funding to build capacity while maintaining robust financial stewardship.
6. **Prophetic voice:** We amplify hope by sharing the inspiring stories of how God works through UKME/GMH Anglicans within the Church of England, fostering a spirit of unity and progress.
7. **Coordination:** We promote the intersection between Racial Justice and other equity, equality, diversity and inclusion issues.

GENERAL SYNOD

Appendix 2: ACTIONS AS RECOMMENDED TO THE CHURCH BY THE ARCHBISHOPS' COMMISSION FOR RACIAL JUSTICE; THEOLOGY & SLAVERY**Theological education**

- It is striking that, while there have been a decent number of GMH bishops appointed in the Church of England in recent years, there has never been such a leader heading up a TEI, and the number of GMH people employed full-time in teaching posts within the TEIs remains tiny. That needs to change.
- The changes in curriculum that we have seen in many TEIs over the past few years need to spread, and bed down, so that encounter with a richly diverse range of voices from within and beyond the UK simply becomes normal – a habitual part of formal theological education for all students. And it needs to become the norm that all teaching staff are equipped to guide students well through such curricula.
- Finally, TEIs need to build on recent gains, and become spaces within which GMH students and staff feel that they fully belong and feel genuinely safe. This will require ongoing, intentional work from those in leadership in all TEIs. And while there are many aspects to such belonging and safety, one key element is the development of an institutional culture within which the voices of GMH students and staff are listened to attentively and responded to thoughtfully when they point out the barriers to full belonging that still exist, whether in informal feedback or in formal complaints.

Reparations

- The Church of England should continue to make the case for reparations not only by pointing to the incalculable sins of the past, and not only by noting the vast compensation already paid to slave owners rather than to enslaved people themselves after the abolition of slavery, but also by pointing to the existence of a significant ongoing injustice in the present.
- The Church must resist all attempts to ignore or belittle the testimony of all those who go on being harmed by this ongoing injustice. Here, as elsewhere, it is the voices of those who have been excluded, marginalised and belittled that the Church most needs to enable and to hear.

Slavery-linked monuments

- Pay close attention to the ongoing harm done by these monuments to people in the present and not allow that harm to be downplayed in relation to the 'harm' that might be done to a building. Bring to bear substantial expertise in assessing the ongoing harm to people in the present and not to rely solely upon the expertise already available to assess the 'harm' done to buildings.
- Give priority to the role that these monuments play in worship and mission, over their potential educational use. Those whose access to worship is impeded by such monuments should not be expected simply to bear that harm in order to preserve opportunities for educating people in the history of the Church of England's failures to live up to the gospel.

- Move clearly and firmly away from the current ‘retain and explain’ approach, where the default assumption is that slavery-linked memorials should stay in place. Instead, the primacy of mission should be asserted within the Church, and legal Measures brought forward by the relevant church bodies to make ‘retain and explain’ the exception rather than the rule.

History & Memory

- In helping ‘tell the story’ of England, both at local and national levels, the Church must actively ensure that the cosmopolitan nature of both Church and nation, and the diverse origins of those who have built them up, are acknowledged and celebrated.
- In particular, Remembrance Sunday must acknowledge the huge contributions of Africans, Asians and so many other people groups in conflicts which can easily just be seen in terms of white and European protagonists.
- Church leaders need to invest real effort and plan ahead in order to ensure that church work around Black History Month is not tokenistic or merely performative virtue signalling. If the opportunity to discover and share locally unheard stories is grasped, however, it can be transformative for the Church’s mission.
- Church leaders should also be aware of other celebrations of global heritage in their annual planning cycle. For example, recognition of South Asian Heritage Month has been steadily increasing since it began to be celebrated in 2020.

Culture & Liturgy

- The presence in England of Anglicans from around the global Communion enriches and challenges the Church of England in its parishes and other worshipping communities to receive cousins within this family as a blessing and to be changed in the encounter. It also brings into sharp focus both histories that have been shared and those that have been suppressed. Parishes embracing intercultural worship need to navigate that landscape as terrain that we are called to explore in Christ. Since 2020 Racial Justice Sunday has been observed in more and more communities each year and the Commission urges every church and cathedral in the Church of England to take up this celebration in a form adapted to local conditions. For example, in a ‘deep rural’ setting it might be appropriate to focus on Gypsy and Traveller communities or migrant agricultural workers rather than Black or Asian communities.
- We urge diocesan bishops, with their racial justice teams, to promote diocesan celebrations of Christians from the global church, including celebrations of saints and ‘holy ones’ and the use of prayers and customs from around the global church.
- Minsters, bishops and TEI principals need to understand more clearly the freedom they already have to include such material in the worship of the Church. Many seem to be unclear and over-cautious about the discretion available to them. In order for parish clergy to think big and act boldly, enthusiasm and permission-giving by their bishops is required. Certainly, they should not be waiting on an under-resourced Liturgical Commission for permission to do what is already authorised and allowed by canon. The apparent chilling effect of clergy misunderstanding the promise they make at their licensing to use only liturgy ‘authorised or allowed by canon’ needs to

melt away. If the freedom that the canons allow is not well understood, let us state clearly that the canons allow for a huge variety of worship that is 'reverent and seemly and are neither contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter' (Canon B4).

- In order to provide the full support to this work, the Liturgical Commission needs to not be Eurocentric. It should actively be offering the leadership and resources that the Church needs in order to reflect a diverse nation and enthusiastically saying 'This is who we are.' The Commission envisages future collaboration in 2025 between the Liturgical Commission and the Racial Justice Unit to commend good practice and to both create new material and identify good existing examples that can be used. We are also aware of ongoing talks at the Anglican Communion level about a shared calendar featuring 'holy ones' nominated by each Anglican Communion province. We support the Liturgical Commission in its intention to honour these plans.

Participation

- The detailed recommendations of the Behind the Stained-Glass report need to be studied and implemented across the Church, with the support of the Racial Justice Unit.
- We need to see DDOs and their bishops engage with questions of racial justice within the discernment and formation process. As already expressed above, we need TEIs to thoroughly diversify their internal culture and fully embrace curriculum diversity. And we need DDOs, bishops and TEIs to take a proactive approach to UKME/GMH ordinand wellbeing.
- After the discernment and training process has been attended to, there is an equal need for a thoroughgoing transformation within post-ordination processes. One of the glaring weaknesses at present is the lack of appropriate training incumbent selection and sensitisation. Training incumbents seem to be a largely untrained and unaccountable group, and far too many curacies subject trainee ministers to demoralisation and micro-aggression. Dioceses need to offer UKME/GMH curates proper support and develop their awareness of the discriminations that may face these ministers in their early years and the unwelcome additional burdens that may be imposed on them. Such awareness and support must continue as they transition to first incumbency status – within the appointment process, and in their ongoing relationships with clergy peers and congregation members.
- Resource needs urgently to be identified both within the national Ministry Development Team and in dioceses to enable DDOs, IMOs (Initial Ministerial Education Officers), Bishops and others to address the issues clearly highlighted in the report about UKME/GMH clergy welfare, 'If it Wasn't for God'.

Complaints handling

Understanding racism

- Processes within the Church that seek to respond to complaints about racist incidents should, wherever possible, involve people of Global Majority Heritage who themselves have a deep understanding of the nature and consequences of racism.

- Those involved in investigating and making decisions about such complaints should have access to timely, impartial and expert advice on recognising, understanding and responding to racism.
- Everyone involved in making decisions about such complaints should have had appropriate training, not just on matters of unconscious bias, but on recognising, understanding, and responding to racism. (In relation to the new Clergy Conduct Measure, for instance, it is vital that such anti-racism training be the norm for Regional Lead Assessors and for anyone appointed as a Designated Person to handle a complaint about racist behaviours.)

Attending to power

- The Church of England centrally, and dioceses locally, should ensure that those who are considering raising complaints about racist incidents have well-signposted access to impartial, confidential advice from people who know both racism and the Church well.
- Wherever possible, those complaining about racist incidents should have access to people with a good understanding of both racism and the Church who can support them through the complaint process, so that they do not have to face it alone. The presence of such supporters standing alongside complainants or respondents should not be treated as an unnecessary escalation, but as a welcome levelling of the playing field.
- As the Church of England continues to review how information about people (such as the 'blue files' kept on clergy) is stored and used, serious thought needs to be given to preventing the victimisation of those who have raised complaints. We need to ask what forms of transparency and accountability are needed in the creation, storage and use of that data to minimise the chance that it can be a means of perpetuating injustice.
- Where people are in a situation of asymmetrical power, they may well be concerned that their very raising of a complaint could be used against them. An ordinand at a Theological Education Institution, for instance, might be concerned that the making of a complaint would count against them in the reports written to their bishop and might negatively affect their future in the Church. As far as possible, people in such a position should not have to rely only upon the informal assurances of those involved but should have access to processes that have clearly been designed to minimise the chances of such consequences.

Taking informal resolution seriously

- The informal stage of complaints proceedings needs to be undertaken with an honest intention to discover what has happened. (This will mean not being averse to lifting stones just for fear of what might be lurking underneath.) There must also be a desire to discover what routes to just reconciliation might be possible. This demands pastoral wisdom (informed by an understanding of racism) which will be undermined if the focus is on managing liabilities or protecting the institution's reputation.
- Reporting is important, even at the informal stage of a complaints process. Clear records need to be kept if the Church is to be in a position to spot emerging

patterns, or to learn in other ways from incidents of harm, or if those involved in later stages of a particular complaints process are to understand what has already happened.

- It is important that the pursuit of informal resolution is informed by genuine understanding of racism, of the trauma that it causes and of the impact of that trauma on people's lives. No victim of racism should be pressed into a process of reconciliation that fails to address the nature and severity of the harm done or that risks re-traumatising them.

Keeping things simple

- All dioceses, and all other relevant church bodies, should provide easily accessible and clear information on the routes available for making complaints, and on the process that will be followed if a complaint is made. This should include information on raising complaints about clergy, about diocesan staff and about other relevant categories of people.
- Borrowing from and adapting Dame Laura Cox's recommendations to the House of Commons, we recommend that all policies in this area include:
 - a clear statement at the head that racist behaviour is unlawful and will not be tolerated
 - a clear statement of commitment at the head from the senior leadership of the diocese or church body
 - detailed examples of the different forms of unacceptable behaviour covered by the policy including racist behaviours
 - a clear explanation of the steps that complainant needs to take
 - assurances as to the confidentiality of reports and formal complaints and how that will be maintained
 - signposting to advice, support and counselling services available with contact details clearly visible and clearly described
 - a clear statement of the timescales for complaints procedures
 - a clear explanation of the nature of report logs and record keeping
 - clear information on how, when and by whom the policy is to be implemented, reviewed and monitored
- All dioceses, and all other relevant church bodies, should provide clear information about local and national policies on bullying and harassment, on whistleblowing and on grievances, including information on how they might be used to respond to experiences of racism.
- In the case of the Clergy Conduct Measure, the Church of England should provide clear, accessible information that explains the kinds of expectations that people can rightly have of clergy at all levels in relation to racially just behaviour. It should include the kinds of behaviour that might contravene those expectations and appropriately lead to complaints in the three categories covered by the Measure (grievance, misconduct, serious misconduct) and perhaps some suitably

anonymised case studies that illustrate these possibilities. Some of this information might be included within revised *Guidelines for the Professional Conduct of the Clergy*.

Continuing to learn

- Dioceses and other relevant church bodies need to keep clear, consistent records of all complaint processes that take place and to make anonymised data routinely available to the Racial Justice Unit.
- Dioceses and other relevant church bodies should have regular ‘lessons learned’ meetings to reflect upon recent complaints processes and ask what lessons they suggest that the Church needs to learn.

Aiming for justice

- Penitent acknowledgement will normally be a key step in the response once a complaint has been upheld. Those who have harmed the complainant or let them down need to acknowledge the harm done, accept responsibility, commit to putting things right insofar as that lies within their grasp, and commit to learning from the experience. The Church should be the last body in which such sincere apology is avoided for fear of liability. The Parliamentary and Health Service Ombudsman insists that ‘Apologising is not an invitation to litigate or a sign of organisational weakness’. The Church should be among the first to learn that lesson.
- Where a complaint is upheld, the Church should not pursue the kind of cheap reconciliation that seeks to cover over the problem as quickly as possible, or hide it from others who have experienced similar harm and who might be prompted to complain in their turn. Responses need to be proportionate, certainly. But responses should also, as far as possible, acknowledge and respond to the harm that has been done. This is especially true when it comes to the harm done to the complainant’s ability to know themselves as loved by God and welcomed into the fellowship of God’s people. Responses need, as far as possible, to enable the wider Church to face up to and learn from the harm done in its midst. The response should be such, in other words, as to enable the Church of England to be a penitent Church.

Governance & Funding

- A Racial Justice Board should be created. This would be a subcommittee of the Archbishops’ Council, overseeing its racial justice work. Its Chair should be a full voting member of the Archbishops’ Council. Membership should be drawn from inside and outside the Church of England, including from the General Synod.
- A Racial Justice Panel should be created, which would be totally separate from the Racial Justice Board and whose function would be primarily to provide independent assurance that the work of racial justice is being carried out effectively. This panel should be headed by a remunerated independent chair who is a senior figure in society, whose reports would be released without any redaction or restriction.
- The House of Bishops should appoint a Lead Bishop for Racial Justice who would use their episcopal office and profile to promote racial justice and support the work of the above bodies. This bishop would be Vice Chair of the Racial Justice Board. The bishop chosen should have experience of racial justice and a commitment to

growing in the role but need not necessarily be of UKME/GMH background themselves.

- The Commission emphasises the need to maintain momentum, especially where dioceses have taken on staff, and to build on what has begun by continuing to fund this work in the 2026–28 Triennium. Funding for racial justice should, at the very least, be maintained at the level that it has been for the past three years. In our view, failing to do this would undermine the progress that has been made and what has already been achieved.
- The Racial Justice Unit is currently understaffed and other NCI bodies lack capacity and competence in the racial justice aspects of their work. This should be addressed both by allocation of new resources and increased partnership working between NCI bodies and the RJU.

General Calls to Action across the Church:

- For everyone across the Church, the time has come where we must take responsibility together for eliminating racism from the Church, and not be content to delegate the task to those who are suffering the consequences of it. As part of our Christian discipleship, we must challenge ourselves to develop a genuine curiosity about people from backgrounds different from our own. Together we must commit to actively encourage UKME/GMH church folk and allow them to progress in their Christian lives within the Church of England, to actively challenge prejudice and to work assertively to change bad practice.
- At all levels of the Church there is the need to open up spaces question ‘Which people are present in our wider community but missing from this expression of Church?’ In parishes, this conversation could be best begun by using the Church Development Tool which helps churches to understand their own makeup and allows them to compare this with census data about their local context.
- At all levels of the Church it should become normal practice to request and record data on ethnic identity to a degree which enables the Church to understand itself. Our ethnic heritage is a fundamental part of our identity and should not be a source of embarrassment. We know that ‘things that aren’t counted don’t count’ – and that good data enables good decision-making.
- For the mission of the Church to be sustained, we need active discipleship, where individuals and families commit to church membership and engagement with Church structures. For all levels of the Church, the Christians who are present with global heritage in our communities represent a huge opportunity for a Church of England to strengthen and revitalise itself. So many of the white British population are ‘not religious’, already committed to other denominations, or nominal/passive in their Anglican allegiance. For the Church of England to remain credible as a contributor to social cohesion and to shake off ‘church decline narratives’ it must embrace diversity and grow diversely.

Calls to Action for Bishops

- How can you be a ‘thought leader’, bringing people with you around a vision of a racially just Church? How could your ministry as a teacher of the Christian community contribute to this goal? Can you help people at all levels understand that

in a society where racism is a reality, UKME/GMH clergy and laity may need special consideration in order to make their contribution to the life of the Church?

- How can you exercise your powers of patronage to bring forward members of under-represented groups into positions of visibility and influence? How can you make the councils of the Church that you preside over, 'younger and more diverse' in the perspectives they contain and the priorities they consider?
- Will you issue local guidelines for your parishes encouraging them to explore liturgical resources from around the Anglican Communion and the World Council of Churches which can help them in their local mission?
- Will you work to strengthen the pastoral care offered to UKME/GMH clergy in your diocese – for example, by establishing a UKME/GMH chapter or a diocesan network of Racial Justice Advocates, or by ensuring that racial justice training is a precondition for promotion, preferment and supervision responsibilities (such as managing a curate)?
- where deep and sustained listening to people's experience takes place, with a view to making the Church a place where people from different backgrounds can find equal acceptance. In most contexts, the discussion would do well to start with the

Calls to Action for Diocesan Secretaries and Archdeacons

- Get behind the national diversity data collection campaign by requesting your clergy to update their diversity data in the People System (the payroll system) to include their ethnicity.
- Encourage parishes to use the Church Development Tool to understand themselves better in relation to their local context.
- Ensure that racial justice receives sufficient time and resources on your diocese's agenda so that real progress is achieved – not just 'lip service' and PR gestures. Key items for action are data capture, good recruitment practices and review of governance structures.

Calls to Action for Deanery Synods and Chapters

- Schedule time to discuss aspects of racial justice as a year-on-year aspect of your ongoing life together. Look at different areas of work highlighted by this Commission over the last three years – discover worship from around the Anglican Communion – engage with questions of contested heritage – rediscover Christianity through the lens of global faith – do some homework and celebrate Black History Month together. Diversifying your agenda could bring new energy and inspiration to your meetings.

Calls to action for Clergy, Church Wardens and Lay Ministers

- There is a need for real 'soul searching' among clergy and lay leaders. Do you really have capacity and integrity in relation to racial justice? Are you well informed and up to date in your thinking? Are you paying 'lip service' to diversity in your context, but in fact keeping real power within your church communities with those who have always had it in the past? Are there people from UKME/GMH backgrounds that you should be bringing forward into more prominent positions?

- Use the Church Development Tool to help your PCC(s) understand themselves better in relation to their local context(s).
- Search for resources that will help you begin a local racial justice journey in your unique setting and keep these issues as a recurring item on your PCC agenda so progress can be monitored and fresh goals set.

Calls to Action for the Archbishops' Council and the National Church Institutions

- Strong leadership – by which we mean intentionality over the long term – is the only way progress can be maintained towards a healthier Church. Both sustained funding of racial justice and strong governance structures around it are necessary. A racial justice focus must be embedded and become part of the church's 'business as usual' within every NCI department. We are far from that being a reality at present.
- The national church should continue to develop its strategic grasp of the racial justice aspects of the Church's mission through data-rich research. The 2021 Episcopal Church report 'Racial Justice Audit of Episcopal Leadership' is a useful example of good practice in this regard.
- All the national committees and councils of the Church should have the development of a racial justice focus within their own work plans as a standing item on their agendas.
- The central funding provided to enable dioceses to employ Church Building Support Officers and Net Zero/Environment officers in order to drive the Net Zero Programme forwards suggests that national priorities are best advanced by national resourcing. We request that the Archbishop's Council revisit FLTA point S4 in the next triennium and ensure that all dioceses are able to afford a full-time Racial Justice Officer, so that a strong national network of RJOs can drive forward the Church's mission to all.