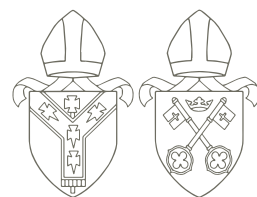


Final Report of the  
Archbishops'  
Commission  
for Racial Justice



THE ARCHBISHOPS'  
COMMISSION FOR  
RACIAL JUSTICE

 THE CHURCH  
OF ENGLAND

RACIAL  
JUSTICE

December 2024

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*The Members of the Archbishop's Commission for Racial Justice at Lambeth Palace at the beginning of their work in 2021*

# COMMISSION MEMBERS

Chair: The Rt Hon The Lord Boateng CVO

Professor Anthony Reddie, Department of Theology, University of Oxford

The Venerable Dr Chigor Chike, Archdeacon of Lewisham & Greenwich,  
former chair of AMEN

Professor Duncan Morrow, Department of Politics, Ulster University

Dame Melanie Dawes, Chief Executive, Ofcom

Professor Mike Higton, Department of Theology and Religion, Durham University

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

Dr Nirmala Pillay, School of Law, Leeds Beckett University

The Rt Revd Patricia Hillas, Bishop of Sodor and Man

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 and Vocations,  
Diocese of Lincoln

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As the Archbishop's Commission for Racial Justice has concluded its work,  
please direct any related enquiries to: [racialjusticeunit@churchofengland.org](mailto:racialjusticeunit@churchofengland.org)

The previous five reports of the Commission are available here:  
<https://www.churchofengland.org/about/archbishops-commissions/racial-justice/reports>

# Litany for Racial Justice

Prepared for the Archbishops’ Commission by The Very Reverend Bruce W B Jenneker,  
Emeritus Senior Priest, Diocese of Saldanha Bay in the Church of South Africa.

Lord, have mercy:  
**Christ, have mercy**

Christ, have mercy:  
**Lord, have mercy,**

Lord, have mercy:  
**Christ, have mercy.**

Jesus Christ, God in human form:  
**We cry to you.**

God, Loving Creator of all life:  
**We cry to you.**

God, Impartial Liberator of all life:  
**We cry to you.**

God, Life-Giving Sanctifier of all life:  
**We cry to you.**

Holy Trinity, one God:  
**In mercy hear us as we cry to you.**

God, Source of all life;  
we bear the fingerprints of the love in which you create us:  
**We lament our stubborn refusal to live fully in your love.**

God, Saviour of the world;  
we are living signs of the diversity you establish in creation:  
**We grieve our unwillingness to celebrate our variety.**

God, Consecrator of every living thing;  
your caressing breath draws us into your hallowing embrace:  
**We mourn our reluctance to surrender to your drawing near.**

God of time and eternity;  
our history is a tragic saga of slavery, racism, sexism, oppression and discrimination:  
**Deliver us.**

Jesus Christ,  
Hope of the world; we have spurned hope and lost our way:  
**Renew us.**

Holy Spirit,  
Fire of passion; kindle in us the ardour for justice:  
**Equip us.**

Sovereign Lord, Head of the Church,  
judge our denial of your purposes, condemn our resistance to your truth,  
denounce our institutional collaboration with injustice and evil:  
**Forgive us.**

Lamb of God, you take away the sins of the world:  
**Spare us, good Lord.**

Lamb of God, you take away the sins of the world:  
**Spare us, good Lord.**

Lamb of God, you take away the sins of the world:  
**Spare us, good Lord.**

God of Grace and Glory, we pray for our Church.  
Fill it with all truth, in all truth with all peace.  
Where it is corrupt, purify it; where it is in error, direct it;  
where in anything it is amiss, reform it.  
Where it is right, strengthen it; where it is in want, provide for it;  
where it is divided, reunite it; for the sake of Jesus Christ your Only-begotten,  
our Saviour and Liberator. Amen.

*Final prayer from words written by Harry Emerson Fosdick, adapted for the dedication of Riverside Church in  
New York City in 1930 and used in subsequent Books of Common Prayer within the Anglican Communion.*

# Message from the Chair

## Dear Archbishops

With our last report to you now, our Mandate has come to an end. It is presented in Advent, a time of repentance, in which the call to change comes with the promise of light. This is reflected in the body of your Commission's report with its focus on what has changed, what is yet to be done, and with glimpses in the light of encouraging results of some real progress.

I wish to place on record at the outset our thanks to you both, particularly as ++ Justin steps down, for your commitment as Primates to our work, and indeed for your having established the Commission in the first instance. This, given the degree of resistance we have encountered in some quarters on occasion, could not have been easy. We never did get a reply to our request for access to documents and information that I sought at the outset. These kinds of barriers to the work of racial justice really must be addressed going forward.

The nature of some of the responses to our work, the continuing absence of data, the paucity of responses to requests for information and input, and on occasion a marked disinclination to engage, has at times engendered tears of grief and frustration on our part.

Your commitment and that of your successors will need to continue through a period of change, both in the Church of England's leadership and within its governance structures.

The opportunity to maintain the momentum that has developed to embed racial justice in the Church's structures and in the practice of its Ministry must not be lost. The Church of England is at a Kairos moment. A disturbingly pervasive culture of denial, silence, a refusal to take heed of the lived experience of others and the avoidance of confronting and acting upon unpalatable truths told, has been exposed (not least around safeguarding), as an existential threat to its Ministry. This culture has contributed also to the Church of England's manifest failings in an unwillingness to hear those upon whom racial injustice has been inflicted and to exemplify and witness in all the Church's activities the wonderful and rich diversity of humanity.

God's all-embracing love which transcends racial division and notions of racial superiority is not evidenced in the practice of some aspects of the Church of England.

However, there exists a moment at this time in which the conditions for change undoubtedly exist. This will be lost if Synod fails to deliver on its most recent and welcome resolution on racial justice. We urge Synod to adopt in full the measures urged in this report. And we urge the NCIs and Church Commissioners to find the resources to deliver on the hope that has already been engendered by the progress that has been made.

There is no substitute for intentionality on matters of racial justice – calling out the issue by name, not simply lumping it into broad generalities around inclusion.

Without specifying the problem which is racism and its continuing legacies, the issue will always be sidelined as too difficult or simply of a lesser order. The latter is all too often the case given the current state of the Church of England.

I and my fellow commissioners have been struck in our work by the way in which racial justice is often pushed down the agenda, when other matters which reflect the doctrinal and other divisions which beset the Church of England at this time, are seen as being of overriding importance.

When, for instance, we should be celebrating the opportunity to reflect in appointments the manifest qualities and contributions of peoples of diverse backgrounds, this is simply not done, or is actively blocked. In the minds of all too many in a position to influence such appointments, the foremost consideration is where the individual stands or is thought to stand on the all pervasive doctrinal issue of the day. This cannot be right and can only be at the expense of the mission of the church to grow its congregations and serve the community.

The civil unrest and the violence that has beset some of our communities since our last Report demonstrates all too clearly how much that work of community mission is needed. Some of this summer unrest provoked national and international headlines and the Church was there

for people before and after, with varying degrees of impact.

Where was the Church, however, and where was the public outcry in November 2024 when Romany and Traveller children with their families were turned away from the Christmas Market in Manchester and placed on trains by the Police under the PCSC Act 2022?<sup>1</sup>

The silence of the media was deafening. The Travellers Times was a notable exception. Their report of these events and of children and families pushed onto trains with children separated from parents and little or no regard to destination makes disturbing reading.<sup>2</sup>

I was shamed by my own ignorance and inactivity at the time when its correspondent wrote: "If Manchester's Christmas market is built on the displacement of families, then its light shines hollow"

The church needs to equip itself to serve the whole community – both neglected majorities and marginalised minorities – at a challenging time, and to reflect in every aspect of its life the wonder and relevance of God's love in action. There is a growing sense of alienation in too many communities, a feeling of not being heard and manifestations of outright hostility to 'the other' that can't be ignored or dismissed.

Political parties may ignore for reasons of expediency, perceived electoral advantage, or lack of courage, these alienated communities and those of the 'the other'. The Church cannot.

<sup>1</sup> <https://www.manchestereveningnews.co.uk/news/greater-manchester-news/gmp-apologise-any-distress-humiliation-30546235>

<sup>2</sup> <https://www.travellerstimes.org.uk/features/manchester-2024-romany-and-traveller-families-forced-trains-displaced-without-cause>

Archbishop Temple reminds us of the unique imperative that moves the Church of Christ to embrace the service of all, particularly those who are not its members.

The Church is called to offer an alternative vision and to change the reality of the day-to-day lives of all those it's called to serve. To do that it must address the gaping wound of racial injustice that afflicts it and reach out and welcome all comers.

A liturgy that inspires and brings hope is central to that welcome. I saw the power of liturgy when attending over a number of years St George's (Anglican) Cathedral Church in Cape Town, South Africa. The liturgy there was forged in the struggle to heal division and unify all of the people of that wonderful but deeply wounded country, in the worship and service of an all-loving God. I am grateful to one of its foremost liturgists. The Very Reverend Bruce Jenneker, for his liturgical contribution to this Report. I hope the Church renews its commitment to Liturgy along the lines we suggest in this Report.

I am grateful too for the prayers and support for our work of many over these three years. And the examples of leadership within institutions and the insight into the complexities of addressing and coming forward with solutions on the issue of racial justice that many have been willing to share.

Amongst many who come to mind are a seaside congregation in a town of historic significance wrestling with a monument to a slaver that stood in the way of mission. And an inner-city congregation in a Diocese that prides itself, not without cause, on its handling of racial justice matters, but where a congregation felt nevertheless let down by a process that inspired no confidence on their part

and who felt for a GMH curate denied a place they believed was deserved.

These were groups and individuals on a journey which was seldom easy, given that the subject matter of racism is a deeply uncomfortable one but where every step forward was in the footsteps of the Risen Lord. They have been a source of hope and inspiration.

Gareth Mostyn, the CEO of the Church Commissioners, has been one of the foremost amongst these individuals and he carries with him into his next role outside the Church of England all our thanks and best wishes.

My prayers going forward are with the Diocesan Secretaries and Chairs and with Church Wardens. They are in the front line of change. I have seen in this work over the years the need for them to feel supported alongside their PCCs. They often don't feel supported – on the contrary, they feel put upon and assailed. Without the Racial Justice Unit being adequately resourced and every Diocese funded to support this work, I am firmly of the view that we will not see the progress which we need to fulfil the promise of a Church adequately equipped to serve as our Lord demands of us.

One correspondent, less than satisfied with work of your Commission, suggested that we would do better simply to tell those who complained of racism in effect to 'stop moaning and get over it'. I am grateful to her, for at least she had the courage to tell me that straight out. Many, including those still in positions of power and influence, share her sentiments and act quietly to give effect to them.

The problem is, however, as I pointed out to her, that we are all of us who call ourselves Christian



*King Charles, then Prince of Wales, shares a happy moment with The Most Revd Dr Thabo Makgoba, Archbishop of Cape Town and Metropolitan of The Anglican Church of Southern Africa and Archbishop Emeritus Dr Desmond Tutu at St George's Cathedral, Cape Town on 6 November 2011. After the hardships of the racist Apartheid era, the Anglican Church in South Africa continues the work of Christ in overcoming division and establishing Racial Justice. Photographer: Desire' Martin.*

trying to follow Jesus Christ. And that wasn't his way. Rather he told us to love our neighbours, give up on the wrong we have been doing and that which we cling to, and follow him.

The promise at the start of the Church's Year is therefore that by changing our ways and doing just that we will find a way out of the dark and into the light. I pray to God that your Commission, for as long as you have asked of us, has helped hold up a light. And that the Church of England, its institutions and your successors, will continue to nurture all who continue down the path we have

worked with all to illuminate. For surely it is the path on which he leads us. For as, I learnt to say in South Africa, 'Siyahamba ekubanyeni kwenkhos' – 'We are marching in the light of God'.

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

**December 2024**

# Abbreviations

|           |                                                 |
|-----------|-------------------------------------------------|
| ACRJ:     | Archbishops’ Commission for Racial Justice      |
| AMEN:     | Anglican Minority Ethnic Network                |
| ANIC:     | Anglican Network for Intercultural Churches     |
| CMEAC:    | Committee for Minority Ethnic Anglican Concerns |
| DDO:      | Diocesan Director of Ordinands                  |
| EDI:      | Equity, Diversity and Inclusion                 |
| FLTA:     | From Lament To Action                           |
| GRT:      | Gypsy, Roma & Traveller                         |
| IME:      | Initial Ministerial Education                   |
| NCIs:     | National Church Institutions                    |
| NMT:      | National Ministry Team                          |
| RJU:      | Racial Justice Unit (within the NCIs)           |
| SMMIB:    | Strategic Mission and Ministry Investment Board |
| TEI:      | Theological Education Institutions              |
| UKME/GMH: | UK Minoritised Ethnic/Global Majority Heritage  |

# Report summary

The vocation of the Church of England is to be a church ‘for all’ and to contribute to community cohesion across England. In the twenty-first century, this vocation must be expressed not just through a parish network covering every community geographically, but also in church communities embracing the full ethnic diversity of England as it is today.

Over the three-year term served by the Archbishops’ Commission for Racial Justice, we have seen many steps taken towards the Church of England fulfilling its vocation to be a church for ‘every tribe and tongue’ represented within this country.<sup>3</sup> However, the various entities which make up the Church of England are only just beginning to take seriously the challenge of the internal culture change required to fulfil its vocation. A consensus about the need for change is not yet fully in place, and a strategy for bringing about change has not yet been adopted at all the front lines of the Church.

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:

1. Nurturing a **worship culture** in the Church of England that reflects the rich mix of backgrounds and 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.

2. The Church of England needs to have a robust structure of **governance** in place across its many component parts 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.
3. 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.
4. 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 manner. This is our opportunity to truly be the Church which we say we are.

<sup>3</sup> Revelation 7:9 (various translations)

# Theological foundations: 'On the Way to Racial Justice'

Being a member of a cosmopolitan community richly shaped by ethnic diversity is part of what it means to be a Christian. The Nicene creed says that 'We believe in one holy catholic and apostolic Church'. When we participate in our local churches, or in the wider Church of England, we are joining in with one strand of a universal church community that was founded by apostles from the Middle East, that spread into North Africa and Asia as quickly as it spread into Europe, and that now stretches all around the globe.

The paradoxical nature of the Church of England is visible in many an English parish church or school at Christmas, as children present themselves as peasants from the Middle East or Persian magi, joining in cheerfully with a story that began far from England and that is ethnically diverse from its very first moments. However, while the Church of England might like to think of itself as perpetually inhabiting that 'calm and bright' space, its reality is more of a seesaw. It wavers between a common life that unconsciously embodies the assumption that, in the novelist R F Delderfield's phrase, 'God is an Englishman', and a guilty acknowledgement that, as theologian Chine McDonald insists, 'God is not a White Man'.<sup>4</sup>

The Archbishops of Canterbury and York have placed before us a vision of a Church that is thriving because it has learned how to be 'younger and more diverse'. This Commission believes that this embrace of diversity is the only way forward for the Church. However, the vision of a more diverse Church – a Church that fully reflects its membership of a worldwide community that crosses every ethnic distinction – can only become a reality through a process of deep listening within the Church, combined with a willingness to learn and change.

## A problem that runs deep

There is much in the life of the Church that holds us back from this journey into diversity. In particular, the Church is held back by the sin of racism – and that is a problem that runs deep in the Church's life.

First, it runs deep in the history of Western Christianity. The patterns of thought and imagination that arrange the world in racial ways, marginalising and excluding people on the basis of their perceived race, have a history that is deeply entangled with that of the Church. The poisoned river of racism has tributaries in the long story of



*The Revd Dr Sarah Siddique Gill leading worship at Sheffield Cathedral. Dr Gill is Canon Missioner at Leicester Cathedral and is supporting the development of the Cathedral as an intercultural worshipping community.*

Christian antisemitism and in the violent relations between Christians and Muslims. It was fed by patterns of theological thinking about creation and about the Church that allowed European Christians to persuade themselves that colonial expansion and exploitation was their God-given right. It was deepened by the ways in which so many Christians drew upon Scripture and tradition as they taught themselves that the transatlantic trade in enslaved Africans was acceptable and even beneficent. In the 1400s, for instance, Gomes Eanes de Zurara framed the European trade in enslaved

Africans as missionary work because, in his view, the trader's main goal was 'the salvation of those souls that before were lost' and, in any case, life as an enslaved person in Christian Europe must be better than life as a free person in 'pagan' Africa.<sup>5</sup> Racism is not a problem that emerged outside the Church to trouble it from without; it has grown in significant part from Christian roots and drawn its strength from Christian thought and practice.<sup>6</sup>

Second, racism runs deep in the history of the Church of England. Involvement with the trade

<sup>5</sup> Gomes Eanes de Zurara, *The Chronicle of the Discovery and Conquest of Guinea*, translated by Charles Raymond Beazley and Edgar Prestage (London: Hakluyt Society, 1896–99), p. 83.

<sup>6</sup> For more on this, see Anthony Reddie, *Black Theology, Slavery and Contemporary Christianity* (London: Routledge, 2010), Willie James Jennings, *The Christian Imagination: Theology and the Origins of Race* (New Haven, CT: Yale University Press, 2010), and Ibram X Kendi, *Stamped from the Beginning: The Definitive History of Racist Ideas in America* (New York, NY: Nation Books, 2016).

<sup>4</sup> See R F Delderfield, *God is an Englishman* (London: Coronet, 1971); Chine McDonald, *God is Not a White Man: And Other Revelations* (London: Hodder and Stoughton, 2021).

in enslaved Africans, for instance, was not a fringe activity in which only a few disreputable Anglicans took part. In 1807, when the original abolition act was passed, there was as much Anglican resistance to it as there was support. After 1833, following a quarter of a century in which faithful Anglicans had plenty of opportunity – and plenty of reasons – to distance themselves from slavery, between 7% and 12% of the kind of wealthy Anglicans who made substantial donations to Church-related fundraising campaigns were recipients of the compensation paid by the government to slave owners.<sup>7</sup> If it is important to remember those members of the Church of England who worked toward the abolition of slavery, it is no less important to remember how deeply the Church was involved in supporting and profiting from it.

Third, racism runs deep in the Church of England today. As a Commission, we have heard testimony after testimony – a relentless catalogue of testimonies – from people who have experienced racism of all kinds in every context within the Church, and who have often sought in vain for their experiences to be acknowledged and their concerns addressed. We have heard – and have highlighted in our reports – many good stories and many promising indications of change, but there are all too many respects in which the Church of England today remains the same Church that, just a few decades ago, catastrophically failed in its welcome of the Windrush generation of immigrants from the Caribbean. There are all too many respects in which the Church of England today remains shaped by a theological and ecclesial imagination that enables those who do not experience racism themselves to downplay the cries of those who do

and to deny that those cries are symptoms of deep and pervasive problems in our life together.

In 2 Samuel 12, we hear that the Lord sent Nathan to David, to convict him of his sin. In principle, David already knew everything he needed to know in order to recognise his own actions as sinful, but in practice he had managed to hide that from himself. Nathan told him a parable about a rich man stealing a poor man’s sheep, kindling David’s anger – until Nathan declared, ‘You are the man!’ David needed Nathan’s voice to help him see that he himself was the one who has fallen into sin, despising the ways of the Lord.

The Church of England is, like David, all too good at hiding from itself its ongoing sin – its ongoing despising of the ways of the Lord. Sometimes, that requires no more than well-meaning white Anglicans who have never themselves experienced racism assuming that they are competent to recognise and respond to it – perhaps even that they are better placed than their colleagues of Global Majority Heritage who they perceive as making too much of it, or as too easily feeling themselves to be victims. The Church stands in need, still, of voices like Nathan’s to cut through such self-protective delusion – prophetic voices that can tell the Church that the sin of racism is right here in our midst, active and deadly. As a Commission, we have heard from many such Nathans.

**Facing the brokenness of the body**

It is not a new thing for Anglicans to face up to a deep brokenness that mars the life of Christ’s body, to confess their complicity in producing,



*The Revd Dr Catherine Okoronkwo, Residentiary Canon and Steward of St Paul’s Cathedral. St Paul’s, as the mother church of the Diocese of London are making a sustained effort to move away from inherited ‘default’ patterns of ministry in order to become a Cathedral that can be a focus for unity within a ‘hyper-diverse’ capital city.*

maintaining and profiting from that brokenness, and to seek urgently for ways in which that brokenness might be overcome.

At the 1920 Lambeth Conference, the assembled bishops of the Anglican Communion published an ‘Appeal to all Christian people’, addressing the divisions that separate Christian churches from one another.<sup>8</sup> They spoke, they said, in communion with all who ‘deplore the divisions of Christian people, and are inspired by the vision and hope of a visible unity of the whole Church’.

The Appeal recognises that the divisions that afflict the Church in the present have roots ‘deep in the past’, including in the sinful ‘self-will, ambition, and lack of charity among Christians’ of past generations. The power of those past sins to keep doing harm today is maintained not only by continued sins of selfishness and antagonism, but also by people’s ‘blindness to the sin of disunion’ – that is, by people’s unwillingness to see how damaging and how contrary to God’s will are the patterns of Christian life that they have inherited, and that they continue to inhabit.

<sup>7</sup> Nick Draper, “Possessing Slaves”: Ownership, Compensation and Metropolitan Society in Britain at the Time of Emancipation 1834–40’, *History Workshop Journal* 64 (2007), 74–102.

<sup>8</sup> The Lambeth Conference, Resolution 9: An Appeal To All Christian People from the Bishops Assembled in the Lambeth Conference of 1920. Available at <https://www.anglicancommunion.org/media/127731/1920.pdf>.

The authors of the Appeal acknowledge their need to accept ‘the responsibility which rests upon us at this time’, simply as people who have inherited this brokenness and whose lives are shaped by it. And they are not afraid of naming this as a call for repentance, saying that ‘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’ – the guilt of harming the body and ‘hindering the activity of his Spirit’.

The confession contained in the Appeal, however, is only the first step in a longer journey, and the Appeal is fundamentally a forward-looking document. ‘The times’, they say, ‘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 divided, and is thus unable to grow up into the fullness of the life of Christ.’ The moment of acknowledgement is not enough: it needs to be followed by determined and prolonged action.

A century separates the 1920 Appeal from the unanimous decision of the Church of England’s General Synod in 2020 to acknowledge ‘the conscious and unconscious racism experienced by countless Black, Asian and Minority Ethnic

(BAME) Anglicans in 1948<sup>9</sup> and subsequent years, when seeking to find a spiritual home in their local Church of England parish churches.’<sup>10</sup> In the light of the ongoing work needed to turn that acknowledgement into genuine repentance, it is clear that similar commitment to that expressed by the Church in 1920 is demanded of us now.<sup>11</sup>

### An 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.

We acknowledge all those who believe in our Lord Jesus Christ and have been baptized 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.

- I. We believe that God wills racial justice.<sup>12</sup> By God’s own act this justice was established

<sup>9</sup> When the ship ‘Empire Windrush’ began regular voyages from the Caribbean bringing workers to Britain to fill job vacancies, particularly within Transport, Health and the Royal Mail.

<sup>10</sup> Church of England, ‘General Synod votes to apologise over racism’, 11 February 2020, <https://www.churchofengland.org/general-synod-votes-apologise-over-racism>.

<sup>11</sup> The 1920 Appeal itself comes from a time when the Church of England had not yet begun seriously to reckon with the legacies of empire and colonialism. See Mark Chapman, ‘The Lambeth Appeal and the Appeal of Britain’, *Ecumenical Review* 72.4 (2020), 683–90.’S

<sup>12</sup> It is important to note that ‘race’ is not a Biblical word or category. Use of the word ‘race’ and concepts dependent upon it, like ‘racism’ and racial justice’, are acknowledged as problematic because they can imply a degree of difference between fellow members of the human race which has no basis in science (see, for example, the discussion on p. 1448 of the *Oxford Dictionary of English* Second Edition (revised), 2005). The word is of sixteenth-century origin as a French adaptation of the Italian ‘razza’ and was popularised in English by racial theorists in the nineteenth century.

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,<sup>13</sup> 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.

- II. 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 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.
- III. 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.
- IV. 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.

- V. 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.

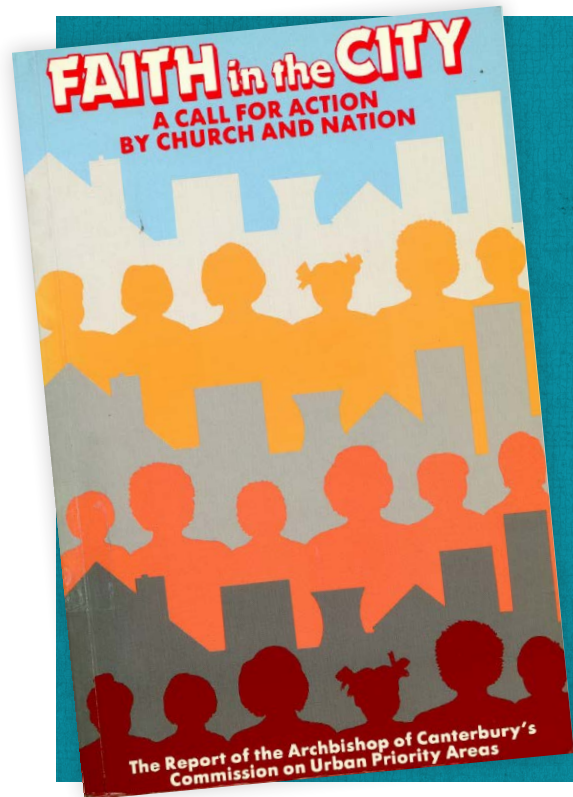
### ‘An adventure of vision and determination’

In the rest of this report, at the end of our three years of work, the members of the Archbishops’ Commission indicate where the Church of England has got to in the ‘adventure of vision and determination’ to which we are called. We describe some of the good news – those developments in which ‘a new discovery of the creative resources of God’ is visible, and the Church is becoming more fully the diverse community that it should be. We highlight some of the ongoing labours of people within the Church, at all levels of its life, to pursue this vision. And we name some of the failures that continue to mar the Church and hold it back from the racial justice into which God is beckoning it.

Yet this report is not simply a description, looking back over the journey so far and pointing to the place we have reached. It is an appeal, amplifying and giving detail to the one set out in general terms above, urging all the members of the Church to turn their faces joyfully toward justice.

Each section will have ‘headline’ points at the top and contain more detailed ‘Calls for Action’ within it.

<sup>13</sup> The word ‘ethnos’ is found in the Bible and means ‘nation’ in Greek. As a result, words deriving from it are often preferred over references to ‘race’ in theological discussions about human diversity and divine justice.



*“Members of minority ethnic groups, who for the most part, feel left out of the mainstream of British society, feel equally ignored and relegated to the peripheries of Church life.*

*Many black Christians told us that they have felt ‘frozen out’ of the Church of England by patrician attitudes.*

*Some had left the Church, yet others were still solid Anglicans. We have heard repeated calls for the Church of England to ‘make space’ for – and so better receive – the gifts of black Christians.”*

**FAITH IN THE CITY, 1985<sup>14</sup>**

*Forty years ago, in the seminal report ‘Faith in the City’, the Church of England honestly acknowledged its failure to ‘make space’ for and so better receive the gifts of Black Christians.<sup>15</sup> The evidence shows us that these issues are still a problem for UKME/GMH Christians in England today.*

# Retrospect

To give context for the appeals set out in this report, it is important to understand the journey that the Archbishops’ Commission has undertaken over the past three years. It was mandated to drive ‘significant cultural and structural change on issues of racial justice within the Church of England’ and to monitor, hold to account and support the Church in its implementation of the forty-seven recommendations of the Archbishops’ Anti-Racism Taskforce which were laid out in the Taskforce’s comprehensive 2021 report *From Lament To Action* (FLTA).

The FLTA recommendations were grouped into five priority areas:

- Participation (including Appointments)
- Education
- Training & Mentoring
- Young People
- Structures & Governance

The Anti-Racism Taskforce taskforce recommended that further workstreams be established on:

- Theology
- Slavery (including monuments)
- History & Memory
- Culture & Liturgy
- Complaints Handling
- Participation & Governance

*Decades of inaction carry consequences, and this inaction 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.*

**FLTA, 2021**

The FLTA Report is available in full here:

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

<sup>14</sup> Archbishop of Canterbury’s Commission on Urban Priority Areas, *Faith in the City: A Call for Action by Church and Nation* (London: Church House Publishing, 1985).

<sup>15</sup> In 1985 the phrase ‘Black Christians’ would have been understood as including the diverse range of people implied by the phrase ‘UKME/GMH Christians’ today.

# The Commission’s reports



In his foreword to the **first report**, Lord Boateng acknowledged the hurt of those who have experienced racial injustice within the Church of England. He also acknowledged that the work of the Commission would itself be difficult. ‘This is a painful process, and necessarily so, in that the response to an examination of racism and the exposure of injustice is often one of denial and defensiveness or obscuration and delay. This must not go unchallenged’ (p. 5).

The Commission took the view that a minimum of £20 million needed to be set aside to fund the delivery of the recommendations in FLTA, and to meet the cost of such recommendations as would be made by the Commission over its lifetime.

The Commission also asked each diocese within the Church of England to develop a racial justice strategy, discerning how to make the most impact with the resources they had available.

The report called for a strengthening of the guidance offered by the Church centrally to those local churches struggling to know what to do with monuments linked to transatlantic chattel slavery. It called for an approach focused upon ensuring equitable access to Christian worship for all God’s people, reflecting the Church’s commitment to racial justice.

The report also highlighted the need for wider reform of the Church of England’s Consistory Court process and called for greater diversity and inclusion in its administration.

The Commission held meetings in York, Bristol, Manchester, Liverpool and Durham.

*“Father who hast made all men in thy likeness and lovest all whom thou has made, suffer not the world to separate itself from thee by building barriers of race and colour. As thy Son our Saviour was born of a Hebrew mother yet rejoiced in the faith of a Syrian woman and of a Roman soldier, welcomed the Greeks who sought him and suffered a man from Africa to carry his cross, so teach us to regard the members of all races as fellow heirs of the kingdom of Jesus Christ our Lord.”*

Page 8 of the Spring 2022 report

This report is available here:  
<https://www.churchofengland.org/sites/default/files/2022-06/acrj-first-report-spring-22.pdf>



In his foreword to the **second report**, Lord Boateng singled out for praise the Church Commissioners for their ‘ground-breaking work’ in the forensic audit undertaken on Queen Anne’s Bounty and its links with transatlantic chattel slavery. The Commission welcomed the £100 million of funding that the Commissioners had pledged in acknowledgment of these links to slavery, to deliver a programme of investment, research and engagement over the next nine years.

Lord Boateng also noted the welcome arrival in December 2022 of the Director of the Racial Justice Unit but expressed continued disappointment at the time it had taken to establish the Unit.

The second report drew particular attention to the witness heard from representatives of the Gypsy, Roma and Traveller (GRT) Christians about the ‘indifference, neglect and outright hostility’ they experienced at the hands of both Church and state (p. 6). General Synod in 2019 had urged dioceses to appoint chaplains to these communities; the Commission heard that twelve such chaplains had been appointed and called for the remaining dioceses to do likewise in ensuring the GRT community receives pastoral, advocacy and educational activities.

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*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 from page 2 of the Winter 2022-2023 report**

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This report is available here:  
[https://www.churchofengland.org/sites/default/files/2023-02/rjr2\\_final-digital.pdf](https://www.churchofengland.org/sites/default/files/2023-02/rjr2_final-digital.pdf)



In his foreword to the **third report**, Lord Boateng continued to praise the work of the Church Commissioners on Project Spire (their programme of reparation for church involvement in the slave trade), but called for a process that placed Africa, the Caribbean and their Diaspora at its heart, in order to ensure restorative justice.

The third report celebrated the impressive work of the Leaders Like Us programme which is revolutionising leadership development in education.

The report also welcomed the first disbursements by the Racial Justice Triennium Fund approval panel following submissions by a number of dioceses and other bodies.

Much of the focus of the report was on the notion of reparation, with a theological reflection contributed by Professor Anthony Reddie.

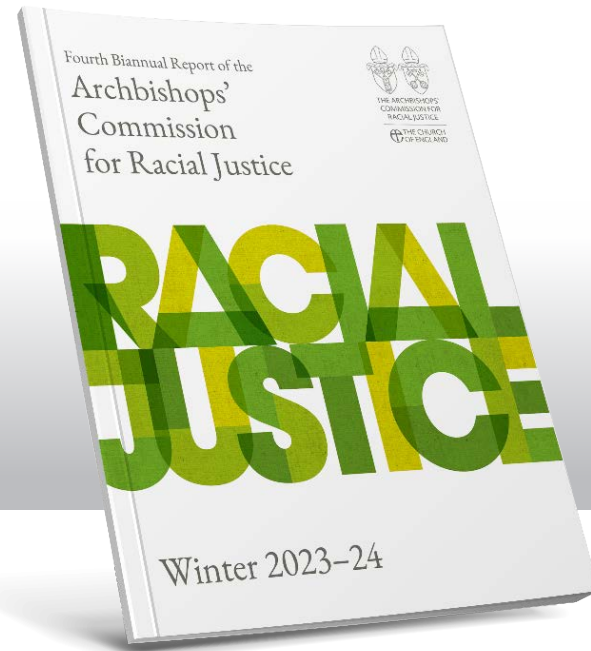
The report commented on recent developments in contested heritage – especially on the handling of monuments related to transatlantic chattel slavery – and included an update from the Head of Conservation, Cathedral & Church Buildings Division on progress. Professor Mike Higton contributed a detailed reflection on the handling of the Rustat case – a failed attempt to remove from the chapel of Jesus College, Cambridge a memorial to a man involved in the trade in enslaved Africans.

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*On this the 30th Anniversary of the murder of Stephen Lawrence,  
We pray for the family and friends of Stephen who still experience his loss,  
We ask for forgiveness when we close our eyes, ears, and hearts  
to the injustices of those around us,  
We call on those in authority to act against institutional racism that is part of everyday life  
and afflicts too many people of Global Majority Heritage,  
We ask you to continue to bless the work of the Stephen Lawrence Day Foundation  
that keeps his memory and legacy alive.*  
**Prayer from page 9 of the Summer 2023 report**

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The report is available here:  
[https://www.churchofengland.org/sites/default/files/2023-08/rjr3\\_digital-final-version.pdf](https://www.churchofengland.org/sites/default/files/2023-08/rjr3_digital-final-version.pdf)



In his foreword to the **fourth report**, Lord Boateng lamented the ‘glacial pace of change’ that the Commission and the Racial Justice Unit had continued to encounter (p. 7). He noted the unwillingness of many in the Church of England to accept and welcome the presence UKME and GMH Christians within the Church. He made the point that Jesus Christ himself was a child of the Middle East.

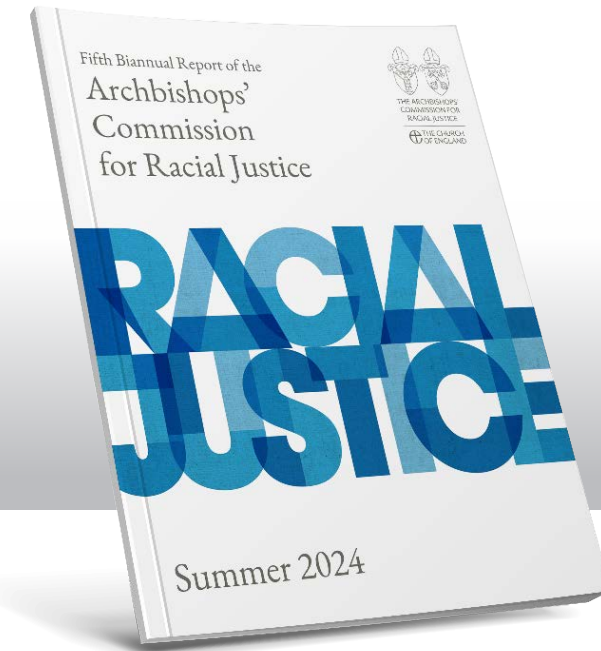
Lord Boateng highlighted two main areas of concern: the absence of data (and a reluctance to share what data does exist), and, within the National Church Institutions and diocesan authorities, the ‘secrecy and opaqueness’ of their practices and processes (p. 6).

Lord Boateng called for the Church ‘to embrace an inclusive theology which recognises the contribution of peoples of diverse origins and diversity in liturgy’ (p. 6). He questioned whether the Church of England was yet really willing to meet the challenges of becoming a more inclusive and diverse Church and whether it was best positioned for its professed mission.

The report itself was structured in two parts. The first, ‘Assessing Progress’, provided commentary on the uneven progress around the Church in meeting the action points of FLTA. In the second part, ‘Good News from Around the Church’, the report focused on examples of good practice and other good news from across and beyond the Church.

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The report is available here:  
<https://www.churchofengland.org/sites/default/files/2024-02/acrj-report4.pdf>



In his foreword letter to the **fifth report**, Lord Boateng commented on the welcome affirmation by General Synod of the Commission’s work. He voiced concern, as the Commission entered its final months, about the degree to which it had encountered active resistance or obstruction as it worked to ensure that the Church of England lives out the gospel in both its teaching and practice.

Lord Boateng highlighted the need to embed within the developing governance arrangements of the Church of England a body with a ‘strong independent element in its membership’ that would have an ongoing auditing role in relation to racial justice across the Church (p. 6).

The report looked ahead to the July 2025 Anglican Conference of ‘truth-telling’ about the legacies of slavery and colonialism. Among other things, this conference will mark the culmination of a series of Commission-sponsored seminars, bringing together leading researchers in the field to elucidate the role of the Anglican Church in enabling the slave trade and plantation economy.

The report highlighted ongoing work, undertaken by Race Equality First and the Race Equality Foundation, investigating how the Church of England responds to racial incidents.

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**A Prayer for Windrush Day**  
*Loving Father in heaven,  
we thank you for the amazing contribution of the  
Windrush generation to our communities and workplaces,  
and to your Church in our land.  
Lamenting our past failings in welcoming them,  
we ask that you would help us to recognise your Son  
in every face we see, through the same Jesus Christ our Lord.*

**A prayer within the Church of England to mark ‘Windrush Day’ (June 22nd)  
from page 2 of the Summer 2024 report**

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The report is available here:  
<https://www.churchofengland.org/sites/default/files/2024-08/rjr5-final-digital.pdf>

# The ongoing journey

Much of the work of the Commission over the past three years can be gathered under six headings:

- Theology & Slavery
- History & Memory
- Culture & Liturgy
- Participation
- Complaints
- Governance & Funding

These are some the key arenas in which the ‘adventure of vision and determination’ that we described above is taking place, and in which continued commitment, creativity and action are required.

In the following sections, which form the main body of this report, we describe the work we have done under these headings, but also set out ‘Calls to Action’ for further sustained work by the Church.

# Theology & Slavery

- Theological Education needs to deepen its racial justice focus in order to meet the future needs of the Church.
- Reparatory justice is an inescapable component part of Christian discipleship.
- Monuments linked to slavery cannot remain in church buildings where they present an impediment to the life of worship and mission the church building was consecrated for.

Over the past three years, the Commission's Theology & Slavery workstream has asked what it will take for the theology of the Church of England to become a genuinely diverse conversation, open to the voices of all God's people, and especially to those who have so far been made to feel that their voices are not valued.

We know that within the body of Christ 'there are many members, yet one body' and that 'The eye cannot say to the hand, "I have no need of you", nor again the head to the feet, "I have no need of you"' (1 Corinthians 12:20–21). We might expand this to say that no part of the body can say to another, 'I have no need to hear your voice', or 'I can speak *about* you and *for* you, without needing to hear *from* you' – and yet, in all too many ways, that is exactly what tends to happen within the Church of England's theological conversations to those of Global Majority Heritage. There are encouraging signs of change, but much more is needed if the Church is to live out its calling to be the people of God, living out the values of the kingdom of God in the midst of the world.

There are three areas in particular where we have been looking for such change over the past three years, and where our hope and prayer is for further change:

1. Theological education
2. Reparations
3. Slavery-linked monuments

## 1. Theological education

All who enter ordained ministry in the Church of England, and many of those who enter a variety of forms of lay ministry, undertake a period of formal theological education. That education draws the individual minister into the wider conversations of the Church. Those who train are normally, for instance, people who already read the Bible in company with their local churches and their existing networks. In formal theological education, however, they are drawn into the wider community of readers of Scripture stretching across centuries and around the world. This induction into a wider conversation is not a peripheral feature of theological education, it is of its essence.

As FLTA noted, formal theological education in the Church of England has often failed to live up to this vision in two main respects. First, by failing to draw upon the voices of those of Global Majority Heritage from within the UK and from around the world, it has in effect said to a vast array of members of Christ's body, 'We have no need of you, or anything to learn from your experience.' Second, even when those voices have been included in theological education curricula, that has tended to happen in ways that keep them peripheral. They are encountered as voices marked

out as exotic, marginal or partial, in contrast to the white European and American voices that dominate syllabuses, and that are presented as normal. To overcome these problems demands *diversifying* and *decolonising* the theological education curriculum.

Over the past three years, the Commission has heard from and has encouraged work across the Church of England's Theological Education Institutions (TEIs) that pursues this double agenda. We have heard from individual TEIs about the efforts they are making to introduce more GMH voices into every aspect of their curricula, and to think through their approaches to teaching to avoid continued marginalisation of those voices.<sup>16</sup> We have also been monitoring the progress of the Diversifying the Common Awards Curriculum project based at Durham University, which is now in the second of its three years.<sup>17</sup>

In these and other areas we have seen encouraging signs of progress, but there is still much to be done if theological education in the Church of England is to be education in and for the whole diverse body of Christ.

<sup>16</sup> See especially Third Biannual Report of the ACRJ (Summer 2023), pp. 41–42; Fourth Biannual Report of the ACJR (Winter 2023–24), pp. 25–26, 29–32; Fifth Biannual Report of the ACRJ (Summer 2024), pp. 9, 75–77. All reports available at: <https://www.churchofengland.org/about/archbishops-commissions/racial-justice/reports>.

<sup>17</sup> See Second Biannual Report of the ACRJ, p. 15; Third Biannual Report of the ACRJ, p. 17; Fourth Biannual Report of the ACRJ, pp. 32–33; Fifth Biannual Report of the ACRJ, p. 9.

## CALLS TO ACTION

- It is striking that, while there have been a 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.



The Revd Shemil Mathew, Vice Dean of Emmanuel Theological College in the North West region, is currently the most senior GMH/UKME leader in the TEI sector.

## 2. Reparations

In another of our areas of work, we have explored the theological rationales for the church offering reparations in acknowledgement of its historic role in the trade in enslaved Africans. This is another area where ongoing work is required. Too often, discussions in this area get mired in debate about who in the present can properly be held responsible for sins committed in the past – and by attempts either to minimise the sin or to deny the possibility of any lasting responsibility for it. And yet that whole framing of the debate is only possible when a vast range of voices from around Christ's body in the present have, from the outset, been excluded from the conversation. This, again, is an area in which those of Global Majority Heritage have implicitly been told, 'We have no need to hear your voice.'

As we wrote in an earlier report:

*The argument for reparations has been made often, and it is very simple. It rests on the claim that an evil in the past is causing a significant injustice in the present, and that this injustice goes on benefitting some while harming others. In such a situation, those who benefit have a responsibility to acknowledge the injustice, and to work to redress the imbalance it has created.*

*This is a matter of restorative or reparative justice, not of retribution. That is, it is not about punishing people for creating or benefitting from the original evil, but about repairing the breach in the present that it has caused. The responsibility that falls on those who benefit from this injustice is not a matter of their guilt, but of their being in a position to right a wrong. It only becomes a matter of guilt if those who benefit refuse to acknowledge their responsibility, or decide not to act upon it.<sup>18</sup>*

*This is a matter of restorative or reparative justice, not of retribution. That is, it is not about punishing people for creating or benefitting from the original evil, but about repairing the breach in the present that it has caused.*

This is why, in the 'theological case for reparations' published in our third report,<sup>19</sup> we focused on the need for reconciliation among all God's people to include restorative justice.

<sup>18</sup> Fifth Biannual Report of the ACRJ, p. 100.

<sup>19</sup> Third Biannual Report of the ACRJ, pp. 19–22.

## CALLS TO ACTION

- ▶ 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.

## 3. Slavery-linked monuments

The third main area that we have explored in this workstream – and in which we want to commend ongoing action by the Church of England – has been in regard to the slavery-linked monuments that exist in our churches and churchyards. These are monuments that celebrate people who were involved in the trade in enslaved Africans, or that are otherwise entangled with the long history of the Church’s involvement in that trade. In our view, the Church of England’s focus on this issue needs to fall more firmly and more consistently on:

- the role that our buildings and their monuments can play in enabling or impeding the worship and mission of present and future generations
- the different ways in which people of varying heritages are likely to experience buildings and monuments in that context

As has been commented by Novelette-Aldoni Stewart, Chair of the Church Buildings Council, the statutory body providing advice relating to the Church of England’s buildings:

*Offensive memorials disrupt a place of solace, a place for communion to which one should be entitled to sit and hear the words of God, as equals, beside our fellow Christians.*

The Commission agrees with this assessment. We are also heartened by the commitment made by Novelette-Aldoni Stewart to pay attention to the effect of monuments on people:

*As Chair of the CBC, it is my continued purpose to advocate for those who feel unheard. To ensure that they are heard, I understand that our scrutiny must look beyond the aesthetic value of historic bricks and mortar, especially if such regard for the tangible is at the expense of others. Hearing people also means being receptive to the stories these memorials tell of pain, and disenfranchisement and their legacy in conveying emotional harm.*

The Commission followed with interest a number of cases that were being decided by congregations and consistory courts across the country, one of which was the case of the Rustat memorial

in Jesus College, Cambridge. The Rustat case demonstrated so clearly the failure of existing approaches.<sup>20</sup> The missing element in that case, as in many others, was serious attention to the ongoing impact of the history of enslavement upon Black people in the present, and so the impact upon them of memorials entangled with that history. We wrote that:

*The Rustat case has demonstrated all too clearly that the Church of England’s consistory courts have learning to do if they are to keep the focus of their attention where it should be: on the role played by our contested material heritage in the ministry and mission of the Church in the present, on the*

*lives and testimonies of those who are most directly harmed by this heritage in the present, and on the need for the Church, as it pursues its ministry and mission, ‘To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation.’<sup>21</sup>*

As we saw in previous sections, here, too, the conversations of the Church of England have been distorted by their lack of genuine inclusion. They have also been distorted by the assumption all too commonly made by those in positions of influence that they can speak about and for marginalised members of the body of Christ, without truly allowing them to speak for themselves.

## CALLS TO ACTION

Some good work has been done in recent years to develop guidance for use when proposals are made to move slavery-linked monuments.<sup>22</sup> This guidance needs further strengthening and rebalancing, however, so that the Church can:

- ▶ 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.

<sup>20</sup> See First Biannual Report of the ACRJ, pp. 22–24; Second Biannual Report of the ACRJ, p. 26; Third Biannual Report of the ACRJ, pp. 58–70; Fifth Biannual Report of the ACRJ, pp. 94–98.

<sup>21</sup> Third Biannual Report of the ACRJ, p. 68, quoting the fourth mark of mission.

<sup>22</sup> The Church Buildings Council and the Cathedrals Fabric Commission for England, *Contested Heritage in Cathedrals and Churches* (2021), available at [https://www.churchofengland.org/sites/default/files/2021-06/Contested\\_Heritage\\_in\\_Cathedrals\\_and\\_Churches.pdf](https://www.churchofengland.org/sites/default/files/2021-06/Contested_Heritage_in_Cathedrals_and_Churches.pdf), p. 4. See also *A Brief Guide to Contested Heritage in Cathedrals and Churches* (2021), [https://www.churchofengland.org/sites/default/files/2021-05/A\\_Brief\\_Guide\\_to\\_Contested\\_Heritage\\_in\\_Cathedrals\\_and\\_Churches.pdf](https://www.churchofengland.org/sites/default/files/2021-05/A_Brief_Guide_to_Contested_Heritage_in_Cathedrals_and_Churches.pdf)

- 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.

In assessing such cases, the Church of England’s focus needs to fall more firmly and more consistently on the capacity of buildings and monuments to either sustain or impede the Church’s calling to give glory to the God of righteousness and justice.

### An international gathering on truth-telling

In relation to their work on slavery-related memorials, the Archbishops’ Commission for Racial Justice has encountered examples of contested histories concerning the social realities underlying these memorials. In some cases, little is known and articulated within local communities either about the historical role of the Church in enabling the chattel slavery trade or the lasting impact of the transatlantic trade in enslaved Africans.

From that realisation came a suggestion by Commission members that something was needed to help broaden the Church’s understanding of historical injustices. With that aim, an international gathering on truth-telling has been planned for 23–25 June 2025, in Liverpool, to express sorrow and pursue avenues of reconciliation. After that event has taken place, testimony and texts from the conference will be made available online. Further information can be found in Appendix 2.

# Resources

## Film

The one-hour film *After the Flood: The Church, Slavery and Reconciliation* provides an excellent resource for group or individual study. It addresses the historical neglect of African chattel enslavement in British Christian history and explores biblical principles for racial reconciliation in our churches today.  
[https://www.youtube.com/watch?v=oUvQvLteO\\_A](https://www.youtube.com/watch?v=oUvQvLteO_A)

## Bible studies

The Churches Together in Britain and Ireland Bible study resource *We Will Repay* is designed to help churches and Christians delve into the discussion of reparations on biblical terms.  
<https://ctbi.org.uk/wp-content/uploads/2024/06/We-Will-Repay-June-2024.pdf>

## Articles

Accessible articles about the Church’s involvement in the transatlantic slave trade by Dr Richard Reddie.  
<https://ctbi.org.uk/wewillrepay>

This article by best-selling author and apologist Tim Keller gives a contemporary perspective on ‘Justice and the Bible’.  
<https://gospelinlife.com/article/justice-in-the-bible>

## Guidance on memorials

Do you need guidance because your church contains memorials related to chattel slavery?  
<https://www.churchofengland.org/resources/churchcare/advice-and-guidance-church-buildings/contested-heritage>

Contact the national team via:  
<https://www.churchofengland.org/resources/churchcare/contact-cathedral-and-church-buildings-department>

## Podcast

The Diocese of Truro has an accessible podcast which draws on their experience as a diocese with coming to terms with their contested heritage. This podcast covers the themes of slavery, racism and race. Ministry Development and Inclusion Officer, Rebecca Evans, talks about contested heritage in Anglican churches with Laura Moffatt, Director of Art and Christianity, and Dr Alice Kinghorn, who is researching the Church of England’s involvement in the transatlantic slavery trade through the work of missionaries. Truro are planning to record another podcast with Lord Boateng, which will be available on their website when completed.  
<https://trurodiocese.org.uk/podcasts>

# History & Memory

- As an important custodian of memory, the Church of England has an obligation to ensure that a broad range of stories are heard in our national conversation.
- Black History Month and related celebrations of ethnic heritage should become part of the annual cycle within parishes and schools.
- Celebrations of Remembrance Sunday need to acknowledge the contributions of all the Commonwealth and Allied nations.

Over the last three years the Archbishops' Commission has struggled with the Church of England's characteristic inability to recognise that a certain 'cosmopolitan spirit' is an essential part of Christian discipleship. While it is the Church of England, and it often has a privileged role as a custodian of local identity and shared memory, it should never become parochial or pander to 'nativist' attitudes. Because Jesus was born in the Middle East, and the gospel was brought to England by apostles from many countries, local churches should really be communities which are more diverse than their surrounding populations – but all too often, the reverse is true.

## CALLS TO ACTION

- ▶ 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.

# Black History Month

In many dioceses, cathedrals, schools and parishes, marking Black History Month in some way has become a valued part of the annual cycle of mission and ministry.

Celebrating Black History Month is one way for church bodies to begin to understand how the contributions of people with African ancestry have been overlooked within English life, especially within the Church. The story of Black communities has often been told through lenses

that misrepresent, oversimplify or entirely overlook the rich and diverse experiences of those who lived it. Under the 2024 national theme of Reclaiming Narratives, Black Britons were urged to take control of their stories, celebrate their heritage and ensure their voices are heard. One route into the rich content created in 2024, as a spur for doing more in 2025 can be found at: <https://www.churchofengland.org/mission-ministry/inclusivity/racial-justice/black-history-month>

## CALLS TO ACTION

- ▶ 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. <https://southasianheritage.org.uk>

## Celebrating Black History Month

In Sheffield, the Cathedral has found that celebrating Black History Month with a well-resourced Civic Service has produced a strong local response and given them renewed credibility within their city.

Wells Cathedral also provided a good example of a visual approach to sharing 'untold stories' (in the context of their wider commitment to resource examination of their deep and complex links with the trade in enslaved Africans) in their exhibition, The Missing Chapter: Black Chronicles. <https://www.wellscathedral.org.uk/whats-on?event=51519287>

## John Blanke

Currently on show in the National Portrait Gallery is the Westminster Tournament Roll of 1511, which depicts the royal trumpeters who served King Henry VII and King Henry VIII. Various records exist of Black Briton John Blanke, who served at the English court over two royal reigns and bore witness to some of the greatest spectacles of the Tudor age. Black military musicians were also present at the rival courts of the kings of France and Scotland in the sixteenth century.



*Trumpeters announcing the arrival of King Henry VIII and his then wife Katherine of Aragon, to celebrate the birth of their son Henry, Duke of Cornwall. John Blanke may have come to England from Spain as part of Katherine's entourage in 1501.*

## Resources

Some dioceses have created resources around Black History Month which create a platform for Black Christians to reflect on their experience and others to benefit from hearing their perspectives.

### Videos

With funding from the RJU, the Diocese of Guildford has made four short videos available:

- What it means to belong, part 1.  
<https://www.youtube.com/watch?v=GqGBLY3Zmts>
- What it means to belong, part 2.  
<https://youtu.be/Dp34Eve8vyI>
- Welcome is more than greeting at the doors.  
<https://www.youtube.com/watch?v=tHh9AGiiUiU>
- Celebrating and recognising diversity in our churches.  
[https://www.youtube.com/watch?v=EuT'TYg\\_JKa0](https://www.youtube.com/watch?v=EuT'TYg_JKa0)

### Remembrance Sunday resources

Ensuring that Remembrance Sunday is celebrated in a way that acknowledges the contribution of the entire British Empire and Commonwealth is vital so that participation in Parade Services and other acts of remembrance does not become a proxy for 'white nationalist' sentiment within our communities. An important example of knowledge and good practice in this regard is the West Indian Association of Service Personnel. <https://waspuk.co.uk>

### Materials on wartime roles

SPCK provides links to material which highlights the wartime roles of Commonwealth service personnel in the context of Remembrance Sunday. For example:

<https://www.nam.ac.uk/explore/commonwealth-and-first-world-war>

### Video

A video highlighting inspiring and diverse figures within the history of Commonwealth Personnel and the British Military is available here:

<https://vimeo.com/1017093406/cbc98cd904?ts=0&share>

# Culture & Liturgy

- Worship culture is central to the development of a racially just Church because it addresses who we most deeply are as people of God.
- The Church of England should embrace the treasure trove of worship resources available to it from across the Anglican Communion and in the people within it who have global roots. Work is needed to put both forms of treasure on display.
- Bishops, TEIs, parishes and schools need to understand the discretion available to them in their planning of worship.
- While the Commission recognises the importance of the declaration of assent during the licensing of ministers, it would like to highlight the chilling effect on creativity in liturgy that the declaration to use only the forms ‘authorised or allowed by canon’ can have.

Liturgy is too often seen as a ‘Cinderella subject’ within the Church of England, relative to other aspects of theology and biblical studies. In fact, it is a vital strategic concern, as the Church expresses its identity, the needs of the nation and the mystery of God through its public worship. Worship is therefore central to the Church of England’s journey towards racial justice. Christian worship is the ‘offering of the people’ and should reflect the people who are offering it. Liturgy should reflect the rich diversity of the Church.

## Resources from the Anglican Communion

Anglican Christians have, since the Reformation, been formed into the likeness of Christ through a shared set of liturgical texts and practices. These texts and practices have proved durable and fruitful as the Church has spread – from its island origins, through the expansion of the British Empire, and now as part of an international fellowship. That international fellowship is underpinned by shared foundations but it is not under the control of any one spiritual authority. The different provinces of

the Anglican Communion have developed in ways that reflect local culture, history and concerns. There are tensions within the global church, but its diversity is also a strength – and the vibrancy of that diversity is growing as the Church moves from domination by its traditional powerbases in England and North America to being a more truly global church, with particular strength in sub-Saharan Africa.

### CALLS TO ACTION

- 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.



*The aesthetics of diversity. By choosing to display an icon of the Seven Martyred Brothers of Melanesia, Chester Cathedral sends out a powerful message about how the Church of England is one part of a vast and diverse global community.*

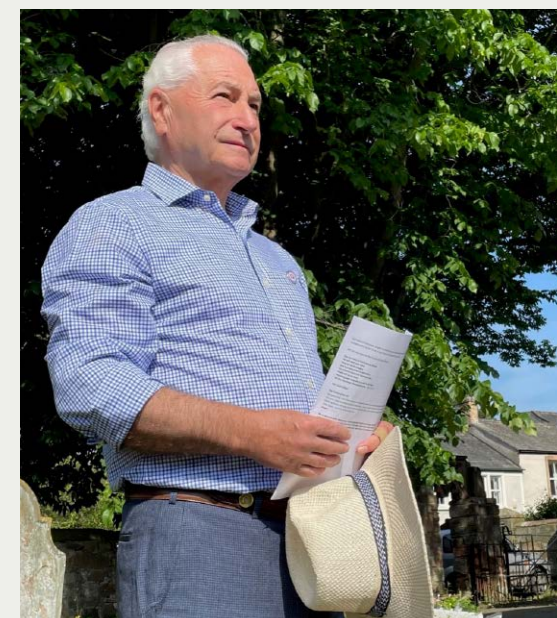
# Racial Justice Sunday

The FLTA report urged the Church of England's Liturgical Commission to 'formally adopt Racial Justice Sunday'. Members of the ACRJ and RJU have met with the Liturgical Commission and discussed this question. The Liturgical Commission supported the sharing of resources for the observance of Racial Justice Sunday, while recognising that it is an ecumenical occasion,

resourced by Churches Together in Britain and Ireland. Racial Justice Sunday's February date often falls just before, but sometimes within, the season of Lent, and clearly works in dialogue with that season of penitence and renewal. To this extent it is analogous to the observation of Harvest, which does not have a fixed date, but has found its place in the annual rhythm of many churches.

## CALLS TO ACTION

- ▶ 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.



*Billy Welch, a leading member of the Gypsy community in the north of England, at the church of St Lawrence, Appleby-in-Westmorland in the Diocese of Cumbria, during the annual 'Horse Fair', a traditional celebration which brings together thousands of GRT folk from around the country each year.*

# The Calendar

The Liturgical Commission’s commitment to working ecumenically and across the Anglican Communion is clear, but they have also highlighted the central role that bishops have to play in leading and shaping the worshipping response of the churches in their care. Bishops can, for instance, play a vital role both in authorising prayers for use within their dioceses, and in making racial justice a priority not just in strategic thinking but in lived worship.

An example of this is the question of commemoration in the Church of England’s calendar. For good reasons, learned over centuries, the Church is slow to add the names of the newly dead to the calendar of saints. The Liturgical Commission has received a lot of correspondence calling for permanent annual commemorations of Archbishop Desmond Tutu and Queen Elizabeth II, among the recently departed. The example of Jean Vanier, once widely loved and lauded and now disgraced, shows the wisdom in waiting a while for the discernment of the Church before adding

names to the national calendar, but diocesan bishops do have the freedom to add names locally – and, indeed, this is the traditional route towards permanent national commemoration.

The development of good local guidance – in dialogue with bishops and to support them in this important aspect of their leadership of the worshipping life of their dioceses – will be a priority for the Racial Justice Unit in 2025. As well as helping to promote Racial Justice Sunday, this will also aid in promoting the use of prayers and customs from the global church, for which no revision of Canon Law is necessary. The bishops have extensive freedom here and the Liturgical Commission has identified this as a priority, one that the ACRJ supports.

As a Commission we want to issue a clarion call to highlight the centrality of worship in the life of the Church and therefore in the initial training and ongoing professional development of ministers.

## CALLS TO ACTION

- ▶ 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.
- ▶ Ministers, 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 – see further detail below).

- ▶ In order to provide 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 RJU to commend good practice, 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.

## Clarity on Canon Law

The Commission has been concerned by the lack of clarity within the Church, even from TEI principals, about the local flexibility which bishops and parish clergy enjoy in using liturgical resources from the wider Anglican Communion. The following notes from The Revd Dr Matthew Salisbury, the National Liturgical Adviser, provide reassurance about where liturgical resources can be used without requiring a formal synodical process for specific authorisation:

- Under **Canon B4** Convocation, the Archbishops or the ‘Ordinary’ (Diocesan Bishop) may authorise liturgical material on the basis that it is ‘appropriate’ and ‘of sound doctrine’.
- Discretion is allowed to individual ministers under **Canon B5** to vary authorised forms of service like Morning Prayer or Baptism, or for the minister with cure of souls to use or allow other forms of service for which no authorised provision exists. Maximum flexibility exists with the Service of the Word which provides a structure for creating a service, rather than an actual set of prayers comprising an order of service.
- The use of Anglican Communion liturgy is often discussed in terms of requiring ‘authorisation’ but in fact such material can in many cases be deployed by ministers in exercise of the discretion mentioned under **Canon B5**.
- Where there is an official celebration of a Saint on the liturgical calendar, there can also be a celebration of other locally acknowledged ‘holy ones’, who could be figures from the worldwide church. London is an example of a diocese with an extensive tradition of local commemorations. A forthcoming General Synod (Misc) paper from the Liturgical Commission will encourage local celebrations at diocesan or parish level. Under **Canon B6**, the Ordinary can approve local holy days, and Common Worship extends that discretion to the local church.

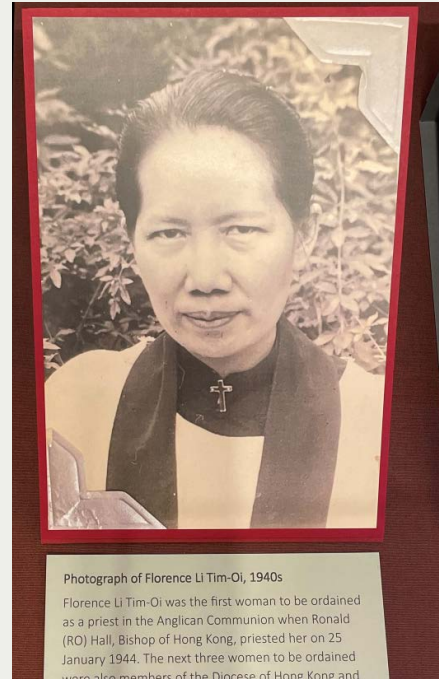
## Celebrating saints and ‘holy ones’

The late Archbishop of South Africa and beloved global elder, the Most Reverend Desmond Tutu, is an example of someone whom parishes and schools might wish to highlight as a ‘holy one’ of the Church. The Diocese of Winchester Education Team has created a resource called ‘Everyday Ubuntu’ based on African approaches to community and the theology of Archbishop Desmond Tutu. This is just one example of the resources which might be used in such a commemoration. <https://winchester.anglican.org/?s=Everyday+Ubuntu>

January 2024 marked the eightieth anniversary of the ordination of another global figure whom churches and schools across England might wish to honour. The first woman priest in the Anglican Communion was Florence Li Tim-Oi, a young Chinese woman, who was ordained to the priesthood on 25 January 1944. The Commission highlighted her story in its fourth Report and noted her continuing impact across the Anglican Communion:<sup>23</sup>

*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.*

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



*The photograph of Florence Li Tim-Oi comes from a recent display about the ministry of women at Lambeth Palace Library.*

## Resources

Are you looking for resources to bring racial justice and diversity into your worship? Start exploring here.

### Liturgy for Black History Month

<https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/liturgical-resources-black-history-month>

### Liturgy for Racial Justice Sunday

<https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/liturgical-resources-racial-justice-sunday>

### Discovering God – practical ideas for informal services and events

<https://www.rootsontheweb.com/worship-and-learning-support/discovering-god/god-and-racial-justice>

### From Churches Together in Britain and Ireland

<https://ctbi.org.uk/category/witnessing-together/racial-justice/racial-justice-sunday>

### From St Paul's Publishing

<https://www.stpauls.co.uk/resources/every-tribe-saints-in-diverse-world>

### Book extract

An extract from Sharon Prentis, *Every Tribe: Stories of diverse saints serving a diverse world* (SPCK, 2019): <https://www.churchtimes.co.uk/articles/2019/26-july/faith/faith-features/called-to-reflect-divine-diversity>

### In other languages

Some liturgical and other resources in Farsi.

<https://www.churchofengland.org/mission-ministry/inclusivity/racial-justice/committee-minority-ethnic-anglican-concerns#na>

<sup>23</sup> Fourth Biannual Report of the ACRJ (pp. 48–49 and pp. 96–98)

Church music

Church musicians up and down the country are beginning a process of reflection on how they can respond to the diversity of Christian musical traditions across today’s Church. One example is The Revd Pete Gunstone, Minor Canon for Worship and Nurture at Bradford Cathedral, who wrote the paper ‘Diverse People Inhabiting Praise Together’ for the Cathedral Music Trust Conference in September 2024:  
<https://www.cathedralmusictrust.org.uk/conference-2024/revd-pete-gunstone>

Further important and challenging perspectives on the role of choristers were provided at this conference by Benjamin Liberatore (b.liberatore@columbia.edu) <https://www.cathedralmusictrust.org.uk/conference-2024/benjamin-liberatore>  
(PDFs of these conference papers are available on request from [brunel.james@churchofengland.org](mailto:brunel.james@churchofengland.org))

Soul Sanctuary is one example of an ecumenical Christian charity established to promote excellence in new and emerging worship traditions inspired by global heritages:  
<https://soulsanctuarygospel.com>



Members of the group Soul Sanctuary singing at St Margaret’s Church, Westminster.

# Participation

- However much evidence there is of racism in Church and society, there will still be voices that deny its significance and resist addressing it.
- The problems identified in the report ‘Behind the Stained-Glass’ should be reflected upon and the remedies suggested in it should be implemented.
- There is a massive amount of work required to ensure that UMKE/GMH clergy (and lay ministers) are enabled to make a full contribution to church life and growth.

As a Commission we are dismayed that, as we have gone about our work, we have constantly found leading figures within the Church of England seeking to deny or minimise the problem of racism within Church and society, and to undermine our efforts at mobilising church resources in a long-term effort to reduce the harms caused by racism within the Church. However many times General Synod declares that racism is a problem that we must tackle together, with reports and research providing the evidence to back up those declarations, there are still too many voices within the Church who denounce as ‘woke nonsense’ positive changes that will lead to a healthier and growing Church.

## Senior clergy describe their experiences of racism

Racism is a reality which hinders the participation of talented people from UKME/GMH backgrounds in the Church of England. Here are the stories of three outstanding women who acknowledge the resistance that they have had to overcome, but nonetheless have succeeded in making a huge contribution to church life:

### The Venerable Karen Best, Archdeacon of Manchester



*In the early years as a child or young person, racism often felt hard to deal with and was hurtful and confusing. Children are not always equipped or knowledgeable with the skills and vocabulary necessary for a response and society rightly seeks to protect them. In adulthood, the maturing of years teaches alternative ways of adapting, coping, responding and meeting the challenges of racism and sexism as a woman.*

<https://www.churchofengland.org/mission-ministry/inclusivity/racial-justice/black-history-month/venerable-karen-best-archdeacon>

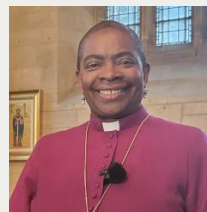
### The Rt Revd Dr Rosemarie Mallett, Bishop of Croydon



*At different points in my journey, I have found there were places and spaces where my skin colour and ethnicity either excluded me or people used it as an excuse, through racism, to treat me differentially.... It comes upon you when you maybe least expect it and sometimes from people you least expect it from. This includes my experience as a member of the Church of England, and there were times during ordination training and subsequently where again I experienced racism because of ethnicity or skin colour.*

<https://www.churchofengland.org/mission-ministry/inclusivity/racial-justice/black-history-month/rt-revd-dr-rosemarie-mallett-bishop>

### The Rt Revd Rose Hudson-Wilkin, Bishop of Dover



*Racism and prejudice are an ever-present reality in the United Kingdom today. For me, this has taken a variety of forms directly and indirectly; so, as a parish priest not allowed to take funerals because of the colour of my skin; lack of expectation that I will “perform”; people assuming that because I am Black, I am not intelligent or good enough for senior roles. I deal with it by being the best that I can be – knowing that I cannot be mediocre – always knowing that whatever I do impacts on those yet to come.*

<https://www.churchofengland.org/mission-ministry/inclusivity/racial-justice/black-history-month/rt-revd-rose-hudson-wilkin-bishop>

## Behind the Stained-Glass

The work of the Commission in the area of participation led to the publication in August 2024 of a separate report – ‘Behind the Stained-Glass: A report on the participation of UK minoritised ethnic people in the ministry and leadership of the Church of England’.<sup>24</sup>

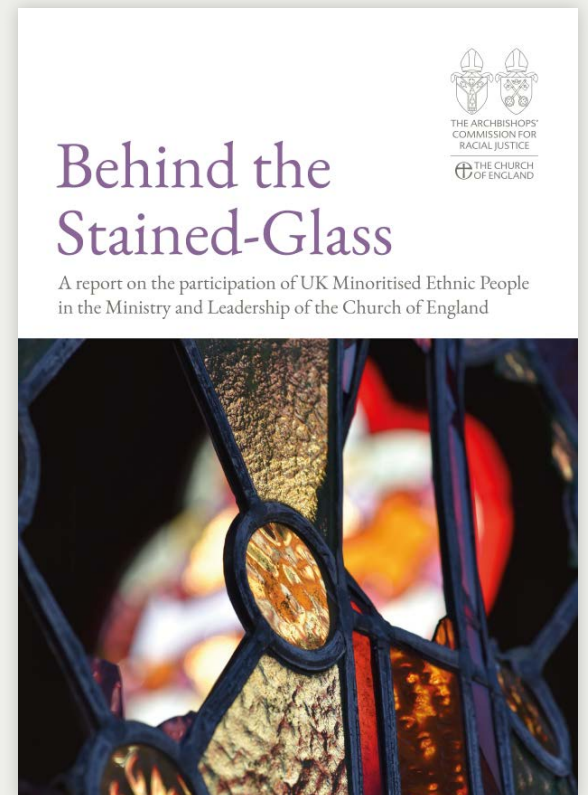
The study was undertaken by the Institute for Educational & Social Equity, commissioned by the ACRJ, and examined the lived experience of UKME/GMH folk within the Church of England in relation to:

- transition from curacy to first incumbency
- appointment of bishops and other senior clergy
- discernment of ordained vocations
- lay ministries and PCC participation

It found clear evidence that a combination of individual, interpersonal, institutional and structural factors create barriers for UKME/GMH individuals within the Church of England, highlighting the urgent need for comprehensive reforms to create a more inclusive and equitable environment.

### Key lessons from the participation report ‘Behind the Stained-Glass’

Having heard the lamentations of many Global Majority Heritage people in the Church of England regarding the church’s processes, and observed how



low their numbers are in the Church’s leadership positions, the ACRJ commissioned research work to ascertain the figures and the underlying factors in operation. The research, which took six months to complete, comprised both quantitative and qualitative approaches, and is the most extensive and in-depth study on the participation of people of Global Majority Heritage in the Church of England.

<sup>24</sup> The Archbishops’ Commission for Racial Justice, Behind the Stained-Glass: A report on the participation of UK Minoritised People in the Ministry and Leadership of the Church of England (August 2024). Available at: <https://www.churchofengland.org/sites/default/files/2024-11/behind-the-stained-glass-v2.pdf>

The report highlights, among many things, that data collection in the Church of England on ethnicity was very poor, making it impossible to know the extent and nature of the problem of participation of GMH people and to tackle it in a systematic way.

From the qualitative work, the report identified individual, interpersonal, institutional and structural factors hampering the participation of people of Global Majority Heritage in the Church of England. Among these factors were the findings that:

- Theological Education Institutions and their leaders, who are overwhelmingly white, were not engaging seriously with anti-racism and decolonial discourse.
- The personal preferences and biases of bishops hinder people of Global Majority Heritage in appointment processes.
- Unconscious bias and overt racism from various quarters were common experiences.
- Formal and informal structures were essential sources of support and courage for UKME/GMH individuals.
- The Church often valued conformity to ‘English culture’ – such as in speech and mannerisms – over having diverse experiences.

Thus, the report found a gap between what the Church says it wants to achieve and the lived experience of those at the receiving end: ‘As a whole, these findings point to a significant mismatch between the Church’s espoused aspirations for racial justice and the lived realities of UKME/GMH ordinands and clergy.’<sup>25</sup>

<sup>25</sup> Beyond the Stained-Glass, p. 52.

The Commission urges the Church to adopt and implement this report. Church members should resist the temptation to give a ‘knee-jerk reaction’ to the report or search out a page or section it can isolate and quibble with. Healthy organisations welcome critical voices and learn useful lessons from what they say, and that is what the Commission hopes the Church will do in responding to this report.

The full report can be read here:  
<https://www.churchofengland.org/sites/default/files/2024-11/behind-the-stained-glass-v2.pdf>

Particular findings that the Commission wishes to highlight are:

- Pathways data on recruitment trends show that individual applicants from UKME/GMH (especially Black) applicants were much less likely to be appointed or interviewed compared with white applicants.
- The same data shows that UKME/GMH clergy are not applying for posts in certain geographical areas.
- UKME/GMH individuals face significant personal challenges, particularly self-supporting clergy and women, who struggle with financial instability and lack of support.
- Class and cultural dynamics within the Church hinder the progression of UKME/GMH clergy. Greater value appears to be attached to UK qualifications and people from traditional Anglican backgrounds over diverse experiences and routes into the ministry.
- Discernment and progression panels are perceived to lack understanding of UKME/GMH spirituality, preferring traditional Anglican norms.



*‘Growing in Diversity’ brings joy and strength to the Church of England*

- The personal preferences and bias of diocesan bishops play a significant role in the recruitment and progression of clergy in the hierarchical structures of the Church of England, sometimes hindering the careers of UKME/GMH individuals.
- HR and appointment processes of clergy and lay people from UKME/GMH are perceived to range from inconsistent to non-existent and as lacking in transparency, leading to biased recruitment and selection.
- There is a lack of formal support structures for UKME/GMH individuals, many of whom rely on poorly resourced informal networks that are incapable of tackling institutional and structural discrimination or exclusion.
- The role of bishops and training incumbents as gatekeeper was shown to be one of the ways in which systemic racism has continued within the Church of England and this has disadvantaged those in the minority, especially those from low-income backgrounds including UKME/GMH individuals.
- The results suggest that there was a culture of non-engagement from TEIs and their leaders who tended to be white individuals who did not always see the need to engage with anti-racism and decolonial discourses. Accordingly, TEIs are perceived to perpetuate institutional and structural racism through a predominantly white curriculum delivered by predominantly white staff.

## CALLS TO ACTION

- ▶ 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’. The original report is available here: <https://www.churchofengland.org/sites/default/files/2022-10/focussed-study-3-gmh-clergy-wellbeing.pdf>.<sup>26</sup>

<sup>26</sup> Selina Stone, ‘If it Wasn’t for God’: A Report on the Wellbeing of Global Majority Heritage Clergy in the Church of England – A Living Ministry Research Project (October 2022).

## New Bishop of Aston

The Revd Canon Esther Prior has recently been appointed as Bishop of Aston in the Diocese of Birmingham. Her ministry to date has been rich and varied: serving as a School Chaplain, a Young Offenders’ Prison Chaplain, and a Team Vicar in Farnborough, before beginning her current appointment as the Vicar of St John’s Egham and becoming the Chair of Trinity College, Bristol.

Born in Malawi, Canon Prior spent her early life in Zimbabwe. She left Africa for the first time in 1999, when she moved to England to train for ordination at Trinity College, Bristol. ‘My entry to British society was actually quite welcoming,’ she said. ‘I have stories of racism to tell, obviously, but I also have stories to tell where I’ve been blown over by love and welcome and acceptance.’

Looking forward to her future ministry in Birmingham, Canon Prior said it was important to ask how churches could ‘look like the communities that they serve’, and not just in relation to ethnicity: ‘I want everyone to feel loved, to feel that there is a place for them in their local Church of England church.’



In response to the ongoing problems highlighted by the Institute for Educational & Social Equity's research, the Commission wishes to highlight two new resources which can help create a better future for the Church.

## A mentoring resource for UKME/GMH church leaders

In May 2024, the Racial Justice Unit launched a mentoring course, a crucial step in enhancing our Church's ministry capacity. This programme, designed to support career development and empower individuals eager to help peers in their ministerial journeys, aims to cultivate the skills of current leaders and foster a culture of mentorship within the Church. The success of this programme hinges on the active participation and support of senior members of the Church community, as it is through their mentorship that new leaders will be nurtured and their ministry enhanced.

Invitations were sent to those with at least five years of ministry experience interested in accompanying others. Twenty-five participants undertook a twelve-week programme, which included in-person and virtual sessions, self-study modules and peer coaching. Now trained, mentors are expected to support at least three individuals at various stages of their ministerial careers. The hope is the mentoring course will help leaders and equip them with the tools and confidence necessary to support new ministers in their journeys. This initiative will promote a culture of mentorship within the Church, which will lead to enhanced leadership development and retention of diverse voices in ministry.

If you would like to participate in the programme as a mentor or, alternatively, receive the support of a mentor, please email [racialjusticeunit@churchofengland.org](mailto:racialjusticeunit@churchofengland.org)

## Research into racial incidents in the Church

The Racial Justice Unit is sponsoring research into racial incidents within the Church, in the hope of shaping appropriate response structures within the Church in the future. A racial incident involves behaviour perceived as motivated by racial hostility or prejudice, such as bullying, verbal abuse, racist jokes, exclusion, malicious complaints, threats or physical attacks.

To report a concern and access support, contact Race Equality First on 029 2048 6207, through whom complainants can also access confidential counselling, independent advice to explore your options, and/or make contact with the Racial Justice Unit.

# Ministry development fit for the future

The Commission welcomes the increase in the proportion of people of UKME/GMH who have been recommended for training for ordained ministry from 6% in 2017 to 13% in 2023. We are also pleased to note that ordination training recommendation rates for people of UKME/GMH remain consistent with the general cohort.

However, these welcome facts make it even more imperative that the Church is in a fit state to receive rather than negate the gifts that UKME/GMH individuals bring to its ministry. We are concerned that no concerted response has been made at either the national or local level within the Church of England in response to the Living Ministry Focused Study 3 (October 2022) report on the wellbeing of Global Majority Heritage

Clergy in the Church of England: 'If it Wasn't for God' <https://www.churchofengland.org/sites/default/files/2022-10/focussed-study-3-gmh-clergy-wellbeing.pdf>. This report highlighted a number of interconnected strands of work which are essential to make the Church of England a place where the gifts of all our diverse population can be received and developed, not just those who fit the 'traditional' mould. This report should be read alongside Behind the Stained-Glass: A report on the participation of UK minoritised ethnic people in the ministry and leadership of the Church of England. The case studies and scenarios it contains are an essential resource for all involved in the support and development of clergy within an increasingly diverse Church of England.



Networking groups within the Church of England play a vital role in providing support and encouragement. Pictured here are members of The Teahouse network for Chinese-heritage clergy. <https://theteahouse.org/>

# Complaints

- This section of the report is the result of three years' work and consideration. It goes into considerable detail and should be seen as a substantial contribution to a wider process of reform of church culture and processes which is needed to restore public confidence in the church.
- Good complaints handling can lead both to the restoration of individual wellbeing and to corporate learning within the Church. Church leaders should not fear complaints but welcome them as an opportunity for growth.

*'I poured out my complaint before him; I shewed before him my trouble.'*

Psalm 142:2, KJV

## Complaints as gifts

However much we hope, pray and work to become a Church thoroughly characterised by racial justice, it will remain true that 'if we say that we have no sin, we deceive ourselves, and the truth is not in us' (1 John 1:8). There will still be incidents in which individuals – clergy and lay, whatever their roles in and relations to the Church – speak and act in racist ways towards others. And there will still be habits, processes and structures in our life together that discriminate against people on racial grounds.

We also 'deceive ourselves, and the truth is not in us', if we think that that all of these problems will be visible to an observer standing somewhere on the sidelines – however attentive and well-intentioned they might be. It is often only the cries of those who are being harmed that alert us to the insidious ways in which sin is at work in our life together.

In this sense, we should think of the complaints made by those who have been harmed as being, potentially, gifts to the Church – gifts that can help us to identify and to address the sin at work among us. They can be gifts that call us to penitence.

If we are to live in a Church alert to the sin 'in what we have thought, in what we have said and done, through ignorance, through weakness, through our own deliberate fault', we will therefore need to make space for people to complain. We will need to ensure that their voices are heard. And we will need to make sure that those voices are amplified according to the seriousness of the sin that has

prompted them. We will need to make sure that we are a Church where even – and perhaps especially – those in the positions of greatest power can be challenged. We will need to make sure that we are a Church that can learn, collectively, from voices raised in complaint, so that our response is not restricted to those individuals who have done harm, but can encompass the deep-rooted patterns of our life together that have enabled that harm.

**If we are to live in a Church alert to the sin 'in what we have thought, in what we have said and done, through ignorance, through weakness, through our own deliberate fault', we will therefore need to make space for people to complain. We will need to ensure that their voices are heard.**

That is not to say, of course, that every complaint is a gift. A few are vexatious, a few are misdirected and a few are blown out of proportion. Nevertheless, a Church that habitually tries to minimise complaints, to manage them away or to ensure that voices raised in complaint do not make too much noise will inevitably end up protecting itself against the work of the Spirit. It will end up protecting itself against the justice that Christ calls the Church to display.

# Mishandling complaints

The Church of England has been, and still is, a Church that all too often protects itself against justice in this way. The Makin Review is only the latest in a long line of reports that have made this point in relation to safeguarding.<sup>27</sup> Even where the individuals involved did not prioritise self-protection, our institutional culture often pushes them to focus on protecting the institution or themselves. This is reflected, for example, in the type of legal advice that is sought and followed.

The same is true in relation to racial injustice: all too often the Church’s culture and processes end up insulating those in power from critique and protecting institutional reputation at the expense of those who have been harmed.

The Church is not alone in this. In other contexts – from English cricket<sup>28</sup> to the Post Office<sup>29</sup> – we have seen institutions working in this way. To highlight one example: Dame Laura Cox’s independent inquiry into the bullying and harassment of staff in the House of Commons –

which included consideration of racist incidents and the routes available for staff to make formal complaints about their treatment – found a

*lack of support given to those who have been bullied, harassed or sexually harassed; a culture that has actively sought to cover up such abusive conduct; [and] a palpable lack of protection for individuals reporting such abuse.*<sup>30</sup>

Many people that she spoke to described

*their profound fear of complaining about such abuse... This fear of being disbelieved, of losing their job, of being unsupported, isolated and ostracised, and of struggling to find work again after being branded a “troublemaker” all compounded the original allegations of abuse.*<sup>31</sup>

All of these failures are enabled by ‘a culture, cascading from the top down, of deference, subservience, acquiescence and silence’.<sup>32</sup> She reports that:

<sup>27</sup> Keith Makin, Independent Learning Lessons Review: John Smyth QC (2024), <https://www.churchofengland.org/sites/default/files/2024-11/independent-learning-lessons-review-john-smyth-qc-november-2024.pdf>.

<sup>28</sup> Independent Commission for Equity in Cricket, Holding up a Mirror to Cricket (2023), <https://theicec.com/wp-content/uploads/2023/07/HOLDING-UP-A-MIRROR-TO-CRICKET-REPORT-ICEC-2023.pdf>. See especially Ch 8 on complaints processes.

<sup>29</sup> See <https://www.postofficehorizoninquiry.org.uk>.

<sup>30</sup> Dame Laura Cox, The Bullying and Harassment of House of Commons Staff: Independent Inquiry Report (2018), <https://www.parliament.uk/globalassets/documents/Conduct-in-Parliament/dame-laura-cox-independent-inquiry-report.pdf>, p. 3. For the report’s discussion of racist incidents, see §§123, 200, 294.

<sup>31</sup> Cox, Bullying, §37.

<sup>32</sup> Cox, Bullying, p. 4.

*Many expressed frustration with what are seen as repeated failings at the most senior levels of the House to commit to tackling these issues and to take action, rather than merely to promise change, produce ‘tick-box’ policies and then just allow everything to return to normal.*<sup>33</sup>

To pick another example from a very different context, a report by the Independent Commission for Equity in Cricket contains similar findings. Existing complaints systems, they say:

*are unfit for purpose and require urgent reform. Evidence gathering revealed a gulf in perception between those in authority, who generally feel that the systems they operate are effective, and those seeking to raise concerns, who find the systems inadequate and the outcomes unsatisfactory... [T]he general attitude to complaints is too defensive, regarding them as a problem to be solved rather than appreciating that they can be a source of valuable feedback and insight... Most instances of discrimination go unreported for a variety of reasons, including confusion about the process, a perception that nothing will be done and a fear of victimisation.*<sup>34</sup>

Every single one of these points can and has been made, forcefully, about complaints processes in the Church of England. A report compiled for the Commission by the Race Equality Foundation notes that most of those it spoke to who had experienced racist incidents in the Church chose not to make use of the Church’s formal

complaints processes. For those who did use the formal complaints procedure, the handling of their complaints seemed ‘to have exacerbated the impact of racist incidents, causing participants to feel marginalised and disempowered’.<sup>35</sup>

**A report compiled for the Commission by the Race Equality Foundation notes that most of those it spoke to who had experienced racist incidents in the Church chose not to make use of the Church’s formal complaints processes.**

As a Commission, we have spoken to many others who do not trust the Church’s existing complaints procedures, who are worried that they will be victimised if they raise complaints, and who find existing processes confusing, inaccessible and off-putting.

<sup>33</sup> Cox, Bullying, §32.

<sup>34</sup> ICEC, Holding up a Mirror, 8.1.10–11.

<sup>35</sup> Race Equality Foundation, Racist Complaints Handling Within the Church of England: A Qualitative Study on Experiences of Making Racism Complaints Within the Church of England (2024), p. 30. On poor complaints handling as itself an injustice, see the Parliamentary and Health Service Ombudsman, Principles of Good Complaint Handling (2009), <https://www.ombudsman.org.uk/sites/default/files/page/0188-Principles-of-Good-Complaint-Handling-bookletweb.pdf>, p. 3.

# Culture and process

To address this situation, there is a need for both changes in our *culture* and changes in our *processes*, and the two need to go hand in hand.<sup>36</sup>

There is a need for changes in our *culture*, because we know that no formal process is immune from being used to control and to silence those who complain. No formal process is immune from being used to protect the institution’s reputation or to shield those in positions of power. If changed complaints procedures are launched within a Church that remains self-protective and that remains reluctant to make those in positions of power fully accountable, those procedures will inevitably fail.<sup>37</sup>

We are, at present, a Church concerned about our reputation in exactly the wrong way. All too often, it seems, we try to preserve our reputation as a Church which is thoroughly decent, where the good guys are in charge, and where problems are isolated to a few bad actors. We need instead to be cultivating a reputation as a Church that knows it is on the way, a Church that can face up honestly to its widespread failings, and a Church that is ready to take serious and costly steps toward repair. We need to cultivate a reputation as a Church where the voices of victims and survivors are habitually heard – and are indeed regarded as gifts through

which God is calling the Church deeper into God’s own life. We need to cultivate a reputation as a Church in pursuit of the justice of God’s kingdom.

There has been a lot of talk in the Church of England in recent years about becoming a ‘simpler, bolder, humbler’ Church.<sup>38</sup> Perhaps the most important word in that slogan in this context is ‘humbler’ – and we might also say, in line with the reflections above, that this needs to involve the Church of England becoming a more penitent Church. Our liturgies tell us that penitence is not something we do once at the beginning of our journey with Christ and then leave behind. We need to turn to it again and again, week by week, day by day. Again and again, we need to say:

*We have erred, and strayed from thy ways  
like lost sheep,  
We have followed too much the devices  
and desires of our own hearts,  
We have offended against thy holy laws,  
We have left undone those things  
which we ought to have done,  
And we have done those things  
which we ought not to have done,  
And there is no health in us.*

**The Book of Common Prayer**

<sup>36</sup> For similar recognitions that a change in culture needs to accompany changes in process, see Cox, *Bullying*, §77; Parliamentary and Health Service Ombudsman, *Principles of Good Complaint Handling*, p. 6.  
<sup>37</sup> Cf. Parliamentary and Health Service Ombudsman, *Making Complaints Count: Supporting Complaints Handling in the NHS and UK Government Departments* (2020), <https://www.ombudsman.org.uk/publications/making-complaints-count-supporting-complaints-handling-nhs-and-uk-government-1>, pp. 13–14.  
<sup>38</sup> Starting with a debate led by the Archbishops at Synod: <https://www.churchofengland.org/sites/default/files/2021-06/gs-2223-vision-and-strategy.pdf>

To be a penitent Church, we need to cultivate a holy suspicion of our motives and our habits – including cultivating a holy suspicion of the ways in which we are using our processes to protect the institution, to silence complainants and to manage their grievances away.

A change of culture needs to be supported and enabled by changes in *process*. We need processes that will create more and better possibilities for the Church to hear the voices of those who have been harmed within it, and to be called by those voices to penitence. We need processes that make it easy for those harms to be reported, for those reports to be followed up, and for justice to be sought. In the absence such good processes, we risk failing to hear the call of God speaking to us through the voices of those who complain or through the voices of those responding to complaints.

It is on issues of process that we focus in the remainder of this part of our report.

## 1. Understanding racism

Complaints procedures can easily become unsuitable as routes for addressing racist incidents if they are largely run by people who have no extensive experience of racism themselves, but who assume that they already know all that they need to know. It is all too easy even for well-meaning people, sincerely interested in handling complaints well, to fail to recognise the presence, the severity and the impact of racist incidents. It is all too easy for them to fall into thinking that people who complain about racist incidents are exaggerating or over-reacting. It is all too easy to downplay the impact of actions that have had a deeply felt discriminatory impact, just because they appear to have been undertaken without conscious racist intent. It is all too easy to be ignorant of the ways in which racist incidents can be symptoms of racist cultures and systems, and need to be understood in relation to those cultures and systems.

### CALLS TO ACTION

- 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.<sup>39</sup>
- ▶ 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-racist training be the norm for Regional Lead Assessors and for anyone appointed as a Designated Person to handle a complaint about racist behaviours.)



*Members of the Gypsy, Traveller and Roma communities have so much to contribute to Church and community life – especially on Palm Sunday! However, the evidence shows that they are often overlooked or discriminated against within parishes and schools.*

<sup>39</sup> On the need for appropriate expertise in the investigation of complaints, see Cox, *Bullying*, §57, and Anna Bull and Rachel Rye, *Silencing Students: Institutional Responses to Staff Sexual Misconduct in UK Higher Education* (University of Portsmouth, 2018), [https://1752group.com/wp-content/uploads/2018/09/silencing-students\\_the-1752-group.pdf](https://1752group.com/wp-content/uploads/2018/09/silencing-students_the-1752-group.pdf), §2.1.ii.

## 2. Attending to power

The Commission has heard again and again that one of the factors dissuading people from raising complaints about racist incidents is their perception that most of the power in the process is stacked against them. We have heard from clergy, for instance, that they fear being branded as troublemakers and having that reputation follow them for the rest of their ministry, damaging their chances of securing posts or receiving the support that they need.

There is a tendency in the Church of England to think that power imbalances can be mitigated in

entirely informal ways, such as by the affability and approachability of those in power. But consider, for instance, an ordinand who wishes to raise a complaint against their sponsoring bishop. Such an ordinand is in an extraordinarily vulnerable position and no number of warm assurances from the bishop (however sincere) remove that vulnerability.

It is impossible for such asymmetries of power to be removed entirely, but there are ways in which they can be mitigated.

### CALLS TO ACTION

- ▶ 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 the very fact of their raising a complaint could be used against them. An ordinand at a Theological Education Institution, for instance, might be concerned that the very fact of making a complaint will 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 visibly been designed to minimise the chances of such consequences.

### 3. Taking informal resolution seriously

We have heard repeatedly that people shy away from making complaints because they believe that the informal stage of the process will not be taken seriously and given a chance to produce a resolution. They fear that a cumbersome, bureaucratic and legalistic process will be quickly triggered and that the resulting process will be damaging for all involved (whether complained against or complaining), making any kind of genuine reconciliation or redress impossible.

One of Jesus’ few pieces of detailed teaching on procedures for church life sets out what to do when someone in the Church sins against you. Jesus lays out a process that slowly escalates from the personal (‘go and point out the fault when the two of you are alone’), through a more formal process involving ‘two or three witnesses’, to the involvement of the wider church (Matthew

18:15–17). For many complaints in the life of the Church, slow escalation like this is what is needed. Furthermore, complainants need to be able to trust that the scale of the process used to respond to their complaint will be proportionate to the problem.<sup>40</sup>

Of course, in some cases the matter complained about will be so serious that the formal stage of the process will need to be triggered immediately. In others, it will quickly be apparent that, even though the issue is a minor one, one or other of the parties has no interest in restoring relationships, blocking the way forward for informal resolution. In still others, it will be clear that the complainant needs to be kept safe from the likely re-traumatising effect of pursuing informal resolution. Nevertheless, where the possibility genuinely exists, the informal stage needs to be given a real chance to work.

<sup>40</sup> On seeking a proportional process, see The British and Irish Ombudsman Association, Guide to Principles of Good Complaint Handling: Firm on principles, flexible on process (2007), <https://www.ombudsmanassociation.org/sites/default/files/2021-03/BIOAGoodComplaintHandling.pdf>, pp. 21–23.

#### CALLS TO ACTION

- ▶ 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.<sup>41</sup>
- ▶ 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.

### 4. Keeping things simple

The report from the Race Equality Foundation demonstrates that the information available to people who want to complain in a church context is often difficult to find and bewildering and that there is no consistency from diocese to diocese about what is communicated and how.

#### CALLS TO ACTION

- ▶ 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.

<sup>41</sup> See the recommendations on reporting and learning in Healthwatch, Shifting the Mindset: A Closer Look at Hospital Complaints (2020), <https://www.healthwatch.co.uk/report/2020-01-15/shifting-mindset-closer-look-nhs-complaints>.

- ▶ Borrowing from and adapting Dame Laura Cox’s recommendations to the House of Commons,<sup>42</sup> we recommend that all policies in this area include:
  - a clear statement at the head of the document that racist behaviour is unlawful and will not be tolerated
  - a clear statement of commitment at the head of the document 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.<sup>43</sup>
- ▶ 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.

<sup>42</sup> Cox, Bullying, §229. See also Parliamentary and Health Ombudsman and Complaints Standards NHS, Making Sure People Know How to Complain and Where to Get Support (no date), [https://www.ombudsman.org.uk/sites/default/files/6\\_Making\\_sure\\_people\\_know\\_how\\_to\\_complain\\_01\\_0.pdf](https://www.ombudsman.org.uk/sites/default/files/6_Making_sure_people_know_how_to_complain_01_0.pdf).

<sup>43</sup> One little-used route available to some clergy is the Grievance Procedure for clergy on Common Tenure, available at <https://www.churchofengland.org/sites/default/files/2017-10/grievanceprocedure-cop.pdf>. The supporting advice for this (<https://www.churchofengland.org/sites/default/files/2017-10/grievanceprocadvice-sa.pdf>) suggests that it may be used ‘in cases where discrimination is alleged or inferred’.

# 5. Continuing to learn

In this area of complaints, our work as a Commission has been hampered by a serious lack of available data. We fully expect personal data relating to specific complaints to be kept confidential, but that should be no bar to keeping and making available anonymised and aggregated data. It has, however, proven extraordinarily

difficult to find information about the complaints processes that have taken place in the Church in recent years – and extraordinarily difficult to conclude that the Church is in a position to spot patterns in all that activity and to learn collectively from it.

## CALLS TO ACTION

- ▶ 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.<sup>44</sup>
- ▶ 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.<sup>45</sup>

<sup>44</sup> For similar recommendations in other contexts, see Cox, Bullying, §§119, 342; Anne Whyte QC, The Whyte Review: An independent investigation commissioned by Sport England and UK Sport following allegations of mistreatment within the sport of gymnastics (2022), <https://www.sportengland.org/guidance-and-support/safeguarding/whyte-review>, §68; Parliamentary and Health Service Ombudsman, Principles of Good Complaint Handling, p. 4.

<sup>45</sup> See Parliamentary and Health Service Ombudsman, Making Complaints Count, p. 16.

# 6. Aiming for justice

The aim of a complaints process in the life of the Church is neither to protect the reputation of the institution, nor to secure its operations from interruptions. The aim should instead be to pursue the justice – including the racial justice – that is a hallmark of the kingdom of God. The first and most urgent aim is to pursue such justice for those who have been harmed by the sins of the Church and by the sins of those within it; the second is to do what can be done to prevent others from being harmed by the same and similar sins in future. Where a complaint is upheld – that is, where it becomes clear that harm has indeed been done to someone – the response needs to be one of penitent acknowledgement and restorative action. There are many consequences of sin that cannot fully be undone in this life, but elements of restoration are often available to us and recompense is often possible where restoration is not.

## CALLS TO ACTION

- ▶ 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’.<sup>46</sup> 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.

<sup>46</sup> Parliamentary and Health Service Ombudsman, Principles of Good Complaint Handling, p. 6. They cite the Compensation Act 2006 to the effect that ‘An apology, an offer of treatment or other redress, shall not of itself amount to an admission of negligence or breach of statutory duty’. See also the guidance in Parliamentary and Health Service Ombudsman and Complaint Standards NHS, A Closer Look: Providing a remedy (2022), [https://www.ombudsman.org.uk/sites/default/files/7\\_Providing\\_a\\_remedy\\_01\\_0.pdf](https://www.ombudsman.org.uk/sites/default/files/7_Providing_a_remedy_01_0.pdf), pp. 6–8.



On 4 September 2024, UKME/GMH clergy from across the southern province came together for a day in Westminster, in fulfilment of FLTA P15 (see Appendix 3). After discussions within the great hall at Church House they enjoyed worship at St Margaret’s, the parish church for Parliament, followed by dinner in a marquee in the Lambeth Palace grounds.

## Ensuring good communication and support

We want to ensure that clergy from UKME/GMH backgrounds feel supported and are able to thrive. The link below provides an opportunity to sign up to receive useful information from the Racial Justice Unit and gives details of supportive networking groups within the Church, including the Anglican Minority Ethnic Network (AMEN):

<https://www.churchofengland.org/mission-ministry/inclusivity/racial-justice/register-gmhukme-communication-network>

<https://www.amenanglican.net>

*‘Attend to my cry; for I am brought very low:  
deliver me from my persecutors; for they are stronger than I.’*

**Psalm 142:6 KJV**

# Governance & Funding

- The Archbishops' Commission for Racial Justice has consulted widely in order to propose a governance structure in which the Church of England can have confidence.
- Sustained resourcing for racial justice work is essential for the health and growth of the Church.

## The structures we need

The governance structure of any organisation is foundational to its performance. This is where the framework of vision, values, culture, policy and resources are set and where change can be initiated and sustained. In the Church of England, it has for many years been clear that the governance structure put in place for racial justice has not been adequate. It was a structure with the Committee for Minority Ethnic Anglican Concerns (CMEAC) at its core, but even though the individual members of CMEAC were very committed to seeing significant change in the Church, the structure they were operating within did not enable their work to progress.

In recognition of this, the FLTA report recommended a review of the governance structure for racial justice and that review has been carried out by the Archbishops' Commission for Racial Justice. Over the course of its life, the Commission had several consultation meetings with the current members of CMEAC and other stakeholders. From these consultations, the Commission has put forward recommendations to the Archbishops. Those recommendations received the broad agreement of the Archbishops. They were then put to various stakeholders, including the Global Majority Heritage networks, the TEIs and the diocesan secretaries in a series of consultation meetings. The views from these consultations were passed on to the Racial Justice Governance Group (an ad hoc group set up specifically for this purpose) which worked with the National Church Institutions team reviewing the governance

structure for the whole Church of England to come up with a final proposal.

**The governance structure of any organisation is foundational to its performance... In the Church of England, it has for many years been clear that the governance structure put in place for racial justice has not been adequate.**

Through this, there was consensus around four key principles:

- There should be a separation of the oversight and scrutiny functions, preferably performed by two separate bodies.
- The scrutiny body should be significantly independent of the Church of England.
- The role of Lead Bishop for racial justice is needed in order to bring episcopal profile to the work.
- There needs to be commitment to sustaining a level of funding that will continue to transform this area of work.

CALLS TO ACTION

In the light of this, the Commission recommends the following:<sup>47</sup>

- ▶ 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.

Racial Justice funding

The Archbishops’ Council Triennium Spending Plans for 2023–25 included £20 million to be used for work in racial justice. Of this, £4.3 million was allocated by the Archbishops’ Council for work within the NCIs according to existing business cases informed by FLTA (for example, for work within the schools sector). This left £15.7 million available for further work.

In 2023, funding guidelines with delegated authority to an approval panel - comprising episcopal representation from Canterbury and York, and AMEN, along with SMMIB, ACRJ, CMEAC and the NCIs - was approved by the Archbishops’ Council. Dioceses, TEIs, ethnocultural networks and other Church bodies were informed about the availability of funding. The chart highlights the allocations made to date.

<sup>47</sup> The Commission notes that the Archbishops’ Council has already agreed some of the points in this ‘Calls to Action’ section, which remain to be implemented in due course.

Racial Justice grant allocations up to October 2024

Organisation and sum awarded (commitment)

- Dioceses**  
Diocese of Birmingham (West Midlands 6 dioceses partnership): £2,433,876  
Diocese of Leeds: £734,992  
Diocese of Southwark: £549,862  
Diocese of Leicester: £529,400  
Diocese of Bristol: £444,000  
Diocese of Sheffield: £286,757  
Diocese of Liverpool: £279,430  
Diocese of Oxford: £189,444  
Diocese of Chichester: £184,764  
Diocese of York: £122,200  
Diocese of Chelmsford: £88,000  
Diocese of Norwich: £80,593  
Diocese of Leicester: £55,019  
Diocese of Europe: £35,800  
Diocese of Bath & Wells: £20,000  
Diocese of Salisbury: £17,500  
Diocese of Ely: £14,100

- UKME networks**  
AMEN (CUF): £203,049  
FFT (GRTFC): £161,598  
AMEN: £20,460

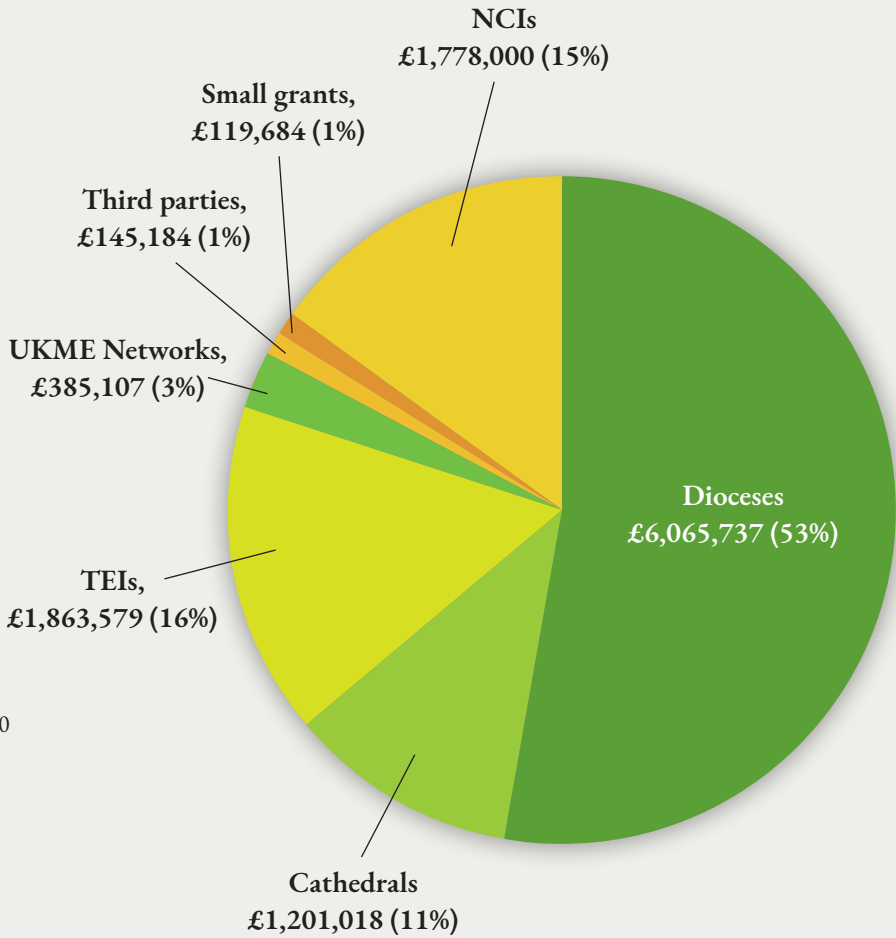
- TEIs**  
St Mellitus College: £756,000  
Queen’s Foundation: £648,179  
Trinity College Bristol: £403,000  
Emmanuel Theological College: £56,400

- Cathedrals**  
World Re-imagined: £1,100,750  
Wells Cathedral: £85,268  
York Cathedral: £15,000

- Third parties**  
Franchising Works: £76,500  
SPCK: £58,284  
Black Cultural Archives: £10,400

- NCI**  
£1,778,000

- Small grants**  
£119,684



## CALLS TO ACTION

- ▶ 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.

## Where we are now

- Racial Justice in the Church of England is the classic curate's egg – but 'good in parts' is not good enough for the Kingdom of God.
- A sustained effort of learning together and spiritual growth will be required to make even a minimal level of racial justice a reality across a complex national institution which has a presence in every community.

# The state of racial justice in dioceses, parishes, cathedrals and other church bodies

We have set out above our findings about the Church of England’s journey towards racial justice – about the areas in which progress has been made, and about the challenges and tasks that remain.

The evidence we have gathered paints a picture of a Church of England which has only recently begun to grapple with the culture change necessary to become racially inclusive at the deep and genuine level required, within an authentic expression of the gospel of Christ. The tone of debate we observed online amongst some clergy as copies of our recent report ‘Behind the Stained-Glass’ began to circulate, for instance, was both hostile in tone and ill-considered in nature. It seemed from the sentiments displayed as if some white Anglican clergy see career progression within the Church as a zero-sum game, whereby the elevation of a UKME/GMH person into a senior role is a direct challenge to their individual prospects of success and recognition. Such attitudes are a corruption of vocation and unworthy of clergy in the Church of God. They also ignore the real possibility that a Church of England which wholeheartedly

embraced diversity could transform itself from a state of slow decline into one of rapid growth.

We share below an analysis of research commissioned by the Committee for Minority Ethnic Anglican Concerns (CMEAC) in their 2024 report, ‘Progress in Dioceses on Racial Justice’.<sup>48</sup> Dioceses were given the opportunity to report on their racial justice work and the response they have made to the FLTA report. The Commissioners were encouraged to see the breadth and vision demonstrated by the variety of actions described here, but they also noted that for a Church with forty-two dioceses the number of responses within each category was less impressive. Nonetheless, we would encourage leaders within dioceses to read this report closely and make contact with other dioceses who may be able to share valuable learning and good practice with them.

The full report may be found at <https://www.churchofengland.org/sites/default/files/2024-06/progress-on-racial-justice-across-the-church-of-england-dioceses.pdf>

<sup>48</sup> Committee for Minority Ethnic Anglican Concerns, Progress in Dioceses on Racial Justice (2024). Available at: <https://www.churchofengland.org/sites/default/files/2024-06/progress-on-racial-justice-across-the-church-of-england-dioceses.pdf>.

## Racial justice work by diocese

| Types of racial justice work which dioceses chose to highlight in their response to CMEAC (as detailed in the ‘Progress in Dioceses on Racial Justice’ report)                                                                                                                                                                            | Number of dioceses |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|
| Their diocese has a <b>racial justice board, unit, task group or action group or EDI board</b> in place.                                                                                                                                                                                                                                  | 23                 |
| Their Diocesan Board of Education is developing the capacity of <b>Diocesan Church of England schools</b> to address racial justice, including professional development of staff and governors and children’s discipleship.                                                                                                               | 21                 |
| <b>Training in intercultural awareness or unconscious bias</b> is offered in their diocese and is sometimes a requirement for vocations advisers, job interview-panel members and clergy.                                                                                                                                                 | 20                 |
| Their diocese has a <b>racial justice charter, policy, vision or strategy</b> in place.                                                                                                                                                                                                                                                   | 17                 |
| Their diocese makes use of ‘ <b>key dates</b> ’ like <b>Racial Justice Sunday and Black History Month</b> to highlight racial justice in the calendar, often including extra work within their schools.                                                                                                                                   | 16                 |
| The bishop or diocese is exercising ‘ <b>thought leadership</b> ’ e.g. by promoting a book or course for study or a day conference or by hosting visiting UKME/GMH theologians, and is encouraging the white community to take responsibility for EDI and shift beyond a passive ‘equal opportunities’ stance towards active anti-racism. | 16                 |
| Their diocese employs someone as a <b>Racial Justice Officer</b> (job titles vary) to advance racial justice across their parishes and structures.                                                                                                                                                                                        | 14                 |
| Their diocese is working to improve <b>recruitment processes</b> , including measures such as ‘blind screening’.                                                                                                                                                                                                                          | 12                 |
| Their diocese <b>offers training and support</b> to equip parishes for racial justice, intercultural mission and to bring forward diverse leaders.                                                                                                                                                                                        | 11                 |
| The diocesan <b>cathedral</b> is doing specific racial justice work including special acts of worship, exhibiting reflective and educational material, and commissioning artwork.                                                                                                                                                         | 11                 |

| Types of racial justice work which dioceses chose to highlight in their response to CMEAC (as detailed in the ‘Progress in Dioceses on Racial Justice’ report)                                                    | Number of dioceses |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|
| Their diocese is actively working to increase UKME/GMH representation within <b>decision-making processes</b> such as Bishop’s Staff/Council, senior clergy appointment panels, Diocesan Synod and General Synod. | 10                 |
| Their diocese is working with <b>refugees and asylum seekers</b> .                                                                                                                                                | 9                  |
| Their diocese is working to improve its use of <b>data</b> for racial justice or has surveyed the number of UKME/GMH persons in roles of responsibility and uses research to guide its mission.                   | 9                  |
| Their diocese is doing <b>interfaith work</b> which aims to reduce white xenophobia and contribute to a multiracial sense of community.                                                                           | 8                  |
| Their diocese is actively working on transatlantic chattel <b>slavery legacy issues</b> .                                                                                                                         | 7                  |
| Their diocese works intentionally with <b>UKME/GMH ordinands</b> to assist their personal development and progression.                                                                                            | 7                  |
| Their diocese is fostering <b>intercultural worshipping communities</b> and has specialist staff focused on this work.                                                                                            | 6                  |
| Their <b>Bishop’s Senior Leadership Team</b> or Diocesan Trustees regularly consider racial justice as a strategic issue.                                                                                         | 6                  |
| Their diocese is having a <b>listening process</b> with UKME/GMH leaders at community, parish, ecumenical, clergy or other levels.                                                                                | 5                  |
| Their diocese is working to establish a <b>complaints process</b> for reporting of racial incidents, disparities and abuse.                                                                                       | 5                  |
| Their diocese is creating a network of <b>racial justice advocates or champions</b> (sometimes at deanery or even parish level).                                                                                  | 5                  |
| Their diocese works intentionally with the <b>GRT community</b> (for example, by promoting the <b>Safe Places scheme</b> ).                                                                                       | 5                  |

| Types of racial justice work which dioceses chose to highlight in their response to CMEAC (as detailed in the ‘Progress in Dioceses on Racial Justice’ report)                                                                                                                 | Number of dioceses |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|
| Their diocese has a <b>UKME/GMH clergy chapter or group</b> , sometimes also including lay ministers.                                                                                                                                                                          | 5                  |
| Their diocese is working to <b>diversify participation in school governing bodies</b> at all levels or has a designated equity lead on each governing board.                                                                                                                   | 5                  |
| Their diocese has a <b>communications strategy</b> specifically bringing forward UKME/GMH stories, including focused web provision.                                                                                                                                            | 5                  |
| Their diocese has established a <b>culture which faces racial justice challenges</b> , recognises and addresses them.                                                                                                                                                          | 4                  |
| Their diocese practices ‘strategic ecumenism’ and has <b>partnerships with Black-led churches</b> and other ethnicity-based congregations, some of which are joining the Church of England as a result or contributing governors to Church of England school governing boards. | 4                  |
| Their diocese is intentionally offering <b>professional development</b> and support to UKME/GMH clergy and diocesan staff (for example, the Wilfred Wood leadership programme).                                                                                                | 4                  |
| The Diocesan Board of Education promotes the national <b>‘Leaders Like Us’</b> scheme to encourage UKME/GMH teaching staff to progress towards Headship or has an equivalent programme ‘in-house’.                                                                             | 4                  |
| UKME/GMH clergy and lay ministers are proactively <b>invited to preach</b> in areas where Black and Brown faces are not often seen in the pulpit.                                                                                                                              | 4                  |
| Their diocese has a <b>Lead Bishop</b> for racial justice.                                                                                                                                                                                                                     | 3                  |
| Their diocese is intentionally resourcing and developing ministry to an ethnic group in their <b>own languages</b> (for example, Farsi, Urdu, Luganda, Spanish).                                                                                                               | 3                  |
| Parishes are issued with a <b>racial justice toolkit</b> , with a list of questions, or this is available on a diocesan website.                                                                                                                                               | 3                  |

| Types of racial justice work which dioceses chose to highlight in their response to CMEAC (as detailed in the ‘Progress in Dioceses on Racial Justice’ report) | Number of dioceses |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|
| Their diocese has a theological ‘access course’ aimed at those <b>disadvantaged by social class and ethnicity</b> .                                            | 2                  |
| Their diocese recruits clergy and interns from the <b>global church</b> .                                                                                      | 2                  |
| The Diocesan Board of Education has an <b>EDI consultation group or specialist racial justice working group</b> .                                              | 2                  |
| <b>Discipleship resources</b> are being reviewed for cultural relevance and new ones developed (for example, Bible studies).                                   | 2                  |
| Their diocese has developed new <b>school assembly resources</b> or other racial justice resources for schools.                                                | 2                  |
| Their diocese plans to make <b>diversity monitoring forms</b> mandatory for application processes and collate the data to monitor progress.                    | 1                  |
| Their diocese includes racial justice in <b>training for curates and new clergy</b> .                                                                          | 1                  |
| Their diocese is working intentionally <b>to help young people develop a positive identity</b> within a multi-ethnic Britain.                                  | 1                  |
| Their diocese is working to combat <b>modern slavery</b> .                                                                                                     | 1                  |
| Their diocese hosts <b>‘global’ carol services</b> .                                                                                                           | 1                  |
| Their diocese has a racial justice <b>prayer bulletin</b> .                                                                                                    | 1                  |
| Their diocese has nominated a UKME/GMH candidate for the <b>Strategic Leadership Development Programme</b> .                                                   | 1                  |
| The <b>Cathedral Chapter</b> has a significant percentage of UKME/GMH members.                                                                                 | 1                  |
| The Diocesan Board of Education has <b>specific budget for Equity, Diversity &amp; Inclusion</b> .                                                             | 1                  |

| Types of racial justice work which dioceses chose to highlight in their response to CMEAC (as detailed in the ‘Progress in Dioceses on Racial Justice’ report) | Number of dioceses |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|
| Their diocese promotes <b>ethnocultural support networks</b> such as AMEN and Teahouse.                                                                        | 1                  |
| Their diocese has <b>ringfenced funds</b> for racial justice work.                                                                                             | 1                  |

Many dioceses reported work they intended to do in the future rather than plans they had already implemented, so these scores should improve over the next few years as these intentions become realities.

However, we were concerned that many dioceses talked about what parishes or schools ‘could do’ rather than reporting what they were actually

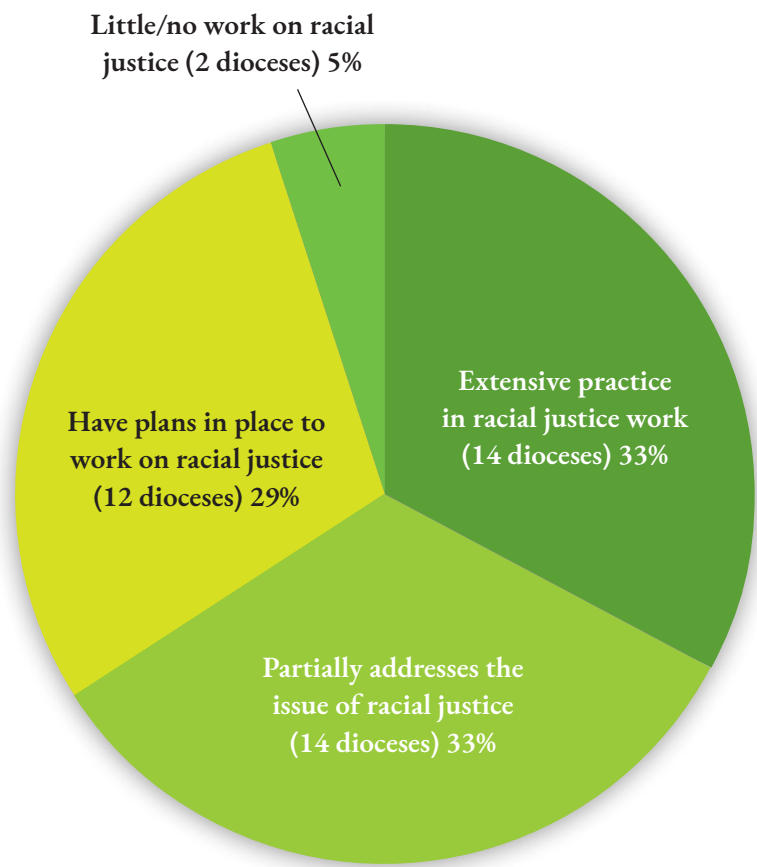
doing or had committed to do.

This overall picture tallies with the summary we presented based on our own research in our Winter 2023–24 report: the majority of dioceses have only just begun to grapple honestly with questions of racial justice, and only a minority have a solid track record of progress across a broad portfolio of work.

Grading of diocesan progress on racial justice<sup>49</sup>

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.



<sup>49</sup> Fourth Biannual Report of the ACRJ, p. 17.

It is our hope that the Church of England will collectively grasp the ‘generational commitment’ that is required to make the Church of England a place where members of all our communities can flourish. The level of sustained commitment and resourcing required is similar to that envisaged to make the Church comply with good practice

in safeguarding, or to achieve net zero by 2030. However, with one third of children currently in Britain’s schools having UKME/GMH backgrounds, embracing racial justice is the only credible pathway to a flourishing Church in the future.

Success within Christian resourcing: the example of SPCK

Under the title ‘Embracing Racial Diversity in Christianity for Young People’, SPCK has used funding from the Church of England to develop resources to expand young minds and build a better future. The SPCK-produced Black History Month assembly, funded by the Racial Justice Unit, has been the second most popular assembly for secondary schools in terms of downloads from their website in 2024. <https://www.assemblies.org.uk/sec/4386/black-history-month>

Other related titles are also available on <https://www.assemblies.org.uk> and SPCK will continue to post additional online resources in 2025. They will also publish a book which celebrates ‘hidden saints’, describing the achievements of Black and ethnic minority people who, through their unwavering faith, have contributed to their local communities and beyond. *Heroes of Hope* by Sharon Prentis and Alysia-Lara Ayonrinde will be released in August 2025, and is written in a style suitable for 8–11-year olds and upwards. <https://spckpublishing.co.uk/heroes-of-hope-hb>

## Increasing success within church schools

The Commission would like to highlight the way in which the Church of England education sector, led by the National Society for Education, has responded to the FLTA report in a professional and sustained way. Perhaps uniquely among Church of England stakeholder groups, they are well resourced, well led and have a healthy relationship with and knowledge of secular best practice.

It should be noted that the Education Team has staff embedded in education who are funded by the RJU triennium funding and it is important to recognise this way of working as a model for other NCI departments to learn from. Education's success in teaching Christianity as a 'world faith' leads the way in a journey which the wider church needs to make. In the imperial past, the English may have felt they had the right to define what Christianity is – but the retreat of the Church within English society in recent decades shows that this narrow approach has in fact damaged Christian witness here. The English faith of the future must be one that is inspired and informed by the wisdom and experience of the world church.

The National Society for Education has made a strategic response to the recommendations within FLTA related to education (E1, E2, E5, E6, E7 – see Appendix 3), which focus on advancing equity and racial justice across Church of England schools and beyond.

They have made significant strides in these areas, with targeted programmes designed to increase UKME/GMH representation in school leadership through the Leaders Like Us programme. Their curriculum review efforts are well underway, focused on embedding theological concepts that support a more inclusive and equitable educational experience across all subjects. Furthermore, they have developed collective worship resources and religious education resources exploring Christianity as a Global World Faith – centred on racial justice themes, empowering students and educators alike to engage in these important conversations. Additionally, they have engaged in conversations nationally which should enable them to conduct comprehensive audits of discipline practices, exclusion rates and attainment outcomes for UKME/GMH students, enabling them to identify areas where further intervention is needed.

## Key actions and outcomes

Key actions and outcomes in response to the FLTA recommendations are:

- **Curriculum design (E1):** The National Society of Education has developed and is in the process of reviewing A Theological Framework for Schools: Racial Justice – for school leaders to ensure theological concepts drive curriculum design.<sup>50</sup>
- **Staff development and recruitment (E2):** The 'Leaders Like Us' programme is currently recruiting for cohort 3, which should result in a notable increase in the representation of UKME/GMH teachers and leaders.<sup>51</sup> A follow-up programme 'Governors Like Us', which is a key facet in sustaining this vision, is being discussed.
- **School discipline, exclusions and attainment (E5):** Conversations with key stakeholders have explored the data and research on school discipline, exclusions, and attainment for UKME/GMH students to drive forward actions to reduce inequality. Work has been done with systems leaders since 2020 on the historical legacy of ESN (Educationally Subnormal) schools and is impacting at Diocesan, Multi Academy Trust and school-level, alongside church networks of secondary leaders nationally. Part C of the report, Flourishing for All: Anti-bullying Guidance for Church of England Schools, examines how Church schools can both prevent and tackle race-based bullying and discriminatory behaviour.<sup>52</sup> Research has clearly identified that Caribbean, mixed white/Caribbean and GRT children are most likely to be excluded from school, along with children with SEND (Special Educational Needs and Disabilities) and those receiving Free School Meals in Social Care.
- **Ethnic Diversity Among Teaching Staff (E6):** Conversations are underway with key stakeholders who could support auditing the ethnic diversity of teaching staff and headteachers. Linked to the 'Leaders Like Us' programme, they are developing and implementing recruitment pathways that support and increase representation at senior leadership levels. Analysis by Professor Paul Miller together with the approaches commended in response by the National Society, are relevant to TEIs and dioceses seeking to ensure equity of progression for UKME/GMH clergy and lay leaders within the Church.<sup>53</sup>

<sup>50</sup> Church of England Education Office, A Theological Framework for Schools: Racial Justice (Pending – due in 2025).

<sup>51</sup> Leaders Like Us, <https://www.cefel.org.uk/leaderslikeus/>.

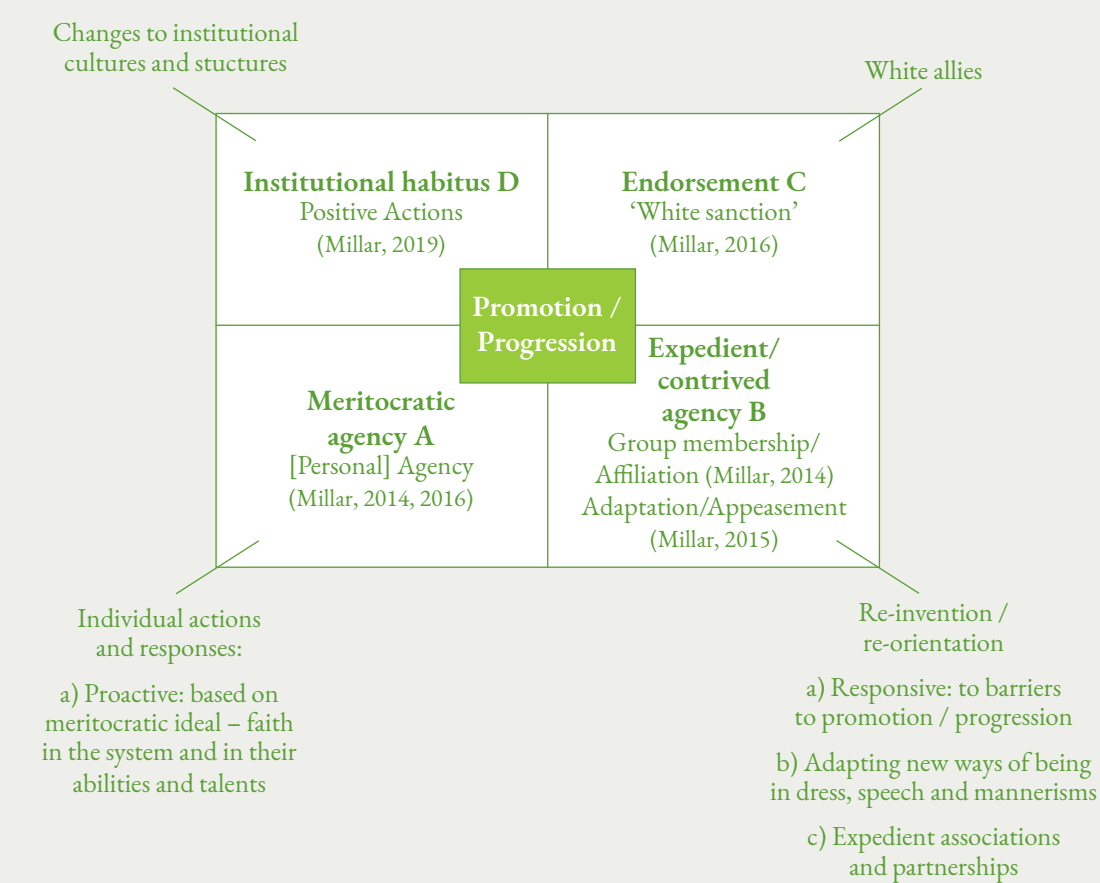
<sup>52</sup> National Society for Education, Flourishing for All: Anti-bullying Guidance for Church of England Schools (2024), <https://www.churchofengland.org/sites/default/files/2024-11/flourishing-together-a-collective-vision-for-the-education-system.pdf>.

<sup>53</sup> Paul Miller, BAME Teacher Progression in England: towards a conceptual model, *International Studies in Educational Administration (ISEA)*, 47:3 (2019), pp. 18–35. [https://www.academia.edu/43211514/BAME\\_teacher\\_progression\\_in\\_England\\_Towards\\_a\\_conceptual\\_model](https://www.academia.edu/43211514/BAME_teacher_progression_in_England_Towards_a_conceptual_model)

Increasing success within church schools (Continued)

The table below illustrates Professor Miller’s argument that progression for UKME/GMH teachers depends on a combination of change to institutional culture, the support of ‘white allies’, and the self-belief and personal adaptiveness of the individual. Dioceses need to apply this learning and ensure that their UKME/GMH clergy experience a positive institutional culture and the support of ‘white allies’ and are thus enabled to thrive.

Multivariate Model of Career Progression: BAME Teachers and Academics



- **Resources for School Assemblies (E7):** The National Society for Education has created collective worship resources (<https://www.cefel.org.uk/CollectiveWorship>) with the aim of addressing racial justice, to mark, for example, the Windrush generation, Gypsy, Roma & Traveller month, and Black History Month. The National Society of Education has re-established relationships with SPCK to help ensure quality and monitor the creation of assembly materials with input from the RJU. Furthermore, the National Society has been producing resources and supporting the Sanctuary Foundation’s Big Live Assemblies with the aim of creating a positive impact, raising awareness and fostering discussions about racial justice among students, staff, school leaders and the larger community.<sup>54</sup>

Beyond FLTA recommendations, the National Society for Education has also been addressing racial justice across all of its work streams. Its work includes:

- Flourishing Leaders work
- Growing Faith Foundation<sup>55</sup>
- National Younger Leadership Groups, facilitated by the social action work of Archbishops’ Young Leaders Award<sup>56</sup>
- Policy work, including response to the Government’s Curriculum and Assessment Review<sup>57</sup>
- Difference for Schools<sup>58</sup> course to address concerns relating to racial justice within their own team

Looking forward, the Church of England education sector seems to be genuinely committed to sustaining and expanding these efforts towards racial justice, investing resources long-term and working collaboratively to create an educational environment where all individuals can flourish.

<sup>54</sup> Sanctuary Foundation, Great Big Live Assemblies, <https://sanctuaryfoundation.org.uk/resources-for-schools/>.  
<sup>55</sup> <https://www.growingfaithconnections.org/>  
<sup>56</sup> National Younger Leadership Groups, <https://www.archbishopofyorkyouthtrust.co.uk/projects/nylg>.  
<sup>57</sup> Curriculum and assessment review, <https://www.gov.uk/government/groups/curriculum-and-assessment-review>.  
<sup>58</sup> <https://difference.rln.global/secondaryschools/>

# Increasing success within church schools *(Continued)*

## Resources

### Flourishing for All

This key document shows the fruitfulness of the National Society of Education’s approach at work in their response to the issue of bullying. (Part C focusing on race is pending):  
<https://www.churchofengland.org/sites/default/files/2024-09/nse-flourishing-for-all-part-a-and-b-for-publication-september-2024-1.pdf>

This work is built off:  
[https://cofefoundation.contentfiles.net/media/assets/file/Our\\_Hope\\_for\\_a\\_Flourishing\\_Schools\\_System.pdf](https://cofefoundation.contentfiles.net/media/assets/file/Our_Hope_for_a_Flourishing_Schools_System.pdf)

### Leaders Like Us

Information about the Leaders Like Us programme is available here:  
<https://www.cefel.org.uk/leaderslikeus2025-26>

### A Theological Framework for Schools: Racial Justice

This document would make an excellent resource for TEIs, dioceses, parishes and individuals to study: <https://articulateusercontent.com/rise/courses/92jRSPjzEAtno8TQDPZaVFkImAFTELsh/EReZUea1rn9WcnZD-A%2520theological%2520framework%2520for%2520Racial%2520Justice%2520EYFS-KS2.pdf>

### Common worship resources

High quality assembly resources can be accessed here:  
<https://www.cefel.org.uk/CollectiveWorship/>

# Looking ahead

We have made numerous appeals in the course of this report, in each of its subsections. As we draw to a close, we have some overarching appeals to add. These are actions and attitudes that will be crucial if the Church is to continue its journey toward racial justice – the ‘adventure of vision and determination’ that we described at the start.

## CALLS TO ACTION

### *General calls to action across the Church of England*

- ▶ 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 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 question 'Which people are present in our wider community but missing from this expression of Church?'<sup>59</sup> In parishes, this conversation could be best begun by using the Church Development Tool (see Resources p. 98) 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 with global heritage in our communities represent a huge opportunity for the 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.

<sup>59</sup> The Commissioners appreciate that in some parishes many of the UKME/GMH folk present may be strongly committed to one of the other world faiths.

## CALLS TO ACTION

### *for our Bishops*

- ▶ Be a 'thought leader', bringing people with you around a vision of a racially just Church. How can 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 fullest contribution to the life of the Church?
- ▶ Exercise your powers of patronage to bring forward members of under-represented groups into positions of visibility and influence. 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?
- ▶ 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.
- ▶ 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).

## CALLS TO ACTION

### *for our 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 (see Resources, p. 98) 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.<sup>60</sup>

<sup>60</sup> See the Fifth Biannual Report of the ACRJ – data capture (pp. 59–60); good recruitment practices (pp. 61–62); review of governance structures (p. 63).

## CALLS TO ACTION

### *for our Deanery Synods and Clergy Chapters*

- Schedule time to discuss aspects of racial justice as a year-on-year aspect of your 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 our Parish 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 community 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 (see Resources, p. 98) to help your PCC(s) understand themselves better in relation to their local context(s).
- Search for resources (including those on p. 98) 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 Archbishop’s 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.<sup>61</sup>
- 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.

<sup>61</sup> The Mission Institute and The Episcopal Church, Racial Justice Audit of Episcopal Leadership: from 2018 to 2020 (2021). Available at [https://www.episcopalchurch.org/wp-content/uploads/sites/2/2021/04/RR-Racial-Justice-Audit-Report\\_ENG.pdf](https://www.episcopalchurch.org/wp-content/uploads/sites/2/2021/04/RR-Racial-Justice-Audit-Report_ENG.pdf).

# Resources

There are various resources that can help you begin a ‘listening process’ in your context and renew your mission using racial justice as a focus for positive change:

## Church Development Tool

A simple, effective and encouraging way of setting priorities and planning together.  
<https://www.churchofengland.org/resources/church-near-you/church-development-tool>

## Film clips

These are eye openers and conversation starters to get people thinking and talking about positive change:

- **Visitor** is a short film monologue by Testament, a West Yorkshire performer, poet, and rapper, exploring racism within the Church from the point of view of someone from a UKME/GMH background trying to become part of a local church. This creative response was commissioned by Leeds Church Institute for their Churches Against Racism event in April 2024 and re-commissioned by Bishop Smitha as an educational tool to resource the formation of Church of England clergy.  
<https://www.youtube.com/watch?v=nVPuCLWxPqs>
- **Chocolate Digestive**, also by Testament, casts light on the experience of someone from a UKME/GMH background trying to develop as a leader within the Church.  
<https://www.youtube.com/watch?v=jrXiHsRTRfQ>

## A book

The Archbishop of Canterbury’s Lent Book *Tarry Awhile* by leading academic author Selina Stone makes a fascinating and accessible way into the challenge to be faced and the richness to be gained, when we make efforts at diversifying our theological perspective.<sup>62</sup>

## Further resources

Further training resources created by the Racial Justice Unit to enable parish and Diocesan development are forthcoming and will be shared as widely as possible as they become available. Many dioceses already offer resources for parish development in Racial Justice – if your diocese does not, do look on other dioceses’ websites to see what is on offer.

The approach advocated in this 5-minute TED talk about reducing bias in the workplace could be rapidly adopted as a working practice within a leadership team or a PCC:  
[https://www.youtube.com/watch?v=VEP7\\_BeXH64](https://www.youtube.com/watch?v=VEP7_BeXH64)

<sup>62</sup> Selina Stone, *Tarry Awhile: Wisdom from Black Spirituality for People of Faith* (London: SPCK, 2024).

# Signs of hope

- So much great Spirit-led work is going on already across the Church of England and bearing fruit for the future.
- We share here a few encouraging stories of growth and renewal, which are just a minute fraction of what could be told from across our amazing nationwide Church.

# Leeds Minster

Leeds Minster is a historic civic Church on the edge of its city centre, known for its strong choral tradition.

It has been a ‘struggling’ church for many years and has often seemed to lack a positive vision for the future. However, it has become a much healthier place over the last few years, largely by engaging with the diversity of its context. This approach has helped grow the regular congregation and has brought forward new leaders. It has also helped the Minster to develop civic links and partnerships with important local stakeholders, including Leeds University.

This October, the Rector of Leeds Canon Paul Maybury invited the Director of Inclusion and Justice for Churches Together in Britain and Ireland, Dr Richard Reddie, to speak at Leeds Minster. Richard was introduced by Cllr Abigail Marshall Katung, Lord Mayor of Leeds. Afterwards, Professor Johanna Steibert, Director of the Centre for Religion and Public Life gave a response to his lecture. The event was a celebration of progress made in renewing the mission of the Minster, and driving further growth and progress in the future.

Canon Paul comments:

*Leeds Minster, by virtue of its accessibility in the centre of the city, is visited by a wide variety of people from different cultures and backgrounds. We have recognised this as a wonderful opportunity to engage with these different groups of people to develop and strengthen our existing ministry, service and*

*We have... intentionally embraced this diversity through meals, social gatherings and discussion and study groups and as a result have experienced congregational growth as we’ve invested time and pastoral care for those from different parts of the world who now find themselves in our city.*

*mission. We have therefore intentionally embraced this diversity through meals, social gatherings and discussion and study groups and as a result have experienced congregational growth as we’ve invested time and pastoral care for those from different parts of the world who now find themselves in our city.*

Suggestions for further reading are available here: <https://lcileeds.org/hook-lecture-2024-what-next>

The Leeds Church Institute website contains many good ideas for developing local racial justice initiatives: <https://lcileeds.org>

# St George’s, Leeds

*St George’s, Leeds is a well-known parish church in the Evangelical tradition who have been taking a simple but intentional approach to opening up their church culture.*

At St George’s, we had a number of significant conversations around race and diversity in 2020. For some time, we had been trying to encourage a wider range of people to stand for PCC and serve in different roles, with limited success. Alongside these ongoing efforts, we decided, in response to feedback and advice, to be more intentional about what happens ‘up front’ on a Sunday.

Some things were easy to change – for example,

when showing slides and photos we now make sure the images reflect the diverse ethnicities present in our congregation. In sermons, we try to use a wider range of stories and quotes, intentionally referencing a range of ethnicities. Whenever the Bible passage allows us to talk about the diversity of the Church, we take the opportunity. When putting together vox pop videos – for example, to promote our small groups, or to hear feedback on an event or ministry area – wherever possible we include church members from different ethnic backgrounds.

Some things have taken more effort – for example, trying to make sure that every Sunday we have



*St George’s Leeds is steadily growing ‘younger and more diverse’.*



*St George's Leeds works intentionally to encourage its UKME/GMH members to participate in leadership roles.*

at least one person up front who is not white – this could be doing the Bible reading, playing in the band, preaching, children helping with our ‘action song’ or any other role. We have not always succeeded in this, but it has got easier, in part because the consistency means that church members from non-white backgrounds increasingly view helping in these ways as a normal part of what we do. On some occasions we consciously celebrate the diversity of the church – for example, we have developed a simple model for multi-lingual prayers, which we often use on Pentecost Sunday.

We are blessed to have quite a large number of Farsi speakers and the morning service is now translated into Farsi by volunteers each week via headsets. We have both English and Farsi Bibles available

and a few of our songs have Farsi translations which we project alongside the English words. We frequently include Iran and the Middle East in our intercessions, and when we say the Lord’s Prayer, we project the words in both English and Farsi, and invite people to pray in any language.

As we have taken these steps, our worshipping community has become noticeably more ethnically diverse. We are not sure about cause and effect, but we are delighted to see this. As we say frequently, in sermons, church news and over coffee, ‘We love being a diverse multi-generational church!’.

**Rev Canon Lizzy Woolf, Team Rector,  
St George’s Leeds**

## Bristol Cathedral

In January 2022, the ACRJ met in Bristol Cathedral at the invitation of the Very Revd Mandy Ford, the Dean of Bristol. The Commission met with members of the Chapter, Diocesan staff and UKME/GMH clergy and ordinands, as well as guests from the city who were invested in racial justice work. Dean Ford shared a little about the challenges the Cathedral faces as the city and the way the Cathedral was engaging with its culpability in slavery. The Cathedral’s anti-racism projects were discussed and the Dean invited the Commission to continue to engage with the work and hold it to account as it progressed.

In October 2024, Bristol Cathedral hosted the unveiling of a new monument and the launch of the Cathedral’s racial justice strategy. The new monument was dedicated in memory of John Isaac Daniel. John Isaac was enslaved on a plantation owned by the Daniel family of Bristol, who are memorialised in a number of monuments around Bristol Cathedral, including the Rose window at the west end. The living relatives of John Isaac had successfully campaigned for a corrective monument to acknowledge the life of their enslaved ancestor and at least 4,424 African people whose taken lives enriched Thomas and John Daniel with one of the largest slavery compensation awards granted by the British Government under the 1833 Act of Abolition. Bristol Cathedral recognised the urgent need for this memorial as a corrective to the current dominant narrative in Bristol Cathedral and look forward to further work, including that planned by the Bristol Legacy Foundation, to acknowledge

and lament the millions of lives taken by this barbaric trade and to seek paths of restoration and reconciliation.

Through this work, Bristol Cathedral acknowledged that slavery was and is a crime against humanity, resulting in intergenerational trauma and systemic racism. The monument was unveiled alongside a new racial justice strategy for Bristol Cathedral as it works to address racism in the world today and create a future in which all God’s children can live together in love. The Cathedral explores its historic connection to the trade of enslaved people in the ‘All God’s Children’ exhibition, which is on display within the Cathedral.

The Cathedral’s racial justice strategy is available here: [https://bristol-cathedral.co.uk/wp-content/uploads/2024/10/RJS-Layout\\_Web\\_spreads.pdf](https://bristol-cathedral.co.uk/wp-content/uploads/2024/10/RJS-Layout_Web_spreads.pdf)

## Intercultural worshipping communities

Do you want help thinking through how your church can bring people of different cultural backgrounds together in worship and fellowship?

The Anglican Network of Intercultural Churches (ANIC) provides intercultural mission toolkits offering guidance, strategies and principles to promote intercultural engagement, diversity and inclusion within the Church of England. <https://stpaulsslough.org.uk/anglican-network-of-intercultural-churches-anic>



*The Revd Calvert Prentis, Diocesan Director of Ordinands and Vocation Development, Diocese of Birmingham, at the 2024 ANIC National Conference in Leicester.*

# APPENDIX 1:

## The challenge of modern slavery

### Learning the lessons of slavery in modern times

As a Church, we can no longer look the other way, or say, ‘This happened a long time ago, let us move forwards.’



Today, millions of people are displaced around the world and are vulnerable to being trafficked and therefore held in modern slavery. Some are fleeing war, the effects of climate change, tyrannical and abusive governments, or intolerant religious communities. Others are hungry, fleeing extreme poverty, or simply hoping for an opportunity to be able to provide for themselves and their families. They are at risk of being trapped in what we now like to refer to as ‘modern-day slavery’. But it is to be underlined that slavery is slavery, whether it took place hundreds of years ago or in the present environment. Those fleeing are our brothers and sisters, of the same heavenly Father, and the results of being enslaved then as now have devastating results for those directly enslaved as well as for society as a whole.

The statistics tell us that approximately 50 million people are trapped in some form of modern slavery. So, as people of faith we need to be speaking into

these situations to bring liberty to the captives, to proclaim God’s peace by challenging the negation of human dignity and personhood that is destroyed by the practice of (modern-day) slavery. To engage with this work is to proclaim that ‘the kingdom of God is indeed near to us.’

Throughout Scripture, in both the Old and the New Testament, we see and experience a God who is interested in the lives of those who are most vulnerable in our world: the orphans, widows and ‘aliens’ – those who are displaced from their homes and come to our shores seeking asylum or who come as refugees. Because refugees are vulnerable, they are at risk of being targeted by criminal gangs and drawn into modern slavery and exploitation. This is happening more and more, and awareness still remains very low on this matter.

The God we serve continues to be interested in those who are most vulnerable. Recently, for our Maundy Thursday service of renewal of vows in the Cathedral, one of my priests who did not show up for that service later shared with me that he had learned that the coastguards were coming in,

having rescued people in the channel. He said, ‘I grabbed towels and dry clothes and rushed down to the shore. There I found myself on my knees, drying the feet of the many who had been rescued.’ That is Jesus, present in their midst. And that is a great reason not to be in the Cathedral renewing one’s vows! In the very act that he was engaged in, he was renewing his vows in action.

This priest was making real the words of the prophet Isaiah: ‘Strengthen the feeble hands, steady the knees that give way; say to those with fearful hearts, “Be strong, do not fear; your God will come”’ (Isaiah 35:3–4 NIV).

The prophet Isaiah’s message speaks directly to us here in Britain – our eyes are opened and our ears are unstopped. We have seen first-hand those arriving on our shores and through the work of agencies such as Kent Refugee Action Network, the Clewer Initiative, the Anti-slavery Collective and the many other organisations working to bring to a halt modern-day slavery. We too can be encouraged to be messengers of God’s peace to the many who are seeking refuge and who are at risk of being trapped in modern-day slavery.

As God’s Church, we are suitably placed not only to speak into these situations but to be the change that we wish to see by welcoming and embracing the stranger, by giving a sense of belonging to those who are lost, by treating the vulnerable with dignity and respect, by doing all that we can to educate a world and a society that is often indifferent to the needs of the vulnerable, and by being Christ-like in our words and our actions.

As the Church we must not speak with forked tongues on this matter. When Paul says we are one in Christ, ‘neither male nor female, Jew or Gentile’

– rich or poor, Black or white, gay or straight, ‘first world’ or ‘third world’ – we must live as though we believe it. We must live as though we believe that God is the one Father of us all and that therefore we are part of the one human family, so we are brothers and sisters and we are our ‘brother’s keeper’!

Going forward, let us play our part in making the kingdom of God a reality wherever we are in our communities and in our world. In making such a difference, we will be responding to the Prophet Micah – ‘What does the Lord require?... To do justice, to love mercy and to walk humbly with our God.’ (Micah 6:8 NIV). The words of the prophet Isaiah will become a reality as we will see ‘the lame leap like a deer, the mute tongue shout for joy, water gushing in the wilderness and streams will be seen in the desert’ (Isaiah 35:6 NIV). And, my friends, together we can rejoice and say, ‘The kingdom of God has indeed come near to all of us.’

*The Rt Revd Rose Hudson-Wilkin,  
Bishop of Dover*

*<https://theclewerinitiative.org> offers resources for understanding and responding to Modern Slavery*

# APPENDIX 2:

## International gathering on truth-telling

**Truth-telling: An international gathering unveiling the Anglican Church’s involvement in transatlantic African chattel enslavement Liverpool University, 23–25 June 2025.**

The truth-telling event in June 2025 will focus on three main themes – History & Memory, Bible & Belief, Repair & Healing – and will explore how they relate to the transatlantic trade and to colonialism. The gathering aims to facilitate open dialogue, promote theological reflection, and create space for conversations among participants. By addressing these significant issues, the Commission seeks to establish a firm foundation for a more inclusive future in which the legacies of the past are acknowledged and actively addressed.

Tickets for the event are available from: <https://www.eventbrite.co.uk/e/truth-telling-tickets-1023400738157?aff=ebdsshcopyurl&utm-source=cp&utm-term=listing&utm-campaign=social&utm-medium=discovery&utm-content=attendeeshare>

A seminar series in preparation for the conference has already begun and these remarkable sessions are available online. They make a great basis for individual study or for a series of small-group discussions.

The inaugural seminar ‘People not Property, Names not Numbers’ was held on Thursday 21 March 2024 to mark both the International Day for the Elimination of Racial Discrimination (21 March) and International Day of Remembrance of the Victims of Slavery and the Transatlantic Slave Trade (25 March).

This seminar set the context of the historic role of the Church in enslavement and colonialism, as well as the lasting legacies of this violent past. Moderated by Professor Stephen Small, an expert in British Imperialism at the University of California Berkeley, this panel brought together esteemed researchers of slavery and the Church.

Watch the first seminar at: <https://www.liverpool.ac.uk/csis/events-and-projects/truth-telling-slavery/people-not-property/#d.en.1458638>. The web page includes a follow-up reading list.

The second seminar in the series considered the role of women as enslavers or beneficiaries of African enslavement and their links to the Anglican Church, including their religious justifications for keeping African-descended people enslaved. It also focused on women as resisters or rebels against slavery (including as church leaders), and on how women, especially Black women, are viewed in the

Church today as a result of slavery.

Michelle Charters, Head of the International Slavery Museum, moderated this panel. Watch the second seminar at: <https://www.liverpool.ac.uk/csis/events-and-projects/truth-telling-slavery/women-slavery-church/#d.en.1466030>. The web page includes a follow-up reading list.

The third and final webinar in the preparatory series spotlights the journey of response to these hard truths within the Liverpool city region. It marks the beginning of a process to confront and address the Anglican Church’s involvement in the traffic and enslavement of Africans and the legacies of this trade today.

This seminar is a panel discussion between local historians and activists and those working for change within the Church. It outlines the truth to be told at the summer 2025 conference, but also shares experiences and considerations of further actions for repair which can contribute to

communities’ journeys, in the region and beyond, towards racial justice and healing. The panel is moderated by Novelette-Aldoni Stewart, Chair of the Church Buildings Council.

Watch the third seminar ‘Liverpool, Slavery and the Church of England’ at: <https://www.liverpool.ac.uk/csis/events-and-projects/truth-telling-slavery/liverpool-slavery-and-church-of-england/#d.en.1496775>. A reading list is available below the list of speakers on the web page.

The Diocese of Liverpool continues to develop its efforts to work with partners in the community and academia to bring out the truth of its own involvement in transatlantic chattel enslavement and the theological ideologies that underpinned that period of British Imperial history. A huge amount of work is being done, including a strong contribution from Liverpool Cathedral: <https://liverpoolcathedral.org.uk/justice-and-mercy-commitments/slavery-truth-project>

# APPENDIX 3:

## The Forty-Seven

### *From Lament To Action*

## Actions

## Participation

**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

**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

**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

**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 C of E 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

**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 TEL, 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 C of E. 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.

# APPENDIX 4:

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

Overall, the Church of England has only made modest progress against the measure of the forty-seven recommendations which it made to itself three years ago. It should be borne in mind that the report was essentially a compilation of existing recommendations already made in Synod reports and other places over the preceding forty years, but never resourced or implemented.

Just nine of the forty-seven recommendations have been fulfilled to date, two have been abandoned and the remainder remain ‘work in progress’. Against this backdrop, the Church at all levels must continue to resource the work, which at this rate of progress (three actions a year so far) would require twelve more years to complete.

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

|      |                                          |      |                                         |
|------|------------------------------------------|------|-----------------------------------------|
| A    | Archbishops’ staffs                      | GS   | General Synod                           |
| AC   | Archbishops’ Council                     | MDT  | Ministry Development Team               |
| C    | Cathedrals                               | NMT  | National Ministry Team                  |
| CNC  | Crown Nominations Commission             | RJU  | Racial Justice Unit                     |
| D    | Dioceses                                 | SIB  | Strategic Investment Board              |
| DAG  | Development and Appointments Group       | SLDP | Senior Leadership Development Programme |
| DBEs | Diocesan Boards of Education             | TEI  | Theological Education Institutions      |
| E&GF | NCI Education & Growing Faith department |      |                                         |

To make this chart easier to understand we have colour coded each FLTA recommendation:

- Green indicates that the recommendation has clearly been fulfilled.
- Red indicates that the recommendation has clearly not been fulfilled.
- Yellow indicates that the Commission is hopeful that in time the recommendation may be fulfilled.
- Orange indicates that the Commission are currently doubtful that the Church will press towards fulfilling this goal.

\* 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 | Participation                      |                                 |                               |                                   |               |                      |           | Progress and updates                                                                                                                                                                                                                                                                                                    |  |
|----------------|------------------------------------|---------------------------------|-------------------------------|-----------------------------------|---------------|----------------------|-----------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|
|                | Dependent upon resource allocation | Under consideration             | Rejected or unable to proceed | Taken forward in alternative form | Some progress | Significant progress | Completed |                                                                                                                                                                                                                                                                                                                         |  |
|                | P1                                 | General Synod co-options        |                               |                                   |               |                      | ✓         | Complete. 10 co-opted members of Synod are in place and will remain on Synod until July 2026.                                                                                                                                                                                                                           |  |
|                | P2                                 | House of Bishops observers      |                               |                                   |               |                      | ✓         | Complete. 10 people of UKME/GMH are present in House of Bishops meetings through the addition of ‘Participant observers’.                                                                                                                                                                                               |  |
|                | P3                                 | Monitoring diversity data       | ✓                             | D                                 | ✓             | ✓                    |           | Within the NCIs (following GDPR practices) all diversity data can be collected on the new ‘People System’ and comms campaigns are working towards 100% declaration rates. Within Dioceses level similar work is needed to gather data and encourage clergy participation, including via the national ‘Pathways’ system. |  |
|                | P4                                 | Diversity of SLDP cohorts       | ✓                             | SLDP                              |               | ✓                    |           | Ministry Development Team have committed to 30% of intake of Senior Leadership Development Programmes being of GMH background. However, this depends upon Diocesan engagement which is still weak. For those who provided ethnicity data, the most recent cohorts of SLDP (6&7) have 16.4% people of GMH.               |  |
|                | P5                                 | Training for appointment panels | ✓                             | MDT                               |               | ✓                    |           | AC did not approve resource in MDT for this. MDT looking to appoint a RJ Learning & Development Specialist to develop training.                                                                                                                                                                                         |  |
|                | P6                                 | Improve recruitment processes   | ✓                             | D                                 |               | ✓                    |           | The NCIs have made a visible change to their workforce and culture. Archbishops’ Appointments and Vocations team are preparing a Diversity and Inclusion strategy. Progress within Dioceses, Patronage bodies and Parishes varies, but has improved in some areas.                                                      |  |

| 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 |
|----------------|------------------------------------|---------------------|-------------------------------|-----------------------------------|---------------|----------------------|-----------|----------------------|
|----------------|------------------------------------|---------------------|-------------------------------|-----------------------------------|---------------|----------------------|-----------|----------------------|

### Participation

|     |                                      |   |      |   |  |   |  |   |                                                                                                                                                                                                                        |
|-----|--------------------------------------|---|------|---|--|---|--|---|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| P7  | Senior clergy appointment shortlists | ✓ | CNC  |   |  |   |  | ✓ | The Archbishops’ Advisers for Appointments and Vocations (AAAV) have begun making a comprehensive response, which will be completed in 2025.                                                                           |
| P8  | NCL senior appointment shortlists    | ✓ |      |   |  |   |  | ✓ | The NCLs have made a comprehensive response to this requirement.                                                                                                                                                       |
| P9  | Diocesan leadership shortlists       | ✓ | D    |   |  | ✓ |  |   | Diocesan response is very varied between ‘the best and the rest’ so progress is limited at present.                                                                                                                    |
| P10 | Clergy recruitment reporting         | ✓ | D    |   |  | ✓ |  |   | The Diocesan response to this point is very limited at present.                                                                                                                                                        |
| P11 | Recruitment panel training           | ✓ | D    |   |  | ✓ |  |   | The NCLs 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 response is limited at present.                                                                                                                                                                               |
| P13 | Non-Residentialary Canon diversity   | ✓ | C    |   |  | ✓ |  |   | Cathedral and Diocesan response is limited at present.                                                                                                                                                                 |
| P14 | Cathedral Chapter diversity          | ✓ | C    |   |  | ✓ |  |   | Cathedral and Diocesan response is limited at present.                                                                                                                                                                 |
| P15 | Archbishops’ networking events       |   | A    |   |  |   |  | ✓ | Bishopthorpe hosted a successful event on 24.5.24 for the Northern Province and Lambeth with Westminster Abbey and Church House hosted on 4.9.24 for the Southern Province.                                            |
| P16 | Higher Education chaplain diversity  |   | NCLs | ✓ |  |   |  |   | No action has been taken to date and no resource has been identified within the NCLs for action in the future.                                                                                                         |

| 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          | ✓ | E&GF |   |   |  |  | ✓ | CofE Education Office has a Diversity, Equality & Inclusion Plan covering 2021–2026: ‘Called, Connected, Committed’. It developed and is in the process of reviewing ‘A theological framework for schools: Racial Justice’ for school leaders to ensure theological concepts drive curriculum design. DBE’s response is reasonable but uneven.                                                                                  |
| E2 | CofE school staff development     | ✓ | E&GF |   |   |  |  | ✓ | National ‘Leaders Like Us’ programme is currently recruiting for cohort 3, which should result in a notable increase in the representation of UKME/GMH teachers and leaders. DBEs’ response is reasonable but uneven across the country.                                                                                                                                                                                        |
| E3 | TEI worship, placements           |   | TEI  |   |   |  |  | ✓ | Most TEIs have begun to address this, some have good provision, others not much.                                                                                                                                                                                                                                                                                                                                                |
| E4 | TEI curriculum and staff training | ✓ | TEI  |   |   |  |  | ✓ | TEIs have begun to address this agenda, and some are excellent. Formation Framework for candidates now includes explicit reference to engaging with diverse/marginalised perspectives. Online book resources have been expanded and diversified. Two RJU funded post-doctoral roles in the Durham Common Awards Team continue to resource and support the TEI sector in culture change, intercultural learning and development. |
| E5 | School discipline audit           | ✓ | E&GF | ✓ | ✓ |  |  |   | National conversations underway with key stakeholders around using the data and research on school discipline, exclusions, and attainment for UKME/GMH students to drive forward actions aimed at reducing inequality. DBEs’ response is very varied.                                                                                                                                                                           |
| E6 | CofE school staffing              | ✓ | E&GF |   | ✓ |  |  |   | National conversations with key stakeholders who can potentially support auditing the ethnic diversity of teaching staff and headteachers are underway. DBEs’ responses are very uneven.                                                                                                                                                                                                                                        |

| 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 |
|----------------|------------------------------------|---------------------|-------------------------------|-----------------------------------|---------------|----------------------|-----------|----------------------|
|----------------|------------------------------------|---------------------|-------------------------------|-----------------------------------|---------------|----------------------|-----------|----------------------|

### Education

|     |                                 |      |   |  |   |   |   |                                                                                                                                                                                                                                                                                                            |
|-----|---------------------------------|------|---|--|---|---|---|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| E7  | School assembly resources       | E&GF |   |  |   |   | ✓ | National Society has created collective worship resources with the aim of addressing racial justice, such as Windrush, Gypsy, Roma & Traveller, and Black History Month resources. SPCK has prepared new assembly resources, available online. DBEs’ response is excellent in some places but very varied. |
| E8  | TEI personnel audit             | TEIs | ✓ |  | ✓ |   |   | TEIs’ response so far has been relatively weak. A TEI principal has developed a model on diversifying staffing which has been circulated to all TEIs as a good practice model.                                                                                                                             |
| E9  | Racial justice study materials  | RJU  | ✓ |  | ✓ |   |   | The RJU has provided the resource ‘After the flood’ and provided further resources nationally in Autumn 2024, with more to follow in 2025.                                                                                                                                                                 |
| E10 | TEI worship resources           | TEIs | ✓ |  |   | ✓ |   | Most TEIs have begun to address this need, and some are making excellent provision.                                                                                                                                                                                                                        |
| E11 | Racial Justice Sunday resources |      | ✓ |  |   | ✓ |   | Liturgical Commission has created resources for Racial Justice Sunday and for Black History Month. However, the celebration is not promoted in the national liturgical calendar, which is structured around the life of Christ and named Saints, and needs to be commended locally by bishops.             |

| 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 |
|----------------|------------------------------------|---------------------|-------------------------------|-----------------------------------|---------------|----------------------|-----------|----------------------|
|----------------|------------------------------------|---------------------|-------------------------------|-----------------------------------|---------------|----------------------|-----------|----------------------|

### Training and Mentoring

|    |                                  |         |   |  |   |  |   |                                                                                                                                                                                                                                                                                                                                                                       |
|----|----------------------------------|---------|---|--|---|--|---|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| T1 | Mentoring of bishops             | DAG     | ✓ |  |   |  |   | Scheme put ‘on pause’: ‘the reverse mentoring scheme will not be progressing at this time. It is felt that there is much work needed to address existing racism in the Church, and to create the context in which the scheme can have the greatest impact with the necessary pastoral measures in place’. RJU are following up with Director of Ministry Development. |
| T2 | NMT anti-racism lead             | MDT     |   |  |   |  | ✓ | Helen Fraser (Head of Vocations & Deputy Director of Ministry Division) is this person.                                                                                                                                                                                                                                                                               |
| T3 | Learning programme               | RJU     |   |  | ✓ |  |   | AC did not approve resource in MDT for this. RJU have now appointed a Learning & Development Specialist to develop training resources.                                                                                                                                                                                                                                |
| T4 | Guidelines for diocesan officers | MDT     |   |  | ✓ |  |   |                                                                                                                                                                                                                                                                                                                                                                       |
| T5 | Guidelines for DDOs              | MDT     |   |  | ✓ |  |   |                                                                                                                                                                                                                                                                                                                                                                       |
| T6 | Guidelines for TEIs              | MDT     |   |  | ✓ |  |   |                                                                                                                                                                                                                                                                                                                                                                       |
| T7 | TEI training reporting           | TEIs    |   |  |   |  | ✓ | Specific questions now included in Annual Self-Evaluation forms which TEIs complete.                                                                                                                                                                                                                                                                                  |
| T8 | Diocesan anti-racism policies    | MDT / D |   |  | ✓ |  |   | AC did not approve resource in MDT for this. MDT have plans to appoint a RJ Learning & Development Specialist to develop guidance.                                                                                                                                                                                                                                    |
| T9 | Diocesan training programme      | RJU     |   |  | ✓ |  |   | AC did not approve resource in MDT for this. RJU have appointed a Learning & Development Specialist to develop training resources, which should be available early in 2025.                                                                                                                                                                                           |

| 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 |
|----------------|------------------------------------|---------------------|-------------------------------|-----------------------------------|---------------|----------------------|-----------|----------------------|
|----------------|------------------------------------|---------------------|-------------------------------|-----------------------------------|---------------|----------------------|-----------|----------------------|

### Young People

|    |                                 |   |      |   |  |   |   |                                                                                                                                                                                                                                                                                                                                                                                                                                            |
|----|---------------------------------|---|------|---|--|---|---|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Y1 | Diocesan networking events      | ✓ | D    |   |  | ✓ |   | This hasn't been progressed at a national level and isn't currently within the Growing Faith team's 'strategic deliverables'. A small number of Dioceses have taken action at a local level.                                                                                                                                                                                                                                               |
| Y2 | Diocesan youth/school resources | ✓ | D    |   |  | ✓ |   | This hasn't been progressed at a national level and isn't currently a focus within Growing Faith's 'strategic deliverables'. A small number of Dioceses have taken action at a local level.                                                                                                                                                                                                                                                |
| Y3 | Youth referral website          | ✓ | D    | ✓ |  |   |   | Rejected by the AC, who suggested this could be achieved informally 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  |   |  |   | ✓ | ‘Implemented’ in 2021 as applications were sought focusing on: younger generations, UKME/GMH populations and deprived communities. ‘Embedded’ in 2024 as all Diocesan Investment Programme proposals must now include how the proposal helps the church become younger and more diverse. The impact of this is shown on the SIB annual report.*                                                                                            |
| Y5 | Global majority youth forum     | ✓ | E&GF | ✓ |  |   |   | Aligns with the hospitality and inclusion stream within the Education and Growing Faith team, providing potential for future implementation.                                                                                                                                                                                                                                                                                               |
| Y6 | Training for youth leaders      | ✓ | E&GF | ✓ |  |   |   | Rejected by AC, who suggested ‘incorporate this within safeguarding training’. National safeguarding team advised ‘to include this input in the safeguarding training risks confusing parishes’. Referred to Education & Growing Faith team who commented ‘resource development isn’t strategically prioritised right now but could be pursued more organically if Y5 progresses’. The ‘30k’ project might offer potential to fulfil this. |

\* <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 |
|----------------|------------------------------------|---------------------|-------------------------------|-----------------------------------|---------------|----------------------|-----------|----------------------|
|----------------|------------------------------------|---------------------|-------------------------------|-----------------------------------|---------------|----------------------|-----------|----------------------|

### Structures and Governance

|    |                                  |   |           |   |  |  |   |                                                                                                                                                                                                                                                                                                                                                                                                       |
|----|----------------------------------|---|-----------|---|--|--|---|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| S1 | Racial Justice Directorate       |   | AC        |   |  |  | ✓ | Director, Racial Justice started November 2022. Project and Secretariat Manager started December 2022. Deputy Director started Easter 2023. Training specialist started April 2024.                                                                                                                                                                                                                   |
| S2 | Replace CMEAC                    |   | AC        | ✓ |  |  | ✓ | Decision taken to retain CMEAC. Chair of CMEAC sits on Archbishops’ Council. However, CMEAC is not adequately resourced in order to meet regularly and act effectively.                                                                                                                                                                                                                               |
| S3 | Governance audit/research        |   | RJU / MDT |   |  |  | ✓ | Living Ministry UKME Clergy Wellbeing project (‘If It Were Not for God...’, 2022) and used as a basis of discussions about access subsequently. Audit of senior trustee boards complete. RJU in touch with MDT about further work. ACRJ has commissioned academic research.                                                                                                                           |
| S4 | Diocesan Racial Justice Officers | ✓ |           | ✓ |  |  |   | ‘Dioceses who can show investment, theory of change and a significant commitment to racial justice endeavours, can apply for funds to create such roles, if they so wish’. 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. Cathedrals Fabric Commission for England has diversified representation with 3 members of GMH. National Church Governance Project Board has developed its proposals with a key aim being to increase the diversity of National Church Committees and Boards. Dioceses and Cathedrals have made a limited response. |

## APPENDIX 5:

### The team at the Racial Justice Unit



*Pictured in the Chapel at Church House, from left to right,*

The Revd Canon Dr Sharon Prentis, Deputy Director

The Revd Brunel James, Project and Secretariat Manager

Tammy Woods, EA to the Director & Deputy Director

The Revd Guy Hewitt, Director

Danielle Chavrimootoo, Learning & Development Specialist

Chantelle Stephenson, Coordinator

*Missing from photo:* Reshmi Sarkar, Grants Manager

**The Racial Justice team can be contacted at:**

[racialjusticeunit@churchofengland.org](mailto:racialjusticeunit@churchofengland.org)

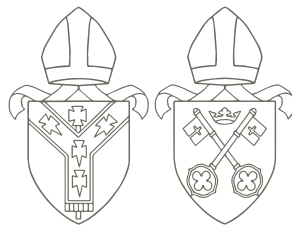
## A Prayer for Black History Month

Compassionate God,  
who sent Jesus Christ to deliver us  
from all manner of injustices and inequalities,  
create in us new hearts and enlarged visions,  
to see the image of God in every person  
irrespective of background, race and ethnicity.

May we be generous in our love of others  
as we work towards ending racism and injustice;  
creating communities of human flourishing,  
through Jesus Christ your Son our Lord,  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever.

Amen.

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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)