

Racial Justice Toolkit

Anti-Racism resources for Parishes



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“Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly.”

Martin Luther King, Jr.

Foreword by the Bishop of Lynn, The Right Revd Dr Jane Steen

After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying, 'Salvation belongs to our God who is seated on the throne, and to the Lamb!' Revelation 7:9



I am delighted to introduce the Diocese of Norwich's first Racial Justice Toolkit. Here, you will find important but easily accessible resources for your church.

It is easy to think that racial justice is not an issue for those parts of Norfolk and Suffolk in the Diocese of Norwich. But nothing could be further from the truth.

Our counties are becoming more ethnically diverse. Our young people mix with friends and school colleagues of different racial backgrounds as their grandparents or even their parents never could. Our hospitals, agriculture and other walks of life are sustained by people whose life began in a different country.

We are called to respond to this with a theology of hope and a theology of hospitality. Revelation 7:9 points to the heavenly Church as a diverse community, with people of varied ethnic and linguistic backgrounds joining in the praise of our Lord. We, who praise the Lord here on earth, can but hope that our churches approach the likeness of the eternal Church. We can exercise hospitality to this end. Our churches then become places

in which visitors are welcomed (but not swamped) and whose presence is acknowledged as a blessing. Diversity enriches our communities, our worship, our lives. As Christians we welcome our fellow Christians, and our fellow Anglicans from around the communion, as guests and friends.

Sadly, the Church of England's track record is not good on racial justice. Many of you will have read the report From Lament to Action, a salutary reminder of our failure to be hospitable. Now, under the leadership of Canon Karlene Kerr, the Vicar of S John's, King's Lynn, we are taking steps in this Diocese to address the actions recommended in that report. This toolkit is one of them. I hope that you will spend time browsing to find out what it has to offer and will even take steps in your parish to draw on its resource. Racial Justice in the Diocese of Norwich should be as natural as breathing, and I look forward to continuing to work with Canon Kerr and with you all as, by the grace of God, we bring that about.

**The Right Reverend Dr Jane Steen,
Chair, Racial Justice Action Group**

Abbreviations

GMH/UKME: Global Majority Heritage/ UK Minoritised Ethnic

Within the Church of England, the acronym UKME has been adopted as recognition that in the UK there are people from a minority ethnic background, but only because they are in the UK. Equally, the term Global Majority Heritage (GMH) is a reminder that minorities in the UK are often from a majority world culture, e.g. those from Africa and India. In addition, migrants from Hong Kong although from a majority Chinese heritage, are automatically classified as 'minority ethnic' in the UK.

Diversity is the mix of people in an organisation. Diversity includes factors such as age, gender, ethnicity and sexual orientation. It also includes social and cultural background, education, attitudes, personalities and thinking styles. Some characteristics such as age, gender, race and disability etc are protected characteristics

Inclusion is about making the mix work. It's about creating an organisational environment that ensures everyone feels valued and part of the team. Inclusion is about creating the conditions where people perform at their best for the benefit of the team, the firm and clients.

Diversity is having a seat at the table, inclusion is having a voice, and belonging is having that voice be heard. A sense of belonging is not the same as feeling similar to everyone else. Instead, it's when you feel safe and valued because what makes you different is embraced.

Microaggressions are everyday slights, indignities and putdowns directed generally to people of colour by unintentional individuals who are unaware they are engaging in a demeaning action. *Sue Wing PhD Professor of Psychology and Education*



Institutional Racism refers to discrimination or unequal treatment based on membership of a particular ethnic group (typically one that is a minority or marginalized), arising from systems, policies, structures, processes, or expectations that have become established within an institution or organization:

Allyship means consistently acting to support people from marginalised and under-represented groups and working to build a more inclusive working environment. It is where a person in a position of privilege and power works in solidarity with a marginalized group to bring about tangible change. <https://www.lawsociety.org.uk/topics/ethnic-minority-lawyers/a-guide-to-race-and-ethnicityterminology-and-languageRJOs>:

Racial Justice Officers

ACRJ: Archbishops' Commission for Racial Justice
AMEN: Anglican Minority Ethnic Network
CMEAC: Committee for Minority Ethnic Anglican Concerns
FLTA: From Lament to Action
RJU: Racial Justice Unit

Looking to the Future

“On the one hand we are called to play the good Samaritan on life’s roadside; but that will be only an initial act. One day we must come to see that the whole Jericho Road must be transformed so that men and women will not be constantly beaten and robbed as they make their journey on life’s highway. True compassion is more than flinging a coin to a beggar; it is not haphazard and superficial. It comes to see that an edifice which produces beggars needs restructuring.”

“A Time to Break Silence,” – Martin Luther King Jr.

What will racial justice in the church look like in 50 years’ time? Will we still be lamenting the widespread injustice, or will we have much cause for celebration? What will success look like? According to Fr Andrew Moughtin-Mumby, a Rector in the Diocese of Southwark, member of General Synod and ‘The Windrush Group’, “We hope to see a diverse lay and ordained leadership in the Church. A diverse House of Bishops. A Church where we are still talking about belonging, and justice, but where we are no longer in firefighting mode; where there are more positives to celebrate, and the conversation is smaller because we have achieved so much. I would also hope that we have a Church where we are leading the conversation in society rather than following on from behind.”

Admittedly we’ve gotten off to a very good start; there is purpose, determination, resolve, faith and even passion from all levels of the church to right past and current injustices. But we have a considerable way to go –to quote from ‘The Hollies’ song, “*The road is long with many a winding turn...*”

As Christians we know that there are no theological or Biblical justification for the diminishing, exclusion or hurting of others purely on the basis of their skin colour, or for any other characteristics – *‘for all are one in Christ Jesus’ (Galatians 3:28.)*

Science has long debunked the whole concept of ‘race’. Therefore, for the church to sanction, ignore or perpetuate racism or any other form of injustice is to wilfully ignore Jesus’ instruction to ‘go and do likewise’. *The Parable of the Good Samaritan Luke 10:25-37*. What is the direction of travel to becoming a racially just church? And how do we get there? Romans 12:2 is a very good starting point; *Do not conform to the pattern of this world, but be transformed by the renewing of your mind.*

- A racially just church is one that has moved beyond uttering platitudes and instead commit to action; are the photographs and images used in promotional materials, slides etc inclusive? Is Racial Justice Sunday commemorated? To what extent does our practice and policies reflect a diverse church?
- Is there a statement of commitment to equality, diversity, inclusion and belonging (EDIB) on the church’s website, social media pages and information pamphlets? A racially just church has EDIB at its core, which is reflected in its life, worship and mission.
- ‘It is safe to speak out’. The Church of England have now provided a safe anonymous route for individuals to report racist incidents in the church. This is done confidentially



and the person can, if they choose, remain anonymous. A racially just church, following Christ’ example, adopts a zero-tolerance approach to abuse of any kind, including racist abuse, and provides a clear and simple reporting procedure.

- People must know and feel, that they are seen and heard, and what we hear, can determine what action to take. Therefore, a racially just church does not blame victims of racism for upsetting others or causing offence for daring to speak of their experience. Rather than tacitly communicate ‘keep any hurt or pain to yourself’, *we carry one another’s burdens (Galatians 6:2), and weep when they weep (Romans 12:15).*
- A racially just church neither ignores or pays lip service to the Racial Justice initiatives currently being implemented by the national church because (a), it’s nothing to do with us and concerns only minority ethnic groups, (b) we are not racist and we take offence at the inference that we are, (c) it’s un-Christian to talk about racism and/or judge others as racist, (d) the whole issue of racial justice/racism makes us, or the congregation uncomfortable/uneasy so we would prefer to ignore the whole thing, and (e) the diocese has a Racial Justice Officer and it is his/her responsibility, which means we don’t have to do anything.
- A racially just church does not deny the existence of racism by having views such as; ‘It’s nothing to do with me/us’, ‘The individual is looking for it or making it up’, ‘they have misunderstood or misinterpreted a situation – etc.
- Racially just churches adopt a dual perspective – (a) commit to understanding the issues and challenges brought about by individuals being

negatively perceived as different, and (b) understanding that difference can contribute to making the church a ‘beautiful whole’.

- A racially just church sees beyond its horizons and considers who might come through their doors. Norwich Diocese is considered very white in terms of population, but the schools are becoming more and more diverse. It’s quite likely that in a few years, the ethnic makeup of some of our churches will start to reflect this. Are we prepared? Will visitors encounter a friendly, welcoming and relaxed church? Or one of awkwardness and discomfort because there are strangers (i.e, people with dark skins) in our midst? Depending on the context, it may also be useful to think about those who won’t come to our churches, and why they won’t.

One does not have to be Jewish or Palestinian to care deeply about the war in Gaza and the suffering that has occurred. We also collectively bemoan the desperate poverty that blight the lives of many of our brothers and sisters in developing countries. We are concerned at the limited educational opportunities for many women and girls in the world, at the injustice inflicted on the earth and so on. Should racial injustice therefore, which research shows can adversely affect individuals in terms of their mental and physical health and overall sense of wellbeing, be considered the sole province of black and brown people? It is all our responsibility. If we excuse ourselves from the task of ensuring racial justice is embedded in our churches in the same way that safeguarding has been, we risk in fifty years leaving our fellow brothers and sisters in Christ, beaten, robbed and left bleeding by the roadside. Because by non-action, we have simply passed by to the other side.

Aims of the Anti-Racism Toolkit

This Anti-racism Toolkit has been created as part of the Diocese commitment to racial justice and to the flourishing of all its members. Its aim is to provide parishes and other interested parties with the resources to be informed, educated, and trained on matters of racism and racial justice. The Toolkit is intended to be a working document, and will therefore be updated periodically.

The resources include:

- Articles and reports
- Blogs
- Books
- Exhibition
- Films
- Documentaries
- Videos
- Talks and Podcasts
- Webpages
- Links



Introduction

At a debate in the General Synod of the Church of England the Archbishop of Canterbury said in no uncertain terms that his church was ‘institutionally racist.’ The statement he signed in 2021, along with leaders of other church denominations brings out his sentiments:

“We as Presidents of Churches Together in England have responded to the killing of George Floyd in the United States, and the widespread call for real change to combat racial injustice in our world, above all in our own country. We have spent time over the past few weeks listening to voices of people from the black community, especially the younger generation. This has been a deeply moving experience and illustrated powerfully the many profound changes of heart and actions that need to be made. The attitude that regards black people and indeed other people of ethnic minorities – as inferior is evil and mars our common humanity. We challenge this unreservedly, recognising the constant experiences of racism, including micro aggression, which black people face.

We believe that churches have a significant role to play in combating racial injustice. If we are to be effective in doing so, we must look at ourselves. We are painfully aware of the racism that blights the life of our churches. We are intent upon a process of identifying racial injustice within our churches – current and historic – repenting of it and taking action to effect real change. This includes the potential for discriminatory behaviour in the way that we make church appointments, which we know can happen at the conscious or unconscious level.

We want to ensure that these processes are just and demonstrate the so often neglected gospel truth of Colossians 3:11 “there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all”. In this verse Paul makes it clear that racial injustice and discrimination is not only profoundly unjust and an affront to God but also the very denial of Christ who reached out to all human beings.” (Churches Together England, 2021)

In June 2020, the House of Bishops agreed to the creation of the Archbishop’s Anti-Racism Taskforce. In their statement launching the initiative the House of Bishops stated:

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

The nine-strong group was set up in autumn 2020 with a double remit:

- to review previous reports relating to racial justice over 36 years and whether their recommendations have been implemented
- to prepare the ground for the establishment a longer-term Commission on Racial Justice, suggest terms of reference and remit for its work.

From Lament to Action

FROM LAMENT TO
ACTION

In April 2021, the Taskforce published its report, ‘From Lament to Action’ which called for urgent changes to the structure and culture of the Church of England.

It issues a warning to the Archbishops that a failure to act could be a “last straw” for many people of UK Minority Ethnic (UKME) or Global Majority Heritage (GMH) backgrounds with “devastating effects” on the future of the Church.

The report sets out 47 specific actions for different arms of the Church of England to implement across five priority areas: **participation, governance, training, education and young people.**

Without these changes the Church risks denying and disregarding the gifts of a significant part of the nation, the Taskforce makes clear.

“This is the culture change that is required if the Church is to live up to its mandate of being a body where all the gifts of all its people flourish to the full, for the benefit of the church as a whole, the nation of England and the greater glory of God,” they say. They add: “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.”

“In our work as the Taskforce, we have considered 25 reports from the mid-80s onwards with a total of more than 160 recommendations,” the taskforce explains.

“Since then, the Church of England has considered motion after motion, debate after debate, yet we still find ourselves in the position where – throughout our life as a church – the flourishing of UKME/GMH Anglicans is hard to discern.” The taskforce’s work is rooted in Christian theology, they emphasise, flowing “not from identity politics but from our identity in Christ”.

The report accepts the definition of ‘Institutional Racism’ adopted by the Macpherson report into the murder of Stephen Lawrence - covering processes, attitudes and behaviour which amount to discrimination - as applying to the Church of England [see notes] and speaks of racism as a “sin” requiring repentance.

“We share together the understanding that racism is a sin,” they say. “Racial sin disfigures God’s image in each one of us. Racial sin dehumanises people by taking away their fundamental God-given human dignity. “Wherever racial sin flourishes systematically, either in society or in our church, we must challenge it together. We must repent of racial sin, turn away from racism and be reconciled, so that we may all experience the love of God.”

The report is clear that addressing the underlying issues of systemic racism is a “missional imperative” for the Church. “Disregarding a significant part of the population, and thus denying the gifts they bring for the service of the Church, must not continue,” the taskforce warns.

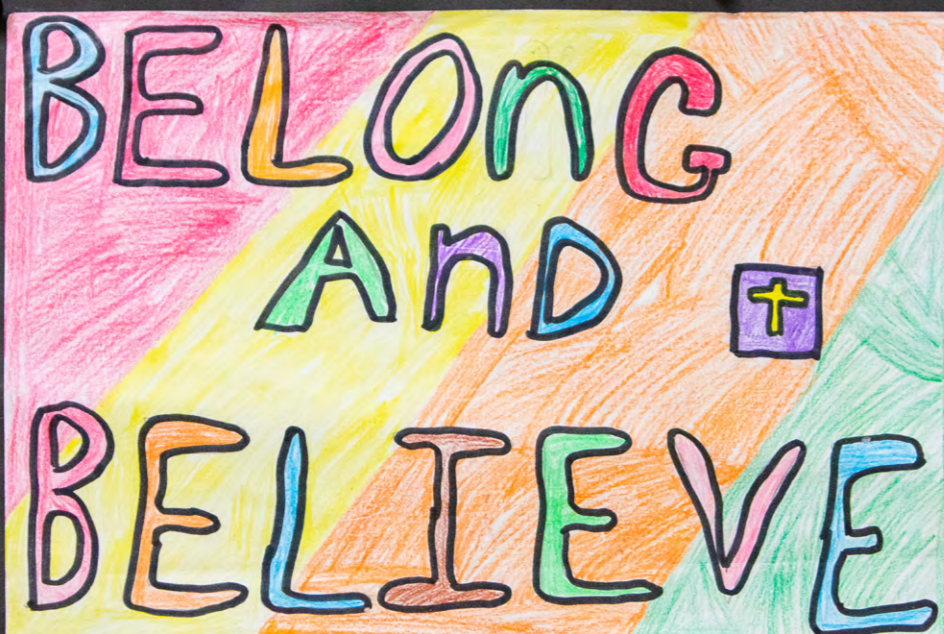


The proposals include:

- An expectation that shortlists for jobs in the Church will include at least one appointable UKME candidate – and for more senior roles, right up to bishops, specific requirements to ensure this happens.
- New approaches to shortlisting and interviewing which place a duty on the employer to improve participation on an “action or explain” basis rather than relying on “bland encouragements” for under-represented groups to apply.
- Recruitment bodies including the Crown Nominations Commission, which nominates diocesan bishops, to provide “valid, publishable reasons” for failure to include UKME candidates on shortlists.
- The General Synod co-opting 10 UKME candidates (five clergy and five laity) for its next five-year term, which begins this year.
- The House of Bishops inviting UKME clergy to become participant observers until there are at least six UKME bishops in the House.
- 30% of new intakes on the Strategic Leadership Development Programme – a scheme to support clergy identified as having potential for taking on wider responsibilities – should come from UKME backgrounds, approximately 20 people from a group of 60. The figure is twice the estimated proportion of those who worship in the Church of England to begin tackling the current imbalance in the Church’s leadership by building up potential supply.

- Read the full report – www.DofN.org/FromLamentToAction
- Read more about the Anti-Racism Taskforce www.DofN.org/anti-racism-taskforce-launches
- Read the Church of England’s most recent Ministry Statistics – www.DofN.org/MinistryStatistics2019
- Read the Archbishops’ statement in response to Anti-Racism Taskforce Report – www.DofN.org/Anti-Racism-Taskforce
- The Stephen Lawrence Inquiry, chaired by Sir William Sir William Macpherson defined institutional racism as: “The collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture, or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantage minority ethnic people.”
- The Anti-Racism Taskforce identified seven areas of work for the Racial Justice Commission:
 - Theology
 - Slavery (including Monuments)
 - History & Memory
 - Culture & Liturgy
 - Participation,
 - Complaints Handling
 - Patronage.

The rationale and purpose for each area of work are provided in the report.



**BELONG
AND
BELIEVE**

The Archbishops welcomed the report of the Anti-Racism In their response, they wrote:

“Racism is a sin. Of this, we have no doubt. Anything which diminishes the value and beauty of each individual person, made in the image of God, is sinful. There is no place for it in the world, and we are determined to make sure there is no room for it in the Church. But it is here. We have seen, time and time again, people being bullied, overlooked, undermined and excluded from the life of the church, from the family of God. It breaks our hearts, and we are truly sorry.

“They note the lack of progress over the last 35 years. “We hope we will be the generation to halt this cycle of inaction”.

The Anglican Minority Ethnic network (AMEN) also welcomed the report. “We are particularly pleased that the report calls for urgent action with a proposed implementation action plan that has details of what needs to be done, when it should be done, and by whom”, a statement said. AMEN also commended the report for highlighting racial justice as the work of the ‘whole church’ and not ‘a minority concern.’ This, in our view, is an important insight with very far-reaching implications. It should discredit and remove any idea that the issue here is doing a favour to minority ethnic people, and make it clear, as the report does, that this is about the Christian imperatives of ensuring justice for all and the growth of Christ’ body”.

The statement concluded: “We hope that people across the Church of England will rise to the challenge, the call to real and urgent action presented in this report”.

The Archbishops’ Racial Justice Commission

In October 2021, the Archbishops’ Racial Justice Commission, chaired by Lord Boateng, replaced the Anti-racism Taskforce, and in 2022 the Archbishops’ Racial Justice Unit was set up to monitor and implement change nationally.

The From Lament to Action report suggests a range of work for the new Racial Justice Commission including considering how complaints of discrimination and racism could be handled in the future and how churches should respond to historic monuments and buildings of “contested heritage” such as links to slavery.

Rather than attempting to erase the past or rewrite history, the report calls for a “healthy revision of memory and history in a way that will provide scope for education and formation”.

It also recommends that the new Commission should examine broad questions of how parish life itself could become more inclusive.

“One of the barriers to inclusion or continued participation in the Church of England for those from UKME/GMH and other backgrounds has been the challenge of ‘cultural assimilation’ into the Church, where there is perceived to be little or no room for cultural expression outside of a predominant culture which is predominantly white and middle class,” it explains.

The purpose of the Commission is to set out a compelling agenda for change, in careful gospel-driven discernment, balancing the needs of individuals, communities, and society, maximising opportunities, and ensuring fairness for all. In order to understand why disparities exist, what works and what does not, the Commission is listening and learning from processes of participative engagement, and is considering

detailed quantitative data and qualitative evidence, commissioning new research and inviting submissions where necessary and engaging with stakeholders and conversation partners across and beyond the Church.

The Commission is reporting to the Archbishops every six months during the three-year period 2021-2023, with recommendations to help the Archbishops fulfil their commitments to identify, respond to, and root out systemic racism in the Church, and our first report is available below.

Commenting on the first Report, the Archbishop of Canterbury, the Most Reverend Justin Welby, said: “We strongly welcome the first report of the Commission on Racial Justice and the clear, independent scrutiny it provides. I am very grateful to Lord Boateng and his Commission members for the work they have done so far. This report identifies the difficult and long path to eradicating the pain and injustice felt by so many, but provides us with hope that through the Commission’s work, these issues will be addressed.”

The Archbishop of York, the Most Reverend Stephen Cottrell added: “We are encouraged to see the work of the Commission in challenging current practice and stimulating culture change in the Church of England. It is important for us to engage with these ideas and continue to build both support and action. This reminds us that justice lies at the heart of the Gospels and it is our hope that the whole Church will be inspired to commit in earnest to this transformation.”

First Biannual Report (Spring 2022)

Press release:
www.DofN.org/PRspring2022
Report:
www.DofN.org/Spring2022

Second Biannual Report (Winter 2022-23)

Press release:
www.DofN.org/PRwinter2022-23
Report:
www.DofN.org/Winter2022-23

Third Biannual Report (Summer 2023)

Press release:
www.DofN.org/PRsummer2023
Report:
www.DofN.org/Summer2023

Fourth Biannual Report (Winter 2023-24)

Press release:
www.DofN.org/PRwinter2023-24
Report:
www.DofN.org/Winter2023-24

Fifth Biannual Report (Summer 2024)

Report:
www.DofN.org/Summer2024

Photo credit: Bill Smith/Norwich Cathedral



Theological Underpinning

Therefore, the Lord waits to be gracious to you, and therefore he exalts himself to show mercy to you. For the Lord is a God of justice; blessed are all those who wait for him. Isaiah 30:18

Learn to do good; seek justice, correct oppression; bring justice to the fatherless, and please the widow's cause," (Isaiah 1:17)

"He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:8)

An immediate question to ask is; why should there be a need to provide a theological underpinning for racial justice? The Bible is replete with the importance of justice to the God we worship, and crucially does not make a distinction between those deserving and not deserving of justice. Rather the clarion call and instruction is justice for all. Justice is rooted in the very character of God and when we act justly, we perform the outworking of that characteristic. To be a Christian is to know that we worship a God who loves all of his creation with an everlasting love. No one is more or less deserving of that love;

Then Peter began to speak:
"I now realize how true it is that God does not show favouritism but accepts from every nation the one who fears him and does what is right. Acts 10:34-35

We are where we are at present because historically (and there is still much to be done), there has been rank injustice within our churches towards individuals from UKME/GMH ethnicities. The church with its processes, policies and structures is much like any other organisation in our society, and our congregations will inevitably reflect that society. But where the church has patently failed, is in not being radically different and distinct in the area of racial justice and living out its divine and unique mandate to be a light to the nations.

The church has graciously been given the gift of God's words of love, compassion and justice in the person of Jesus Christ, but in many ways, it has been trailing behind secular organisations in its implementation of anti-racism initiatives and strategies. Racism has not been left at the church doors, but has been allowed to gain entry and become embedded into our systems. The Church of England has for too long spoken about the evil of racism and produced reports after reports and plans that we have failed to implement. This time must be different. The time is now, and long overdue, for a fundamental change of culture. A culture built not on entitlement and selectivity, but on welcome, belonging and inclusivity extended to all.

**Revd Canon Karlene Kerr,
The Bishop of Norwich
Lead on From Lament to Action**

Racial Justice Officer

One of the recommendations of the Archbishops Anti-Racism Taskforce is that a Racial Justice Officer must be appointed in every diocese for a fixed five-year term.



The role of the RJO is to implement the recommendations of the Taskforce and the Commission at a local level, advise and support Diocesan Bishops, support the diocese and parishes in devising and implementing diocesan racial justice strategies and also to support agencies in the wider community where possible. It is an honour to have been appointed Racial Justice Officer and the Bishop of Norwich Lead on From Lament to Action. I am delighted to be given the opportunity to serve in this important new ministry and I will do my utmost to help identify and action the recommendations that will hopefully ensure a cultural, structural and strategic shift to help address racism in our Diocese and in the communities we serve. My appointment is an important first step, but it is all our responsibility to tackle racism and promote racial justice. I am very much looking forward to working with colleagues from across the Diocese as we work collectively to challenge racism and promote racial justice.

In February 2024, a Diocese Racial Justice Action Group comprising of a diverse group of people was formed. The catalyst for this were the events of the summer of 2020 surrounding the murder of George Floyd in Minneapolis, USA and the resulting Black Lives Matter movement. That same year, the Bishop of Norwich, The Right Revd Graham Usher, and the then Bishops of Lynn and Thetford, The Right Reverend Jonathan Meyrick and The Right Reverend Dr Alan Winton respectively, met pastorally with clergy from UKME backgrounds to listen to our response to the events. The small clergy group began meeting intermittently from December 2020 and has helped shaped an agenda for racial justice across the Diocese.

Parishes can play a huge role in anti-racism, whether they are multi-cultural or mono cultural. With the advent of information technology, digital media etc, we are all exposed to different cultures. Our food choices have increased both in terms of what we can purchase from supermarkets and the choice of restaurants available. Being largely mono cultural does not excuse us from being committed to anti-racism, as racism of any kind should offend us all as the Body of Christ. Our calling is to ensure that people of all racial identities are enabled to fulfil their potential. Any notion that the church rightly 'belongs' solely to one group whilst others are excluded, subjugated or relegated to the fringe of church life is antithetical to the Gospel, and renders us a church not fit for purpose.

Racial Justice Action Group Terms of Reference



Members of the Group

- Reverend Canon Karlene Kerr, The Bishop of Norwich Lead on From Lament to Action (Chair)
- The Right Reverend Dr Jane Steen Bishop of Lynn
- Reverend Timothy Yau, Interim Associate Priest in the Sprowston and North Norwich Team Ministry, Pioneer Missioner
- Reverend Austin Uzoigwe, Team Vicar, Tas Valley Team Ministry
- Mr Colin Tomlin: Generous Giving Advisor
- Mrs Elizabeth Humphries: Diocese Communications Manager

Role of Members

Members of the Racial Justice Action Group will be expected to:

- Contribute to the agenda as necessary and attend meetings
- Promote the role of the Racial Justice Action Group within their areas of influence
- Liaise with members of Senior Staff and Diocesan Synod to raise awareness of racial justice issues in the Diocese and nationally
- Frequency of Meetings – Quarterly

Purpose of Group

The primary purpose of the Racial Justice Action Group is to provide strategic oversight and act as a steering group that supports the Diocese of Norwich to become a racially 'just' Diocese at all levels and stages. The Church of England has determined to scrutinise its own structures and practices to eliminate racial injustice. By fully integrating racial justice into operational and decision-making processes we aim to become a critical friend, provide support at all levels, hold people and structures to account and build capacity and representation in order to achieve equality of access, opportunity and outcome undergirded by the Biblical mandate for justice (Amos 5:24) and fairness (Acts 10:34-35).



Alongside this work, the Board of Education is demonstrating deliberate and committed sustained efforts towards Racial Justice. Central to this commitment is our 'Racial Justice Network', which has been actively engaging with teachers and educational leaders over the past three years. The Network serves as a platform for dialogue, collaboration, and the sharing of best practices with our school communities.

An integral part of the strategy is the comprehensive action plan that guides all our work. This plan outlines specific goals and initiatives designed to embed racial justice into school life, ensuring accountability and measurable progress. The action plan not only addresses immediate concerns but also sets a long-term vision for more just and equitable schools.

To support these efforts, we regularly develop and share new resources and training materials on the Diocese of Norwich website (www.DofN.org/racial-justice-in-schools). These resources are designed to empower individuals and institutions within the diocese to actively contribute to our racial justice goals. By providing these tools, we aim to build capacity, raise awareness, and equip our communities to challenge and dismantle racial injustice.

Our commitment is grounded in the biblical call to justice, as we continue to work toward becoming a diocese where equality of access, opportunity, and outcome is a reality for all.

Aims & Objectives

- The Bishop of Lynn and Bishop's Lead on From Lament to Action to meet regularly discuss progress and next steps i.e. the relevant strategies to implement *From Lament to Action*.
- Support the Diocese of Norwich in the development and review of inclusive practices that integrate and promote racial equality initiatives in all areas.
- Monitor and review the progress, effectiveness and impact of Racial Justice strategies and operational plans.
- Respond on behalf of Bishop of Norwich on matters brought to the group.
- Consider directives from the Racial Justice Commission and consider how these might be implemented into the Racial Justice Strategy of the Diocese
- Ensure anti-racism is implemented in our bullying, safeguarding and harassment etc policies
- Ensure communication from the Racial Justice Action Group is effective, appropriate and raises awareness about progress
- Highlight and challenge the legacy of systemic racism in all its forms if found in structures, policies or practices.
- Monitor and review recruitment practises designed to reduce the barriers that impede UKME/Global Majority Heritage people from feeling welcome, valued and empowered.
- Recruitment panels to be diverse if candidate is from a UKME/GMH background
- Interview questions to include diversity
- Ensure monitoring of racial diversity and inclusion data across the Diocese of Norwich to inform action.
- Equip Diocese with teaching and training resources to raise awareness and understanding of racism and anti-racism.
- Develop a strategy to deal effectively with racist incidents and complaints of racism
- Providing support and advice to parishes to address racial justice and complaints of racism.
- Racial Justice Officer to attend Bishop's Staff Meeting
- Establish Racial Justice section on Diocesan website to demonstrate commitment to racial justice and inclusion.

Authority

The authority of the Racial Justice Action Group comes from the leadership of the Bishops of Norwich, Lynn and Thetford.

Meetings

The agenda for each meeting will be circulated approximately a week before each meeting together with any supporting papers.

Review

The Racial Justice Action Group will review its Terms of Reference annually.



In their words



Revd Tim Yau

Interim Associate Priest in the Sprowston and North Norwich Team Ministry, in Norwich.

A Racial Justice Action Group is needed in the Diocese of Norwich because, as acknowledged in the Church of England's "From Lament to Action" report, issues of racial prejudice and discrimination have persisted within the Church, both historically and presently. This group is a vital step in addressing those concerns within the diocesan community. Guided by core Christian values of love and justice, my hope is that together we dismantle systemic racism, fostering a genuinely racially inclusive and welcoming environment for everyone within the Diocese.

Reflecting on the biblical mandate underlying racial justice, I'm deeply moved by my father's migration story from Hong Kong to the UK in the 1960s. His journey was one filled with hope and anticipation, only to be met with the harsh reality of racism upon arrival. Despite his dreams of acceptance in what he saw as "Mother England," he faced discrimination solely based on his race and cultural background. This personal narrative resonates profoundly with Matthew 8:1, where Jesus speaks of a diverse gathering in the kingdom of heaven, emphasizing inclusion regardless of origin.

Tragically, the racism my father endured didn't end with him—it trickled down to affect me and my siblings. Growing up, we faced prejudice and discrimination, reminding us of the ongoing struggle for racial justice. This cycle of injustice underscores the urgent need to advocate for equality and inclusion in our society. Just as Jesus welcomed people from all backgrounds into his kingdom, we must strive to create a world where everyone is valued and treated with dignity, regardless of their race or heritage. My father's journey and Jesus' proclamation that, "...many will come from the east and the west, and will take their places at the feast... in the kingdom of heaven", serves as a powerful reminder of the imperative to actively pursue racial justice and build a more equitable future for generations to come.



Revd Austin Uzoigwe

Team Vicar in the Tas Valley Team Ministry

As we look at all the different people around us in the world, they remind us that we all count. We are all valuable. We all deserve respect, kindness and fairness.



Colin Tomlin

Generous Giving Adviser, Diocese of Norwich

As mentioned in the report, 'From Lament to Action', "For the Church to be a credible voice in calling for change across the world, we must now ensure that apologies and lament are accompanied by swift actions leading to real change."

A Racial Justice Action Group will aim to do just that, promoting swift actions that will lead to real change within the diocese that fosters the kind of diversity and inclusion that we can all be proud of and thrive in.

At the very beginning in Genesis 1:1-3/John 1:1-3 we are introduced to God as 3 distinct persons, Father, Son & Holy Spirit. Completely diverse yet completely equal. This is an eternal example of unity in diversity. When mankind is introduced in Genesis 1:26, we are made in God's image and likeness. This, to me, is an indication that there is no difference between different racial groups.

Racial hierarchy, therefore, is a non-biblical, human construct for exploitative means as we have seen in history. The Church has a moral and biblical imperative to challenge and dismantle racial injustice wherever it may be found. Sadly, just like in wider society, it can be found in our parishes and needs to be challenged, addressed and action taken to promote the kind of unity in diversity exemplified by our Triune God.



Liz Humphries

Communications Manager for the Diocese of Norwich

I'm passionate about racial justice. As a Christian, I believe that we are all made in God's image and yet each one of us is unique. It is not intentional that we are all the same. Rather, we should celebrate and value diversity and the incredible way that each one of us is loved by God. Discrimination due to skin colour is a man made concept, it has no place in my Christian faith.

I am delighted to have been asked to join the Racial Justice taskforce and to contribute to the work.

"After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb." Revelation Chapter 7 verse 9.

Race and Racism

A very brief history of how we got here

“For whatever is hidden is meant to be disclosed, and whatever is concealed is meant to be brought out into the open”.
Mark 4:22 NIV

Racism, also called **racialism**, is the belief that humans may be divided into separate and exclusive biological entities called “races”; that there is a causal link between inherited physical traits and traits of personality, intellect, morality, and other cultural and behavioural features; and that some races are innately superior to others. The term is also applied to political, economic, or legal institutions and systems that engage in or perpetuate discrimination on the basis of race or otherwise reinforce racial inequalities in wealth and income, education, health care, civil rights, and other areas.
<https://www.britannica.com/topic/racism>

Slavery has existed for millennia – the capturing of people as human property had existed long before 1415, when the Portuguese, under the leadership of King John and his son Prince Henry, sailed to the northeastern tip of Morocco to capture and loot the rich trading port. In the ensuing war, the Moorish people, Africans, were captured as prisoners of war. During this period, Gomes Eanes de Zurara, a commander in Prince Henry’s Military Order of Christ wrote a bestselling book entitled ‘The Chronicle of the Discovery and Conquest of Guinea’. In the book Zurara boasted about the Portuguese being the first to bring enslaved Africans from the Western Sahara Cape, and spoke of owning these Africans as property. As stated earlier, it was common to view captured humans in this way. But what was different in this case was that Zurara made a distinction between Portuguese ownership of slaves and that of his Western European counterparts. He argued that slavery was missionary work – a mission from God to help civilise and Christianize the African ‘savages’.

Whilst Zurara great rivals the Spanish and Italians were still enslaving Eastern Europeans, people with the same skin colour as their own, Zurara boasted that the Portuguese had an advantage because by performing God’s work of enslaving Africans, they were saving their wretched souls. Africans were depicted as savage animals that needed taming. Slavery, ordained by God, was needed to feed and teach Africans about Jesus. This began to seep and become embedded into European cultural psyche. It’s perhaps impossible to overestimate the popularity of Zurara’s book. It became a source of knowledge on an unknown Africa and Africans for slave traders in Spain, Holland, France and England. After Zurara’s theory, other Europeans adopted his ideas, using his text for their racist ideas to justify the enslavements of Africans. The idea that Africans were barbaric, savage, heathen and couldn’t be loved, not even by God, took hold.

The periods of the Renaissance, Reformation and Enlightenment was underpinned by this racist ideology. Later, eighteenth century ethnologists began to subdivide humans into three to five races, varieties of a single human species. This was contrary to the Bible, which not only did not divide humans into racial categories, but insisted on unity. However, those committed to the defence of slavery, deliberately misinterpreted this and insisted that the races constituted separate species.

Racism therefore is a construct which has which has its roots in slavery and colonial dominance of other peoples by Europeans and people of European descent. In order to justify slavery for mainly economic interests, black people had to be seen as inhuman. Racism as a system has shaped Western economic, social, political and philosophical ideals for centuries – leading to a largely white supremacist/Eurocentric world view. The Church is not immune – as an institution it supported slavery (using Scripture to justify its existence), and also owned slaves thus benefitting directly from the trade.



How was the Bible used to theologically Justify slavery?

The Theory of Ham: Slave traders, owners and those who benefitted indirectly pointed to and re-interpreted certain Biblical texts as their justification for slavery. In **Genesis 9: 22-29**, Ham it was maintained, committed a sin against his father Noah that condemned his supposedly black descendants to be “servants unto servants.” This theory describes how Noah cursed the descendants of his son Ham with servitude. But in the text, it is Noah’s grandson, Canaan who is cursed. The biblical narrative does not describe Noah and his family in racial terms. It was so called Christian theology which developed this

principle to validate the trade in African peoples and colonial expansion. This idea lasted for centuries and was used by the Dutch Reformed Church to sanction the South African Government to introduce Apartheid in 1948.

The Mark of Cain – Genesis 4:1-18. Cain killed his brother Abel which God witnesses. For murdering his brother, God curses Cain, banishes and places a mark on him. According to the text, God giving Cain a mark will mean that he will not be killed. However, this was re-interpreted by those condoning slavery as the mark being visible, something that people could see and know that Cain was different. If it’s a mark that people could see, then it must be dark skin. Cain was cursed, people with dark skins are cursed.

The spread of Christianity from Europe to other parts of the world, starting in the fifteenth century and reaching its climax in the second half of the twentieth, was greatly enhanced by racist European ideologies. A central tenet that in the nineteenth century became known as Manifest Destiny, was grounded in the white supremacist belief that Europeans had been destined by God to dominate, civilise and christianise the world. This ideology was extensively used in The Americas from the arrival of Christopher Columbus in 1490, to justify the forceful displacement of Native Americans from their lands. This racist ideology was also used to justify the transatlantic slave trade – the kidnapping of Africans from their homeland, the harsh overcrowded ships across the Atlantic, the slave markets where human beings were bought and sold as commodities and the inhumane working conditions on the plantations. Guided by the premise of Manifest Destiny, the Church defended slavery, colonisation and the forceful evangelising of Africans and other non-Europeans.

Racism as an historical legacy is therefore a system which confers advantages on some, and disadvantages on others, and is itself based on another social construct – race. There is no definitive biological basis for the concept of race i.e. that human beings can be separated into different and distinct biological species. Race as a social construct was created by pseudo-science to ‘prove’ that humanity can be placed along a gradient - European whites at the top, therefore superior, and black people at the bottom – closer to apes and therefore inferior. Race and racism were intentionally created constructs to validate European institutional power in every sphere of human life.

As a consequence, racism is complex, nuanced and deeply imbedded in our society. It finds expressions in unchallenged assumptions about black people – some unconscious, some conscious, such as black people being less intelligent therefore always less competent at

everything except the simplest tasks, overly sexualised, promiscuous, dangerous and unsafe to be around, especially black males, overly involved in criminality, lazy and unambitious, all athletic, always late, aggressive, overall low morals, poor and disadvantaged, sassy, exotic, drug dealers, simple, dirty, ugly, loud, not capable of high ideals, always needing to be led, shown, taught etc etc.

Racism is a system which socializes us, through the images we grew up with, the language we heard and used, the behaviour modelled for us by those nearest and dearest to us and from those in leadership positions. There were racist undertones in some of the toys we played with, the stories read to us and the ones we read, the history we were taught, the films, TV shows and commercials we watched, the jokes we heard, the teachings we absorbed from those who taught and led us and so on and so on.

It is a system that consistently reinforces the European ideal. For white people this socialization can mean an internalized superiority which entitles them to automatically lead and to take charge, to fix, to speak for others, to have the assumption that whiteness is the standard and the norm by which everything else is judged and set against. European culture and achievement are considered superior to others and this therefore entitles white individuals to question and doubt the accomplishment, credentials and competency of UKME/GMH peoples. Crucially, superiority can also be interpreted to mean that individuals who share the same traits – i.e. white skin and/or a white English identity are essentially good, whilst those who have darker skins, considered inferior, are essentially not good.

This history has meant that being black is largely or completely viewed in negative terms. Many people still find it difficult to even say the word black when it relates to people – because for them the term black is infused with all manner of negativity; shame, pity, embarrassment, guilt, fear and so on.

How is racism expressed in the church?

Sadly, the racism found outside the church will often be expressed in the church, such as an internalized superiority/unconscious belief that white Christians must always be in positions of leadership – i.e. ‘The church is ‘ours’ as it is the church of *England*. If a black person is in leadership, it must be a token appointment to satisfy diversity and equality quotas and the congregation have been short changed. It is not uncommon for ordinands from UKME backgrounds to be asked whether the church had created a ‘special’ route for them, the assumption being that their presence is due to positive discrimination rather than on merit and being called by God.

Some other expressions of racist attitudes and behaviour that UKME/GMH individuals have stated they have experienced;

- Surprise and discomfort at their presence – A black lady attending a mostly white Anglican church, was asked by a member whether she wouldn’t ‘be more comfortable’ attending the church down the road. The black lady attended the church because it was within walking distance from her house, was happy there and had been an Anglican from a child growing up in the Caribbean. The church down the road was a black majority Pentecostal church.
- During the early noughties, an Ordinand from a UKME/GMH heritage was asked by a panel member at his BAP – ‘so you think you can come here and tell us how to run our church?’
- Being excluded from being involved in the life of the whole church, especially upfront ‘visual roles’, but always expected to assist in washing up, moving chairs, etc...
- Expressions of surprise when they have performed well at a particular task; not exceptionally well, just ordinarily well. After preaching a sermon, a UKME clergy was asked



‘where on earth did you learn to do that?’ Another was asked if she wrote her own sermons.

- Their abilities and competence doubted and questioned by the assumptions that they haven’t planned, prepared, will forget to do a task or are simply ignorant
- Persistent offers of help – not ‘if I/we can be of any help, just say’, but the offers of help which assumes that they will need help because the tasks they have undertaken will be conducted in a substandard manner.
- Junior white staff assuming leadership in their presence, or/and being assumed to be the leader by the congregation and others
- Their authority or leadership questioned and/or rejected
- Being ‘corrected’ – i.e. their pronunciation, their accents,
- Experience of rudeness, hostility and disrespect that is never directed towards their white colleagues.
- Not accorded the same level of acceptance and respect automatically given to their white counterparts
- Assumptions of their social backgrounds – e.g. poor and disadvantaged. A middle-aged West Indian lady, who had spent her working life as a nurse in the NHS, arranged a pastoral visit from her Vicar. On entering her modest house, in a very modest suburb, his first words were; ‘how on earth can you afford a house like this?’ Far from being comforted by his visit as she had expected, the lady was left feeling diminished and upset.



Some Effects of Racism

When the word racism or racist is mentioned, the assumption is that a racist is someone wearing a bomber jacket and bovver boots, have a shaved head and/or is a member of a Far-Right party. In the absence of these characteristics a person cannot be racist, so the person stating that they have experienced racism is 'looking for it' or imaging it. If a white person has not experienced or seen racism expressed, it cannot exist or it is something else entirely. That lovely respectable Mr, Mrs or Miss so and so cannot possibly have acted in a racist manner. But this is to completely miss the obvious point that the nicest, most gentle, respectable, impressive and successful people can and do act in racist ways. And this does not preclude them from having good and admirable qualities.

None of us are born biased against particular groups purely because of their skin colour. We learn to be racist. Racist behaviours are often unconscious – the person acts in a manner driven by deeply embedded, unconscious thought processes towards a particular group or groups of people. These attitudes are reinforced time and time again over generations by their immediate surroundings and by the wider culture in just about every sphere of life – educational, economic, political, historical etc. Some of these ideas are based on seeing certain groups as 'less' or 'more; less capable, less intelligent, less trustworthy, more aggressive,

more sexually promiscuous etc. And these attitudes largely remain unchecked, unexamined and unchallenged. In fact, to those individuals they are their normative world view – their uncontested way of being.

But, and this is key, when these 'normative' attitudes are expressed freely to those it is targeted towards, it is often received with attitudes and emotions along a wide spectrum – surprise, shock, hurt, pain, anger, disappointment, a feeling of having being demeaned, offended, being unfairly treated and judged, and yes even humour. For some at the receiving end of racism, their experience may be a one off – an unusual event in their lives. For others – it may be a fairly regular or ongoing situation depending on their circumstances and this may lead to them to develop coping strategies.

Of course, it goes without saying that not everyone in the church exhibits racist attitudes and behaviour – conscious or unconscious. In the 1950's and 1960's when black people were routinely turned away from churches, they were thankfully a few churches which bucked that trend and truly lived the Gospel. Racism is manifested in the way people are treated and regarded. Within the church, do we automatically confer leadership status based purely on what we think a leader should look and sound like? Is the leadership and authority of UKME/GMH leaders in the church recognised and respected in the same way as their white counterparts?

Below are some of the ways, UKME/GMH Christians have stated the ways they have experienced racism:

- Feeling undermined as a person and in their work role
- Feeling bullied
- Feeling unsafe and vulnerable
- Feeling disrespected
- Feeling the butt of 'insider' jokes and negativity
- Feeling excluded
- Feeling the need to build tactics and strategies for protection and selfcare
- Enduring 'death by a thousand cuts'- (the oppressive effect of persistent micro-aggressions)
- Feeling unhappy, tense and stressed
- Having a persistent sense of dread
- Feeling unsupported by work colleagues and senior management – work relationships then become fragile or superficial as trust, confidence and respect is weakened or eroded
- Feeling hurt, pain and isolation
- Being blamed for causing an upset by daring to state that they've experienced racism or that someone has acted in a racist manner. This is what in other contexts is usually called 'blaming the victim'.
- Frustration - at persistently being seen and treated as different
- Fear – of the consequences of complaining, of being seen as having 'a chip on your shoulder' of not being believed, of being seen as a whinger and a complainer, of being labelled a radical, a trouble maker etc
- Feeling pressured and burdened to be someone they are not – Do they continually confront racist behaviour and thus be labelled 'confrontational' and 'defensive' or do they ignore it? Do they speak out or have a quiet life?
- Being unfairly judged or judged by a different standard – i.e. common mistakes overly highlighted and treated as 'proof' of incompetency.
- Trauma – racism affects a person's mental health. The psychological and psychiatric literature on trauma caused by racism is expansive. In a recent meeting, The Rev Canon Dr Sharon Prentis, Deputy Director of the Racial Justice Unit stated '*many of our brothers and sisters are traumatised...*' Because of this, the Racial Justice Unit will be providing counsellors to support those UKME/GMH individuals who are suffering, or have experienced trauma as a result of the racism they have experienced in the church.



Steps to being an Anti-Racist/Racial Justice Advocate.

If all have sinned and have fallen short of the glory of God, then all are capable of racist and discriminatory behaviour. We are none of us as good as we think we are. This is where anti-racism must start – acknowledgement and repentance and then committing to learn, grow and change. UKME/GMH people should not be expected to shoulder the responsibility – we all need to be anti-racist. If a racist idea purports that a particular ethnic group is inferior or superior, then an anti-racist idea is anything which states that racial groups are equal. The church has to be at the forefront of racial justice because for Christians, racism is not just socially unacceptable. It is morally unacceptable – a sin repugnant to God.

Anti-racism is an active commitment to working against racial injustice and discrimination. It is making conscious and thoughtful decisions regarding our own behaviours and how they negatively influence and impact others. We do not have to be completely free of racism or bias

to be anti-racist. Part of the role as an anti-racist person is self-reflection and self-improvement. An anti-racist is different from a non-racist due to the active nature of the position. To be anti-racist is to be an active part of the solution, whereas a non-racist is a bystander of the problem. Source: www.lawsociety.org.uk/topics/ethnic-minority-lawyers/a-guide-to-race-andethnicity-terminology-and-language.

The challenge for us is to put into practice the words of Paul that we are one in Christ – that in him, there is neither Greek nor Jew, neither male nor female, and neither free nor slave. We are all created equal. Our call is not only to treat those of our faith as equals. All humanity is God's humanity, made in his image. It is God who made us different and equal, and God did not mean the differences to negate equality. God's Spirit will not let the sin of racism in all its forms remain hidden. The church must listen, reflect and make practical steps to correct itself. We must make ourselves accountable to each other. I sincerely hope that changes will happen that will make us a more perfect bride for Christ and a partner for God's mission. May the Lord help us and have mercy on us.

Going Forward as an Anti-Racist/Racial Justice Advocate

- To continually pray for God's guidance and allow ourselves to be led by his Spirit in becoming a racially just church.
- Feel the fear and do it anyway – this is being prepared to be uncomfortable instead of shying away from the topic, to ask what may be 'difficult' questions. There will in many cases, inevitably be discomfort or even pain. Many of us will not have used those muscles before, but pain and discomfort are sometimes the road to progress and change.
- Take steps to become aware of our biases and privileges by reading, training etc
- Educate ourselves on the nature of racism and committing to be an anti-racist in whatever way we can. This is not to be tokenistic – a small beginning is better than doing nothing.
- Calling out racism when we have experienced it, or if we think we have witnessed it - e.g. 'that has made me feel uncomfortable', 'what do you mean by that', 'I think this is unacceptable behaviour.' 'I don't think that was a nice thing to say.'
- It is to ask ourselves what our churches would look like if we truly commit to anti-racism? What would our preaching and teaching look like? Is the congregation aware of Racial Justice Sunday? Do our churches website/Facebook page have an anti-racist statement?
- Special Days - Recognising special days that UKME/GMH people may celebrate, e.g., Racial Justice Sunday (Second Sunday of February), Stephen Lawrence's Day (22nd April), Windrush Day (22nd June), Indian Independence (15th August), Black History Month (1st – 31st October)
- For mono-cultural parishes especially, it is to look, not just in a mirror at your own reflection, but outside the church windows at other perspectives and cultures. If someone from a different ethnicity or culture attends the church one Sunday, will the response be; 'Oh, you don't look like me' or a warm casual welcome? Through printed and digital media we all have access to, and are exposed to different cultures. We should find ways to reflect that in our churches, even if someone from a different culture is not physically present.
- How could we partner with schools, local authorities and other community agencies to be anti-racist and support those feeling the weight of racism?
- How can we make it easier for those who have experienced, or are experiencing racism to speak out?
- It is to listen, really listen when UKME/GMH individuals speak of the racism they are or have experienced. Too often the response is to question their experience or their view of the events, or to immediately put forth an alternate explanation in a way that would not be acceptable if someone complains of being sexually or physically abused.
- It is to recognise and accept that racism is abuse which can adversely affect an individual's mental and physical health.
- It is to recognise that by the time a UKME/GMH individual has decided to talk about their experience of racism to a white person, they might have already been enduring it for a considerable period. Appearing to question their experience, may cause walls to go up, close communication on the matter and perpetuate an 'us and them' situation along racial lines.
- First impression often lasts longer. Consider what your welcome space might look like to newcomers and visitors? What are the images and words on display? Are they welcoming and inclusive?
- Display Images that reflect diversity in the Body of Christ and demonstrate the culture of diversity we want to build

- Introductions are important, but it's perhaps not a good idea to ask visitors about their country of origin on a first visit. Some might find this a little intrusive. They have come to worship, not to be interviewed, so introduce yourself, ask their names welcome them and give them information about the service. Everything else can wait until the appropriate moment.
- Diverse Leadership – sharing leadership with people from other racial and ethnic backgrounds. This can help towards making UKME/GMH people feel welcomed and valued as members of the church community. It can also bring a different tone, spirituality, and experience of life to the service, and open up opportunities for different leadership gifts in the church.
- Language – Experiment to find out what works in your church context. However, simple suggestions include affirming the language of a minority ethnic person in your church, e.g., by saying the words of The Peace or The Grace in the language of one of your UKME/GMH groups in the congregation.
- Prayer – Include different languages and topics in the prayers e.g. invite people to say the Lord's Prayer in their own language and ensure that intercessions are aligned with the concerns of the congregation and are not entirely eurocentric. To access ideas for prayer for different countries of the world, please go to www.prayercast.com/nations.html
- Music - Give expression to linguistic diversity and intercultural (integrated) worship, as appropriate to the UKME/GMH members of the congregation. For example, singing the chorus or different verses of a hymn or song in a different language, with English subtitles.



Prayers and Liturgy

Ever present God, you called us to be in relationship with one another and promised to dwell wherever two or three are gathered. In our community, we are many different people; we come from different places and have many different cultures. Open our hearts that we may be bold in finding the riches of inclusion and the treasures of diversity among us.

God of all, because of your great love our sins have been washed away and we are part of the beloved community. We come before you, a holy family, a rainbow people, united in the beautiful diversity of your creation. We celebrate the rich tapestry of the human family. We commit ourselves to overcome prejudice and disunity wherever we find it and to walk humbly in your presence.

Lord Jesus, you are our peace, for by your cross you have broken down the dividing wall of hostility between the races. By the power of your Spirit, reconcile us to the Father and to our brothers and sisters of every colour and culture; that we may no longer be strangers to one another, but fellow citizens with the saints in the household of God; for the glory of your name.

Father, look with compassion on the racial antagonisms of your world, and make us by your Grace, agents of reconciliation, where there are no divisions of colour or class among humanity. And may we be one in you and for you.

Heavenly Father, who made us in your image and redeemed us through Jesus your Son: look with compassion on the whole human family. Take from us the arrogance and hatred which infect our hearts; break down the walls that separate us; and unite us in bonds of trust and understanding; that we may work together to accomplish your purposes on earth, for the glory of your name; through Jesus Christ our Lord.

Father, you created each one of us in your own image. Yet yours is a world made glorious by its rich diversity. This we sometimes misunderstand, sometimes fear.

Give us the patience to build on what unites us, to celebrate our differences and to learn from them. Grant us the wisdom to recognise your Church, beyond the walls of a building, reaching out across all communities, countries and cultures. Give us the courage to offer refuge to those in need, to challenge prejudice and seek justice for all. Help us see that you created us in your image. Neighbour or stranger, always our brother or sister. Amen.

Prayer by Yashoda Sutcliffe/CARJ (Catholic Association for Racial Justice)

Collect for Racial Justice Sunday

Merciful God,
you are righteous and love justice:
stir the hearts of your people that,
rejoicing in our diversity,
we may repent of the wrongs of the past,
and, by your grace, seek the peaceable
kingdom of your Son,
our Saviour Jesus Christ,
who lives and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.
Amen.

Resources

Documents

The Nature and Impact of Unconscious Bias
www.DofN.org/UnconsciousBias

Racial Justice Awareness through the eyes of the Pastoral Principles
www.DofN.org/RJA

Privilege 'Walk' questions
www.DofN.org/Questions

Videos

What Is Privilege?
www.DofN.org/What-Is-Privilege

Understanding unconscious bias by The Royal Society
www.DofN.org/unconscious-bias

Long Overdue Conversation on Race
www.DofN.org/Long-Overdue

Stones and Stories
www.vimeo.com/782874124

The Difference Course created by the Archbishop of Canterbury's Reconciliation Team
www.archbishopofcanterbury.org/priorities/reconciliation/difference-course

Worship Resources for Racial Justice Sunday
www.DofN.org/LRRJS

The Black Light Course
 Exploring the presence and contributions of black people in the Bible, in church history and in Britain today.
www.blacklightcourse.uk

I too am CofE
 Video presentation to General Synod
www.DofN.org/I-too-am-CofE

Britain's Forgotten Slave Owners
www.DofN.org/forgotten

Being White (1987)
 Discussion on white privilege, racial inequality, and prejudice.
www.DofN.org/being-white

After The Flood: The Church, Slavery and Reconciliation
 From the Movement for Justice and Reconciliation (mjr)
www.DofN.org/after-the-flood

Worship Resources for Black History Month
www.DofN.org/BHM-Worship-Resources

Books and Articles

Thinking Outside the Box: on Race, Faith and Life by Joe Aldred

Anti-Racist Ally: An Introduction to Action and Activism by Sophie Williams

God Is Not a White Man: And Other Revelations by Chine McDonald

Women, Race & Class – Penguin Modern Classics by Angela Davis

Me and White Supremacy by Layla F. Saad

Why I am no Longer Talking to White People About Race by Renni Eddo Lodge

Black and British: A short, essential history by David Olusoga

Brit(ish): On Race, Identity and Belonging by Afua Hirsh

How to be an Antiracist by Ibram X. Kendi

Girl, Woman, Other by Bernadine Evaristo (fiction)
So You Want to Talk About Race by Ijeoma Oluo

White Fragility: Why It's So Hard for White People to Talk About Racism by Robin DiAngelo

We Need To Talk About Race: Understanding the Black Experience in White Majority Churches by Ben Lindsay

Stamped from the Beginning: The Definitive History of Racist Ideas in America by Ibram X. Kendi

Small Island by Andrea Levy

Heart of Darkness by Joseph Conrad

Free at Last: A History of the Civil Rights Movement and Those Who Died in the Struggle by Bullard

Natives: Race and Class in the Ruins of Empire by Akala

Articles and Resources for Children and Young People

MIND – Racism and Mental Health
www.DofN.org/racism-and-mental-health

Whiteness is an invented concept that has been used as a tool of oppression
www.DofN.org/theconversation-whiteness

The invention of whiteness: the long history of a dangerous idea
www.DofN.org/the-invention-of-whiteness

Difficult histories: Christian memory and historic injustice
www.DofN.org/difficult-histories

Reframing Race: supporting advocates and campaigners through training and community building
www.reframingrace.org

'Put our colonial history on the curriculum – then we'll understand who we really are' (2019)
 The Guardian
www.DofN.org/colonial-history-curriculum

UK barrister mistaken for defendant calls for compulsory anti-racism training (2020)
www.DofN.org/barrister-mistaken-for-defendant

Racism, Mental Health and Trauma – The UK Trauma Council
www.DofN.org/racism-and-trauma-research

Anti-Racism Resources for Children and Young People

Energize
 Subscription-based discipleship resources for transforming young lives, including sessions on racism and prejudice
www.urbansaints.org/what-we-do/online-resources

Black and British: An Illustrated History: for junior aged children.
 David Olusoga's thought-provoking text charts the forgotten histories of Black people in Britain from Roman times right through to the present day.
www.amazon.co.uk/Black-British-Illustrated-David-Olusoga/dp/1529052955.

The Good Book Company, Do Great Things for God
www.thegoodbook.co.uk/series/do-great-things-for-god/

My Skin, Your Skin: Let's talk about race, racism and empowerment (ages 2-7)
 by Laura Henry-Allain MBE and Onyinye Iwu

A Kids Book About Racism (ages 5-11)
 by Jelani Memory

Our Skin: A First Conversation About Race – First Conversations (ages 3-6)
 by Megan Madison and Jessica Ralli

The Antiracist Kid: A Book About Identity, Justice, and Activism (Ages 8-12)

Stand Up and Speak Out Against Racism (ages 8-12) By Yassmin Abdel-Magied

Podcasts

Unpacking White Privilege (Part 1)

with Peggy McIntosh (The article that Peggy refers to is 'White Privilege: Unpacking the Invisible Knapsack' © 1989)

www.DofN.org/ApplePodcast-UWP-Part1

Unpacking White Privilege (Part 2)

www.DofN.org/UWP-Part2

Reni Eddo-Lodge

www.aboutracepodcast.com

Race and Class in the Ruins of Empire

by Akala

www.DofN.org/race-and-class

Good Ancestor

by Layla F. Saad

<http://laylafaad.com/good-ancestor-podcast>

Free Podcasts Resource on a variety of topics including racial justice. Listen to Post-Traumatic Slave syndrome by Dr Joy Degruy.

www.ciispod.com (also available on YouTube)

Akala: Full Address and Q&A @ Oxford Union

www.DofN.org/youtube-akala

How Studying Privilege Systems Can Strengthen Compassion: Peggy McIntosh at TEDxTimberlane Schools

www.DofN.org/HSPSCSC

What White People Can Do Next

www.DofN.org/wwpcdn

Documentaries

13th (2016): Ava DuVernay

www.netflix.com/title/80091741

Who Ever Heard of a Black Artist: Britain's Hidden Art History (2020)

www.bbc.co.uk/programmes/b0bcy4kd

I Am Not Your Negro (2016): Raoul Peck

www.DofN.org/I-Am-Not-Your-Negro

After the Windrush Betrayal

www.DofN.org/visit-to-jamaica

Will Britain Ever Have a Black Prime Minister

www.bbc.co.uk/programmes/b0834rgs

Stamped from the Beginning

www.netflix.com/title/81321341

Sitting In Limbo

www.DofN.org/sitting-in-limbo

Britain's Forgotten Slave Owners

www.DofN.org/forgotten

Fighting the Power: Britain After George Floyd

www.bbc.co.uk/programmes/p08hvws1

When They See Us (2019)

www.netflix.com/title/80200549

Small Axe (2020): Steve McQueen

www.DofN.org/small-axe

Explained (Netflix s1, e3: The racial wealth gap)

www.youtube.com/watch?v=Mqrhn8khGLM

Films

Selma (2014)

Directed by Ava DuVernay

The Immortal Life of Henrietta Lacks (2017)

Directed by George C. Wolfe

You Should Meet Mae Jemison

An animated film for both children and adults

www.DofN.org/mae-jemison

Amazing Grace

Trailer: www.DofN.org/Amazing-Grace

Just Mercy (2019)

www.DofN.org/Just-Mercy



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