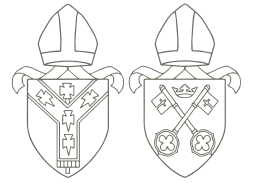


First Biannual Report of the
Archbishops' Commission
for Racial Justice



THE ARCHBISHOPS'
COMMISSION FOR
RACIAL JUSTICE

THE CHURCH
OF ENGLAND



Spring 2022

“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

Contents

Message from the Chair	5
Abbreviations	10
Introduction	11
Theological Underpinning	12
Process & Engagement	13

First Commission Report

Theology	18
Slavery	20
History & Memory	25
Culture & Liturgy	28
Complaints Handling	31
Participation	34
Patronage, Governance & Funding	36

Progress on the Recommendations made by the Anti-Racism Taskforce	40
Appendix 1: Commission Members	45
Appendix 2: The Forty-Seven From Lament to Action Actions	46

Message from the Chair

Dear Archbishops,

We as a Commission reflected, in the course of the first six months of our work, on the life and service of the late Archbishop Desmond Tutu who departed his earthly life in the course of our work. He brought to the task of the struggle for racial justice a sense of joy and purpose which serves as an inspiration to us all. We are many of us products of a Reformation that has not always sat comfortably with the notion of Saints. We can and should make an exception in his case and, in the absence of any formal process, install “the Arch” firmly amongst them in our hearts and minds.

We will have need of his example on the road we need to walk together. I intend to drop you a note in this form as a foreword to all our twice-yearly reports. It is not meant as a summary but is designed to give you both a feel for the context and to highlight aspects of the content of our work.

This first report is short and largely a narrative of what we have done and our approach to the work in hand. We do, however, give you an assessment in

tabular form as to progress on delivering on *From Lament to Action*. We anticipate later reports will be longer, more analytical and provide conclusions and recommendations arising out of the workstreams. We do however address in this report in more detail a number of issues where we feel urgent action is required.

I must begin by sharing a sense of deep hurt and of pain that has been encountered in this process. This includes the hurt of those who have experienced and are still experiencing racial injustice within and at the hands of the Church of England, its institutions, and practices. It includes the pain also that is undoubtedly caused to many who are a part of these institutions as these issues are addressed by myself and my fellow Commissioners. I wish I could say something that would make this hurt and pain less, I am afraid I cannot. 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.

There is a need in these circumstances to speak truth unto power. The truth is that in many places the Church in terms of its institutions and buildings great and small is not a place where people of colour will find either their appearance or experience reflected.

The approach to the altar and the altar itself is not populated to reflect the rich diversity of the nation. Indeed, monuments remain within places of worship, and memory is celebrated there of persons who were at the very least complicit in the enslavement and deaths of millions of human beings for no other reason than the colour of their skin.

I have been struck by how much the Church of England's institutions today, despite many statements of good intent, are seemingly unable to deliver on commitments made. The most striking example of this is the continuing delay in establishing the Racial Justice Directorate itself. We are at a loss to understand the reasons for this as the resources have been identified and the reporting lines agreed. This has clearly had an adverse impact on delivery of the commitments made in the Church's response to *From Lament to Action*.

We are aware of course that the NCIs are themselves going through a period of change. This makes it all the more important that Racial Justice is embedded in this process and without the Directorate in place this is less likely to be so.

We have consciously sought to reach out beyond Lambeth Palace in London, and Bishopthorpe Palace in York and are grateful to all those who have received us, reached out to us, or who have come to speak to us about their work.

Our own workstreams have got underway, and their deliberations have been informed by what we have seen and heard. I have sought but not received assurance that the Commission will have unfettered access to all the documents it needs to carry out our work and to operate as we are mandated to do, independently of the very structures we are mandated to monitor.

We have had to rely on hard pressed and overstretched individuals operating in challenging circumstances where they have clearly felt vulnerable and at times unsupported. This seems to have been the experience of many people of colour working over many years in the institutions of the Church of England.

This first report will, we hope, give you a sense of what we have been doing. At the same time, it has, of necessity, focused on a limited number of issues.

The first issue of paramount importance is that of resources. We have been in regular dialogue with the Triennium Funding Working Party from the outset. I am grateful to its Chair, its members and the staff who support them, for their openness and willingness to engage. We have taken the view that a minimum of £20 million needs to be set aside at the outset of this upcoming period to fund the delivery of *From Lament to Action*, and to meet the cost of such recommendations that we make within the lifetime of the Commission. Such a ring-fenced sum, however, is not meant to be a substitute for ensuring that racial justice is integrated into all the various funding streams of the Church of England.

It is disappointing to note how little thought has seemingly gone into utilising existing funding streams, such as the not inconsiderable sums, identified with the support of the Church

Commissioners in the last triennium, for the support of social enterprises through the Social Impact Fund. The bulk of this fund we understand remains unspent.

This causes us to stress the importance of ensuring that the disbursement mechanisms for any expenditure specifically targeted to address racial justice issues are subject to input from CMEAC and are delivered within the context of credible diocesan racial justice strategies.

We would expect every diocese to have such a strategy in place by the end of the current financial year or, at the very least, have a process well underway to identify its local priorities in this area.

In the absence of such evidence of intent, no funding should be accessible by, or through a diocese which is unable to satisfy this minimal requirement. We are of the view, however, that a more widely and directly accessible challenge fund model to promote innovative and impactful actions by a range of church bodies and institutions should be developed, to which direct application might be made to promote and support good practice including at parish level.

We understand that announcements in relation to the overall funding envelope are imminent and indeed may have already been made by the time you receive this letter and our report. There will, however, be a need for urgent work along the lines we have outlined if whatever sum agreed upon is to be disbursed effectively and with impact.

I now turn to an urgent and pressing matter that needs to be addressed if the Church of England is to fulfil its primary purpose of saving souls and witnessing to the all-embracing love of Jesus

Christ for humanity. This is the issue of what is to be done about the slavery related monuments in places of Christian worship that are clearly, and understandably, a source of great hurt to many, and, for some, an obstacle to the worship of the risen Christ. The Archbishop of Canterbury has asked why the Church of England is taking so long to remove a memorial to a man who funded the slave-trade.

We would suggest that at least part of the answer lies in the following.

The guidance on the subject is inadequate and incomplete, laying insufficient emphasis on the need to assess and form a view of the obstacle that is presented to Christian worship, firstly, by the impact of items in this category on the communities most affected by them, and, secondly, the views of the clerical and lay authorities responsible for the places of worship concerned.

The Consistory Court Process is itself wanting in a number of respects and is also prohibitively expensive. Steps need to be taken to reform and simplify it. Active consideration should be given to permit access to some form of financial assistance, where necessary, to parties with a legitimate interest to be heard, who would otherwise be unable to be represented by reason of the costs incurred.

The legally qualified persons appointed to sit as Chancellors and therefore act as judges in Consistory Courts should be drawn from a more ethnically diverse pool than is currently the case. Steps should be taken to identify and recruit a more diverse panel of judges, and practitioners qualified to practice in ecclesiastical courts. The Chancellors appointed should also receive diversity training on a par with that provided to all judges in the secular

courts by the Judicial College which replaced the former Judicial Studies Board. We are also firmly of the view that, where necessary, the Diocesan Bishop appointing the judge in such cases, should be empowered to appoint lay assessors with relevant knowledge and experience to assist in determining matters of fact.

Synod should be asked at the earliest opportunity to consider a report on this subject and bring forward the necessary legislative measures to effect these reforms. This should include such enabling measures as are required to be laid for consideration before the Parliament in Westminster.

I should say in conclusion that I and my fellow Commissioners are grateful for the many expressions of kindness and support we have received at every level within the Church of England. We are undaunted by the scale of the task and the obstacles in the path to progress that are undoubtedly present.

I have personally found inspiration in a prayer that emanated from the work of Christian voluntary activism in Toc H. This faith-based organisation was inspired by a sacrificial Anglican response to the horrors of trench warfare witnessed in World War 1.

Many hundreds of thousands of Black and Asian troops were engaged in that war, often in appalling conditions of racially motivated neglect, in Europe and throughout the warring Empires. There are all too few memorials to them in our churches or public spaces and still none have been erected to those who bore the brunt of the slavery upon which those Empires were built.

Sadly, these words of prayer, originating in conflict and reflecting the need for a Christ-centred response to racial injustice and the denial of a shared humanity, are as much needed today as they have ever been.

“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 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”

We share in that prayer and the hope that comes from being as one body made whole and complete by the King of Love!

Your Brother in Christ Jesus

Paul

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

May 2022

Introduction

In June 2020, the Church of England's House of Bishops agreed to the creation of an Archbishops' Anti-Racism Taskforce, which would lead to a Commission. They mandated these groups to drive 'significant cultural and structural change on issues of racial justice within the Church of England'. In their statement announcing the Taskforce and the Commission, the House of Bishops stated: 'For the Church to be a credible voice in calling for change across the world, we must now ensure that apologies and lament are accompanied by swift actions leading to real change.'

Informed by the 20 reports and more than 160 recommendations made by the Committee for Minority Ethnic Anglican Concerns (CMEAC), the Taskforce identified five priority areas for action based on themes which appeared repeatedly in previous reports. These included: (1) Participation & Appointments; (2) Education; (3) Training & Mentoring; (4) Young People; and (5) Structures & Governance. Within these five key areas they recommended forty-seven immediate actions. The Taskforce also identified seven key areas for further work: (1) Theology; (2) Slavery; (3) Participation; (4) Patronage; (5) History & Memory; (6) Culture & Liturgy; and (7) Complaints.

Following the publication of the Taskforce's report, *From Lament to Action* (FLTA) in April 2021, the Archbishops of Canterbury and York established the Archbishops' Commission for Racial Justice (ACRJ) in the Summer of 2021. Much like the Families and Households Commission and the Reimagining Care Commission, the Archbishops' Commission for Racial Justice was established with

a clear purpose, timescale, and reporting process. As the successor to the Anti-Racism Taskforce, the Commission is tasked with monitoring the implementation of the Taskforce's forty-seven recommendations, and, with that, to establish ways of building on them in order to drive effective and lasting change within the Church of England. It is also tasked with exploring the seven workstreams identified by the Taskforce as priorities for further work. In this way, the Commission is to set out and help the Church pursue a compelling agenda for change: with careful, gospel-driven discernment; balancing the needs of individuals, communities, and society; maximising opportunities; and ensuring fairness for all.

The Commission's programme of work is designed to ensure that it engages with the five priority areas and the seven workstreams identified in *From Lament to Action*, revisiting each at least twice a year. This iterative developmental programme will engage with the forty-two dioceses, the National Church Institutions (NCIs) and allied organisations, and with stakeholders and conversation partners across and beyond the Church. It will involve gathering data, discovering which existing interventions are working and which are not, stimulating, challenging, holding to account, and celebrating successes. The Commission will also consider detailed quantitative and qualitative evidence, commissioning new research and inviting submissions where necessary.

Abbreviations

ACRJ:	Archbishops' Commission for Racial Justice
CCM:	Clergy Conduct Measure
CDM:	Clergy Discipline Measure
CMEAC:	Committee for Minority Ethnic Anglican Concerns
FLTA:	From Lament to Action
NCIs:	National Church Institutions
UKME/GMH:	UK Minority Ethnic/ Global Majority Heritage
TFWG:	Triennium Funding Working Group
TEI:	Theological Education Institutions

Theological Underpinning

On the night that he was betrayed, Jesus said to his disciples, *'I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love one for another'* (Jn 13:34–35). He called his followers to become together *'the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling-place for God'* (Eph 2:19–22). And we are not just a household, but a body, because in the one Spirit we were all baptized into one body, whatever our ethnicity or status (1 Cor 12:13). The bonds of love that unite this body are essential to our following of Christ, for *'Those who say, "I love God", and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also'* (1 Jn 4:20–21).

This is the ground upon which the work of the Commission for Racial Justice stands. Within the body of Christ, *'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 Cor 12:20–21); and *'If one member suffers, all suffer together with it; if one member is honoured, all rejoice together with it'* (2:26). When some members of the body

are suffering, the whole body suffers, and we are called to respond to that suffering together. When some members are told that the body has no need of them, the whole body is diminished, and we are called to respond to that diminishment together. When there are persistent and widespread cries from brothers and sisters in Christ, telling us that their voices are not being heard, their contributions not recognised, and their full participation not welcomed, we are called by Christ, the head of the body, to respond to those cries.

Every aspect of the Commission's work is a response to such cries. This is not a secondary task, a distraction from the Church's worship or its mission. It is not a task that is foreign to the Church's identity and purpose, imposed upon it from without. It is essential to our identity as those who have been baptised, who have drunk of the Spirit, and who are being built upon the foundation of the apostles and prophets, with Christ Jesus himself as our cornerstone. It is undertaken so that we might become more fully the body of Christ and the household of God, a dwelling-place for God. And it is undertaken so that all may see more clearly in our life the life of the one we follow, whose love is our model.

Process & Engagement

In September 2021 the newly formed Archbishops' Commission for Racial Justice met for the first time to break bread and pray at Lambeth Palace, and in October 2021, it began work under the Chairmanship of Lord Boateng. The Commission began by meeting with senior NCIs staff and Chief Officers, to better understand the Church of England's structure in the midst of a phase of structural renewal. These meetings were held between Lambeth Palace and Bishopthorpe Palace, to ensure the Commission was immersed in both provinces.

In the first meeting of the Archbishops' Commission for Racial Justice, Gareth Mostyn, the Chief Executive of the Church Commissioners, introduced the overall structure of the National Church Institutions and how they contribute towards resourcing for the Church of England, including how funding from the endowment managed by the Church Commissioners is allocated for various aspects of the Church's ministry, describing the role of the Triennium Funding Working Group (TFWG) setting overarching priorities and the Archbishops' Council's Strategic Investment Board (SIB) making individual grants. The Commission probed this presentation, interrogating the processes and the principles behind funding allocations. The Commission shared its concerns with the Chief Executive about discretionary grant funding being almost entirely routed through dioceses. The Commission felt

that this funding can only be accessed by UKME/GMH communities and project managers when the diocese considers this a priority. And because this is often not the case, resourcing racial justice work is often neglected. The Commission challenged the Church Commissioners (along with the Archbishops' Council and House of Bishops) to engage with this insidious problem that has stifled recommendations from CMEAC for many decades and is now suppressing the progress of the actions recommended by the Anti-Racism Taskforce report. The Commission challenged the Church Commissioners to ensure the issues relating to racial justice and diversity feature as a lens for every application and allocation of national Church funding, and not only the applications with a very specific UKME focus. Further to this meeting, the Chair of the Commission was invited to observe and comment upon a Triennium Funding Working Group (TFWG) meeting.

In their second meeting at Bishopthorpe Palace in York, the Commission met with William Nye, the Secretary General. The Commission requested an account of the progress on the Anti-Racism Taskforce's recommendations. The Secretary General gave an oral account of the progress and committed to a written report in due course. The Commission noted that many of the recommendations were held up due to a lack of resources. The Secretary General assured the Commission that a grant application was currently

being drafted by Canon Dr Sanjee Perera, the Archbishops' Advisor for Minority Ethnic Anglican Concerns (AAMEAC). The Commission also asked the Secretary General about the percentage of UKME representation in senior management, and the strategies used by senior management to meet appropriate representational targets. The Commission further argued for the need to ensure that the new Racial Justice Directorate was line managed by the Secretary General and not under the new Faith & Public Life team, led by a director level post.

The Commission also engaged with Dr Jacqui Philips, the Director to the Archbishops' Council Secretariat and the Clerk to General Synod. Dr Philips described the structures of governance in the Church and described the synodical processes. She also presented some of the finer detail of the governance review. The Commission expressed an interest in engaging with Synod in the summer of 2022.

Amongst other conversation partners that the Commission engaged with were Emily Norman, Head of Partnerships and Inclusion at the Church of England Foundation for Educational Leadership, and Revd Mary Hawes, the National Children & Youth Adviser. The Commission particularly commended the Racial Justice theological framework for schools, designed by the Education Office, and was deeply impressed with their five-year *'Diversity, Equity, and Inclusion Plan (2021–2026)'*. The strategic interventions include proactive recruitment of UKME senior educational leaders; the training, networking, and enabling progression of UKME education leaders; collecting data on school exclusions; and reviewing curricula and embedding theologically rooted culture change in Church of England schools.

In 2022 the Commission began a pilgrimage from diocese to diocese, holding diocesan bishops and senior staff to account and engaging with clergy and laity within the diocese, as well as grassroots community activists.

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 UK Minority Ethnic & Global Majority Heritage (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 faced as the city and the cathedral engaged 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.

Commission members also met with the Revd Dr Matthew Salisbury, the National Liturgy and Worship Adviser, who shared the work of the liturgical Commission and the recently published Black History Month and Racial Justice Sunday liturgical resources. The Commission discussed how they might engage all liturgical traditions of the Church. It was noted the current discourse of racial justice strategy often excluded particular traditions. The Commission also discussed the rich liturgy to be found in the global Anglican communion, and how the Culture & Liturgy workstream might engage with this work.

Representatives from the National Cathedral & Church Buildings Division, including Becky Clark, Director of Churches and Cathedrals; Janet Berry, Head of Conservation; and Dr Novelette-Aldoni Stewart, representing the Cathedrals

Fabric Commission for England, also attended the meeting to present their work on 'contested heritage'. The Commission challenged the framing and terminology of 'contested heritage' and asked probing questions about the process of removing memorials to those who benefitted from the slave trade. The Commission also asked about the diversity of those engaged in the process and how transparent and accessible the process was for individuals and communities to engage from a grassroots level. The Commission agreed to observe some of the consistory court hearings to see for themselves the nature of the process, so that they might review the efficacy of the process and consider whether the hearings were an adequate response to the anti-racism commitment made by the Church of England.

Further to this meeting, the Commission attended the hearing of the petition by a faculty for the relocation of the memorial commemorating Tobias Rustat from the Chapel of Jesus College, Cambridge. The hearing took place in the first week of February in the College Chapel, with staff and members of the Commission attending as observers.

In February, the Commission met in Manchester Cathedral at the invitation of the Very Revd Rogers Govender, the Dean of Manchester and Chair of the Committee for Minority Ethnic Anglican Concerns (CMEAC), for a meeting between CMEAC and the ACRJ to discuss shared aspirations and solidarity of purpose. The Commission discussed the frustrations and challenges that CMEAC has experienced over the last few decades and all it had achieved in its time. Resource challenges was recognised as the most significant inhibitor of its work and the hope the Triennium Funding application might resolve these issues was noted. CMEAC, whose constitution had just been reframed, shared their hopes for a renewal

of purpose as their membership was expanded in the new quinquennium and a new Vision & Strategy document developed. CMEAC also shared upcoming events and projects in 2022 and agreed to continue collaboration.

February also marked the Commission's first engagement with General Synod when the Chair shared the Commission's theological drive and calling with the newly appointed Synod at Church House Westminster. The Chair's address was very warmly received and various members of Synod shared their frustrations, aspirations and hopes in engaging with racial justice.

March 2022 marked the Spring retreat and the fifth meeting of the ACRJ. The Commission met in Liverpool Cathedral at the invitation of the Very Revd Dr Sue Jones, the Dean of Liverpool. They also met with the NCIs' Chief Operating Officer, Rosie Slater-Carr, to discuss Triennium Funding, and with Edward Dobson, the Senior Advisory Lawyer and Designated Officer, to discuss the Clergy Discipline Measure and the handling of Racial Justice Complaints. Edward Dobson was asked about the diversity of Ecclesiastical lawyers engaged in Consistory Courts and what strategic efforts were being made to diversify the pipeline of law scholars engaging in this work. The Commission also discussed the proposed Clergy Conduct Measure (CCM) and probing questions were asked about the failure of the Church disciplinary processes to engage with a long list of complaints based upon race. Edward Dobson agreed to continue to work with the Complaints handling workstream as the CCM working group progressed with its work.

At the meeting the Revd Canon Dr Ellen Loudon, Director of Social Justice, also shared some detail of Liverpool Diocese's diocesan strategy and their

plans to appoint a new Racial Justice Officer to the Diocese. Further to this, Canon Malcolm Rogers, Canon For Reconciliation, and Adeyinka Olushonde, presented on the work of the Triangle of Hope's 'Slavery Truth Project' in the Diocese of Liverpool. The Commission asked the diocesan representatives whether there had been much change since the Toxteth uprisings and how the Diocese was proactively engaging with the city.

In April the Commission met in London to discuss their annual report and the programme of work designed according to their terms of reference.

In May they met in Durham Cathedral at the invitation of the Very Revd Andrew Tremlett, the Dean of Durham, and the Common Awards team at Durham University. The Commission met Revd Dr Keith Beech-Grüneberg, Head of Formation from the national Ministry Development Team, who in partnership with Professor Mike Higton discussed the strategic interventions that the Ministry Development Team & Common Awards have put in place in the recent years. They shared the particular interventions set in motion in the five specific areas of (a) Curriculum; (b) Placement; (c) Worship; (d) Staffing; and (e) Complaints handling. The Commission scrutinised the policy frameworks that might perpetuate racism in theological education and clergy formation. The team invited the Commission to continue to engage with the work and hold it to account as it progressed.

The Commission also met with Revd Dr Philip Plyming, the current warden of Cranmer Hall, and Revd Dr Steve Muneza, the Director of Formation and Mixed-mode Training at Cranmer Hall, to explore how national ministry team and Common Awards policy was operationalised at theological training colleges. They shared something of the

journey Cranmer Hall has been on over the past few years, and the curriculum changes and operational and staffing changes that they had put in place to respond to the Common Awards commitment to belonging, inclusion and diversity.

After this meeting, the Commission was hosted by the Michael Ramsey Centre for Anglican Studies, for a reception at St Chad's College where they were met by theologians and research scholars from the Durham University Theology department, members of the Cathedral Chapter, Diocesan staff, and UK Minority Ethnic & Global Majority Heritage (UKME/GMH) clergy and ordinands. Dr Margaret Masson, principal of St Chad's College Durham, welcomed the Commission to Durham and the North East and thanked the Commission for their commitment to this work. Canon Professor Michael Snape, the Michael Ramsey Professor of Anglican Studies at Durham University and Director of the Michael Ramsey Centre for Anglican Studies, provided an overview of the Research Centre's commitment to theological scholarship that seeks to understand mutual flourishing and gospel initiatives that bear fruits of discipleship, belonging and inclusion in the Church of England.

Further to these diocesan engagements and meetings with various parts of the NCIs, the seven workstreams of the Commission, as outlined by the Anti-Racism Taskforce, has met to start work on each of these areas. A summary outline of their work follows.

Commission Report

In this, the first of the six reports the ACRJ will produce, we have outlined the beginning of this work, reporting on the formulation of the seven workstreams in the last three months, and the progress of work on the five priority areas and the forty-seven recommendations identified in *From Lament to Action*. Subject to the availability of appropriate support and resources, the Commission will produce a further report by the end of 2022 and will report twice a year thereafter. The Commission will conclude its work in October 2024 with a final report drawing the work of the three years together.

Theology

The theology strand of the Racial Justice Commission should review the foundations and principal theological frameworks which entrench racial prejudice across the Church of England's traditions and doctrines. This will help the Commission to address wider issues relating to systemic and structural racism within the Church of England, exploring the ways certain theological foundations have legitimised racism in order to redress them. To understand why theological disparities exist which support a graded worldview within the Church, the Commission will consider initiating detailed analysis and commission new research, if necessary, to shed light on the Church of England's theological foundations of prejudice and discrimination. We hope this will lead to the Commission offering alternative theological paradigms which facilitate diversity, inclusion, and equity among all members of the body of Christ.

From Lament to Action

THE MEMBERS OF THE theology workstream have determined that the theological task of the Commission is twofold. The first is to ensure that its work is well grounded theologically. That is, we aim to ensure that the Commission's work is deeply rooted in scripture, closely attentive to tradition, and thoughtfully reasoned, and that it is alert to the ways in which all our theological thinking is influenced by context and experience.

The second is to ensure that, where the Commission examines and responds to forces in the Church's life that marginalise or exclude UKME/GMH people, we examine and critique the theological ideas that help hold those forces in place. This second task is central to the work mandated for us in *From Lament to Action*, which asked us to review 'principal theological frameworks' which have 'legitimised racism' and served to 'entrench racial prejudice' in the Church's life, as well as to explore 'alternative theological paradigms' (p. 52).

The Commission will pursue this twofold task in the context of a great deal of existing discussion, in and beyond the Church of England. We therefore expect to gather existing work and to commission new work from others, as well as to pursue work of our own. We will be able, for instance, to draw on a large quantity of existing work that shows how the call to racial justice is rooted in the gospel and sustained by the Church's doctrinal heritage. We will also be able to draw on a wide range of critical discussions that have traced the theological roots of racist attitudes, behaviours, practices, cultures, and structures.

Aware that Anglican theology takes a number of different forms, we are committed to engaging with a wide range of voices – evangelical, Anglo-Catholic, liberal, postliberal, and others – from

across the Church. We are also committed to engaging with voices from the Anglican Communion and the wider global church.

Aware that Anglican theology takes a number of different forms, we are committed to engaging with a wide range of voices.

In this initial period of our existence, we have been focused on establishing the parameters for our work, on identifying themes for further exploration, and on beginning to establish working patterns. This will feed in, constructively and critically, to all the other strands of the Commission's work.

To give one example of an area of work that we have identified: we will be engaging with the widespread work being done in the Theological Education sector, not just to diversify the range of voices that appear in reading lists and curriculum material, but to think about how all the patterns of formation fostered by our Theological Education Institutions can better honour the rich diversity of the Body of Christ, better prepare people for ministering in and with that Body, and better enable them to identify and respond to the Church's failures in this area. The Commission aims to draw on this existing work, to encourage and resource it, to challenge those engaged in it to take their exploration further, and to help disseminate it across the sector.

Slavery

The protests following the killing of George Floyd, and in particular the tearing down of the Colston statue in Bristol, highlighted issues surrounding the Church of England's consideration of its own contested heritage. The Church of England has taken little action in addressing the historic slave trade and its legacy since it made an apology at General Synod in 2006 for its involvement in the trade. Regarding monuments and the built environment, deciding what to do with contested heritage is not easy. While history should not be hidden, we also do not want to unconditionally celebrate or commemorate people who contributed to or benefitted from the tragedy that was the slave trade.

From Lament to Action

THE ENSLAVEMENT OF AFRICANS over hundreds of years, and the Trans-Atlantic and the Arabian Trade that supported it, are among the worst atrocities ever committed by human beings against each other. Our country does not give this fact sufficient attention. There is still no national memorial to the victims and those who resisted slavery and this needs to be rectified. The fact that Great Britain had a prominent role in the slave trade is well established.

Despite the presence of some individuals who spoke out against the trade in human lives, the Church of England did not as an institution call out the evil nature of what was happening. Instead, the Church and many of its clergy benefitted from it. This history continues to cast a shadow over our lives today so, while it is not possible to change the past, it is right to do our best to mitigate its continuing effect on our communities. The Commission will in the course of our work seek to assist in the search for solutions to the many questions that slavery and the slave trade continue to pose to the Church.

The issue of reparations and redress for past injustices and the losses incurred by the victims of the slave trade and their descendants is one of growing international significance, particularly in the Caribbean where the call is increasingly to the fore. The Church of England cannot expect to be exempted from scrutiny in relation to its response to this call from closer to home.

A question demanding an urgent response is how to deal with the monuments to known slave traders and those who were otherwise a party to their brutal exploitation which can still be found in places of worship. We recognize how complex the decision about how to deal with these monuments can be.

The issue of reparations and redress for past injustices and the losses incurred by the victims of the slave trade and their descendants is one of growing international significance...

The term 'contested' is often used to describe the intricacies surrounding the issue and the differing responses it generates. This is no reason to avoid and not actively engage with addressing the issue. We are therefore encouraged that the responsible bodies of the Church of England are pro-actively urging churches, chapels, and cathedrals to take on board its implications for the promulgation of Christ's teaching and the creation of welcoming places for worship by issuing guidance on the matter. We would reiterate the emphasis in the Church's Guidance on the distinctive questions that arise about such monuments and artifacts in a church context quite distinct from issues of heritage and planning, and the imperative that the focus should be on the impact of such monuments on worshippers and on the missional obligatory call to transform unjust structures. We believe however that this guidance needs to be urgently reviewed and strengthened in the light of the experience of its application by church authorities and the Consistory Court system.

On the issue previously referred to, of reparation and redress, there is work already underway in the Church of England to get a clearer understanding in monetary terms as to the sums in total by which the Church of England benefited from the slave trade. This will add to the overall picture of the extent to which it profited from this monstrous

imposition of human suffering. This forensic exercise in accounting and the transparency that it will bring is welcome. The Church's culpability regarding this issue is far more than that which can be calculated in economic terms. The harm done to the psychology of generations and to the moral underpinning of the Church as an institution is not readily quantified and is in some ways beyond measure. This is an area which will be of on-going interest for the Commission and to which we will return when the Church Commissioners publish the results of their work.

We will be drawing on a wide range of existing work that has been done to identify the wider detrimental legacy of racism. We will be consulting people with relevant expertise and experiences to supplement that which already exists within the Commission. Our hope is that the work of the Commission in dealing with the continuing impact of slavery today will speak not just to the Church of England, but to wider society.

Further reflections on monuments connected to slavery in churches and other church buildings in the light of recent cases

The controversy surrounding the existence of a monument to Tobias Rustat in the chapel of Jesus College Cambridge provided a test of how Church of England's processes for dealing with the issue were working. Tobias Rustat held a high position in a slave trading company and made money from the slave trade. Even though the College community made up of the students, the staff and the College Council were united in wanting the monument to be moved from the Chapel because it has become an impediment to the College's pastoral and missional work, the judgement of the Consistory Court dated 23rd March 2022 was that the monument should remain in place.

As a Commission our task is to seek to address the question raised by Archbishop Justin at Synod "*Why is it so much agony to remove a memorial to slavery....?*" The answer must surely lie in the

Church of England's processes and in the nature and operation of the Consistory Courts and in their approach and interpretation of the relevant law. We are struck that a community that clearly finds a monument an impediment to their worship life and their pastoral and missional work, which is the primary purpose of a church or chapel, is forced to retain such an object as a result of an intervention by parties opponent external to that immediate community. A Bishop who felt obligated to appear in his own court had his own clear wishes overruled in a judgement that dismissed the College's and his own objections to the monument on the basis that they arose from 'a false narrative'.

The outcome of the Rustat case has implications for the Church of England which extend beyond the community immediately affected, and presents a systemic challenge which requires a response

if its commitment to racial justice is not to be undermined. Heritage conservation issues, which are of course at the heart of planning law in this area, seem to have been given a paramount place over and above the interests of mission and Christian worship. The balance needs now to be redressed. This case has the potential to set a precedent going forward as to how church planning law develops, and as such the fact that it has not been appealed has serious implications for the Church of England, unless the Church itself takes steps to counter its potential deadening effects on other church communities' attempts to address the harm and hurt such monuments cause. This hurt, as the personally felt testimony of the Master of Jesus College to the Court made plain, cannot be as easily dismissed. And the calls for forgiveness on the part of the affected as a demonstration of Christian values are frankly deeply offensive. There were moments in the course of the proceedings we observed that seemed to add to the pain of those most affected by these monuments. The Dean of the Chapel was at one point asked to point to where slavery was actually condemned in the Gospels. The parties opposing the proposal to relocate the monument - removing it from the wall where it is currently - asserted that Rustat's involvement was "very small". This led to the powerful and in our view entirely justified response by the Master Sonia Alleyne "*how many lynchings, beatings..... sin has to be committed before you come off the wall?*"

The Consistory Court process is an adversarial, time consuming and lengthy one, involving a highly specialised and complex area of ecclesiastical and planning law. It is as a result expensive. We are of the view that there must be a risk that well-funded outside groups, perhaps with a wider agenda, might use their financial muscle to limit the capacity of less well funded church-based

communities to address the issue of monuments and racial justice in a way that meets their spiritual needs as local users. If the decision not to appeal by a richly resourced educational institution like Jesus College was influenced by finance, what hope for a small local parish worried also about funding the repairs of a leaking roof? In the absence of any immediate prospect of a radical overhaul of the present system of ecclesiastical courts and jurisdiction in this area, we would recommend that a means-tested legal aid fund is established to permit the less well-endowed to address these issues without fear of financial ruin.

We have made some enquiry and it would seem that there is a marked lack of diversity in the branch of the legal profession which populates the Consistory Court system. This should be addressed.

The adversarial nature of the Consistory Court of course has implications beyond those of costs alone and consideration should be given as to how proceedings might be less intimidating for those giving evidence of personal hurt or harm.

There was, it must be said, a noticeable lack of ethnic diversity among the participants in this case, apart from the Master and one witness for the College.

We have made some enquiry and it would seem that there is a marked lack of diversity in the branch of the legal profession which populates

the Consistory Court system. This should be addressed. The Church of England should set an example by requiring those it instructs to take active steps to support and encourage greater ethnic diversity in their solicitors' offices and barristers' chambers and monitor progress in this regard. We would expect the Church of England to actively encourage qualified persons to apply to sit as judges i.e. as Chancellors and Deputy Chancellors in all its ecclesiastical courts and to ensure that all its judges receive diversity training at least equivalent to that now required as a matter of course in the civil and criminal courts in the secular system. This should include specific training on the theology of racial justice and the implications for ministry of monuments to slavery.

One observer put it this way
“Rather than an offensive monument being moved, Black people are asked to toughen up and bear the offence.”

The Rustat judgement involved findings of fact. We are of the view that confidence in such findings would be enhanced by Bishops, in making appointments to courts hearing such cases, being empowered to appoint suitably qualified Assessors to assist Chancellors and their Deputies where specialist knowledge, not least of the lived experience of diverse communities and of the history of those communities within these Islands and beyond, would be of assistance.

The Church of England and its NCIs should as a matter of urgency consider all of the recommendations we have made as a result of our

observation of this case and promulgate revised guidance and any legislation necessary to give them statutory effect at the earliest possible opportunity. We are aware of one other case involving a monument which has given cause for concern where judgement is still pending at the time of writing. We make no comment on that save to say that its outcome is unlikely, given the facts known to us, to change our view of what needs to be done as a matter of urgency in the aftermath of the Rustat case.

It would seem to many who have followed this case that it ended where such things often do, with those most affected by virtue of their ancestry, being asked to continue to carry the burden of the grievous wrong done by slavery to those from whom they are descended.

One observer put it this way *“Rather than an offensive monument being moved, Black people are asked to toughen up and bear the offence. The building holding the memorial is considered too precious for any kind of physical alteration, but Black people should bear the harm of being mocked and taunted by the monument in its current location; similarly, the look into history is not to find ways of helping Black people deal with the harm done to them by slavery over generations but to get them to forgive the slave traders”*. We have sympathy for this view.

There is continuing racial injustice here which the Church of England must put a stop to and we will return to this subject in future reports to monitor its progress in so doing.

History & Memory

History and memory are not always experienced and shared equally among the different constituencies in British society in general, and the Church of England in particular. In the process, we often fail to highlight the legacy and ongoing impact that transatlantic slave trade and the British Empire have had in shaping the identity and destiny of the Church of England. This workstream will allow the Commission to attend to the erasure and repression of memory and move towards a healthy revision of memory and history in a way that will provide scope for education and formation. Equally, a healthier focus on memory and history will open new avenues for catharsis, especially for those of UKME/GMH communities still wrestling with the wounds and trauma inflicted by aspects of a past that is not experienced or understood as shared. Finally, this has the potential to inform conversations and processes towards greater inclusion and participation of people of UKME/GMH communities in the life and structures of the Church of England. It also offers an avenue for creating a future where mutual flourishing is a lived reality.

From Lament to Action

RACISM HAS INFLUENCED the process by which we remember and retell our history in our shared Church. Painful history and memory are not always experienced or shared equally among the different constituencies in British society in general, and the Church of England in particular. We still fail to acknowledge the full legacy and ongoing impact that the transatlantic slave trade and the British Empire have had in shaping the identity and destiny of the Church of England. Through this workstream the Commission addresses questions concerning erasure and repression of memory and suggests pathways to create resources for education and formation.

During the course of its work, the Commission will examine the way in which history and memory in relation to racism are researched, interpreted, and attended to within structures and institutions in the Church of England. In addressing and redressing the legacy of a fractured past, we hope to shape a future in which all people belong fully, and their stories are shared, acknowledged, and heard. This has the potential to inform conversations and processes designed to ensure the full inclusion and participation of people of UKME/GMH communities in the life and structures of the Church of England, a future where mutual flourishing is a lived reality.

The workstream members met with Professor Diarmaid MacCulloch to identify the existing state of historical research and to explore avenues of future research which we might commission. We identified a wide range of potential interlocutors on a variety of themes including Anglicanism and English identity, the complex legacy and experience of Empire including colonial Anglicanism, and the meaning and implications of establishment for future development. We intend to engage with

our partner workstream on Slavery to identify shared interests, while also preventing duplication.

In addressing and redressing the legacy of a fractured past, we hope to shape a future in which all people belong fully, and their stories are shared, acknowledged and heard.

As we gather more data in the coming months and years, we will seek to find creative ways to engage hearts and minds, both of those already engaged, as well as those who might be harder to reach or who find this topic challenging. Much of the traditional discourse on English identity highlights the role of the Church of England and its episcopate as a part of the narrative of national identity. The Commissioners recognise that for all those who value their ties to this narrative identity, the Church of England's critical self-scrutiny on systemic racism can raise anxieties, challenges, and uncertainty, sometimes leading to a pattern of avoiding direct engagement.

We acknowledge that in spite of its institutional failings the Church of England has had members throughout history who welcomed those arriving in England, and who fought for social reforms including ending the slave trade. On the other hand, we recognise that many people, including many who were part of the Church, or represented institutions within the Church, benefited financially from slavery or were compensated for the loss of their "property". Tragically, a culture of racism, often unchallenged, seeped into those

institutions that were involved in or benefited from slavery and colonialism. Some of this legacy clearly persists even today in parts of our Church.

As the Church moves to address issues of historic racism and considers its identity as a fully inclusive body that is penitent for its past mistakes, we are committed to finding practical ways to ensure that our commitment to truth is also characterised by forgiveness, transparency, justice, and shared solutions as part of our gospel commitment to seek reconciliation. This applies to the way the Church operates, to how it handles its assets and resources, and to how it applies its wider influence in the nation at large both nationally and locally. It is our conviction that reconciliation can only begin as we acknowledge past and present hurts and change our practices and habits. As the Church seeks to address issues of historic racism and rewrite its identity as a more inclusive body that is penitent for its past mistakes, this can be disruptive and painful for some.

Whilst we confront the injustices of the past, and seek in the present to implement a programme of action to bring change, we do want to reiterate that the Church of England is for everyone, whether you are from a minority background or not, and this workstream will seek to learn more about what makes this area difficult, or challenging, or a source of fear, and how we can bring along those who might otherwise feel disengaged from these processes.

This workstream will seek to avoid further polarisation and look for ways to bring about reconciliation and shared solutions alongside justice, forgiveness, and transparency. We will seek this both in the way the Church operates, and as it handles its assets and resources, and in its wider influence in the nation at large and locally. As we gather more data in the coming months and years, we intend both to support reform efforts, and to strengthen what is good about Anglicanism and its role in the country for both the majority and minorities, and to find creative ways to engage minds and hearts, both amongst those already engaged as well as those who might be harder to reach or who find this topic challenging.

Culture & Liturgy

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. More widely in society, there has been an ongoing debate about integration, assimilation, and the expectations upon UKME/GMH communities to abandon their own cultural heritage and current expression in favour of traditional host approaches. Outside of the Church of England, UKME/GMH communities have enriched and influenced culture in a way that has not been apparent in the Church, where there seems to be little if any room for cultural development or enrichment due to hierarchical structures where UKME/GMH people are absent.

From Lament to Action

WE BELIEVE THAT transformation has to begin with the Church. Through our liturgy and worship we want to model a culture of repentance, in which we are able to be honest before God about the sin of racism, to acknowledge our participation in it both through what we have done and what we have failed to do, and to walk humbly together into the strength of the grace and mercy of Jesus Christ.

Racism, past and present, permeates the Church and the world, and is an outworking of the sin of pride. Our hope lies in the humility of God, who offers the death and resurrection of one man, Jesus Christ, for the redemption of the whole human race. A narrative of condemnation without hope will win few listeners: the Church must tell an honest story, transfigured by our hope.

Our task is to support the Church of England in being a common home, open to all, not one that is owned by some to the exclusion of others. The gift of the Word of God in the language of the people is a cornerstone of its tradition – but how can the Church in the twenty-first century give voice to the breadth of England’s contemporary vernaculars?

The culture of the church and her liturgy are inextricably connected and shape one another. We are eager to see how they might work for and express the transformation from racism to which we believe God is leading us. In contrast to some of the other workstreams, this particular workstream has been provided with very few existing recommendations within *From Lament to Action*. This provides both opportunity and challenge. In starting our work, we asked ourselves what has been achieved, and what is working well; what are the key gaps; and what should our focus be over the next few months?

There is much to commend. The Liturgical Commission has produced excellent resources for churches keeping Racial Justice Sunday. We look forward to exploring how we can support their further development. We will, however, continue to ask what gaps remain as we meet with key people. We have already identified the need to explore further how racism is being tackled in the Church’s preaching and teaching. We are keen to hear from specialists in this area including representatives from the College of Preachers.

Our task is to support the Church of England in being a common home, open to all, not one that is owned by some to the exclusion of others.

Noting the significance of formal liturgical resources, we are also interested to understand how those parts of the Church whose worship is less formally liturgical are engaging with this key challenge. What can be learned and shared from all of the many aspects of the Church’s worship?

We have only begun to explore the terrain of available resources. There may be opportunities to work alongside others to commission the compilation of resources and to undertake exploratory research on liturgical initiatives which can make and are making a contribution towards the transformation of culture towards one in which painful penitence leads to miraculous reconciliation.

In the second half of this year we will draw up a detailed proposal for research and resource development.

We think of this in terms of gathering a string of pearls, which together might build a chain of possibility.

As examples:

- We want to explore how diversity is and will be addressed liturgically at key moments of our national life, as, for instance, in the regular observance of Remembrance-tide where the contribution of armed forces personnel from around the Commonwealth and beyond might be marked, and at individual key future national occasions.
- As the life and character of worshipping communities which reflect our society develop, we are keen to see the learning and experience of specific congregations reflected upon and good practice shared – congregations shaped by specific shared language and culture as well as congregations which seek to offer intercultural worship.

Desmond Tutu, perhaps the archetypal Anglican saint of recent decades, shows the strength and agility of the Anglican tradition. We want to give a prominent platform to celebrating Global Majority saints, particularly of the Anglican tradition, as part of the Church of England's story, connected to the CofE national liturgical platform. In dialogue with their stories, we want to help the people of England become open to God's grace in their many different situations and callings, and with all their diverse, inter-connected histories.

Complaints Handling

While procedures and policies dealing with racist incidents exist for those working in dioceses, there are currently no formal disciplinary codes, charters, policies, or procedures that exist for dealing with racist incidents outside of general considerations within the Clergy Discipline Measure. Such considerations leave little room for reconciliation or restitution. We believe the Church of England must develop processes which provide confidence in a system that addresses issues appropriately and without fear of retribution.

From *Lament to Action*

ONE OF THE CORE CONCERNS of the Commission is to ensure that the voices of those who have been marginalised and excluded in the Church of England on grounds of race are heard. Although such voices have been being raised insistently for many years, there is still a need for them to be heard more deeply and responded to more fully – and there is a need for the creation and maintenance of spaces and processes that can allow such hearing to happen.

One of the core concerns of the Commission is to ensure that the voices of those who have been marginalised and excluded in the Church of England on grounds of race are heard.

The Complaints Handling workstream will examine one aspect of this: looking at how the Church of England handles situations in which people experience racism in the Church and wish to make formal complaints about it. We are responding to the charge in *From Lament to Action* to ‘make sure that incidents of overt racism within the Church are handled fairly, and in a way that enables reconciliation’ (56). The report suggested that existing processes often ‘leave little room for reconciliation or restitution’, and that current ‘disciplinary codes, charters, policies, or procedures’ are inadequate and do not inspire confidence’ (56).

Our work has been informed by existing research work that confirms the report’s judgements in this area, highlighting deficiencies in the guidance available about the handling of allegations and experiences of racism, in the transparency of the processes involved, in the advice available to complainants and respondents, and in the outcomes. It has also been informed by the fact that, as the existence and work of the Commission have been publicised, we have been contacted by various individuals who have experienced racism in the Church, but who judge that existing processes have not provided a safe and appropriate route for addressing their situations. Whilst we are not, as a Commission, in a position to pursue individual cases, we are reflecting together on how best to respond.

At present, opportunities for formal complaint are often limited. For instance, the Clergy Discipline Measure (CDM) is not, formally speaking, a complaint-handling process (though it is sometimes used as such) and as it currently stands is not well suited for many of the situations in which concerns about racism arise. As yet no other suitable process has been adopted church-wide to handle grievances or complaints against church authorities. We have also seen evidence that, in the Theological Education sector, ordinands and others are often wary of making complaints for fear that it will harm their chances of getting ordained, or their future ministry.

We have been engaging with the existing process for revising the CDM and potentially introducing a grievance and complaints process. We have also been engaging with existing conversations about complaints processes in and around the Church’s Theological Education Institutions.

Our work is to examine these and other initiatives in the light of the lived experience of Anglican clergy, ordinands, and lay people. We are particularly interested in

- the better sharing of information about the routes available to those who wish to make complaints;
- greater transparency about the way in which such complaints are handled;
- the availability of independent support and advice for those who have experienced racism and are considering making a complaint, or who are going through a complaints process, or who have been through such a process and are seeking to move on;
- the availability of advice and training for those who are asked to consider such complaints; and
- the diversity of those who are asked to consider such complaints.

We aim to throw some light on how complaints of racism can be handled in an honest, timely, and fruitful manner, and responded to in a way that is consistent with the gospel and with the mission of the Church.

Participation

The Church is poorer and less equipped for its mission without the full gifts of all its people being present in its leadership. This creates a lack of diversity of voice in decision-making, a lack of role models, and a lack of welcome. We make poorer decisions if we do not hear from and include people of many backgrounds and disciplines in our leadership structures.

From Lament to Action

OUR PRIME FOCUS in this workstream is to ensure that the sixteen recommendations of the Taskforce which relate to Participation are delivered, enabling the participation of UKME/GMH Anglicans at every level.

We welcome the significant progress which has been made in some areas including the imminent appointment of five people of UKME/GMH to the House of Laity within the General Synod. We note that those co-opted will be full members with speaking and voting rights and will serve until the dissolution of the current General Synod (which is expected to be July 2026).

Over the next months we will be meeting with those tasked with delivering the remaining recommendations to ensure that responsibilities are clear, and resources and plans are in place.

In addition we commend the progress that has been made in relation to providing for UKME/GMH Participant Observers in the House of Bishops.

We note that in addition to the UKME/GMH Bishops already sitting in the House of Bishops, three additional Bishops and three priest voted in by their peers have been co-opted into the body as Participant-Observers. This will be used to ensure that there are at least 10 UKME/GMH voices in the House of Bishops.

Over the next months we will be meeting with those tasked with delivering the remaining

recommendations to ensure that responsibilities are clear, and resources and plans are in place. We will look particularly closely at the question of recruitment and appointments to senior clergy roles, consulting with the Archbishops' Secretary for Appointments and the Archbishops' Advisers for Appointments and Development alongside others to be identified.

We aim to draw on accumulated experience and reflections of those who have been involved in the Church of England's *Turning Up the Volume* programme, whose remit was to explore the barriers that may be stopping ethnic minority Christians from being appointed to senior positions.

Our clear focus will however be on hearing from those directly involved in implementing the recommendations, monitoring the progress being made and strategic planning for the future. Alongside this we also intend to keep in focus the role of data and monitoring in charting what needs to change, noting where there are obstacles to the effective gathering of data, and asking those whose responsibility it is to explain what is being done to remove or minimise those obstacles. The current HR pilot on diversity data collection with Pensions Board Trustees and a cathedral will be helpful in informing this.

Patronage, Governance & Funding

The patronage system within the Church of England is often understood as that of guardian of the breadth of belief and practice within the Church, helping to safeguard Anglican identity. The chief impact of the patronage system is through appointment processes and endowments. While it is fair to note that appointment processes have become more transparent and open, and endowments are less significant today, it is worth testing these stated assumptions about the exercise of patronage, paying particular attention to their effect on ethnic diversity. In the process, we want to ask whether an institution that still openly exercises the power of patronage in its affairs is capable of initiating and enabling a process of cultural change that would radically alter the ethnic makeup and landscape of licensed ministry across the Church. This institution is inextricably bound up in the practice of the Church of England and in the laws that govern the institution (Ecclesiastical Law, Law of Real Property, Employment Law), most of which is enshrined in statutes, government regulations, and Pastoral Measures. How might the application of these law help promote or hinder greater ethnic diversity?

From Lament to Action

Note: As the Commission engaged in preliminary discussions of the 'Patronage' workstream it became clear that a significant cause of the lack of progress in the transformative work required in this area was due to lack of funding or to structural problems. Therefore, the Commission determined that the workstream needed to be expanded to include scrutiny of governance and funding.

THIS WORKSTREAM WILL liaise with the NCIs' designated legal advisors to explore how patronage presently operates within the Church of England, scrutinising who chooses Patrons and investigating the parameters within which they work. This workstream will also investigate appointment processes that do not require interviews, and examine the demographic statistics on shortlisted candidates, where such data exists. Where such demographic statistics do not exist, the Commission will be exploring whether and how they can be gathered.

The esoteric nature of the Patronage system creates significant concerns of equitable and transparent process. Clarity is needed within the Church as to how patronage is being used and who it benefits, and whether it should be overhauled. If patronage is about power, support, privilege and ultimately, financial aid, then in effect, "who is offering support and to whom?" is a question that needs to be investigated.

This workstream will also focus on the structures and governance of the Church of England, including the allocation of budgets, and their impact on appointments.

A key recommendation of the Taskforce was to create a Racial Justice Directorate within the NCIs

consisting of a minimum of three full time posts of Director, Senior Officer, and administrative support. We have been very disappointed by the time it has taken to agree to this recommendation and to take it forward. The delay has had an impact on the ability of the Commission to mobilise and accelerate its work. We are pleased that it has recently been agreed that a Director will be appointed, reporting directly to the Secretary General. We expect to see very rapid progress to conclude appointments in the coming months.

Diversity and inclusion need to be woven into the institutional fabric of the Church and its funding processes.

The Commission has prioritised in this first six months engaging with the NCIs on the development of the Church of England's 2023-2025 Spending Plans. We are of the view that it is imperative that racial justice issues are seen as an integral part of the effective delivery of all aspects of the Church's work, and its funding streams should reflect that. Diversity and inclusion need to be woven into the institutional fabric of the Church and its funding processes. This needs to be accompanied however in the first instance by identifying adequate resources to address immediate needs and those that will arise in the upcoming triennium from the work of the ACRJ and delivering the recommendations of *From Lament to Action*. We assessed that at a minimum £20 million needed to be identified for this purpose. We welcome the willingness of the Church Commissioners, the Archbishops' Council, and their Triennium Funding Working

Group to engage with us on this issue. We applaud the way the TFWG went about its business and are grateful to its members and its staff for their commitment and openness to the issues and concerns raised with them in our interactions.

“All moral thinking starts with the idea that if you are going to do the right thing it needs action money... are they going to reach the amount of money that actually says we are serious about this.”

Archbishop Justin, in speaking about the commitment of World Leaders at COP26 to climate change said: *“All moral thinking starts with the idea that if you are going to do the right thing it needs action money... are they going to reach the amount of money that actually says we are serious about this.”*

The Commission will apply the same test going forward to the response of the Church of England and its institutions to the issue of racial justice. On the evidence of the allocations that have now been announced by the Archbishops’ Council and the Church Commissioners for the upcoming triennium, we believe they are indicative of a serious intent and represent a real step forward.

This includes an investment of just over £4 million towards a number of the key recommendations made in the Anti-Racism Taskforce’s *‘From Lament to Action’* report, in response to a funding proposal presented to TFWG by Canon Dr Sanjee Perera, including:

- Undertaking a number of ambitious projects within the Education Office including the delivery of a theological framework for Racial Justice to be used by Church schools throughout England, and high-level recruitment, retention and progression activities to significantly increase UKME/GMH representation in school leadership and Diocesan Boards of Education.
- Continuing to support the development of pipelines for UKME/GMH vocations in Ministry, developing training materials and resources, and ensuring appropriately qualified Postdoctoral Teaching and Research Associates are able to work within TEIs and the Common Awards team in Durham (in Mission, Pastoral Studies & Biblical Studies).
- Developing the NCIs’ Belonging and Inclusion work to address structural issues that would improve UKME/GMH representation at senior management levels in the NCIs and improve staff engagement with UKME/GMH staff members. Tools, training, and resources developed as part of this work will also be shared more widely across dioceses and trustee bodies.
- Supporting the work of CMEAC, enabling it to be resourced to deliver key initiatives and programmes, including national educational events and development of resources (e.g. Racial Justice resources for ministry with children and young people), along with provincial networking events.

This funding will also enable a number of key research projects to be commissioned to help support the racial justice and anti-racism work of the Church of England, taking into account the strategic needs of the challenges we face, and

the particularities of our ecclesiology and current context. It will also enable funding to be available to support grassroots minority ethnic networks, helping to build capacity amongst these groups as a significant source of support for lay and ordained minority ethnic members of the Church. In addition to these ‘known’ actions, there is just under £16 million available for new business cases, initiatives, and proposals to be brought forward.

There are however a number of issues which we believe will need to be addressed if this spending is to prove effective in moving the dial on racial justice. A sense that money is being spent without adequate evidence of strategic focus or impact would be damaging to the cause of racial justice. We are firmly of the opinion that every diocese seeking to access funding for racial justice related work should be required to demonstrate that it has consulted upon and put in place a Racial Justice Strategy. We would expect that the Archbishops’ Council, with input by CMEAC, should issue guidance from time to time to assist dioceses in the development of content for these strategies as “living documents” so as to promote “best practice”. We note that some dioceses have or are in the process of developing such strategies. We would expect all to have done so by the start of the upcoming funding period. We would recommend that the Church Commissioners, in consultation with CMEAC, seek to develop effective measurements for impact, report periodically on these and work with the Archbishops’ Council and the (hopefully soon to be established) Racial Justice Directorate, on identifying “what works”. We are conscious as a Commission that evidence from central and local government and indeed from the private sector indicates that Challenge Funding mechanisms have proved to be effective in this area at stimulating and encouraging

We are firmly of the opinion that every diocese seeking to access funding for racial justice related work should be required to demonstrate that it has consulted upon and put in place a Racial Justice Strategy.

innovative approaches to delivery and engagement of stakeholders. We urge the Archbishops’ Council and the Church Commissioners to develop such a mechanism with input from CMEAC; this should be housed centrally and aimed at developing and piloting new ideas and kick-starting action at every level of the Church, including the parish and support outreach and engagement with local communities. The institutions of the Church of England have not always proved to be particularly proficient at taking advantage of allocations made to it by the Church Commissioners for specific purposes. There remains, we understand, significant underspend of the resources made available for social impact investing in the last Triennium Funding period. The new Racial Justice Directorate needs to be resourced in terms of the staff and skills available to ensure that it can drive effective delivery of the funding made available for racial justice. We will as a Commission be monitoring this area very closely in the course of our work over the Triennium period and be reporting regularly on progress made.

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

The Archbishops’ Commission for Racial Justice’s Terms of Reference committed it to ‘Building on the forty-seven recommendations of the Anti-Racism Taskforce report, *From Lament to Action*’, and to pursuing change that ‘captures the aspirations of the 47 recommendations set out in that report’. The table below lists those recommendations, and briefly notes the kind of progress that had been made against each one by January 2022. The information here is only indicative; it summarises, and should be read alongside, the more detailed analysis set out in GS 2243, ‘Racial Justice in the Church of England’, Annex 1.

The table below lists the report recommendations in summary form (the full text is given in Appendix 2). It then gives a very brief indication of how far each has been taken forward. Some recommendations have multiple parts to them and might have ticks in several columns.

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

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

* Note that the table is based on the February 2022 Synod Report on the progress of the 47 Recommendations of *From Lament to Action*

Recommendation	Under consideration	Rejected or unable to proceed	Taken forward in alternative form	Some progress	Significant progress	Completed	Dependent upon resource allocation
----------------	---------------------	-------------------------------	-----------------------------------	---------------	----------------------	-----------	------------------------------------

Participation

P1	General Synod co-options	GS					
P2	House of Bishops observers					✓	
P3	Monitoring diversity data		✓	✓	✓		
P4	Diversity of SLDP cohorts	SDLP					
P5	Training for appointment panels						✓
P6	Improve recruitment processes	D			✓		✓
P7	Senior clergy appointment shortlists	CNC					
P8	NCI senior appointment shortlists		✓		✓		
P9	Diocesan leadership shortlists	D					
P10	Clergy recruitment reporting	D					
P11	Recruitment panel training						✓
P12	Bishops’ Councils representation	D					
P13	Non-Residential Canon diversity	C					
P14	Cathedral Chapter diversity	C					
P15	Archbishops’ networking events	A			✓		
P16	HE chaplain diversity		✓				

Recommendation	Under consideration	Rejected or unable to proceed	Taken forward in alternative form	Some progress	Significant progress	Completed	Dependent upon resource allocation
----------------	---------------------	-------------------------------	-----------------------------------	---------------	----------------------	-----------	------------------------------------

Education

E1	School leader programmes			✓			✓
E2	CofE school staff development			✓			✓
E3	TEI worship, placements	TEI	✓				
E4	TEI curriculum and staff training	TEI	✓				✓
E5	School discipline audit		✓				
E6	CofE school staffing			✓			✓
E7	School assembly resources				✓		✓
E8	TEI personnel audit				✓		
E9	Racial justice study materials				✓		
E10	TEI worship resources				✓		
E11	Racial Justice Sunday resources				✓		

Training and Mentoring

T1	Mentoring of bishops	DAG					
T2	NMT anti-racism lead					✓	
T3	Learning programme			✓			✓
T4	Guidelines for diocesan officers			✓			✓
T5	Guidelines for DDOs			✓			✓
T6	Guidelines for TEIs			✓			✓
T7	TEI training reporting	TEI					
T8	Diocesan anti-racism policies	D					
T9	Diocesan training programme			✓			✓

Recommendation	Under consideration	Rejected or unable to proceed	Taken forward in alternative form	Some progress	Significant progress	Completed	Dependent upon resource allocation
----------------	---------------------	-------------------------------	-----------------------------------	---------------	----------------------	-----------	------------------------------------

Young People

Y1	Diocesan networking events	D					
Y2	Diocesan youth/school resources	D					
Y3	Youth referral website	D	✓	✓			
Y4	SIB prioritise relevant bids	SIB				✓	
Y5	Global majority youth forum			✓		✓	
Y6	Training for youth leaders		✓	✓			

Structures and Governance

S1	Racial Justice Directorate			✓			
S2	Replace CMEAC		✓		✓		
S3	Governance audit/research				✓		
S4	Diocesan Racial Justice Officers		✓	✓			✓
S5	Governance representation	D					

APPENDIX 1: COMMISSION MEMBERS

Chair: The Rt Hon Lord (Paul) Boateng

Professor Anthony Reddie, Department of Theology, University of Oxford

The Revd Canon Dr Chigor Chike, Chair of Anglican Minority Ethnic Network

Professor Duncan Morrow, Department of Politics, Ulster University

Dame Melanie Dawes, Chief Executive, Ofcom

Professor Mike Higton, Department of Theology, Durham University

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

Dr Nirmala Pillay, School of Law, Leeds Beckett University

The Revd Canon Patricia Hillas, Chaplain to the Speaker of the House of Commons

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

The Rt Revd Rose Hudson-Wilkin, Bishop of Dover

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

APPENDIX 2: THE FORTY-SEVEN *FROM LAMENT TO* *ACTION ACTIONS*

Participation

Action P1:

General Synod to co-opt 10 UKME/GMH 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:

UKME/GMH participant observers to attend House of Bishops. One UKME/GMH 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 UKME/GMH 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% UKME/GMH 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 UKME/GMH 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 UKME/GMH 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 UKME/GMH candidates.
- Ensure commitment to diversity is visible in the values and strategic priorities of each Diocese and Diocesan Church House (DCH) 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 UKME/GMH candidate. Within NCIs, Dioceses and Strategic Programmes all new appointments at Director level to include at least one UKME/GMH 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 UKME/GMH leaders.

Action P7:

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

Action P10:

All Dioceses to produce annual reports on recruitment of clergy and lay appointments each year, recording number of UKME/GMH appointments made and number of UKME/GMH 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, Bishop's 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 UKME/GMH, in all areas where the UKME/GMH 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 UKME/GMH members of clergy/laity.

Action P13:

Dioceses with UKME/GMH 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 UKME/GMH.

Action P14:

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

Action P15:

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

Action P16:

Work with higher education institutions to actively and intentionally increase the number of UKME/GMH 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 UKME/GMH 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 UKME/GMH background).

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

Action E5:

Audit school discipline, exclusions, and attainment for UKME/GMH 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 UKME/GMH students and offer improved learning environments.

Action E6:

Audit ethnic diversity among teaching staff and headteachers in all of 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 UKME/GMH people (as in point 6 of Participation and point 3 of Structures and Governance). Identify and disseminate historic and ongoing attrition rates among UKME/GMH 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 UKME/GMH 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 UKME/GMH 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 NMT's 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:

very 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 UKME/GMH majority churches and churches that have a minority of UKME/GMH members to find ways to partner with each other, sharing knowledge and resources to make youth groups more inclusive and equal in opportunities.

Action Y2:

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

Action Y3:

Build a referral platform on the national CofE website, where youth workers/clergy/lay ministers can refer UKME/GMH young people to be mentored by a UKME/GMH clergy/lay minister, to encourage and equip young person in their leadership journey. UKME/GMH 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 UKME/GMH 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 UKME/GMH people in the governance structures of the CofE. This should pay particular attention to the ethnic diversity of Lay and Ordained ministry nationally, highlighting historic and ongoing attrition rates through the discernment process.

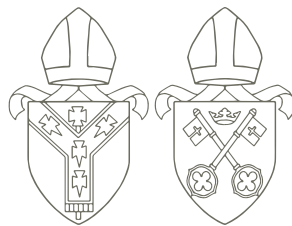
Action S4:

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

Action S5:

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





THE ARCHBISHOPS'
COMMISSION FOR
RACIAL JUSTICE

 THE CHURCH
OF ENGLAND