

Diocese of Winchester Racial Justice Strategy



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WINCHESTER



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Introductory Letter from Bishop David

“There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.” — Galatians 3:28

On June 9th, 2020, I was asked to join a gathering in the Peace Gardens in Basingstoke that coincided with the final service in response to the death of George Floyd. I was introduced to a remarkable group of women and men, who have since sought to be a catalyst for responding to racial injustice, but also to bringing to the forefront the extraordinary contributions that so many have and continue to make to Hampshire and beyond.

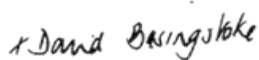
In 2021, The Archbishops’ Anti-Racism Taskforce published its report ‘From Lament to Action’ proposing a set of changes to begin bringing about a change of culture in the life of the Church of England and we were given the message that as an institution we needed to do better and end a collective inaction on racial injustice.

Responding to From Lament to Action was a work we had to do ourselves and I am so grateful to the individuals who have mentored me through this process. Our own working group has set in motion the groundwork for the strategy we are sharing here. This work has been overseen by our Racial Justice Focus Group – a remarkable collection of people, lay and ordained, who have come together from across the diocese to bring about positive change. At the heart of this strategy is a recognition that institutional racism is a sin and disfigures God’s image in each of us.

We are seeking permission to weave the outcomes and learnings from the report into the culture of our diocese so that we can achieve a brighter, more diverse future. Whatever our role within Winchester, we have a responsibility to act and never to become complacent over this vital issue and must always look to push ourselves to be at the forefront of addressing racism and its impact on our communities.

“Wherever racial sin flourishes systematically, either in society or in our church, we must challenge it together. We must repent of racial sin, turn away from racism and be reconciled, so that we may all experience the love of God.” Lament to Action 2021

Yours in faith,



Bishop David



Bishop David Takes the Knee at a Basingstoke Unites Against Racism Event 2020

What is Racial Justice?

Racial justice is the equal treatment of everyone regardless of ethnicity or race. To achieve racial justice, societies must tackle racial prejudice, discrimination and dismantle systems that disproportionately harm some while favouring others. Racial justice reckons with the legacies of discrimination, removes existing barriers to racial equality, and promotes equity.

You may ask, why are we not addressing all justice? Of course, we believe in all justice, but this strategy focuses on the racial element of our unequal structures.

Throughout this strategy we will use the term UKME/GMH which stands for 'United Kingdom Minority Ethnic/Global Majority Heritage'. This term is used to reflect that 85% of the global population do not identify as white. This term challenges the normativity of a white majority or Eurocentric perspective.

It is easy for those with inherited advantage to say we are all equal and all justice matters, yet evidence shows that UKME/GMH individuals from our communities do not hold positions in senior roles within the diocese, are not being represented at synod and are not choosing to follow a vocational pathway. All justice is not equal until we address these areas individually and with the weight they deserve.



Why is This Strategy So Important?

The report 'From Lament to Action' and its recommendations, have set in motion the groundwork for the strategy we are sharing here. This work has been overseen by our Racial Justice Focus Group – a remarkable gathering of people with lived experience, both lay and ordained, who have come together from across the diocese seeking to bring about positive change.

At the heart of this strategy is a recognition that institutional racism is a sin. Racial sin disfigures God's image in each of us. Racial sin dehumanises, and takes away a God-given right to human dignity.

In committing to this strategy, we aim to embed a process to eliminate racial disparities in our structures and to improve outcomes for everyone. It will be achieved by the intentional and continual practice of adapting policies and practices, systems and structures. It will be achieved by prioritizing measurable change in the lives of UKME/GMH people within our communities.

When it comes to human rights, racial justice work means going beyond preventing individual cases of racial discrimination and combating structural oppression. It involves working towards systemic change and solutions, by targeting the root causes of racial oppression as it intersects with patriarchy, colonialism and slavery as well as economic inequality.

Amnesty International Definition of Racial Justice

This strategy targets interventions to eliminate, mitigate and prevent bias at the institutional level, where interventions are most needed. Focusing at the institutional level can prevent opportunities for bias from occurring. There is a need to instill practices, policies and protocols to address institutional racism.

We have already identified racial inequities across our institutions and our policies. Social structures, history and culture have highlighted how racism operates in a system of power and results in racial inequities across all indicators for success. A diocesan racial justice strategy allows us to move forward with a shared vision and understanding. Through open and honest conversations and working together we can shift power to advance transformative and equitable change to our culture by addressing underrepresentation with data monitoring, removal of recruitment barriers, improved voting practices, theological education, bias awareness and training.



Year Six Leavers' Service, 2024

Understanding the Context

Following the [Lament to Action Report](#) (2021) and the [Church Commissioners' Report into Historic Links to Transatlantic Slavery](#) (2023), the Church of England has been galvanised in its long overdue work to bring about racial justice and reconciliation in its structures and communities. This work has gained increasing momentum from wider societal movements such as the Black Lives Matter campaign which seeks to bring justice, healing, and freedom to black people.



Charles Idu Preaches at Winchester Cathedral Lay Licensing Service, 2022

The Church has reminded us what we must never forget as the body of Christ: that any tolerance of inequality on grounds of race devalues God's creation, and that we must constantly strive to confront the sinful reality of persistent and pernicious racism. There is much to repent of and still much work to do.

Furthermore, the Church now understands that there is a difference between being 'not racist' and being intentionally anti-racist. As Christians and as a diocesan community, our goal is to be anti-racist by actively disrupting and opposing racial injustice. This is a challenge that demands continued purposeful action, as well as honesty and self-awareness. It is a challenge we are committed to, for the sake of our brothers and sisters who have been marginalised and silenced, and for the sake of Christ himself who calls us to be his body on earth.

This work involves recognising the particular social and cultural context we occupy in the Diocese of Winchester, including its long and influential history. The ancient Kingdom of Wessex, of which Winchester was the capital, has been hugely significant in the history of the Church and even the shaping of Britain. We recognise both the good and Christ-like ways in which the Diocese of Winchester has used its power, as well as its more problematic legacies and the ways in which its history is tied to colonialism and oppression.

These are stories we must listen to and wrestle with as we travel the journey of repentance, towards reconciliation, and finally to restoration.

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

Revelation 7:9

In the Church of England and in this Diocese we recognise the need for greater humility, the need to recognise ourselves as part of the global Church, no longer at the centre but looking to our Christian brothers and sisters of Global Majority Heritage (GMH) to show us the way. More than

The Diocese of Winchester is a diocese in the province of Canterbury, covering Hampshire and Dorset. The diocese covers approximately 1,130 square miles that holds a population of around 1,248,000 and a Church of England worshipping community of around 26,700, of which 7% of the overall population self identifies as non-white. The diocese serves this community through 140 benefices, 252 parishes and 354 churches, among other missional engagements.

The Statistics for Mission

that, we must instead put Christ at the centre. He who draws all people to himself, aware at all times, that we are joining in with the Missio Dei – the mission of God – looking for signs of the kingdom beyond ourselves and recognising the ways in which we need to catch up! We must have our eyes open to encounter, a spirit of humility and learning, and the commitment to being surprised in discovering new revelations of God.

Our parishes and schools are deeply embedded in the geographical communities spread across our Diocese, so as we press forward in our search for racial justice, healing and reconciliation, our prayer is that this work will encourage ambassadors and bringers of light to areas where the darkness of racism still persists.

To act against the evil nature of racial injustice present across diocesan, parish and deanery structures, the use of Scripture as the common bond of understanding is crucial. The mistreatment of anyone due to race or ethnic diversity is contradictory to the message of belonging found throughout the whole of the Bible.

Diversity is at the very heart of God – the Bible shows us that we must strive to create a community of difference held together by love. Genesis 1.26 states that human beings are created in the image of God, indicating a primary call to treat one another with dignity and worth. As God's reflected image here on earth, humanity carries the moral responsibility to act as God does in love with mercy and justice. God seeks to repair the effects of division (Gen 12) created through human nature by granting a blessing for all people. As people who were once foreigners in bondage in the land of Egypt (Ex 20.2, Deut 7.8), God reminds his people of the promise he made for Israel to receive the indiscriminate blessing for 'all the families of the earth' (Gen 28.14). His will is for us to put aside personal preferences and privileges, not only to grant protection to the marginalised but to also bring the same blessing and equity to the 'stranger who sojourns with (us)' (Lev 19.33 ESV).

Scripture pronounces all people, structures and societal systems '... have sinned and fall short of the glory of God' (Rom 3.23), and it is only through Christ that repentance and healing can be actualised when '... everyone who believes in him receives forgiveness of sins' (Acts 10.43). 'In the last days, God says, I will pour out my Spirit on all people' (Acts 2.17 NIV) – the birth of the Church on the day of Pentecost shows the Spirit descending on all people and giving them mutual understanding through the spoken word; '... in our own languages we hear them speaking about God's deeds of power' (Acts 2.11). As the Spirit empowers with the gift of right speech, people previously silenced or oppressed find freedom and choice, with the effects reaching to the '... ends of the earth' (Acts 1.8). Christ leads his people through the mission of his Spirit to unite all nations under his Kingship, bringing salvation to all and to the glorious fulfilment of God's vision where all people are celebrated for their unique diversity and unrepeatable presence, gathered in community and speaking one common language as seen in Rev 7.9: '... a great multitude that no-one could count, from every nation, from all tribes and peoples and languages, standing before the throne'.

The narrative written from Genesis to Revelation is one of belonging and inclusion. It demonstrates an imperative to root out institutional racism using theological based social justice as the foundation. How does this message align with the experience of the people in our communities who are part of the UKME/GMH populations today?



Racial Justice Sunday Service at St Nicolas, North Stoneham, 2024

A Prayer by the Revd Dr Martin Luther King

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

FEHINTOLA'S STORY

When I think of my experience at church, the following quote comes to mind:

"There are many black church members hidden in the shadows of their congregations awaiting someone who knows them by name to call them into visibility and invite them into a sense of calling and vocation." (A.D.A France-Williams 'Ghost Ship: Institutional racism and the Church of England')

I relate to this as in my context I was never invited or asked. It could also be argued that I never put myself forward for any roles when such requests were made. Could it be because I did not consider myself worthy enough to serve the Lord, bearing in mind the deep reverence of the clergy that had been instilled in me culturally?

It's a culture that has taught me not to be too forward or pushy, to be respectful of the clergy and to fear the Lord even though I often wondered how others got involved. I kept a low profile even though naturally I am not shy in coming forward.

However, recent changes in my church have meant that in less than a year, I have been invited to join a house fellowship group, become a member of the PCC, even though I was uncomfortable nominating myself, partake in readings during services, become part of the prayer ministry team, and be invited to and attended ordinations at Winchester Cathedral and the Bishop's Palace.

What a difference this genuine personal invitation has made! An invitation more akin with our Lord himself who stretches out his hand and says: 'come, I see you'. Without it I probably would still be that member of the congregation that comes to church for the service on Sunday, shakes the hand of the Vicar on my way out mumbling greetings, and then promptly forgets about church until the following Sunday.

But now I thank God daily that someone finally dared to ask.

Fehintola Otudeko
August 2024

“Racism is a sin. Of this, we have no doubt. Anything which diminishes the value and beauty of each individual person, made in the image of God, is sinful. There is no place for it in the world, and we are determined to make sure there is no room for it in the Church.”

The Most Reverend & Right Honourable Justin Welby, Archbishop of Canterbury

The Most Reverend & Right Honourable Stephen Cottrell, Archbishop of York

Statement of Intent

Honest, Open Conversations

Recognise our failings and encourage honest conversations to learn, educate and move forward to create working practices, policies and structures that are equal and diverse.



Education, Training and Advocacy

Create training that seeks to equip communities to act, speak and preach on a just and equal society.



Theology

Intentional focus in our theological studies, liturgy, teaching, prayer, word and work to take strategic and practical actions to combat racism and racial inequality.



Vocations

Address underrepresentation and overhaul recruitment and voting practices to ensure they are barrier free.

Honest, Open Conversations

Recognise our failings and encourage honest conversations to learn, educate and move forward to create working practices, policies and structures that are equal and diverse.

Data and Monitoring

Data and monitoring will be crucial in helping us to understand what needs to change. Current diocesan processes do not allow for the necessary monitoring of appointments in both clergy and lay posts. We need to:

- Draw together all racial diversity data held across the diocese.
- Supplement this by making Diversity Monitoring forms mandatory for every application process, monitoring racial diversity at each stage. This will require a protocol for the handling of data to ensure it remains confidential.
- 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 the number of 'prefer not to say' responses is reduced. Provide positive reasons for people to give data.

"There is no longer Jew or Greek,
there is no longer slave or free,
there is no longer male and
female; for all of you are one in
Christ Jesus."

Galatians 3:28

Online Learning

Parochial Church Council (PCC) representatives and/or appointment panels for clergy posts to undertake an online learning programme.

Recruitment

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

- With recruitment owners create roadmaps appropriate to every type of recruitment undertaken in executive and non-executive church roles, eg what does this look like from a role in the diocesan office to a clergyperson in a parish? This task should be carried out collaboratively to encourage people to take ownership and to share learning.



Thy Kingdom Come Beacon Event at Winchester Cathedral 2017

- Within these roadmaps, establish goals at the start of each recruitment process to attract greater participation from UKME/GMH applicants, eg identify search partners, volume recruitment providers. The phrase ‘we put out an advert but we didn’t get much UKME/GMH response’ should become redundant.
- Consult and trial as necessary with Winchester Diocesan Board of Finance (WDBF), PCCs, schools etc to ensure systems are robust and realistic.
- Hold recruitment owners accountable, to ensure they take responsibility for increasing diversity, for thinking creatively as to how to widen their fields of engagement, and create a culture of improvement.



St Mary's Andover Baptisms, 2024

- Prior to each recruitment process, review role design; identify and remove 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 the diocese. This makes the role more attractive to a wide range of candidates.
- Review nomination processes for elected roles (Synods, Boards of Education etc) to ensure these are welcoming and not biased in favour of those within existing networks.
- Develop outreach events and projects to position diocesan posts as attractive, values-based places to work, and to build up a recruitment pipeline.
- Hold the expectation that every shortlist will include at least one appointable UKME/GMH candidate. Within the WDBF, all new appointments at head of department (previously director) level to include at least one UKME/GMH candidate. Where this does not occur, the appointments panel must provide valid, publishable reasons for failure to include UKME/GMH candidates on the shortlist.
- Ensure all recruitment panels are as diverse as possible. Explore options, such as remuneration, to ensure the burden of compliance does not adversely impact existing UKME/GMH leaders.
- Ensure that shortlists for senior clergy appointments (archdeacon, residentiary canon, dean, bishop) include at least one appointable UKME/GMH candidate. Where this does not occur, the appointments panel must provide valid, publishable reasons for failure to include UKME/GMH candidates on the shortlist.

Reporting and Training

The WDBF will produce annual reports on recruitment of clergy and lay appointments each year. Using information from diversity monitoring forms, the WDBF will record the number of UKME/GMH appointments made and number of UKME/GMH applicants shortlisted for interview. Such report will be sent to the Racial Justice Directorate for annual publication.

Those responsible for senior appointments, i.e. bishops, and senior leadership, will undertake an anti-racism recruitment focused learning programme, pending provision by the national church.

Bishop's Council

The Bishop's Council will use its powers of co-option, where necessary, to ensure the Council will include a minimum of three UKME/GMH members.

Education, Training and Advocacy

Create training that seeks to equip communities to act, speak and preach on a just and equal society.

Diocesan Bishops

All diocesan bishops, as part of their ongoing training, will participate in 'reverse mentoring' with a UKME/GMH clergy or lay person from another diocese. Said mentoring programme to be established by the national team.

Three Stage Learning Programme

The WDBF will develop, or source, a three-stage learning programme, to include:

1. Unconscious bias
2. Intercultural awareness
3. Anti-racism

Provide Guidance and Policies

The WDBF will engage with the National Ministry Team (NMT), who will produce guidance for Diocesan Directors of Ordinands (DDOs) in order to embed anti-racism practices within the new discernment framework, and to provide a template for recording the candidate's development and progress in their understanding of these practices (this may be similar to a traffic light document or a model similar to safeguarding training).

Using the guidance provided from the NMT, relevant WDBF officers (DDOs, Initial Ministerial Education officers etc) will provide a copy of their written policy for embedding anti-racism practice within their diocesan context at all levels of training.

The WDBF to source and deliver a mandatory anti-racism learning programme (in a range from online to in-person/in-depth) for all diocesan staff. The same programme should be available to clergy, LLMs and church officers. Said programme to be delivered over a two-year period with a triennial refresher. This training programme could also be available to all volunteers.



Revd Niv Lobo

Theology

Intentional focus in our theological studies, liturgy, teaching, prayer, word and work to take strategic and practical actions to combat racism and racial inequality.

Provide Support and Resources for School Leaders and Staff

The Board of Education will develop programmes for (Church of England) school leaders that ensure theological concepts drive curriculum design across the whole curriculum in a way that promotes equity and racial justice.

To build on the work already happening in schools, developing a theologically based vision for the school, as expected by the Statutory Inspection of Methodist and Anglican Schools (SIAMS).

In conjunction with resources being created nationally, the Board of Education to 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 opportunities to flourish through professional development for such roles.

To signpost and encourage schools to participate in the Church of England's Foundation for Educational Leadership (CEFEL) materials and programmes like CEFEL Leaders Like Us.

Working with Local Authorities and the National Education Office, the Board of Education will audit ethnic diversity among teaching staff and headteachers in all Church of England primary (and secondary) schools.

Recruitment processes will be built for every level of leadership in Church of England schools (teaching assistant, teachers, subject leaders, Heads of Departments and Headteachers) in order to increase representation and participation of UKME/GMH people.

Historic and ongoing attrition rates of UKME/GMH staff members will be identified and disseminated in order to offer support and intervention to address the issue.

All TEIs (Theological Education Institutes) 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.



Revd Yin-Yin Bull Being Deaconed June 2024



Resources for Schools and Churches

The Board of Education to develop resources for schools' Acts of Collective Worship that address questions of racial justice, to be delivered in all Church of England primary (and secondary) schools.

To produce a study course and/or materials on racial justice and anti-racism within a Christian discipleship programme, to be made available to churches and small groups.

Winchester's Licensed Ministry Training (LMT our local delivery centre of Self Central TEI) to commend and encourage the use of resources in training, liturgies, prayers and other worship which reflects the breadth and diversity of the Anglican Communion.

Continue to produce high quality resources that schools and churches already appreciate and use. Further develop and continue to prioritise:

- The production of school worship materials focusing on racial equality and racial justice.
- Promoting and continuing to be the lead diocese in the country for schools to engage in the Global Neighbours scheme, which has a significant section on anti-racist education.
- Further supporting clergy working with Local Authority Community Schools with resources for school assemblies and curriculum participation.
- Rolling out the Archbishop of Canterbury's Primary Difference course when our pilot schools have completed the international pilot.
- Committing to our now well-established (over nine years) Annual Education Project, always including curriculum, RE, and creative ideas linked to anti-racism – and sometimes the project itself having a main theme (eg our recent Everyday Ubuntu project).
- Rolling out our Chatting Faith pilot project across all parishes and schools, with reading books focused on inclusion and diversity.
- Continuing to encourage schools to participate in Black History Month, signposting materials and events.

Promote Intercultural Placements

The WDBF to adhere to and support recommendations with TEIs, partner links, and other church based training/formation institutions to promote intercultural (including international) placements; to mark Black History Month; celebrate diverse saints and models (modern Anglican Saints/Martyrs); to highlight and affirm the significance and commend the deepening of work to ensure these continue.

Invest in Priority Bids

Under the guidance of the Strategic Investment Team, the WDBF will seek to prioritise projects with youth work in parishes with large UKME/GMH populations (in conjunction with other markers, such as deprivation ranking).

Global Majority Youth Forum

The WDBF will support the creation of, and participate in, a national global majority youth forum to reflect on issues of identity, antiracism, racial justice, and to celebrate diversity from a faith perspective.

Racial Awareness Learning Programme

The WDBF will support the delivery of a national racial awareness learning programme for leaders and volunteers of youth groups, youth clubs, holiday clubs and other intergenerational activities.



Gamechangers Education Project, 2024

Vocations

Address underrepresentation and overhaul recruitment and voting practices to ensure it is barrier free.

Networking Days

The WDBF to host regular networking days, on a termly basis, to encourage UKME/GMH majority churches and churches that have a minority of UKME/GMH members to partner with each other; sharing knowledge and resources with the aim of making youth groups more inclusive and equal in opportunities to all.

Audit Governance Structures

The WDBF will carry out an audit of governance structures, and examine existing and newly gathered data relating to ethnic diversity at all levels. Alongside this, the WDBF will complete qualitative research to explore structural, institutional and systemic blockers and barriers towards greater representation and participation of UKME/GMH people in our governance structures. This research should pay particular attention to the ethnic diversity of lay and ordained ministry locally. Data to be shared nationally to seek to reduce attrition rates.

Appoint Racial Justice Officers

The WDBF will appoint a full-time Diocesan Racial Justice Officer (RJO). The RJO will be tasked with implementing these recommendations at a local level, and to support the WDBF and parishes in creating and implementing racial justice strategies. The RJO will participate in senior leadership meetings. In addition to church-facing work, the RJO should champion the work vacated by the abolition of Race Equality Councils in seeking to serve local communities with regard to racial justice. This role will be funded via a grant from the national church.



Revd Ani Davy Being Deaconed June 2024

Process, Procedures, and Policies

Working with the national church, to develop a plan 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).



Chrism Mass Service, 2024

The Racial Justice Focus Group commends this report to Diocesan Synod.

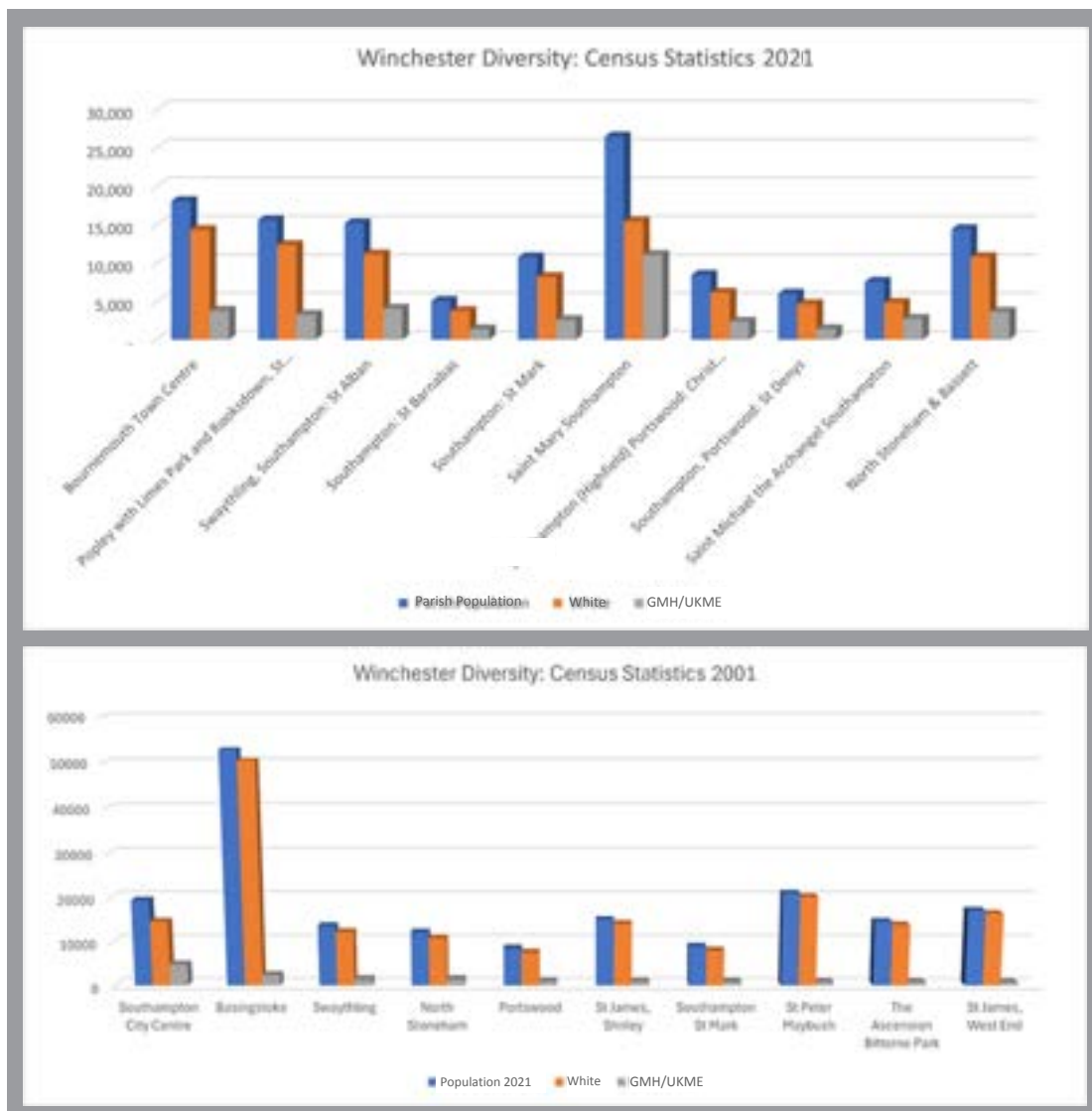
Appendix

Census Snapshot

Key Findings From the 2021 Census:

- The number of people identifying as White decreased by 500,000
- People identifying as Asian showed the greatest increase - 1.3 million since 2011
- The ONS said large ethnicity changes were seen in people identifying as “White: Other White”, which stood at 3.7 million (6.2%) in 2021, up from 2.5 million (4.4%) in 2011
- The number of people identifying their ethnic group as “Other ethnic group: Any other ethnic group” rose to 924,000 (1.6 per cent), up from 333,000 (0.6%) in 2011
- The largest ethnic groups specified within “White: Other White” included “White: Polish”, with 614,000 (1%) of the overall population identifying this way, and “White: Romanian”, with 343,000 people (0.6%) identifying this way
- Polish was the most common language spoken other than English in 2021 (1.1% of the population) while Romanian followed behind with 0.8% of the population and Punjabi third (0.5%)

Below are the top ten most diverse areas in the Diocese of Winchester at that time, twenty years apart.



Appendix

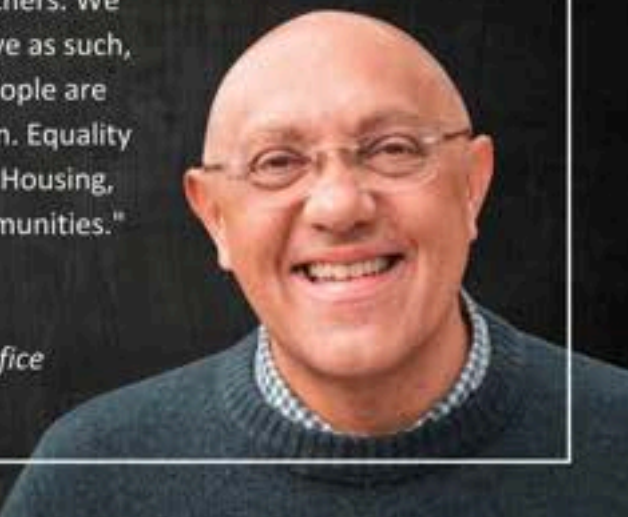
Resources for Racial Justice Sunday 2024



"Jesus chose hospitality over hostility. He gave people a sense of love, belonging and purpose. Hospitality speaks the language of; I see you, I value you, I want to know you better. Tell me more, help me to remove any prejudices and together we can make our communities better."

Bev Price
PCC Secretary of Southampton St Mark Parish

"When we tolerate racial injustice, we become accepting, normalising racial inequality of others. We are all made in the image of God, and I believe as such, we are called to build a world, where all people are accepted regardless of race, colour or religion. Equality of access to Public Services, Education, and Housing, can only enhance, and build, for better communities."



Revd Stephen Bennett
Assistant Curate of Brockenhurst Benefice

Appendix

Resources for Racial Justice Sunday 2024



"We may worry about talking to each other about racial injustice but listening and talking is where freedom is found and hearts are changed."

Mel Osborne
Ordinand of Brockenhurst Benefice



"In Jesus's story of the Good Samaritan, he was interested in the humanity of relationship, he was prepared to start a different narrative which allowed room for including difference. We all need to be aware of our unconscious and conscious bias and attitudes, and not step over those who might need our attention. What are the narratives in our lives that might be challenged and changed today?"

Yin-Yin Bull
Ordinand of St Nicolas, North Stoneham and Bassett