



**RACIAL  
JUSTICE  
CHAMPIONS**

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**VOLUME ONE**



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## FOREWORD

**The tragic murder of George Floyd in Minneapolis, USA in May 2020 set off a seismic response to racism across the globe.** In Britain and Ireland, it became a 'Kairos' moment for the churches to explore equality issues and address the racism that existed in their structures. While this new commitment to effecting change was most welcomed, it did appear to suggest that the churches were not previously cognisant of this problem. Such an implication fails to take into account the efforts of brave Black, White, Asian and minority ethnic Christian women and men who, over the last five decades, have championed racial justice in churches across our lands.

The aforementioned murder of George Floyd has seen 'race' come on to the agenda with church and society being willing to explore the matter like never before. It appears to be the case that 'racial justice is an idea whose time has come'. However, there was a time, not so long ago, when those who brought issues of equality and inclusion to the churches' attention were regarded as 'do gooders' at best, and 'troublemakers' at worst. This resource is dedicated to those 'troublemakers' - those heroic individuals who created the 'right type of trouble' at what was deemed the wrong time for churches and Christian organisations. The truth is, there is never a 'wrong' time for justice, and this publication is an opportunity to celebrate the invaluable contributions of these often-unsung individuals who spoke about racial justice when it was unfashionable to do so. In hearing their stories, let us be educated and encouraged, but most of all inspired to do likewise.

As we all (should) know, this work is not over; indeed, in many instances, the journey has just begun. Those featured in this resource are trailblazers whose efforts must be continued by a new generation of racial justice champions. I very much look forward to reading the next edition of Racial Justice Champions hopeful in the knowledge that this generation can finish off what was started by those featured in this resource.

**Richard Reddie**

Director of Justice and Inclusion  
Churches Together in Britain and Ireland

## INTRODUCTION

This resource was initially assembled to mark the 25<sup>th</sup> anniversary of Racial Justice Sunday (RJS) in Britain and Ireland in 2020. Last year was a momentous one for a variety of reasons, especially for those linked to racial justice in British and Irish churches. And as a way of acknowledging the importance of RJS, it was agreed to assemble a resource which acknowledged the prime movers of racial justice in the British and Irish churches over the last several decades.

### **Rationale**

It is important that churches in Britain and Ireland recognise that just as racism did not start with the murder of George Floyd in the USA in May 2020, neither did the work to address racial justice. Indeed, for over 40 years many churches and Christian organisations have been at the forefront of the efforts to address the scourge of racism within church and society. It must be pointed out that Churches Together in Britain and Ireland (CTBI), when it was initially known as the British Council of Churches (BCC), and then the Council of Churches in Britain and Ireland, took forward the churches' work to champion racial justice in Britain and Ireland.

In the early 1970s, the Community and Race Relations Unit and later the Churches Commission for Racial Justice took the lead in encouraging churches to tackle racism within their structures, as well as society in general. Their primary focus involved tackling forms of overt and covert racism experienced by Black and Asian people in public policy issues such as the criminal justice system, housing, employment and health. It also focused on immigration and refugee related matters, as well as the racist violence that characterized this era.

As such, this resource will be an opportunity to celebrate the work of racial justice pioneers – people who have struggled to make the churches address the racism within their structures, and in society, and whose efforts have often remained unsung. By looking to the past (and present), this resource will also encourage the church to raise up and support a new generation of racial justice champions who will be proactive (rather than reactive) to racism.

As such, this is Volume 1, and will be followed by a further one that will feature contemporary and future racial justice champions: These are the dynamic individuals who will ensure that racial justice remains on the churches' agenda and that they make good on the promises made in the aftermath of George Floyd's murder.



### **Methodology for inclusion**

Those who are listed in this resource do not necessarily fall within the 25-year RJS anniversary timeframe (1995-2020). However, this resource includes those men and women who pioneered this issue long before it became either “fashionable” or anywhere near the churches’ agenda.

Moreover, the individuals selected are not all clergy. Nevertheless, they are people who are inextricably linked to the church (it is either their main role or they are fundamentally involved in church work or activity, in some capacity).

Additionally, all the contributors have displayed a clear and consistent commitment to racial justice work in this country throughout their lives.

They have taken a proactive stance on racial justice which includes:

- Advocating for this within church structures
- Produced resources on this issue
- Written extensively on this issue
- Developed courses on this issue
- Ran training sessions on this issue.

It is not enough (for inclusion) that they are:

- Black, Asian or minority ethnic people in leadership roles in the British and Irish churches, or:
- Have been very vocal on racial justice issues since the killing of George Floyd.

### **Criteria**

A long list was initially drawn up and subsequently sent to a number of individuals who take a keen interest in racial justice in Britain. Those folks sifted through that list, adding to it where there were obvious omissions.

### **This resource**

This publication features 25 women and 25 men who have played a pivotal role in championing racial justice over the last two decades in Britain and Ireland. Many are thankfully still with us and continue to ‘fight the good fight’! While others have been ‘promoted to glory’ – as they say – but are not forgotten. Indeed, this publication aims to ensure that no one who has played a pivotal role in racial justice work will be forgotten!



**WOMEN**





## 1. SANDRA ACKROYD

My name is Sandra Ackroyd, and I now live in Leytonstone, east London. Before that, I lived in Tottenham, north London, for 29 years, preceded by Harold Hill Housing Estate in Romford, Essex. However, I grew up in Highams Park, now in the London Borough of Waltham Forest. My husband is a United Reformed Church (URC) minister, hence living in different places. We have two sons and two Godsons: We were also foster carers and had a long-term placement of a daughter. We now have two grandchildren and five foster grandchildren.

The racial justice and anti-racist journey I have been on for most of my adult life and continue to engage with has been a steep learning curve. It has been very significant in shaping me as a person and has involved me in so many aspects of life, including education, pastoral care, protest, and intervention, all of which can be significant ingredients for change. I thank all the teachers I have learnt and benefitted from, and enjoyed engaging with, especially the community of Tottenham, including the church, my children and their friends, and racial justice colleagues (Black, Asian and Minority Ethnic people from across different churches).

I have engaged with many adults, young people, and children in small and large inter-ethnic situations, including being part of the leadership of youth exchange programmes between young people in the URC and young people in the United Church of Jamaica and the Cayman Islands, and the Congregational church of Guyana. In these positions I was alongside people in their suffering, much of which has been a fall out of racism which has manifested itself in different ways; institutional; personal or societal. Being with people when celebrating achievements at school, getting their degrees, achieving in the workplace, and significant roles in the church has been extremely joyful and humbling.

One of the main tasks I have been involved in, is writing many training and educational materials to use in race awareness and anti-racist education. Most of this work has been carried out in partnership with people from other Christian denominations and different ethnicities.

Between 2001 and 2020, I have contributed to the following productions:

- 2001 – Strangers No More – (URC /METHODIST) – Transformation Through Racial Justice
- 2005 – Workers for the Harvest – (URC/METHODIST) – A Process for Equipping Racial Justice Facilitators
- 2007 – The Multicultural Toolkit (URC together with the Racial Justice Secretary)
- 2015 – Let Justice Flow – An introduction to Social Justice (Together with Christian Aid, Commitment For Life, Pilots)
- 2016/17 – Conversations on Diversity. (Seven conversation points on enabling greater awareness and good practice in growing inclusive habits)

Between 2001 and 2020, I have used these materials in working with local church groups, youth groups, church committees, theological colleges, etc. I have also written worship and educational material in ecumenical settings for Racial Justice Sundays, with the Churches Commission for Racial Justice (CCRJ). This provided a creative platform for much racial justice and anti-racist work to take place across the churches. I was involved with this initiative from 1997 to 2011.

As well as having the privilege of producing and delivering these educational materials, pastoral care with others has also played a significant part in my life, particularly with people in Tottenham, both church and community, predominantly with young people and their families. My involvement with CCRJ included engaging with families who had lost children in police or prison custody or gun and knife crime. I remember on two occasions being part of two special services of worship facilitated by Revd Arlington Trotman, the then secretary for CCRJ (1998- 2006). These were very special occasions for so many families who had the opportunity to tell their stories, and a great sense of fellowship and support was experienced. We listened to much suffering and pain expressed through these stories and the courage and forgiveness that some of these suffering families showed to others which shone through, was quite remarkable.

Protest at different levels has played a part in my life. These included official protests about the miscarriages of justice in society and protests about injustices in communities I have lived in, and ones observed in church structures. Some of these have been about supporting individuals, and others have been related to creating equal playing fields in different groups.

Intervention is a function of racial justice advocates and activists, and I am one of those volunteers we have in the URC, across the different synods. Around three years ago, we discovered a situation in which two different Black people had expressed a real sense of loneliness, exclusion, and an absence of any warmth or friendship when attending an event. These two people had made their concerns known to the group and shared this with a couple of racial justice advocates. We then made enquiries as a group of advocates and sought consultation with

those responsible for the leadership of this group. At first, we experienced resistance; the second attempt was much more positive when we engaged with new personnel who were very open to suggestions after consultations. The result was a change in culture in the way people were beginning to see the importance of Black, Asian and Minority Ethnic people who had attended an event and been included in photographs in the publications. Furthermore, there was also more consultation and communication, which resulted in Black, Asian and Minority Ethnic people being more involved; there was also greater reaching out to one another across different ethnicities.

To conclude, in moving forward on my racial justice, anti-racist journey, I have learned that if we are intentional about bringing about change for each and all, we need to work together with others, form alliances, and be intentional and persistent. It is often good to meet back together and work out a different strategy if we fail to succeed first time. If we fail to act and give up, it means that people continue to suffer. We all need to work together to build a truly inclusive church, society and world. Doing nothing is not an option. There is a lot of talk in church and the Bible about our sins, asking forgiveness for all the wrong things we have done. Wiser voices remind us that if we stand by and see people being marginalised, excluded etc, for us to turn away and carry on with business as usual, could be a worse sin. I was reading an Amnesty magazine article (Black Lives Matter – Autumn 2020), which described the action of a young person from Colchester (Essex) when she organised a peaceful protest about 'Black Lives Matter'. One of the placards photographed had the words, 'White silence is Violence'. Doing nothing is not an option. This poem that I wrote a few years ago sums up my vision for true justice.

Bring liberation in,  
 Root out the sin  
 Of prejudice and power  
 Plant seeds, grow flowers  
 Destroy unjust structures  
 Cause dissent and disruption  
 Until people, put down,  
 Can wear a golden crown  
 Till they claim their place  
 In the human race  
 Sitting round the table  
 Not the tower of Babel  
 Sharing Pentecost grace  
 Reflecting God's face  
 In all the diversity  
 Discovering divinity



## 2. REVD SONIA BARRON

I am a Black female priest in the Church of England, currently the Diocesan Director of Ordinands and Vocations for Lincoln Diocese. However, I come from a Pentecostal background and upbringing.

I worked in the teaching profession – beginning my career as a secondary school teacher, where I discovered and nurtured my passion for enabling people to fulfil their potential – especially those who did not realise their potential. My connection with the Church of England began when I was sent by the (Anglican) Church Mission Society (CMS) to teach at a missionary girls’ school in Uganda for five years.

On my return, I perceived a need for people in my Pentecostal church to have a more rigorous understanding of their faith, and I ran and taught courses for them at university. I continued working with CMS as their Youth Officer and introduced a project to help young people engage with the mission and learn brickmaking from our mission partners in Africa.

I found something of a vacuum when I became Committee for Minority Ethnic Anglican Concerns (CMEAC) Adviser; my predecessor had left nearly two years before. I arrived with the determination to make a difference – to challenge the Church of England’s structures and governance not just to take notice but to be active in seeking to have minority ethnic Anglicans present, participating and having a place at the table.

As CMEAC Adviser I was the author of two general synod reports. I produced a training resource – *Diversity in Dialogue* – in collaboration with the Education department, and organised the Church of England’s response to the bicentenary of the abolition of the slave trade *Making our Mark*. This response was in two-fold:

A Walk of Witness of almost 4,000 people led by the Archbishops of Canterbury and York, together with other archbishops from the Anglican communion, government representatives, social justice organisations, ecumenical and multi-faith partners and schools;



Bicentenary hearings – regional dialogues which represented local opportunities for discussion about experiences of slavery, as a way to make new connections between past and present, education and action.

I am currently co-chairing the anti-racism taskforce commissioned by both Archbishops to provide actions for implementation that address racism and prepare terms of reference for the Commission to investigate.

Justice of all kinds is something most people would aspire for. For Christians, however, it is not an optional extra but a Gospel imperative. The Old Testament prophets constantly reprimanded the priests and leaders of their day when they failed to “do justly, love mercy and walk humbly”. Jesus did the same.

Racial justice is important because we are all created in the image of God. We are all loved equally by God, and as Christians we need to set the example and demonstrate to the world what justice looks like.

I would summarise the reason for the importance of racial justice in the statement of Martin Luther King: ‘Injustice anywhere is a threat to justice everywhere.’

I recall an incident from my time as CMEAC Adviser. Some senior leaders felt that the Bicentenary Walk of Witness we were planning was too complicated logistically and cost-wise, and suggested it might be wiser to take the easy way out and cancel. One member of our team asked a crucial question, “Can we afford *not* to proceed?”

That member was right. As Christians, we cannot afford to ignore issues of racial justice. We must no longer be complicit through inaction or burying our heads in the sand, hoping the issues will go away. We have an opportunity to grasp, not a problem to avoid thinking about. The church has a key role to play in setting an example, taking the lead and being the prophetic voice echoing the words of the prophet Amos: “Let justice roll down like waters and righteousness like an ever-flowing stream.”



### 3. CANON DR MUKTI BARTON

Once again, we are at a historical moment when after the murder of George Floyd at the hands of the US police, our collective human spirit is rising through Black Lives Matter movements. Through these campaigns, people's vision has been confronted with a core problem, the Western imperialistic worldview, which constantly begets structural ills such as racism and causes oppression. I share this vision. I am also aware that human abuse and Western Christianity have been coexisting for hundreds of years. For many years I have been asking, 'why?'

My questioning began at Heathrow Airport when I, an Indian Bengali Christian woman, first left India to set foot in Britain with my White English husband. Immediately at arrival, without any explanation, very swiftly I was separated from my husband and was taken to a room where I was ordered to strip the top half of my body. I tried desperately to cover myself as I had to walk through a corridor to another room to have my chest x-rayed. I noticed that all the others going through the same process were women of colour. After the x-ray, I was allowed to go, as no sign of tuberculosis was found. Because of the heavy-handedness and the abusing nature, I felt violated as a woman of colour. I also wondered why my White husband was exempt from this treatment. Has he not been living in a 'TB-ridden India' with his wife? I understood well that while tuberculosis is not racially-biased, the nation I was entering definitely was.

From the first day in the UK, I have regularly found myself on the receiving end of racism. I began to recognise that the West has divided the world into colour lines. In a political sense, if one is not White, one is Black. Gradually my personal experience of racism became political and bound me with the Black humanity. Eventually, in the 1990s, I finally began working for racial justice. My main occupation at that period was working towards a doctorate degree, but as a clergy-wife in the multi-ethnic Southampton City Centre parish, I began working with the Black and Asian Anglican Concerns Group. In my PhD thesis, I reclaimed the Black Egyptian Hagar from the Bible and did Bible workshops with church people to challenge racism and sexism. Since then, all my theological work has been against injustices especially, racism.

In 1998, after obtaining my PhD degree from Bristol University, we as a family moved to Birmingham. From 1998-2010, I worked with the clergy and laity as the Birmingham Bishop's Adviser for Black and Asian Ministries. During that period, I produced resources, ran training sessions, and generally advocated for racial justice within church structures.

I developed courses on racial justice and taught Black and Asian Theology and Bible and Liberation at the Queen's Foundation for Ecumenical Theological Education from 1998-2015. After my retirement, my connection with the Diocese, and the Queen's Foundation has remained. I am now a Lay Canon of Birmingham Cathedral and an Honorary Research Fellow at the Queen's Foundation. As a freelance writer and lecturer, I continue my theological work against racism and other injustices.

There are many ways of working against racism. An African American scholar, Renita J. Weems, has a name for work like mine. She calls it 'hermeneutical insubordination' and asks scholars to continue to search the Bible, 'for something available in this canon(s) – something hidden, something familiar, but something eternal – that will inspire us to fight on and sing *new-er* song. It is our stubborn faith that even our small, uncelebrated, but persistent acts of hermeneutical insubordination will eventually topple kingdoms.'<sup>1</sup> In all my work, I adopt Paulo Freire's methodology of teaching the Bible for conscientization (awareness building).<sup>2</sup> I have found that for hundreds of years, the pedagogy for colour consciousness has been completely alien to the UK's educational system.<sup>3</sup> When I use the Bible for colour consciousness, I find Western Christianity guilty of using the Bible to divide the world into colour lines. When I am attacked both covertly and overtly during my teaching and workshops, I know that I am approaching the central problem. I continue my work in the belief that hermeneutical insubordination will eventually topple racist kingdoms.

However, my work is emotionally battering. In 1998 as soon as I started these two demanding jobs: teaching Black and Asian theology and the diocesan work for Black and Asian Ministries, I searched for safe spaces where I wouldn't be a lone voice. One of the first things I did is meet Bishop Joe Aldred, Director of the Centre for Black and White Christian Partnership Centre, and began to attend the Black Theology Forum meetings every month. In 1995 Churches Together in Britain and Ireland invited all the churches to focus their Sunday worship on the theme of racial justice on the second Sunday of September. This became known as the Racial Justice Sunday. As far as I remember, while Bishop Joe and I talked, we realised that this Sunday had not featured in Birmingham in any significant way. We invited the Revd Mark Fisher, the General Secretary of the Birmingham Churches Together (BCT), and the Venerable John Barton, the Archdeacon of Aston, to plan our first Ecumenical Racial Justice Sunday, which took place in St Philip's Cathedral on 12<sup>th</sup> September 1999. In the following years, Joe, Mark and I continued to organise this service in different churches in Birmingham. After the departure of Mark, Joe and I started playing more of a background role while the

Revd Colin Marsh, the Ecumenical Development Officer of BCT, and Pastor Pete Pennant, the Interim-Chair of Council of Black-Led Churches (CBLC), were at the forefront.

At Queen's, I could not have survived (even flourished) without the support of my colleagues such as Professor Anthony Reddie, the Revd Dr Michael Jagessar, the Revd Lynnette Mullings, and the Revd Deseta Davis, and in the Diocese without the diocesan Black and Asian Network.

I do not have space for going into all the details of the outcomes of my work during 1998-2015. Briefly speaking, the outcomes were two-sided: Black empowerment and challenging of White structures. I witness signs of Black empowerment when my Black ex-students and Black members of the Diocesan Network groups (both lay and clergy) tell me about the ways my teaching and work empowered them. I also witness the impact of my work on some White people (both lay and clergy) who are now challenging White structures in their churches.

At present, I continue to work for racial justice through my speaking engagements and writing. I also interrogate churches (where I worship) whenever I see them perpetuating White Jesus and White superiority myths. Now I well understand that racism has originated from the unbiblical and unchristian concept of White superiority. I notice that although there is some shame about racism, White superiority is normalised. So, I continue to question it.

During the lockdown (because of COVID-19), the last major thing I did was on 7 June 2020. After the murder of George Floyd in Minneapolis by White police on 25 May 2020, I spoke powerfully against global racism in front of my church, St Germain's. My presentation struck many. Following the murder of George Floyd, I am reenergised to write my book: *Wrestling with Imperial Christianity: Turning to the Bible for Human Liberation, Justice and Peace*.

### Notes

Renita J Weems, "Womanist Reflections on Biblical Hermeneutics", in J. H. Cone & G. S. Wilmore, *Black Theology, a Documentary History* Vol. 2, Maryknoll, New York: Orbis Books, 1993, p. 222. Italics in the original.

See Paulo Freire, *Pedagogy of the Oppressed*, London: Penguin Books, 1996, p. 90; Paulo Freire, *Cultural Action for Freedom*, Cambridge, MA: Harvard Educational Review, 2000, pp. 39–68.

For USA context see Evelyn L Parker, "Teaching for colour consciousness", in Randall C Bailey, et. al. eds., *They Were All Together in One Place? Toward Minority Biblical Criticism*, Atlanta: The Society of Biblical Literature, 2009, pp. 331-346.

I have written extensively on the issue of racial justice:

### **Books**

*Freedom is for Freeing: 12 years' (1998-2010) work as Bishop's Adviser for Black & Asian Ministries*, Birmingham Diocese, 2010.

*Rejection, Resistance and Resurrection: Speaking out on Racism in the Church*, London: Darton, Longman and Todd, 2005.

### **Articles:**

"The Skin of Miriam Became as White as Snow": The Bible, Western Feminism and Colour Politics", in Rhiannon Graybill and Lynn R. Huber, eds, *The Bible, Gender, and Sexuality Critical Readings*, London: T & T Clark, 2020.

"Revisiting BISFT Summer School 2000, Liverpool Hope University, 'Dreams for a New Millennium: Dancing a Be-dazzling Future'", in *Feminist Theology*, London: Sage Publications, 2019, Vol. 27(3) 270–289.

"Mukti's Story", in Michael Jagessar, ed., *Ethnicity: The Inclusive Church Resource*, London: Darton, Longman and Todd, 2015.

"Reinterpreting Hagar and the Woman of Samaria in the Context of Bangladeshi Women", in *Rethinking Mission*, March 2012.

"The Bible in Black Theology" in *Black Theology: An International Journal*, London: Equinox Publishing Ltd., 2011, pp. 57-76.

"Was Paul an arch-advocate of slavery or a Liberator?" in Anthony Reddie, ed., *Black Theology, Slavery and Contemporary Christianity*, Surrey & Burlington: Ashgate, 2010, pp. 47-57.

"Reconstructing Colour: I am Black and Beautiful", in Joshva Raja, et. al., eds., *Towards a Reconstruction of Mission Stories: Building Communities of Hope and Peace*, Delhi & Birmingham: ISPCK & SOCMS, 2010, pp. 153-176.

"Hermeneutical Insubordination Toppling Worldly Kingdom", in Michael N Jagessar and Anthony G Reddie, *Black Theology in Britain: A Reader*, Equinox London, Oakville, 2007, pp. 166-174.

"Reflecting on the Story of Ruth" in Michael N Jagessar and Anthony G Reddie, *Black Theology in Britain: A Reader*, Equinox London, Oakville, 2007, pp. 236-238.

"Colour in the Bible", in Nicola Slee, *Words for Today, 2008*, Birmingham, IBRA, 2007, pp. 263-269.

“The Skin of Miriam Became as White as Snow: The Bible, Western Feminism and Colour Politics”, in R. S. Sugirtharajah, ed., *Voices from the Margin*, Maryknoll, New York: Orbis Books, 2006, pp. 158-168.

“Race, Gender, Class and the Theology of Empowerment: An Indian Perspective”, in Ursula King and Tina Beattie, *Gender, Religion and Diversity, Cross-Cultural Perspectives*, London, New York: Continuum, 2004, (Paperback edition 2005), pp. 225-237.

“I am Black and Beautiful” in *Black Theology: An International Journal*, vol. 2, no., 2, London, Equinox Publishing Ltd, 2004, pp. 167-187.

“The Skin of Miriam Became as White as Snow: The Bible, Western Feminism and Colour Politics”, in *Feminist Theology*, Sheffield: Sheffield Academic Press, 2001, pp. 68-80.

“Hermeneutical Insubordination Toppling Worldly Kingdoms”, in Joe Aldred, ed., *Sisters with Power*, London & New York: Continuum, 2000, pp. 24-35.



## 4. THE RIGHT REVD DR ESME BESWICK MBE

The Right Revd Dr Esme Beswick MBE, Founder and President of the Joint Council of Churches for All Nations (JCCAN). Revd Esme Beswick, is the Principal for the Joint Council of Churches for All Nations (JCCAN) – School of Theology, Management and Leadership. She is also the Senior Pastor of Nebaioth Prophetic Church in Stockwell, London.

Dr Beswick is a well-known ecumenist; she has served at the highest level in the ecumenical field. She has served as Chair of the Brixton Council of Churches, Borough Dean of Lambeth, Agenda Committee member of the British Council of Churches and Steering Committee member of Churches Together in Britain and Ireland. She became the first Black woman to hold the position of President of Churches Together in England, a presidency held for four years. She is the former President of the Christian and Muslim Forum, and is currently an honorary President of the Forum. Dr Beswick has also served on the Inner Cities Religious Council for many years.

She participated at Her Majesty Queen Elizabeth II's Golden Jubilee Service at Windsor Castle, St George's Chapel in 2002, where she co-signed the first covenant committing English Church Leaders to working together.

Bishop Beswick has participated in the Enthronement Services of two Archbishops held at Canterbury Cathedral, the Rt Hon. George Carey and the Rt Hon. Rowan Williams. Bishop Beswick is a sitter at the National Portrait Gallery since 2005 in the Church Leaders Section. Her biography can be seen in the prestigious Debrett's Annual Publication.

She is married to Revd Herbert Beswick. Together they are blessed with four children, Derick, Mark, Michelle and Sharon, grandchildren and two great-grandchildren.

### **The Importance of Racial Justice**

As a Black Pentecostal woman Bishop here in the United Kingdom (UK), I can judge objectively and verifiable matters regarding racial justice. According to the statistics for minority ethnic people, Black men are more likely than their White counterparts to be stopped and searched by the police. Black men and women in their twenties are twice as likely to be not in employment, education, or training as White people. In 2019, 6% of the judges and 12% of the magistrates identified as belonging to a Black, Asian and Minority Ethnic group.

In a time where there are a multitude of social, economic, cultural and political problems that have beset the Black community, illustrated by the Windrush scandal and the death of George Floyd Jr in the United States of America; if I seem in my contribution on the subject of racial justice to be directing my attention primarily to subjects, to feelings, attitudes and emotions, this is because I recognise that the subjects are important as the objective facts.





## 5. GLYNNE GORDON-CARTER

*“But let justice roll on like a river, righteousness like a never-failing stream!”*  
Amos 5:24 NIV

In December 1987, I was employed as a Senior Executive Officer to the newly formed General Synod’s Committee on Black Anglican Concerns (CBAC). The Chairman was The Rt Revd Wilfred Wood, the first Black Bishop in the church. I heard about the advertisement through a family friend but hesitated to apply because of the nature of the job; working with the church at the national level to combat institutional racism. We arrived in the UK from Trinidad in 1986. I was Jamaican by birth and had only passing knowledge of racism in the UK. Eventually, I applied and was appointed after two interviews.

My husband had lived here before. He was very supportive and encouraged me to accept the post. Bishop Wilfred said that one of the reasons for my appointment was that I was new to the society and would have a fresh perspective. As Chairman, Bishop Wilfred was inspiring, and I learnt a great deal from him. I retired after 14 years, and Bishop encouraged me to write about the work. “An Amazing Journey: The Church of England’s response to institutional racism” was published in 2003 and launched in Church House, Westminster.

### **National level**

CBAC’s primary task was “to monitor issues which arise or ought to arise in the work of the General Synod (GS) and the GS’s Boards and Councils, as far as the have policy implications for minority ethnic groups within the church and wider community”. CBAC’s membership comprised of one person from each GS Board/Council, Association of Black clergy, GS Black members, nominees of the urban bishops and co-opted persons. Chairs and members of CBAC were committed and generously gave time and expertise to assist/lead assignments. Successors to Bishop Wilfred were Bishop John Sentamu and Bishop Rose Hudson-Wilkin. CBAC had a distinctive monitoring role. The committee’s strategies were effective, opened up dialogue and discussion with GS Boards and Councils, offered

significant opportunities for reciprocal collaborative work, informed and educated the church at national level through GS debates; for e.g., ‘Seeds of Hope: Report of a Survey on Combating Racism in the Dioceses of the Church of England’; ‘The Passing Winter, a sequel to Seeds of Hope’, “The Church of England’s response to the Stephen Lawrence Inquiry Report”. The Central Board of Finance collaborated with CBAC to formulate an ‘Equal Opportunities Policy for the National Church Institutions’. The policy was discussed with Diocesan Finance Officers in order to encourage the dioceses to adopt it.

### **House of Bishops**

CBAC consulted with the House of Bishops on certain assignments to get their goodwill and support, for example, the survey in parishes which produced ‘How We Stand: a Report on Black Anglican Membership of the Church of England in the 1990s’. Their help was invaluable in ensuring that all parishes received the questionnaire. The House of Bishops approved the ‘1994 Black Anglican Celebration for the Decade of Evangelism’, held at York University. There was full participation, including the Diocese of Europe, and “was indeed a watershed because for the first time in the life of the Church of England, Archbishops, Bishops and other key people in the church were meeting with Black Anglicans to discuss, share, pray, worship, laugh, play and eat together over a weekend residential conference”. In 1995, CBAC was renamed the Committee for Minority Ethnic Anglican Concerns (CMEAC), as this would be more inclusive of all minority ethnic Anglicans.

### **Diocesan level**

We realised that the dioceses had to be brought into the conversation if this work was to progress and impact. The committee’s terms of reference were expanded to include work with the dioceses. CBAC organised a series of team visits. These were full two-day visits conducted by six persons, mainly committee members. We had meetings with link persons and their support groups, other denominations, faith groups, and local Race Equality Councils to find out what was being done to combat institutional racism. The final meeting was held with the Bishop’s Council. After each visit, CBAC followed up by sending a full report, including recommendations to the Bishop; 36 dioceses had team visits.

### **Affirming Black Anglicans**

This was critical because people felt battered by society, as well as the church. CBAC needed to address that so that people would be willing to serve. We supported them in the following ways: formation of Diocesan Link Persons (DLP) and Young Black Anglican (YBA) networks, supported by Diocesan Bishops; encouraged networks to host local conferences; annual meetings held in Church House Westminster; Feedback magazine; attendance at international events in South Africa, Austria and USA; GS Election Pack; Vocations residential conferences; research survey report “Simply Value Us: Meeting the needs of Young Minority Ethnic Anglicans.” These, and other initiatives helped Black Anglicans to become more visible and confident in the life of the church.

**Resources**

A Training Consultant on assignment in Church House remarked: "I have been reading the Committee's publications. You operate like a Board but where is your staff?" CBAC was not given a proper level of staff support. As Chairman, Bishop Sentamu said: "From the beginning the financial situation was not properly resolved and financial implications had not followed decisions." CBAC had to work creatively and appeal for funds through developing project proposals. Despite the drawbacks, I felt that it was important to give my best because it was God's work.

**Final comments**

In 1985, the 'Faith in the City' report changed the debate. It raised questions about General Synod and the Church of England; in particular what were they going to do about the implicit racism? As a result of the work that CBAC did and its successor CMEAC, approximately 160 recommendations have been identified. In February 2020, the Archbishop of Canterbury said that the Church of England was "still institutionally racist". I think that the church has to commit itself to deep-seated change at all levels that should be written into church policies and acted upon; so that parents will not have to tell their children- racism is not your fault, but it is going to be your challenge.

I pray that well before the next 25 years, Racial Justice Sunday study packs will no longer be required.



## 6. REVD DR KATE COLEMAN

Kate Coleman is a pioneer. She is currently recognised as one of the 20 most influential Black Christian women leaders in the UK. Throughout her leadership and ministry journey, Kate has held several unintended but significant firsts. She was the first Black woman to become an accredited Baptist minister and went on to become the first Black, second only female President of the Baptist Union of Great Britain in 2006, and then the first Black female Chair of the UK Evangelical Alliance Council in 2012.

As a prophetic voice, Kate has a long commitment to racial justice. She has championed this cause in her many roles from both the centre and ‘margins’ of the UK Church and beyond.

Kate studied and taught on the Black presence in British history and the Black presence in the Bible long before Black history month was accepted as normative in the UK (and not simply out of interest but also as a means of survival)! She became a member of one of the earliest Black and Asian Church leader’s forums in the UK.

Kate’s 2006 thesis ‘Exploring Metissage: A Theological Anthropology of Black Women’s Subjectivities in Postcolonial Britain’ foregrounded the leadership of Black Christian Women in the UK, and enabled her to form something of a supportive community with many black female church leaders at the time. She still receives requests for copies of her thesis today!

She became a founding member of *Black Theology in Britain: A Journal of Contextual Praxis* (now *Black Theology: An International Journal*), part of the *Black Theology Forum* and a member of the *International Association of Black Religions and Spiritualities*. Kate has participated in and contributed to numerous conferences and round tables on Black Theology and World Theologies. She continues to challenge Christian education and educators who promote patriarchal and Euro-American theologies as ‘normative’ and who present significant biblical characters and contributors to early church history as White and male.

Kate taught on and further developed the first UK Baptist-led approach to Black Christian empowerment and anti-racism, 'Progress Within', during the 1990s. She pioneered and ran the first 'Great Africans in the Bible and Early Church' annual conference at the London Institute for Contemporary Christianity. Kate teaches on the Black Light course (including during its inception in the early 2000s) and taught *Introduction to the Old and New Testament* at Birmingham University's Centre for Black Theology many years. She has also contributed to numerous publications, including *Another World is Possible: Spiritualities and Religions of Global Darker Peoples* by Dwight N. Hopkins and Marjorie Lewis and *Preaching with Power and Sisters with Power* by Joe Aldred.

Kate is actively involved in raising future leaders at home and abroad and founded Next Leadership, an organisation committed to providing leaders in the public, private, voluntary, and church arenas with opportunities to develop their leadership to its God-given potential through leadership programmes and one-to-one and small group coaching and mentoring. Through this, Kate also trains leaders in anti-racism and unconscious bias, consults, provides thought leadership, advice, and facilitation to organisations and churches who wish to tackle leadership, gender and racial justice issues in transformative and innovative ways.

Kate promotes and supports women and Black people through her formal and informal mentoring and coaching relationships, as they embrace their unique gift of identity and leadership in contexts that are often hostile towards them. She continues to write, preach and speak nationally and internationally on themes related to racial justice, gender and leadership, and given that racism is a global phenomenon with concrete social implications, Kate is proactively involved, in a variety of initiatives, geared towards uplifting women and men, in two-thirds of the world and beyond.

### **Racial Justice statement:**

The importance of establishing a 'new normal' of racial justice in church and society cannot be overstated. Promoting justice everywhere is the simplest, although not easiest, way to counter the impact of the 'multitude of' ongoing 'sins' perpetrated anywhere. Racism is a preventable scourge that inexorably leads people of colour and Black people, in particular, to experience extreme and nuanced disparate outcomes in virtually every facet of life, in every sector of every society, in every geographical context.

There are so many ways in which Christians are uniquely qualified to address these issues. Not only has God equipped us with theological and spiritual tools not so readily accessible to others, but the Great Commission assumes both the crossing of boundaries and the embracing of diversity. This means that the biggest surprise (and disappointment) is that Christians are seldom leading the charge and must often be 'persuaded' to do the 'right thing'. However, faith and hope suggest the church still has an opportunity to play a committed and

convincing role in eradicating racism from within its own congregations and structures and to embrace its God-given, prophetic mandate to engage in the transformation of communities and societies everywhere, including this one, right here and right now.



## 7. REVD DR MARJORIE LEWIS

The Reverend Dr Marjorie Lewis is the Chaplain and Dean of the Manning Memorial Chapel at Acadia University in Wolfville, Nova Scotia. She is Co-Chair of the President's Anti-Racism Task Force (PART) at the University, and a member of the community-based Jamaican Cultural Association of Nova Scotia (JCANS). She is a Practical Theologian and United Church Minister.

Her previous experience includes being a Chaplain to hospitals in Nova Scotia, and the first woman to be appointed President of the United Theological College of the West Indies (UTCWI). Her accomplishments include international experience as a researcher, having published in peer reviewed journals and co-authored and co-edited books on racial justice and Black Theology. As a member of the Editorial Board of *Black Theology: An International Journal*, she regularly serves as peer reviewer for articles submitted for publication by the Journal.

She is known for her seminal work in developing Nannyish Theology, her nomenclature for Caribbean womanist theology. Dr Lewis has been a Lecturer in theological education and formation programmes in the Caribbean, Britain the USA and Canada. She has a passion for justice and has been an advocate for racial justice, gender justice and LGBTIQ+ rights. These and other justice issues are approached by Dr Lewis using the lens of intersectionality. Her career has included work in congregational ministry, individual and group spiritual care, ministerial formation, secondary and tertiary education, ecumenical relations and community development.

Between 1997 and 2000, she served as a Missionary to the United Reformed Church (URC) in the UK. This experience inspired co-authored publications on racial justice, and her subsequent PhD research on the spirituality of Black British women. While working for the URC Dr Lewis received an award from *the Voice* newspaper for her outstanding contribution to Black people in Britain. With a passion for civic engagement, Dr Lewis has served in the past as Chair or member

of governmental committees and Boards of educational and other Jamaican institutions.

She currently participates in professional organisations such as the Canadian Association for Spiritual Care (CASC) and has membership in organisations and groups including the World Council of Churches (WCC) Reference Group on Human Sexuality, the WCC's Pan African Women's Ecumenical Empowerment Network (PAWEEN), the Jamaica Council for Interfaith Fellowship (JCIF), the Jamaica Women's Political Caucus and Caribbean Women Theologians for Transformation (CWTT). She is a member of the Editorial Board of *Black Theology: An International Journal*.





## 8. ROSEMARIE DAVIDSON-GOTOBED

I have been involved with racial justice since my twenties: I am now in my 50s. When I started this journey, I met several men and women (some of whom are known to many) who had been battling for many years against their fellow brothers and sisters in Christ, to keep (and advance) matters of racial justice on the table. They did this for the benefit and growth of the Kingdom of God so that our proclamation of the gospel would have integrity in the world in which we are called to be salt and light. My contemporaries and I thought that we were on the cusp of radical transformation. White leaders made statements. Black leaders were hopeful. However, we found ourselves confronted with the old stumbling blocks of apathy, gradualism and divide and rule, and unabashed, flagrant racism. Yet, by the grace of God, we have persevered because we knew whom we served. The journey continues.

In the past 25 years, there has been some progressions, developments, and initiatives. However, none of these are a true representation of the brilliance, sacrifice, endurance, tenacity and grace that went into bringing them to fruition. They have been well documented in other publications and spaces. If they are valued, they will be learnt from, passed on, built upon.

At this silver milestone, I believe that our aim and purpose for 2021 should be to focus on the future. Who are the under 25s who are making their mark right now? We all know who the old guard are but who is forging a new, bolder way? To a certain extent, we have already seen some of them. They were the ones who risked their lives to join in the Black Lives Matter protests. They are on TicToc, Instagram and Youtube. Some are even part of our church fellowships, asking forthright, awkward questions about their leadership integrity. Sometimes they have been undermined or ostracised because someone with a delicate ego didn't like the "tone" or "inference". Some are not even people of colour. What they have in common with Jesus is an impatience for nonsense. They are turning over tables. They had pointed things to say to those interested in increasing their

profile and protecting their advantage among the establishment and that seat at the table rather than rocking the boat.

It is important to be bold enough to give platform and spotlight to these burning flames. We need to feel the heat of their challenge so that we can burn the dross away. We can be renewed in our commitment to shine bright for racial justice and work to see it established in our churches and society within our lifetime (before the next 25 years) to the glory of God and in his magnificent name. Amen.



## 9. REVD CLAUDETTE ATHEA DOUGLAS

Claudette Athea Douglas is a playwright, poet, actor, and ordained interdenominational Christian minister and Chaplain. She has worked as a cultural and spiritual activist for over three decades. She specialises in using creativity and community participation solutions to promote understanding and discourse to bring about equality, justice, and peace and enhance others' spiritual lives.

Claudette is the Founder and CEO of Spirit First creatives, a social enterprise that delivers the 'Decorating the spirit' – spiritual empowerment programme and creativity boot camps to participants all over the world. For more information *visit*: <http://www.spiritfirst.online>

She is also the multi-faith Chaplaincy coordinator at SOAS University of London and Group Chaplain at London and Southeast Colleges.

### **Racial justice footprints**

Between 2009 and 2016, Claudette created and delivered an accredited training course, which was a new direct initiative to support South Lambeth and Maudsley NHS Foundation Trust in London (SLAM Mental health Trust) to address the systemic lack of Black, Asian and Minority Ethnic practitioners working in mental health, and providing opportunities to impact on policy, procedure and institutional understating and devolvement. This knowledge was created to inform and educate Black, Asian and Minority Ethnic practitioners and volunteers who wanted to pursue this work.

Between 2006 and 2009, she worked for Churches Together in Britain and Ireland/Churches Commission for Racial Justice (CCRJ). She project managed all CCRJ projects and carried out research partnerships with social change projects. She also managed its Racial Justice Fund, monitoring and evaluating all fund applications. Equally, she helped with capacity building and supporting network membership, establishing the National Racial Justice Network with over 2000-member organisations. Claudette also initiated the ASPIRE partnership with

Regents College-Oxford and Christ Church Canterbury Universities to encourage greater Black, Asian and Minority Ethnic students to enrol into universities. This project was launched by US civil rights luminary, Revd Jesse L. Jackson.

### **Community Arts Engagement Specialist**

Besides the activities mentioned above, since 1986 and 2016, Claudette has also been a community arts worker, working with individuals, community groups, voluntary organisations, and local councils to engender personal development, community growth, and improvement. Engaging with marginalised people and groups, she has worked to improve the physical, emotional and spiritual substance of their lives through initiatives that involve capacity building, gaining new knowledge and community participation. In her arts-based work, Claudette has also been a theatre producer and a “Theatre in Education” practitioner. This has involved being a Community Arts manager for Dick Shepherd Youth Centre; Community Lead- Solon Road Community hub; Coordinator -International Festival of the Arts Estate project- Angell Town (Brixton, London) and Coordinator for Lambeth Youth Work Week.

Between 2000 and 2004, Claudette was a chaplain/project developer for SIMBA Creative Advocacy Group, a user-led arts based, mental health advocacy project for Black mental health users who were not fully or fairly represented (or humanely treated and cared for) within mental health institutions. This work included the face-to-face delivery of care and addressing the policies and procedures found to be institutionally racist. SIMBA advocated for change by using creativity such as forum theatre, poetry, music and film to bring awareness of mental health within the Black community and the treatment of Black patients, to a wider audience. SIMBA’s work challenged both the policy and delivery end of the process, and it was able to initiate projects such as weekly luncheon clubs, performances, community tours and exhibitions. SIMBA also worked with inpatients to bring changes to the menus, which meant that food was culturally-specific and that services such as reading material and hairdressing were appropriate for Maudsley inpatients.

Claudette was also involved in the Ahfiwe Saturday school, which started life in the living room of concerned Black parents in the 1970s. As Project Coordinator for Ahfiwe Supplementary school, she helped ensure that Black students from the ages of five years to 16 were provided with additional educational perspectives from an afro-centric curriculum, in which academic, cultural and creative excellence was taught and generated. The school extended its work to weekly drama classes, homework clubs, and field trips. Much of its pioneering work was added to the wider output of Lambeth youth provision in the 1990s and beyond. They sought to provide a more culturally diverse curriculum to address the issues of institutional racism in education, which saw Black students being failed and parents let down. Ahfiwe and projects like it must be seen as the Black community’s unwillingness to see themselves as helpless victims, or to see their children being failed. This was their positive response; to create a

safe, empowering environment for their children to survive and thrive within wider society.

From 1988 to 1999, Claudette was a playwright, drama teacher, and director of Athea Hall Theatre Company, an organisation with 20 actors and a youth academy. Claudette was able to use theatre to engage, educate and empower a wide range of people via the voices of Black people. She has often referred to her work as “edutainment”, as much of it centred on the experiences of Black people: their everyday lives, concerns and aspirations.



## 10. DR ELIZABETH HENRY

Elizabeth Henry was part of the policy advisory team for the Church of England and led on race and equality issues. Until recently, she was the National Adviser to the Committee for Minority Ethnic Anglican Concerns (CMEAC) and led the church's work in improving and increasing the inclusion, representation, and participation of its minority ethnic members. Additionally, Elizabeth led the work of the church in combatting racism in wider society.

Before taking up that role, she was the Chief Executive at Race On The Agenda (ROTA), a social policy and action research charity that focuses on race equality and issues affecting Britain's Black, Asian and Minority Ethnic communities through providing voice, influencing, representation and through increasing participation.

Elizabeth's personal and professional philosophy is informed by her passion for addressing inequalities, and working towards achieving equality for all. She has worked on tackling inequalities in international, national and regional settings, working with private and public sector bodies in the USA and working as a consultant with both the Department for International Development and Marie Stopes International in Africa, Asia and Eastern Europe.

*There is something deeply perverse in expecting those who are oppressed and/or excluded to be the architects of eliminating that oppression and /or exclusion.*

'I can't breathe', gasped George Floyd as the knee on his neck occluded his airways and subsequently took his life; his heart-breaking plea summed up the gaping wounds of over 400 years of racialised oppression and laid bare the cardinal requirement for racial justice.

A foundational understanding *and responsibility* of religious communities is the calling to stand up against injustice. The Bible offers abundant instruction in this respect ‘... *Learn to do right; seek justice. Defend the oppressed...*’ *Isaiah 1:17*

In 2004 the general synod of the Church of England agreed a resolution that Christians should ‘nurture a loathing of the sin of racism’. As people of faith, we cannot flourish – we cannot be a redeemed humanity, we cannot build a better world, while the sin of racism given life through the acceptance and normalisation of racial injustice endures.

*‘. loose the chains of injustice  
and untie the cords of the yoke...set the oppressed free  
and break every yoke.’ Isaiah 58:6-7*

Isaiah’s teaching is clear. Spiritual and physical work is needed for racial justice to become less of a desire and, in actuality, a living truth. Racial justice cannot be treated as a project that has a beginning, middle and end; it is fundamental to our spiritual strength and growth and necessary to fulfil the call that ‘God’s will, will be done’.



## 11. BARONESS ROSALIND HOWELLS OF ST DAVID, OBE

Baroness Rosalind Patricia-Anne Howells was born in St Davids, Grenada, in 1931. She settled in Britain, aged 20, where she continued her education at St Joseph's Convent in Reading, England; South West London College; and City College in Washington DC, USA. In 1955, she married John Charles Howells, with whom she had two daughters.

By the 1950s, Britain was struggling to come to terms with the rising numbers of Caribbean settlers who were part of the Windrush Generation. These men, women and children experienced overt and covert forms of racism in housing, employment, health and other public policy areas. Equally, as in the case of the so called 'Notting Hill Riots', they were subject to the violence of racist thugs. It was into this hostile miasma that Baroness Howells became a real champion for racial equality. At the time, this work was described as 'race relations', but it saw the Baroness campaign for legislation that would safeguard against many more hostile practices. She became the Director of the Greenwich Racial Equality Council and a Community and Equal Opportunities Worker.

The Baroness also campaigned on behalf of the victims and survivors of the New Cross House Fire, which took place on 17 January 1981. (The deadly blaze occurred during a birthday party at a house in New Cross, southeast London. The fire took the lives of 13 young Black people aged between 14 and 22. At the time, New Cross experienced a great deal of far-right activity, and neighbours allegedly complained about the 'noise' emanating from the party.) No one was charged in connection with the fire, which forensic science subsequently established was started from inside the house, either accidentally or deliberately. Almost two months after the blaze, campaigners fighting for justice organised a "Black People's Day of Action" on 2 March 1981, which saw around 20,000 people marching through Central London, some carrying banners with the words: "13 Dead, Nothing Said".



The Baroness also played an active role in the justice campaigns for Roland Adams and Stephen Lawrence, two Black teenagers who were victims of racist murders. She became the unofficial advisor to the Lawrence family and was a trustee of the Stephen Lawrence Charitable Trust.

She was awarded an OBE in the 1994 New Year's Honours, and in 1999 the then Labour Prime Minister, Tony Blair, appointed her a life peer, and she became Baroness Howells of St David's of Charlton in Greenwich. (She retired from the House of Lords on 10 January 2019.) She was the first Black woman to sit on the Greater London Council's Training Board and the first female member of the Court of Governors of the University of Greenwich, and was also the Vice-Chair at the London Voluntary Services Council.

She also worked with the Notting Hill Carnival Liaison Committee, the Greater London Action in Race Equality, and has been a Trustee of the Jason Roberts Foundation, aiming to provide a range of sporting opportunities for children and young people in the United Kingdom and Grenada, her homeland. In March 2009 she was installed as Chancellor of the University of Bedfordshire in Luton and served on the Windward Islands Research and Education Foundation Board.



## 12. BARONESS DOREEN LAWRENCE OF CLARENDON

Doreen Lawrence (née Graham) was born in the Jamaican parish of Clarendon. At the age of nine, she emigrated with her family to Britain, settling in south London. After completing her secondary school education, she found work in a bank. In 1972, she married her fellow Jamaican, Neville Lawrence and the couple lived in Woolwich, in the London Borough of Greenwich. Together they had three children: Stephen, Stuart and Georgina.

The Lawrences worshipped at Trinity Methodist Church in Plumstead and were considered valued members of this Christian congregation. According to the vicar at the time, the Revd David Cruise, “Doreen was the more outgoing of the two,” while Stephen, their eldest son, who was completing his A levels to become an architect, was described as a “normal young man, who was gifted, with maturity and charm.”

The Lawrences’ life was dramatically changed after the racist killing of Stephen at a bus stop in Eltham, southeast London, on 22 April 1993. Eighteen-year-old Stephen and his friend, Duwayne Brooks, were attacked by a group of White youths as they were returning home that evening. While Duwayne managed to evade the worst of the attack, Stephen died.

Many argued at the time that the Metropolitan Police’s initial investigation into Stephen’s killing was flawed and inept. They failed to take eye-witness statements seriously and failed to follow up tip-offs relating to the assailants. Indeed, the Lawrences found that they were under surveillance from the police. That same year, Nelson Mandela, who was visiting Britain, met with the family who spoke about their struggle for justice. The attention this meeting garnered stung the police into action. Although several youths were arrested, two of whom were charged, in July 1993 the Crown Prosecution Service (CPS) dropped all charges

due to insufficient evidence. The following year, the CPS stated that they did not have sufficient evidence for murder charges against anyone else, despite the Lawrence family's belief that new evidence had been found.

In September 1994, the family initiated a private prosecution against the five suspects, establishing a 'fighting fund' for the prosecution as they were not entitled to legal aid. On 23 April 1996, almost three years to the day of Stephen's death, the remaining suspects were acquitted of murder by a jury at the Central Criminal Court. An inquest into Stephen's death in February 1997 returned a verdict of unlawful killing, leading to renewed efforts by the family for justice and strong public opinions rose against the accused, and the police who handled the case.

In July 1997, the then British Home Secretary, Jack Straw, ordered an inquiry into the killing, known as the Macpherson Report, which was completed in February 1999. The report led to an overhaul of Britain's race relations legislation, which created the strongest anti-discrimination powers in Western Europe. Equally, as part of the findings on the Lawrence case, the Macpherson Report had recommended that the rule against double jeopardy (the common law rule that once acquitted an accused person could not be tried a second time for the same crime) should be repealed in murder cases, and that it should be possible to subject an acquitted murder suspect to a second trial if "fresh and viable" new evidence later came to light. As a result of the Lawrence family's tireless campaigning for their son's killers to be brought to justice, two of Stephen's killers were convicted of his murder – 18 years after the crime, through a change in the double jeopardy laws, which the couple helped bring about.

Stephen's death and the arduous, protracted struggle for justice took their toll on the Lawrence's' marriage, and the couple divorced in 1999. After the inquiry, Doreen Lawrence maintained the campaign for justice for Stephen and turned her attention to other cases involving racist criminality. As a result of her efforts, she was awarded an OBE in 2003 for her services to community relations.

She also founded the Stephen Lawrence Charitable Trust, which delivers employment and enterprise programmes and supports young people who wish to pursue a career, like Stephen did, in architecture. She also became Chancellor of De Montfort University in Leicester and worked with the institution to establish the Stephen Lawrence Research Centre. In 2013 she became a Labour Peer, taking the title 'Baroness Lawrence of Clarendon' and in 2020 was appointed as Race Relations Advisor to the Labour Party. Also, that year, she was listed as one of the '100 Great Black Britons'.



### 13. UZO AGYARE-KUMI

Uzo started her career as a teacher at a Catholic School in Nigeria. She also has experience in community organising and social activism through her various leadership positions with the Catholic Institute for Development, Justice and Peace (CIDJAP) in Nigeria. She was also the first Black female community organiser with the East London Communities Organisation (TELCO) in London and was National Director for the Catholic Association for Racial Justice (CARJ) for England and Wales. She has experience in developing and implementing several national projects, managing staff, consultants, and volunteers. She authored a book, *Fighters of Freedom*, as part of the bicentenary events to mark the abolition of the Transatlantic Slave Trade in Britain.

After re-locating to Ghana with her family in 2006, she took on a project working as a consultant with the Government of Liberia to recruit professionals into key roles within the Civil Service. She later returned to the education sector, working as a consultant with the International Finance Corporation (IFC), a member of the World Bank Group, on private sector programmes to improve schools in Ghana, Liberia, and Sierra Leone. After that, becoming Head of School at Tema International School (TIS) in Ghana, she assumed in 2011.

Uzo has served at African Leadership Academy (ALA) since 2014. Firstly, as Dean of the Academy from 2014 to 2016 and currently as Dean for Global Programs. At ALA, Uzo continues to support young people identifying their unique opportunities to become leaders and contribute to the change they want to see in the world. She designs and facilitates camps and workshops on leadership development and global education, informing on personal identity, race, gender, inclusion and building community empowerment. She is also the Founding Chair of the Dejen Parents Association at ALA, which seeks to promote and support ALA's mission to develop the next generation of African leaders for the continent.

Her empathy, resilience, and initiative have evolved into a unique leadership style, combining a “roll-up-sleeves and do whatever it takes to make it happen” mindset and strategic ability to prioritise high impact and support teams to drive focused changes in those areas.

### **Statement on Racial Justice**

More than ever, I believe racial justice awareness is needed today. We live in a world marked by competing interests – race, power, politics and self-interest versus compassion, humility and dignity for one’s fellow person. Racial justice remains a crucial pathway to hold interests of racist systems of power, politics and self-interest. We must remain resolute in our work towards ensuring the many voices of justice and peace are listened to, and concrete organising action remains the wielding tool for change in our communities and governing bodies.

We need to teach young people about the history of race and show them how to organise and support uprooting existing unjust and racist systems in their communities. They must learn the importance of developing equitable and fair policies to ensure a unified community for everyone and for generations to come. The voice of the people matters. Racial justice for all matters. Our vision for a just and peaceful world for all matters. We must never lose sight of this.



## 14. REVD DR ROSEMARIE MALLETT

The Venerable Dr Rosemarie Mallett, Archdeacon of Croydon, has lived in the UK most of her life, after moving here from Barbados as a child. Her post-university career started in Tanzania, East Africa, where she worked as a research assistant, journal editor, and gender and health development sociologist. After a stint at a community development cooperative in north London, she worked in Ethiopia as a gender and community business development consultant.

She then moved back to Barbados and worked there as a Research Fellow in gender and development. After two years, she returned to the UK to undertake doctoral studies at the University of Warwick (1991 – 1994). This was undertaken alongside working as a Research Sociologist for the Medical Research Council, based at the Institute of Psychiatry, Kings College, in south London. Rosemarie was involved in several professional groups in the late 1990s and early 2000s, focusing on Gender, Race, and Caribbean Studies. At one point, chairing the British Sociological Association (BSA) Black Women's sub-committee, working to establish and chairing the BSA Race Forum Committee (now the Race and Ethnicity Group), the Society for Caribbean Studies, and membership of the Warwick Centre for Caribbean Studies and the Centre for Caribbean Medicine at Kings College London.

Alongside her professional career, Rosemarie was deeply involved in gender, race justice, mental health community groups, and church social engagement. With her deep faith and commitment to bringing faith to the public square, she discerned a call to ministry in 2001, and after training was ordained in 2004. For 13 years, she served as the vicar of an inner-city church in south London, and as Chair of the Board of Governors of the local church school.

For five years, she also served as Director of the Department of Justice, Peace & the Integrity of Creation in the Diocese of Southwark. She is now the Archdeacon of Croydon since March 2020. Rosemarie continues to be actively involved in committees. Currently serving as Chair of the house of clergy of Southwark

Diocesan Synod, Vice-Chair of the Southwark Diocesan Board of Education, as a Trustee of Together Southwark, a Diocesan joint venture with the Church Urban Fund, a member of the General Synod of the Church of England (where she served as one of the Synod Chairs 2011- 2016), and a Trustee of Churches Together in Britain and Ireland. She also chairs a Local Trust Community Action group in Brixton, Big Local Impact. Rosemarie is a Fellow of the Westminster Abbey Institute. She also served for three years as an Equalities Commissioner for Lambeth Council, and in 2016 was recognised by South Bank Centre as a national Changemaker and by the Evening Standard newspaper as one of London's 1000 most influential people. She is a recipient of the Barbados Jubilee Award. In August and September 2020, she presented a weeklong "Prayer for the Day" and helped Sunday Worship on Race and the Cross on BBC Radio 4. She has also participated in several webinars on the issue of Black Lives Matter.

### **The importance of Racial Justice**

Justice is about more than making sure people have enough to live; it's about allowing people to thrive – to experience the fullness of life.

This quote, taken from an Advent post by Red Letter Christians UK, perfectly sums up what justice should be about, that is enabling all people to develop knowledge, skills and capacity to be able to participate more fully in society and working to promote and create the building of a more equitable society. Racial justice works specifically to repair the damage caused to individuals and societies by the deliberate racialisation and disempowerment of people particularly from Black African, Asian, Latin American and Oceanic indigenous backgrounds, where their countries and cultures have been misappropriated through colonialism and neo-colonialism. Racial and intersectional analysis has to be utilised to dismantle systemic racial discrimination and engender inclusive intercultural societies and communities that thrive together, and recognise that love, justice, wholeness, equality, peace, respect and dignity are the birth right of all people, as children of God.



## 15. MUKAMI MCCRUM, MBE

Mukami McCrum is a Kenyan who has lived in Scotland for most of her adult life. She has served God and the church as a layperson for many years. In her early years in Scotland, disillusioned by the racism and discrimination her family faced and not finding a home or safe haven within the church community, she drifted away from the church for several years. She retreated to social justice groups outside the church. Her life completely changed when she attended a conference on racism at St Albans Abbey, in England in the nineties. The keynote speaker, Revd Yvonne Delk, an African American, inspired her and made her realise that fighting racial injustices and being a Christian were not mutually exclusive. It is the duty and the mission of every Christian to fulfil the Gospel's message: "*all created in the image of God*" and "*all one in Christ*" as in 1 Corinthians 12, "*The body is a unit, though it is made up of many parts; and though **all** its parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body*".

Mukami is a relentless campaigner for human rights, race and gender equality and against all forms of violence and discrimination against women and girls, especially harmful traditional practices is a priority. She has contributed significantly by serving as a trustee and as a board member on committees and advisory forums of many local, national, and international secular and religious organisations. She has deep concerns about poverty and economic justice, climate change and environmental degradation and contributes by keeping bees.

At the international level, she served as Commissioner for World Council of Churches (WCC) as a member of Justice, Peace and Integrity of Creation (JPIC) and contributed to the work of the Programme to Combat Racism (PCR), Women under Racism and Casteism, and convened the Women Advisory Group for a year. She was a team member sent by WCC to show solidarity to indigenous Australians following the positive outcome of the Mabo case, which finally acknowledged the history of Indigenous dispossession in Australia and abolished the legal fiction of "terra nullius".



In Europe, she served as a commissioner on Churches Commission for Migrants in Europe (CCME) as a Churches Together in Britain and Ireland team member. She contributed to policies and actions necessary for the support of migrant workers and in discussions about refugees and asylum seekers. In Scotland, she served on the Church and Nation, and later the World Mission of the Church of Scotland. She was a member of the first Working Group on racism of the Church of Scotland in the 1990s and later she chaired the Scottish Churches Committee on Racial Justice (SCARJ). This was a breakthrough, a kind of new dawn for racial justice activists because previously, putting 'racism' on the agenda on any forum in Scotland was an uphill struggle. The churches were happy to condemn apartheid in South Africa or racism in America and England while ignoring the racism in our back yard.

Currently, she is a member of the International Committee of St Michael's Parish Church in Linlithgow, and she has accepted an invitation to serve as an elder. Two years ago, she was commissioned as a practitioner for the Place for Hope, an organisation that is a resource to churches and faith communities to deal with conflict and peaceful solutions. She is a Trustee of Christian Aid, Britain and Northern Ireland and also a member of the advisor Committee of Christian Aid, Scotland.

In addition to her church work, she is a qualified teacher, trainer, personal development coach, mentor, counselor, and mediator. Her career includes working as a teacher in Kenya, as Race Equality Officer in a local authority in Scotland, CEO of Central Scotland Racial Equality Council, and as Policy Manager for the Scottish Government. She is a founding member of Shakti Women, which was established to support domestic abuse victims of minority ethnic women. She is also chair and founding member of the Kenyan Women in Scotland Association (KWISA) which works to advance African women in Scotland and supports and empowers them to address the significant inequalities they face. She has a passion for education and community development, which are tools for social change and the advancement of humanity.

Mukami has written several articles on various justice matters which were published in books and magazines.



## 16. REVD EVE PITTS

I am a Canon in the Church of England and have been a priest for over thirty years. I was born in Jamaica and came to England in the 1960s. I grew up in Nottingham and entered the civil service after school. I became a community parish worker, working with young people in a predominantly White working-class, inner-city area of Nottingham. This allowed me to experience life, and the Church of England, up close. The structure of Anglicanism gave me the freedom to think, to question, and to disagree. The community work was a spiritual eye-opener and an awakening of faith.

During this time, the *Faith in The City* report was published, regarding the inequalities in society and the church's response, or lack thereof. I thus began to question theology, and I knew the church needed to change. In 1981, riots in Hyson Green, Nottingham, sparked by racial inequality, unemployment, and inner-city deprivation, highlighted the local church's passivity. My frustration increased upon hearing a sermon about the slave trade, which glossed over the long-term damage of slavery. I harnessed this exasperation and recognised the church needed to be transformed, and in wanting to be part of that, I began to think about training to be a priest.

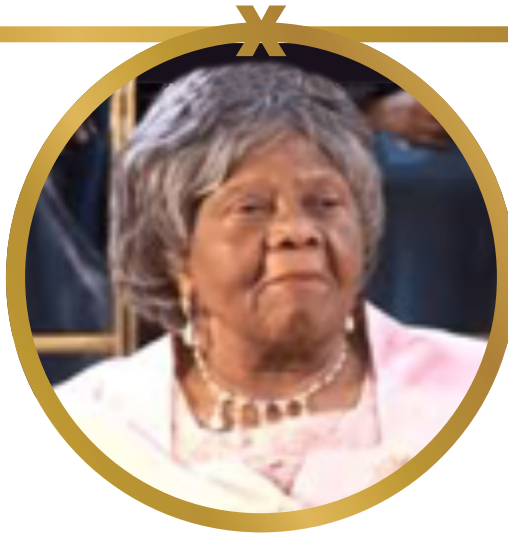
I moved to Birmingham in 1987 to train at Queens Theological College. Though I knew I was doing the right thing and enjoyed my time, I quickly encountered ignorance and challenges to my Blackness. I had to have a constant conversation about what and why I believed certain things, especially regarding race. It was never easy to talk about these things or to find my way through the system.

I was ordained into the Church of England in 1994 and became one of the first women in the country to become a priest. Being a Caribbean woman in such a position was a big deal. Still, it was never possible to do, say or achieve anything without my Blackness being labelled. I could not do my job without my race being mentioned; it was never easy for me to simply be a human within the church without encountering the subject of skin colour. A Black presence always had to

be a topic of conversation, I could never be an individual, or relax as just another person present. Yet amidst this ongoing battle, I always focused on my primary goal of being a parish minister.

The church held “Racial Justice Sunday” every September. This was an attempt to put race on the agenda and seem more in touch with contemporary issues. Despite honourable intentions, it always seemed to be a token, once-a-year “feel-good” gesture. I refused to preach on these occasions, as I did not want to be pushed into only talking about these issues on designated days comfortable for everyone else and being forced to remain silent the rest of the year.

Instead, I have organised my own “Ancestors Arise” services, roundtables events, conferences, and forums addressing the Black community’s big issues within a Christian context. Speaking in public about history and inequalities of race as a Black priest has been, and continues to be, a lonely place. I have been scolded, shunned, and criticised, especially in the days before it was fashionable to talk about race. The Black Lives Matter movement has given the church an opportunity for rebirth and has shed light on invisible issues. As such, I will continue to use the platform I have to educate my people.



## 17. DAME SYBIL PHOENIX OBE

Sybil Theodora Phoenix (née Marshall) was born on 21 June 1927, in Georgetown, in what was then British Guiana (now Guyana). Sybil's mother died when she was nine years old, after which she lived with her grandfather until his death when she was 12. She subsequently lived with other close family members. After leaving school, she became secretary to the minister of the church and helped in the church youth club, where she met her future husband, Joe. In early 1956, Sybil and Joe, who was then her fiancé, moved to England, marrying later that year. Sybil and Joe settled in Brockley, southeast London. During their early years in this country, they experienced racism and hostility for the first time, both when looking for accommodation and at their local church.

In 1961, Sybil began fostering young children for the London Borough of Lewisham; over the years, Sybil became a foster mum and aunty to hundreds of young people. (In recognition of her work in this area, she was awarded the MBE in 1973.) She also became a community worker and expanded her work in the field of youth-related activities. (Sybil would later obtain a Youth and Community Work Diploma in 1976 from Avery Hill College.)

In 1971 she founded a youth club for teenagers in New Cross, southeast London, called the Moonshot. The club operated out of an old mission hall, and became a hub for the Black community through dances, a football team, daytime drop-in classes, support for young mothers and social evenings for elders. New Cross was also a locale for extreme rightwing groups, and in 1977, a member of one of those groups burnt down the centre. In the aftermath of the arson attack, Sybil stated: "My name is Phoenix and I will build a new centre from the ashes of this club, so help me God." In 1981, HRH Prince Charles attended the grand opening of the new centre, which was the first purpose-built community centre for Black people in Britain.

In partnership with Lewisham Council, she also established a housing project for single, homeless young women. These women were taught life skills to maintain independent living once they left the sheltered environment. In 1979, the project was named the Marsha Phoenix Memorial Trust, in memory of her daughter, who died in a car accident in 1973. Sybil was injured in the same crash, and it took her many years to come to terms with the physical and emotional impact of that event.

Aside from community activities, Sybil's Christian beliefs saw her play a key role in the ecumenical movement in Britain. For many years, she worked closely with the British Council of Churches (BCC) – now Churches Together in Britain and Ireland – serving on its Migrant Committee. She also worked with the BCC on its interfaith engagement and attended meetings on its behalf in France, Germany and Holland.

Sybil became a Methodist local preacher, and in due course was the Methodist Church's representative at Christian Aid meetings and local Churches Together activities. Equally, alongside Revd Vic Watson, she was instrumental in establishing the groundbreaking, anti-racist training programme for ordained clergy within the Methodist Church: The Methodist Leadership Racism Awareness Workshop or MELRAW.

Sybil also founded the "Guyana Connection", a project to improve children's education by establishing international schools' exchange visits for students. This engagement with Guyana led to her becoming an occasional Minister without Portfolio for Guyana, and her efforts were rewarded with a Medal of Service by the Guyanese Government in 1987.

Over the years, Sybil served as Chair for a great number of organisations and groups such as Lewisham Council for Community Relations; Lewisham Racial Equality Council; Lewisham Association of Voluntary Youth Organisations; Bodytorque – a dance and exercise project working primarily with schools and senior citizens; Turning Point – a voluntary organisation that pioneers training methods and approaches, and a local parents' association.

In 1993 Sybil was awarded an Honorary Fellowship by University of London, Goldsmiths College, for her services to the local community. This award was presented by HRH, The Princess Royal. In 1996, Sybil was made an Honorary Freeman of the Borough of Lewisham, and in 1998 was awarded the Freedom of the City of London.



## 18. LEELA RAMDEEN

Leela Ramdeen is an Attorney-at-Law, Education Consultant, Episcopal Delegate/Chair of the Catholic Commission for Social Justice (CCSJ), and Chair of the Archdiocese's Ministry for Migrants and Refugees (AMMR) in the Archdiocese of Port of Spain, Trinidad and Tobago.

Leela was born in Trinidad and migrated with her parents and siblings to Britain in 1967. She returned to live in Trinidad in 1998. She obtained her B.Ed., M.Ed., C.P.E. and LPC in London and her LEC in Trinidad at Hugh Wooding Law School. She had a varied career in the United Kingdom (UK) as an Executive Officer in Local Government, a teacher, Inspector of Schools, and Deputy Director of Education/Head of Quality Assurance in a London Borough.

Leela was also committed to carrying out voluntary work in the UK and was Vice-Chair of the late Cardinal Basil Hume's Committee for the Caribbean Community (the Cardinal was the Chair). She was also Co-Chair of Britain's Anti-Racist Alliance: Ken Livingstone, former Mayor of London, was the other Co-Chair. In October 1994 she was named Catholic Woman of the Year for the UK for working to promote Racial Justice in the UK; she was one of three Catholic women honoured that year.

She was also Coordinator of the Inner London Education Authority's (ILEA) Primary Curriculum Development Project – post Swann Report (1985), which was established to promote success among students of Caribbean origin in ILEA's Primary Schools. She was also an Inspector of Schools (ILEA) where she was a member of the Team of Inspectors for Multi-Ethnic/Anti-Racist Education, based at County Hall, London. Leela was also the Deputy Director of Education/Head of Quality Assurance at the London Borough of Haringey in London, and Chair of the London Region Society of Chief Inspectors and Advisors of Schools (35 Local Education Authorities). She was also Vice-President of the National Assembly Against Racism, UK.

Her other church work saw her being a Vice-Moderator for the Council of Churches for Britain and Ireland: Churches Commission for Racial Justice (working with Revd David Haslam), and Chair of Westminster's Asian, African and Caribbean Catholic Committee. She was also a member of the Catholic Association for Racial Justice (CARJ).

She was appointed by Trinidad and Tobago's former President, His Excellency George Maxwell Richards, as a member of the *Police Service Commission* for four years (2003 – 2007). She was also a member of the *Cabinet appointed Parole Introduction Committee* (2004 – 2007).

In December 2012 she received the Archbishop Anthony Pantin Award in the category of Social Work and Community Development: She was one of 31 individuals and organisations recognised by the Archdiocese for their "humble contribution to nation and Church". This was part of the Archdiocese's celebration of the 50th Anniversary of Trinidad and Tobago's Independence.

For nearly five years, until January 31, 2020, having been appointed by the President of the Republic of Trinidad and Tobago, Leela served as a Lay Assessor on Trinidad and Tobago's Equal Opportunity Tribunal.



## 19. ANGELA SARKIS CBE

Angela Sarkis was born in 1955 and raised in Nottingham, England, where she attended Cottesmore School, a girls' school in the city. She worshipped at a New Testament Church of God congregation in the city, an experience that shaped her strong Christian formation. Although she was a naturally gifted student, she believed that her Christian faith enabled her to “transcend the low expectations that her peers and even her teachers had of her”. She would later go on to read Theology and Sociology at Leeds University in West Yorkshire. She continued her academic studies at the University of Leicester, where she obtained a postgraduate diploma in social work.

Armed with these qualifications, she worked as a probation officer for the Middlesex Probation Service, where she worked for a decade. During these years, her scholastic experiences at an inner-city school, informed her efforts to work to improve the lives of the most disadvantaged and marginalised in society.

In 1989 Angela became the Unit Manager of Brent Family Service Unit, which provided a range of support services for families in the London Borough of Brent. In 1993, she became Assistant Director of the Intermediate Treatment Fund, which later became the Divert Trust, which worked to raise the aspirations and ambitions of young, vulnerable people to steer clear from a life of criminality. Three years later, she was appointed Chief Executive of the Church Urban Fund, a church-based organisation committed to creating new ideas and inspiring local people to bring about long-term sustainable change. Such a role enabled Angela to put her Christian values and ideas into practice for an organisation dedicated to social justice and societal change.

Angela's work also came to the interest of the then Labour Government, and she became a member of the Social Exclusion Unit, and a member of the House of Lords Appointments Commission, a non-executive director of the National Offenders Management Board, a BBC governor, an adviser to the Department for Education and Skills and a Director of the Correctional Services Board at the



Home Office. She was awarded a CBE for her contribution to the alleviation of poverty.

In 2006, Angela joined YMCA England as the first female national secretary in the organisation's 160-year history; in doing so, she also became its first Black head. Also, at the time, she became the only Black female Chief Executive of a major charity in Britain. She was a pioneer who sought to smash the existing glass ceilings linked to gender and ethnicity. The YMCA, another Christian-based organisation, enabled Angela to be a prophetic advocate on young people's issues.

Angela is a prominent evangelical Christian and served as Vice-President of the African and Caribbean Evangelical Alliance, which worked to provide a voice for Black Christians in Britain on a range of faith and public policy issues. Among her many accolades, she was also given an Honourary Degree of Doctor of Laws by her alma mater, the University of Leicester.



## 20. REVD NEZLIN J. STERLING

Racism could be described as a cancer which invades the blood stream and flows through every atom of the body. This phenomenon was recognised from the beginning of time, and so it is not strange that neither religion, commissions, declarations and recommendations from inquiries have impacted or eradicated it. It serves a purpose in society, and so this human disease keeps mutating in and to places where it grows like mushrooms. It serves to divide, oppress, subdue, manipulate and monopolise decisions, and lay claim to the superiority of one race over the other. It is positively dangerous.

However, it is my belief that it would be even more dangerous and damaging if it was not being identified and exposed as an arsenal of warfare. Total eradication would bring about an imbalance in our world. Recent proponents of racial justice have built on the work of Revd Dr Martin Luther King Jr among others, and some have given their lives in an attempt to eradicate this plague “Racism” without enduring success. Those of us who have penetrated establishments still experience racial injustice explicitly and implicitly. Had it not been for our faith in God, self – determination, copious energy, psychological fortitude, staying power and prayers, we would not have survived the covert and overt manifestation of injustices in our places of work. By God’s grace, I developed a robust attitude, excellent spirit and work ethic, which enabled me to be ahead of the game at all times, and when faced with obstructive and destructive delaying tactics, I was well-armed.

Through my uncompromising work ethic, professionalism and praiseworthy performance, I was surprisingly appointed to the position of Director of Nursing in a West London Hospital, against the odds. In this strategic role, and by attending key District-wide management meetings and serving on committees, I observed the nuances, body language, implicit and explicit statements that were meant to destabilise, disempower and paralyse my performance. Being strong in my Christian faith (aware of where my strength lied), exuding confidence, and acquiring excellent competencies, I withstood the culture of racism that

surrounded me. I concluded that those who devise policies e.g., racial policies, were not adherents and in many ways could not be trusted.

As an ecumenist, I often described myself as *female, Black and articulate*, which I believe was my pass to the many committees which were primarily comprised of male, White and middle-class individuals. I found this very funny and often voiced it as a covert psychological strategy to underpin my position. I gave my best as my ego would not allow me to do otherwise, called out injustices where evident, and gained the respect and confidence of colleagues.

I was afforded the opportunity to serve as:

- Trustee of Christian Aid;
- Joint President of Churches Together in Britain and Ireland;
- Trustee of Churches Together in Britain and Ireland;
- Member of the Free Churches Group and a member of the Hospital Chaplaincy Committee;
- Churches Together Enabling Group;
- The Church of England General Synod;
- African and Caribbean Evangelical Alliance – racial justice was a priority and was always on the table.

In all these positions, I was vocal on many topics, but particularly on race and injustice. I recall an incident at General Synod when I attended a small group that was discussing the prison service. I had my hand raised at least 10/12 times and was ignored until a White colleague pointed out to the convenor (who was aware of my views on this topic) that I wanted to speak. I have often addressed the disproportionate number of Black, Asian and Minority Ethnic people in the penal and mental institutions and the inappropriate treatment they receive which was not in keeping with their needs and culture.

On the whole, the above experiences have enriched my life and broadened my views on various issues. Racism was both implicit and explicit. However, my 'presence' was always acknowledged and appreciated.

My exposure, as listed above, served to heighten my awareness of how deeply embedded in society the issue of racism and injustice is. I am becoming more convinced we will never eradicate racism. There is not the structure nor the will at any level of society to demolish it as it serves socio-economic, political and even religious purposes and agendas. Only a certain number of people from each social class can be accommodated at each tier of the ladder, hence this unresolved continuing struggle.

However, there is a need to upskill Black, Asian and Minority Ethnic people, provide better and affordable housing, access to good education and be less casual in our attitude and approach toward them. Black, Asian and Minority Ethnic

communities need to see the malady of racism as a weapon of oppression and warfare designed to preserve territories, maintain the status quo, and preserve the 'White' man's stability and security. Let us lighten the load of Black, Asian and Minority Ethnic people, leading to a more just and peaceful society.

**Some Scripture References:**

*"The stranger who dwells among you should be to you as one born among you, and you shall love him as yourself..." Leviticus 19 v 34*

*"You shall love the Lord your God with all your heart... and with all your mind, and your neighbour as yourself." Luke 10 v 27*

*"...you shall love your neighbour as yourself." Gal 5 v14*

*"One law shall be for the native-born and for the stranger who dwells among you," Exodus 12 v 49*



## 21. YOGI SUTTON

Yogi Sutton was born to Indian parents in South Africa. She was a member of the Labour Party and worked against the then apartheid regime, volunteering as secretary to the well-known activist Stephen (Steve) Biko. She taught for seven years before marrying in Lesotho and emigrating to England. She settled in Brixton Hill, London, with her husband Patrick and two children, and they have been members of the Parish of Corpus Christi for 46 years.

Yogi was a founder member of The Women@thewell project in Kings Cross, London, and has worked voluntarily for the Justice and Peace Commission in Southwark Diocese and the Campaigns Committee of the international non-governmental organisation, CAFOD. She held the positions of Deputy National President and National President of the National Board of Catholic Women (NBCW). Yogi is a Canon Lawyer and a voluntary advocate in the Southwark Metropolitan Tribunal. She was named 'Catholic Woman of the Year' and was the first Black woman to receive the Campion Medal during the Jesuit 500th anniversary celebrations in Britain. She was also a founder member of the Catholic Association for Racial Justice (CARJ) and is currently the Chair of the organisation.

### **Statement**

Born in a country where apartheid ruled, and a convert to Catholicism, it is almost innate, part of the oxygen in my blood, to work for equality and individual dignity. I have been energised by the work of CARJ, and I am moved by the results of the inquiry into the pandemic and by Black Lives Matter.



## 22. REVD DR KATALINA TAHAFFE-WILLIAMS

The Rev Dr Katalina Tahaaffe-Williams is an Oceanian Theologian who has been a racial justice advocate and activist in the world church and ecumenical movement for over three decades. Her commitment to combatting racial injustice was borne of personal experiences of racial prejudice and discrimination from a young age.

Her ministry calling in the church to combat the sin of racism began as a youth advocate for racial justice for New Zealand Maoris and Aboriginal Australians. She quickly became a church leader in racial justice and multicultural ministry in that context, particularly in the Uniting Church in Australia, driving advocacy and educational programmes on the ground while initiating and influencing policy at the institutional level. Her church activism was rooted in her conviction that there is no possibility for true multiculturalism in the church (and society) without racial justice.

Inevitably her racial justice activism in Oceania led to callings from the world ecumenical movement to be part of the youth leadership in the World Council of Churches' *Programme to Combat Racism* throughout the nineties. This began her long-term relationship with the *Commission for World Mission and Evangelism* (CWME) which led to her involvement as a youth representative on the CWME planning committee for the 1996 World Mission and Evangelism Conference in Salvador, Bahia, Brazil. She was also similarly active in what was then known as the World Alliance of Reformed Churches, which led to her participation at its 1997 General Assembly in Debrecen, Hungary. These were global opportunities for her to continue her advocacy for racial justice.

She then found love and married a fellow missiologist who answered a call to serve in the *Council for World Mission*, then based in London. She moved with her husband and child to the United Kingdom (UK), where she was blessed with the opportunity to continue her racial justice and multicultural ministry with the United Reformed Church (URC). The vibrant ecumenical life in the UK and the URC's uncompromising commitment to ecumenism was truly a gift and a blessing. She

instantly got to work on multi-levels in the URC and with UK ecumenical partners to challenge racial injustices within the church and the wider UK society. This meant working actively and closely with Churches Together in Britain and Ireland (CTBI) generally and specifically with the Churches Commission for Racial Justice (CCRJ), in which she was very active as a Commissioner. She also managed to do an MSc at the University of London where she wrote a dissertation on 'White Privilege'.

She continues to be thankful for that period of her life and ministry as it was an absolute privilege and honour to have served the churches in the UK and found such inspiring and amazing colleagues and friends all over the British Isles equally passionate in bringing to reality God's reign of justice for all. Some highlights from that blessed time include the joint ecumenical effort to support and bring justice to the (Stephen) Lawrence family, the delegation to the UN World Conference on Racism and Xenophobia in Durban, South Africa, the CCRJ led visit to the US South, following the steps of Martin Luther King Jr, the publication of CTBI's Racial Justice Statement entitled 'Redeeming the Times', the Commemoration of the Abolition of the Slave Trade, the development of racial justice training modules and intensives for theological institutions in collaboration with her colleagues in the Baptist Union and Methodist Churches of Great Britain, to name just a few.

Notable was the URC declaring itself a Multicultural Church, which made a difference to her racial justice work within the denomination, and the internal Racial Justice Audit she carried out in collaboration with the Church of England. Her work on racial justice and multicultural ministry also included advocacy for migrants and refugees, and promoting interfaith dialogue and interreligious relations in Britain. After almost a decade, Katalina left the UK for family reasons.

In Oceania, she took on a teaching-faculty role in public and contextual theology at the United Theological College in Sydney as Director of *Communitas*. A highlight from that was the global symposium on Contextual Theology for the 21<sup>st</sup> century, which she organised, and out of which a book with the renowned US Roman Catholic contextual theologian, Stephen Bevans, was published. She continued her racial justice advocacy and worked on Indigenous human rights in Oceania and North America. Of note was her close collaboration with the United Church of Canada on racial justice and multicultural ministry. She also graduated with her PhD in Theology from the University of Birmingham, UK, around this time.

From Sydney she was called back to Europe by the World Council of Churches to take on the role of Programme Executive in Mission and Evangelism. In that role, she organised the WCC-UN World Conference on Migration and Refugees in Geneva at the height of what was labelled 'the refugee crisis' in Europe. This event brought together leaders of the church, state, and civil society organisations worldwide to work on strategies for addressing the crisis in practical and compassionate ways. In addition, she took a leading role in developing the WCC Mission from the Margins Programme, which incorporated work with

Indigenous Networks globally, Migration, and Racial Justice. She participated in a WCC delegation to the US in solidarity with the families and church communities suffering from racist violence, specifically the killing of African American youth by law enforcement, and to learn more about the emerging Black Lives Matter (BLM) movement.

Again, for family reasons, she returned to Oceania. But before doing so, she collaborated closely with the Vatican to address concerns about the rise in populist nationalism that was permeating Europe and the world and was being legitimised and normalised by the Trump administration. This led to the 2018 WCC-Vatican World Conference on Racism, Xenophobia and Populist Nationalism held in Rome, which also highlighted BLM concerns with a keynote from one of the *Charlottesville* BLM leaders. Pope Francis' participation in that global event and his conference message gave the event the high profile it needed. It affirmed the urgency for churches and the society to end the complacency over racism and to continue the active effort to root it out as a sin.

In Oceania, Katalina is actively working for racial justice in her current ministry as an ordained Minister of the Word in the Uniting Church in Australia and as Social Justice Consultant in the Northern Synod. She continues to write and publish in theological journals and develop church programmes and activities on the issue. Since the global BLM protests over George Floyd's death in 2020, she, and other colleagues have been running a monthly webinar on BLM and its implications for the Australia and Oceania. Katalina is married to Andrew, and they have a daughter named Lilliani.

### **Statement on Racism**

Post-Brexit and now post-Donald Trump, it is undeniable that racist hate and the presence of White supremacist groups in the public space have once again become legitimised and normalised. The millions worldwide who took to the streets in 2020 were a spark of hope and an unambiguous 'NO' to racism. But the recent insurrection in the US Capitol by predominantly White supremacist groups is a stark reminder that the concerns of the BLM movement can never be overestimated or overstated. How must we, the churches, respond? At the very least, churches must somehow recover the spiritual energy to seek systemic solutions to a systemic problem that is so deeply embedded in our societies and psyches.





## 23. SISTER MONICA TYWANG

Sister Monica Tywang was born on the Caribbean Island of Trinidad on 18 December 1938 and grew up as a Catholic. She was one of 11 children and had no early ambitions of becoming a nun.

She initially came to Britain as a 13-year-old with nuns from her school to attend a Guide camp in Hampshire. Her stay became protracted and she ended up attending the La Sagesse boarding school nearby in Romsey, also in Hampshire.

She returned to Trinidad after leaving school at 16 and joined the *La Sagesse* Orders to become a nun. From an early age, Sister Monica took a keen interest in social justice, and found an ideal home in the female Orders, which have always taken an interest in social and educational work.

Sister Monica was assigned to Great Britain and Ireland during the 1950s, and was first stationed in Scotland. She was later assigned to a hospital in Blackpool in northwest England in the early 1960s, where she trained as a nurse. Her final move involved assignments in London, initially at a convent in north London and later in west London.

In London, she recognised the unmet needs of the Black community, especially those from the Caribbean, and sought ways in which she could help them. Despite being a nun, she took a keen interest in the now world-famous Notting Hill Carnival, which like Sister Monica, has its roots in Trinidad. She recognised the cultural and emotional significance of this annual event on the British-based Caribbean migrants at the time and was part of the planning group. In 1976, she was asked by the late Cardinal Basil Hume to engage full-time in community work and was released by her convent to do this.

Sister Monica was responsible for organising the 'Mass' service on a Saturday evening that precedes the Carnival, which takes place on a Sunday and Bank Holiday Monday. She was also instrumental in establishing the children's carnival

that takes place on the Sunday. (She was inspired to do this by the service that took place in Trinidad prior to its big *Mardi Gras* celebrations.) Services have taken place at St Mary of the Angels, Notting Hill, London where there is also a Carnival mass on the Sunday.

In the early 1980s, Cardinal Hume appointed her to work with the Caribbean Chaplaincy team in the Diocese of Westminster in central London. She has been active on various boards and community groups, including the British Caribbean Association, the Mary Seacole Memorial Association, and the Catholic Commission for Racial Justice.



## 24. BISHOP ROSE HUDSON WILKIN, CD, MBE

Rose was born and raised in Jamaica. She was educated at Montego Bay High School for Girls and later at Birmingham University. She trained with the Church Army and was commissioned in 1982 as an Evangelist. She later trained for ordination at Queens Theological College on their part-time course, ordained deacon in 1991, priested in 1994, and served her title at St Matthew's Church, Willenhall Road in the Diocese of Lichfield. For sixteen and a half years, she served as a priest in Hackney (Holy Trinity with St Philip, Dalston and All Saints, Haggerston) in east London. In 2007 she was appointed as a Chaplain to Her Majesty the Queen and in 2010, she became the 79th Chaplain to the Speaker of the House of Commons, the first woman appointed to that position. In November 2014, she took on the additional responsibility as Priest in Charge of city Church, St Mary-at-Hill near Monument.

She has previously served as a member of the General Synod of the Church of England and as one of the Panel of Chairs of the Synod. She has twice represented the Church of England at the World Council of Churches (in Zimbabwe and Brazil); she served as its priest representative on the Anglican Consultative Council for nine years. She also served as a Selection Secretary for the Church of England, helping to select men and women seeking to test their vocation to the ministry. She does numerous preaching and speaking engagements nationally (and occasionally overseas). She was a member of the Broadcasting Standards Commission and has wide experience of media engagement, including some religious broadcasting. Rose is married to Kenneth, a Prison Chaplain, and they have three adult children.

### **The importance of Racial Justice**

During nine years of working as Chaplain to the Speaker of the House of Commons, I would invariably be asked what I did, and more pointedly, they would volunteer their view that Christians ought not to be involved in politics! Often with a smile, I would engage with them by pointing out that the Bible gives us a glimpse of a God who is disinterested in our religiosity or how often we 'go to

church'. Overwhelmingly, the Bible has much more to say about love, peace and justice. Interestingly, we all know from experience that if there is no justice, there can be no peace – and all this is symptomatic of the absence of love.

I have always supported Racial Justice Sunday as it calls the church to attention. It is an opportunity for us to ask ourselves how we have spoken into issues of injustice, spoken truth to power, as the people of God. Last year (2020) sadly, was an opportunity to the church to do just that – in the worldwide protest sparked by the killing of George Floyd in the United States of America. Although we were in the middle of a pandemic, I felt the urgent need to join in the protest; to name the violence being perpetrated on a people and, to say as clearly as possible, this was an unacceptable injustice.

Although it was evident through the images being shown across the world that there was some support for this action, I was concerned that significant numbers of people (including those professing Christian faith) were more bothered about what the organisation “Black Lives Matter” stand for, than the gross injustices the organisation was bringing to light. I was deeply disturbed by the stories I heard coming from churches of Christian leaders who were unable to identify the core issue of injustice and therefore could not walk in the shoes of the peaceful but vociferous protesters.

The pandemic has highlighted much injustice in our country and our world. The excitement around the discovery of a coronavirus vaccine was rightly met with the question, “Will poorer nations be allowed access to the vaccine?” I am convinced that there is a lasting lesson from the pandemic, the reality that we are all interconnected and inter-dependent. If those experiencing real poverty are not allowed access to the vaccine, how will richer nations ever be able to get back to living ‘normal’ lives? How will they once more have the support of care workers, nurses, hospital cleaners, dinner ladies, classroom assistants, street cleaners, delivery men and women, fruit pickers, supermarket packers, cooks in restaurants, dishwashers, taxi drivers and shop assistants?

We mark Racial Justice Sunday, not because we are interested in only one group of people as opposed to another, but because we are modelling something of what it means to truly love and respect one another. In the early days of Racial Justice Sunday, the words from Romans 12:10 were central, ‘Love one another as sisters and brothers should and have a profound respect for each other.’ This is at the heart of racial justice, a profound sense of belonging to one another and treating each other as we would expect to be treated. Only then, ‘the creed and the colour and the name won’t matter’.



## 25. PAT WHITE

Pat was born in Jamaica but came to London at an early age and has lived mostly in the Brixton area. After leaving school she gained a City & Guilds Diploma in Art and Design and worked for an interior design company for a number of years. At the same time, she was engaged in voluntary youth work in her local church. She developed a passion for social justice as related to community development and youth work. It was in youth work that she came to believe, as a Christian, that she was being called to serve professionally and this has defined her working life.

In 1977 Pat was recruited as a youth and community worker to the Inner London Education Authority (ILEA) and was seconded to the Railton Road Methodist Church in Brixton as the senior youth worker at the church's Children's House project.

It was while working here that she became more immediately aware of the cumulative problems of injustice faced by Black people, particularly young men, for whom the 'Front Line' in Brixton became a haven. Pat's political conscience was aroused by the various social situations with which she was confronted.

Racial, social frustrations, and feelings of disenfranchisement came to a head in 1981 when the Brixton disturbances or uprising took place. Pat's involvement in the inquiry into the 'riots' furthered her interest in race and social justice matters. She was invited on to the Lambeth Police Consultative Group and helped in the formation of the Lambeth Lay Visitors' Scheme. This involved visiting police stations across the borough at any time, day or night, to see that those in custody were being treated properly.

It was suggested to Pat that she apply to become a lay magistrate. After some hesitancy – not wanting to be seen as selling out to the establishment but eventually reasoning that it was better to try to ensure fairness from within the system – she did. The magistracy at that time was not representative of the community it served and Black voices were needed to ensure balance and bring

about a better social awareness. Pat was eventually appointed as a Justice of the Peace and was assigned to the Juvenile Court (Youth Bench) in 1988.

The fact that young Black men are over-represented in the criminal justice system and the evidence of continuing racism in society continues to be a major concern for Pat.

After leaving the project and having gained a Certificate in Youth and Community Work from Avery Hill College in 1981, Pat's skills and ability in youth and community work saw her joining the ILEA's Westminster Adult Training Unit. In the late '90s she became first Deputy Head, then Head of the Youth Service of the London Borough of Hackney's Youth Service. During this time Pat also held part-time external tutor posts at the Universities of Greenwich (1989-1993) and Reading (1989-1991), and also found time to gain her BA Honours Degree in Psychology with the Open University. Pat left Hackney in 2003 and then held part-time lecturer posts with the Oasis College for ten years, teaching a curriculum focused primarily around social and racial justice.

Pat's involvement with the Baptist Union of Great Britain (BUGB) began in connection with youth work, but in 1999 she was appointed to the voluntary role, of Specialist Networker for Racial Justice for the Union. She served as a Member on the Baptist Council and Trustee and held the role of Moderator for the Union's Racial Justice Working Group for a number of years. With her race and social justice mind-set, Pat represented the Union on the Churches Commission for Racial Justice (CCRJ) which had emerged from the British Council of Churches' (now Churches Together in Britain and Ireland – CTBI) Community and Race Relations Unit in the 1990s. She was appointed Deputy Moderator of CCRJ and Moderator for the Ecumenical Racial Justice Fund Committee within the organisation.

The Churches Commission for Migrants in Europe (CCME) is a Brussels-based organisation of churches and ecumenical councils throughout Europe that initiates activities and establishes partnerships to combat discrimination and stimulate discussions on immigration, asylum policies and issues relating to Black and Minority Ethnic peoples in Europe. Pat represented the CTBI in this organisation and served two terms (six years) as Deputy Moderator. Although no longer actively involved she maintains a lively interest in the CCME's work.

The closure by CTBI of its CCRJ desk was a loss keenly felt by Pat. However, she is currently a CTBI Trustee, and continues to support the ecumenical racial justice agenda spear-headed by the organisation's Director of Justice and Inclusion.

Racial justice is an abiding passion for Pat, and she will continue to advocate for it wherever and in whatever circumstances she finds herself.

Over the years Pat has contributed tenaciously to the practical expansion of the Baptist Union's racial justice agenda. She recalls two memorable experiences of her time as moderator. Firstly, the work which led to the Union appointing its first National Secretary for Racial Justice, and secondly, the issuing of the Baptist Council's Apology for the nation's participation in the Transatlantic Slave Trade and her participation in delivering it to the Jamaican Baptist Union in 2007.

### **Personal Reflection**

Pat's first memorable experience of direct racism was at the age of ten. It was on a Sunday morning, a year after her arrival in England, during her first visit to a Catholic Church in this country; this was the form of church she remembered from Jamaica.

Spotting her friend who had invited her she made to sit beside her, there being plenty of room in the pew. The two adults at the end of the pew blocked her passage. Pat assumed that they were her friend's parents; her friend raised no objection to their action. Pat never visited the church again, in fact the little White girl and Pat never spoke again; a behaviour and attitude which, at the time, she did not understand.

Racial Justice for me is about recognising the sin racism is and the way it has impacted negatively on the lives of Black people. We are "one race the human race" yet we live in a society where at various strata within it, acts of injustices are perpetuated sometimes without redress. In my opinion the extent of racist behaviour and discriminative practices existing in our society must be recognised and acknowledged by everyone before there can be any hope of eradicating them.





**MEN**





## 1. REVD FRANCIS ACKROYD

As my father and grandfather were both Congregational ministers, you will not be surprised that I grew up with a strong belief that justice for all needed to be worked for. I felt the call to be a minister when I was 18 years old. After a degree in Theology at Cambridge University, I went at 21 years old to be a teacher at the London Missionary Society School at INYATI in Rhodesia (now Zimbabwe). Here my education began in earnest as the students, some of them almost my age, told me their version of history. They explained that the missionaries came to Africa and taught the people to pray. While the people had their eyes closed, the “other lot” came to take away their lands and sacred sites. Not only that, they took the best land and drove the Africans into poor land, and then said that Africans were, in fact, poor farmers. With the students I listened to the radio as the racist Declaration of Independence from Britain was made in 1965. The evil of apartheid became very real to me as I travelled widely around Southern Africa at that time.

When I wanted to return to Rhodesia in 1969, I was declared a “Prohibited Immigrant” by the racist regime, and so started my ministry at Heaton Way United Reformed Church (URC) on the Harold Hill Housing Estate in Romford, Essex. After a fruitful ministry, I came to High Cross URC in Tottenham, where we stayed for 29 years. The people of the church and the communities taught me many things. Although the congregation was half White and half Black, the leadership was, bar one Elder, all White. In sitting down one day with a group of Black members, I asked them what they would like to see happening in the church that did not take place already. We then started a “prayer, praise and Bible study group” that they suggested, and for the first time, more Black people than White attended the meeting. When we ended the meeting with free prayer, most of those who prayed were Black.

Then we started House Groups, but many elders felt unprepared to lead. After careful preparation and the fact that the House Groups became more mixed, a lot of learning and growing together began to happen. Black leadership developed. Also, the number of young people involved in the church and its activities

increased. When a Black Youth Worker was appointed, our ministry among younger people expanded to around eight programmes.

In the meantime, the conflict in the communities between Black young people and the police was rising rapidly. There were anti-police disturbances in various parts of England, and the Broadwater Farm “Riot” in Tottenham took place in October 1985. As the Minister of High Cross Church and living locally to Broadwater Farm, I became heavily involved, supported by High Cross Church members. Together with a Black Pentecostal minister and friend, we visited the institutions and people of the estate. I started a weekly Prayer Meeting, which also led to the formation of the Broadwater Farm Clergy and Workers group, which had a significant input in the estate and in meeting with the police. There were marches for peace and justice, and we especially worked for the release of the “Tottenham Three”, accused falsely of the murder of a police officer. I was particularly involved in visiting Winston Silcott and many young people in prison. Alongside all of this, I was fully engaged with the justice issues following the suffocation of Joy Gardner by Immigration Officials and Roger Sylvester by the police. Later on, I took part in the funeral of Jimmy Mbenga who was suffocated on a plane.

This resulted in a lot of involvement with senior police officers, Bernie Grant MP (and later David Lammy MP), City Hall, Houses of Parliament and our local Haringey Council. In 2000, I was a founder Trustee of the Haringey Peace Allowance with Revd Nims Obunge as Director. We had breakfast meetings of over 80 local leaders, involvement in schools, marches and central London events. At the top of our agenda was always the need for racial justice and particularly issues affecting young Black people and the police. We instituted the appointment of seven Police Chaplains (six Black and one White), and I chaired some very lively and valuable meetings with our Chief Superintendents. We also developed excellent inter-faith working.

At the time of the Broadwater Farm disturbances in 1985, the URC produced a document about the need for racial justice with seven points for action. With two others, I was a founder member of the Urban Churches Support Group for London churches, north and south of the River Thames, and we quickly turned our attention to developing greater Black involvement and leadership in our churches. We started “Cause for Celebration”, an event that attracted over 100 people of all ethnicities. From this grassroots initiative, we asked the URC for a Racial Justice Secretary and developed a network of over 30 Racial Justice Advocates across the country. The secretaries were Revd Dr Marjorie Lewis, Revd Dr Katalina Tahaafe Williams from abroad, and Revd Dr Michael Jagessar, and now Karen Campbell, both from the URC. We produced a paper – guidelines for presentations – looking at the issues of language, pictures and the composition of committees and platforms in meetings. Recently, I was part of a panel for the Council for World Mission, to consider the legacies of African Atlantic slavery.

I continue to seek ways for Black, Asian and Minority Ethnic people of different ages to engage with programmes, activities and opportunities, and be valued for the contributions they can and do offer in the life of the church. While in my last church, Vine URC, Ilford, Essex, I found myself in a strong multi-faith community. I did a three-year study of different faiths and fully engaged in inter-faith work in Ilford. It was exciting to work with children of other faiths – 40/50 children attending holiday clubs and good numbers in a monthly Saturday Club. We engaged with young Muslims and Hindus, who, together with young Christians, became young leaders in two of the churches Youth and Community Programmes.

Of course, my best mentor and support has been Sandra, my wife. Often, we have engaged in different initiatives but have always shared and encouraged one another. I am presently studying “Me and white Supremacy” by Layla Saad (2020) to better appreciate the White privileges I have always enjoyed.

### **Racial Justice Statement**

The most important thing for me is the serious transfer of power from White people to Black people. Everyone needs not only to listen to Black History or Black voices, but empower Black people to set the agenda and make radical changes. It is not enough to give people a place at the table; although this is a start, there needs to be a level playing field in all areas of life. I believe in continuing to read and listen, and wherever possible change the dynamics of community and church. It is not enough to say, ‘Black Lives Matter.’ Until White people not only overcome their denial but tackle the “liberal” attitude of exceptionalism, allyship, tokenism, White saviourism, White centring etc, and truly face their White privilege; little will change. Doing good to or, for Black people, but keeping hold of the reins of power only enhances White privilege. I look forward to the time when we can altogether celebrate and rejoice in God’s wonderful gift of diversity.

(See “White Supremacy and Me” – Layla Saad. 2020.)



## 2. BISHOP DR JOE ALDRED

For over a decade and a half, I was responsible for Pentecostal and Multicultural Relations at Churches Together in England, and is a bishop in the Church of God of Prophecy. I am Honorary Research Fellow at Roehampton University and Trustee of Movement for Justice and Reconciliation, and of National Church Leaders Forum – a Black Christian voice, and Patron of Housing Justice and the Nurses Association of Jamaica, in addition to several other voluntary roles.

In 1996 I made a deliberate move from denominational ecclesial ministry to seek to work alongside and empower the UK Black church to assume its place at the table of a just God. Against a background of race hate and White supremacy rooted in the Transatlantic Slave Trade, chattel plantation slavery, colonialism and racism pleading, begging, even demanding justice did not seem an appropriate option. Therefore, my main task has been to support the weak to become strong so that God's justice becomes a reality not by a reliance upon the oppressor, but by the weak becoming strong enough to resist and flourish and transcend.

Among my first acts upon arriving at the Centre for Black and White Christian Partnership (CBWCP) in 1996 was to point out that equal numbers of Black and White board members did not equate with equal power. Within two years, board members were brought in that reflected the need for equality of contribution and numbers.

I led an attempt to address the lack of Black church literature by editing and publishing three anthologies: *Preaching with power* (1998), *Sisters with power* (2000), *Praying with power* (2000) with Black Church leaders and laity as authors. One of the sermons in *Preaching with power* by Pastor Ian Sweeney, a Seventh-day Adventist, was entered into the Preacher of the year award sponsored by The Times and the College of Preachers, the first time a Black preacher had entered – and won!

I led the development of the first Directory of Black Majority Churches UK, initially hard copy followed by an online version. With Dr Emmanuel Lartey as founding Editor, and me as founding Chair of Editorial Board with others, we launched the first Black Theology Journal (we believe in the world) in 1998. I facilitated and led the Black Theology Forum, which now meets at Queens Foundation, but met at The CBWCP whilst I was Director, 1996-2002. I helped re-establish the Council of Black-led Churches in Birmingham, and encouraged other such councils as a focal point for Black churches in major cities. Some of which survive.

While Director of CBWCP 1996-2002, I led the Certificate in Theology course accredited by Birmingham University introducing Black Christians to the academic study of theology. In addition, the Centre ran courses in Race Justice, and Christian Counselling and I organised seminars, forums, and major celebrations between Black and White Christians with Black people leading.

I moved to Churches Together in 2002 and worked to support Black church leaders to take their seat at the ecumenical table, as a right, so that churches once called 'cults' operate as equals. I worked to install a Pentecostal President as one of the presidents of CTE. Although this was not a specifically Black position; the first two presidents came from a Black Pentecostal tradition.

I actively encouraged national Black Pentecostal churches to become members of Churches Together. Currently, between a third and half of the 50 CTE members are Pentecostal or Charismatic, of which a significant proportion are Black. I worked behind the scenes to encourage and empower representation from the Black churches in key corridors of Churches Together life, as Trustees to Enabling Group members that are emboldened to serve in an informed and prepared way.

I have edited and published a total of nine publications, written numerous articles advancing the presence and contributions of Black Christianity in the UK; among the Black Church in the 21st Century, Who is my neighbour, a report into gangs, drugs and knives, and Thinking outside the box – on race faith and life.

I have organized forums and conferences on the Reformation, Pentecostalism, Interfaith, Black Servicemen in WW1, Human Trafficking, determined that Black Churches and their leaders take their place in all areas of national church life.

In 2018 I led the organizing committee that delivered the national service that marked the 70th Anniversary of the landing of the Windrush and launch of Multicultural Britain) in Westminster Abbey, attended by the then Prime Minister, ministers and opposition leaders, national church and civic representatives.

I am a founding member and trustee of the Movement of Justice and Reconciliation and National Church Leaders Forum – a Black Christian voice. I continue to speak, write, and broadcast as an advocate of Black Church and Christianity in the UK as a force to be reckoned with the weight of which affect the

scales of justice. My work is not aimed at ridding the society of racism as I believe it will always exist as an expression of human sinfulness, but as an expression of God given Black Humanity which takes equality as a divine gift and expresses it, refusing to be contradicted by racists or the view the world through the lens of the racist. This is a Black cosmology that co-exists in the cosmos with other realities – eyes fixed on who we are and want to be, not on our detractors; appropriating justice, not asking for it.

I have worked with leaders of Black Pentecostal churches to meet and dialogue, including Study Groups, with several representations of ‘mainstream’ churches such as Catholics, Church of England, Orthodox, etc., in challenging discourse among equals.

My final work at CTE before retirement was to help develop a response from CTE Presidents to the George Floyd/Black Lives Matter phenomenon that resulted in a presidential statement with actions to follow and the setting up in CTE of a Racial Justice Working Group to take further this work. There is more to do in terms of empowerment and self-determination as a key factor in race justice, and when we are weighty, mighty and strong enough, we will take reparative justice too.

### **The importance of racial justice**

For me, the importance of racial justice rests in its location in God’s justice initiative for all, especially the weak and vulnerable, echoed in pronouncements by Old and New Testament prophets and writers. Made in the image and likeness of Creator God, everyone is of equal value and therefore worthy of just treatment, without partiality. Particularly those in authority are charged by God to treat everyone with equity. This, sadly, doesn’t always occur among humans. Appealing to the good nature or benevolence of the strong is insufficient to bring justice. Power is never given, it is only ever taken because justice is a God idea and humans find it hard to fulfil. The God of justice sides with the weak, strengthening and empowering them to make justice happen in spite of the resistance of the powerful. Let the weak say, ‘I am strong’!





### 3. REVD HEWIE ANDREW

The Revd Hewlette U.B. Andrew – known to most as ‘Hewie’ or ‘Brother Hewie’ has been a titan within the British church (and society) over many decades. Born in the Caribbean island of Dominica, then a British colony, Hewie, like many of his Caribbean compatriots, made the journey to Britain to carry out the work for which he is best remembered.

In 1971, Hewie qualified as a teacher before becoming a minister of religion several years later. Indeed, Hewie was ordained as a Methodist minister and led a number of churches in London, including one in Brixton, the spiritual heart of Britain’s Black community. He has been a man with an unquenching passion for justice and equality, especially regarding the Black community in Britain. When many Black church leaders shied away from politics and any engagement with ‘racial’ issues, Brother Hewie was a champion on these matters. Indeed, it can be argued that his activities on everything such as working to improve the outcomes of Black students in schools; matters concerning Black youth and the police, especially the disproportionality of stop and search, as well as his opposition to the Labour Party selecting a candidate in his constituency who he believed did not reflect the aspirations of constituents, were ground breaking and pivotal. Many a parent or member of the Black community would head to Revd Hewie’s door in south London or call him on the telephone to ask for his assistance with a grievance or concern. There is little doubt that Hewie was one of the first Black Christian leaders to combine the spiritual with the social in his ministry.

Indeed, Hewie’s passion for educating young people saw its zenith with the establishment of the Queen Mother Moore Supplementary School (QMMS) in 1981. Hewie was the minister at Clapham High Street Methodist Church at the time, and he used part of the building to house the school, which forwarded ‘the church’s mission to the local community’. In the words of one commentator, “The school... has extended the life chances and shaped the careers of many thousands of young people.” It offered a range of subjects to students in primary and secondary schools from across London and was one of the leading schools of its time. Over

time, QMMS became an inspiration to others who wanted to find ways to assist young (Black) pupils in making the grade in education.

Revd Hewie was one of the first Black ministers in the Methodist Church to recognise that the denomination had a large Black cohort that was underrepresented in lay leadership and ministry. He was instrumental in establishing groups to empower Black Methodists and organised a seminar at his then church in Clapham entitled 'Can White Methodists receive the Black contribution?' He was also a prime mover in the first Black Methodist National Conference held at Notting Hill Methodist Church, west London in July 1986. He was subsequently appointed as the Director of Developing Black Ministries Project for the Methodist Church – to encourage more Black and Asian Methodists to exercise their giftings within the denomination, especially in leadership.

Hewie also played a pivotal role in organising the first Connexional Conference of young Black Methodists in November 1990, entitled 'To overcome is to undertake' – a phrase used by the late Revd Dr Martin Luther King Jr.

Revd Hewie was inspired by Dr King's work and was a founding member, alongside Bishop Wilfred Wood, of the Martin Luther King 12, a social justice organisation that used Dr Martin Luther King Jr's ideas and work as a springboard for work with Britain's Black communities, especially young people, in the areas of training and education.

After over 40 years in ministry and community activism, Revd Hewie took a well-earned retirement in his native Dominica.



## 4. HAYNES BAPTISTE

Haynes Baptiste was a pivotal figure in racial justice for over half a century when Britain and the Catholic community were struggling to come to terms with their growing ethnic diversity. Haynes worked collaboratively with colleagues, across ethnic, class and religious differences to support that process of peaceful integration, always proud to be a Catholic, always an articulate visionary and always accepting others while challenging them to live up to their best ideals.

Haynes Sylvester Baptiste was born 20 June 1932 in Vieille Case, a village in the northeast area of Dominica, an island in the eastern Caribbean. His parents, Simon and Hyacinth Baptiste, had themselves grown up in the village, which was demolished by the earthquake in 2004, and later rebuilt.

Haynes attended the local government school until the age of 17, when he took a school leaving exam and became a student teacher. After spending two years attending the Teacher Training College in the capital, Roseau, Haynes taught at the school he attended as a child, in Vieille Case.

Haynes came to Britain in August 1956 and initially worked on the railways, in a mental hospital, and later as a postman. After two years of working as a postman, he took an exam that enabled him to move into British Telecom, where he held various jobs (administration, personnel, pensions, etc) for more than 25 years.

In August 1967, Haynes married Juanita Murdock at Holy Trinity Catholic Church in Brook Green, London. In 1969, the couple moved to Earlsfield, southwest London, where they lived and attended St Gregory's parish church for 44 years. During that time, they brought up four children; and Haynes served as Chair of the Parish Council and Chair of the Parish Club. For many years, he also played an important role in preparing and leading a music group for Sunday Mass at St Gregory's.

From 1974, Haynes became active in the Southwark Diocesan West Indian Chaplaincy and, with others, worked closely with the Chaplain, Fr Charles Walker.

From his position in the chaplaincy, Haynes became active in the southwest London Catholic Caribbean Council and was invited to give talks on racial justice to local parishes.

When the Catholic Association for Racial Justice (CARJ) was established in 1984, Haynes was one of the members of the group who planned and organised the new Association. At the first AGM, he was elected Vice-Chair of CARJ – a position he held from 1984 until 1996 when he became Chair of CARJ and served in that position until 2002. He later became involved as Vice-Chair and then as an ordinary Trustee of CARJ.

In 1988, Haynes also became Director of the Methodist Leadership Racism Awareness Workshops (MELRAW) – a Methodist sponsored organisation that offered racism awareness training to individuals and groups across the churches. He became known as a gifted trainer with a strong commitment to justice and a deeply Christian vision, which, combined with insight and empathy, made him particularly effective. During his time with MELRAW, Haynes and MELRAW worked closely with the Committee for Community Relations of the Catholic Bishops Conference, organising training workshops for the Catholic community in England and Wales (for Bishops, priests, seminarians, religious and laypeople working for the Church). The fact that Haynes was known to be a committed Catholic, working with a Methodist sponsored organisation, gave him additional credibility. It also gave those around him hope, seeing that the churches could work effectively together in this highly sensitive area. Haynes served as Director of MELRAW until his retirement in 1997.

Haynes was awarded a Papal Honour in 2013. Yogi Sutton, Chair of Trustees of CARJ, said at the time: “It is appropriate, and very meaningful in the wider context of church and society, for Haynes to receive a papal honour at this time....It is a symbolic and meaningful moment, when a Black Catholic leader is publicly honoured for his role in changing society for the better. It brings to the attention of society, for reflection and inspiration, not just Haynes’s efforts but the sustained involvement of many Christians, alongside those of other beliefs, in the process of building community during a period of increasing diversity.”

Haynes Baptiste died in southwest London on 26 May 2016, aged 83 years old.



## 5. PROF. ROBERT BECKFORD

I am grateful to God for the opportunities I have had to engage in Black empowerment (I Cor 1 v.31). I say black empowerment than 'anti-racism' because Black empowerment both encompasses and goes beyond anti-racism. It demands more from us than simply responding to racialised oppression and requires us to be proactive.

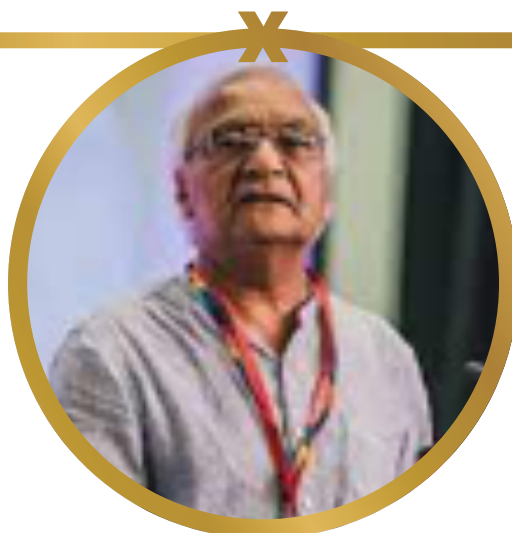
My approach to Black empowerment is inspired by the patrons of 20th Century Black nationalism, Marcus and Amy Garvey, and the African American slave emancipator, Harriet Tubman. Marcus Garvey is known amongst other things for emphasising black self-help. Only by working together collaboratively can black people build the structures and obtain the resources to live with freedom and dignity -- while in the West. After successfully running away from her enslavers, Harriet Tubman established a network, an 'underground railway' to free other enslaved peoples. Garvey inspired black collaboration. Black people need to build and work together. Tubman is also inspirational because she reminds us that you measure your success by how many people you take with you.

My Black empowerment work has taken place in two locations, education and the media. I have worked in universities, prisons and community centres to ensure that my work reaches the broadest demographic. I have sought to fulfil Garvey's mandate by building programmes to empower Black people. For example, when I first started teaching in the early 90s at The Queen's Foundation, I established a Black Access Course. The Course attracted students with and without formal qualifications to gain access to further studies in Theology. Several students completed the programme of research and went on to further degrees. For instance, while not being one of the Access Students, Professor Anthony Reddie was one of the students who passed through the Course. Another example comes from my time at Birmingham University. While teaching there, I established a Black Theology Research Group to nurture black PhD students. At its height in the late noughties, I was supervising over twenty black postgraduate students. I have continued this tradition of working with and building pathways for Black people in

all my workplaces. We currently have over seventy black students studying Black Theology at Queen's in Birmingham. It is the largest cohort of black postgraduate students in theology in Europe.

In the media, while there has been less space to build Black empowerment projects ex-nihilo, I have always looked to collaborate with other Black people significantly to help develop their careers. When I first started in television presenting on Channel 4, I met a young producer keen to make documentaries. I worked with him on a couple of film projects broadcast on BBC4. He went on to achieve great things. His name is David Olusoga, the multi-award-winning historian and broadcaster. When I worked at BBC Radio West Midlands, I was able to take on ten Black student trainees. Most went on to become BBC producers and presenters, including the sports presenter Ayo Akinwolere. Sometimes taking a stand was the best way to open doors for other people, even if being vocal means less opportunity for the one taking the stand. Accepting the need to take a stand seriously has led me to always speak out against media racism. Especially in the closed-door meetings where challenging 'whiteness' always comes with a sanction -- you may not be invited back to present films.

My advice to anyone serious about anti-racism is to focus on building structures and pathways for black people. Rather than personal achievement or accolades, this metric, I suggest, is the most crucial register for a commitment to racial justice.



## 6. REVD DR INDERJIT BHOGAL

I arrived in the UK in September 1964, aged 11, with my Indian parents, from the newly independent Kenya, with the status of “British Subject”. My first home in the UK was in Dudley, ten miles from Smethwick, where Enoch Powell delivered his “rivers of blood” speech in 1968, a speech that helped to mobilise me, then aged fifteen to strive for racial justice.

I became a Local Preacher in 1974 in Dudley, candidated for Methodist Ministry, and went into training college in 1975. I was, and remain (to date), the only Panjabi, Sikh born, Methodist preacher and ordained pastor, or “padri” as Panjabis call me. While I was a student minister (1975-79) I recall that in 1977 a youth club run by Sybil Phoenix was burned down by the National Front. Sybil stood on the ground later and declared, “my name is Phoenix, and with the help of God I will build a new centre from the ashes”. Sybil’s leadership was calling for action against colour-based discrimination and injustice.

In 1978 the Methodist Conference held in Bradford adopted a report influenced by Sybil Phoenix, which declared racism a “sin”, and “a direct contradiction of the Gospel of Jesus” (Methodist Church Statements on Social Responsibility, 1995). I recall this statement. I wanted us to take action, not just make statements. In my final year in college, I was elected President of the Student Body and called on students to join marches and action against racism and fascism. I came into ministry as a probationer in Wolverhampton in September 1979 and was ordained in Sheffield in 1980. Also, in 1980, I was a youth delegate from British Churches to the World Council of Churches Conference held in Melbourne, Australia. Here I was deeply inspired by black leaders from around the world.

In Wolverhampton, in 1974, I helped to start the first interfaith group in Britain. Here, in 1986 I joined one of the biggest public marches against police racism and violence after a young black man died while he was being arrested by a policeman.

I recall being with Black and White young people in July 1981, who were fighting with police in Handsworth, Birmingham. I spent three days and nights (with a colleague) on the streets around Lozells Road, Handsworth. I sensed deep and seething anger in the young people at police racism and violence. I shared the anger. I ran at the police with the young people and then back when the police charged towards us. I carried nothing in my hands. I was there to feel with the young people what they were feeling, to listen, from within the action. This helped me to challenge, where I could, many of the unreasonable judgements that inevitably followed. The anger and passion of the young people stayed with me.

I attended the Methodist Conference as a local delegate for the first time in 1983. I made several speeches on matters relating to civil disobedience (which led to a major report on challenging injustice), and interfaith relations (which helped to establish the Methodist Committee for Interfaith Relations with me as a joint Secretary). I heard Sybil Phoenix make an impassioned speech and became part of her supporters. Sybil inspired me to speak up and work for justice.

Following this Conference, I had invitations to serve on most Methodist Committees, including the Community and Race Relations Committee, which I joined from September 1983. At my very first meeting with other Black members of the Committee, I expressed anger and frustration that the Church was caught up in the “sin” of racism and guilty of inaction.

In 1985 I worked with others to initiate the regular meeting of Black Methodist Ministers to strengthen Black leadership. We first met on 28 May 1989. We were few, and we met as people engaged in ministry, under enormous pressures, carrying such burdens that we were in danger of exhaustion, pulled in many directions. The group has continued meeting, though we have changed the name and focus of the group from time to time. I have rarely missed joining the meeting because I find strength in conversation and collaboration with my colleagues.

In September 1987, I moved to a ministry appointment in Sheffield, becoming Director of the Urban Theology Unit (UTU) in 1997. During this time, access courses were developed to encourage Black Methodists to offer and train for leadership (lay and ordained). I took the initiative to work with others to arrange and secure funding for the first international conference on Black Theology (June 1993) to be held in Britain. It was held in the Church where I was Minister.

I engaged alongside Black Methodist leaders, such as Sybil, Anthony Reddie, David Udo and others, to provide racism awareness workshops. I found myself in entirely white groups in these workshops, and always with considerable resistance as well as positive response.

From a very early age, I have been aware of the pain and frustration of black and Asian people in matters of immigration. I have supported many anti-deportation campaigns and challenged churches to engage with the issues. I have organised



“prayer and protest” events and vigils. I became more focused on those who were the most powerless and vulnerable in immigration, especially refugees and people seeking sanctuary.

In March 1997, I walked from Sheffield, where I live, to 10 Downing Street, with a letter to the Prime Minister asking that asylum seekers, who are not criminals, are not detained in conventional prisons alongside convicted criminals, and for a fairer deal for asylum seekers. I also walked from the Home Office in Oxford to Campsfield Detention Centre in Oxford for the same reason.

I have spoken in the Methodist Conference, and ecumenical and interfaith events, and political rallies on challenges around immigration. As President of the Methodist Conference in Britain (2000-2001) I visited all the Detention Centres in Britain and Northern Ireland, following which I wrote a reflection entitled “Unlocking the Doors” (2001). I sent a copy to the Home Secretary. In October 2005, I called a meeting with Craig Barnett, a Quaker colleague, to launch the City of Sanctuary initiative. In 2007 Sheffield was declared the UK’s first City of Sanctuary. When others asked how they could follow this idea to assist, Craig and I produced a short book entitled “Building a City of Sanctuary” (2010) with inspiring practical ideas. City of Sanctuary has grown into a major NGO network. It is a vision of challenging hostility with hospitality and has been embraced in many contexts including schools and universities, and places of worship.

Between 2006 and 2011, I worked within a national strategy that I helped to develop, around interfaith engagement with policy, bringing the voice of faith communities into issues around the economy, the environment, and challenging political/religious bigotry and extremism. I moved on from this to become Leader and Chief Executive of the Corrymeela Community in Northern Ireland, holding up a broader and bigger perspective on difference than the Catholic/Protestant narrative (2011-2014).

I am currently working with Churches Together in Britain and Ireland (CTBI) on its Church of Sanctuary initiative, which picks up on my City of Sanctuary work, and asks churches to be more hospitable and welcoming, particularly to refugees, and to respond to the most repeated Biblical command to, “love the stranger”. A new resource, Hospitality and Sanctuary for All, published by CTBI (2021) is available from CTBI.

I have been in racial justice work for longer than the Children of Israel were in the wilderness, alongside many other remarkable people who have been an inspiration and strength. My experience in Church life and Ministry has been that of being a stranger, guest and host, all at once. This is what I see modelled in Jesus (Luke 24:13-35) in whose teaching and example I have found direction.



## 7. REVD CANON ALED EDWARDS OBE

From his upbringing in the Welsh-speaking community of Trawsfynydd in North Wales, Aled Edwards acquired an early awareness of the international civil rights movement. Both from his Welsh Anglican tradition and under the influence of free church ministers, well versed in the stances taken by Mahatma Gandhi and Martin Luther King Jr, Aled was nurtured in the dynamics of progressive Christian protest. He was brought up during his childhood to the sounds of protests as expressed by the community of nearby Tryweryn, which was flooded in 1965 at the behest of the city of Liverpool.

Having decided, while in secondary school in Ysgol y Moelwyn Blaenau Ffestiniog, to seek ordination with the Church in Wales, Aled became an undergraduate at Saint David's University College Lampeter (1974-77) where he enjoyed a period as the President of the Christian Union. His theological training at Trinity College, Bristol (1977-79) was enriched by the international nature of the student body. Following ordination, Aled served parishes in the traditional slate quarrying communities of North Wales (1979-85), which retained the bitter memory of past industrial disputes, especially the Great Strike of 1900-03. The industry was financed in the case of the Penrhyn estate by the Jamaican slave trade.

As Rector of Botwnnog (1985-93), Aled pioneered a joint pastorate scheme between the Church in Wales and the Presbyterian Church of Wales and served as a member of the governing structures of the Council of Churches for Wales and Cytûn: Churches Together in Wales. While serving as Vicar of Eglwys Dewi Sant Cardiff (1993-99), he continued his interest in ecumenism and brought the Thomas Mass from Helsinki to Cardiff. Aled was made a Metropolitan Canon of the Church in Wales (2014).

Following his appointment as Cytûn's National Assembly Liaison Officer (1999-06), Aled served as Chair of both Displaced People in Action and the Welsh Refugee Council. In 2002, he helped set up the pioneering WARD Welsh Refugee Doctors Training Scheme which has enabled 110 retrained doctors to work in the NHS.

Aled was granted an OBE (2006) for services to Welsh charities. He was made an honorary member of the Gorsedd of Bards (2008) for services to Wales and later granted the Welsh Assembly Government's Recognition of Achievement Award (2010) for his work in community relations. Aled assisted in setting up the Welsh Government's Faith Communities Forum and was honoured to receive a Muslim Council for Wales award for his interfaith work (2015).

In terms of public appointments, Aled was appointed the Commission for Racial Equality's Wales Commissioner (2006) and served as a member of the Equality and Human Rights Commission's Wales Committee (2007-17). He also served as an independent non-executive director of Millennium Stadium Plc (2013-17).

**Racial Justice quote:**

"In seeking a fairer society, it has been a joy to work alongside the supportive community of faith that has faithfully produced materials for Racial Justice Sunday for so many years. They have been courageous, prophetic and hands on in achieving change. We stand these days fully aware that much more has yet to be achieved."



## 8. REVD DAVID HASLAM

I was born in Lancashire, grew up near Manchester, studied Chemistry and Theology at Birmingham University, became a Methodist Minister in 1969, and worked in Coventry, Southampton and London. Between 1987 and 1998, I served as Secretary of the Community and Race Relations Unit (CRRU) of the British Council of Churches, and Churches Commission for Racial Justice (CCRJ) of Churches Together in Britain and Ireland. I moved into the 'age of choice' (retirement) in 2008 to live in Evesham, Worcestershire.

I want to reference some of what we did in CRRU and CCRJ to demonstrate the importance of the racial justice work in the Churches. Most of the issues are as important now as then:

Racism got under the collective skin of Britain with the murder of Stephen Lawrence in south London in April 1993. The unsolved murder, and the dignified reaction of his parents, Doreen and Neville, awakened middle-class Britain to the racism visited upon Black, Asian and Minority Ethnic people, and the need for the wider community to stand up and say, "Not in our name!" The Lawrences were a Methodist family, CCRJ provided funds to the campaign seeking to have Stephen's killers convicted, raised the issue of racial violence in the churches. A study pack on Racial Violence was produced, featuring a poster of Stephen and a tape of interviews with individuals who had suffered racial harassment. These included Baroness Flather, an Asian Conservative peer who, while mayor of the quintessentially English town of Maidenhead, suffered taunts and had bricks hurled through her windows.

CRRU worked successfully with Baroness Flather to strengthen the 1991 Criminal Justice Act to facilitate more reporting on racial violence at government level. In September 1992, the CCRJ picked up this issue and continually pressed for more government awareness of racial harassment.

Immigration and asylum were another key area: The CCRJ continued to urge a more open approach to immigration and potential refugees. Ongoing threats of deportation led to two initiatives. Firstly, the “Sanctuary” movement, where families or individuals facing removal would go into a church or temple, daring the authorities to march in and haul them away. That work developed into the Cities of Sanctuary movement initiated by Revd Dr Inderjit Bhogal. Secondly, in light of increasing resistance at local level, the “National Coalition of Anti-Deportation Campaigns” (NCADC) was set up. The NCADC meetings usually took place in Hackney Downs Baptist Church in east London, where in spring 1994, the Ogunwobi family had gone into sanctuary. Ultimately, the family spent nearly three years under the church’s roof. When they finally obtained permission to stay, the NCADC members rejoiced. Many of the campaigns were not around churches, but the churches and CCRJ gained much respect from more political campaigners for our willingness to face all the threats the Home Office threw.

Some attempted deportations came to an unfortunate end. In August 1993, Joy Gardner died in front of her six-year-old son when immigration officers and police tried to restrain her with handcuffs, a gag, and a body-belt. She was simply an overstayer from Jamaica, whose child had been born here and for one reason or another had not gone back. Another at whose funeral I helped to officiate was Joseph Nnalue, who died falling from a ledge outside his third-floor window where he hid as immigration officers enquired for him at the flat’s door. There have been too many others, and it continues.

CCRJ helped set up the Churches’ Refugee Network (CRN), which brought together people at the local and national level. There were particular concerns around detention when asylum-seekers were detained for months, or even years, before their claim was settled. We were constantly trying to get a limit on the detention period, we failed then, and the UK remains one of the very few countries in Europe with no limit on the length of detentions. The CRN remains active in the areas of asylum and immigration.

We worked with the Churches Commission for Migrants in Europe (CCME), Paul Boateng MP gave the keynote address at a CCME Assembly in Sweden, Paul later became a PCR Commissioner and a member of the House of Lords. CCME is still active today.

The CCRJ took up economic issues, a major problem for the Black community was accessibility to employment. In 1991 we commissioned a report, Buried Talents which surveyed some of the country’s largest firms... We drafted the Race Equality in Employment Principles (REEP) and sought support from Bishop David Sheppard of Liverpool and Bishop Wilfred Wood, one of the first Black Bishops in the Church of England, and the “Wood Sheppard Principles for Race Equality in Employment” were launched. They included items relating to recruitment, training, promotion, and zero tolerance of racial harassment, to provide a level playing field. This was sent to church investment bodies, urging them to encourage companies

in which their Church invested to sign up to the Principles. The basic idea was 'positive action' to level the playing field of Black and minority candidates. (Sadly, the Churches themselves never applied them, leading to the paucity of Black leadership today.)

The Commission addressed the criminal justice system – there were always disproportionate numbers of minority ethnic people (mostly young Black men) who were arrested, charged, found guilty, and given prison sentences. Those who dealt with them, police, probation officers, magistrates, judges, and prison officers, were disproportionately White. We lobbied Ministers and senior officers in the Metropolitan police about why there was such a poor retention rate of Black officers. There were always promises to do better, but somehow, they were never quite that serious when we suggested the police sign up to the Wood Sheppard Principles.[It is shocking to hear the same excuses still being trotted out today when the percentages by ethnicity of police, prison, and probation officers, magistrates, and judges are reported, as well as those who sit in Parliament to make the laws]

This is a heavily reduced version of chapter7 in my book 'A Luta Continua: Memoir of a Sometimes Radical Christian' which is available from me for minimum £10 donation to Church Action for Tax Justice, of which I have been Chair since 2018  
davidhaslam558@btinternet.com



## 9. REVD WALE HUDSON ROBERTS

I grew up in a home where a photograph of Jesus always hung in our hallway. He looked so meek and so mild, radiating passivity and gracing our home with a serene and non-threatening presence. The picture assured everyone who saw it, that this Jesus was not the kind of preacher who would ever mobilise people to challenge the status quo. This was a Jesus who kept his head down, a Jesus whose eyes were for ever looking upwards, never so bold as to look anyone straight in the eye.

### **From the ‘Gentle Jesus’ to the ‘Revolutionary Jesus’**

I was introduced to this Jesus – with his blonde hair, perfectly formed teeth and chiselled features – many years ago now. Right from the start, I confess that I had a problem. This Western European and North American portrayal of Jesus did not match up with the Jesus I heard about in the Bible, the Jesus who challenged the Pharisees, describing them as a “brood of vipers”. The Jesus I saw each night as I went to bed was not the Jesus who turned the tables in the Temple, and set the moneychangers to flight. If he was so meek and mild, I asked myself, what was he doing calling a disciple like James – nicknamed, with good reason, a son of thunder?

I was seriously torn by these radically conflicting opinions. I had been introduced to an ineffectual man, who strolled the streets of Palestine simply being “nice” to everybody, but I was meeting in scripture a single-minded person, willing to subvert principalities and powers, and to challenge unjust hegemonies wherever and whenever he encountered them. I was becoming aware of Jesus of Nazareth, the political revolutionary, the very antithesis of the gentle figure, whose passive gaze followed me around the family home. In time I began to dismantle my earliest constructions of Jesus, and I started to replace him with the person I have now come to think of as a more accurate representation of God’s intentions for the world. I had encountered Jesus the political revolutionary.

Jesus was not, however, what we first think of when they hear the word “revolutionary”. He did not, it seems, become involved in the daily cut-and-thrust of political life; he did not promote adversarial, bloody conflicts; and he did not incite anyone to overthrow the Roman Empire by force. Jesus was the kind of revolutionary who identifies with the poor, and calls others to challenge the root causes of injustice. This revolutionary Jesus sought reform of the political and economic status quo that had paralysed Israel under colonial rule in a very different way. Jesus was forthright in his challenge to the ruling elite, both in Jewish religious communities, and in the Roman Empire. He demanded not simply that power should be relinquished, but that lifestyles should be radically transformed. To follow in the Way of Jesus is necessarily, therefore, a commitment to seek a more just distribution of power; it is to advocate freedom from political oppression, forced hunger and poverty for all people – for all are created in the image of God. It is true that there were other dimensions to the ministry of Jesus – his work of healing, for example. In pushing for the removal of unjust social barriers, however, Jesus was addressing not merely the symptoms but the systemic causes of disease, poverty and oppression. This was not at all what I had learned when first I began to follow the blonde, blue eyed, White-skinned Jesus that hung on our family wall.

### **Baptists Together Racial Justice Co-ordinator**

How then did my radical change of outlook come about? Change that eventually led me to see myself as a follower of a distinctively ‘Black’ Jesus. The journey began in 1997. This was the year that Christine, my wife, first introduced me to the ‘real’ Martin Luther King Jr. This was not just King defined by the eloquent ‘I have a dream’ speech, with its cadences and crescendos, passionately appealing as he did for racial harmony. This was the confrontational King, who emerged with renewed strength after his famous speech. It was only in the latter days of the struggle for civil rights in the USA that King deepened his theological reflection on a Black Jesus, one who would be genuinely committed to the economic empowerment of Black people everywhere.

Struck by King’s emphasis on Black Liberation Theology, I began my journey in search of a Jesus who would commit ‘with me’ in my own anti-racist struggle. Robert Beckford and Anthony Reddie, both Black Liberation theologians living in Britain, and committed to the liberation of Black people from oppressive structures and systems, were hugely instrumental in my subsequent theological conversion. After much further reading, thinking and talking, I realised that there is strong biblical evidence for the prophetic message I had first heard from King. The good news of Jesus has, beyond dispute, a powerful political edge. Why had I not seen it before? The real Jesus had a considered political world view and was strategic in addressing the social, political and economic conditions of his time. My belated introduction to the real King, the King who said, “God damn America,” encouraged me seriously to examine Black Liberation theologies for myself, and I have discovered a Black political Jesus who, having also experienced oppression



for himself, stood in radical solidarity with the racial poor. This is the Jesus that has shaped my role as the Racial Justice Co-Ordinator for Baptists Together.

The most important part of this calling is equipping Baptists Together to become an anti-racist movement; indeed, a passion and commitment to postcolonial theory and theology have informed my approach. I am therefore eternally grateful to the likes of James Cone, Kelly Brown Douglas, Cain Hope Felder, Willie James Jennings, Kwok-Pui Lan, Mercy Amba Oduyoye, and Edward Said to name just a few. Their substantive theological contributions have positively informed my struggle for justice among Baptist. Importantly, Baptist Together are indebted to our first crop of Racial Justice Baptist Champions: Pat White, Fred George, Desmond Gordon, Rosemarie Davidson-Gotobed, David Wise and Graham Sparkes. Their voices and relentless tenacity paved the way for We Belong (racial justice training for Baptist ministers) 2007 Baptists Apology for the Transatlantic Slave Trade, Sam Sharpe Project and lectures and now a call for reparatory justice among some Baptists.



## 10. REVD DR MICHAEL JAGESSAR

The image used for this piece captures me well: mostly animated, expressive, sometimes witty, and subversively lively. For some, my fiery eyes reminded them of John the Baptist, minus the rough look and the locust part of his organic diet.

I am from Guyana, where the natives kept Eldorado out of the reach of Walter Raleigh by spinning excitingly deceptive stories. It is where the 'Demerara' sugar brand tells a bitter-sweet historical story. After 'pirates in the Caribbean' plundered most of the wealth and the IMF became a new form of piracy, I decided (in 1987) to follow the trail of the money which finally landed me in Britain (1999). I consider myself part of the Caribbean Diaspora, displaced multiple times, largely misunderstood, and taken for granted. My religious heritages include Islam, Hinduism, and Christianity – Caribbean style: meaning I embody poly-doxy and multiple religious impulses! I have lived, studied, and worked in Guyana, Jamaica, Grenada, Curacao, Switzerland, and the Netherlands. Unlike John the Baptist, I get excited over cricket, big screens and good films, authentic Caribbean spirit-filled punch, good Caribbean curry (largely creolised) and the ever-elusive Anancy/Anansi (patron saint of the Caribbean).

I was largely welcomed by some friendly natives in the UK and found a space in the United Reformed Church (URC). The URC risked much by giving me a whole load of things to do in its life together and the rest is history with mixed memories. I served as a minister, Training Officer for the West Midlands Synod while teaching at Queens Foundation (Birmingham), and then as the URC's Secretary for Racial Justice and Multicultural Ministry, which later became Global and Intercultural Ministries. I was also a Moderator of the URC's General Assembly 2012-2014.

In all of the roles indicated above, I have been actively involved in justice work across the multitude of sinful 'isms'. In the UK and especially in the URC I have been involved in Racial Justice and anti-racism work in various ways: teaching, writing, training, mentoring, advocating, and much more. My list of writings is a modest one and you will find some of it here: <https://caribleaper.co.uk/>

publications/. In all of these contributions and my work around anti-racism, I worked on the premise that the demands of the Jesus way of full life for all is about the business of redrawing the socio-economic, politico-cultural and religious maps, that is, a radical exercise in equity.

### **A statement on the importance of racial justice**

We are not living in a post-racial Britain. The reach of racism – racist frameworks – ideas of exceptionalism, supremacy, and Whiteness have a long, embedded, and subliminal history. The deadly idol of Whiteness and White privilege is a primary contributing factor as to why racial justice work remains critical. This idol governs cultural, economic, religious, and political norms and it devours victims through physical, psychological, and spiritual violence. It leaves a gaping hole in our collective consciousness. My church experience in the UK is that an unspoken privilege of being White is the privilege to assume that racism is not a pressing/core topic. It is always what someone else does. So, in any conversation around race, racism and anti-racism work you will never find a confessed racist or any church acknowledgement that it operates within a racist framework. Anti-racism work is as urgent as ever, as Whiteness occupies all aspects of ecclesial and societal life in the UK.

Due to the systemic reach of racism, it gets discussed so reluctantly within predominantly White enclaves and because of selected historical amnesia including an unwillingness to grapple with historical past and current legacies, we should not be surprised (as Black Lives Matters has highlighted) that White ignorance, innocence, and fragility are exposed. White colleagues are scrambling to do catch up and all sorts of promises are being made. While commendable, we should not be fooled by this: the pushbacks and co-opting are already happening with even conservative Black voices being used to neutralise the momentum towards structural change. The soul of Britain is compromised by Whiteness. This means that all Black lives are at risk.

The overthrow of idols and the transformation of death into life must also be a matter of faith(s) and faithfulness; otherwise, the idol will consume and refashion us in its own image. As a Christian, I turn to God's liberating message in the one who got nailed for taking on the establishment. However, it does not stop the unrelenting assault on Black, Asian and Minority Ethnic bodies (among others). Here I am 21 years later wrestling with questions such as: where is the system's boot on the neck, throat, and heartbeat of sisters and brothers and where is protest and movement to dare to ask the critical, collective, and systemic questions? Where and how must our life together reflect change so that a fresh and new conspiring may take place? Which of our ecclesial doctrines and practices should be toppled – thrown out? What new alliances are needed? How will you in your church space and the community create empowering 'breathing spaces' that redress deficits, inequities and foster life flourishing spaces? I can hear Jesus pleading: "Stop your lies about me (Jesus) dying for sins. I got nailed because of the sins/evil of the establishment."



## 11. PATRICK KALILOMBE

Patrick Augustine Kalilombe was born in Mua, Malawi, on 28 August 1933, to Pierre Mangulenje Kalilombe and Helena Mzifei. He was the ninth child in a family of 11 children. The family lived in the compound of Mua Catholic Mission, where his father was working in the modern carpentry workshop of the Parish. At the age of six, Patrick began his formal education at the primary school run by the White Fathers, where his elder brother was also a teacher. As a capable student, he took and passed entrance exams to attend Kasina Minor Seminary, at which he completed his primary and secondary school education. It was during his time at secondary school that he felt the calling to become a priest. His journey to priesthood continued and saw him enrol at Kachebere Major Seminary in Mchinji, where he studied Philosophical and Theological disciplines that also included Canon Law, Catechetics, Liturgy, Scriptures and Church History.

He was ordained a Catholic priest with the White Fathers aged 25 and later joined the staff at Kachebere Seminary in 1964. Four years later, he became rector of the Seminary in 1968. In 1972, he was ordained Bishop of Lilongwe, a position he held until 1979. However, several years into his role as Bishop, the church found itself at loggerheads with the Government of Hastings Banda, the then leader of Malawi. The spat with the Government became so serious that Bishop Kalilombe was forced to leave his native Malawi for a short while. In April 1976, he left for Kenya and then Ghana. When he returned in July of that year to visit his sick mother, the Malawi Government detained him (under house arrest) for several days. He subsequently left the country again that year, this time heading for Rome, where he resided for the rest of the year. For the next three years, Bishop Kalilombe studied for a PhD at the University of California in Berkeley. He then travelled to Selly Oak Colleges in Birmingham, England, from 1980 to 1981 to take up the post of the William Paton Fellow of the Colleges. After completing his PhD at Berkeley, Bishop Kalilombe returned to Selly Oak toward the end of 1982 as a Third World Lecturer in the Mission Department of the College.

In 1987, he became the Director of the Ecumenical Centre for Black and White Christian Partnership, which worked to encourage a better relationship between the growing number of Black Majority Churches (BMCs) and the historic (traditional) denominations in Britain at the time. This ecumenical initiative was one of the first attempts at this much-vaunted task. Dr Kalilombe held this post with much aplomb until leaving this role in 1996.

After leaving this post, he found that the political climate was conducive enough for him to live in Malawi once more, and he returned to his country the following year, where for the next decade, he lectured at the University of Malawi-Chancellor College in Religious Studies. After this role came to an end in 2008, he remained very busy with Bible Society of Malawi, writing several commentaries on certain Old and New Testament books in local languages and gave spiritual talks, retreats and conducting biblical seminars in the country as well as abroad, until his death on 24 September 2012.



## 12. DR NEVILLE GEORGE LAWRENCE, OBE

Neville Lawrence was born in Jamaica in 1942 and was raised by his White, Jewish grandmother. He was brought up as a Christian and attended the Seventh-day Adventist Church as a youth. In 1960, he followed the route of many of his fellow Jamaicans and travelled to Britain to start a new life. He settled in London and initially worked as a tailor before becoming a self-employed builder and decorator.

He subsequently met Doreen Graham, a fellow Jamaican, who was working as a bank clerk at the time. The couple married in 1972 and set up home in Woolwich, southeast London, and together, they had three children, Stephen, Stuart and Georgina. The Lawrence family worshipped at the nearby Trinity Methodist Church, which at the time was led by the Revd David Cruise, who described the couple as “very friendly... very open and relaxed,” as well as “respectable, hard-working people, popular in their local church community.”

The Lawrence’s tranquil, relatively ordinary life was shattered on the evening of 22 April 1993. Their eldest son, Stephen, who wanted to become an architect, was attacked, alongside his friend, Duwayne Brooks, by a group of White youths at a bus stop in Eltham, southeast London. Stephen and Duwayne were on their way home when they were attacked by the unknown five assailants. Stephen died, aged 18, as a result of this racist attack.

The Metropolitan Police’s investigation into the killing has now gone down as being both infamous and scandalous. Although there were several eyewitnesses to the killing and anonymous tip-offs as to the identity of the gang of killers, the police chose not to initially follow up any. A later investigation revealed they were training their attention on the actual Lawrence family. The Lawrence’s case also came to the attention of South African President and freedom fighter Nelson Mandela, who supported the family in their campaign for justice.

Although youths were arrested, two of whom were charged, on 29 July 1993 the Crown Prosecution Service (CPS) dropped all charges citing insufficient evidence. The following year the CPS stated they did not have sufficient evidence for murder charges against anyone else, despite a belief by the Lawrence family that new evidence had been found.

In September 1994, the Lawrences initiated a private prosecution against the five suspects, establishing a 'fighting fund' for the prosecution as they were not entitled to legal aid. On 23 April 1996, almost three years to the day of Stephen's death, the remaining suspects were acquitted of murder by a jury at the Central Criminal Court. An inquest into Stephen's death in February 1997 returned a verdict of unlawful killing, leading to renewed efforts by the family for justice and strong public opinions rose against the accused and the police who handled the case.

In July 1997, the then British Home Secretary, Jack Straw, ordered an inquiry into the killing, known as the Macpherson Report, which was completed in February 1999. The report led to an overhaul of Britain's race relations legislation, which created the strongest anti-discrimination powers in Western Europe. Equally, as part of the findings on the Lawrence case, the Macpherson Report had recommended that the rule against double jeopardy (the common law rule that once acquitted an accused person could not be tried a second time for the same crime) should be repealed in murder cases, and that it should be possible to subject an acquitted murder suspect to a second trial if "fresh and viable" new evidence later came to light. As a result of the Lawrences tireless campaigning for their son's killers to be brought to justice, two of Stephen's assailants were convicted of his murder – 18 years after the crime – through a change in the double jeopardy laws, which the couple helped bring about.

Sadly, Stephen's death and the perennial struggle for justice, took its toll on Dr Lawrence's health and marriage, and he and Doreen divorced in 1999 after 27 years of marriage. He would return to Jamaica, near to where his son, Stephen, was buried, and make periodic visits to Britain to visit family and friends. He was awarded honorary doctorates in Law by Portsmouth University, City University, University of East Anglia and the University of Bradford. He received the Human Rights Award in 1998 and, along with Baroness Lawrence, the Order of the British Empire (OBE) in 2003. In June 2018, Dr Lawrence was asked to head up the Metropolitan Police Violent Crime Prevention Board, focusing on serious youth violence.



### 13. DR R. DAVID MUIR

“But let justice roll on like a river, righteousness like a never-failing stream.” Amos 5.24

Justice is a biblical imperative. It is among the apotheosis of all social encounters, and racial justice is constitutive of this imperative. In his *A Theory of Justice*, John Rawls reminds us that justice is the ‘first virtue of social institutions, as truth is of systems of thought’. Of course, ideas about justice give rise to particular institutions and to courageous individuals who try to embody this cardinal virtue. In this short reflection, I want to do three things. Firstly, to relate a personal story; secondly, comment on one of the defining moments in our shared journey of racial struggles in the UK and how this has impacted my life and vocation; and finally, make a few concluding remarks about the tragic death of George Floyd and its meaning for racial justice and the Christian faith.

#### **The Harvey Incident story**

We all have events in our lives that shape us; they are formative, even transformational. It was one of those lunchtimes as a teenager when a friend of mine, Harvey, visited the arcade in Tooting, South London, to play on the pinball machines. Out of nowhere, several police officers descended upon my friend. To say that he was roughed up would be to put it mildly. Using what was clearly excessive force, they dragged him along the floor and finally bundled him into the back of the police van kicking, screaming, and protesting his innocence.

During this encounter, I remember thinking why the police didn’t just talk to him, and question him about whatever they thought he had done. I also thought how sad it was that Harvey didn’t try to offer a verbal response, asking why he was being targeted and treated in such a violent manner. I suspect that in the heat of that moment, the shock was enough to disorient and silence any verbal protestations of innocence. What an awful day, what a shocking way to treat a young Black schoolboy. That day was enough for me as a young Black pupil to



harbour suspicion and hatred of the police. But I remember vowing that I never wanted to be in a position where I could not verbally defend myself, talk myself out of trouble. I also remember asking myself would the police have acted the same way if my friend were White? I guess that was the beginning of my journey to university, becoming a schoolteacher and racial justice advocate; it was my conscious baptism into racial justice. I often tell my children of the story, what I referred to as ‘The ‘Harvey Incident’.

### **The murder of Stephen Lawrence**

The tragic murder of Stephen Lawrence in 1993 changed race relations in the UK. Stephen died a stone’s throw away from where I live in the London borough of Greenwich, altering my life and career as one of the Black church leaders who gave verbal and written evidence to the McPherson inquiry. It was a defining moment, changing and informing the discourse on race and racism in the Police Service and other leading institutions. The public inquiry which Doreen and Neville Lawrence struggled to get nearly six years after the death of their beloved son, defined and disclosed the nature of ‘institutional racism’ and its characteristics thus: ‘The collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture, or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantage minority ethnic people.’

As chairman of one of the Home Office committees established in Stephen’s name to address race relations in the Police Service and a deputy chairman of the Metropolitan Police Authority (MPA), I had the pleasure of working with Doreen. I know a little about her pain, the horror of losing your child to racist thugs and still seeking justice. Sometimes one cannot help but feel that in spite of the initial impetus engendered by the Lawrence report for institutional and societal change, there has been backsliding in respect of racial justice in the UK. We are often fighting the same battles we fought decades ago for racial justice. This brings me to my concluding thoughts.

### **George Floyd and the global insurrection for justice**

The death of George Floyd in Minneapolis on 25 May 2020 was a reality horror show, made visible and visceral by the ubiquitous mobile phone and citizens’ journalism. At a time when people were locked in at home battling with the pandemic and thousands having their breath taken away by this new virus, the world witnessed another virus equally dangerous and deadly. It was the pandemic of racial injustice that still plagued the American body politic. Seeing a White law enforcement officer brutally kill an unarmed Black man, repeatedly saying: “I can’t breathe,” as the world watched him take his final breath. George Floyd was finally asphyxiated, calling for his mother. The shock, the horror, the desolation of seeing this brutality, barbarism, against a person created in the image of God – a Black body – was a painful reminder of Black historical and existential realities.

The White officer's knee on George Floyd's neck was a visual reminder, a picture and a metaphor, that will be etched on our memory for generations to come. It will be one that African Americans (and other diaspora communities) will never forget. They know all too well how 'Uncle Sam' has kept his knee on their necks for decades, for centuries, strangling their humanity, dignity, hopes, dreams, aspirations. Depriving them of the breath of equal opportunity and justice. Killing them, and God's image.

The tragic death of George Floyd inspired an interracial and intergenerational global insurrection of solidarity, sympathy, and common decency against racial and social injustice. 'Black Lives Matter' became more than a slogan. It is a biblical and theological imperative. I feel (and certainly hope) that the public execution of this man, of this brother, in this way, will be another defining moment, a tipping point, in American and British race relations. The name of George Floyd will be memorialized. Individuals and institutions will remember his name as they reflect and respond to racial injustice and other challenges they face. 'I can't breathe', as Ben Okri says, will become the 'mantra of oppression' globally.

Today more than ever, we all need to redouble our efforts in courageously fighting for racial justice. I am perpetually challenged by the great North African Doctor of the Church. "Hope", says St Augustine, "has two beautiful daughters; their names are Anger and Courage. Anger at the way things are, and Courage to see that they do not remain as they are."

Dr R. David Muir, Co-chair of the National Church Leaders Forum and Head of Whitelands College, Roehampton University



## 14. REVD RONALD A. NATHAN

British born of Trinidadian parents, I grew up in the Caribbean Islands of Trinidad and Tobago. I lived in Trinidad and Tobago, where I completed my primary and secondary schooling.

Three events that took place between 1968 and 1972 impacted my childhood in the Caribbean and shaped my racial justice consciousness for the rest of my life. First, the death of Martin Luther King Jr introduced me to a racial justice champion. Second, the Biafra War revealed to me what could happen as a result of colonial oppression and the internationalisation of racism and its cost in Black human lives. Third, the Black Power Movement of the 1970s revealed the political issues fundamental to racial injustice on an international scale.

My return to the United Kingdom in 1975 led to 42 years of involvement in fighting against racial justice in Africa, America, and Europe. These resulted in my activism and theological orientation towards Black Theology and Pan Africanism.

- Death of Dr. Martin Luther King Jr. (1968) 11 years old
- Biafran War 1967-1970 (13 years old)
- Black Power Movement (13 years old)

I returned to the UK just after my 18<sup>th</sup> birthday and gained first-hand experience of British racism and its manifestations in Leicester in the East Midlands. I was aware of several of my Pakistani friends being beaten up; 'P\*\*i-bashing' as it was called. I faced racism from persons avoiding speaking to me and looking to my White colleagues, with the expectation that I did not understand English. Also, I was called 'N\*\*N\*G' and 'G\*lliw\*g' and experienced people putting their hands in my hair. I also saw the impact on a young brother who found himself stereotyped into running for his school (because that's what Black boys did) with very little care for his education. I overheard my mom's boyfriend cussing the news on the television talking about them racists so and so.

I arrived at Bible School in Surrey, simultaneously with the creation of the Commission on Racial Equality (CRE) in 1976 and the 1976 Race Relations Act. I was perplexed by the lack of engagement with the issues of race in theological studies and Christian practice.

My first direct involvement in racial justice in London coincided with my appointment as a youth minister in South London and the Anti-Apartheid Movement rallies led by Bernie Grant MP. I became involved with the Queen Mother Moore Supplementary School, working with Black children in Clapham, south London, led by the Revd Hewie Andrew. This facilitated my observation of how racism was experienced in education in London.

In 1981, the year of the Brixton Riots, I was a member of a delegation of church leaders from the Caribbean, sponsored by the British Council of Churches (BCC) who came to the United Kingdom to meet with community leaders, church leaders and politicians, Black and White, where we made an assessment of the causes and outcomes of the Brixton Riots.

**My other activities are listed below:**

- Early involvement in the Anti-Apartheid movement in South Africa
- Black Education supplementary education
- Black Agitation against Racism and the 'SUS' laws
- Pan Africanism
- Anti-Racist Alliance
- Aggressive bridge-building between Black organisations, trade unions, Black Police Association, Black probation officers, Black social workers, Black religious bodies and Black MPs
- Creating a Black consciousness in Black Christian circles
- Evangelical support for South Africa
- Positioning of the African Caribbean Evangelical Alliance as a pro-active, intentional developmental agency
- Involvement in the Stephen Lawrence Inquiry
- Programmes and projects that build capacity within the Black community
- Three Black Economic Empowerment Conferences
- SAFOA: Black Mental Health Organisation
- Frantz Fanon House (Black mental health)
- Black International Construction Organization (BICO)
- Pan Afrikan Congress Movement
- Windsor Fellowship (Black Mentoring programmes)
- Lecturing on Africentricity
- Black Light Course
- Involvement Black Theology Forum
- Black Theology: An International Journal (early involvement in the Editorial Committee)
- Interactions with all the leading religious racial justice organisation CCRJ, ECRJ MCRJ, CARJ, EMEAC and One World Week

- Conference such as EU People of African Descent Conference, Trans-Atlantic Roundtable on Religion and Race
- Joint Black and White initiatives 'The Way Ahead Project'
- Citizens Organising in East London and work with Christian Aid, international relief
- Christian Socialist Movement
- International Racial and Social justice work in 28 African Countries

I have published 20 academic articles on Black and African themes.



## 15. MOST SENIOR APOSTLE JAMES OZIGI

James Ozigi was born on 1 January 1952 and raised in Kogi State, in northern Nigeria. Despite being born in the majority-Muslim part of the country, James was a Christian, and he eventually became a pastor in the Cherubim and Seraphim Movement Church in Nigeria.

In the early 1980s, James arrived in Britain as an asylum seeker. His church, the Cherubim and Seraphim Movement, encouraged him to pastor its fast-growing Morning Star Church in Tottenham, an area of London renowned for its large Black population and preponderance of Black-led Pentecostal congregations. In time, London became James' adopted city and the new home for himself, his wife, Elizabeth, and four children, Mary, twins Deborah and Sarah, and Peter.

James was also a pioneer and church planter, and he later founded the Christ the Resurrection Church, which met in the crypt at St George the Martyr, Borough High Street, which lies a stone's throw from London Bridge in the capital. When not leading his church, James was busy studying theology and management. James believed that churches, especially Black majority congregations, should develop the means whereby they were fully self-sufficient financially. His studies resulted in a Diploma in Management and Technology from the University of Wales in 1984. Three years later, he successfully gained a Master's Degree in Marketing from the University of Stirling in Scotland.

In 1992 James joined the Churches' Commission for Racial Justice (CCRJ) as its Project's Funds Secretary. CCRJ, a 'Commission' of the ecumenical church organisation Churches Together in Britain and Ireland (CTBI), which was renowned for its anti-racism work. CCRJ was also responsible for organising Racial Justice Sunday, which encouraged Britain and Ireland's Christians to pray for an end to racism and injustice and raise money for the Racial Justice Fund. The organisation also supported those who were being unfairly treated by Britain's immigration system, and it provided assistance to James when he was threatened with deportation in the late 1980s.

James would describe CCRJ as 'a voice for the voiceless' and his work would see him allocate grants to projects that were working with some of the poorest, most marginalised communities in Britain. He would later comment that: "The Church has expressed itself in a most dynamic way by giving to these projects, by not just campaigning but making a financial contribution to say 'we are on your side', whether to asylum seekers or relatives of those who've died in custody. The Church has demonstrated its ability to stand with the marginalised and oppressed in this country."

In 2000 James was a victim of a racist attack outside his London home by a group of drunken White men. His five assailants left him unconscious, and his injuries were such that he almost lost a kidney. He was also left with damage to his hearing and his left eye, and trauma in the form of nightmares. One of his attackers was sentenced to just 33 months in jail, which James denounced as scandalous for its leniency.

In time, James became the General Secretary of the Council of African and Caribbean Churches and chair of the Cherubim and Seraphim Church in the UK. In May 2006, James left CCRJ after 14 years of service. Later that year, he visited Nigeria, and on 8 November 2006, while travelling in a car from Lagos to Ibadan, a tyre on the vehicle burst, causing the car to crash badly. James died later in hospital; his wife, brother and the driver were also injured but survived. His death robbed the church of a racial justice champion and his denomination of a pioneering leader.



## 16. REVD KUMAR RAJAGOPALAN

I was born in India into an orthodox brahmin caste family. Growing up in India, my caste afforded me unearned privileges, which I took for granted. However, my 'aya' – nanny – from a different caste, pointing out injustices to me, and my parents not strictly adhering to caste conventions, are likely to have had some influence on me. I was eight when my father was posted to Britain with his work, so naturally I accompanied him with the rest of my family.

In 1973 I got a rude awakening to race and racism. I recall different incidents such as racial abuse, being discriminated against, chased down the street, spat upon and physically assaulted. However, within the South Indian community, I still enjoyed my caste privileges. Following a religious ceremony at the age of 15, at the temple those who were not brahmins showed me great deference and respect, which made me feel uncomfortable. Such incidents led me to abandon belief in a god who made distinctions by virtue of birth and drifted into agnosticism/atheism. At university, whilst studying Chemistry, I accepted the existence of God, and through the faithful witness of a believer, accepted Christ as my personal Saviour and Lord on 5 May 1985. Having abandoned Hinduism because of caste and embraced Christ, the key verse for me is Galatians 3: 28, "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus."

Perhaps I was naive, but I was shocked to discover racism within the church; why had I bothered to reject Hinduism because of caste prejudice if the church practised racism? I have no defence to offer when my Hindu relatives readily point out that the church is riddled with caste and race prejudice. While their accusations are valid, I do believe that only the Gospel of Jesus Christ can bring about a change of heart that is able to address our deep-seated sin of caste and race prejudice. Therefore, for me racial justice lies at the heart of the gospel, because as each of us undertakes steps to realise racial justice within our lives:



We honour and dignify others made in the image of God; and

We are empowered to preach the Gospel of reconciliation with credibility, because we are seen to practice and live it by embracing and valuing others of different ethnicities and cultures. I have often said we cannot preach the Gospel of reconciliation, without first living out the Gospel of reconciliation.

### **My Involvement in Racial Justice**

Since my pilgrimage to faith in Christ is bound up with a quest for racial justice, I have been advocating for and pursuing it in different contexts. Whilst studying for Baptist ministry, I addressed the matter. Within my first pastorate, I preached on the subject and encouraged the congregation to consider Scripture from their specific cultural setting. However, most of my racial justice work took place whilst I served the London Baptist Association as Regional Minister for Racial Justice from 2003-2018.

Racial justice is and always will be a highly emotive subject as it touches our core identity and how that shapes the ways in which we treat others of different ethnicity and culture. Therefore, I worked with individual ministers and their congregations, the structures within which I served, other Baptist bodies, inter-denominational work and other bodies committed to the issue.

Within the local church setting, I preached at churches across London and developed various teaching programmes such as, “Racial Justice – How can we talk about it?”, “The Missionary Imperative for Racial Justice”, “Walking in their Shoes – Understanding Other Cultures” and “Confessing & Repenting of Racism” to name a few. I sought to take a gracious approach in which as I called on White brothers and sisters to address their unearned race privilege and power by pursuing racial justice, I too was taking steps to address my unearned caste privilege and power by pursuing caste justice. I also ran these courses at different Baptist and inter-denominational training colleges. With others, I contributed to the Baptist Union of Great Britain’s development of the “We belong racial justice” course, which I also participated in delivering to Baptist ministers.

During my tenure, the bicentenary of the abolition of the Transatlantic Slave Trade occurred in 2007 and the Council, the Baptist Union of Great Britain’s governing body, made an historic apology for the trade. To help ministers and churches understand what took place at Council, I produced a DVD resource with Bible study entitled “The Baptist Union Council apology for the Transatlantic Slave Trade”. But of equal or greater significance were one-to-one meetings with White ministers who were deeply troubled by the apology to help them understand why it was necessary. In 2017 to mark the 10th anniversary of the apology, I contributed to the publication “Journeying to Justice”, exploring why Baptists struggled to own and make good on commitments made in the apology and how they could truly take steps to do so.

Within local pastorate and regional ministry, I heard stories from the Windrush generation, their children and grandchildren of the racism they'd faced within society and church and how their faith in Christ had helped them through it. Realising that existing resources did not address the faith issue, with a Baptist colleague I produce a DVD resource with Bible study entitled, "The Windrush Legacy – Faith in Migration". During the course of undertaking this work I realised that in the UK we need an equivalent to Martin Luther King Day in the US, and wrote a paper outlining why 22nd June should be a public holiday designated "Windrush Day – Celebrating Migration to Britain". I discovered that others had also been calling for this, and advocated the need to draw together a broad coalition to campaign for this vision to be realised. From 2013 to 2017 on 22nd June the "Windrush Day" planning group held meetings to publicise the call for this national recognition of Windrush Day. Whilst 22nd June is now recognised as Windrush Day, it is yet to become a public holiday, and that work must continue. Additionally, in 2008 to mark the 60th anniversary of the arrival the Windrush, I worked on a programme with Thurrock Council for people to travel by boat from central London to Thurrock for an evening meal with entertainment. In 2017/18 to mark the 70th anniversary of the Windrush's arrival, I served on the planning committee which organised the service on 22nd June 2018 at Westminster Abbey.

During 2017/18, the Windrush Scandal revealed the unjust and inhumane way in which the UK Government had treated the Windrush generation. However, this is not an isolated incident as British Governments have pursued a hostile environment policy towards migrants for many decades. I witnessed this, as I referred and accompanied a number of Baptist ministers from overseas to a Methodist colleague who progressed their application through the immigration system so that they could serve within our churches. It is to be noted that the willingness of these ministers to serve within London's inner-city contexts ensured the survival and flourishing of churches that would otherwise have closed.

In my pursuit of caste justice, I heard from Dalits and other oppressed communities in India and the UK of their experience of prejudice and discrimination. This gave me an insight into the desolation and guilt that some White people experience during racial justice training. Consequently, I realised that if any community only ever hears of their past prejudice and discrimination towards others that it can be very debilitating and prevent them from making the requisite changes to move forward. Therefore, creative ways need to be found not only to honestly address past sins, but also to celebrate past endeavours that have been godly and good. Therefore, on 23 April 2012 and 2014, I organised two events to explore the nature of English identity on St George's Day.

Within the LBA, eight years after taking up my post, at the LBA's annual conference in February 2012, I explored the issue of race and racial justice. From 2012 to 2017, I organised LBA wide Racial Justice Sunday services.

To mark the 50th anniversary of Rev. Dr. Martin Luther King Jr.'s assassination, I organised a conference entitled "Beyond the Dream" to evaluate his non-violent resistance and its relevance for our ongoing racial justice work.

Naturally, a key aspect of racial justice work is to address systems and processes within institutions to ensure they became more inclusive of different ethnicities and cultures, which I undertook within Baptist structures.

Advocating for racial justice requires ongoing critical thinking, reflection and articulation. To this end, I wrote several essays which addressed the issue. Of these, my most important piece was published in the August 2015 issue of Black Theology entitled "What is the Defining Divide? False Post-Racial Dogma and the Biblical Affirmation of 'Race'". Particularly in the wake of Barack Obama's election as US President in 2008, I often heard that we lived in a post-racial era, and that we needed to pursue gender and other forms of justice. This essay dismantled those myths and cited evidence for why race is the defining divide.

Since returning to local pastorate, I have continued to preach on racial justice matters as the opportunity has arisen. Of course, I have addressed matters in the light of George Floyd's murder, including writing a response to an article written by a fellow White believer who decried the Black Lives Matter movement.

As racial justice is intrinsic to my identity, I will always advocate for it.



## 17. PROFESSOR ANTHONY G. REDDIE

At the time of writing, I am the Director of The Oxford Centre for Religion and Culture, based at Regent's Park College, in the University of Oxford. I am also a Professor Extraordinary in Theological Ethics at the University of South Africa and a Fellow of Wesley House, in Cambridge. My post 16 education has been at the University of Birmingham, where I obtained a BA in History and a Ph.D. in Education (with Theology), both degrees conferred by the University of Birmingham.

From a very early age I have loved writing and have felt passionate about putting words on paper and later words on an electronic screen. I put this passion down to my mother and my maternal auntie, my mother's older sister. Both of them were passionate about education and told me stories of how all their siblings were clever and would have loved to become teachers and writers if circumstances had permitted it. With that captured imagination, my parents bought me a professional, portable, metal typewriter when I was 14 years old (which I still have to this day) in recognition of my desire, and so they hoped, talent to write.

Alongside this encouragement to write (one half of my ongoing racial justice journey) has been the small matter of instilling an unobtrusive sense of Black pride by my parents and wider family, especially on my maternal side. Through the quiet conviction of my family, I grew up with a strong sense of self-worth and the determination that I could transcend the limitations of the social location and position into which I was born.

I was born in Bradford, West Yorkshire, the eldest of 4 children of Noel and Lucille Reddie. My parents were part of the Windrush Generation. I knew from an early age that there was a world of possibilities beyond inner city, East Bowling, but that one would need to fight racism and White privilege and entitlement to do so.

After an undistinguished undergraduate career at Birmingham University between 1984 and 1987, and the several years working as an very unfulfilled Youth and

Community worker in Birmingham, in many respects, my life took an amazing turn when I was appointed the 'Christian Education worker' for the Birmingham Initiative, an action-research project funded by the Methodist Church. The project was concerned with seeking to develop a Black theological approach to the Christian education and nurture of African Caribbean people in Birmingham as a pilot project. It was via this project that (a) I completed my doctorate in 2000 and became an unexpected academic and (b) I discovered a gift for writing, primarily about issues concerned with Black liberation and religious and political consciousness.

My first real impact on racial justice in Britain was through the publication of *Growing into Hope* in 1998. *Growing into Hope*, the first Black, African-centred work in Christian Education in Europe (Methodist Publishing House, 1998). *Growing into Hope* was a two-volume curriculum for the teaching and learning of the Christian faith for predominantly multi-ethnic churches. This approach to Christian education utilises the insights of Black theology and Transformative education.

Since *Growing into Hope*, I have written and edited another 17 books (10 sole written and seven edited or co-edited). So, in total, I have written and edited 19 books. I have also written 80 journal articles and book chapters on Christian formation, education and the faith development of Black people. My most important book to date is entitled *Theologizing Brexit: A Liberationist and Postcolonial Critique* (Routledge, 2019). This book is the first intercultural and postcolonial theological exploration of the Brexit phenomenon. <https://www.routledge.com/Theologizing-Brexit-A-Liberationist-and-Postcolonial-Critique-1st-Edition/Reddie/p/book/9780367028886>

I am the most published Black religious scholar in the UK and one of the most prolific in the world, specialising in conducting research into and writing about all aspects of the Black British experience and the ways in which the Christian faith can be understood as a resource for social transformation and the empowered consciousness of all Black people. I have sought to use my gift for writing to create a canon of work that will support future scholars and encourage churches to engage in Christian mission that emphasises racial justice as its core component.

In addition to my writing and scholarship, I assumed editorship of *Black Theology* in Britain in September 2001. In 2002, I helped the journal to transition into an International journal now entitled *Black Theology*. I have helped to steer the journal into becoming the leading international, global publication in Black theology, now published by Taylor and Francis, the largest publisher of academic journals in the world. The journal's mission is to become a site in which Black scholars can publish their work that documents Black experience across the world, exploring the interface of religion and culture and faith and life, showing how Black people have always used their connection to the divine as the source of their ultimate liberation.

Further details on the journal can be found in the following link. <https://www.tandfonline.com/loi/yblt20>

In recognition of over 20 years of consistent and prolific publishing, I was honoured by the South Africa academy in their evaluation and ratings system for academics affiliated with universities in their country. Via my role as a Professor Extraordinary with the University of South Africa, I was given a highly coveted 'A' rating, which means that I am in the top 5% of religious scholars in the world as a "Leading International Researcher".

As a leading international researcher, I have taken part in a number of international initiatives related to "racial justice". I am a founder member of the International Association on Black Religions and Spiritualities, and I was the first Non-African American co-chair of the Black Theology Group within the American Academy of Religion.

As a leading expert in Black theology, I have undertaken teaching and curriculum development work pertaining to theological education and ministerial and mission training. I have worked internationally on the ecumenical stage, where I have undertaken church sponsored theological curriculum work with the World Council of Churches. This work arose as part of the international consultation in Dorn, in the Netherlands, in June 2009 to mark the 40<sup>th</sup> anniversary of the historic World Council of Churches (WCC) "Program to Combat Racism". The fruits of this event were written up in a special issue of the WCC Journal, *The Ecumenical Review*, in which I had an article published, entitled 'The Quest for Liberation and Inclusivity'. <http://www.oikoumene.org/en/press-centre/news/new-issue-of-the-ecumenical-review-offers-insights-of-marginalized-communities>.

More recently, I have done follow-up work the WCC taking part in an international consultation on global manifestations of racism, in Japan in September 2019. Details on the consultation can be found in the following link: <https://www.oikoumene.org/events/global-manifestations-of-racism-today>. The fruits of this work was published in the WCC *Ecumenical Review* – my article was entitled "Racial Justice for the Windrush Generation in Great Britain". Details can be found in the following link: – <https://onlinelibrary.wiley.com/doi/abs/10.1111/erev.12488>

My international work as a consultant in racial justice has seen me also undertake work for National Council of Churches in Australia where I acted as an international theological consultant to the National Aboriginal and Torres Strait Islander Ecumenical Commission (NATSIEC) in Australia. I undertook a lecture and workshop tour of Sydney and Brisbane. I also acted as the workshop facilitator at the NATSIEC 2011 'Christ and Culture Conference' (details in the following links). [http://sydneycatholic.org/news/latest\\_news/2011/2011323\\_21.shtml](http://sydneycatholic.org/news/latest_news/2011/2011323_21.shtml)

<http://www.parra.catholic.org.au/catholicoutlook/news/latest-news.aspx/natsiec-christ-and-culture-conference.aspx>

As an academic committed to developing scholarly resources committed to racial justice, I have specialised in using educational methodology and grassroots work in consciousness raising in order to create a more practical, theological approach to Black theology. In this regard, I would assert that in combining Black theology with transformative, educational learning I have created a wholly original approach to the task of empowering and educating Black people and challenging the phenomenon of Whiteness, which I would describe as “Participative Black Theology”.

In recognition of this sustained body of work, I was the recipient of the Archbishop of Canterbury’s 2020 Lambeth, Landfranc Award for Education and Scholarship, given for “exceptional and sustained contribution to Black Theology in Britain and Beyond”.



## **18. THE RT REVD DR JOHN SENTAMU, ARCHBISHOP OF YORK**

John Tucker Mugabi Sentamu was born near Kampala, Uganda, on 10 June 1949. His father, also called John, was Headmaster of a local primary school and had served as a Catechist, leading the local church for 60 years. And after retirement, he was ordained. Together with his wife, Ruth, they had 13 children. Young Sentamu, always known by his given name, was a gifted young man encouraged by his primary and secondary school teachers to work hard. In secondary school and higher education, expatriates and missionary teachers encouraged him to pursue scholastic excellence. One gave him a bicycle to cycle to school and another, paid for his school fees. He subsequently won a place to read Law at the prestigious Makerere University in Kampala, Uganda's capital. John graduated with a Bachelor of Laws and a Diploma in Legal Practice. He practiced as an Advocate of the High Court of Uganda and was appointed to the Bench in 1972. When not dispensing the law, he found the time to marry Margaret in 1973, with whom he would have two, now grown-up children. They also fostered two children – a brother and a sister.

His time in the judiciary coincided with the ruthless (and whimsical and racist) dictatorship of Idi Amin, and in 1974 he fell afoul of the autocrat's dictates. His brief incarceration also saw him roughed up and threatened by Amin's soldiers and military police. Aware that his life was in danger in the country of his birth, he left Uganda with his wife that year, seeking sanctuary in Britain.

While practicing Law, Sentamu was involved in mission and evangelism in the Church of Uganda, but he longed to study Theology to inform his ministry. The opportunity arose when he obtained a Patterson Student Scholarship to study Theology at Selwyn College, Cambridge, where he subsequently received a BA degree in 1976. He later obtained a Masters at Cambridge in 1979 and a Ph.D. from the same institution in 1984. While still pursuing his studies at Cambridge, Sentamu was ordained deacon in 1979 and served as an Assistant Chaplain at



Selwyn College; and ordained priest in December of the same year and served as Assistant Curate at St. Andrew's, Ham Common, and Chaplain at Latchmere House, Remand Centre. He became Vicar of Holy Trinity Tulse Hill, south London, where he served for a number of years.

On 25 September 1996, the Rt Revd George Carey, the then Archbishop of Canterbury, consecrated Dr Sentamu as Bishop for Stepney, in the Diocese of London. It was during this time that he served as an Advisor to the Stephen Lawrence Judicial Inquiry. Stephen Lawrence was a Black, London-born teenager who was murdered by a group of White racist youths in southeast London in 1993. The Metropolitan Police's efforts to bring the culprits to justice suffered from the disastrous failure of the police by not following up professionally the information they received on the night of the murder and in the next 24 hours. As a barrister and judge, Bishop Sentamu could see that Stephen and the Lawrence family had been ill-served by the British criminal justice system.

During the Lawrence Inquiry, it became apparent that the Metropolitan Police Service's "canteen and occupational culture" led to what the Inquiry described as "institutional racism" which led to the "the collective failure of the Met to provide appropriate and professional service to the Lawrences because of their colour, culture and ethnic origin".

The subsequent report made 70 recommendations, which led to police services and many other public and private organisations, including the Church of England, to look in the mirror and honestly change their practices. The Inquiry also led to a major legal change, the end of the double jeopardy rule, which meant that murder cases could be re-tried if fresh viable evidence came to light, such as DNA and eye-witnesses coming forward.

As a parish priest in south London, Sentamu had been subjected to random stop and searches. And in 2000, Dr Sentamu was subjected again to a stop and search by the City of London police while driving his car, one evening, on Ludgate Hill, London. While the embarrassed officer was keen to waive him on after he realised he had "stopped and searched" the Bishop for Stepney, Dr Sentamu used this incident to high-light the disproportionality of "stop and search" of young Black Britons.

Later that year, Damilola Taylor, a 10-year-old Black schoolboy, was murdered on a south London housing estate. In April 2002, the trial of four local youths charged with his murder concluded at the Central Criminal Court without any convictions, which led the Commissioner of the Metropolitan Police Service, Sir John Stevens, to order an Independent Murder Review of the investigation and prosecution of the case to establish what lessons could be learnt from the matter. Bishop Sentamu was asked to chair the Damilola Taylor Murder Review, which produced a report that set out unanimous advice based upon all the material and interviews made available during the review process.

In 2002, Dr Sentamu became the Bishop of Birmingham, where among other issues, he would play a major role in encouraging the churches in Birmingham to “Bring Hope” as communities tackled the insidious growth of a culture of gangs, guns and knives. The Black youths rose to the challenge coining the strapline: “Enough is Enough: Not another drop of Blood”. Pastors Carver Anderson and Calvin Young plus a successful White Businessman and a former gang leader, played a key role in Bringing Hope. On 17 June 2005, Bishop Sentamu was nominated as Archbishop of York and was translated to York as the 97<sup>th</sup> Archbishop of York on 30<sup>th</sup> November that same year.

In 2007, Archbishop Sentamu played a key role in marking the bicentenary of Britain’s abolition of the Transatlantic Slave Trade, by visiting Jamaica and exploring the connection between historic African enslavement and contemporary issues of racism, inequality, and exploitation in the UK. On 1 June 2007, he was appointed as the first Chancellor of the University of Cumbria and Chancellor of York St John’s University. He holds a string of honorary doctorates from various universities in the United Kingdom, Canada, the USA and the West Indies.

Dr Sentamu retired in June 2020, two days before his 71<sup>st</sup> birthday.



## 19. LINBERT SPENCER OBE

Linbert is the owner/director of Linbert Spencer Consultancy Ltd, and co-founder and director of the Centre for Inclusive Leadership Ltd. Linbert has been helping organisations and individuals to transform themselves for more than 30 years. His professional background is in community development, having trained at Goldsmiths College, London University in 1970.

He is an author, consultant, trainer and coach who has facilitated seminars and workshops across the world, including Bangladesh, Barbados, Belgium, Bermuda, Canada, Ethiopia, Finland, France, Germany, Holland, India, Jamaica, Macedonia, Nigeria, Pakistan, Poland, Russia, Spain, South Africa, Switzerland, Thailand, Uganda, USA and Zimbabwe. He is vastly experienced in the development of diverse talent.

He is an innovative, inspirational facilitator with proven experience of effective board level and community interventions and leadership team development.

In 1986, Linbert co-founded the Windsor Fellowship, a national charity that aims to prepare Minority Ethnic undergraduates for management roles in industry, commerce, and the public sector in Britain. The Fellowship, and other pro-bono work, has been a key feature of his career for which he was formally recognised in the Queen's New Year's Honours List in 2008. Linbert is also a former professional actor, international athlete and television presenter.

### **Brief Career Resume**

- 1998 – 2003 Diversity & Race Advisor: Foreign And Commonwealth Office
- 1996 – 1997 Race Equality Advisor: London First
- 1993 – 1996 Member: Police Complaints Authority
- Jan 1990 Established Linbert Spencer Consultancy Ltd
- 1985 – 1989 CEO Fullemploy (A National Charity)
- 1982 – 1985 Police Community Liaison Officer: Greater Manchester
  
- 1979 – 1982 Deputy Chief Executive: Greater Manchester Youth Assoc.
- 1974 – 1979 Resident Community Development Officer:  
Manchester Social Services
- 1973 – 1974 Community Development Officer: North Yorkshire Social Services

### **Current Pro-bono/Non-Executive Appointments**

- Trustee the Harpur Trust
- Deputy Chair Harpur Trust Grants Committee
- Trustee the HEART Multi-Academy Trust
- National Police Chiefs Council – Race, Religion and Belief Strategy Group
- Member of the Chief Constable of Bedfordshire’s Advisory Panel
- Previous Significant Pro-bono/Non-Executive Appointments
- Director Salvation Army Housing Association
- Churches Commission on Racial Justice
- Board of Youth at Risk
- Foreign and Commonwealth Office Ministerial Steering Group on Diversity
- Modernising the Civil Service Diversity Strategy Group Chaired by Nick Montagu
- Home Secretary’s Advisory Council on Race Relations
- Home Secretary’s Police Leadership Development Board
- Department of Employment, Race Relations Advisory Board
- DES Enquiry into Discipline in Schools
- Board Member, London Docklands Development Corporation
- Special Advisor, House of Commons Select Committee on Employment
- Chair, National Steering Committee for Youth and Community Workers Training
- National Training Task Force; Established Training and Enterprise Councils
- Bedfordshire Training and Enterprise Council
- RSA Examinations Board
- London Weekend Television Programme Advisory Board
- IBM Community Advisory Panel
- Board of the National Institute for Social Work
- Archbishop’s Commission on Urban Priority Areas “Faith In The City”

**Publications****“Introducing: The Business of Inclusion” – 2014 (Co-Author) Bookboon.com**

A publication that presents a radical and timely challenge to business leaders and HR Professionals who are focussed on the equality and diversity agenda. <http://bookboon.com/en/introducing-the-business-of-inclusion-ebook>

**How to Build a Multi-ethnic Church – Nov 2007 SPCK Library of Ministry**

A book offering all those involved in church leadership information, advice and guidance. Can be used by individuals or teams to support growth and development, training delivery and policy and strategy development.

**The Diversity Pocketbook April 2004 (reprinted 2005 & 2007)**

The publishers describe this Management Pocketbook as a pocketful of tips and techniques on harnessing the power of diversity to maximise team performance and add organisational value. Reviews include; “A great overview, packed with ideas and practical suggestions. At its heart is the idea that everyone is unique and should be treated as such – something that 99 out of 100 organisations need to do more of. Highly recommended.” [www.pocketbook.co.uk](http://www.pocketbook.co.uk)



## 20. REVD ARLINGTON W. TROTMAN

### TH.B. BD MPHIL AKC

I am a Supernumerary Minister, Methodist Church in Britain. Before that, I was both a Senior Pastor and Assistant National Superintendent for the Wesleyan Holiness Church (UK). Equally, I was formerly the Commission Secretary for the Churches Commission for Racial Justice, which was a programme of Churches Together in Britain and Ireland (CTBI). My other positions included being Moderator (Chair) of Churches' Commission for Migrants in Europe (Brussels). And finally, I was the Managing Director of AWTrotman Associates – in which I was a consultant on equality and anti-racism research; I provided equality and diversity training, professional and personal mentoring. Other activities included being a human rights advocate and conference speaker on racial justice and urban theology.

#### **Community interests**

I have also co-sponsored “The East London Citizens Organisation (TELCO)” from 1989-1994, which is part of the UK Citizens programme. I was also engaged in the Zebra Project, which promoted good relations between Black and White peoples and communities. I was also an advisor to the Crown Prosecution Service Inspectorate on the Review of Cases with a Minority Ethnic dimension. I was an advisor to the Home Office on the appointment of the Metropolitan Police Committee and an advisor to the Department of Trade and Industry on the Single Equality Act.

My other activities included research for the Department for Social Development in Northern Ireland, which sought to promote good relations between different religious bodies in Northern Ireland. I was also an advisor and researcher for Cork City Council (in the Republic of Ireland) on their work on Irish Traveller culture and social development. I was Chair of the Forum of Non-Governmental Organisations (NGO) at European Council's Regional Preparatory Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance in Strasbourg. I also Chaired the Thematic Commission on Indigenous Peoples at

the World Conference Against Racism in Durban, South Africa, and Co-Moderator of the General Assembly's Conference of European Churches in Lyon, France. My other roles have also seen me involved as an International Peacemaker for the Presbyterian Church USA's Presbyterian Peace-Making Programme in Kentucky in 2019). And most latterly as an advisor and researcher for South Bedfordshire Circuit of the Methodist Church in Britain, working on its anti-racism strategy and policy development – from 2019 to the present day.

### **Author/Publications**

I have written extensively and produced the paper: Swedish Parish Vantörs, Working in a Multicultural Context, (London, 2013); and Ethnicity, Nationality and Ecclesiological Identity, in Vieraanvaraisuus Ja Muukalaisuus, Suomalainen teologinen Kirjallisuusseura, (Helsinki 2011). I have also been published in the following books: Beneath the Surface, Hurricane Katrina, fact-finding addressing racism in the Southern States, USA (CCRJ, London: 2005); Sanctuary, Guidelines for Church and Society Offering Asylum Protection, (London: 2005); Ed., Asylum Voices, The Experience of People Seeking Asylum in the UK, CHP, (London: 2003); Redeeming the Time, All God's People must Challenge Racism, CCRJ, (London: 2003); 'Black People Made in the Image of God' in Growing into God, CHP, (London: 2003); and 'Black, Black-led or What?' in Joel Edwards, ed., Lets Praise His Name, an African Caribbean Perspective on Worship, Monarch, (London: 1992).



## 21. DAVID ETUKUDO UDO

I am the retired Director of Race Relations for the Church of England, Diocese of Southwark, where I was responsible for planning and directing activities to promote a better understanding between people of various nationalities and ethnic backgrounds in churches, communities and the wider society. With a team, I designed and led educational and training programmes in racial justice for clergy, lay employees and members of the congregations. Through MELRAW (Methodist Ecumenical Leadership Racism Awareness Workshops), I extended the awareness workshops to Theological Colleges.

I was also previously the Director of Projects for Martin Luther King Memorial Fund and Foundation (UK), which sought employment and training opportunities for professional men and women, as well as unemployed school-leavers, particularly in the Black community.

I was educated at Cliff College, Richmond Theological College and King's College, University of London. I have a special interest in studying and relating the liberating Gospel messages to the political occurrences in our world today. I am also an author of the following publications: *Understanding racism from a Christian perspective: A Study Pack for Churches and Communities* (1991); *King of love and justice: an account of the Life of Martin Luther King Jr. and the State of Race Relations in Britain* (1995); *His-story or our History: A Black perspective of our true history and experience* (1998); *We shall overcome: In commemoration of Martin Luther King Jr. – 40 years since his assassination; with tributes to Bishop Wilfred Wood, Archbishop John Sentamu, and others, in the cause of Racial Justice in Britain* (2008). Finally, *Gospel message for today: Studies and Reflections on the Life and Teaching of Jesus and His relevance for Today* (2014).

I believe that racism in Britain was accepted as a 'fact of life', for centuries. It was regarded simply as 'racial prejudice', 'preference' or 'discrimination' that 'everyone' displays from time to time. It was 'human nature'! Therefore, where people were 'polite', and 'tolerated' others, it was assumed that all was well.



However, in the 1960s, 70s and early 80s, racial disturbances became widespread and serious in several inner cities. Some 'in-depth' studies and consultations were carried out where these disturbances occurred. These showed that racism was much deeper than was previously thought. These studies also provided historical facts and sources that traced the roots of racism to the 16<sup>th</sup> – 19<sup>th</sup> centuries, Transatlantic Slave Trade. With further research, studies and sharing of personal experiences, awareness was raised and understanding deepened about the insidious nature of racism.

Researchers, political analyst, and writers like Peter Fryer (author of "Staying Power: The History of Black People in Britain", 1987), R. Miles and A. Aphizacklea (authors of "White Man's Country: Racism in British Politics", 1984) and others, saw racism as having been firmly rooted in the British and European 'psyche' from the 19<sup>th</sup> century. A well-known British author, quoted by Paul Gordon in his book: "White Law", 1983, said: "to understand British racism, ... you must see its historical roots: ... 400 years of conquest and looting, centuries of being told you are superior to (Black people) leave their stain; ... such a stain seeps into every part of culture, language and daily life; and nothing has been done to wash it out."

Another well-known English writer, community worker and devout Christian, Ann Dummett, said in her book: 'A Portrait of English Racism', 1979: "Racism drastically alters the personalities of black and white people. (It) breaks the confidence of black people, while ...distorting the nature of white people, stimulating their aggression, feeding their resentment and fears ... and encouraging them in self-deception."

These are not just words to 'play' on people's minds; and if people do not think about it, racism will not affect them, or even, does not exist. The 'real-life' experience of many people over the years has been horrendous. In the last 25 to 30 years, just before we started observing Racial Justice Sunday, racism has claimed many lives, including high profile cases like Stephen Lawrence (1993), Anthony Walker (2005), to Mark Duggan and Edson Da Costa in recent years. And of course, the whole world watched the blatant killing of George Floyd in the USA at the height of the COVID-19 pandemic in 2020.

It was for such reasons that I believed in the 1970/80s, just as I do now, that the church, rather than secular institutions, must take the lead in tackling racism. The church knows that God created all humankind in His image, and values all equally. The church knows that Christ loved, and gave His life for everyone, no matter where they were born. Only the church can work and speak with absolute conviction that we are all, one human race. Only the church can enable people to put right the wrongs of the past. This is what racial justice stands for: 'justice' for all, not for political expediency, but as a Gospel imperative; not just to 'tolerate' and 'include' others 'into our space'! It would enable us to truly understand and respect others, despite cultural or ethnic differences.



## 22. REVD VIC WATSON MBE

Victor (Vic) John Watson was born in Manchester on 15 October 1928 and attended local schools in the Chorlton area of the city. In 1946, when he was 18, he joined the Royal Navy, travelling to Hong Kong, which was then still a British colony. It was during this time that he took a real interest in faith matters, and began his Christian ministry as a lay preacher for the Methodist Church. He subsequently attended the Methodist College in Headingley, Leeds (this is now the Catholic-run retreat centre, Hinsley Hall), graduating with an external Bachelor's in Divinity Degree from London University. After serving as a probationer minister for two years, in 1956 Vic and his wife Gwenda, went to Panama, where he served as a missionary at a Methodist Church in the coastal city of Colón.

Vic's work in that city was primarily among the poorer residents, many of whom were the descendants of Black Anglophone Caribbean people who had travelled to Panama decades before to build the canal. Many of these Black communities experienced racism in various forms and Vic was appalled that the US authorities had encouraged a de facto form of racial segregation into the canal zone. His commitment to making a real change resulted in the creation of a home for old and homeless people, Hogar Atlántico, in the heart of Colón. He also established La Escuela Metodista de Colón, a Methodist school for pupils who had previously no access to primary education. The school later developed into a multi-storey structure, educating hundreds of students.

The Black Methodist minister, the Revd Lesley Anderson, who was also from Panama and later worked for the Methodist Church's Overseas Division (now World Church Office) for Latin America and the Caribbean, suggests that Vic underwent a "spiritual and political pilgrimage" as a result of his time in Panama, which fomented his efforts to combat racism and injustice not only in Panama, but during his later ministerial work in Manchester and London in England.

After over eight years of service in Colón, Panama, Vic returned to Britain in the mid-1960s – a country which had changed much during his hiatus. On moving back to Manchester, he saw the racism in the city and elsewhere and noted: “I never expected to see this kind of racism in our society, but it was there and frighteningly in the life of the church as well.”

His experiences in Panama taught him the need for community-based action. He became a minister in the Manchester south-east Methodist Circuit and became a founder-member of the Manchester Community Relations Council, which advocated for greater rights and better treatment for the city’s Black and Asian communities. The ‘race riots’ of the previous decade had led to the establishment of far-right groups and extremist parties, who were calling for, among other things, the repatriation of all Black and Asian people. Like many cities in England, Manchester had its own share of far-right groups, and in 1967, Vic stood as a Labour candidate in the elections for Manchester city council to challenge a local far-right political candidate. In 1969, a year after Enoch Powell’s infamous ‘Rivers of Blood’ speech, Vic invited a local traveller community to occupy church-owned land in Longsight, Manchester. (The travellers, whose complaints about police harassment had largely been ignored, found temporary sanctuary on church land. They would later move on when they found a more permanent place to reside.)

In 1971, Vic moved to London and became minister for Fernhead Road and Sutherland Avenue Methodist churches in north Paddington, west London. These churches were a stone’s throw from North Kensington, an area that witnessed Britain’s first post-war ‘race riots’ in the late 1950s. Vic would work closely with his fellow Methodist colleague Paul Boateng, who would go on to become Britain’s first Black cabinet minister during Tony Blair’s premiership. At the time, Boateng was a young lawyer at the Paddington Law Centre, on the Westminster Community Relations Council.

After six years in this role, Vic moved to Walworth Methodist Church in south London. ‘Clublands’ as the church is affectionately known, became a Black majority congregation during Vic’s tenure as minister. The surrounding locale became a hub to West African communities from Nigeria, Ghana and Sierra Leone, and many found a welcome home at the church. Vic was cognizant of unmet needs of many of these folks and he threw open the doors of his church and worked hard to establish community relations.

In the aftermath of the Brixton uprisings in 1981, he encouraged his church members to assist with arrest and victim support schemes, as well as encouraging lay visitors to frequent police stations. He also took a keen interest in the asylum and immigration issues faced by many of his congregants and those in the local communities, and would often visit those who were detained, awaiting deportation. When not doing this, he was an ardent campaigner for a fairer and more humane asylum and immigration system. Akin to elsewhere, he encouraged his Black congregants to candidate for ministry – either in an ordained or lay capacity.

Alongside Dame Sybil Phoenix, he established the Methodist Leadership Racism Awareness Workshop (Melraw), which provided much-needed anti-racism training and racism awareness activities for ordained Methodist clergy. He also served as chair of the Caribbean and Latin America advisory group for the Methodist Church Overseas Division (now the British Methodist World Church Office).

For his work in Panama, Vic was later honoured with a 'Vasco Núñez de Balboa', the equivalent of a knighthood, and made a freeman of Colón. When he received the MBE in 1993, the Rt Rev Peter Hall, Bishop of Woolwich, said: "Anyone seeking to learn about how to be a Christian minister in the inner city need look no further than to the ministry of Vic Watson." Vic Watson died on 7 September 2005, aged 76.



## 23. IVAN WEEKES

Ivan Weekes was born in Barbados. Like many of his Caribbean compatriots, he chose to settle in the UK in the 1950s, at a time when his native Barbados was still under British colonial rule. Ivan settled in West London during an era when that part of the capital was experiencing racist activity from far-right groups, culminating in the Notting Hill “Race Riots” involving ‘Teddy Boys’ and local Caribbean residents, and the death of the Antiguan-born, Kelso Cochrane. It was those experiences that shaped Ivan’s passion for racial justice and led to his pivotal work with the Methodist Church. Ivan was one of many Black Christians who worshipped at Notting Hill Methodist Church, which was known for its pioneering ‘race relations’ work during the 1960s.

As a lay person, Ivan took a keen interest in the Methodist Church’s work on racial justice, encouraging the denomination to become more involved in addressing the inequality and prejudice in British society, in various public policy areas. He was also cognisant that the denomination itself was failing to support the small, but growing, numbers of Black clergy, as well as encouraging and empowering the large numbers of Black and Asian congregants. He was aware that in many English inner cities, Methodist congregations were overwhelmingly Black in composition.

His work in this area was recognised by his peers and the church, and in 1984 he was appointed as the first Secretary for Race and Community within the Methodist Church. Indeed, this was arguably one of the first roles of this kind in any British church. During his tenure, Ivan oversaw the formation of the first Black Methodist National Conference in 1986, held at Notting Hill Church, where he worshipped, as well as the formation of the project for Developing Black Ministries a few years later, and also the Black Methodist Ministries Group.

Ivan was also the second Black person to become Vice President of the Methodist Conference in 1992. This role saw him, sometimes alongside the President, visit a number of Methodist churches around the country as part of this one-year role.

After stepping down from the racial justice role, Ivan was appointed to the Methodist Church's Connexional Allowances Committee in October 2006.



## 24. BISHOP WILFRED WOOD

Wilfred Denniston Wood was born in Barbados on 15 June 1936 to Wilfred Coward and Elsie Elmira Wood. He was educated at Combermere School where he obtained six GCSEs. He abandoned his 'A' levels to take up the prestigious local government role of Parochial Assessor in the parish of St Joseph. Despite being 18 and the youngest of the 29 candidates for the role, Dr Wood beat off all his competitors. However, the call to the priesthood within the Anglican Church was powerful, and in 1957 he entered the island's esteemed Codrington College to study to first become a deacon.

During his time at Codrington, the young Wilfred took a keen interest in the 'racial' situation in Britain, particularly the 'Notting Hill Riots' in London during the late 1950s. In his words: "I thought of being a go between. But I clearly saw my ministry as not only having to help people to be good, but to be able to tell them how. So, I had to see how they lived." In 1962, he decided to travel to Britain to continue his ministry there. He was ordained as a Church of England priest at St Paul's Cathedral that same year and served as curate at St Stephen's Church, Shepherd's Bush, west London, a stone's throw from Notting Hill. Revd Wood's curacy initially lasted three years, after which he became priest-in-charge during the church's interregnum. During this time, he met and married his fellow Barbadian, Ina Smith, in 1966, with whom he would have five children.

Dr Wood took a keen interest in the US Civil Rights movement, especially the leadership of Revd Dr Martin Luther King Jr, who clearly demonstrated the need for Christians to engage in the work for justice and equality for the most marginalised and vulnerable in society. Following the assassination of Dr King in April 1968, Bishop Wood established the Martin Luther King Foundation, a charitable organisation which assisted self-help groups. In 1967 he helped to establish the Shepherd's Bush Social and Welfare Association which used a former church hall to provide facilities for a Black youth club, steel band and social events. Bishop Wood valued the importance of education and established evening and Saturday Schools for Black students.

History shows that he was one of the pioneers of the Saturday or Supplementary School programme in this country.

Along with a fellow vicar, a few years later he established the Shepherd's Bush Housing Association, which provided shelter for primarily Black families who were struggling to find accommodation due to racist housing practices. By the early 1970s he was a founder member of HARAMBEE, a north London-based project that aimed to help empower local Black communities, especially young people. This dovetailed with his desire to be a champion for Black youth, many of whom were on the wrong side of strong-armed policing. This project provided them with practical legal advice as well as bail money and defence, as well as a safe space for them to congregate.

Revd Wood took a keen interest in 'race relations' at a national level and became a vocal critic of the Government-led Community Relations Commission (CRC), which he denounced as being unrepresentative of Black aspirations and representation. He subsequently developed the 'Wood Proposals' which called for the CRC to have more Black representation and that these Black folks were not mere 'yes men' or lackeys. In 1971 he was elected Chair of the Institute of Race Relations (IRR), an academic research body which also campaigned for racial justice. He also took a keen interest in ecumenism and became a board member of the British Council of Churches' (BCC – now Churches Together in Britain and Ireland) Community Relations Unit. That same year he helped draft the BCC's strong condemnation of the British Government's 1971 Immigration Bill.

In 1974 he resigned as Chair of the IRR and was appointed as Vicar of St Laurence, Catford in the Diocese of Southwark. In 1977 he was appointed Rural Dean of East Lewisham and Honorary Canon of Southwark Cathedral. He combined these activities with that of Moderator of the World Council of Churches' 'Programme to Combat Racism' (1977 – 1980), which was known for its support for humanitarian projects linked to southern African liberation movements, at a crucial time in their struggle. He was appointed Archdeacon of Southwark from 1982 until his consecration as area Bishop of Croydon in 1985 – which saw him become the first Black Bishop in the Church of England.

Bishop Wood used his new role within the church to step up his racial justice work and in 1992 he co-sponsored with David Sheppard, the then Bishop of Liverpool, a new set of race equality principles for employers, which became known as the "Wood-Sheppard Principles". He was also Moderator of the Southwark Diocesan Race Relations Commission, the first of its kind in the Church of England, from its foundation. In his last years as Bishop of Croydon, he protested at the honours given to Enoch Powell upon his death, stating, "Enoch Powell gave a certificate of respectability to White racist views which otherwise decent people were ashamed to acknowledge." Furthermore, in 2000 he campaigned against the then British Government's (and Opposition's) negative attitudes to asylum seekers.



In 2004, a national poll saw him voted in second place in the first “100 Great Black Britons” list. Equally, in later years, ‘Bishop Wilfred Wood Close’, in Peckham, south-east London, ‘Bishop Wilfred Wood Court’, in Plaistow, East London, and ‘Bishop Wilfred Wood House’ in Brook Green, West London, were all named after him. He holds honorary doctorates from the Open University, the University of the West Indies and the General Theological Seminary, New York, where he was described in the citation as “a wide and trusted defender of the rights of minorities”. Bishop Wood and his wife subsequently retired to their native Barbados where he was later knighted for all his accomplishments.



## 25. RICHARD ZIPFEL

Richard Zipfel started life in the USA, where he taught in a Jesuit secondary school in Chicago and was involved in the Catholic Worker, Civil Rights and Anti-War Movements in Milwaukee. He came to Britain in 1972 and initially worked with the Student Christian Movement (SCM). For 30 years, he served as policy adviser on 'race and community relations' for the Catholic Bishops' Conference of England and Wales (CBCEW). Since retirement, he has served as a Trustee of the Catholic Association for Racial Justice (CARJ). Richard has for many years lived in north London, supported with love and advice by his wife, Tricia, and their extended family. Richard and Tricia are long-standing members of St Thomas More Parish at Manor House, north London.

Richard states: "We are part of a centuries' old, global movement for justice, equality and community. This movement has taken a particular shape in different times and places – abolitionists, suffragettes, the civil rights movement, the anti-apartheid movement, the Dalit Movement in India and Black Lives Matter – to name a few. We are all pilgrims on a long and winding road. We should not be afraid, now and then, to pause and take stock – and discern together the way on which we are called to travel."



