



DIOCESE OF  
CHICHESTER

TO KNOW • LOVE • FOLLOW JESUS

# Racial Justice Toolkit for the Diocese of Chichester

Anti-Racism resources  
for Parishes and schools



## RACIAL JUSTICE

“The Church cannot undo its history, but it can choose how to respond to it.”

The Most Reverend Sarah Mullally,  
Archbishop of Canterbury

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# Foreword by the Bishop of Lewes, The Right Revd Will Hazlewood

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I am pleased to commend this Racial Justice Toolkit to you. It is offered as a resource for prayer, reflection, and practical action as together we pursue the reconciling work to which Christ calls His Church. Scripture reminds us that every person is created in the image and likeness of God, and therefore worthy of honour, dignity, and protection. When any part of the body suffers, the whole body suffers; when any voice is ignored or diminished, the whole community is impoverished.

Racial justice is not a separate or optional aspect of Christian discipleship. It is woven into the Gospel itself—a Gospel that breaks down dividing walls, restores relationships, and calls God’s people into a new community shaped by grace and truth. Across our churches and communities, we continue to hear stories that remind us how far we still have to travel. There remain experiences of exclusion, misunderstanding, and harm. Yet there are also signs of hope: deeper conversations, courageous honesty, and a growing desire to understand one another more fully.

This toolkit is intended to support that journey. It offers insight, questions for reflection, and practical opportunities for learning and action. It is not a final word, but a starting point—a companion for churches seeking to grow in awareness, compassion, and Christlike hospitality. My encouragement is that you use it prayerfully, patiently, and with openness to the Spirit’s prompting.

May we be a Church that listens well, speaks truthfully, and acts justly. My prayer is that through this work, our communities become places where all God’s children can flourish, where every story is heard, and where the love of Christ is made visible in our life together.

With every blessing,



**+BISHOP OF LEWES**

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# INTRODUCTION

Like the rest of the country, West Sussex has become more ethnically and cultural diverse over the past decade. In the most recent census in 2021, 15.8% of the population identified as someone of a minority ethnicity, an increase from 11.1% in 2011. This change is consistent with the trends throughout the country, but is slower than the overall national change (6.1%).

Troublingly, over the same period, the number of racially-motivated hate crimes in West Sussex increased nearly fourfold. This increase in hate-crime is also seen elsewhere in the country, but the rate of increase here is higher than that of the country overall (~threefold). There are many possible explanations for this trend, including changes in the way crimes are recorded; but experts agree that among the causes is a real increase in people's willingness to act against people of other ethnicities.

These two sociological trends—the cultural diversification of our society, and the increased willingness to act aggressively against ethnic minorities—forms the background to the Church of England's—including the Diocese of Chichester's—work towards racial justice, beginning with our repentance away from racist and xenophobic attitudes and actions, towards a unity across diversity that is bound and driven by love.

This Racial Justice Toolkit is meant as a resource for churches, chapels, schools, and other communities and individuals across the Diocese of Chichester, to help us all to improve this aspect of our common life together. In this Toolkit you will find theological and practical reflections from individuals throughout the Diocese, liturgical resources for various kinds of services concerning racial justice, and readings lists as well as other multimedia resources. Together, these resources are intended as aids to help us to better understand issues of racial justice from a Christian theological perspective; to engage with them in our prayer and liturgy, our preaching and teaching, and discussions with one another; and to inspire practical initiatives in our local communities.



## The Revd Dr Jonathan Lewis-Jong

Benefice of Cocking with West Lavington, Bepton, and Heyshott

### Aims of the Racial Justice Toolkit

The Racial Justice Toolkit seeks to equip churches and schools across the Diocese of Chichester to recognize, challenge, and dismantle racism, and to grow as inclusive Christian communities that reflect God's justice, love, and the dignity of every person.

### Specific Aims

- To deepen understanding of racism and racial injustice
- To root racial justice in Christian faith and theology
- To encourage reflection on policies, culture and practice
- To promote inclusion and representation
- To provide resources that empower churches and schools



## The Revd Canon Guy Hewitt

Director of the Racial Justice Unit  
Church of England

## The Theological Imperative of Racial Justice

The unity of the Church is a fundamental aspect of its life together in Jesus Christ, demonstrating both the love of God and love for one another.

In its commitment to supporting all people to flourish, the work on racial justice draws inspiration from biblical principles found in John 13:34 and Psalm 11:7. At the heart of our mission is the belief that love serves as the unifying force essential for mutual respect, among all disciples. The Church recognises the necessity to work together in solidarity, where everyone's contribution is recognised as enriching our collective fellowship. This reflects the interdependent nature of the body of Christ as described by the apostle Paul in 1 Corinthians 12:12–27.

The theological foundation for racial justice is deeply rooted in the scriptural mandate to love one another, which reflects the inclusive nature of the Kingdom of God. The Church's unity is a key feature of its communal life and discipleship. This unity manifests divine love, transcending earthly divisions and societal norms that seek to categorise and separate individuals based on ethnicity, culture, social status and other characteristics.

To strive to be a racially just Church is not simply a policy initiative but a theological imperative that seeks to actualise the radical love of Christ in tangible ways,

promoting justice and righteousness among all members. The task of racial justice within the Church presents an opportunity for everyone to live out the hope the gospel proclaims.

The commitment to racial justice is further informed by the understanding that every individual is made in the image of God (Genesis 1:27), a truth that acknowledges the diverse gifts and experiences that enrich the body of Christ. Unity in the Church does not equate to uniformity; instead, it celebrates the multi-faceted nature of God's creation, where each person contributes to the flourishing of the whole community. In a fractured world marked by systemic injustice and division, the Church's mission to enact racial justice becomes a prophetic call for healing and repair, requiring collective lament for past and present injustices.

By engaging with minoritised communities and through convening meetings, advocacy, racial justice training and education, commissioning research, monitoring outcomes and facilitating resources, the Church upholds its vision to oppose racism and champion the dignity of every person. In doing so, it aligns itself with the gospel's central message, which calls us to love, serve and uphold the inherent worth of every human being, reflecting the character of Jesus Christ through our actions. This work is essential for the Church's health and witness in a world yearning for reconciliation and hope.



## The Venerable Martin Lloyd Williams

Archdeacon of Brighton & Lewes

### Faith in Action: Why People of Faith Must Engage with the Racial Justice Toolkit

In recent years we have become a racially diverse family. This has been an immensely joyful experience. We are incredibly grateful for the way our lives have been fabulously enriched. But it has also been eye-opening. I have been surprised, shocked and angered at times by the ways in which unconscious bias has, on occasion, resulted in racism towards members of our family. I have found microaggression, for example, to be a disturbing and upsetting reality. A few years ago I hardly knew about it.

I would like to offer every encouragement to people of faith to engage with the resources that are being made available through the diocesan racial justice toolkit. There are many emotional calls on our attention for lots of great causes and most of the time, most of us simply want to attend to the many challenges we face day by day and live a quiet life. What I personally find helpful in this toolkit is the way racial justice is presented as liberating and energising for everyone.

There is an invitation to lift our eyes to a bigger more exciting horizon. There is fresh perspective on how local community can be enriched at the grassroots. There is the possibility of less fear and more harmony. There is deeper joy on offer in the celebration of diversity.

There are of course big challenges too. Prejudice, ignorance, hatred and division always, in the end, lead to conflict. And conflict is currently a growth industry. I am very keen to get behind Vitalis and all the work he is initiating and leading because to be aware of the issue of racial justice is to mitigate against conflict in our communities and to promote a culture where peace has a chance.



## The Revd Canon Emma Ham-Riche

Associate Archdeacon for Diversity and Inclusion

### From Commitment to Practice: Racial Justice, Inclusion and Diversity

In May 2025, Bishop Martin announced the establishment new post of Associate Archdeacon for Diversity and Inclusion, to which I was appointed. The Associate Archdeacon assists the bishops and archdeacons in monitoring the concerns of those who have particular needs and often feel themselves to be unrepresented in the decision-making forums of this diocese. The establishment of this new post demonstrates the diocese's commitment to Diversity and Inclusion and its intention to embed diversity and inclusion within the life of the diocese.

The appointment of Vitalis Ngwambi as the diocese's first-ever Racial Justice Coordinator in November 2025, has helped the diocese deepen that commitment to racial justice, inclusion, and the celebration of diversity across its churches and schools.

Diversity and inclusion involves ensuring that all individuals are treated with dignity, respect, and fairness within the church community. This means actively working to eliminate discrimination in all forms and widen participation, both within the church and in the broader society.

This Racial Justice Toolkit will enable the diocese to put its commitment into practice across the household of faith, as individuals, parishes, and deaneries. It shows us how to put that commitment into practice so that all can belong. It is the first fruits of the diocesan commitment to inclusion and diversity, and will yield an even greater harvest.



## Revd Levison Kandi

Benefice of Moulsecoomb  
with Bevendean and Coldean

### Looking Ahead: Embracing Unity and Diversity in Faith

As we journey toward a more just and equitable world, the Church of England is called to be a beacon of love, unity, and reconciliation. As priests from global majority heritage, we stand at the intersection of faith and identity, witnessing the beauty of God's diverse creation. In this moment, we are invited to embrace both unity and diversity, reflecting the heart of the gospel. The Apostle Paul reminds us, "There is one body and one Spirit... one Lord, one faith, one baptism" (Ephesians 4:4-5). Our unity in Christ does not erase our differences but celebrates them as a tapestry of God's glory. In a world fractured by racial injustice, the Church must model a radical inclusivity where every culture, language, and ethnicity are valued. As the global Church, we are richer for our diversity, and our worship is made fuller when all voices are heard. Yet, embracing unity doesn't mean ignoring the pain of the past or the inequities of the present. It means acknowledging histories of oppression, listening to marginalized voices, and actively pursuing justice. It means creating spaces where global majority Christians are not tokens but leaders, theologians, and partners in shaping the Church's mission.

#### How do we move forward?

We start with humility - learning from one another, amplifying unheard stories, and dismantling systemic barriers. We cultivate spaces for lament, healing, and celebration, where cultural expressions of worship enrich our common life. We commit to inclusive language, equitable representation, and anti-racism training that transforms hearts and structures.

The journey is not easy, but we are not alone.

We walk with the communion of saints and with countless witnesses from every nation. We follow Jesus, the One who broke boundaries, who embraced the Samaritan, the Canaanite, the outsider. In Jesus Christ, we are one, yet wonderfully diverse.

May the Church be a sign of hope, embracing unity and diversity as a reflection of God's kingdom.





## Revd Martin Poole

Vicar of St. Luke's Prestonville,  
Brighton

### Walking in Solidarity: A Reflection on Allyship

One of the most memorable speeches I've heard since joining General Synod in 2021 was Lord Boateng introducing the work of the Racial Justice Commission. He spoke about how it feels for him talking about racism. He said:

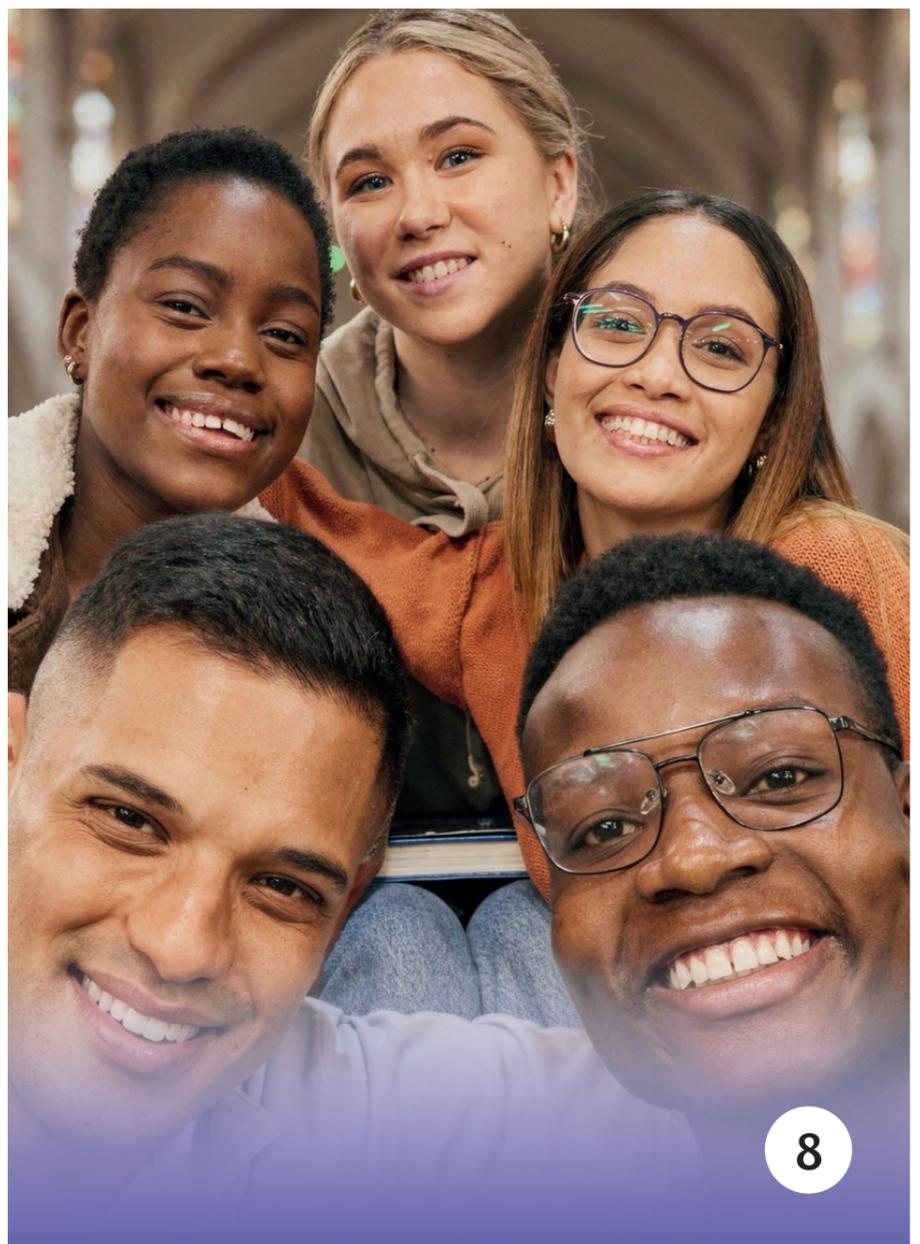
"I don't find it easy. No black person, no person of colour in this room, finds it easy to talk about racism, believe it or not. We don't like having to do it. But we have to do it, because it is part and parcel of our reality that never goes away."

I don't think any of us want to talk about racism or find it easy but we have to acknowledge that it is all around us and will never be dealt with unless we do talk about it and do something about it. So, the question then is who should talk about it and what should they say? I am certain that Racism should not be a problem for people of colour to fix, they are the victims of it, but those of us, whether consciously or unconsciously who are the perpetrators of it, should be the ones to address it.

In that same speech Lord Boateng went on to talk about the Church of England discussions that had taken place about Racial Justice and how sometimes

the people who are most affected by this were asked to leave the room while discussions continued. Those closed-door discussions and the friendships I have with my Global Majority Heritage (GMH) sisters and brothers and hearing their unsettling stories are the things that make me want to be an ally, to be the presence in the room when they are excluded, to be the advocate for rights and recognition that shouldn't have to be asked for.

In 2025 a number of us at General Synod became aware that Church of England spending plans for 2026-2029 included a cut in Racial Justice spending. After much discussion a group of us decided to submit an amendment asking for this decision to be reversed and I was humbled to be asked by my GMH sisters and brothers to front this in partnership with them. It was felt that push-back coming solely from those who would benefit from this funding could look self-serving and that it was more powerful for a coalition of voices to point out the irony that Racial Justice spending was subject to an injustice itself. This is how allyship works and why it's important, to speak up about injustice wherever we see it, in partnership with those most affected by it.





## The Revd Dr Jonathan Lewis-Jong

Benefice of Cocking with West Lavington, Bepton, and Heyshott

### Theological Reflections on Racial Justice

The Lord scattered them abroad from there over the face of all the earth, and they left off building the city. Therefore, it was called Babel, because there the Lord confused the language of all the earth, and from there the Lord scattered them abroad over the face of all the earth. Genesis 11.8-9.

Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability. Amazed and astonished, they asked, 'Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Acts 2.3-4, 7-8

These are the two realities in and between which we live. The first is Babel: a fractured world, in which our differences are impediments to working together, and to building all kinds of relationships. Indeed, diversity is understood here as divine punishment: it is categorically undesirable and necessarily entails division. It is easy to imagine that salvation from this situation should entail a return to homogeneity. And yet, that is not what we receive at Pentecost.

The work of God's Spirit is not to eliminate difference for the sake of unity, but to celebrate it. There is not one tongue of fire that covers all the people, but many, all from one source and towards one end. Nor do they speak one common language, but many. The first miracle of Pentecost is the ability to speak beyond our own cultural boundaries.

The second miracle of Pentecost is the ability to listen and hear and understand those otherwise alien from us. It is, of course, the same miracle, which is the redemption of Babel.

The work of racial justice is Pentecostal work. It is participation in the work of the Holy Spirit, who does not reverse history but redeems it, does not obliterate difference but honours it. As redemption involves repentance, so the work of racial justice requires us to acknowledge our failings, both historic and current. As redemption results in reconciliation, so the work of racial justice invites us all to work together across our various differences, even to speak and hear one another's tongues.

Nor does the Holy Spirit act at Pentecost for the good of the Church alone, but also for the sake of the world into which the Church is sent as God's ambassador: that is,

Pentecost is the beginning of Christian mission. And so, as a participation in Pentecost, our work of racial justice must also be missional work. It must be outward-looking and future-orientated: the mission is not merely to make amends for the past sins of the Church, but to work towards a just world, even unto the ends of the earth.

# From Lament to Action

In April 2021, the Archbishops' Anti-racism Taskforce published its report, 'From Lament to Action' which called for urgent changes to the structure and culture of the Church of England

The vocation of the Church of England is to be a church 'for all' and to contribute to community cohesion across England. In the twenty-first century, this vocation must be expressed not just through a parish network covering every community geographically, but also in church communities embracing the full ethnic diversity of England as it is today. Over the three-year term served by the Archbishops' Commission for Racial Justice, we have seen many steps taken towards the Church of England fulfilling its vocation to be a church for 'every tribe and tongue' represented within this country. However, the various entities which make up the Church of England are only just beginning to take seriously the challenge of the internal culture change required to fulfil its vocation. A consensus about the need for change is not yet fully in place, and a strategy for bringing about change has not yet been adopted at all the front lines of the Church. As part of an ongoing process of change that will take a generation to fulfil, and must be resourced accordingly, the Commission identifies the following priorities as key to further progress:

1. Nurturing a worship culture in the Church of England that reflects the rich mix of backgrounds and accents present within the Church today. Worship leaders must be enabled to use the flexibility allowed to them by Canon Law to lead acts of worship drawing on the wealth of material which has been generated across the Anglican Communion. The diverse voices present within our communities must be heard in the worship of our Church, Sunday by Sunday.



2. The Church of England needs to have a robust structure of governance in place across its many component parts which ensures that a sustained focus on racial justice becomes a normal part of its policy and practice. This must be adequately resourced at all levels of the Church and make a difference at the front lines of the Church, especially within parishes.

3. The Church of England needs to put an adequate complaints system in place which will enable those who have been treated badly to have their negative experiences genuinely heard. In addition, individuals (and the Church as a whole) must learn from mistakes made in the past and improve their practice in the future. Church leaders need to move from a defensive stance where complaints are ignored, or managed away, to a progressive stance where complaints drive learning and progress.

4. The barriers to full participation for all within the Church of England identified in our report 'Behind the Stained-Glass' must be addressed in a sustained and comprehensive manner. This is our opportunity to truly be the Church which we say we are.



## Vitalis Ngwambi

Diocesan Racial Justice  
Co-ordinator

### Racial Justice Co-ordinator

The Archbishops' Anti-Racism Taskforce recommended that every diocese appoint a Racial Justice Officer in recognition that progress on racial justice across the Church of England had been slow and uneven. The Taskforce recognised the need for dedicated leadership in every diocese - someone whose role would be to guide this work, support churches, challenge racial injustice, and ensure that racial justice becomes a normal and consistent part of the Church's life, rather than an occasional or reactive response.

In the Diocese of Chichester, the Racial Justice office was established to help lead this important work. Since 2022, the racial justice agenda has been shaped under the leadership of Bishop Will Hazlewood, Chair of the Common Good, supported by the Revd Emma Ham-Riche, Associate Archdeacon for Diversity and Inclusion, alongside a small advisory group of clergy and laity. A significant milestone in this journey was the commissioning of the diocese's first Racial Justice Officers, the Revd Martha Mutikani and Revd Godfrey Kesari, on 8 October 2022.

Building on this foundation, the diocese, funded by the national church, took a further step forward with the appointment of its first Racial Justice Co-ordinator, Vitalis Ngwambi, in November 2025. This appointment marks an important moment in helping to guide and embed the diocesan racial justice strategy more intentionally and sustainably.

As Racial Justice Co-ordinator, my role is to work with parishes and schools to reflect honestly on racism, celebrate diversity, pray for justice, and commit to practical anti-racism action. I will work alongside churches and educational settings to help identify and uproot racism and racial discrimination - sins that distort human dignity and disfigure the image of God in His children.

Whether our churches are multicultural or monochrome, the mission remains the same: to challenge injustice and to build communities where everyone is seen, valued, and respected. This includes working towards diversity that is visible in leadership and church life, enabling all Christians to participate fully and flourish. In doing so, we seek to reflect the Kingdom of God, where people of every nation and background stand together before Him.

A key part of my work will also involve advocating for inclusive education, supporting representative governance across our institutions, and encouraging more UKME/GMH leaders into roles where they can help shape the life and future of the Church. I hope to support, equip, and empower more UKME/GMH individuals to explore vocations and leadership opportunities, so that the Church more faithfully reflects the diversity of the world God so loves.



**The Revd Canon Martha Mutikani**  
Vicar of St Augustine's Scaynes Hill

## Theological Foundation for Racial Justice

Racial justice is rooted not in contemporary debate but in the very nature of God. From the beginning, Scripture affirms that all people are created 'imago Dei' in the image of God (Genesis 1:26–27). This truth shapes our ethical responsibilities and our common life. Any system, structure, or behaviour that diminishes another person's dignity is therefore not only socially unjust but theologically incompatible with the God we worship.

Throughout the biblical narrative, God calls the community of faith to be a sign of justice. The prophets challenge Israel whenever worship becomes detached from righteousness: "Let justice roll down like waters" (Amos 5:24). Their message exposes the gap between God's intention and human practice. In our time, racial injustice whether subtle or overt reveals similar gaps within society and sometimes within the Church itself. A faithful response requires honesty, repentance, and the courage to change.

The incarnation deepens this calling. In Jesus, the Word becomes flesh within a particular culture and place, yet his mission consistently dismantles boundaries that separate people. He speaks with Samaritans, touches the ritually

excluded, and gathers disciples of different backgrounds into one community. His way of being shows that justice is not abstract but relational, embodied, and lived. The cross confronts the violence of exclusion; the resurrection promises a new humanity reconciled in Christ (Ephesians 2:14–16).

For a diocese shaped by rural, coastal, urban, migrant, and multicultural communities, racial justice is a pastoral and missional necessity. Experiences of belonging and exclusion are carried into our parishes, schools, chaplaincies, and diocesan life. As disciples, we are called to listen deeply, honour every story, and recognise God's presence in each person. This commitment strengthens our witness and enriches our common worship.

The Church of England's vision for a "mixed ecology" of ministry reminds us that diversity is not a challenge to be managed but a gift to be embraced. The Diocese of Chichester can model this by ensuring that leadership, liturgy, governance, and mission practices reflect the breadth of God's people. Racial justice becomes not an add-on but a mark of faithful Anglican identity.

Revelation offers a picture of the future Church: "a great multitude... from every nation, tribe, people and language" (Revelation 7:9). This vision is both promise and calling. As we launch this Toolkit in 2026, we commit ourselves to journey towards that vision with humility, prayer, and a renewed dedication to the God who reconciles all things.



## Revd Dr Godfrey Kesari

Parish Priest, Holy Innocents,  
Southwater

### Why the church must lead on Racial Justice

Racial Justice is not just a fight  
against racism

Racism is learned, and it follows that it can be unlearned; a proposition that holds out the promise of the emergence of a society free from racism. Recently, I pondered on why God had allowed us to have different coloured skins. I still do not know why, but what I do know is that we are all the same beneath the skin. As Bishop Will preached on a Racial Equality Sunday, “We are all wonderfully and fearfully created in the image of God.” There is no one who has not been created in the image of God. Why does racial justice matter?

1. To alleviate pain and hurt. We need to be involved in this mission to alleviate pain and hurt which many minoritised ethnic people carry. Racial Justice ministry is joining God in His work of healing the wounds of those who have been despised, discriminated against and dehumanised because of their ethnic origins. It is about wiping the scourge of racism off the face of the earth.

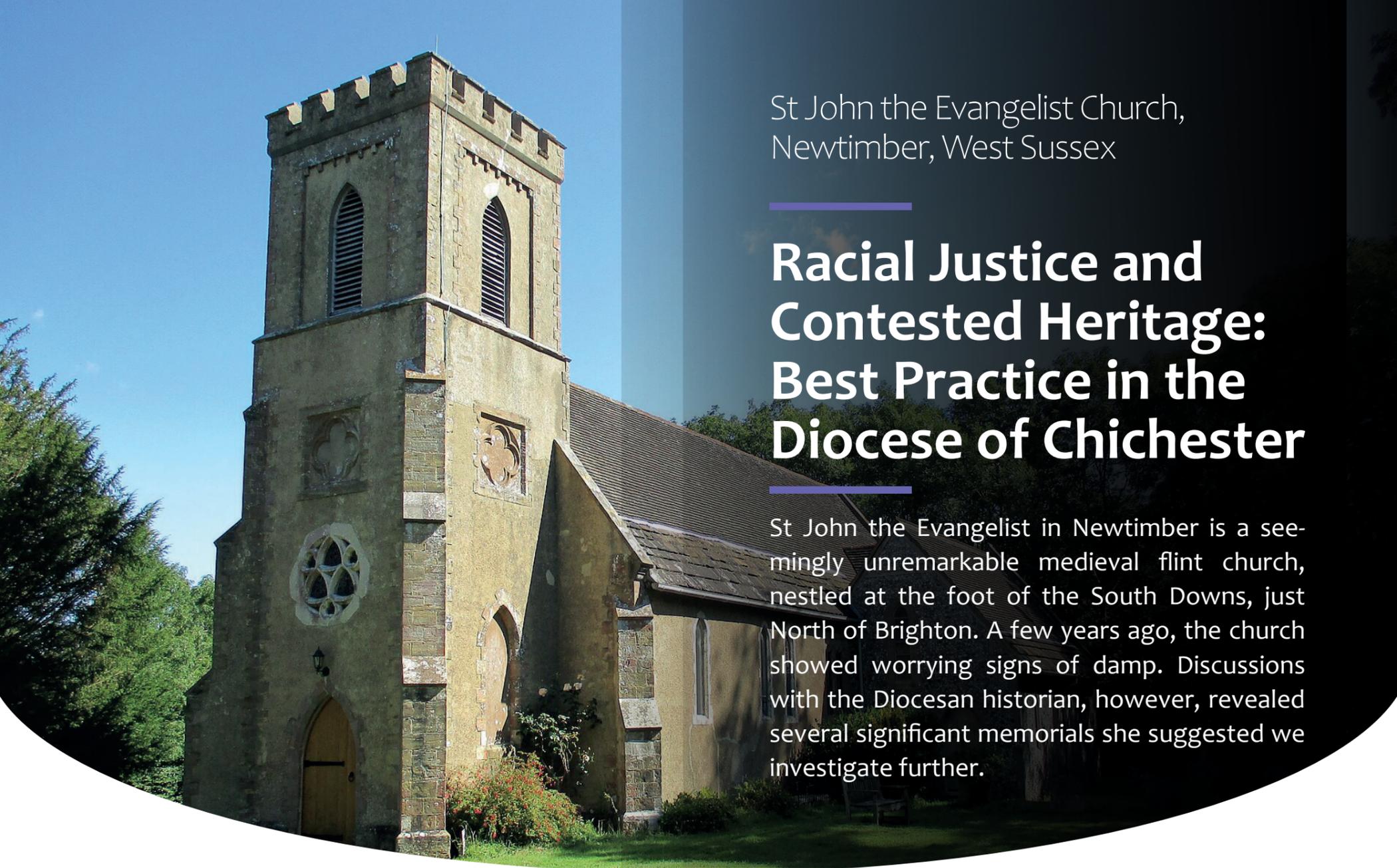
2. God loves justice. To work for racial equity is to work for justice. We do this ministry because God loves justice. God wants us to treat not people of one ethnicity but people of all ethnicities, colours and backgrounds impartially and fairly and empathize with them all.

Jesus always had a preferential option for minority groups around him. Bishop Martin has reassured me more than once, saying: “You are a priest like any other.” I am hugely grateful for that. Jesus shows us a model for standing with the vulnerable and the marginalised.

3. Theological basis. Racial justice ministry has solid biblical and theological foundations. God loves all people equally. God so loved ‘the world’ - the ‘world’ representing the entire humanity - and not people of this race or that race. To be racially just is not just about not being racist but actively involving in racial justice mission. This toolkit will help.

4. We want to be on the winning side. For many Revelation 7.9 is the motivation for their commitment to racial justice ministry. It is foretold in the book of Revelation that people of all nations, tribes and languages will dwell in heaven eternally. Matthew 8.11 says that many will come from the east and the west and will enter... the kingdom of heaven. Churches have a role to perform in preparing congregations for the kingdom of heaven.

To live a life like Jesus, we need to minister to God’s people as God intends. Christ exemplified how we should love God and love one another. He is the model for us to emulate when it comes to holding GMH groups to our hearts. The Christian way of life provides more than enough space for all of us to learn together and grow together in peace, hope, light and love.



St John the Evangelist Church,  
Newtimber, West Sussex

## Racial Justice and Contested Heritage: Best Practice in the Diocese of Chichester

St John the Evangelist in Newtimber is a seemingly unremarkable medieval flint church, nestled at the foot of the South Downs, just North of Brighton. A few years ago, the church showed worrying signs of damp. Discussions with the Diocesan historian, however, revealed several significant memorials she suggested we investigate further.

Thus began a process of discovery. Tucked away for centuries, our church had quietly harboured a profound and overlooked history. Through dedicated research into the families of nearby Newtimber Place, the memorials, the architectural changes, and the list of the Rectors, we began to piece together story of colonial entanglement. This microcosm of empire spans from the Trans-Atlantic Slave Trade and Imperial governance in Africa and Asia, to the loss of African Lives in the First World War.

To develop this work, we approached Brighton & Hove Museum. Their curators, engaged by the histories we were uncovering, were supportive and suggested our first step should be to open the church for a Heritage Open Day. We then contacted Sussex University, where we fortuitously reached Professor Alan Lester – a world leading academic in Colonial & Empire History, who has since become vital academic backbone of our project.

Our archival work focused on the Jamaican estate of Charles Gordon, whose memorial rests in the north transept. We uncovered details of his plantations, the crop grown, and the compensation he received. Following the abolition of slavery, Gordon was awarded £8,000 for the loss of his “property”- 403 enslaved men, women, and

children. From this sum, he allocated £200 to build our current church tower, creating a direct and tangible link between this local structure and their exploited lives and labour. Crucially, by finding the official Slave Registers, we were able to move beyond numbers and restore their individual names.

This act of naming became the heart of our 2025 Heritage Open Day, titled “We Know Your Name”. The event brought multiple communities together to honour the 12.8 million enslaved by memorialising a few. A 10-metre rolling calico banner, inscribed with the names by volunteers from three local parishes now hangs in the tower. In a deeply moving service, people of African descent read the names aloud, and visitors could take home painted pebbles bearing them as a personal keepsake.

We welcome over 130 visitors at the HOD this year and, most importantly, have forged a meaningful partnership with a local school studying the Trans-Atlantic Slave trade and the Brighton & Hove Black History group. Together, we are committed to continuing the essential work of truth-telling, acknowledging the profound pain of this history while embracing the healing this shared journey has begun.

Visitors are always welcome; Newtimber church is kept open and has an accessible WC and Kitchen area. Contact the Churchwarden if you’d like a tour- 07595255427.

## Racism and Anti-Racism

Racism is the oppression and marginalisation of individuals or communities based on the colour of their skin, ethnicity, nationality, and citizenship. It is a form of prejudice, hatred, or discrimination against a person because of their skin colour and/or ethnicity, and it largely affects individuals from Black, Asian and Minority ethnic backgrounds as well as individuals from mixed-heritage backgrounds.

Racism occurs in many forms, and it is difficult to embrace those forms in a single definition. Racial prejudice is linked to, but distinct from, ethnic prejudice. Nonetheless, the two are often associated and certainly have been in the discourse on racism in the Church of England. Gordon-Carter gives a general definition: ‘conduct, words or practices which disadvantage or advantage people because of their colour, culture or ethnic origin’. She goes on to point out that ‘In its more subtle forms it is as damaging as in its overt form’.

Racism can be overt (e.g., racial slurs) and/or covert in the form of microaggressions or subtle acts of exclusion and systemic racism. It can also turn into racial harassment when racist behaviour becomes threatening and aggressive, whether verbally or physically, being called derogatory names and slurs that are typically used to insult a race.

It is widely acknowledged that racism within the church can be subtle, manifesting in implicit biases, microaggressions, and systemic issues that often go unrecognized by the majority culture. While overt racism (e.g., hate speech) is generally condemned as a sin, subtle forms of racism are more pervasive and complex.

## Manifestations of Subtle Racism in the Church

### A Theological and Scriptural Lens

Subtle racism - often unintentional and embedded in everyday practices can quietly shape church life in ways that contradict the Gospel. Scripture calls the Church to be a visible sign of God’s reconciling love, where every person is honoured as made in the image of God. The following reflections explore how subtle racism may appear within the Church, in the light of Scripture:

### 1. Limited Diversity in Leadership

The Body of Christ is enriched by the gifts of all its members. When leadership fails to reflect the diversity of God’s people, the Church risks silencing voices God has called to serve.

“There are varieties of gifts, but the same Spirit. To each is given the manifestation of the Spirit for the common good.”

- 1 Corinthians 12:4, 7

When ethnic minority leaders feel pressured to assimilate rather than bring their whole selves, the Church may unintentionally resist the Spirit’s work through diverse gifts.

### 2. Refusing to hear Lived Experiences

Scripture consistently calls God’s people to listen attentively to those who have been wounded or excluded. Dismissing or minimising experiences of racial harm undermines the call to mutual care and truth-telling.

“If one member suffers, all suffer together with it.”

- 1 Corinthians 12:26

Refusing to hear these experiences not only harms individuals but weakens the whole Body of Christ.

### 3. Cultural Norms Treated as the “Standard”

When one cultural expression is presented as the norm for worship, theology, or spirituality, the fullness of God’s kingdom is obscured. Scripture affirms that God’s family is richly diverse.

“After this I looked, and there was a great multitude... from every nation, from all tribes and peoples and languages.”

- Revelation 7:9

The Church is called to reflect this heavenly vision, resisting any suggestion-implicit or explicit - that one culture is closer to God than another.

### 4. Microaggressions and Everyday Insensitivity

Jesus teaches that words and actions matter deeply, even when harm is unintended. Seemingly small remarks or behaviours can wound, exclude, and diminish the dignity of others.

“Let no evil talk come out of your mouths, but only what is useful for building up.”

- Ephesians 4:29

Christian discipleship invites continual growth in awareness, humility, and love for neighbour.

### 5. Social Separation Within the Church

The Gospel repeatedly challenges social boundaries that divide. When social patterns within the Church lead to exclusion or segregation, they contradict the reconciling work of Christ.

“So then you are no longer strangers and aliens, but... members of the household of God.”

-Ephesians 2:19

Christian fellowship calls believers beyond comfort and familiarity into genuine, inclusive community.

### 6. Denial of Structural and Systemic Sin

Scripture recognises that sin operates not only in individual hearts but also within systems and structures. Limiting racism to personal prejudice alone fails to account for its wider social and institutional impact.

“Learn to do good; seek justice, rescue the oppressed.”

- Isaiah 1:17

The church is called to repentance that is both personal and communal, attending to patterns that perpetuate injustice

## Manifestation of overt Racism

The Church of England has a long-acknowledged problem with "deeply institutionally racist" practices and culture, a failing that Archbishops have publicly apologised for. A series of reports over decades has highlighted systemic discrimination, particularly affecting the recruitment and progression of minority ethnic clergy.

Overt racism, characterized by explicit and visible discriminatory actions, continues to be reported within churches, despite official theological stances that condemn it. Incidents range from discriminatory comments and actions by congregations and dioceses to more formal barriers within church structures. Specific examples of overt racism in the Church Of England include:

### Exclusion and hostility in church environments:

Clergy of UKME/GMH have reported being frequently ignored, treated differently, and aggressively questioned by security guards even while wearing clerical robes. Worshippers have also complained they couldn't understand sermons because of the accent of their Black or brown priest.

**Inappropriate Questioning:** Clergy of UKME/GMH backgrounds have reported being asked why they sought ordination in the "Church of England, not the Church of Asia or Africa.

**Condescending Attitude by Church Leaders:** Clergy from UKME/GMH backgrounds have reported churchwardens speaking to them aggressively and pointing fingers.

**Racial Stereotyping:** In the Church of England, there have been cases where churchwarden elections favoured a white candidate over a UKME/GMH candidate, and a curate was rejected because the parish was described as a 'monochrome white working-class' community, with the church saying he might feel 'uncomfortable' there.

The church is called to repentance that is both personal and communal, attending to patterns that perpetuate injustice

# Anti Racism

“It is not enough to be non-racist; we must be actively anti-racist.”

As a diocese we can learn from these episodes of racism in the Church of England and work to build an inclusive diocese to challenge injustices, and build communities where everyone is seen, valued and respected. We have all sinned and come short of the glory of God. We all have unconscious and discriminatory behaviour thus being “not racist” is not enough. It is not enough to be non-racist; we must be actively anti-racist. We have to be a diocese committed to anti-racist action. This can only be achieved by engaging in ongoing introspection and education, implementing structural and policy changes, and engaging in public advocacy and community partnerships. Becoming an actively anti-racist faith community is a continuous process that requires intentional effort and is rooted in the biblical mandate for justice and equality.

## How to be Anti-Racist/ Racial Justice Advocate

### Self-Education and Awareness:

Educate yourself about the history of racism, its ongoing impacts, and the lived experiences of Global Majority Heritage (GMH) and UK Minoritised Ethnic (UKME) individuals within the Church and society. The "Being White" program for white advocates can be a useful resource for understanding personal roles in addressing systemic advantage.

### Acknowledge and Lament Injustice:

Openly acknowledge the historical and ongoing complicity of the Church in racism and lament the sin of racism. Use resources provided by the Church for Racial Justice Sunday to incorporate themes of justice and equality into personal prayer and worship.

### Promote Inclusion:

Actively work to create an inclusive environment within your local church where everyone feels valued and where the gifts of people from all backgrounds are received and celebrated.

### **Speak Up and Challenge Racism:**

Be a "courageous advocate" by speaking out against racist comments, actions, and policies. The Church of England provides a confidential and anonymous route for individuals to report racist incidents.

### **Advocate for Leadership Representation:**

Support and encourage individuals from GMH/UKME backgrounds to take on leadership roles, both lay and ordained, within your parish and diocese. Challenge any structural barriers preventing their full participation and flourishing.

### **Support Transformative Action:**

Encourage your parish to use an anti-racism toolkit, which often include concrete action plans for achieving change.

### **Pray Consistently:**

Ground your advocacy in scripture and sustained prayer, individually and within your church, for transformation of hearts and communities.

### **Engage with Official Initiatives:**

Connect with the Racial Justice Coordinator via email at

[Vitalis.Ngwambi@Chichester.Anglican.Org](mailto:Vitalis.Ngwambi@Chichester.Anglican.Org)

to learn about diocesan initiatives and resources.



## **How to Report a Hate Incident or Hate Crime in the Diocese of Chichester**

A hate incident is any behaviour you believe is motivated by hostility or prejudice towards someone's:

- Race
- Religion
- Sexual orientation
- Disability
- Gender identity

You do not need evidence for something to be treated as a hate incident, and you do not have to decide if it is a crime. What matters is the perception of the reason behind the incident, whether from the victim, a witness, or a third party.

Hate incidents and crimes can occur in many ways and often cause serious distress. It is important to report them so that the person affected can receive support and agencies can work together to prevent future incidents.

### **Reporting Options**

If you experience or witness a hate incident or crime, you can report it through one of the following routes:

**The Police** – You can report directly if you feel safe doing so.

**Your Parish Safeguarding Officer** – If you prefer to report within your church community, your parish safeguarding officer can receive your report and guide you on next steps.

**The Diocese of Chichester Racial Justice Unit** – You can contact the diocesan team for advice, support, or to raise concerns about a hate incident. Our contact details are available on the diocesan website.

### **Support Services**

Reports can also be made through the **Hate Incident Support Service (HISS)**, delivered by Victim Support Sussex. Specialist caseworkers provide:

- Trauma-informed listening and validation
- Practical advice, including safety planning and help with community concerns
- Information on your rights and next steps
- Support for both victims and witnesses
- Coordination with partner agencies
- Assistance regardless of immigration status, even if the victim does not wish to report to the police
- Support at any stage, either immediately or later.

# Practical Steps Towards Inclusion

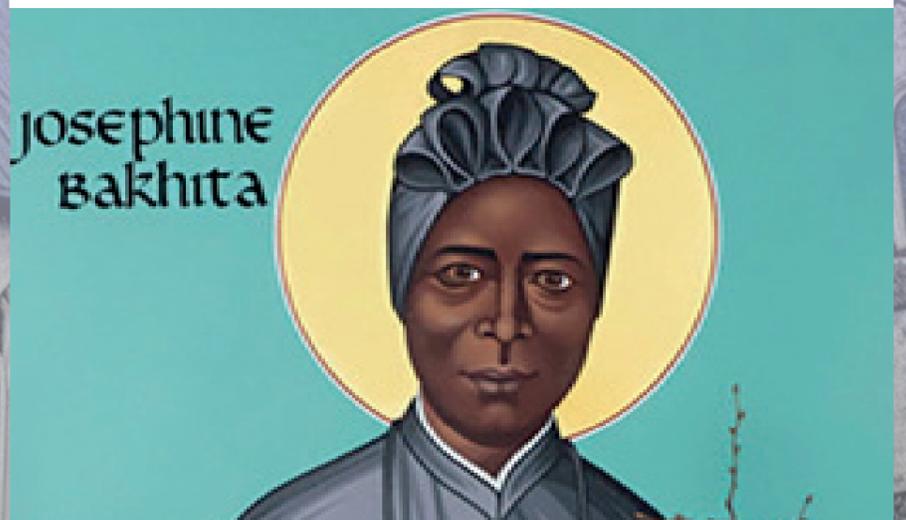
## 1. Initiate Weekly Announcements Welcoming Newcomers

At every Sunday service, parishes should intentionally welcome newcomers. This can be done by clearly inviting those who are new to introduce themselves to the clergy or Welcoming Team, offering them a parish Welcome booklet, and inviting them to stay for tea and coffee after the service. Congregations should also be encouraged to notice unfamiliar faces and to offer a friendly greeting, so that everyone feels acknowledged, welcomed, and able to belong.

## 2. Diverse Images in the Church and Saints of the Month

Increase the diversity of images in the church by obtaining additional pictures of Black and Asian saints. Feature a regular Saint of the Month in the parish Newsletter, ensuring that in the course of the year saints from a range of different countries and ethnic groups are featured.

- Jesus and Mary were Judean Jews, likely with olive-skinned complexions - not white Europeans.
- Saint Augustine was a Black North African saint, philosopher, and Doctor of the Church, born in present-day Algeria.
- Augustine described himself as Punic and as “an African, writing of Africa.”
- Christianity has always been racially and culturally diverse.
- Yet churches often portray Jesus, saints, and angels only with white European features.



### 3. Resources that Cultivate a Culture of Belonging

Build a collection of resources that includes books, posters, service orders, and devotional materials featuring racially and culturally diverse images. Using diverse resources in worship and parish life helps people feel welcomed, valued, and fully able to participate in the life of the Church.



### 4. Bidding Prayers and Prayers of the Faithful

Include regular intercessions in Sunday worship for Church communities around the world. These should cover those affected by current disasters and persecution, and also intentionally name the countries where members of the congregation have families and friends.

A simple, regularly used prayer might be:

“For Church communities throughout the world, especially in countries where members of our parish have families and friends, that the Lord may bless them and keep them safe from all harm.”

### 5. Diversity in Parish Ministry

Increase the diversity of Readers and those who serve in worship, ensuring they visibly reflect the parish community. Who reads, serves, and leads in church is not a small matter. It is about representation, role modelling, and inspiration. Seeing a range of people participating affirms relatability, inclusion, and equal opportunity, and encourages everyone to see themselves as belonging and called to serve.



## Prayer and Liturgy

The maxim of liturgical theology—*lex orandi, lex credendi*; the law of prayer is the law of belief—reminds us that our liturgical practices both express and also shape the contents of our faith. Thus, if a commitment to racial justice is a part of our Christian faith, then liturgy has an important place in this. In this Section of the Toolkit, you will find some liturgical resources for use in parish churches and schools, especially for a service of Holy Communion, but also useful for Morning and Evening Prayer and other kinds of services. These liturgical resources are drawn from those produced for Racial Justice Sunday (the second Sunday in February) by The Church of England and by Churches Together in Britain and Ireland—links to these can be found at the bottom of this section.

### Collect for Racial Justice Sunday

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

## Sentence

You shall not wrong or oppress a resident alien, for you were aliens in the land of Egypt.

Exodus 22.21

Cease to do evil, learn to do good; seek justice, rescue the oppressed.

Isaiah 1.16-17

Have we not all one father? Has not one God created us? Why then are we faithless to one another, profaning the covenant of our ancestors?

Malachi 2.10

Let the nations be glad and sing for joy, for you judge the peoples with equity and guide the nations upon earth.

Psalms 67.4

I truly understand that God shows no partiality, but in every people anyone who fears him and practices righteousness is acceptable to him.

Acts 10.34-35

For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.

1 Corinthians 12.13

Do not be overcome by evil, but overcome evil with good.

Romans 12.21

Do not lie to one another, seeing that you have stripped off the old self with its practices and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator. In that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, enslaved and free, but Christ is all and in all!

Colossians 3.9-11

## Introduction to Confession

Human sin disfigures the whole creation, which groans with eager longing for God's redemption. We confess our sin in penitence and faith.

## An Act of Commitment to Racial Justice

Dear people of God, we stand in the shadow of the prophets crying out for justice and peace. God calls us to be a people of reconciliation, serving a world in need. Courageous women and men have taken the risk of standing up and speaking out for the least and the lowest. This work involves risking ourselves for the sake of God's love and moving beyond ourselves in order to seek and serve Christ and one another. We are all called to the work and ministry of racial justice and reconciliation.

Will you persevere in prayer and fellowship?

**With the help of God, I will.**

Will you proclaim the good news of reconciliation in both word and deed?

**With the help of God, I will.**

Will you acknowledge and address the prejudices that keep you from loving all God's children?

**With the help of God, I will.**

Will you strive to see Christ in all persons, and value those with whom you disagree?

With the help of God, I will.

Will you seek to mend what is broken by human sin and greed?

**With the help of God, I will.**

Will you strive to speak words that liberate and heal and break the bonds of silence?

With the help of God, I will.

Will you seek the perfect love which casts out all fear?

**With the help of God, I will.**

Will you work toward dismantling the sin of abuse of power?

**With the help of God, I will.**

May almighty God empower you to continue his work of reconciliation,  
give you the courage to overcome fears and embody love,  
give you grace to grow in self-awareness and personal integrity,

and strengthen you to seek the unity that is in Christ,  
that we may rejoice with all God's children as disciples of God's Son. **Amen.**

## Introduction to the Peace

We are the body of Christ. In the one Spirit we were all baptised into one body. Let us then pursue all that makes for peace and builds up our common life.

## Prayer over the Offerings

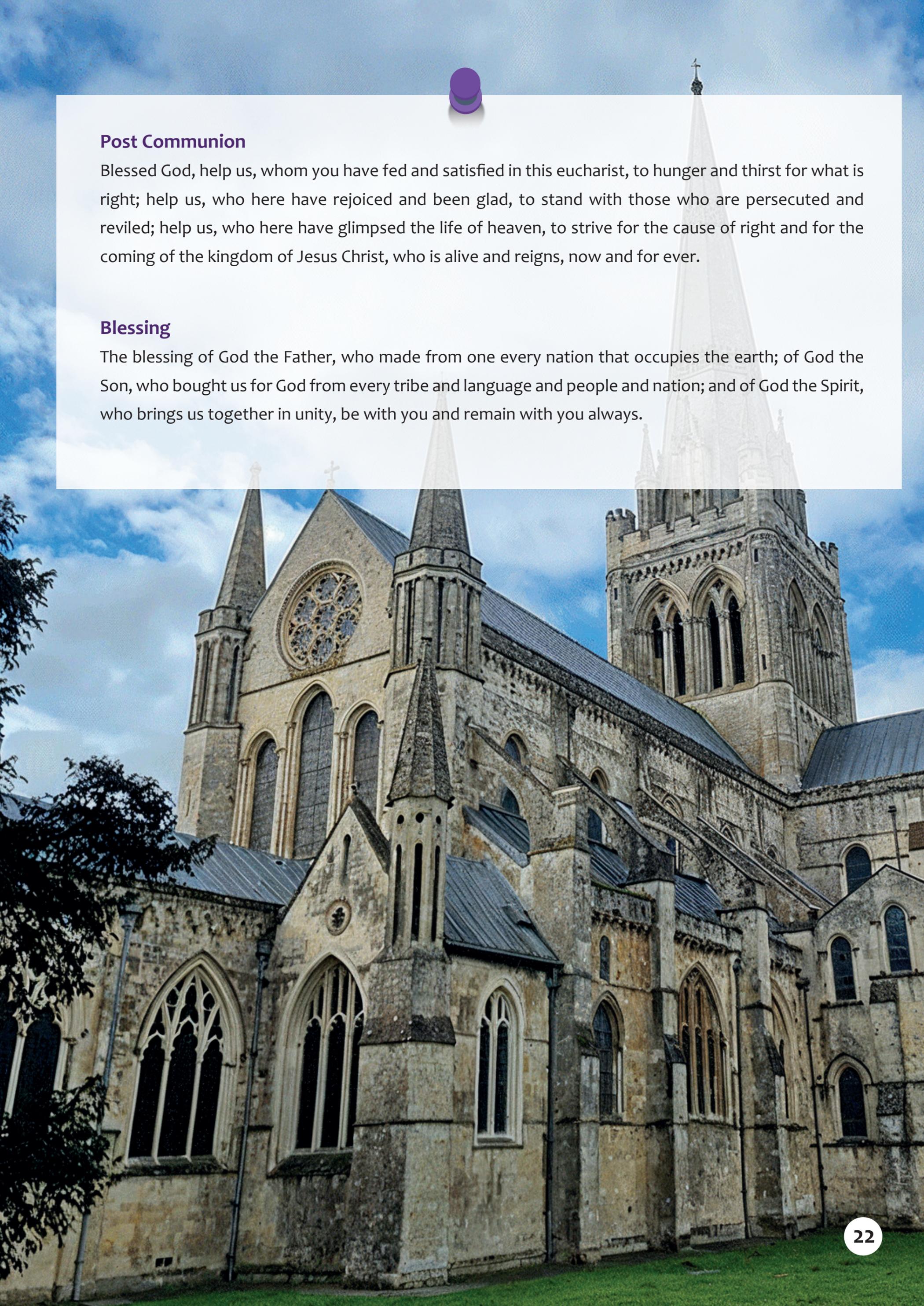
As the grain once scattered in the fields and the grapes once dispersed on the hillside are now united on this table in bread and wine, so, Lord, may your whole Church soon be gathered together from the corners of the earth into your kingdom.

## Short Eucharistic Preface

And now we give you thanks  
that you are righteous and just,  
and stir the hearts of your people  
to be advocates of your justice  
and instruments of your peace

## Extended Eucharistic Preface

You are worthy of our thanks and praise,  
Lord God of truth,  
for you made us in your image and redeemed us  
through your Son.  
You taught us by your prophets to work for that  
day when justice, mercy and peace will reign.  
Let the day come quickly when the walls that  
separate us are broken down,  
and when suffering and oppression, racism and  
discrimination will be no more.  
As we watch for the signs of your kingdom on  
earth,  
keep us faithful in prayer and active in service,  
until all your people rejoice with the angels in  
heaven, saying:



## Post Communion

Blessed God, help us, whom you have fed and satisfied in this eucharist, to hunger and thirst for what is right; help us, who here have rejoiced and been glad, to stand with those who are persecuted and reviled; help us, who here have glimpsed the life of heaven, to strive for the cause of right and for the coming of the kingdom of Jesus Christ, who is alive and reigns, now and for ever.

## Blessing

The blessing of God the Father, who made from one every nation that occupies the earth; of God the Son, who bought us for God from every tribe and language and people and nation; and of God the Spirit, who brings us together in unity, be with you and remain with you always.



## Anti-Racism Resources: Videos

Ibram X. Kendi (August 2019) How to be an Anti-Racist'.

Akala (July 2020) Akala x Black British History: An Introduction (Part 1 & Part 2).

Unconscious Bias Understanding unconscious bias | The Royal Society.

David Olusoga, BBC (2017) Black and British: A Forgotten History. Content warning: Some episodes contain reference to violence and sexual assault.

Robin DiAngelo (28 June 2018) White Fragility.  
John Biewen, Scene On Radio (February 2017) Seeing White.

What is wind rush generation? (April 2018) The Windrush Generation explained in 90 seconds

The Rural Racism Project: Towards an Inclusive Countryside by Prof Neil Chakraborti, Prof Corinne Fowler and Dr. Amy Clarke(2023-2025) The Rural Racism Project Film.

What is Black History Month? Black History Month | All You Need to Know | Newsround

History of Newtimber Church by Professor Alan Lester (1 sept 2025) The remarkable history of Newtimber church ~ by Professor Alan Lester.

I too am CofE (12 July 2015) I too am CofE - video presentation to General Synod.

The Holocaust Holocaust Memorial Day and why it should be remembered | Newsround.

The Anti-Racism Taskforce The Anti-Racism Taskforce authors share their hopes for change in the Church of England.

## Books & Articles

Angela Saini (2019) *Superior: The Return of Race Science*.

David Olusoga (2017) *Black and British: A Forgotten History*.

Kalwant Bhopal (2018) *White Privilege: The Myth of a Post-Racial Society*.

Ibram X.Kendi (2019) *How to Be an Anti-Racist*.

Joe Aldre (2013) *Thinking outside the box*.

Robin DiAngelo (2018) *White fragility: Why it's so hard for white people to talk about racism*.

Margaret Butler, Ngaire Digby, Mira Knox, Alan Lester, Sheila Marshall, An-drea Mason and Katherine Prior (2025) *Newtimber Church and the British Empire*.

Andrew Village & Leslie J. Francis (2025) *Too Woke or Not Woke Enough? Racial Awareness in the Church of England* | *Journal of Anglican Studies*

David Olusoga (2020) *Black and British: A Short Essential History* by David Olusoga.

Peter Neville (1999) *The Holocaust* by Peter Neville | Waterstones.

Sophie Williams (2020) *Anti-Racist Ally: An Introduction to Action and Ac-tivism* Anti-Racist Ally.

Ben Lindsay (2019) *We Need To Talk About Race: Understanding the Black Experience in White Majority Churches*.

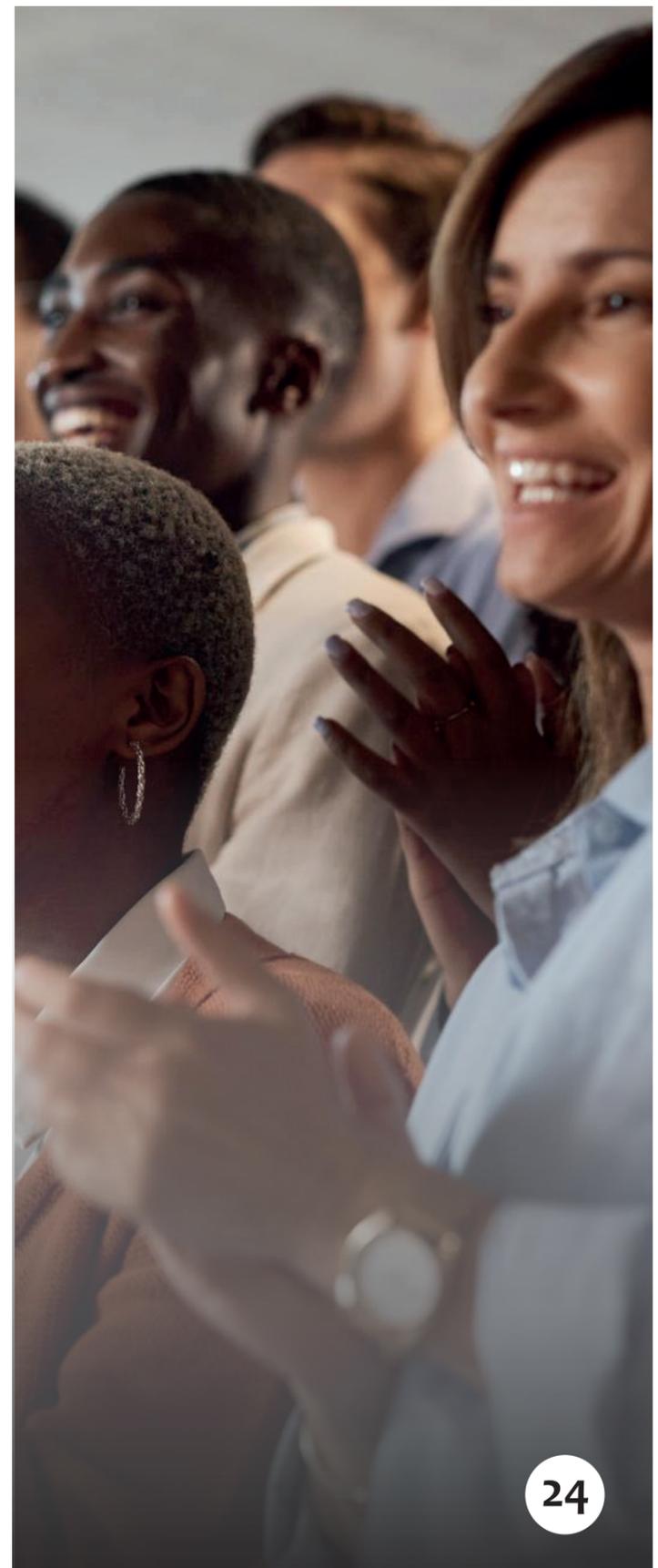
Bullard (1994) *Free at Last: A History of the Civil Rights Movement and Those Who Died in the Struggle*.

Revd Isaac Lawrence (2026) *Report - Belonging and Aliena-tion\_Pakistani\_Heritage\_Clergy.pdf*  
*Gypsy, Roma and Traveller Report: Listening to Gypsy, Roma and Traveller Voices: Experiences and Expectations of Churches - Gypsy, Roma & Trav-eller Friendly Churches*.

## Other Resources:

Church of England, Racial Justice Sunday: <https://www.churchofen-gland.org/prayer-and-worship/worship-texts-and-resources/liturgical-resources-racial-justice-sunday>

Churches Together in Britain and Ireland, Racial Justice Sunday: <https://ct-bi.org.uk/racial-justice-sunday/>



## Books and Anti-racism Resources for Children and Young People

Sharon Prentis & Alysia-Lara Ayonrinde (2025) Heroes of Hope.

Margaret Mcallister (2025) Extraordinary Women of Faith.

Ben Lindsay (2025) We Need to Talk... About Race.

Esau McCaulley (2025) God's Colourful Kingdom Storybook Bible .

Paul Kerensa (2025) Fantastically Faithful Heroes Who Gave Their All for God.

Paul Kerensa (2025) Fantastically Faithful World Changers Who Gave their All for God.

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

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

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

John Coffey (2020) Difficult histories : Christian memory and historic injustice.

Dr Sanjiv Lingayah (2021) The systemic nature of racism and pathways to systems change reframingraceittakesasystemfinal.pdf.

David Olusoga (2021) Black and British: An Illustrated History for young readers.

## Energize

Subscription-based discipleship resources for transforming young lives, including sessions on racism and prejudice [www.urban-saints.org/what-we-do/](http://www.urban-saints.org/what-we-do/) online-resources

## Podcast

Momentum: A Race Forward Podcast: Drawing on decades of movement-building work, this message reflects on how racial inequities are embedded in our institutions - and why transformational change requires action now. Momentum: A Race Forward Podcast | Race Forward

Unpacking White Privilege (Part 1) Unpacking White Privilege (Part 1) - Safe Space Radio - Apple Podcasts

Unpacking White Privilege (Part 2) Unpacking White Privilege (Part 2) with Peggy McIntosh - Safe Space Radio

What White People Can Do Next by Emma Dabiri

What White People Can Do Next | Novara Media

Race and Class in the Ruins of Empire by Akala

Akala: race and class in the ruins of empire Unfiltered with Oli Dugmore

Unfiltered with Oli Dugmore

## Films

**Selma (2014):** Chronicles Martin Luther King Jr.'s leadership in the 1965 voting rights marches.

**Babylon (1980):** A powerful depiction of a young West Indian soundsystem MC navigating racism, poverty, and xenophobia in 1980s London.

**Jemima + Johnny (1966):** A touching short film about an unlikely friendship between a white boy and a Black girl in Notting Hill.

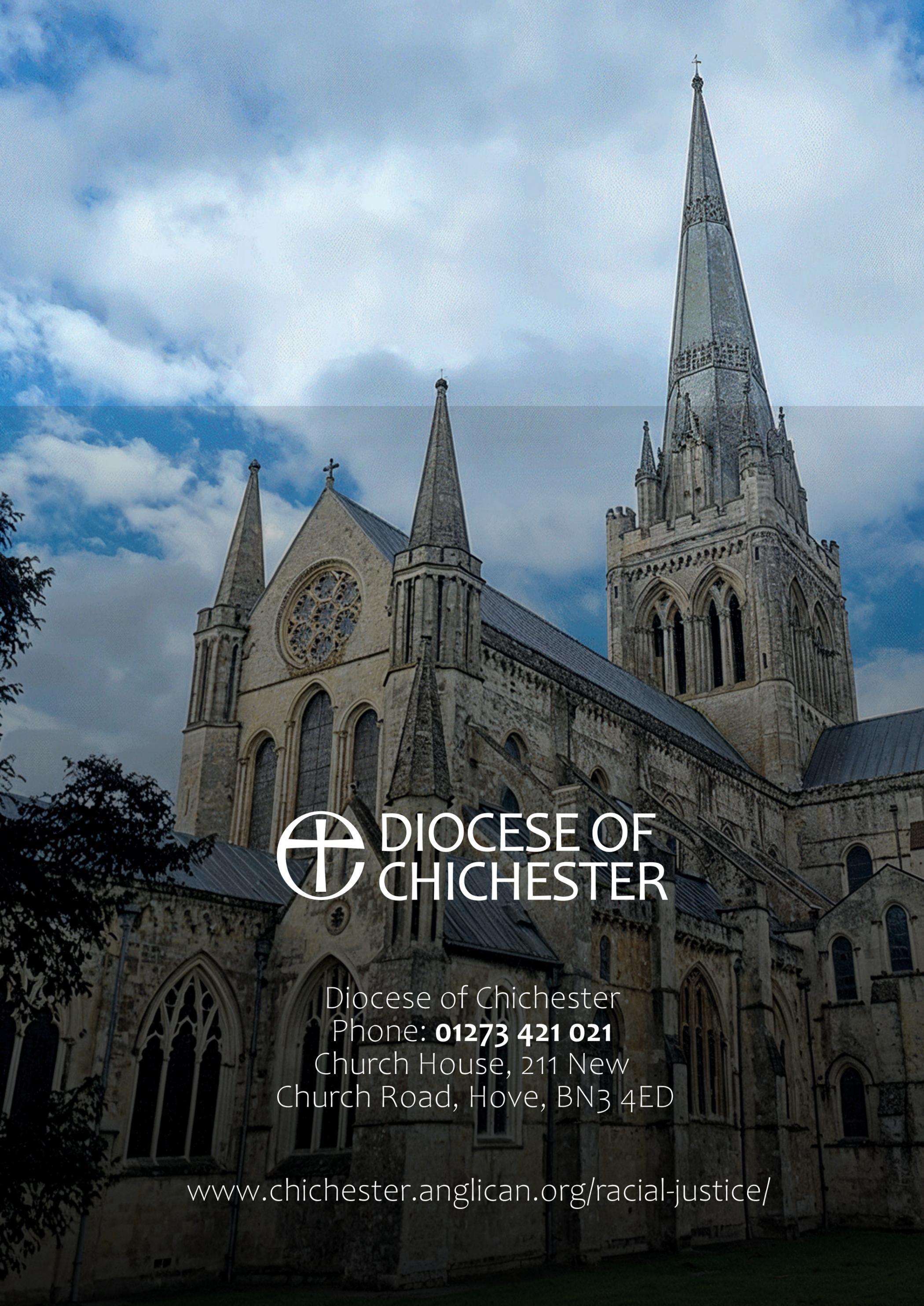
**The Hate U Give (2018):** Great for engaging younger audiences (teens) with themes of racial profiling and justice.

**The Immortal Life of Henrietta Lacks (2017)**  
Directed by George C. Wolfe.

**You Should Meet Mae Jemison** An animated film for both children and adult.

**Amazing Grace** movie trailer Michael Apter.

**Just Mercy (2019):** Follows lawyer Bryan Stevenson's fight for justice.



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[www.chichester.anglican.org/racial-justice/](http://www.chichester.anglican.org/racial-justice/)