



COAT OF MANY COLOURS

RACIAL JUSTICE SUNDAY 09.02.25

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“these I will bring to my holy mountain and give them joy in my house of prayer. Their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for all nations.”

Isaiah 56:7

Introduction

Welcome to this year's Racial Justice Sunday (RJS) resources for the British and Irish churches, which have been compiled by the Racial Justice Sunday Writers' Group (RJSWG) and produced by Churches Together in Britain and Ireland.

This year is an important one for racial justice on these shores as it marks the 30th anniversary of RJS. RJS was established by the Methodist Church in 1995 following the tragic racist murder of Black teenager Stephen Lawrence in southeast London in April 1993. The Lawrence family attended a local Methodist Church in that part of the capital, and the Methodist Church agreed to support the family's justice campaign to find young Stephen's killers. A few years later, the Churches' Commission for Racial Justice (CCRJ), a Churches Together in Britain and Ireland programme, agreed to mainstream the special Sunday so that all the churches could engage with it. We will discover more about this history from the Revd David Haslam, a former Methodist minister and head of the CCRJ during these times, who reflects on the anniversary and what it means for racial justice on these shores today.

This year's theme has the title 'Coat of Many Colours', reflecting the increasing diversity that exists in the churches in Britain and Ireland. Both the Old Testament, or the Hebrew Bible, and the New Testament are replete with references to diversity, in this world and the Kingdom to come. One only has to reflect on verses that speak of a 'house of prayer for all nations' (Isaiah 56:7), the events of Pentecost (Acts 2) or the 'multitude ... from every nation' (Revelation 7:9-17), which all include words meaning 'every tribe and nation', to see that ethnic diversity is part of God's divine plan. There is little doubt that British churches, especially in the larger cities, are a microcosm of the world in a congregation, which is indeed a blessing that must be celebrated. Equally, the fact that the diversity of believers has breathed some much-needed spiritual life into our churches reveals that this is a movement of God for which He must be praised. In our reflections and sermons, members of the RJSWG and others, who hail from many parts of the globe, describe their experiences of being part of the Coat of Many Colours.

Yet, despite this amazing reality, inequality still exists in the church and is still a factor that blights the experiences of too many people of Global Majority heritage or Black and Brown backgrounds. This leaves people not feeling as if they belong in the house of the Lord, or not being given the opportunity to use their God-given talents to further the Lord's Kingdom. Given the unwelcome decline in church attendance over the last several decades, British and Irish churches must wake up to the reality that God is doing a 'new thing' (Isaiah 43:19) among those Christians who now call these shores home. Again, our sermons and reflections in this resource address the importance of inclusion and the need for all Christians to engage in the righteous work for racial justice.



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COAT OF MANY COLOURS

Once again, we are offering here excellent materials that enable all churches to worship, pray and reflect on what it means to be a truly equitable, justice-driven, loving Body of Christ. Phill Melstrom, our writer, has provided a veritable tableau which churches and Christians can use in its entirety, or from which they can select particular items, as befits their worship style.

Moreover, our hymns, worship songs and Bible readings complement the liturgical materials, ensuring Christians and churches can fully engage in the subject. Equally, we have provided a thorough list of reading materials from Christians largely based in Britain and Ireland that will enable readers to further engage with their racial justice journeys.

Finally, although the second Sunday in February is Racial Justice Sunday, the truth is, every Sunday should be Racial Justice Sunday. Our God is a God of justice who takes an interest in justice permanently and perennially. If that's the way God sees it, so should we!

Richard Reddie

Director of Justice and Inclusion,
Churches Together in Britain and Ireland
Coordinator, Churches' Refugee Network

Contributors

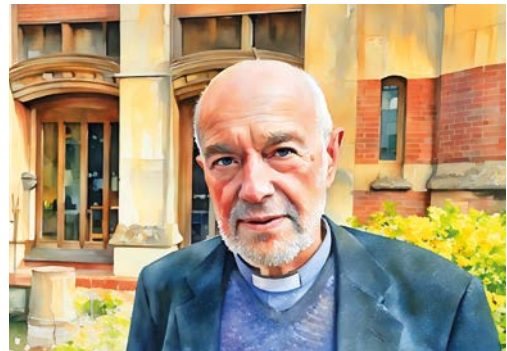
MINISTER SHERMARA FLETCHER-HOYTE

Minister Shermara Fletcher-Hoyte is the Principal Officer at Churches Together in England for Pentecostal, Charismatic and Multicultural Relations. She also has responsibility for racial justice and young adult ecumenical engagement. A dedicated minister and international speaker, Shermara is committed to fostering holistic and flourishing lives. Her leadership was notably highlighted when she read before a global audience of 4.1 billion at Queen Elizabeth II's funeral on 19 September 2022. Shermara's expertise and passion has led to her speaking on platforms like BBC Radio 2, BBC Radio 4, BBC World News, Talk TV, The God Channel, TBN, UBC Radio and Premier Radio. She is also a writer, contributing to works such as *Young, Woke, and Christian*,ⁱ *Coming Home: Christian Perspectives on Housing*,ⁱⁱ *Black, Christian and Single*,ⁱⁱⁱ and *Anglicans and Pentecostals in Dialogue*.^{iv}



REVD DAVID HASLAM

Revd David Haslam is an ordained minister within the Methodist Church. He was also the Secretary for the Community and Race Relations Unit (CRRU) and later the first Secretary for the Churches Commission for Racial Justice (CCRJ) from 1987 to 1998. Both the CCRU and CCRJ were programmes with Churches Together in Britain and Ireland.



THE RT REVD PAULINA HŁAWICZKA TROTMAN

Rt Revd Paulina Hławiczka Trotman is Bishop of the Lutheran Church in Great Britain. She is also a trustee of the Council of the Lutheran Churches in Great Britain, and Churches Together in England President. She is also the Lutheran representative on the Churches Together in England Racial Justice Working Group.



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- i Victoria Turner (ed), *Young, Woke and Christian: Words from a Missing Generation* (SCM Press, 2022).
 - ii Graham Tomlin and Malcolm Brown (eds), *Coming Home: Christian Perspectives on Housing* (Church House Publishing, 2020).
 - iii Marcia Dixon (ed), *Black Christian and Single: A Collection of Essays about Singleness in Britain's Black Pentecostal Church* (MTD Publishing, 2022).
 - iv David Hilborn and Simo Frestadius (eds), *Anglicans and Pentecostals in Dialogue* (Wipf and Stock, 2023).

COAT OF MANY COLOURS

DENZIL JOHN

Denzil John is a retired Baptist minister who lives in Caerffili and was the minister of Tabernacle Welsh Baptist Church in the Hayes, Cardiff. He has served on many denominational and inter-denominational panels and committees over the decades. He has served on Christian Aid Committees in Wales and the UK, and is currently a board member of the trustees of Cardiff Baptist College. Denzil is also a poet and hymn writer, and enjoys music, acting and gardening. He hails from Pembrokeshire and is a keen Welsh historian.



JUSTIN LAU

Justin Lau was born in Singapore, raised in Japan and is currently based in the UK where he studied for an MA in English Literature and an MA in Theology and Ministry. He has served as a worship leader in all three countries, and has empowered ethnic minorities in the western church while seeking to be a bridge between the East and the West. His MA dissertation was about what the western church can learn from East Asian theologies, and he writes a Substack newsletter called '[Decolonising My Faith](#)' about his journey to integrate his faith with his East Asian culture and heritage. He now lives in London where he is Worship & Discipleship Year Pastor at All Saints' Woodford Wells.



REVD DR REYNALDO F. LEÃO NETO

Revd Dr Reynaldo Ferreira Leão Neto (Léo) is a Methodist minister who has served in Brazil and Great Britain. He has served as Connexional Officer at the ecumenical and inter-religious desk and as Global Communities Officer for the diverse languages and cultures groups in Britain. Léo was a Superintendent minister in Brent, London, and minister at Harlesden Methodist Church.



PHILL MELLSTROM

Phill Mellstrom is the Worship Development Worker for the Church of Scotland. He is an accomplished musician, gifted songwriter and a published author. He is the co-editor of the recently published *God Welcomes All*, a supplement to the Church of Scotland's popular hymn book, the Church Hymnary Fourth Edition. This new collection features over 200 hymns and songs in a wide range of styles by writers from Scotland and around the world. Phill is also a member of the Joint Liturgical Group which is concerned with the demands of worship in Britain and the development of common liturgical thinking and texts in the worldwide Church.



REVD MANDY RALPH

The Revd Mandy Ralph was a nurse, who then spent five years as an Ordained Local Minister before becoming a full-time Minister of Word and Sacrament in the Church of Scotland when she was inducted to the linked charges of Annbank and Tarbolton in South Ayrshire in 2019. She sits on the Church of Scotland's Equality, Diversity and Inclusion Group.



RICHARD REDDIE

Richard Reddie is Director of Justice and Inclusion at Churches Together in Britain and Ireland. He is a writer, researcher, cultural and religious commentator and broadcaster and is the author and editor of several books, including *Race for Justice: The struggle for equality and inclusion in British and Irish churches*, a collection of 14 essays on racial justice in the different Churches (Lion/SPCK), *Abolition! The struggle to abolish slavery in the British colonies* (Lion Hudson) and *Black Muslims in Britain* (Lion Hudson).



REVD LORRAINE SHORTEN

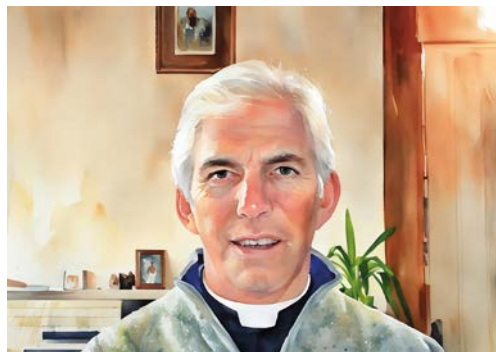
Lorraine Shorten is a minister for the Moravian Church in the British Province, and serves two congregations in the Bath, Somerset area. She trained for Ordained ministry as a mature student but has served the church in many roles throughout her life. Her first call to ministry was serving two congregations, one in inner-city Birmingham and a rural one in Leominster, these diverse settings gave her a good understanding of the many joys and challenges of ministry. She is an Ecumenical officer for the Moravian church and a member of the Churches Together in England Racial Justice Working Group. She enjoys being creative not just in her spare time but also in her ministry by encouraging people to experience God through creation and creative activities. She also loves the Godly Play approach of learning and leads regular sessions with children and adults.



COAT OF MANY COLOURS

FR PHIL SUMNER

Fr Phil Sumner is currently the Parish Priest of Our Lady and St. Patrick's Parish, Oldham. He is currently a Trustee of the Catholic Association for Racial Justice and of the Oldham Interfaith Forum. In September 2006, he was named in a British national newspaper as amongst the top fifty British "campaigners, thinkers and givers transforming our world" (The Independent Newspaper's "Good list", 1st September 2006). He has lectured for UNESCO (Catalonia) on "Intercultural mediation processes" in Barcelona, and in Brazil at the World Conference on the Development of Cities. He has, twice, been a witness on BBC 4's "The Moral Maze", once on Multiculturalism and once on the decolonisation of the university curriculum.



REVD DR MAITHRIE WHITE-DUNDAS

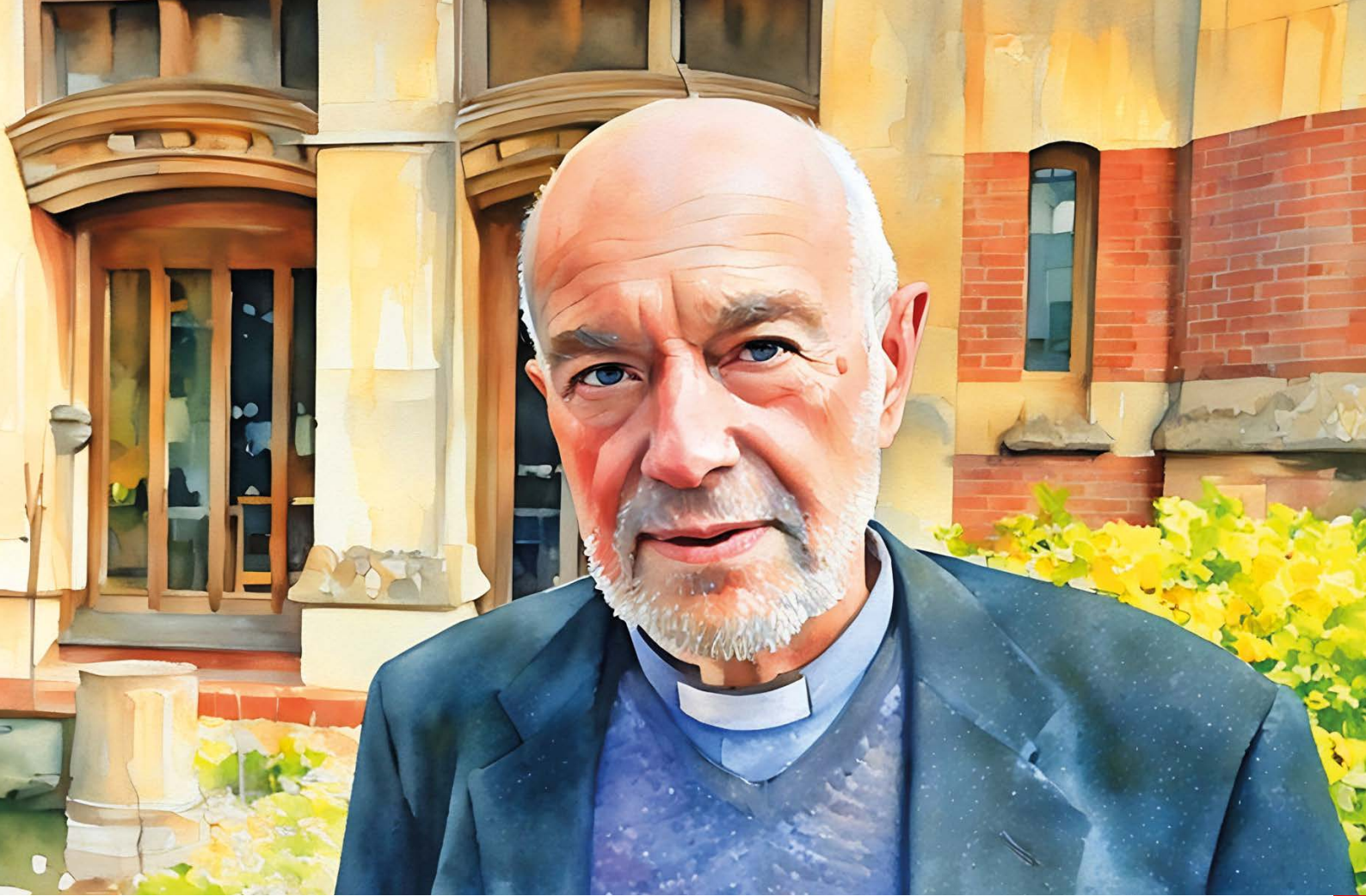
Revd Dr Maithrie White-Dundas is an ordained minister in the Church of Ireland. She is a member of the *Ethnic Diversity, Inclusion and Racial Justice* committee set up and chaired by Most Rev John McDowell, Primate of All Ireland. She also serves on the Board of Contemporary Christianity, Northern Ireland. She did her doctorate in Cultural Studies, in Nottingham, during which she set up and chaired the UK National Christian Postgraduate Conference for 15 years. She was Head of the Department of English in the University of Jayawardenepura, Sri Lanka. She is married to Paul Dundas, and they have one dog. She enjoys gardening, music, dancing and comedy. She walks, reads extensively and writes poetry, fiction, and articles (including for the Church of Ireland Gazette).



REVD DR DAVID WISE

Revd Dr David Wise is a Baptist minister who served for 37 years in London churches. He has an MA in Biblical Interpretation and a DTh which researched the creation of inter-ethnic church. Most recently he led an MA programme in Spiritual Formation. He now works as a coach/mentor to Christian leaders who are working inter-ethnically or cross culturally.





CONTEXT: THE CHURCHES' COMMISSION FOR RACIAL JUSTICE AND THE EMERGENCE OF RACIAL JUSTICE SUNDAY

BY REVD DAVID HASLAM

The Churches' Commission for Racial Justice (CCRJ) grew out of the old Community and Race Relations Unit (CRRU), which operated for many years within the British Council of Churches (BCC). In the late 1980s it was decided that the BCC should evolve into the Council of Churches in Britain and Ireland, which then became Churches Together in Britain and Ireland when those in the Roman Catholic Church became full members. One of the structures in the new CTBI model was for 'Commissioners', where the member churches would nominate members for a Commission in a particular field of work. In setting up the CTBI, the churches decided there should be two staffed Commissioners, one for Racial Justice and one for Interfaith Relations, to build on the work the BCC had been doing.

It has to be said that not all the churches were entirely enthusiastic about this, but the Black-led churches, as they were called then – those with membership primarily from Africa and the Caribbean – were very keen. They indicated that this work was essential for them, to deal with all the issues that affected their people, and that there might not be much for them in the new CTBI if this work did not continue. Hence the CCRJ came into being, with Commissioners from

all the leading member churches, including Roman Catholic, Church of England, Methodist, United Reformed and Baptist, as well as from the Council of African and Afro-Caribbean Churches, the New Testament Assembly and the Aladura International Church, among others.

I had been the Secretary of CRRU since 1987 and I had to reapply for the post of CCRJ Secretary. I was successful and joined the twelve Commissioners appointed by the churches. The CTBI church leaders also appointed the Chair for the Commission, initially Canon Ivor Smith-Cameron, who was a great spokesperson for the work. He was later succeeded by Prebendary Theo Samuel. Both, of course, were from the Church of England. The Vice Chair for some of this time was Mary Ann Ure from the Roman Catholic Church in Scotland. Most of the Commissioners were already active in racial justice work in their own denominations, and they made a strong team. Early on we found ourselves wondering about some kind of event or initiative to bring our work to the attention of the churches.

The main areas the CCRJ addressed in its early days were immigration (including refugees), racial violence, discrimination in education and employment, and the criminal justice system including policing. Two incidents took place in 1993 to which the CCRJ was able to respond actively. First, Stephen Lawrence was murdered on the streets of London, and then Joy Gardner was asphyxiated in front of her child by police and immigration officers trying to deport her for being an overstayer. They were the 'sharp end' of issues that were constantly recurring. The CCRJ tried hard to engage with both politicians and the Metropolitan Police over racial violence.

We produced an education pack on the latter with a poster of Stephen and a tape of people who had experienced racial violence. They included Shreela Flather, the Conservative Mayor of Maidenhead, who had had bricks thrown through her kitchen window. She later became Baroness Flather and the CCRJ worked with her in the House of Lords to strengthen the law on racist attacks.

CRRU had been able to pass on to the CCRJ the 'Projects Fund', largely supported by Christian Aid but later also by the Church Urban Fund, which enabled us to give modest grants to groups and organisations fighting for racial justice. We were able to support the Stephen Lawrence campaign at an early stage and also the National Coalition of Anti-Deportation Campaigns (NCADC) which evolved in the early 1990s due to the number of deportations that were being attempted at that time. These were mostly of overstayers who had run out of visa time because their studies were uncompleted, or things had gone wrong at home, or they had fallen in love, got married and had children.

The CCRJ helped to link the church-based and secular campaigns in the NCADC, which we then funded to increase its effectiveness. In some cases, campaigns led to a 'sanctuary' in which individuals and even families were sent to live in churches so the authorities could be challenged, 'Are you really going to break into churches to take these people away, when they have been here for years, with children born in the UK?' The Ogunwobi family, who had three children and were members of Hackney Downs Baptist Church, the father being

an elder, lived in the church for more than two years to resist deportation and eventually succeeded. Sunday, the father, later became a local councillor. CCRJ produced a booklet of stories, 'Why Sanctuary?', about different campaigns.

Work with the police led us to encourage better recruiting policies in terms of reaching out to Black communities to demonstrate their keenness for more Black and Asian officers, to support them when they started, to train them for promotion when suitable, to discipline White officers who exhibited racist behaviour and to conduct detailed exit interviews with Black officers who decided to leave. When we developed the 'Race Equality in Employment Principles', named after Bishops Wilfred Wood and David Sheppard as the 'Wood-Sheppard Principles', we urged the Met to sign up, but they were never serious enough. If they had listened to CCRJ more than 25 years ago, I believe they would be in a much better position today. We said to them, 'The churches are no different; we are suggesting to them the same policies as we are suggesting to you.' All of this we described as 'positive action', not 'positive discrimination', to avoid the tokenism that can spring from the latter. We also gave the first grant to the Black Police Association, enabling it to develop its work.

We had a number of meetings with senior political figures, including the then Home Secretaries Kenneth Clarke and Jack Straw, on issues such as racial violence and immigration, including refugees, and Employment Ministers like Michael Howard. We were able to show from our own experience how involved some of the churches were at a local level in these areas, and to give them a window into the effect their policies had, or did not have, in local communities. We never claimed the churches were any better than other institutions, and made it clear we were looking at ourselves all the time as well as at others. We took the Wood-Sheppard Principles to church investment bodies, asking them to urge adoption on the companies in which they invested, and to tell us whether they had done so and what the results were, but they never did. We did sometimes receive quite warm support from church leaders, Black and White, even on vigils outside the Home Office opposing deportations, or inside arguing with Home Secretaries about their policies.

Continuing to think about how to communicate with the wider church, we hit on the idea of a Racial Justice Sunday. It was not met initially with universal enthusiasm, due to what was said to be the plethora of other 'special Sundays'. However, the Black churches again were keen for it to happen and pressed the CTBI to adopt it, and it was finally accepted in 1995. Initially it became the second Sunday in September, to coincide with the start of the new education year. It gave a focus for promoting the wide range of racial justice work throughout the churches. Resources were initially provided by CCRJ, but later, member churches began to service Racial Justice Sunday in turn, including the Catholics, Anglicans, Methodists and URC. The aim has always been to try to ensure local churches, especially in primarily White areas, acknowledge the continued existence of racism, and the importance of addressing it as a fundamental element of mission and evangelism in today's world. That remains as necessary as ever.

More information can be found in chapter 5 of Revd Haslam's 2016 Memoir, A Luta Continua (The Struggle Continues) Memoir of a Sometimes Radical Christian (Wipf and Stock, 2016).



SECTION ONE:
WORSHIP RESOURCES

LITURGICAL PRAYERS AND CREATIVE PRAYER IDEAS

These prayers are offered to help us gather, to pray for ourselves and others, and to creatively find ways of praying faithfully for issues of racism, hatred and conflict. It is our hope that they unite us in our efforts for peace, reconciliation and an end to racism on every level.

A GATHERING PRAYER

This prayer is based on the Coat of Many Colours' imagery from our theme this year.

God of all people,
You are the one who brought us into being,
Knitting and weaving us together and forming us before we were even born.
You know us, each and every one –
Your dear children, blessed to be bearers of Your image and likeness.

God of all nations,
You stitch and sew this intricate image of You –
Like a garment of many colours, stitched, sewn and hemmed;
Each tone and hue painted with the tender care of You, the Artist,
Our Maker and Creator – clothing us all in Your love and mercy.

May Your dream for all Your dear children come true;
May Your hope for all the earth to be renewed and reconciled be made real;
May Your Kingdom come on this earth in this time, and be established for ever.

We call on You, O God,
That on this Racial Justice Sunday
You would bring together our hopes and fears,
Our prayers and our praise,
And unite them, as we draw closer in communion with You and each other,
For Your glory.

Amen

A GATHERING PRAYER

Come,
We who are ready and willing;
Come,
We who are weary and burdened;
Come,
We who feel different or on the outside;
Come,
Come all who are unsure or uneasy.

Come,
 Into the presence of the One who made us.
 Come,
 Into the gaze of the One who sees us, who recognises us
 And who knows us more than we know ourselves.
 Come,
 Into the loving embrace of God our maker, redeemer and sustainer.

Come, and find peace.
 Come, and find love.
 Come, and be found by God, who loves us one and all.

**God, we come into Your presence;
 Jesus, we come to Your table;
 Holy Spirit, we come at Your invitation.
 God most holy, three yet one,
 Meet us here, we pray.
 Amen**

GATHERING PRAYER BASED ON PSALM 22:27

These verses can be used as an opening response, whatever your tradition and form of worship practice. You may wish to use these words to lead into a song/hymn of praise at the start of an extended time of sung worship.

All the ends of the earth
 will remember and turn to the LORD,
 and all the families of the nations
 will bow down before him.

God of all,
We come to worship You.
 We proclaim Your greatness to
All the ends of the earth.
 We confess that You alone are God.
We will remember and turn to the Lord.
 We join our voices together in one song of ceaseless praise.
The families of the nations
 will praise You, will worship You, will follow You.
We proclaim You as Lord.
We will bow down before You.
We worship You here and now together...

Lead into a song of praise.

A PRAYER OF CONFESSION

Jesus,
You walked beyond borders, healing, caring, showing the way to God.
You spoke with those who were despised by others;
You sat at tables with tax collectors and fishermen,
Loving all who came to eat and to drink and to meet with You.

We confess,
There are times when we choose not to live as You have shown us,
Spurning the way of peace and placing our needs and desires before others.

When we choose not to love as You command us...

Hold a moment of silence.

In Your mercy,
Forgive us, Lord.

When we exclude others, contrary to how You lived and loved...

Hold a moment of silence.

In Your mercy,
Forgive us, Lord.

When we refuse to love our neighbour and dishonour our own humanity...

Hold a moment of silence.

In Your mercy,
Forgive us, Lord.

In Your life – You showed us how to live.
In Your death – You reconciled us to God.
In Your resurrection – You made the way for love to win.
May we know pardon and peace
In the name of the Father, the Son and the Holy Spirit.

Amen

PRAYER OF RESPONSE

An extract from Pope Francis' Encyclical Fratelli Tutti

Come, Holy Spirit, show us Your beauty,
Reflected in all the peoples of the earth,
So that we may discover anew
That all are important and all are necessary,
Different faces of the one humanity
That God so loves.

Amen

A PRAYER OF CONFESSION

When we fail to listen to the cries of the oppressed,

Help us to feel their pain.

When we choose to deny racism and injustice,

Pierce our very souls.

When we choose not to speak truth to power,

May the rocks cry out.

When we witness dignity being stripped,

Give us courage to be compassionate.

When we are complicit, or unmoved, or unrepentant,

Forgive us, Lord, we pray.

You may wish to pray in some way for absolution, or choose a song to move into something that performs a similar function.

A PRAYER BASED ON MICAH 6

God, You have told us what is good.

You have made clear what You require of us.

We pray that You remind us of our shared responsibility

To work with You to build a better world for all.

As we seek to do what is just,

Help us to recognise injustice,

To notice those who are oppressed or alienated.

As we sow love throughout this world,

In Your mercy, guide us to the ones who feel unloved.

May we bring Your light and love

Into places where fear and hatred have cast their shadow.

May we walk in humility and solidarity with all around us.

Help us not to trespass or misstep

On the journey towards equality and justice for all.

Amen

A PRAYER FOR THE READING OF SCRIPTURE

God of yesterday, today and all days, as we hear Your word,

Create in us a new heart – big enough to love regardless of difference;

Create in us a new mind – open enough to understand the severity of the issue of racism.

Give us ears to hear Your voice in different languages and accents,

Give us eyes to see Your beauty displayed in the diversity and difference in all of creation.

May Your word fuel us, empower us and enlighten us in the work of justice and peace,

Now and for evermore as Your Kingdom is made real for all.

Teach us, we pray.

Amen

A PRAYER FOR OTHERS: LORD, HAVE MERCY ON US

This is inspired by 'Lord You Hear the Cry (Lord Have Mercy)' by Geraldine Latty. You may wish to sing the chorus in between each stanza of the prayer or use the song to respond at the end of the prayer as we seek God's mercy and justice for the world.

Living and loving God,
You made us in Your image, each one beloved and unique.
All of Your dear children, beautiful and diverse,
Each with a story and experience treasured and held as precious by You, our
Maker.

Listen, O Lord, to the cries of Your dear ones –
Lord, have mercy on us.
Listen as we seek Your mercy not just for ourselves,
But for our loved ones, our communities, our world –
Lord, have mercy on us.

Merciful God,
To leaders, policy shapers, decision makers, grant wisdom and compassion.
Hold them to account when their actions discriminate and dehumanise –
Whether empowering greed or forcing stark choices between eating and
heating for those at the sharp end of their policies.
Lord, hear the cries of those in debt and struggling.
Lord, have mercy on us.

Compassionate God,
To all those who are overwhelmed, struggling with addiction and sinking out of
sight,
To all those who are widowed, orphaned or abandoned,
To the ones who need to know the tender touch of mercy rather than violence,
Lord, hear the cries of the oppressed.
Lord, have mercy on us.

God of creation,
Hear the sound of creation groaning,
Of prayers offered in desperation as the injustice of climate emergency makes
living conditions unbearable.
Lord, hear the cry for Your Kingdom to come.
Break the heavens, Lord,
Let Your justice roll.
Lord, have mercy on us.
Lord, have mercy on us.

Sing 'Lord You Hear the Cry (Lord Have Mercy)' CCL#6142988.

A PRAYER FOR OTHERS

God of the garden,
 Where life began and rich diversity sprang from Your imagination,
 Stir within us a desire to be creative, as You are creative,
 In our inclusion of one and all in our communities.
 You are the Dancer,
 The Weaver,
 The Life Giver;
 Teach us to dance,
 To gracefully move to where You would call us to meet You
 And to be Your hands and feet.
 Teach us to weave our stories together,
 Entwined in an inseparable love for You and for one another
 As we worship You with one voice.
 Teach us to bring life wherever we go
 And to receive life wherever we meet You in a beloved other.
 May we work together
 For the flourishing of all people, in all places, at all times.

Amen**PRAYERS FOR OTHERS – CALL AND RESPONSE**

These are some examples of how you can use a call and response prayer, either written beforehand or used to riff upon within a moment of worship and prayer. The congregation give the prompt and the leader expands upon the idea as they are led, or as they have considered beforehand and written as a litany.

We call on the One who walked on water,

To calm the seas that separate us and to bless every small boat with safety...

We call on the One who poured wine,

To fill us for the work ahead, that we may build a Kingdom where all can flourish...

We call on the One who healed,

To bind up wounds that would divide us and to loose all that would bind us to sin and death...

We call on the One who cried over Lazarus,

To give us hearts that break like Yours does even now, for the sake of the world that You love...

We call on the One who stood silent before His accuser,

To give us strength to bear witness to the need for justice, and to stand in solidarity with those who need support, advocacy and justice...

We call on the One who was pierced for our transgressions,

[The leader continues to pray in response...]

We call on the One who hung upon the tree,

[The leader continues to pray in response...]

We call on the One who descended to the depths,

[The leader continues to pray in response...]

We call on the One who on the third day rose again,

[The leader continues to pray in response...]

We call upon the One who even now pleads for us,

[The leader continues to pray in response...]

In Your mercy, O God,

Hear our prayer.

Amen

This prayer can easily lead into a reflective piece of music or song, or can crescendo into a song crying out in hope or in praise of the One who answers prayer.

BLESSING

God who goes before us,

Send us out to do Your work of loving others as we ourselves hope to be loved.

God who is behind us,

Protect us and watch over us as we continue to work for justice and peace.

God who is above us,

May Your will be done on this earth and in all the places we find ourselves.

God who is below us,

Steady our feet as we walk towards justice for all.

Amen

*Sing a song of sending together, such as **God Welcomes All's** 'Walk Slowly'.^v*

SENDING PRAYER BASED ON REVELATION 14:6

Then I saw another angel flying in mid-air, and he had the eternal gospel to proclaim to those who live on the earth – to every nation, tribe, language and people.

Send us out to share the eternal gospel of peace, love and justice;

That every nation, tribe and people may know us by the love You taught us,

And Your Kingdom be made real for all.

Amen

^v **God Welcomes All** is a supplement to the Church of Scotland's popular hymn book, the Church Hymnary Fourth Edition.

SENDING PRAYER

Jesus, as You walked this good earth,
 Your feet upon land that is blessed and holy,
 Crossing borders and boundaries to minister to those in need,
 You encountered many people from different cultures and different nations.
 You listened to them, You spoke with them, You touched them and healed them,
 You blessed them and forgave them.

May we follow Your example, loving and tending all You have made,
 Healing and sowing peace wherever You call.
 Send us out in the power of Your Spirit. **Amen**

CREATIVE PRAYERS FOR JUSTICE

There are many diverse practices within the different traditions of our faith. We can use these practices to help us pray in many different ways. As you reflect or walk or work with your hands, listen to the news, or sit quietly in stillness – what might be the prayers that God raises up in you through the Holy Spirit? Here are some words to get you started.

REFLECTIVE PRAYER TO LOOK BACK ON YOUR DAY

Find a space of stillness. This may be at home, or in your office after work, or perhaps it is as you journey. All around you may be busy, but in this quiet space you can still be with God. You are invited to use the address that helps you feel most connected to the Trinity of God.

Dear God,
 In Your tender mercy, help me to notice how I was today, that I may follow You more closely tomorrow.

Father[Maker/Creator/God of all, Mother...]:

- Help me to recall the times I felt closest to You today.
- Help me to recall the times I felt distant from You today.

Jesus [Emmanuel, Prince of Peace, Wonderful Counsellor...]:

- Help me to recall my encounters with others today:
- When did I meet You in the other?
- When did I bring Your presence to someone else?
- Lord Jesus, You are the Healer, the Forgiver, the Saviour; how have I been a healing presence today?
- Where do I need to be more of a healing presence?
- Show me where I need to heal.

Holy Spirit [Comforter, Spirit of Truth, Breath of God...]:
 Guide me towards my best self, that in the days to come
 I may know Your presence, guiding me
 To do justly, to love mercy and to walk humbly with You,
 Father, Son and Holy Spirit. **Amen**

PILGRIMAGE/PRAYER WALK

We live in many different places and spaces around the country. Each place has its own feel and culture, and as you walk with God journeying with you along the way:

- What do you notice?
- Where is there beauty and diversity, creativity and imagination at play?

Thank God for these things as you pass by, or pause there for a time.
Where are there signs of the need for peace and reconciliation?

Ask God to move in this place. Seek Jesus to bring healing. Ask the Spirit to guide you in ways that you might safely and effectively engage in the work of peace and reconciliation.

- Where do you see signs of God's Kingdom coming?
- What is your prayer in response to all you have noticed on your journey with God?
- What action might come from those prayers?



STATIONS OF THE CROSS

The Stations of the Cross is a simple, beautiful and powerful way to prayerfully walk alongside Jesus and encounter Him. There are traditionally fourteen Stations of the Cross, with a possible fifteenth being the Resurrection of Jesus. Various resources can be found online that will provide images for these stations if they are not available in the church hosting this prayer space.

In this reflection we are invited to journey with Jesus and pray with Him for the injustice around the world. Using His experience to encounter Him more deeply, we are invited to wait with Jesus and ask Him to help us find ways to express prayers for justice inspired by the moments of His passion and death. Participants are encouraged to dwell at each station and, without rushing, to take the time needed in the presence of our Lord, forming prayers in word and thought, journaling or drawing/creating responses, depending on the resources that are available.

There is an opening prayer as the journey begins, and then a series of reflections to help us pray with Jesus. The Scripture passage can be read, reflected on and responded to. There are also some prompts to help reflect specifically on praying for justice as we encounter Jesus and wait with Him.

OPENING

We adore You, O Christ, and praise You.
Because by Your holy cross,
You have redeemed the world.

THE FIRST STATION: JESUS IS CONDEMNED TO DEATH

SENTENCE

Jesus, we turn to You, the accused one, the betrayed one, and we plead mercy for those accused unlawfully because of the colour of their skin.

SCRIPTURE: MARK 15:1-5, 15

Very early in the morning, the chief priests, with the elders, the teachers of the law and the whole Sanhedrin, made their plans. So they bound Jesus, led him away and handed him over to Pilate.

'Are you the king of the Jews?' asked Pilate.

'You have said so,' Jesus replied.

The chief priests accused him of many things. So again Pilate asked him, 'Aren't you going to answer? See how many things they are accusing you of.' But Jesus still made no reply, and Pilate was amazed ...

Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified.

REFLECT

→ Think of those wrongly accused that you may know or have heard of in the news.

PRAY

As you wait with Jesus and reflect, what prayers for justice and reconciliation arise within you?

THE SECOND STATION: JESUS TAKES UP THE CROSS

SENTENCE

Lord, we turn to You, the one who carried the burden of all and ask that all who are living under the weight of oppression may know Your grace and mercy.

SCRIPTURE: JOHN 19:6, 15-17

As soon as the chief priests and their officials saw him, they shouted, 'Crucify! Crucify!'

But Pilate answered, 'You take him and crucify him. As for me, I find no basis for a charge against him.' ...

But they shouted, 'Take him away! Take him away! Crucify him!'

'Shall I crucify your king?' Pilate asked.

'We have no king but Caesar,' the chief priests answered.

Finally Pilate handed him over to them to be crucified.

So the soldiers took charge of Jesus. Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha).

REFLECT

→ Where do you notice the weight of racism and injustice on people and communities around you?

PRAY

As you sit with this weight, what is your prayer for them?

THE THIRD STATION: JESUS FALLS FOR THE FIRST TIME

SENTENCE

Lord, we all stumble sometimes. May we know Your forgiveness when we fall short.

SCRIPTURE: JOHN 19:1-3

Then Pilate took Jesus and had him flogged. The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe and went up to him again and again, saying, 'Hail, king of the Jews!' And they slapped him in the face.

REFLECT

→ When have you ignored or denied injustice?

PRAY

Seek God's forgiveness and guidance in how you might move forward.

THE FOURTH STATION: JESUS MEETS HIS MOTHER

SENTENCE

We pray for those whose hearts are broken by the experience of racism, hatred and injustice.

SCRIPTURE: JOHN 19:25-27

Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother there, and the disciple whom **he** loved standing near, he said to her, 'Woman, here is your son,' and to the disciple, 'Here is your mother.' From that time on, this disciple took her into his home.

REFLECT

→ Who might you reach out to who is experiencing the grief of loss? Sit with them in their grief for a time.

PRAY

In your compassion, pray that they may find comfort.

THE FIFTH STATION: SIMON OF CYRENE HELPS JESUS CARRY THE CROSS

SENTENCE

Lord, we thank You for those who help us carry our burdens.

SCRIPTURE: MARK 15:21

A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross.

REFLECT

→ Who has journeyed with you, or been a visible help to those who are affected by racism, hatred and injustice?

PRAY

Give thanks for them. As you remember them, what might your prayer for them be?

THE SIXTH STATION: **VERONICA WIPES THE FACE OF JESUS**

SENTENCE

We thank You, God, for those who care and tend for others.

SCRIPTURE: ISAIAH 53:2-3

He had no beauty or majesty to attract us to him,
 nothing in his appearance that we should desire him.
 He was despised and rejected by mankind,
 a man of suffering, and familiar with pain.
 Like one from whom people hide their faces
 he was despised, and we held him in low esteem.

REFLECT

→ Where do you notice the need for care and attention around you?

PRAY

As you pray for this need, what is God asking you to do?

THE SEVENTH STATION: **JESUS FALLS FOR THE SECOND TIME**

SENTENCE

May those who are being tripped up at every step because of injustice know
 Your steadying, O God.

SCRIPTURE: ROMANS 8:31-32, 35, 37-39

If God is for us, who can be against us? He who did not spare his own Son,
 but gave him up for us all – how will he not also, along with him, graciously
 give us all things? ... Who shall separate us from the love of Christ? Shall
 trouble or hardship or persecution or famine or nakedness or danger or
 sword? ... No, in all these things we are more than conquerors through him
 who loved us. For I am convinced that neither death nor life, neither angels
 nor demons, neither the present nor the future, nor any powers, neither
 height nor depth, nor anything else in all creation, will be able to separate us
 from the love of God that is in Christ Jesus our Lord.

REFLECT

→ Where have you seen efforts to reconcile, to bring peace and to dismantle
 racism hindered and harmed?

PRAY

Pray for those impacted the most.

THE EIGHTH STATION: JESUS MEETS THE WOMEN OF JERUSALEM

SENTENCE

For those who bear witness, we give You thanks.

SCRIPTURE: LUKE 23:27-31

A large number of people followed him, including women who mourned and wailed for him. Jesus turned and said to them, 'Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children. For the time will come when you will say, "Blessed are the childless women, the wombs that never bore and the breasts that never nursed!" Then "they will say to the mountains, 'Fall on us!' and to the hills, 'Cover us!'" For if people do these things when the tree is green, what will happen when it is dry?'

REFLECT

→ What will you weep for?

PRAY

Ask the suffering Christ to be near you as you weep.

THE NINTH STATION: **JESUS FALLS FOR THE THIRD TIME**

SENTENCE

When our strength is failing and we are tired on the journey towards justice, be near us, Lord Jesus.

SCRIPTURE: PSALM 38:4, 6, 10-12, 17, 22

My guilt has overwhelmed me
like a burden too heavy to bear ...
I am bowed down and brought very low;
all day long I go about mourning ...
My heart pounds, my strength fails me;
even the light has gone from my eyes.
My friends and companions avoid me because of my wounds;
my neighbours stay far away.
Those who want to kill me set their traps,
those who would harm me talk of my ruin;
all day long they scheme and lie ...
For I am about to fall,
and my pain is ever with me ...
Come quickly to help me,
my Lord and my Saviour.

REFLECT

- Sometimes the systems that perpetuate racial hatred, division and injustice can seem too big to withstand, let alone fight and overcome. Where do you notice this most acutely?

PRAY

Pray for strength and seek God's promise that 'the gates of hell shall not prevail' (Matthew 16:18, KJV).

THE TENTH STATION: JESUS IS STRIPPED OF HIS GARMENTS

SENTENCE

When people attempt to strip away the dignity of others, Lord, we pray for Your protection. Clothe them in Your grace and mercy.

SCRIPTURE: JOHN 19:23-24

When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. 'Let's not tear it,' they said to one another. 'Let's decide by lot who will get it.' This happened that the scripture might be fulfilled that said, 'They divided my clothes among them and cast lots for my garment.'

REFLECT

→ Who do you notice that needs to be seen and recognised?

PRAY

In solidarity with them, pray for their protection and the tender mercy of the Christ who suffers to enfold them.

THE ELEVENTH STATION: JESUS IS NAILED TO THE CROSS

SENTENCE

The effects of hatred are powerful; we recognise the pain of the sin of racism and the power of injustice to steal away life.

SCRIPTURE: LUKE 23:33-34

When they came to the place called the Skull, they crucified him there, along with the criminals – one on his right, the other on his left. Jesus said, 'Father, forgive them, for they do not know what they are doing.' And they divided up his clothes by casting lots.

REFLECT

→ Where do you feel the hurt of hatred and oppression most acutely?

PRAY

Let that pain guide you in prayers of lament.

THE TWELFTH STATION: JESUS DIES ON THE CROSS

SENTENCE

We remember those who have lost their lives because of the sin of racism and hatred.

SCRIPTURE: LUKE 23:44-46

It was now about noon, and darkness came over the whole land until three in the afternoon, for the sun stopped shining. And the curtain of the temple was torn in two. Jesus called out with a loud voice, 'Father, into your hands I commit my spirit.' When he had said this, he breathed his last.

REFLECT

→ From Stephen Lawrence to George Floyd, from Marcellus Williams to [...] – consider the lives that have needlessly been lost and taken.

PRAY

Sit with the injustice of these tragic and unlawful deaths. In your anger, what is your prayer?

THE THIRTEENTH STATION: JESUS IS TAKEN DOWN FROM THE CROSS

SENTENCE

When it feels like we cannot go on, Christ of the cross, be near us.

SCRIPTURE: JOHN 19:38-40

Later, Joseph of Arimathea asked Pilate for the body of Jesus ... With Pilate's permission, he came and took the body away. He was accompanied by Nicodemus ... Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs.

REFLECT

→ When has the work of justice and anti-racism felt overwhelming?

PRAY

As you sit with the sense of it being too much or too big, or that you don't have enough energy left, what is your prayer?

THE FOURTEENTH STATION: JESUS IS LAID IN THE TOMB

SENTENCE

In our despair, meet us in Your mercy.

SCRIPTURE: MATTHEW 27:59-60

Joseph took the body, wrapped it in a clean linen cloth, and placed it in his own new tomb that he had cut out of the rock. He rolled a big stone in front of the entrance to the tomb and went away.

REFLECT

→ When has your involvement with the work for racial justice seemed lifeless or futile?

PRAY

Pray for God to intervene and breathe life into the dust.

THE RESURRECTION OF JESUS

SENTENCE

In Your power, Lord, bring hope.

SCRIPTURE: JOHN 20:19-20

On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jewish leaders, Jesus came and stood among them and said, 'Peace be with you!' After this, he showed them his hands and side.

REFLECT

- Where have you recognised the work of justice and anti-racism faithfully happening?
- Where have you seen signs of peace?
- Where have you known Jesus with you in the midst of fear, unrest or conflict?

PRAY

What is your prayer as you sit in the presence of the resurrected Jesus?

CLOSING PRAYER

You are invited to say the Lord's Prayer as you draw your journey with Jesus to a close:

**Our Father in heaven,
 Hallowed be Your name,
 Your kingdom come,
 Your will be done,
 On earth as in heaven.
 Give us today our daily bread.
 Forgive us our sins
 As we forgive those who sin against us.
 Save us from the time of trial
 And deliver us from evil.
 For the kingdom, the power, and the glory are Yours
 Now and for ever.
 Amen**

REFLECTIVE/POETIC PRAYER

AN OPEN LETTER TO OUR FATHER IN HEAVEN

Dear God,

We wish it was as simple as saying stop!

Cease...

Be still...

And so, we say it...

STOP!

We ask in Your name, we pray it in our deepest selves...

STOP!

We pray it out, we shout and fervently think it, say it, shout and even sing it...

STOP!

Hoping beyond hope that the violence and hatred ends.

War, violence, hatred, exclusion – anything that weaponises our beautiful differences.

We pray it stops in Your name.

We pray it stops in the name of the people we know,

And the millions we don't, whose life and breath have been stolen by hate.

We pray love.

Your love – the love that dances through the universe and binds the fabric of the cosmos together –

We pray that that very same love

Would descend like rain quenching parched earth.

We pray, Lord of life,

That You would breathe Your life

Into the dust and ashes of so many neighbourhoods.

Breathe Your life

Into the broken corridors of hospitals and into schools torn apart by mortars and shrapnel.

Breathe Your life

Into the broken corridors of power, where the same mortars and weapons of war are bought and sold,

May Your justice roll in like water, like a torrent of love awakened from the very belly of the deep.

May it rush in,

Sweeping away lies, deceit, hate, warmongering and even the small things that sow untruths and mistrust and get under our skin.

May it make way for compassion, for grace, for mercy.

God of the heavens, make Your Kingdom here on earth.

Make it now...

Why delay?

Why wait?

Why not now?

We need it, and we are the lucky ones...

What about Your children who could not wait, who will not get to see the beauty
and the blessing? All who have lost lives, loved ones or even hope for any
kind of future.

Please, make it real, now!

Your Kingdom here and now!

NOW!

NOW!

NOW!

Signed,

all Your children x

Creative prayer idea: if you were to write an open letter, or a journal/diary-style prayer, what would it say? You might want to encourage people to try this and to submit them anonymously. You could then use the prayers as part of the service where we can bring our honest and difficult prayers to God without fear. If it is done anonymously, people can be candid without feeling exposed.

SCRIPTURE VERSES THAT CAN BE USED

Hosea 12:6

But you must return to your God;
maintain love and justice,
and wait for your God always.

Romans 12:21

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

Proverbs 22:2

Rich and poor have this in common:
The LORD is the Maker of them all.

Acts 10:34-35

Then Peter began to speak: 'I now realise how true it is that God does not show favouritism but accepts from every nation the one who fears him and does what is right.'

Colossians 3:9-11

Do not lie to each other, since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator. Here there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all.

Proverbs 31:8-9

Speak up for those who cannot speak for themselves,
for the rights of all who are destitute.
Speak up and judge fairly;
defend the rights of the poor and needy.

Micah 6:8

And what does the LORD require of you?
To act justly and to love mercy,
and to walk humbly with your God.

Amos 5:24

But let justice roll on like a river,
righteousness like a never-failing stream!

Isaiah 1:17

Learn to do right; seek justice.
Defend the oppressed.
Take up the cause of the fatherless;
plead the case of the widow.

Psalms 82:3

Defend the weak and the fatherless;
uphold the cause of the poor and the oppressed.

WORSHIP RESOURCES:

HYMNS AND WORSHIP SONGS

Everything is Yours

Last year's Racial Justice Sunday saw the release of British singer/songwriter Jake Isaac's song, 'Everything is Yours'. This was a collaboration with Christian Aid, and part of an initiative to make the inextricable link between racial justice and climate justice. At its heart, the song aims to encourage Christians to reflect on this unbreakable relationship: love of God, love of people and creation care.

You can hear the song here: <https://slinky.to/everythingisyours>

- Be Thou My Vision
- Beauty for Brokenness
- Bring Forth the Kingdom
- Brother, Sister, Let Me Serve You
- Christ, Be Our Light
- Cry Freedom! In the Name of God, and Let the Cry Resound
- Extol the God of Justice
- From Those Forever Shackled
- God Forgave My Sin
- God is Working His Purpose Out
- God of Freedom, God of Justice
- God, Your Justice Towers
- God's Spirit Is in My Heart
- Great God and Lord of the Earth
- How Good It Is, What Pleasure Comes
- How Shall We Sing Salvation's Song
- I Got a Crown Up in the Kingdom
- Jesus Christ Is Waiting, Waiting in the Streets
- Jesus Heard with Deep Compassion
- Lord, for the Years Your Love Has Kept and Guided
- Lord of All Hopefulness
- Let Us Build a House Where Love Can Dwell
- My Love for You
- They Will Know We Are Christians by Our Love
- This Is Amazing Grace
- True Religion
- With the Lord, There Is Mercy and Fulness of Redemption

“The foreigner residing among you must be treated as your native-born. Love them as yourself, for you were foreigners in Egypt. I am the Lord your God.”

Leviticus 19:34



SECTION TWO:
REFLECTIONS



1. A VISION FOR RACIAL JUSTICE SUNDAY REVD DR MAITHRIE WHITE

Before me was a great multitude ... from every nation, tribe, people and language. (Revelation 7:9)

This verse, from the book of Revelation, is the great vision of the peoples of the Kingdom. At the end of time, all humanity will be gathered into that great eternity of a new heaven and a new earth (Revelation 21:1). This is a vision of unimaginable diversity, a gathering of skin colours – every nation, tribe, people and language – who worship Christ.

Yet, today, our world is broken and ravaged with hostility and conflict. We see humans focused on self, and ethnic groups destroying one another. Shocking racial violence erupts in our streets. As the far-right gains traction around the world, minds are infected with hate. Yet we also see, with gratitude, people and communities resisting racist mobs and defeating them.

RACISM AND RACIAL INJUSTICE. WHAT HAS GOD TO SAY?

We start with creation. Where God is, where the earth is born, where humanity begins. Where God speaks in Genesis 1, to tell us of our beginnings:

Let us make humankind in our image, according to our likeness; and let them have dominion over [all the earth]. (Genesis 1:26, NRSVA)

God's image has various interpretations: morality, creativity, rationality, spirit; humans as relational, relating to God and each other. But God's image also means humans are kingly representatives of God on earth.

Percy B. Shelley's poem 'Ozymandias' describes an ancient statue in the desert:

Half sunk, a shattered visage lies, whose frown,
and wrinkled lip, and sneer of cold command ...
And on the pedestal, these words appear:
My name is Ozymandias, King of Kings;
Look on my Works, ye Mighty and despair!

Genesis was written into a culture filled with images of kings. Since kings could not be everywhere among their subjects, their images and statues reminded everyone of their dominion. Richard Middleton, in *The Liberating Image*, explains that the image of God describes 'the royal office or calling of human beings as God's representatives and agents in the world'. The image of God is about 'humans being God's kingly representative in creation'.^{vi}

As God's representatives, we are created equal, with equal honour. Walt Whitman's poem 'A Song of Myself' captures this:

In the faces of men and women I see God,
and in my own face in the glass.

And so we extend deep respect to every holder of this royal office: every human of every race, through all of time. And in our wonder and joy at God's diverse creation around us, we experience wonder and joy as we encounter humans from every tribe, nation, people and language.

But our blue, green earth, with all its beauty, has poison in its veins: pollution in rivers and hatred in human hearts. We know the ancient story of the deep fractures in the Garden of Eden: humans fall away from God; they fall away from one another. And outside the Garden, the earth bears thorns. Adam blames Eve, and their son kills his brother. The human story of hostility runs through the Bible and all our histories.

vi J. Richard Middleton, *The Liberating Image: The Imago Dei in Genesis 1* (Brazos Press, 2005).

In George Orwell's novel, *Animal Farm*, animals decide to govern themselves. Led by the pigs, rules soon appear. One rule declares, 'All animals are equal.' A kind of Edenic dream. Yet soon, the pigs, believing they are superior, change the rule: 'All animals are equal, but some animals are more equal than others.' A succinct summary of our world.

But God yearns with love over us, drawing sinful humanity back to Himself. In the Old Testament, in Leviticus 19:34, God instructs the Israelites how to treat the foreigner:

The foreigner residing among you must be treated as your native-born. Love them as yourself, for you were foreigners in Egypt. I am the LORD your God.

In the New Testament, Jesus magnifies that command in the parable of the Good Samaritan (Luke 10:24-37). When asked, 'Who is my neighbour?', Jesus tells this story.

The phrase 'good Samaritan' has become part of English idiom, shorthand for a kind deed from a stranger. But this parable was a deeply uncomfortable challenge to the disciples. Samaritans and Jews had been enemies for centuries. Furthermore, Jesus told the parable just after a journey through Samaria. The Samaritans had refused them refuge and hospitality, despite the dangers of the hostile desert. Jesus and His disciples had been thrown out of the city. The disciples, incandescent with rage, asked Jesus if they could call down fire from heaven on the Samaritans.

In the parable, the neighbour who shows love is a *Samaritan*. It is the hated 'enemy' who extends the gift of care to the Jew. Not just a little help – but far beyond, to *all* that could be done. Costly help, as if for a kinsman. This is the response Jesus asks for today, in the midst of racial hostility: 'Love your neighbour, the Outsider, in a similar way.'

I recently met a local Christian woman who had taken a young Global-Majority-heritage man into her home, later also welcoming in his wife and children when they arrived.

Racial justice is imperative, because racism still opens a terrible chasm of evil that divides humanity into 'them' and 'us.' Racism is a *way of seeing* the world through the lens of 'Self' versus the 'Other'. Edward Said's writings about empire help us understand the mechanics of racism: 'the Self' as the 'familiar Western superior "us"', versus 'the Other,' the 'strange Oriental inferior "them".'

This deeply unchristian worldview of superior and inferior races is the interior landscape of many of us. We have treated the Other shamefully throughout our long, painful, racist history. Racism resides with us. It colours us. Tainted with a past of slavery and colonialism, we have been racist towards peoples who served, laboured and died for us – whose labour built this nation.

We still are racist to those who serve us. They are 'inferior Others' we resent and mistrust and treat with prejudice – even in the church. The scandal of the Windrush Generation is an ongoing stain on the conscience of this nation. People of colour face prejudice, injustice, paternalism and condescension. They are still 'Other', still inferior. When a person of colour who is a lay leader talks of the pain of how he or she is treated, it is a shame on the church.

Into this miasma of racism, God calls the church to love and respect those created in His image. To love the Other. To do justice in the body of Christ and in the world. To make straight the crooked ways. To end the scourge of racism.

We are given a vision. A vision of the 'great multitude ... from every nation, tribe, people and language'. A vision of 'a new heaven and a new earth'. A vision. A longing. A promise. A hope. The possibility of God's Kingdom.

As we Anglicans pray every Sunday, 'Our Father ... thy Kingdom come. Thy will be done.'

Amen. Let it be.



2. COAT OF MANY COLOURS: A DIALOGUE THE REVD DR REYNALDO F. LEÃO NETO

A. – Friends, I found this interesting passage in the book of Amos:

‘Are not you Israelites
the same to me as the Cushites?’
declares the LORD.

‘Did I not bring Israel up from Egypt,
the Philistines from Caphtor
and the Arameans from Kir?’^{vii}

B. – Israelites the same as the Cushites. Hum. Who were the Cushites?

A. – I found out that they were ancient inhabitants of Sudan and South Egypt, and the Ethiopia area. To put it simply, Africans from the Horn of Africa. Cushitic speaking. They were called Ethiopians in the ancient Greek language. Yes, the prophet Amos is saying that, for God, Israelites and Cushites, as well as Egyptians and Sudanese, Somalians, Ethiopians, are the same in God’s sight as the Hebrew captives in Egypt. If Cushites were oppressed, they also deserved liberation. Whatever their ethnic background, God is committed to saving the people. Amos is saying that God, Godself, made sure that in their struggle against slavery and oppression, the Cushites were also liberated.

vii Amos 9:7.

C. – I am from Latin America, and this sounds familiar to me. I bring an Amos-shaped spirituality. The poor in Latin America claimed God was and is in their struggle for liberation, right there with them in the struggle.

The Cushites the same as Israelites? Meaning that God who liberated the Hebrew slaves from Egypt was also involved in the struggles of other slaves and oppressed people? That must mean that there is more than one chosen people. That puts things into perspective! I sense this could be a little controversial with the situation in Gaza and the other occupied Palestinian territories.

A. – Ah, you heard Philistines as Palestinians? God liberated Philistines from Caphtor. Wikipedia, that *supposed* source of all knowledge, says that the Philistines were eradicated from some island and brought from Caphtor to Gaza. I am not sure where Caphtor is, but I think Amos meant that God liberated the Philistines, nowadays spoken of as Palestinians, from Caphtor and led them to Gaza in the first place. Isn't that truly amazing?! Amos is saying that God is the liberator of slaves and the rescuer of oppressed people, whoever they are: Hebrews, Palestinians, Latinos, Africans, immigrants and the poor in general. This must include people who are under the chains of abuse, or racism, or other social sins that have robbed them of their dignity. God wants all to be free.

B. – If both of you are right, the passage is saying to us that God is not only the God of Israelites and Palestinians, but also of all and any person or peoples under oppression. I agree! If God created all human beings and is the Creator of the universe, then God's love must be universal. Literally and indeed, for all. Not that all are the same. But that all are loved the same and deserve their dignity and fulfilment.

What about the others, the ones called Arameans? Who are they? And where was/is Kir?

A. – In very general terms, Arameans are today's Syrians and Iraqis. These are their descendants. That means that Syriac Christians today originated from the ancient Arameans. There were other groups in that region, too – the Chaldeans and Assyrians – and love and passion easily cross such cultural barriers. Amos is saying that people who might have been Israel's historic enemies are also under God's love and liberating plan. Amos looks to the South, where the Cushites live, and to the North where the Arameans live, and he also looks to their very near neighbours, the Philistines/Palestinians, and declares that God is also on their side. Therefore, practise justice, seek peace and respect others as God's people or face the consequences, now and in the future.

C. – I am with Amos! God is the judge of all peoples. God is involved in the struggles of the enslaved and the oppressed. God seeks with His peoples their freedom. God demands justice for those who are the underdogs.

A. – In Jesus Christ, God identified so much with the underdogs that God Himself was one of them. God is found on the cross of Jesus, and in Jesus' liberation from death, as the risen Christ.

COAT OF MANY COLOURS

B. – So what is the best way to follow Jesus, according to that vision? I am thinking this for all disciples, whatever their skin colour or social position. Some are oppressed; others are not. But all are disciples of the God crucified.

C. – For one side of the church in Latin America, to follow Jesus is to seek justice for the oppressed. Realise that God is in the struggle, with people of whatever background, and meet God there. The real union with God, like for Amos, comes from the immersion into the struggle for justice, even if you are not necessarily in that situation. There is joy in that struggle. People in oppressive situations are often creative in terms of poetry, music, dance, food, prayer and other types of creativity. We celebrate in the middle of the struggle. That approach includes all the colours of our humanity.



3. FROM NEGLECT TO CELEBRATION: AN EAST ASIAN PERSPECTIVE

JUSTIN LAU

As we commemorate a remarkable 30 years of Racial Justice Sunday, I'd like to add another voice into the mix: an East Asian one. I'm Singaporean by nationality and Chinese by ethnicity, although I was raised in Japan. It wasn't until I moved to the UK that I began to register myself as an ethnic minority, specifically identifying as 'East Asian' to encapsulate my cultural mix, as well as to distinguish myself from the predominant association of the term 'Asian' with 'South Asian'. I've also increasingly found solidarity with the East and South East Asian (ESEA) community, a significantly growing demographic. Although the lack of specificity in Census categories makes it difficult to be exact, the most recent Censuses in 2021 (England, Wales, Northern Ireland) and 2022 (Scotland) suggest that we're looking at roughly one million people who could be considered as East Asian – either born in East and South East Asia, or British-born people of East and South East Asian heritage – which is no small number.

Historically, East Asian people have been present in the UK for more than two centuries, with Chinese seamen establishing communities in Liverpool and London since the early 1800s. They've played a prominent part in society, such as the 140,000 people in the Chinese Labour Corps recruited by the British government to fight for the allies in World War I. And more recently, we've had an influx of 150,400 migrants from Hong Kong arriving in the UK between January 2021 and June 2024 under the BN(O) scheme, due to political unrest.

We see increasing East Asian representation in spheres such as sport (Emma Raducanu, Alex Yee, Son Heung-Min), film/TV (Gemma Chan, Benedict Wong, Henry Golding) and music (Rina Sawayama, Griff, K-pop). It's also fantastic that the fastest-growing church in the UK is the Chinese church, rising 29% in just two years with 27 new congregations established, according to a 2023 report by Bible Society.

However, even as numbers increase day by day, it's noticeable that East Asian people are still hugely overlooked and underrepresented in various aspects of life and society, including the church. And although we haven't been a highly prioritised minority group, it doesn't change the fact that we are just as likely as other ethnic minorities to be on the receiving end of racism. I've had my fair share of experiences: from people aggressively shouting verbal slurs at me on the street, to football fans physically harassing me on a train – and that's on the lighter end of the spectrum. Anti-Asian racism spiked during COVID, with a shocking 300% rise in reported hate crimes in the first quarter of 2020 when compared to the previous two years, exacerbated by xenophobic and anti-immigrant rhetoric spewed by prominent public figures ('Chinese virus', 'Kung flu'). A University of Southampton Chinese lecturer was beaten up by four men who shouted at him to 'go home' while he was out jogging; and a Singaporean university student was called 'diseased' and beaten up in London by a group of men who told him, 'We don't want your coronavirus in our country.' He ended up with a swollen eye and facial fractures. That could easily have been me.

I'm thankful for greater awareness of and engagement with racial justice in recent years. I'm also especially grateful that the church has often been the safest and most diverse space for many of us, which brings me such relief and consolation. Just as many diverse communities strive to live in peace and harmony in multi-ethnic, multicultural Britain, we as Christians are called to have one common identity in Christ while embodying all our various ethnic and cultural heritage – a unity in diversity. We seek to reflect the Kingdom reality of God's people from 'every nation, tribe, people and language' (Revelation 7:9) in the here and now on earth. The Body of Christ is composed of diverse members, a 'Coat of Many Colours' composed of various fabrics and strands.

However, it was hugely disappointing to experience a lack of support for and advocacy of the East Asian community amid the rise of anti-Asian racial violence during COVID. It was heartening to see people rallying around Black Lives Matter after George Floyd's tragic murder, and churches stepping up to seriously address issues of racial justice, but many East Asian people, including myself, felt keenly the absence of a similar response due to the fact that anti-Asian racism has the unfortunate tendency to be glossed over or dismissed. It's telling that not many people will know of the 2,000 Chinese seamen in Liverpool who were deemed 'undesirable' by the government and forcibly deported at the beginning of World War II without their wives and children being informed. To date, there has been no formal apology or compensation for the families so adversely affected. If the East Asian demographic continues to fly under the radar, we may very well run the risk of repeating such an atrocity. We as a church cannot afford to neglect racial justice for the East Asian community any longer.

Although it is essential to call out overt racism towards East Asian people, the work must begin on the ground in smaller yet no-less-important ways, first by learning about and embracing our East Asian sisters and brothers in all their beauty. Even without malicious intent from people in church, many East Asian people can still feel neglected due to unintended ignorance. I can't count the number of times I've been told I speak good English, or have been mistaken for others because we all 'look the same'. Such microaggressions rooted in stereotypes and unconscious bias perpetuate the sense of being 'foreign' and 'other' – of not being fully seen, heard and known. Let us pay attention and listen to each individual; let them know they are valued and honoured. And let us encourage and empower them to bring something to the table, for every East Asian person has a positive contribution to make. Celebrating them as vital members of society and of the Body of Christ, as being indispensable threads that help to knit all of us together, will combat feelings of being alienated, misunderstood or marginalised.

We need, as a wider church and society, to begin to grasp the gravity and necessity of racial justice for our East Asian sisters and brothers. East Asian people are present in our communities and congregations – we are your neighbours. It's been encouraging to see many advocacy groups arise in recent years, such as [besea.n](#) (Britain's East and South East Asian Network) and [EVR](#) (End Violence and Racism Against ESEA Communities). The Teahouse 茶 was founded to support and empower Chinese-heritage clergy within the Church of England. Resources amplifying East Asian voices are becoming more readily available and widespread: from [East Side Voices](#) (anthology),^{viii} to [ACross Culture](#) (podcast), to my own [Decolonising My Faith](#) (newsletter). ESEA Heritage Month is also now celebrated in September in many institutions and organisations. And this is just the starting point.

In Exodus 37, Joseph wore his coat of many colours with full confidence of his father's love and affirmation even in the midst of opposition – it was a celebration of who he was. It calls to mind various traditional apparel worn in East Asian cultures during celebratory occasions, for example, the cheongsam or kimono worn at weddings or festivals – they too are meant to be worn with pride and honour, with no shame. The growing sense of oppression I've felt in recent years has yielded an unexpected consequence. The more my East Asianness is disregarded and dismissed, even belittled, the more I'm determined to cling to it as an integral and beautiful part of my identity, and one to be proud of. And I long for every East Asian person to play their part as a member of the Body of Christ, to weave themselves into the colourful fabric that witnesses to the world of the beautiful diversity of all God's people.

viii Helena Lee, *East Side Voices: Essays Celebrating East and Southeast Asian Identity in Britain* (Hodder and Stoughton, 2022).



4. RACIAL JUSTICE SUNDAY: A THEOLOGICAL REFLECTION ON JUSTICE, RECONCILIATION AND THE CALL TO ACTION

MINISTER SHERMARA FLETCHER-HOYTE

The sun rises on another Racial Justice Sunday, and with it comes a question that should echo through every sanctuary and chapel across our land: Will this be just another day of passive reflection, or will it mark the moment when we finally answer God's urgent call to action?

The deep wounds of racism continue to bleed in our communities, our institutions and, yes, even our churches. Yet, too often, we treat these wounds with mere bandages of platitudes and promises, when what they require is the deep healing that can only come through genuine transformation and justice. This is not just a social crisis – it is a theological imperative that strikes at the very heart of what it means to follow Christ.

THE GOD WHO STANDS WITH THE OPPRESSED

When we speak of Jesus, we must begin with a profound truth that often gets lost in sanitised tellings of the gospel: God chose to enter human history as a member of an oppressed people. Jesus was born into a Jewish community living under Roman imperial rule, a people who had known generations of persecution and displacement. From His earliest days, Jesus lived the experience of the marginalised, fleeing as a refugee to Egypt when Herod's genocide threatened His life. This was no accident of history. In choosing to become incarnate

among the oppressed, God made a decisive statement about where divine solidarity lies. Jesus' ministry cannot be understood apart from this context – His proclamation of good news to the poor, release to the captives and freedom for the oppressed wasn't abstract theology. It was a lived reality emerging from His own experience and that of His community.

THE STORIES THAT SHAPE US

Scripture speaks to us not in whispers but in thunderous proclamations about justice and inclusion. Consider Peter, that rock of the early church, brought to his knees by a vision that shattered his understanding of who belongs in God's family. When that sheet descended from heaven filled with animals he had always considered 'unclean', God wasn't simply giving him a lesson about dietary laws (Acts 10). God was dismantling the very walls Peter had built around his heart – walls that mirror the barriers we still erect today between races, cultures and communities.

'Do not call anything impure that God has made clean.' These words echo across centuries, challenging us to examine our own hearts. How many times have we, like Peter, allowed our prejudices to masquerade as principles? How often have we cloaked our comfort with segregation in the garments of tradition?

The story of the Exodus also cries out with particular urgency in our time. Far from being a distant historical account, it is a living testimony to how abuse of power can transform community from sanctuary to subjugation. Furthermore, this narrative resonates powerfully with contemporary experiences of marginalisation.

The pharaoh who did not know Joseph was Ahmose, the first king of Egypt's 18th Dynasty. Ahmose was not simply a generic ruler, but a specific historical actor driven by xenophobia, fear and political calculation. Concerned about the growing number, success and might of the children of Israel in Egypt, he systematically dismantled the previous generations' hospitality.

His actions were calculated and comprehensive:

- Organising the Israelites into work gangs
- Imposing harsh forced labour
- Building storage cities for Pharaoh – Pithom and Rameses
- Attempting to control population growth by killing Hebrew baby boys

The implication is profound: previous pharaohs had respected Joseph's role in saving Egypt during times of famine, acknowledging the contributions of immigrants to their society. Ahmose, by contrast, chose collective punishment and systemic oppression, erasing historical memory and human dignity. Does this not mirror our own society's pattern of first exploiting, then marginalising communities of colour? The Windrush Generation's story – invited to help rebuild Britain after World War II, only to still face persecution and exclusion decades later – stands as a modern-day Exodus narrative. Invited for their labour, then systematically dehumanised and pushed to the margins. When Pharaoh sought to break the spirit of a community by erasing their history, denying their humanity

and exploiting their labour, he was enacting a form of oppression that echoes through generations.

The biblical narrative isn't just a story of ancient liberation; it is a clarion call for the church today. We must stand with those who are oppressed by modern-day pharaohs – those whose policies and systems continue to exploit, dehumanise and exclude. The church cannot remain silent in the face of such injustice. We must cry out, like Moses, 'Let my people go' (Exodus 5:1), and work towards the liberation of all who suffer under the weight of racism and oppression.

And then there is Jesus at Jacob's well, shattering every social barrier of His time by engaging a Samaritan woman in conversation (John 4). This wasn't just a chat about water; it was a radical act of inclusion that challenges us to examine our own attitudes towards those society deems 'other'. When Jesus offered her living water, He was demonstrating that God's grace flows beyond the boundaries of race, gender and social status.

FROM ALLY TO COMRADE: THE JOURNEY BEYOND GOOD INTENTIONS

There's a vast difference between standing on the shoreline throwing life preservers and getting into the water to swim alongside those fighting against the current of systemic racism. This is the difference between being an ally and becoming a comrade in the struggle for racial justice.

Allyship, while well intentioned, often maintains a safe distance. It's characterised by occasional acts of support, statements of solidarity and the ability to step away when the work becomes too challenging. It's working for racial justice when it aligns with self-interest. But Jesus didn't call us to safe distance; He called us to costly discipleship.

Being a comrade means something far more profound:

- It means being on the battlefield together, sharing not just the victories but the vulnerabilities
- It means experiencing the cost of confronting systemic racism, not just commenting on it
- It means putting our own bodies, resources and privileges on the line
- It means showing up not just for the protests but also for the long, unglamorous work of system change
- It means being willing to lose something – comfort, status, relationships – in the pursuit of justice

BUILDING BELOVED COMMUNITY THROUGH RADICAL SOLIDARITY

The vision of beloved community that Dr King spoke of isn't achieved through cautious allyship but through radical solidarity. This means:

- Moving beyond diversity initiatives to pursue genuine inclusion and shared power

- Shifting from token representation to meaningful leadership from marginalised communities
- Trading comfortable charity for uncomfortable change
- Transforming our churches from spaces of segregated safety to sites of radical inclusion
- Committing to long-term struggle rather than short-term solutions

FROM REFLECTION TO ACTION

But wisdom without action is like faith without works: dead. The question before us now is not what we believe about racial justice, but what we will do about it. Here is where theology must transform into praxis, where our prayers must become protests, where our worship must become witness. This means:

- Standing with communities fighting against systemic racism, not just in word but also in presence and resources
- Examining our church structures and leadership patterns, asking hard questions about who holds power and why
- Educating ourselves and our congregations about both historical injustices and present-day manifestations of racism
- Creating spaces where voices of colour are not just heard but centred
- Advocating for policy changes that address racial inequities in housing, education, healthcare and criminal justice
- Committing resources – financial, spiritual and human – to the work of racial justice and reconciliation

THE CALL BEFORE US

As this Racial Justice Sunday dawns, we stand at a crossroads. We can continue to treat this day as a mere notation on our liturgical calendar, or we can embrace it as God's call to transformation. The choice is ours, but the consequences of that choice will echo through generations.

The same God who chose to be born among the oppressed, who called Moses to confront Pharaoh due to a legacy of xenophobia, who expanded Peter's vision of community, who sent Jesus to break down every dividing wall of hostility – that God is calling us now. The question is not whether God is speaking, but whether we will finally listen and act.

Let this Racial Justice Sunday be different. Let it be the day when reflection gives birth to action, when prayers become prophetic, when worship becomes witness. For in the end, we will be judged not by the eloquence of our words about justice, but by the evidence of our work for justice.

The sun is rising. What will we do with this new day?



5. A NEW ORDER FOUND IN JESUS

DENZIL JOHN

'Bring ... everyone who is called by my name,
whom I created for my glory,
whom I formed and made.'

Lead out those who have eyes but are blind,
who have ears but are deaf.

All the nations gather together
and the peoples assemble.

(Isaiah 43:7-9)

For he himself is our peace.
(Ephesians 2:14)

Within the section of Isaiah where we find the Songs of the Suffering Servant (Isaiah 52:13–53:12), the prophet draws attention to the coming together of all the nations. There are many organisations that call out to the nations and seek that they be in harmony and cooperation with each other. These include political, cultural and religious movements.

One such community gathers in Llangollen, a small, picturesque village along the A5, in north east Wales. The week-long musical event draws people from all five continents, with competitions across a broad swathe of musical disciplines, similar to the Eisteddfodau held in Wales on a local and national basis.

The festival originated in 1947, following the Second World War, in an effort to bring people together in a fellowship of love and mutual respect. Grants were sought to help poorer choirs and dancers to travel from Eastern Europe and African countries. Those who have attended over the decades have celebrated the colour and joyous cultural events. The competitions become concerts, globally famous soloists grace the stage, and the religious service each year becomes a celebration of the diversity and inclusivity of the festival.

The early church celebrated the diversity of all nations and their unique cultures and languages, yet always promoting the oneness of the church in Jesus Christ. When Paul underlines the oneness of the church, he declares that believers are 'no longer foreigners and strangers, but fellow citizens with God's people and also members of his household' (Ephesians 2:19).

English law ensured that the major part of a person's estate was passed on to the eldest male. Welsh law, since the days of Hywel the Good (Hywel Dda), saw fit to enshrine the practice of each child receiving equal portions of the father's estate after his death. The gospel teaches that God seeks to bless all equally – in a world that divides the global wealth unequally and where the strongest and most influential claim as much as they can, to the detriment of the poor and the powerless.

Politicians find it convenient to 'otherise' those who appear different, or create difficulties for those whom the politicians represent. The word 'foreigners' becomes a demeaning term, and refugees are deemed unacceptable. The populist lobby will claim that the 'others' cause social problems and economic difficulties, enhancing a divided world in our time.

Isaiah heralded hope in a divided world. His people were in a foreign land and without dignity or freedom. Yet he understood that his God would bring the people together in a new order. Paul understood that nations were to be a new order in Jesus and that justice, respect and peace were to be the basis of hope and reconciliation. Racial Justice Sunday calls upon all Christians to respect each other in a diverse world, to work towards a global family of humanity and to be built up into a holy temple of God.



6. A FEMINIST PERSPECTIVE EXPLORING THE CENTRAL THEME AND RACIAL JUSTICE

REVD LORRAINE SHORTEN

Now Israel loved Joseph more than any of his other sons, because he had been born to him in his old age; and he made an ornate robe for him. (Genesis 37:3)

I wonder what you imagine the ‘ornate robe’ that Jacob gifted to Joseph looked like?

Is it like the fabulous rainbow-coloured cloak of the famous musical? Or is it all natural colours?

I wonder what you think the robe would be made of. Wool, flax, linen, goats’ hair?

I wonder if there is a pattern in the weave of the cloth.

Does it have a collar, pleats, folds, gathers or buttons?

More importantly, does it have pockets?

As in most biblical stories, we aren’t told this information. To the writer of the text these are just ordinary everyday details that aren’t important or relevant to the larger narrative. Everyday items are things that we take for granted and rarely

think about in the moment. Imagine looking at photographs taken a hundred years ago of shop fronts and the proud shop owners standing outside. The images allude to a much more detailed story of the time and location, but most of that is forgotten now, as it wasn't documented.

By not including the small details, the writers of biblical texts are cutting out a large part of history, or 'her' story. Women's work makes up a vital contribution to the community, then and now, which is excluded from the history books. Most of this everyday work was undertaken by women, inside the home or tent, around fires, with children running in and out of the tents. The women would share local news, how to bring up the children, pass on craft techniques to the next generation, and so on.

Each village had its own special stitch or weave. Clare Hunter, in her book *Threads of Life*, says:

Traditionally, embroidery and dress provided an intricate code of social signalling, each village marking difference in distinctive stitches and patterns, the construction of a garment or sleeve design, the kind of threads used and sewing techniques, colours and motifs. Needlework was a form of detailed genealogy – each motif and stitch had a specific name, each detail on ascribed locality. It encapsulated human diversity in an internal system of personal and intercommunity communication.^{ix}

Many of these skills and techniques have been lost with the invention of the spinning wheel and weaving loom. Communities, predominantly female communities, are torn apart in order to fulfil quotas and deadlines. Work is now mostly outside the home and the support system offered by home working is no longer there. Weaving/cloth-making is now a corporate industry – think of fast fashion, where costs and safety are cut at the expense of individuals.

But there are small glimmers of hope: women all over the world are reclaiming their crafting communities. Women are using their craft skills to make themselves seen and heard. In 2016, following the US Presidential Election, two women created the idea of the 'Pussyhat' to wear at demonstration rallies as a visible symbol of solidarity for women's rights, reproductive rights and opposition to the policies of the Trump administration.^x

'Craftivism' is a slow craft movement started in the UK by Sarah Corbett which uses craft projects as a form of gentle protest to advance social causes.^{xi} The projects involved use mostly knitting, crocheting or other forms of needlework.

ix Clare Hunter, *Threads of Life: A History of the World Through the Eye of a Needle* (Sceptre, 2019).

x PUSSYHAT PROJECT™

xi Our Story — Craftivist Collective (craftivist-collective.com)

COAT OF MANY COLOURS

In my craft groups at church we have participated in a few 'Craftivist' projects, such as embroidering squares with 'Trees for Refugees' to be added to a nationwide installation, 'green hearts' and 'yellow canaries' to highlight climate change. There are many ways to be part of gentle protest using craftivism.

The picture is of a piece I made which elaborates my thoughts of feminism and racial justice and how they are woven together through crochet.



Yarn. You will notice that I have used many colours of yarn, and they represent all the different people and faiths around the world. They are random colours but they are interwoven like a tapestry. You might notice some fluffy yarn; this is to remind us to have fun with each other. The piece is bordered top and bottom with green, representing the good green grass that Jesus instructs His disciples to sit on.

Jewels. There are beads scattered over the piece, like jewels. They represent the special occasions and festivals that each group has and enjoys.

Joins. If you look closely, there are places where threads meet other threads. They overlap and support each other. This shows that there are places of commonality in our different groups that can be celebrated.

Gold thread. Finally, there is a golden thread running through the piece, up and down, connecting everyone together. This is the golden thread of harmony of love thy neighbour.

Weaving, whether it be cloth or culture, is a vital part of human existence. Our interconnectedness is often ignored or forgotten, but when we bring everyone together and everyone has an equal part in God's tapestry of life, we create the most joyous and vibrant piece of work that honours and celebrates God's creation.



7. ONLY ONE RACE, THE HUMAN RACE **THE RT REVD PAULINA HŁAWICZKA-TROTMAN**

‘You are all one in Christ Jesus’: Galatians 3:28

In July 2020, The Lutheran Church in Great Britain stood with the global Black Lives Matter movement following the cruel killing of African American, George Floyd, at the hands of the Minneapolis police. We decided to take part in learning about the systemic racism and aimed to join leaders and communities to end the enduring oppression of Black, Asian, and Minority Ethnic people (People of Global Majority Heritage) in the UK and across the world.

We were ashamed that prior to this act we had never worked on this issue, especially given our own character, ‘Coat of Many Colours’: The Lutherans in the UK comprise of 30% Black and Brown people, 30% Asian, and 40% white people of different nationalities.

We believe that every human being is God’s creation to be loved, cherished, respected and in case of an emergency to be treated with care. We recognise that racism is a sin against the Creator and the Creation. We are privileged to be an international Church built of 20 nationalities and different ethnicities. We worship in several languages and include different kinds of liturgies from around the world. We recognise our own failure as individuals and churches to speak out against racial injustice and to act justly, after learning of or witnessing inhuman and

degrading treatment of People of Colour. Though Jesus loves everyone, even to the point of dying for our sins, he went out of his way intentionally to help specific groups of people at particular times – persons alienated, mistreated and those experiencing injustice. We should do no less.

So, we are taking steps to affirm our commitment to a policy of anti-racism, and to use this opportunity consciously to examine our practices to see where we can do better. Our effort includes providing education on historical and contemporary racism within our churches, chaplaincies, partners and communities and joining other churches, bodies and associations in this work. We encourage our members and friends to apply the same principles to their circles, and to seek out education on these issues where possible. The Lutheran Church in Great Britain formed a working group in 2020 to lead, teach, and provide the resources. It is called the Racial Justice Core Group, an initiative supported by then Presiding Bishop, Rt Revd Tor Berger Jørgensen (Norway), led by co-chairs: Revd Paulina Hławiczka – Trotman (Poland) and Mrs Sesulelo Kehle (Zimbabwe).

We seek to promote racial justice through new and positive reforms that empower all affected people including white counterparts with our fragility and fatigue. We are determined to continue enabling reconciliation as the most Christ-like of actions.

We know that the time has come for white people in our communities to stop talking, explaining and searching for excuses, but to open our ears, hearts and minds to listen and learn. To accept new knowledge and criticism is often hard, but no one promised this task would be easy. Until we recognize there is only one race, the Human Race, we will strive to learn, work and teach on racial justice and reconciliation, which is only possible through God's grace and love offered to All.



“After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands.”

Revelation 7:9



SECTION THREE:
SERMONS



1. **THOUGHTS ON THE THEME OF COMING TOGETHER AND REVELATION 7:9** BY REVD MANDY RALPH

After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb. They were wearing white robes and were holding palm branches in their hands.
(Revelation 7:9)

It's hard to imagine such a great multitude of people, so many that it is impossible to count them. We can comprehend a huge gathering of people, for often we know the capacity of the space or place in which people are coming together. But to see before you, as described in John's vision, the vastness of people from all over the globe coming together in one place, how immense and amazing! The reality for those of us who chair meetings is that we know how hard it is to get people together to meet on the same day, even virtually! The same can often be said for those trying to sort out a family gathering or a friend's reunion. There is always someone who cannot be there, and eventually you just have to pick a date and go with it. For us as Christians, what we read in the book of Revelation should to some extent not be surprising – the coming together of nations – for we know that in God all things are possible.

This passage from Revelation drew me to the theme of this year's Racial Justice Sunday – 'Coat of Many Colours'. All garments start as bales of raw material, spun together in whatever production method. In the case of Joseph's coat, it was a multitude of material, possibly of different textiles, but definitely of many different colours, all waiting to be sewn together, to come together as that final garment, that amazing and spectacular coat. Great skill and design, great thought and patience are required to make such a garment.

Great skill and design, great thought and patience come from our creator God, as we are all made in God's image. In the passage from Revelation, at this gathering no one was excluded; the multitude was complete, but only in all its diversity. There were no barriers put in place, no ranking. All nations were present, all wearing the same white robes, holding palm branches signifying celebration. Why? Because this is a celebration and recognition of salvation through Christ, being washed clean of sin through the blood of Christ and the praise and glory worthy and afforded to God, the ultimate architect and designer of all things on heaven and on earth.

As we gather on this Racial Justice Sunday in our churches, prayer and praise groups, and faith communities, when you think about racial justice, do you just focus on your corner of the world and your community? Or do you think more widely and consider the effects and impact on other nations, even if we just think about it in regard to the UK? I can try to look at things from a Scottish perspective, having been born and brought up on the West Coast of Scotland, and more from a Church of Scotland context, but I might not fully understand the impact of effects on those who live in England or Ireland or Wales. The movement for racial justice might be similar in some respects, but in others it will be different. As people of faith who come together under the community of Churches Together in Britain and Ireland, we come from various denominations, yet we can and do come together under the banner of the multicoloured coat of racial justice.

So, when it comes to racial justice, what does God ask of us? God asks us to stand as one in Christ. That means each person we stand with is valued as much as each of the others, for we are all equal. Now, we can say we are all one in Christ, but do we really mean it? Mean it in our hearts and heads, in our thoughts, prayers, actions and reactions?

Remember, any garment is only as good as it is sewn together. It only takes one or two loose threads to be pulled and the garment will begin to unravel, and seams will slowly start to come apart.

This is what happens when we do not stand together as one in Christ, when we are not welcoming to those we perceive to be different from us, who don't really fit into our community of belonging. But then our community of belonging is not God's community of belonging if it is not founded on the values and teachings of Christ.

COAT OF MANY COLOURS

We know that we all have garments in our drawer or cupboard that we call comfortable; it might be a favourite jumper or cardigan or another item of clothing. Something that we can relax in, feel cosy in – but let's not get too comfortable. Yes, Racial Justice Sunday has been going since 1995. There have been great strides made and we have seen improvements, but, sadly, we have also seen some pretty divisive events happen in Britain and Ireland, never mind the world, in the last 30 years. We just have to look to the events of summer 2024 and the violence that erupted in our streets. We see so clearly from that just how quickly the seams can unravel.

As we reflect on 30 years of Racial Justice Sunday and the road travelled together, let us gather, giving thanks to God for new companions that we meet along the way, stalwarts who keep things going, positive impacts on our communities, working together across denominations. Let us also hold in our hearts those who have suffered and still suffer racial abuse and those who have lost loved ones through racism.

If there are no barriers in heaven of race, language, nation or tribe, then let us all in Christ's name strive to ensure there are no barriers on earth either. Let us give thanks for those who continue to answer the call to ensure there is justice for all the nations and races of God's people, enabling God's Kingdom to come and God's will to be done.

Amen



2. THE COAT OF MANY COLOURS

BY REVD DR DAVID WISE

A couple of explanatory notes. When preaching this sermon, I read in full all of the biblical texts in bold below. I used the New Living Translation, apart from Colossians 2 which I read from The Message version. You will notice in the sermon two questions indicated by 'ASK the congregation'. It is my practice whenever I preach to ask questions of the congregation and to give congregants the opportunity to answer publicly. I commend this approach to you.

INTRODUCTION

A Google search for 'Coat of Many Colours' took me to a Dolly Parton song about growing up in material poverty but rich in mother's love. There is also a two-sided family perspective that we notice in the biblical text.

THE COAT OF MANY COLOURS

Genesis 37:1-4. Jacob presenting his son Joseph with 'a coat of many colours' (the traditional translation) set Joseph apart as special. The only other Old Testament mention of a similar coat is 2 Samuel 13:18, where it describes royal clothing. Wearing the coat probably meant that Joseph was no longer required to help with the menial, manual work of looking after the animals.

One of the things we notice from this event is the danger of favouritism; it is a form of injustice. It leads to ungodly conduct. In the context of Jacob, it was within a family. In the context of the theme of racial justice we can be aware of the danger of privileging someone, favouring them, because of their skin colour or ethnicity. The privilege that having white skin gives a person in our world is well known. In our world, often simply having white skin gives one power and influence.

The Bible is clear that all human beings of all ethnicities, both male and female, are **equally** made in the image of God (**Genesis 1:26-27**). Many in our world today, including many Christians, do not accept that this is the truth. Many believe that people with dark skin are less in the image of God than those with white skin. Not only do we see that this is wrong in Genesis, but also in Revelation (**Revelation 7:9-12**). This is an image of heaven, an image of our destiny. It seems from this image that distinctiveness of ethnicity, both in physical appearance and language, is something that lasts into heaven, implying it is an aspect of being made in God's image. It seems to me that there is something about our joining together as one, but with our differing ethnicities, that is reflective of the nature of God. There is a real sense that living this out now on earth is an anticipation of heaven.

TAPESTRY: A METAPHOR FOR THE LOCAL CHURCH

For more than 25 of the 32 years that I was a pastor at Greenford Baptist Church (GBC) in west London, we used tapestry as a metaphor for the local church. In my mind, there is a clear visual link between a 'Coat of Many Colours' and a tapestry. The image came from **Colossians 2:1-3** (*The Message*). Tapestries were common in New Testament times. One of the key features of this metaphor is that, in a tapestry, the picture is revealed only by the distinctiveness of the threads. It is from the difference between the colours of the threads that a picture emerges. In many church congregations there is an attempt to produce homogeneity or, to use another metaphor, to produce soup. With soup, each distinctive ingredient is blended to produce the final taste, but in the process the distinctiveness of the individual ingredients is blurred or lost. In a tapestry the distinctiveness is maintained.

ASK the congregation: 'What distinctive things do you think that some different ethnic cultures might contribute to a church congregation?' By 'ethnic group' I mean a social group joined together by shared nationality, culture and language.

Ephesians 2:8-10; Romans 1:19-20. The phrases 'masterpiece' and 'everything God made' (NLT) are the only two New Testament occurrences of the same underlying Greek noun. The relevant point here is that the church makes known to the world something of what God is like. The church makes God visible: as people look at us they should see something of God. This sits well with the tapestry image/metaphor, as it is the different strands woven together that reveal the picture.

John 13:34-35. God is also made known through our relationships with one another. In the particular application of the tapestry metaphor, we see that it is through the acceptance, the placing side by side, and the development of **difference** that an image of God is revealed.

ASK the congregation: ‘How can/does our unity in diversity in our relationships make God known?’

In a tapestry, the colour that there is most of, usually the background colour, is the **least** significant. Colours that stand out because they only occur occasionally often indicate the most significant details. This means that cultures or ethnicities that there are least of within the congregation can be the most significant. An implication of this at GBC was that it encouraged us to try to ensure that the ethnic and cultural uniqueness of each ethnicity was expressed within church life so that we could all be enriched. This became true in our worship, our prayer, the way that we interpreted the Bible, in leadership, in the food we ate together, the clothes people wore, the artwork on display in our church building, and so on.

IMPLICATIONS FOR RACIAL JUSTICE

Part of the power of the tapestry metaphor is that it makes clear that there is no ‘them’; only ‘us’, forming an image of God together with our differences. ‘Every nation, tribe, people and language’ are part of the same picture. There is no ‘other’ tribe or people; there is only us.

Over time, we saw this work out in practice within the church, with widespread and sustained involvement from many church members taking action over racial justice issues. These ranged from issues where church members had experienced racially motivated injustice from the local authority and/or the local police to issues in our area where there were women who had been trafficked for sex, and where men with unclear immigration status were being exploited by local businesses. The church also regularly joined national campaigns on issues such as modern-day slavery and exploitative trade.

SUMMARY

The Coat of Many Colours sits as a warning against prejudice. The tapestry metaphor sits as a way of thinking about church in a way that equally values every person, whatever their ethnicity, and sees difference as a positive that reveals more of God. The former leads inevitably to injustice. The latter can create an environment where the tackling of racial injustice is a normal part of church life.



3. THE BLESSINGS OF DIVERSITY: ACTS 13:1-3 **BY RICHARD REDDIE**

I think we would all agree that the Bible is an amazing book! One of its incredible qualities is the way events, stories and activities can be ‘hidden in plain sight’. These are stories that we read but often fail to fully understand the significance or symbolism of what is taking place. Today’s reading, Acts 13:1-3, is an example of this.

Bible scholars note that Antioch, a city in Syria which lies to the north of Israel, was an early stronghold of Christianity, and it was here that the followers of Jesus were first called ‘Christians’ (Acts 11:26). The book of Acts also tells us how these Syrian-based Christians had such love for their sisters and brothers in Christ that they provided help to those who were struggling elsewhere as a result of a famine.

In the first verse of today’s reading, we are presented with the names of the prophets and teachers in that thriving Antioch church. Five individuals are named: Barnabas was a Cypriot; and Saul, or Paul as we also know him, was from Tarsus, which is modern-day Turkey. Then there is Manaen (about whom we know little except that it says he ‘had been brought up with Herod the tetrarch’). That Manaen became a Christian having lived with a tyrant like Herod reveals God’s mercy and grace. However, the two individuals who are really interesting are ‘Simeon called Niger’ and ‘Lucius of Cyrene’. In Latin, the term ‘Niger’ means

'Black', and Bible scholars suggest that Simeon was a Black man, probably an African Gentile who had moved to Antioch and met with Jesus. Lucius was from Cyrene, which is modern-day Libya. In the same way that Christian tradition suggests 'Simon of Cyrene', the man who carried Jesus' cross, was Black (Mark 15:21), Bible scholars assert the same for Lucius. So what we see in today's reading is that Christianity, which has its origins or roots in Jerusalem, soon has its most dynamic presence in a Syrian-based church that is being led by believers from Asia Minor, Africa and the Mediterranean.

If we were to describe the Antioch church in today's language, we would say that it was a diverse church with a diverse leadership. What is interesting is that we often think of terms such as 'diversity', 'equality' and 'inclusion' as modern ideas. What is more, some people may have been asked to go on 'diversity training' at work or as a volunteer. I often lead diversity training with trainee church leaders, and some have told me in no uncertain terms that all this talk about diversity has no place in the church. While the writer of Acts does not mention the actual word, we do see it in action. The Antioch church has people from parts of Africa, Turkey, Cyprus, Jerusalem, Greece and Syria – what was then all of the known world. Furthermore, it had equality: the believers were all considered to be brothers and sisters in Christ and of equal status. Moreover, it had the best form of inclusion imaginable: it had Black people not only in the congregation, but also in leadership positions within the church – Simeon and Lucius, for example. These men were not there to make up numbers or to add colour to proceedings; rather, they were given the opportunity to use their God-given abilities to build up the church in Antioch.

This was powerful, prophetic stuff – and it is radical even by today's standards. Churches today are still debating these issues, while the Antioch church almost two thousand years ago was just getting on with it. What is more, we know that this was part of God's plan, because the Holy Spirit was moving so powerfully in that church. It seems that every action or decision that the Antioch church took was led by the Spirit. In verse 3, we read that the Holy Spirit says, 'Set apart for me Barnabas and Saul for the work to which I have called them.' These two prophets and teachers, as they are described in verse 1, are sent from the Antioch church – not the church in Jerusalem, which was considered the headquarters – to do God's work in Cyprus, so there must have been something singularly amazing about this church; it was on fire for God.

So the church in Antioch welcomed people of all races from different places. These Christians truly had all things in common; they were united in Christ and in their diversity, and were a community of believers. In this country, we tend not to use the word 'community' in reference to Christianity. For instance, when was the last time you heard someone refer to the 'Christian community' in Britain in the same way they refer to the Sikh, Hindu, Muslim or Buddhist communities? Some would argue that it is right that we don't use the term 'community' because while all Christians have one thing in common (a belief in Jesus Christ), some say that we are not truly united, not only in terms of our theology, but also in how we treat our fellow believers.

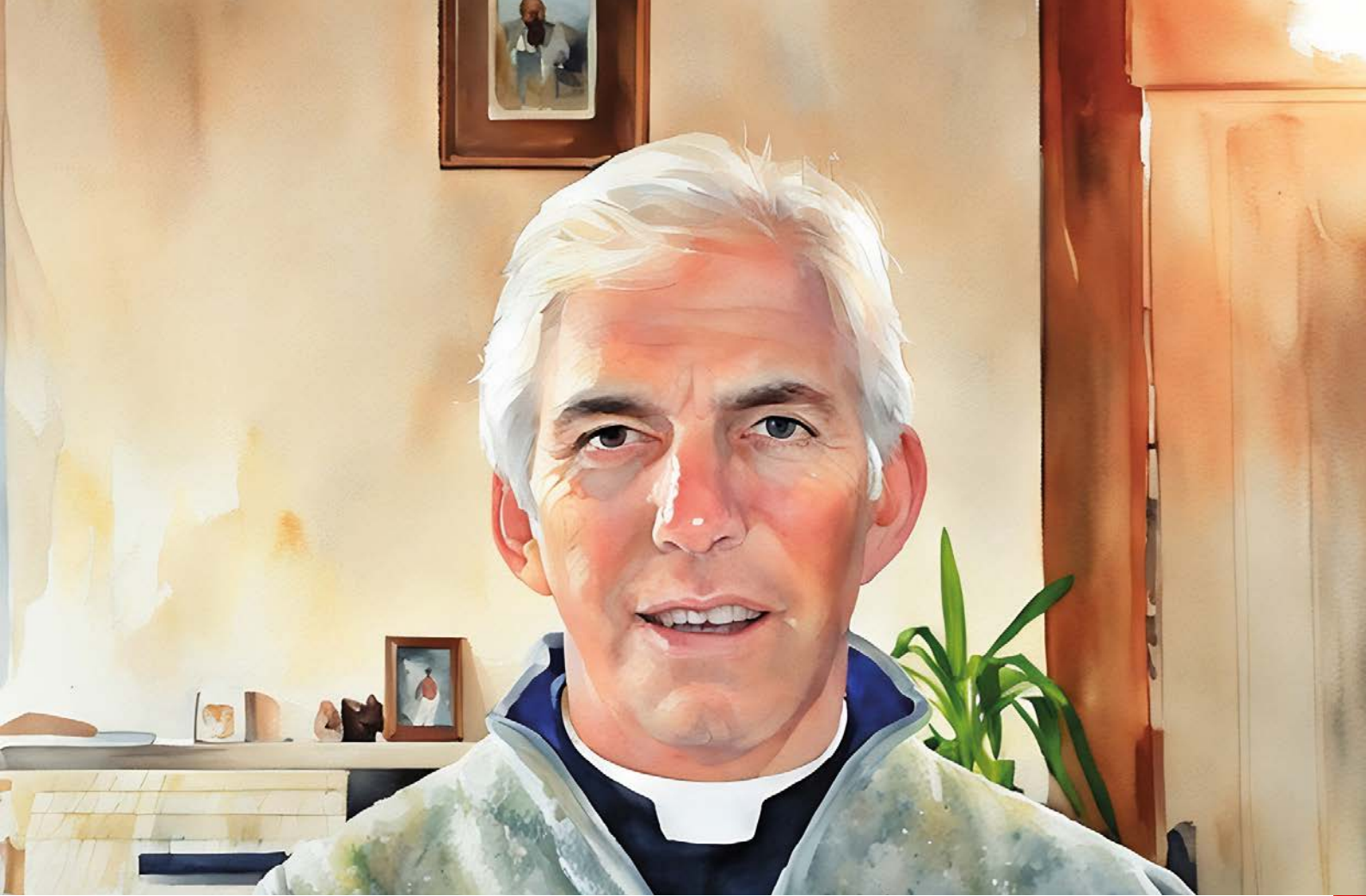
One of the rationales for Racial Justice Sunday is to recognise the humungous contributions that women and men of Global-Majority heritage have made to the British church, and the way they have bolstered the Christian faith in this country. These folks have been a blessing to the church, and we should be thanking God for this and be celebrating what has taken place. Statistics reveal that the churches in European countries with limited migration are in real trouble. Figures also show that Christianity is growing in Africa, Asia, the Caribbean and Latin America, and on these shores in the places that have experienced immigration. Yet, sadly, what the church should see as a blessing from God, it has sometimes spurned. Those Black people who came to Britain as part of the Windrush Generation often experienced rejection and marginalisation, and this is still a feature today.

If we read the Bible carefully, we see that God does not have a problem with diversity or difference. If He did, He would have made us all the same. Genesis 1:27 says that we are all made in God's image, and as such there is only one race: the human race. Different colours but one people. But while God does not have a problem with ethnic difference, some human beings do, and the history of our world is sadly full of instances where people have been separated or treated unfairly on the basis of their skin colour, and sometimes the church has been complicit in this.

Yet I believe that if we could truly model the Christian unity that took place in the Antioch church, more folks would come running to the church, because everyone would see that Jesus Christ has the power to bring all people together, to unite them. We live in a time where there is so much disunity and much head scratching about how we can become more united, more cohesive, more integrated and harmonious as a society. The Antioch church, which was really being led by the Holy Spirit rather than by Barnabas, Saul and the other three prophets that were mentioned earlier, was bringing people together, uniting them in Christ.

The question for us is, what is the Holy Spirit telling the church today about diversity and unity? And the other question has to be, has the Spirit been speaking to us, but maybe we have not been listening or deliberately ignoring Him, arguing that God could not be in these newfangled ideas and activities? As today's scripture shows, these ideas are as old as the Christian church and, if led by the Holy Spirit, can transform the church. How many 'Simeons called Niger' or 'Luciuses of Cyrene' are in our churches today? Women and men with giftings and abilities that the Holy Spirit wants to use to further God's Kingdom. And let's face it, it is not as if the church in this country is in a strong position to disregard what God has put before it.

I would like to end by saying that what was great about the Antioch church was that it did not talk about diversity, equality or inclusion. Led by the Holy Spirit, it just did the right thing, and as a result God blessed the church in so many ways. Let us be people who listen closely to the Holy Spirit and put into practice what He is calling us to do.



4. HOMILY FOR RACIAL JUSTICE SUNDAY 2025 BY FR PHIL SUMNER

A couple of years ago, in March 2022, a government report, chaired by Tony Sewell, suggested that the Black communities of this country had passed from an age of heroism, through an age of rebellion to an age of participation in British society. So, if the Black communities are now enjoying an age of participation, why do we still need to mark Racial Justice Sunday? Subsequent government reports, one on the state of policing in London and another on the state of policing in Scotland, have shown a very different picture; these reports refer to the continued presence of institutional racism in the police service, and at a serious level. A quick glance at other indicators also shows that there's still so much racism and injustice in our society. And the racist activity on social media at the beginning of August 2024, after the dreadful killing of three children in Southport, England, followed by serious racist protests in the streets of several British and Irish towns and cities, remind us of the importance of this day.

It is true that society in the UK has changed so much in recent years, but racism has changed too. Pope Francis, in his Encyclical, *Fratelli Tutti*, said, 'Racism is a virus that quickly mutates and, instead of disappearing, goes into hiding, and lurks in waiting.' Then, in 2021, he Tweeted, 'Instances of racism continue to shame us, for they show that our supposed social progress is not as real or definitive as we think.'

Racial Justice Sunday began in 1995 as a direct consequence of the racial killing of Stephen Lawrence in April 1993. The subsequent inquiry, chaired by Lord MacPherson, defined the term 'institutional racism', but it was the examples he gave of this concept that were perhaps more important and, sadly, are almost forgotten. He wrote of the 'colour blind approach', when people claim not to see colour. But, if we don't see colour, then we don't recognise the particular needs associated with that difference. As church, we should be like Joseph's coat of many colours and allow the different colours to be celebrated and to give the coat its beauty.

Lord MacPherson also gave the example of what he called 'the stereotypical approach', when we think we know what the needs of different people are without ever having really listened to them to find out. The third example he gives is when people say things like, 'We've always done it this way,' or, 'When in Rome, do as the Romans do!' This is when established groups in our communities claim power and exercise it to the detriment of newcomers. Dina Nayeri, who wrote *The Ungrateful Refugee*, wisely suggests that to help others to belong 'requires reciprocation ... **It is about allowing newcomers to affect you on your native soil, to change you.**'

If we are to respond, on our part, to Jesus' prayer, recorded in chapter 17 of St John's Gospel – 'that all of them may be one, Father, just as you are in me and I am in you' – then we must recognise that the oneness He suggests includes diversity and many colours. It is a challenge for us to be one by embracing difference and by becoming open doors to one another into the Divine Presence.

A Black priest, Fr Patrick Saint-Jean SJ, born in Haiti and now working in the USA, writes:

I refuse to accept the view that mankind is so tragically bound to the starless midnight of racism and war that the bright daybreak of peace and brotherhood can never become a reality ... [I] believe that unarmed truth and unconditional love will have the final word.



SECTION FOUR:
RESOURCES

RACIAL JUSTICE SUNDAY RESOURCES

Below is a list of resources for Racial Justice Sunday (RJS). While the list is by no means exhaustive, it contains books, reports and toolkits by Christian authors who will provide both the informed and uninitiated alike with a better understanding of racial-justice-related matters and their significance on these shores and elsewhere.

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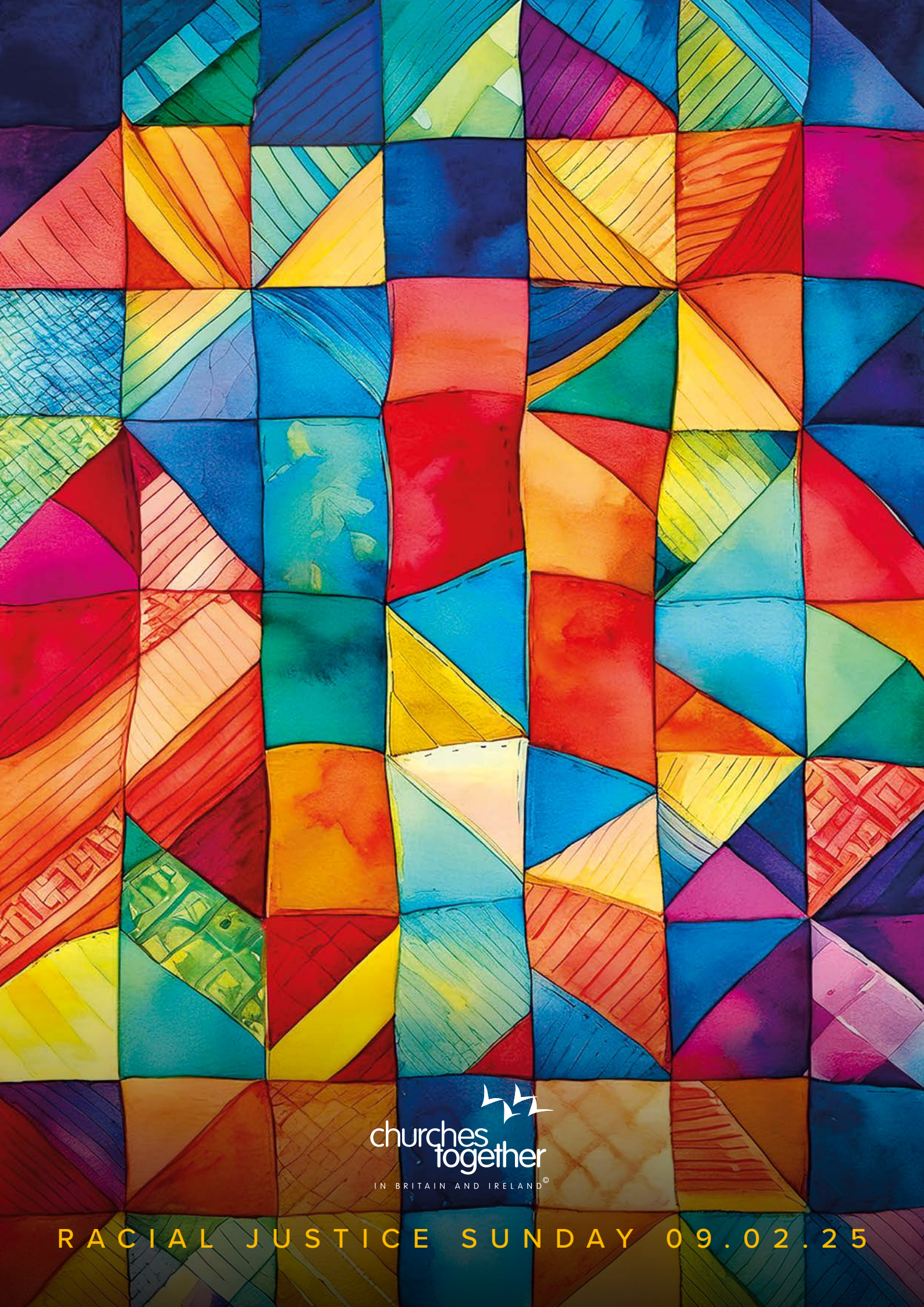
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- The Church of Scotland – Mission Forum. *Migrant and Multicultural Church*.
- The Irish Council of Churches. 2024. *From Every Nation? A Handbook for a Congregation's Journey from Welcome to Belonging*.

ADDITIONAL RESOURCES

- **Churches Together in Britain and Ireland (CTBI)**
<https://ctbi.org.uk/>
CTBI's resources for Racial Justice Sunday provide a fulsome understanding of this annual celebration.
- **Baptist Union: *Visions of Colour***
www.baptist.org.uk/Groups/379637/Visions_of_Colour.aspx
The Baptist Union's *Visions of Colour* resource contains material that can be used to throughout the year, including Black History Month.
- **Evangelical Alliance: *10-step Roadmap to Racial Diversity and Unity***
www.eauk.org/what-we-do/networks/one-people-commission/10-step-roadmap-to-racial-diversity-and-unity




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