



## DIOCESAN SYNOD

### BRIEF OUTLINE SUMMARY OF THE SYNOD'S 22 MARCH 2025 BUSINESS AT ST PETER'S, BATTERSEA

#### Welcome & Opening Prayer

97 Members of Synod were welcomed to the meeting, led in prayer by Adrian Greenwood (Lay Chaplain and Mentor to Diocesan Synod). Members were joined by guest speakers, Chris Elliott & Jennifer Hyde (Modern day slavery), Lucy McAuley, (Southeast Regional Lead for the National Safeguarding Team), Rachel Smith, Weisi Dennis and Reg Amoah (Anti-Racism Charter update).



The following were also commissioned during the Eucharist as Deanery Vocations Champions:

Karen Holloway (Croydon Addington)  
Linda Long (Lambeth South)  
Ruth Reid & Adrian Greenwood (Bermondsey and Rotherhithe)  
Ethan Glackin McColgan (Tooting)  
Alison Huneke (Sutton)  
Richard Holroyd (Tandridge)  
Maud Adams (Sutton)  
Elaine McNaughton (Eltham and Mottingham)

The Diocesan Secretary updated members on the progress of several elections and requested that those who had not yet filled in their ethnicity survey to do so.

#### Presidential Address

The Bishop of Southwark gave his Presidential Address, speaking on his pilgrimage to Turkey with Diocesan curates, affirming his resolve to uphold the spectrum of theological conviction in the Diocese with grace and goodwill, and reiterating his charge to this Synod and our Deaneries not only to pray with one another, but to honour each other. The full text of Bishop Christopher's Presidential Address can be found at Appendix A and on the [website](#).

#### End of Year Finance update including divestment

Mark Rhodes, the Director of Finance, gave a presentation including an update on the divestment motion to divest from investment funds holding fossil fuels by the end of 2024. The Investment Committee agreed to appoint two new investment managers rather than swapping funds. These new managers were formally appointed by the Diocesan Council of Trustees in December 2024 but, due to current market turbulence, not all assets have been sold. Full divestment was expected to be completed by April 2025.

The year-end accounts and audit were currently underway, with the Audit & Risk set to review the audit findings in April 2025. The accounts will then be approved by the Diocesan Council of Trustees in May and presented to Synod in July 2025.

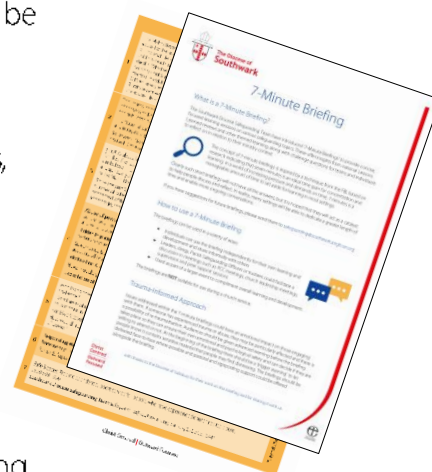
The PSF collection rate for 2024 was an impressive 99.7%, reflecting another year of extraordinary generosity from parishes, for which thanks was given to our parishes. A copy of the slides used can be found at Appendix B.

## Safeguarding

The Diocesan Secretary and Lucy McAuley (Southeast Regional Lead for the National Safeguarding Team) gave a presentation on safeguarding in the Diocese, the team and the work and support they provide to parishes. Thanks was given to our ministers and volunteers, particularly Parish Safeguarding Officers for their commitment to ensuring that the Diocese was a safe and welcoming place for all. The slides for the item can be found at Appendix B.

In addition, Synod were updated on current national discussions around the independence of safeguarding from church structures, and the Diocese's own national INEQE audit which was due to take place in 2026.

Synod were introduced to a new 7-minute briefing initiative, inspired by a technique from the FBI, based on research indicating that seven minutes is an ideal time span for concentration and learning. The briefing focussed on learnings from the Makin Review, its impact, themes and lessons. The briefing had been designed to be used at all meetings to bring safeguarding to the forefront of people's minds. A copy of the 7-Minute Briefing can be found on the website.



## General Synod Update

Rebecca Chapman, Lay Chair of Diocesan Synod and General Synod member, gave a brief presentation and update on the [February General Synod's Group of Sessions](#). A copy of the slides used can be found at Appendix B. Updates included legislative business for the Mission and Pastoral, National Church Governance and Clergy Conduct measures, and discussions surround church finance, LLF, sports ministries, and a full debate on the future of Church safeguarding. The proceedings can be watched [here](#).



## Modern Day Slavery

Chris Elliott & Jennifer Hyde ([Southwark Against Modern Slavery](#)) gave a presentation on Modern Day Slavery, the illegal exploitation of people for personal or commercial gain to raise awareness in local areas, helping people recognise the signs of modern slavery and know how to report concerns that they see. It covers a wide range of abuse and exploitation, and victims of modern slavery can be any age, gender, nationality or ethnicity. They offer a range of talks, and other initiatives to parishes and deaneries to raise awareness of the issues of Modern Day Slavery and provide training and workshops. Please contact them on [rasocialjustice@gmail.com](mailto:rasocialjustice@gmail.com) or you can find further information on the Diocesan website.



## Racial Justice Update

The Bishop of Croydon, supported by Rachel Smith (Secretary to the Racial Justice Committee), Weisi Dennis (Development Officer) and Reg Amoah (Training & Resources Officer) gave an update on the current areas of focus to embed the Anti-Racism Charter through Southwark Vision throughout the diocese. This included intentional recruitment & resourcing, practical support for embedding ARC within deanery & parish structures, supporting Area Racial Justice Groups, encouraging diverse vocations, data monitoring, and collaboration with SDBE.



Synod members were given parish study resources to take back to their deaneries and parishes and encourage them to engage with the materials. They also undertook some small group work asking what Racial Justice Action they would like in their parish or deanery to undertake in 2025–26 and how the Diocese could support it. A copy of the slides used can be found at Appendix B.

## Diocese of Jerusalem

The Bishop of Kingston and The Revd Peter Welby, gave an update on their recent visit to the Diocese of Jerusalem and the covenanted relationship between them and the Diocese of Southwark. Members also heard from clergy of the Diocese of Jerusalem who recorded a video thanking the Diocese of Southwark for the shared partnership of prayer in the Gospel. The video can be watched [here](#).

## Diocesan Synod: The Way Together

The Revd Canon Wendy Robins led a small session of group work asking Synod:

- When we are debating or discussing issues what makes you feel comfortable and able to contribute?
- What makes you feel uncomfortable and unable to contribute?
- What can we do at Diocesan Synod to make you feel more comfortable and confident?

The reflections from the group work would be presented to the President's meeting for analysis and to improve future sessions.

## Worship

The Synod began worship with This Time Tomorrow, led by Rosemary Wilson, followed by the Eucharist during which Bishop Christopher commissioned seven Deanery Lay Vocations Champions.

## Formal Questions

Three formal Synod Questions were received for written answer. A copy of the Questions Notice Paper, including supplementary questions, can be found on the [website](#).





## Diocesan Synod 22 March 2025

### Presidential Address to Synod

Members of Synod - my dear brothers and sisters in Christ - on Monday I returned from Turkey where I had been on pilgrimage to the seven churches of Asia Minor that feature in Revelation. I went with a good number of the curates of this Diocese, for whom I am very grateful because the Lord has called men and women to serve who care deeply for the Gospel and the future of the Church. We were very blessed by our time worshiping with the faithful at the church of St John the Apostle Izmir - the city known in the New Testament as Smyrna - where some members had fled from real persecution. It was a privilege to pray and enjoy fellowship with them.

One of the Churches we visited was Philadelphia. There is little archaeology visible in the town now known as Alaşehir but there are the remains of a Byzantine church dedicated to St John. Although the Byzantine church had once undoubtedly been impressive, we were not there long. We read the letter from John to the Philadelphians, we prayed and reflected, petted the stray dogs, and discovered with some child-like delight a tortoise in the grass. In the coach on the way back to our hotel our knowledgeable guide, Yeman, passed around some bread that he had bought for us from his favourite bakery in that small town, where indeed his grandparents had settled when they relocated from Thessalonika in the population exchange between Greece and Turkey under Ataturk in 1923. The symbolism was not lost on us - a secular Muslim sharing bread with Christian pilgrims in the city of brotherly love.

This small gesture, graciously offered and received with thanksgiving on the part of the pilgrims, has lodged in my mind. Before I left for Turkey with the curates, some clergy of this Diocese wrote to me not only to reaffirm their withdrawal from praying with Deanery colleagues but also to say that they would now no longer even eat with them. I cannot condone this, nor can my fellow Bishops. I hope that minds will change as all remain loved and cherished in these difficult times.

It is my firm resolve to uphold the spectrum of theological conviction in the Diocese with grace and goodwill; but I do question those actions which impinge on our common life as fellow members of the Body of Christ. In a recent Presidential Address, I charged this Synod and our various Deaneries not only to pray with one another, but to honour each other. Some I know are currently citing 1 Corinthians 5 as a relevant text, but I find myself asking why the denunciatory categories listed there apply in any way at all to Christian fellowship within the Diocesan family. Let us please remember, moreover, that our Lord had table fellowship with his disciples but to their astonishment also chose to eat with those whose lifestyles and occupations attracted censure: 'John came neither eating nor drinking, and they say, "He has a demon"; the Son of Man came eating and drinking, and they say, "Look, a glutton and a drunkard, a friend of tax-collectors and sinners!" Yet wisdom is vindicated by her deeds' (Matthew 11. 18-19).

Pilgrimage is a central metaphor of our faith. Abram was called from Ur of the Chaldees to an unknown land. He was old and filled with years when his pilgrimage began, and he went in faith not knowing where he was called, or how God would fulfil his promise. God in his wide and generous mercy gave Abram more than he left behind, for Abram left his home but he received a homeland. We too are called to leave things behind to follow Christ. For some their commitment to Christ means leaving fields and family, mother and father (cf. Matthew 19.29). For some, it even means leaving their life behind. But for every Christian it will mean taking leave of things that are convenient and taking on spiritual and practical disciplines which deepen our relationship with God and broaden our love for others. What that cannot mean is that we separate ourselves from our fellow pilgrims. Rather, there is a proper kind of self-forgetfulness in our Christian pilgrimage that allows us to receive from God because we have stopped snatching at things, our hands open, palms upward, rather than closed in a grip. 'Our citizenship is in heaven', as St Paul says to the Church at Philippi (Philippians 3.20), and it is there we are heading as we walk 'by faith, not by sight' (2 Corinthians 5.7).

In last Sunday's Gospel, Jesus was preparing for his journey to Jerusalem where he shall accomplish his Passion, and win our salvation by his Death and Resurrection. 'Today, tomorrow, and the next day,' he says, 'I must be on my way, because it is impossible for a prophet to be killed away from Jerusalem' (Luke 13.33).

We know from the Scriptures that Christ's journey did not begin at Bethlehem, nor did it end at Jerusalem. For God intended before the foundation of the world that his Christ should come into the world and, by joining the divine life of the Logos to the human life of Jesus of Nazareth, open the way to the completion of our nature. If you want to know what we are intended for, what our purpose is, look at the Transfiguration and see how perfect union with God fulfils human life. We enter into a cloud of frightening darkness just as the disciples did on Mount Tabor, but how bright the result, how thrilling the outcome.

However, as the hymn puts it –

'Tis good, Lord, to be here,  
yet we may not remain;  
but since thou bidst us leave the mount,  
come with us to the plain.

This is where we are on our Lenten journey, as we follow Christ down the mountain and towards Jerusalem. We are people on the move - pilgrim people today, tomorrow and the next day. We are not to snatch at spiritual insights, as St Peter did on the Mount of Transfiguration, and make tabernacles where we should not. We are to keep moving, faithfully, quietly, travelling gently towards Jerusalem so that we can take our part in Christ's Passion in order to have our share in his Resurrection.

But what wisdom can we bring with us on the journey? How shall we remain pilgrims together through Lent, in Eastertide, and in our daily lives throughout the years to come? We have our Lenten disciplines: prayer, fasting, alms, and study. There are good habits that will refresh us along the way if we keep them up. But for the length of our journey, for perseverance, I am put in mind of one of the sayings of the Desert Fathers and Mothers.

Somebody put a question to Abba Anthony, saying, 'What must I observe in order to please God?' In answer, the elder said, 'Keep what I command you. Wherever you go, always have God before your eyes, and whatever you do, have in mind the testimony of the sacred



scriptures. And in whatever place you find yourself, do not move quickly. Keep these three things, and you will be saved'.

Always have God before your eyes. Whatever you do, remember the testimony of the sacred scriptures. And wherever you are, do not move quickly. It is the last point that relates to pilgrims. For we are on the longest journey, that is the journey from earth to heaven. It takes a lifetime to get there. So we do not need to move quickly, because we are unlikely to get there any faster. But we should move purposefully, prayerfully - no snatching, no grasping, but with open hands - one pilgrim step after another, with joy and the lightness that comes from thanksgiving.

My brothers and sisters, our home is heaven. 'Here we have no lasting city, but we seek the city that is to come' (Hebrews 13.14) and yet there is much to encourage us on our journey and we 'continually offer a sacrifice of praise to God' (Hebrews 13.15). Abram left his home to gain a homeland. We, too, shall gain immeasurably more than we give up if we make our pilgrim journey in faith, encouraging and rejoicing with our fellow pilgrims on the way. On our journey with Christ to Jerusalem we shall need to leave some convenient and comfortable things to learn a right self-forgetfulness, including the anxiety which we find so comfortable, too. For Jerusalem is the place of place of Christ's death, yes, but it is the place of his Resurrection and Ascension, too. Let us go together filled with pilgrim songs so that today, tomorrow, and every day, we shall be on our way. Amen.

## DIOCESAN SYNOD 22 MARCH 2025

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## END OF YEAR FINANCE UPDATE including Divestment

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### Divestment

- Synod motion to divest from investment funds holding fossil fuels by the end of 2024
- This involved two of the seven funds the Diocese holds
- The Investment funds were engaged with and neither would divest or have funds that the Diocese could with invest in to comply with Synod
- The Investment Committee met to decide whether we could “swap out” the two investment funds and invest in two other funds
- The Committee decided the best course of action was to appoint two new investments managers with mandates to invest in line with the Synod motion

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### Divestment

- At a meeting in October 2024 the Committee met with five investment managers and selected two - Rathbones and Cazenove
- The new managers were formally appointed by the Diocesan Council of Trustees at their meeting in December 2024
- The assets have been transferred at a year end value of £27.1m, up from £25.3m at the previous year end
- To date not all assets have been sold as the managers wish to sell them down in tranches given current market turbulence
- All sales will be completed in April 2025

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## Audit & Year End

- The audit of the year end 31 December 2024 accounts is currently underway
- The Audit & Risk Committee will review the accounts and any audit findings in April 2024
- Accounts will be approved by the Diocesan Council of Trustees in May for presentation to Synod in July 2024
- PSF collection rate for 2024 was 99.7%, another year of extraordinary generosity from parishes, for which many thanks
- The outturn for Diocese at an operational level, that is before revaluation of properties and investments, was broadly balanced
- Significant variances were an increase in surplus from property transactions delayed from 2023, but this was offset by significantly above budget costs of repair and maintenance of Parsonages in year
- Other than this costs were well controlled

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## SAFEGUARDING

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## Introductions

**Lucy McAuley**  
Regional Safeguarding Lead

**Nicola Thomas**  
Diocesan Secretary

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## Context in Southwark

- Safeguarding is a responsibility for all of us
- Very grateful especially to all our PSO's who work on a voluntary basis to make our churches safe and welcoming places
- Feedback from Archdeacons and Parish Conversations that there is a strong safeguarding culture in Southwark
- Working to embed safeguarding in our governance at every level

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## Safeguarding Team

- **Diocesan Safeguarding Advisor:** Pamela Chisholm
- **Deputy Diocesan Safeguarding Advisor:** Rebecca O'Neill
- **Assistant Diocesan Safeguarding Advisors:** Christina Hope, Louise Vernon, [Vacant - interviews before Easter]
- **Safeguarding Training Administrator:** Hannah Bowen
- **Safeguarding Administrator:** Shola Smith
- **Information Data Manager:** Timo van der Bijl

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## Safeguarding Activity

- **Diocesan Referrals Group (DRG)**
  - a presentation to Synod likely in November
- Complaints procedure now online
- The Diocese became a member of the Employer's Initiative on Domestic Abuse (EIDA)
- New DSAP Chair

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## Auditing & Tracking

- Independent audit by INEQE Safeguarding Group coming up in June 2026 for the Diocese and the Cathedral
- 15-month lead time so we have already started preparatory work
- Very grateful to everyone for completing the parish audit
  - remarkable completion rate of over 90% at this point
- Will be a valuable baseline for our INEQE preparation

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## The Future of Safeguarding

The General Synod has endorsed model 3 as the way forward in the short term, whilst calling for further work as to the legal and practical requirements necessary to implement model 4 - dubbed model 3.5



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## General Synod

This model includes:

- Setting up an external scrutiny body, which is likely to be on a statutory basis in order to give it “teeth” and so would require legislation
- Transfer of most functions currently delivered by the National Safeguarding Team (NST) - except policy development - to an external employer, eventually and after all development, consultation and legislative processes complete
- Further work to determine the legal and practical requirements necessary to implement model 4 which would involve the transfer of safeguarding teams in dioceses and cathedrals to the same external employer as the NST

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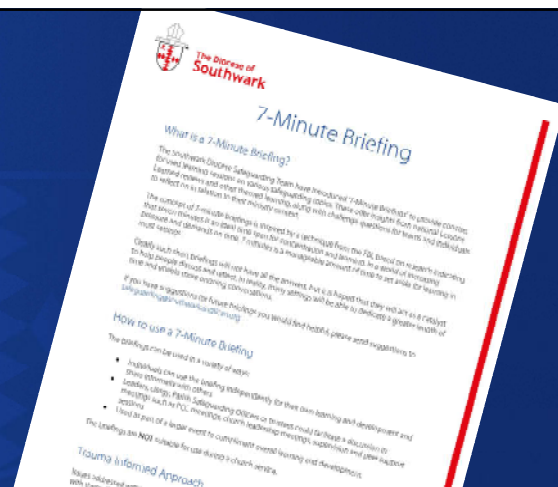
## Useful Links

### Support Services

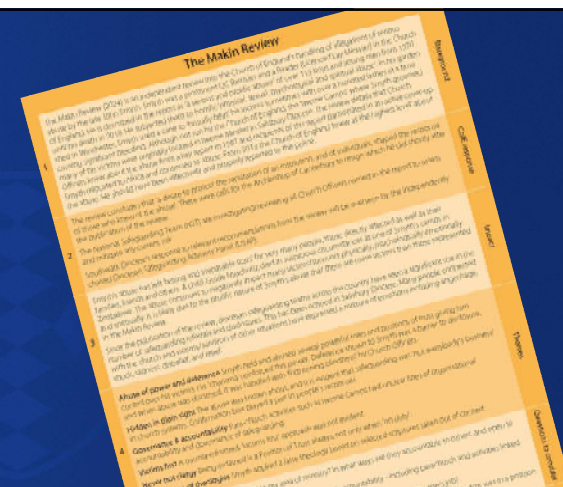
- Hub of Hope is the UK's leading support database, bringing local, national, peer, community, charity, private and NHS services together in one place for the first time. A wide range of local support can be accessed by inputting your postcode by scanning the QR Code



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## Safeguarding Successes!

- INEQE Annual Audit Report
- Regional Safeguarding Model
- Survivor Participation

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## INEQE Audit

### National Safeguarding Standards

- Standard 1: Culture, Leadership and Capacity
- Standard 2: Prevention
- Standard 3: Recognising, Assessing and Managing Risk
- Standard 4: Victims and Survivors
- Standard 5: Learning, Supervision and Support

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## Regional Safeguarding Model

- Southeast Region: Southwark, London, Europe, Canterbury, & Rochester
- Professional Supervision from RSL
- Quality Assurance programme
- Regional Safeguarding Network
- Sharing of best practice, resources, & support - Consistency!

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## Survivor Participation

- **Survivor Reference Group**
- Collaboration between Dioceses of Southwark & London
- Coproduction with victims & survivors
- National Safeguarding Panel feedback

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## GENERAL SYNOD UPDATE

Rebecca Chapman

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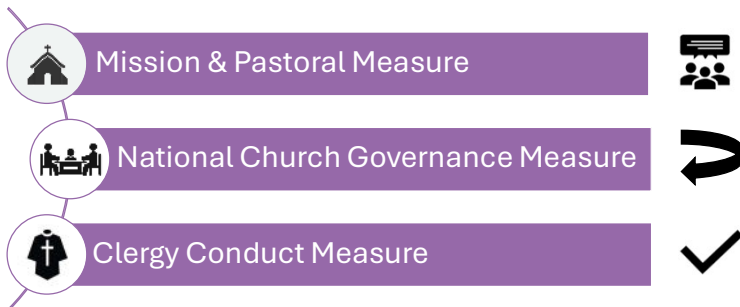
## General Synod



10-14 February 2025

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### Legislative business



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### Reviewing 'How we do things'



- Crown Nominations Commission proposals (discerning new diocesan bishops)
- Vacancy-in-See Committee Regulations
- Voices of young people at General Synod



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## Other discussions and debates

- Finance
- Sports Ministry
- Pushing for change – Working-class vocations & Racial Justice
- Living in Love and Faith
- Makin Review

**RACIAL JUSTICE**



**LIVING IN LOVE & FAITH**



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## Future of Church Safeguarding

	Independent safeguarding scrutiny body	Operational Approach
<b>Model 3</b>	✓	Within the church
<b>Model 4</b>	✓	Independent body

**Model 3.5:**  
Implement 3 and more work on implications of 4



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## Headlines

### Church vote on safeguarding 'a punch in the gut for survivors'

The Church of England's parliament heard debate and held a vote on Tuesday

News • Tuesday 11 February 2025 9:00 GMT

**Sex abuse survivors left furious after Church of England's ruling body votes to reject full independent safeguarding after string of damaging scandals**

By SAM MERRIMAN, SOCIAL AFFAIRS CORRESPONDENT  
PUBLISHED: 21:58, 11 February 2025 | UPDATED: 23:53, 11 February 2025

**Keep us in dioceses or risk a bureaucratic mess, safeguarding officers warn Synod**

by FRANCIS MARTIN  
05 FEBRUARY 2025

**Safeguarding vote brings disappointment, pain – and cautious optimism**

by FRANCIS MARTIN  
12 FEBRUARY 2025



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## Find out more



Papers are all online at  
[www.churchofengland.org/about/governance/general-synod/groups-sessions-information/general-synod-february-2025](http://www.churchofengland.org/about/governance/general-synod/groups-sessions-information/general-synod-february-2025)

YouTube



Videos of the whole session are available at  
[www.youtube.com/@TheChurchofEngland](http://www.youtube.com/@TheChurchofEngland)

**Or get in touch with me at [bex@sargil.co.uk](mailto:bex@sargil.co.uk)**



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## MODERN DAY SLAVERY

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Modern Slavery  
Right Here, Right Now

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## Southwark Against Modern Slavery



### Who are We?

Chris Elliott and Jennifer Hyde  
Southwark Diocese Advisors on Modern Slavery

### Contact details

rasocialjustice@gmail.com  
<https://southwarkagainstm现代社会slavery.org.uk>

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## The Ministry of Southwark Against Modern Slavery



### We do this work because ...

We feel called to  
No one else is doing it  
Our faith and its promise of freedom

### What does Southwark Against Modern Slavery do?

Raise awareness of modern slavery in local areas,  
Help people recognise the signs of modern slavery and  
Know how to report concerns that they see.

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## Definition of Modern Slavery

- Modern slavery is the illegal exploitation of people for personal or commercial gain.
- It covers a wide range of abuse and exploitation including
  - sexual exploitation, domestic servitude, forced labour, criminal exploitation, money muling and organ harvesting.
- Victims of modern slavery can be any age, gender, nationality and ethnicity.
- **Why Modern?**

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## Signs of Modern Slavery

Anyone can come into contact with a victim of modern slavery without even realising it; however, there are some **tell-tale signs**.

Victims can look **frightened, unkempt, malnourished or have untreated injuries**.

Someone else **pays for their travel, speaks for them, picks them up and drops them off from work** or they may not be sure of their address.

Salaries of several people are **paid into one account**

People are made to work **extremely long hours with no rest breaks**

**Trust your instincts – if something does not look or feel right it probably isn't**

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## Places where Modern Slavery exists

Care homes and domiciliary care settings

Fast food and takeaway restaurants

Begging or selling goods on trains

Building sites

Nail bars & Car washes

Drug dealing and county lines

Brothels and sex workers on the streets

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## What is the scale of the problem?

- 50,000,000 victims worldwide which generates \$245 billion\*
- Over 100,000 in the UK today\*
  - The largest percentage are in London and the South East
  - Each deanery has an average of 1000 victims

\*Figures from: Hope for Justice 2023 - Updated estimate of the illicit monetary profits of modern slavery and human trafficking

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## What is the scale of the problem?



- 19,125 potential victims joined the National Referral Mechanism in 2024 – another 5,598 refused to join.

### Adults

- 13,100 potential victims were adults (68%)
- 28% were female, 72% male
- Most common form of exploitation - labour

### Children

- 5,999 potential victims were children (31%)
- 22% female, 76% male
- Most common form of exploitation - criminal

### All referrals

- 23% UK (75% of these are children), 13% Albanian, 11% Vietnamese

Figures from Modern Slavery: National Referral Mechanism and Duty to Notify statistics UK, end of year summary 2024

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## If you see something that concerns you ...



Notice things that do not look right and tell someone

- If this involves your church in any way you must inform your parish safeguarding officer
- If there is an emergency and someone is in immediate danger, **call 999**
- The **Modern Slavery Helpline** gives advice you can report concerns - **08000 121 700** or <https://www.modernslaveryhelpline/report>
- Report concerns through **Crime Stoppers** **0800 555 111** or <https://crimestoppers-uk.org/give-information>

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## Talk to the person next to you ...



What do you think the impact of modern slavery is?

What can you or your church do to reduce this impact?

What's the price of modern slavery?



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## What is SAMS' ministry?



- Giving short talks such as sermon slots or longer talks to groups and deaneries
- Attending events with an information stall
- Organising awareness-raising events
- Running workshops at events
- Delivering a 4-session course to support local groups in taking action

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"You may choose to look  
the other way, but you  
can never say again that  
you did not know"

William Wilberforce



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Christ  
Centred  
Outward  
Focused

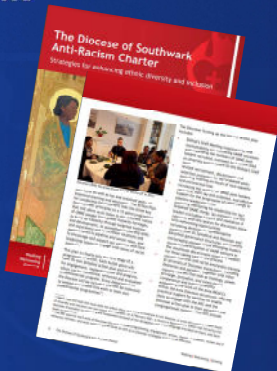
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## RACIAL JUSTICE UPDATE

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Christ  
Centred  
Outward  
Focused

## Current Focus Areas



1. Intentional Recruitment & Resourcing
2. Practical Support for embedding ARC within Deanery & Parish structures
3. Supporting Area Racial Justice Groups
4. Encouraging Diverse Vocations
5. Data Monitoring
6. Collaboration with SDBE

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Christ  
Centred  
Outward  
Focused

## Racial Justice Officers

Following our successful funding application in Dec 2023:

**Racial Justice Development Officer** (Weisi Dennis)  
appointed

- Providing advice & support to parishes, deaneries & area Racial Justice groups, on implementing the ARC
- Developing Racial Justice through promotion, engagement & collaboration across the Diocese

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## Racial Justice Officers

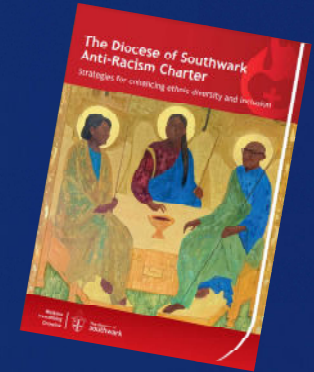
**Racial Justice Training & Resource Officer (Reg Amoah)** appointed

- Developing training materials & resources
- Training delivery to parishes, deaneries & Diocesan staff
- Developing new training pathways

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## Diocesan Anti-Racism Charter (ARC)

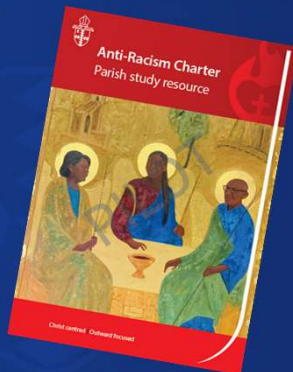
- Embedding of the ARC into Diocesan Vision and governance structures
- Adopted in Southwark Diocesan Board of Education (SDBE) structures with schools contextualising it
- Intentional focus on enabling parishes to practically embed the ARC within Deanery and Parish structures



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## Parish Study Resource

- Copies of our new Parish Study Resource can be found on your seats
- All feedback welcome



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## Area Racial Justice Groups

Diocesan Racial Justice Committee (RJC)

- Meets three times a year
- Reported into by Co-Chairs of Area Racial Justice Group
  - **Croydon:** Revd Cordella Dawson
  - **Kingston:** Revd Mark Eminson
  - **Woolwich:** Revd Stanley Njoka & Revd Patrick Eggleston

Encourage access to Racial Justice Grants on application

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## Encouraging Diverse Vocations

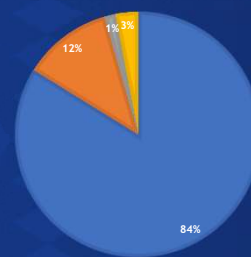
- **Dean of Cultural Diversity** (Rev'd Canon Roxanne Eversley) appointed in February 2024
- **Encouraging Diverse Vocations Researcher** (Anne O'Neil) appointed in January 2025

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## Ethnicity Data for Synod

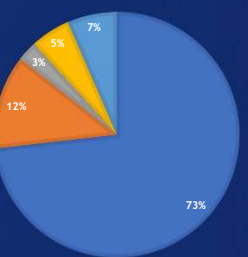
ETHNICITY 2021-2024  
68 RETURNS

White Black Asian Mixed all Categories



ETHNICITY 2024-2027  
153 RETURNS

White Black Asian Mixed Not Stated



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## Southwark Diocesan Board of Education (SDBE)

### SDBE's Work in Racial Justice

- Contextualisation of ARC in schools e.g. Palace for Life 'Equal Eagles' Programme
- Implementing ARC through Racial Justice Funding
- Further synergies between Diocesan Racial Justice work and SDBE's Equity, Diversity & Inclusion (EDI) journey



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## Next Steps

With both Racial Justice officers in-post, we are now in a position to consolidate plans and activities towards embedding the ARC further.

### Next steps include:

- Developing Training Pathways & Module Offerings
- Arts, Culture & Heritage Projects
- Planning Black History Month (BHM) Celebrations for October 2025
- Supporting GMH Networking & Mentoring

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## Over to You: Activity

On the Post-It notes provided, please:

Write down one Racial Justice Action that you would like your parish or deanery to undertake in 2025-26.

How can the Diocese support this?

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## Contact

For more information on Racial Justice matters, contact:

[Racial.Justice@southwark.anglican.org](mailto:Racial.Justice@southwark.anglican.org)

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## DIOCESE OF JERUSALEM

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## Stay in Touch!

Stay engaged with the Diocese of Southwark's link with the Diocese of Jerusalem

Use this QR code to sign up to our mailing list



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## THE WAY TOGETHER

Group work

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## Review of Synod



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## Group Discussion

- When we are debating or discussing issues what makes you feel comfortable and able to contribute?
- What makes you feel uncomfortable and unable to contribute?
- What can we do at Diocesan Synod to make you feel more comfortable and confident?

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