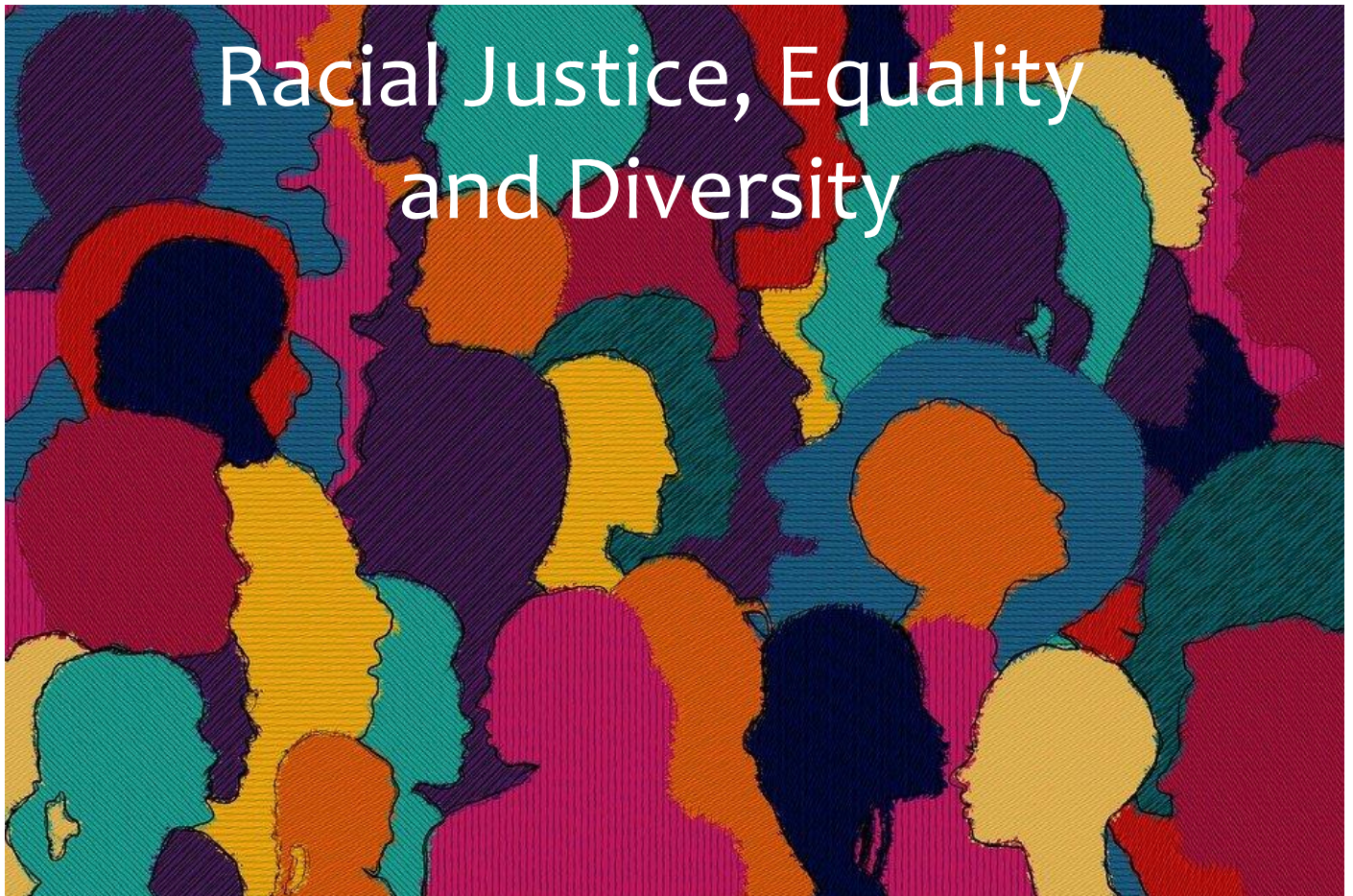


# CATHOLICISM UNPACKED



## DIOCESE OF WESTMINSTER EDUCATION SERVICE

### Racial Justice, Equality and Diversity



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I wish to sow courage, hope and enthusiasm abundantly in the hearts of all those many diverse people who are in charge of religious instruction and training for life in keeping with the Gospel.

(St Pope John Paul II)

### Racial Justice Equality and Diversity Vision Statement

**“By this everyone will know that you are my disciples, if you have love for one another.” John 13:35**

As Christ’s disciples, our love for one another will ensure that all members of our community are held to be equal and are treated with dignity and respect. Through challenge and guidance for our schools, we will overcome bias and discrimination to create a more equal and inclusive society. We will offer support for those who have been ignored, oppressed, abused or persecuted due to their race, ethnicity, culture or background. Together we celebrate the diversity that enriches our community.



### About this Resource

#### Aims

The main purpose of this resource is to help those in your school community to understand what is meant by racial justice, equality and diversity in terms of Church teaching and Scripture. It aims to develop the confidence of teachers so that we can work together as a Diocese to make positive and lasting changes to attitudes, behaviour and curriculum.

This resource complements the *Racial Justice, Equality and Diversity (RJED) Strategy document* which is aimed at all those who can make a difference in Education including leaders, governors and parents. Other resources to support with the diocesan vision and RJED initiative can be found on the Westminster Education Service website [HERE](#).

### What does the Church teach about racism?

The Catholic Church rejects racism and any discrimination based on race – ‘any theory or form whatsoever of racism and racial discrimination is morally unacceptable.’



### What does scripture teach about racism?

Scripture teaches that all humans are created in God’s image. In the Gospel, Jesus ministered to everyone, regardless of their gender, race or status. In the early Church (Acts 10:24-25), it was established that ‘God does not show favouritism but accepts from every nation the one who fears him and does what is right’ and St Paul reiterated this when he stated ‘for you are all one in Christ Jesus.’

### How have these Biblical messages inspired Catholics?

These Biblical messages have inspired Catholics to fight racial oppression and seek justice for those who are being treated unfairly due to their race. This is most clearly demonstrated in Catholic Social Teaching. Opposition to racism and a deep desire for justice have also been central to Liberation Theology and Black Theology. The Israelite escape from slavery in Egypt and journey to the Promised Land was also the metaphor used by Martin Luther King for the Civil Rights Movements in the 1960s in the USA, which many Catholics supported.

### What does the Catechism teach about racism?

As the Catechism of the Catholic Church explains, all women and men share a ‘basic equality’ that ‘rests essentially on their dignity as persons and the rights that flow from it: “Every form of social or cultural discrimination in fundamental personal rights on the grounds of sex, race, colour, social conditions, language, or religion must be curbed and eradicated as incompatible with God’s design.” Humans exist as a single human family, therefore there is no room for claims of superiority based on race. According to Pope Benedict this ‘depends, above all, on a recognition that the human race is a single family working together in true communion, not simply a group of subjects who happen to live side by side.’

### Has the Church always worked against racism?

The Catholic Church has sadly supported ‘racist practices’ throughout its history and as a result it has been criticised for not addressing and eradicating issues of racism and racial injustice within the Church and in wider society. There are numerous examples of this, including the treatment of Jewish people, indigenous peoples in the Americas, Australia and New Zealand and the African-American population.

### What must Catholics do about racism?

The Church calls Catholics to work to protect all members of God’s family by challenging any forms of racism and celebrating the diversity of God’s children. The rejection of racism and respect for racial diversity comes from the belief that ‘everyone should look upon his neighbour (without any exception) as “another self”, above all bearing in mind his life and the means necessary for living it with dignity.’ (CCC 1931). As the Second Vatican Council reminded Catholics ‘we cannot truly pray to God the Father of all if we treat any people in other than brotherly fashion, for all humans are created in the image of

God...Therefore, the Church reproveth, as foreign to the will of Christ, any discrimination against people or any persecution of them on the basis of their race, colour, social condition or religion.'

Pope John Paul II discerned a fourfold responsibility for social evils – 'the very personal sins of those who cause or support evil or who exploit it; of those who are in a position to avoid, eliminate or at least limit certain social evils but who fail to do so out of laziness, fear or the conspiracy of silence, through secret complicity or indifference; of those who take refuge in the supposed impossibility of changing the world; and also of those who sidestep the effort and sacrifice required, producing specious reasons of a higher order.'

Therefore, it is not enough for Catholics to simply think racism is wrong but they also have a responsibility to work against this 'evil.' As the United States Catholic Bishops stated in 1979 'racism is not merely one sin among many, it is a radical evil dividing the human family.' Pope Benedict emphasised the Church's responsibility to society to overcome racism, intolerance and exclusion, noting 'one of humanity's greatest challenges today is to end racism.'



### What has Pope Francis said about racism?

Pope Francis spoke out against racism following the killing of George Floyd in the USA by the police in 2020. He said 'we cannot claim to defend the sacredness of every human life while turning a blind eye to racism and exclusion in any form and yet claim to defend the sacredness of every human life.' In his encyclical, Fratelli Tutti, Pope Francis presents a radical vision of human togetherness. He explains that this 'togetherness' is not possible unless racism is consistently addressed, warning that 'a readiness to discard others finds expression in vicious attitudes that we thought long past, such as racism, which retreats underground only to keep re-emerging. Instances of racism continue to shame us, for they show that our supposed social progress is not as real or definitive as we think.' Instead Pope Francis ends Fratelli Tutti with this appeals - 'In the name of God, who has created all human beings equal in rights,

duties and dignity, and who has called them to live together as brothers and sisters, to fill the earth and make known the values of goodness, love and peace.’

### What is the Church doing now to fight racism?

The Catholic Church is absolutely opposed to racism as it goes against the fundamental teachings of Scripture, Jesus and the Church. However, the Catholic Church has promoted, supported and failed to challenge racism. More recently the Church has acknowledged these failings and is working hard to help eradicate racism in all its varying forms across society. As a result, a number of encyclicals and documents have been produced by the Vatican dealing with the issues of racial bias and discrimination.

The Church no longer understands racism as merely a personal choice but acknowledges that it can exist within society’s structures. Therefore, government intervention and institutional collaboration is called upon to address these injustices. As Pope John Paul II stated

**‘there is need for a vast work of education to the values that exalt the dignity of the human person and safeguard this fundamental right. The Church intends to continue her efforts in this area, and asks all believers to make their own responsible contribution of conversion of heart, sensitization and formation.’**

If Catholics can do this the future vision described in the Book of Revelation will be a reality: ‘After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, “Salvation belongs to our God who sits on the throne, and to the Lamb!”’

### Catholic Social Teaching

It is essential that all we do is deeply rooted in Catholic teaching. For inspirational quotes see [here](#).



The glossary below has been kindly shared by CARJ (Catholic Association for Racial Justice) and has been used with permission. All of this information, as well as the origins of the quotations, more detailed definitions and even more vocabulary, can be found [HERE](#).

**Anti-racism**

Anti-racism is a process of actively identifying and challenging racism in any of its forms. The goal of anti-racism is to change the organisational structures, policies and practices, behaviours and beliefs that perpetuate racist ideas and actions. Anti-racism is rooted in action. It involves taking steps to eliminate racism at the individual, institutional, and structural levels.

**Antiracist**

An anti-racist is someone who is supporting an antiracist policy through their actions or expressing antiracist ideas. This includes the expression of ideas that racial groups are equals and do not need developing, and supporting policies that reduce racial inequity.

**Asylum seeker**

Asylum seekers: are people fleeing persecution in their homeland, have arrived in another country, made themselves known to the authorities and exercised the legal right to apply for asylum. Under international law, anyone has the right to apply for asylum and to remain until the authorities have assessed their asylum application (1951 Convention). Asylum seekers do not come to the UK for economic reasons. The top 10 refugee-producing countries in 2008 all have poor human rights records or are places where war or conflict is on-going.

**BAME (or BME)**

An acronym standing for Black, Asian and Minority Ethnic, or Black and Minority Ethnic, used as a shorthand for groups excluded or disadvantaged by racism and xenophobia. It is an umbrella term, used to describe non-white ethnicities. Increasingly, people are speaking out against the term for the way it groups numerous ethnicities together, stripping them of their individual identities. It can be argued that it conveys the idea that whiteness is the norm and all ethnicities exist as an “other”.

**Black**

The positive use of the term ‘Black’ can be traced back to the 1960s when it was deliberately reclaimed as a category or description in a number of campaigns and movements of the decade. Since then, it has been used as an umbrella term to unite and describe people who have been the subject of, or experienced, racial discrimination on the basis of the colour of their skin. Used in this sense, it is a ‘political’ term and does not necessarily bear any association to actual skin colour.

**Black Lives Matter:**

(Concept) The ideology that seeks to affirm and assert the value of Black lives, seeking equal treatment and justice for Black people, not to the exclusion of people of other races, but in response to the systematic absence or denial of equal treatment and justice for Black people across institutions and policies.

### Colonialism

A political-economic phenomenon whereby various European nations explored, conquered, settled, and exploited large areas of the world. The purposes of colonialism included economic exploitation of the colony's natural resources, creation of new markets for the coloniser, and extension of the coloniser's way of life beyond its national borders. In the years 1500–1900 Europe colonised all of North and South America and Australia, most of Africa, and much of Asia by sending settlers to populate the land or by taking control of governments. The first colonies were established in the Western Hemisphere by the Spanish and Portuguese in the 15th–16th centuries. The Dutch colonised Indonesia in the 16th century, and Britain colonized North America and India in the 17th–18th centuries. Later, British settlers colonized Australia and New Zealand. Colonisation of Africa only began in earnest in the 1880s, but by 1900 virtually the entire continent was controlled by Europe. The colonial era ended gradually after World War II; the only territories still governed as colonies today are small islands.

### Colourblind racism:

A term used to describe the act or practice of disregarding or ignoring racial characteristics, or being uninfluenced by racial prejudice. People often say, "I don't see colour" as if that is something to be praised. But it isn't! Lord MacPherson, in the Stephen Lawrence enquiry referred to colour blindness in institutions as one of the forms of Institutional racism. If we are going to treat people equally and fairly, we need to know their particular needs. "This genuine equality requires dropping the pretence of 'difference blindness' and allows marginalised minorities to also be visible and explicitly accommodated in the public sphere... so that all can enjoy a sense of belonging." (Essays in secularism and multiculturalism", Tariq Modood, 2019, pp.200-201). The concept of colour blindness is often promoted by those who dismiss the importance of race in order to proclaim the end of racism. It presents challenges when discussing diversity, which requires being racially aware, and equity that is focused on fairness for people of all races.

### Critical Race Theory

Critical Race Theory recognises that racism is ingrained in the fabric and system of the American society. The individual racist need not exist to note that institutional racism is pervasive in the dominant culture. The Critical Race Theory movement considers many of the same issues that conventional civil rights and ethnic studies take up, but places them in a broader perspective that includes economics, history, and even feelings and the unconscious. Unlike traditional civil rights, which embraces step by step progress, critical race theory questions the very foundations of the liberal order, including equality theory, legal reasoning, Enlightenment rationalism and principles of constitutional law.

### Decolonisation

Decolonisation may be defined as the active resistance against colonial powers, and a shifting of power towards political, economic, educational, cultural, psychic independence and power that originate from a colonized nation's own indigenous culture. This process occurs politically and also applies to personal and societal psychic, cultural, political, agricultural, and educational deconstruction of colonial oppression.



## Discrimination

The unequal treatment of members of various groups based on race, gender, social class, sexual orientation, physical ability, religion and other categories. (see Equality Act 2010, below). There is Direct, Indirect and Reverse discrimination:

**Direct discrimination:** when one person is treated worse than another in similar circumstances on the grounds of a protected characteristic.

**Indirect discrimination:** happens when a person or organisation, without good reason, applies a policy or requirement to all which disadvantages a particular group who share a protected characteristic.

**Reverse discrimination:** takes place against a more privileged or dominant group in support of a disadvantaged group. The term is often used to point out the limits of positive action. A policy requiring an employer to hire a certain percentage of protected groups, regardless of merit, would be illegal and might be characterised as ‘reverse discrimination’.

## Diversity

There are many kinds of diversity, based on race, gender, sexual orientation, class, age, country of origin, education, religion, geography, physical, or cognitive abilities. Valuing diversity means recognising differences between people, acknowledging that these differences are a valued asset, and striving for diverse representation as a critical step towards equity.

## Diversity, Equity & Inclusion (DEI)

A term that is used to describe programs and policies that encourage representation and participation of diverse groups of people, including people of different genders, races and ethnicities, abilities and disabilities, religions, cultures, ages, and sexual orientations and people with diverse backgrounds, experiences, and skills and expertise. It is an expansion of the term “diversity and inclusion” (D&I) to reflect the growing focus on equity in organisations.

## Ethnic minority group (or Minority ethnic group)

This phrase is used to refer to populations other than the dominant majority of a country.

## Ethnicity

A social construct that divides people into smaller social groups based on characteristics such as shared sense of group membership, values, behavioural patterns, language, political and economic interests, history, and ancestral geographical base.

## Equality

Equality is about ensuring that every individual has an equal opportunity to make the most of their lives and talents. It is also the belief that no one should have poorer life chances because of the way they were born, where they come from, what they believe or whether they have a disability. Equality recognises that historically certain groups of people with protected characteristics (see below) such as race, disability, sex and sexual orientation have experienced discrimination.

### Equity

According to the World Health Organisation (WHO), equity is defined as “the absence of avoidable or remediable differences among groups of people, whether those groups are defined socially, economically, demographically or geographically.”

### Equality Act 2010

The Equality Act 2010 brought together and strengthened a number of earlier laws to provide a legal framework to protect the rights of individuals within particular vulnerable groups and to advance equality of opportunity for all. The Act prohibits direct and indirect discrimination, harassment and victimisation in employment and in relation to the provision of goods, facilities and services. The Act also establishes a public sector equality duty.

### Global majority

Global Majority is a collective term that refers to people who are Black, Asian, Brown, dual-heritage, indigenous to the global south, and or have been racialised as ‘ethnic minorities’. Globally, these groups currently represent approximately eighty per cent (80%) of the world’s population making them the global majority now.

### GRT

An acronym for Gypsy, Roma and Traveller – broadly referring to various ethnic and/or life-style-characterised groups. Individuals in each of these groups may or may not be commercial-nomadic themselves, regardless of whether they are of nomadic heritage.

### Harassment

Unwanted conduct related to a relevant protected characteristic (see below), which has the purpose or effect of violating an individual’s dignity or creating an intimidating, hostile, degrading, humiliating or offensive environment for that individual.

### Implicit bias

A mental process that stimulates negative attitudes about people who are not members of one’s own group, which leads to discrimination. Also known as unconscious or hidden bias, implicit biases are negative associations that people unknowingly hold. They are expressed automatically, without conscious awareness.

### Inclusion

The act of creating environments in which any individual or group can be and feel welcomed, respected, supported, and valued to fully participate. More than simply diversity and numerical representation, inclusion involves authentic and empowered participation and a true sense of belonging. Inclusive groups by definition are diverse, but diverse groups are not always inclusive. Inclusion ensures respect in words and actions for all people.

### Intersectionality

Professor Kimberle Williams Crenshaw coined this term, as a legal concept, to describe the lived experience in which an individual’s multiple social identities (race, gender, sexual orientation, religion, ability, etc.) intersect and interact, informing the way in which individuals experience oppression in their daily lives, both interpersonally and systemically. Over time, the concept has expanded to encompass not only intersections of oppression, but also of privilege.

### Microaggressions

These are commonplace daily verbal, behavioural, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory racial slights. These messages may be sent verbally, (“You speak English so well.”) or non-verbally (clutching one’s purse more tightly around people from certain ethnicities). The difference between microaggressions and overt discrimination or macroaggressions, is that people who commit microaggressions might not even be aware of them.

### Migrant

Whilst there is no formal legal definition of an international migrant, most experts agree that an international migrant is someone who changes his or her country of usual residence, irrespective of the reason for migration or legal status. Generally, a distinction is made between short-term or temporary migration, covering movements with a duration of between three and 12 months, and long-term or permanent migration, referring to a change of country of residence for a period of one year or more.

### People of Colour

An American collective term referring to non-White racial groups, which is gaining popularity in the UK. Racial justice advocates in the US have been using the term “people of colour” (not to be confused with the pejorative “coloured people”) since the late 1970s as an inclusive and unifying frame across different racial groups that are not White, to address racial inequities. While “people of colour” can be a politically useful term, and describes people with their own attributes (as opposed to what they are not, e.g., “non-White”), it is also important whenever possible to identify people through their own racial/ethnic group, as each has its own distinct experience and meaning and may be more appropriate.

### Positive action

Positive action is when an employer or service provider takes action, to compensate for the disadvantage of a protected group, in order to overcome their disadvantage – e.g. in advertising jobs, a company might say explicitly that they welcome applications from ethnic minorities.

### Prejudice

A pre-judgment or unjustifiable, and usually negative, attitude of one type of individual or groups toward another group and its members. Such negative attitudes are typically based on unsupported generalisations (or stereotypes) that deny the right of individual members of certain groups to be recognised and treated as individuals with individual characteristics.

### Protected characteristics

Under the Equality Act 2010, protected characteristics include: age, disability, gender reassignment, pregnancy and maternity, race, religion or belief, sex and sexual orientation.

### Race

A controversial categorisation, based mainly on physical attributes or traits, be it skin colour or general physique. Geneticists ascertain that a common gene pool belongs to all human groups. ‘Race’ remains highly contested and is a socially rather than a biologically constructed term. Hence, there is only one race, i.e. the human race.

### Racial Justice

Racial justice is the systemic fair treatment of everyone regardless of race to create equitable opportunities and outcomes for all.

### Racism

Refers to both (1) the ideology that races are populations of people whose physical differences are linked to significant cultural and social differences and that these innate hierarchical differences can be measured and judged, and (2) the micro – and macro – level practices that subordinate those races believed to be inferior. There are different types of racism:

**Structural racism:** Structural racism describes a legacy of historic racist or discriminatory processes, policies, attitudes or behaviour that continue to shape organisations and societies today.

**Systemic Racism:** Systemic racism applies to interconnected organisations, or wider society, which exhibit racist or discriminatory processes, policies, attitudes or behaviours.

### Racist

One who is supporting a racist policy through their actions or interaction or expressing a racist idea.

### Refugee

Someone whose asylum application has been successful and who is allowed to stay in another country having proved they would face persecution back home. If the application for refugee status fails an individual can still stay if it is not safe for them to return. The core principle is non-refoulement, which asserts that a refugee should not be returned to a country where they face serious threats to their life or freedom. This is now considered a rule of customary international law. Some individuals can be in this state for a number of years.

### White privilege

The unquestioned and unearned set of advantages, entitlements, benefits and choices bestowed on people solely because they are white. Generally white people who experience such privilege do so without being conscious of it.

### White saviour complex

White saviour complex, sometimes called white saviour syndrome or white saviourism, refers to those who work from the assumption that they know best what Black and minority ethnic communities need. White saviours consider themselves superior, whether they realise it or not.

### White supremacy

A historically based, institutionally perpetuated system of exploitation and oppression of continents, nations and individuals of colour by white individuals and nations of the European continent for the purpose of maintaining and defending a system of wealth, power and privilege.

## Racial Justice Equality and Diversity in Scripture

From the beginning to the end of Sacred Scripture, God is present for all of humanity. In Genesis we hear how he made each one in his own image (Genesis 1:27) and in Revelation we are reminded that each one will be judged according to their deeds when they meet him face to face (Revelation 10:13). God does not discriminate: each person is equally called and valued and his love and mercy extend to each and every person. He is also fair and unbiased, protecting his people, especially those who are disadvantaged or suffering.

God's call to justice and mercy have been unequivocally clear. It has been written in the Law and spoken by the Prophets. Micah summarises it in this phrase:

**Act justly, love kindly and walk humbly with your God. (Micah 6:8)**



Ultimately, God's message of justice, mercy and love are personified in his only Son, Jesus Christ. Through all of his words and actions, Christ shows how the Father loves each person in abundance and unconditionally, calling each one him to himself. Jesus demonstrates this through his many miracles, he speaks about it in his parables and he teaches us the values and attitudes (the Beatitudes in Matthew 5:3-12) to live a good and holy life like him. Jesus also gives us a new commandment: to love one another (John 15:12). In all that he does, Christ promotes love, justice and equality; he never discriminates, excludes or devalues others.

Jesus' birth itself demonstrates that people from all nations, races, ages and social standings are valued: Mary, a young peasant girl is chosen to be the mother of the Most High (Luke 1:39-56); the humble carpenter, Joseph receives messages from God in a dream to take Mary as his wife and look after her child (Matthew 1:18-25); the poor shepherds are invited by the angels to attend the birth of the Messiah (Luke 2:8-20); while rich and wise men from the East are called in their own way to follow a star (Matthew 2:1-12). God has no boundaries, no prejudices and no limitations (Luke 1:37).

For more information see the diocesan resource RJED in Sacred Scripture [HERE](#).

For Fr Victor Darlington's resource Racial Justice in Sacred Scripture see [HERE](#).

# Prayer, Liturgy and the Liturgical Year

## Prayer intentions during each season

- Migrants and Refugees (Ordinary time until the feast of Christ the King, especially 3<sup>rd</sup> Dec)
- Justice and Peace in the World (Ordinary time until the feast of Christ the King)
- Christian Unity (Baptism of Our Lord until Shrove Tuesday)
- Victims of Human Trafficking (Baptism of Our Lord until Shrove Tuesday)
- The Church (Easter Season)
- Those Who Suffer Persecution (After Pentecost until Advent)
- Those Who Suffer Denial of Human Rights (After Pentecost until Advent)

## Special times

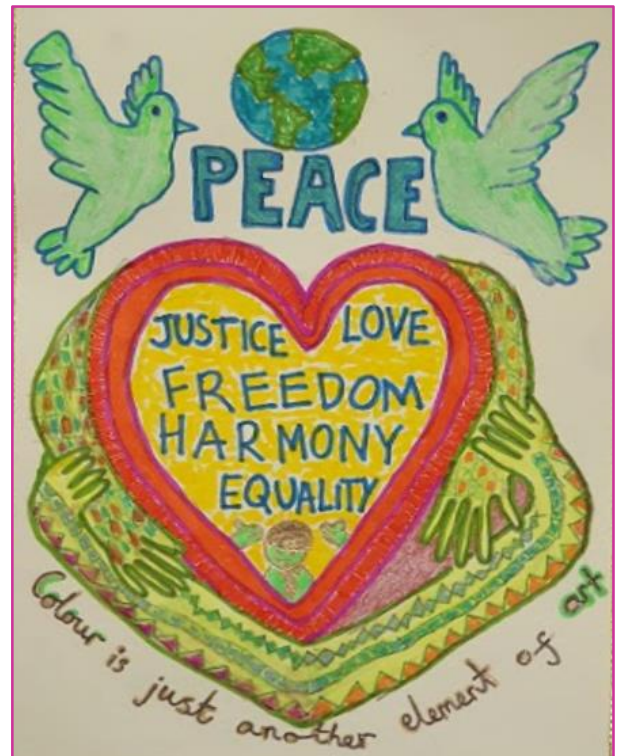
- Racial Justice Sunday (3 Sundays before the beginning of Lent)
- Racial Justice Day (2nd Sunday in September)
- World Afro Day (15<sup>th</sup> September)
- Harvest Fast Day (1st Friday in October)
- Give racism the red card (October)
- Christian Unity Week (January)
- Zero discrimination day (1<sup>st</sup> March)
- International Day for the Elimination of Racial Discrimination - UN (21<sup>st</sup> March)
- World day for cultural diversity (May 21st)
- Pentecost
- Black History Month (October)

## BAME saints

- Feast of St Josephine Bakhita
- St Anthony the Great of Thebes
- St Anthony Veira SJ
- St Augustine
- St Martin de Porres
- St Benedict the Moor
- St Bessarion
- St Felicitas
- St Katherine Drexel
- St Monica of Tegaste
- St Moses the black
- St Perpetua

## BAME holy men and women

- Venerable Pierre Toussaint a Haitian Slave
- Mary Elizabeth Lange founder of the Oblate Sisters of Providence
- Venerable Henriette De Lille Sisters of the Holy Family
- Venerable Augustus Tolton
- Sr Thea Bowman Franciscan



## Prayer for Racial Justice

Father, you created each one of us in your own image.  
Yet yours is a world made glorious by its rich diversity.  
This we sometimes misunderstand, sometimes fear.  
Give us the patience to build on what unites us,  
to celebrate our differences and to learn from them.  
Grant us the wisdom to recognise your Church,  
beyond the walls of a building,  
reaching out across all communities, countries and cultures.  
Give us the courage to offer refuge to those in need,  
to challenge prejudice and seek justice for all.  
Help us to see that you created us in your image.  
Neighbour or stranger, always our brother or sister.  
(by Yashoda Sutcliffe, CARJ)



## Prayer for Fraternity and Social Friendship

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.*  
(by Pope Francis taken from  
his encyclical letter *Fratelli Tutti*)

## Prayer for Racial Justice

When our eyes do not see the gravity of racial injustice,  
**Shake us from our slumber and open our eyes, O Lord.**  
When out of fear we are frozen into inaction,  
**Give us a spirit of bravery, O Lord.**  
When we try our best but say the wrong things,  
**Give us a spirit of humility, O Lord.**  
When the chaos of this dies down,  
**Give us a lasting spirit of solidarity, O Lord.**  
When it becomes easier to point fingers outward,  
**Help us to examine our own hearts, O Lord.**  
God of truth, in your wisdom, Enlighten Us.  
**God of love, in your mercy, Forgive Us.**  
God of hope in your kindness, Heal Us.  
**Creator of All People, in your generosity, Guide Us.**  
Racism breaks your heart,  
**break our hearts for what breaks yours, O Lord.**  
(By Dr Martin Luther King Jr)



## Music

See suggested hymns with lyrics for Racial Justice Sunday [HERE](#) and [HERE](#).

For Hillsong Worship Unity songs see [HERE](#)

Artist/hymn book/link	Song/Hymns
Gather us in: 475	Here in this place
Christ be our Light: 883	Longing for Light
Laudate: 886	For the healing of the nations
Laudate: 832	One Bread, One Body
Laudate: 880	Tell Out My Soul
Laudate: 828	As a Fire is Meant for Burning
Laudate: 888	When I needed a neighbour
Laudate: 889	Jesus Christ is Waiting
<a href="#">We are the World</a>	We are the World
<a href="#">Let Love Shine Through</a>	Let Love Shine Through
<a href="#">We're all amazing</a>	We're all amazing
<a href="#">Black or White</a>	Black or White by Michael Jackson
<a href="#">Refuge</a>	Refuge by Howard Goodall
<a href="#">No wars will stop us singing</a>	No wars will stop us singing by Debbie Wiseman
<a href="#">Where is the love?</a>	Heal the World by Michael Jackson
<a href="#">Respect</a>	Respect by Aretha Franklin
<a href="#">One Love</a>	One Love (Bob Marley)
<a href="#">One Day</a>	One Day by Matisyahu cover by Yonina
<a href="#">Days of Elijah</a>	Days of Elijah
Graham Kendrick	Beauty for Brokenness
Andrew Pratt	If we claim to love our neighbour
Paul McDermott	In this house all people will be welcome

## RJED – Resources for Black History Month

October is a time to remember and promote Black History. However, doing it for one month is not enough; instead it should be done throughout the year and throughout the curriculum and all areas of Catholic life. Here are some resources that might be helpful for Black History Month.

Excellent short videos about UK Black History can be found [here](#)

A range of free and priced resources including lessons and activities for Black History Month can be found [here](#).

A lesson which could be used for Year 7 and SEN students which explains what Black History Month is can be found [here](#)

A US site with a downloadable document containing 10 Ideas for Teaching Black History Month can be found [here](#)

The Runnymede Trust provides resources about the stories of the generations of migrants who came to and shaped the British Isles from the medieval times to present day. Click [here](#) for further details

The Historical Association has a wide range resources including information on black Tudors, multi-cultural Britain, key historical figures and Black local history. For details click [here](#)

Click [here](#) for Black History Month Website

Click [here](#) for the importance of BHM taught in schools

Click [here](#) for Celebrating BHM in the Early Years

Click [here](#) for Exploring Africa for BHM in the EYFS

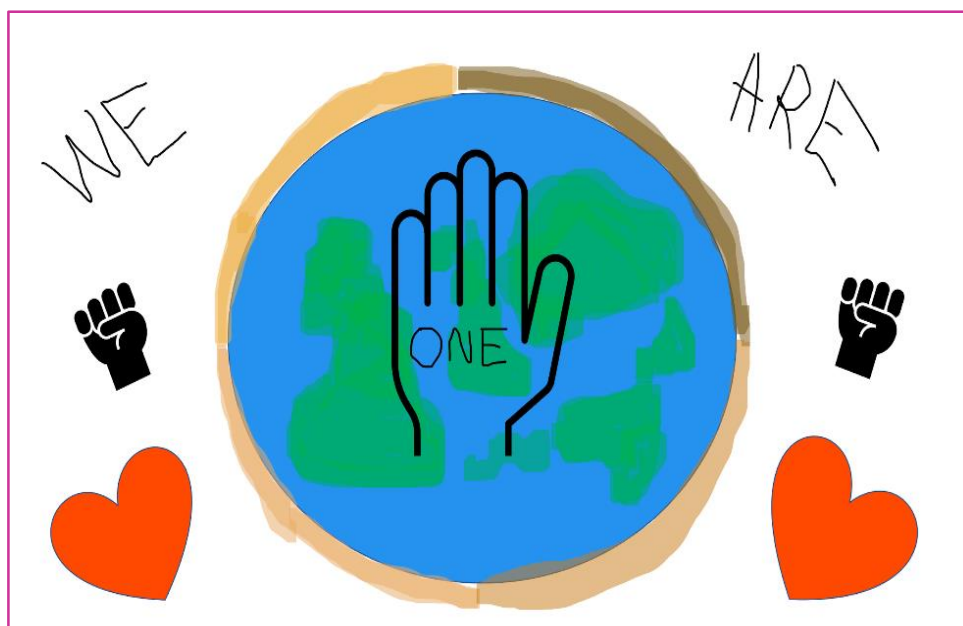
Click [here](#) for British Women who made History

Click [here](#) for British Men who made History

Click [here](#) for BBC Teach Videos BHM Resources

Click [here](#) for Influential Black scientists

Click [here](#) for Ten black scientists you should know about



### Recommended Reading for Racial Justice.

Click on the books for further details

- [The Inner Work of Racial Justice: Healing Ourselves and Transforming Our Communities Through Mindfulness](#)
- [Racial Justice and the Catholic Church](#)
- [White Fragility: Why It's So Hard for White People to Talk About Racism](#)
- [Becoming Brave: Finding the Courage to Pursue Racial Justice Now](#)
- [Uprooting Racism - 4th Edition: How White People Can Work for Racial Justice](#)  
[Another Spanner in the Works: Challenging Prejudice and Racism in Mainly White Schools](#)

### BAME stories for pupils

To guide parents with suitable literature for primary school age pupils that might serve as Christmas presents, see attached our BAME book catalogue.

If you haven't seen [The danger of a single story – Chimamanda Ngozi Adichie](#), it's a really excellent starting point for diversity discussion with older pupils.

Some recommended books for primary school libraries:

I Am Enough – Grace Byers

Ruby's Worry – Tom Percival

A Short History of Mary Seacole – Prof Elizabeth N Anionwu

Young Gifted and Black – Jamia Wilson

This book is Anti-Racist – Tiffany Jewell

Black and British - David Olusoga

### Suggestions for age-appropriate texts:

- Key Stage 1 - Alma Woodsey Thomas & Julie Mehretu
- Lower Key Stage 2 - Frank Bowling & Hurvin Anderson
- Upper Key Stage 2 - Steve McQueen & Jean-Michel Basquiat

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- Year 1 - Martin's Big Words by Doreen Rappoport
- Year 2 - Michelle Obama by Anna Doherty
- Year 3 - Henry's Freedom Box by Ellen Levine
- Year 4 - Journey to Jo'burg by Beverley Naidoo
- Year 5 - Coming to England by Floella Benjamin
- Year 6 - Hidden Figures by Margret Lee Shetterly



## Other Resources

Website	Description
<a href="#">Diocese of Westminster Education Service</a>	This website signposts to various useful resources. It also showcases work from pupils in diocesan schools.
<a href="#">Fratelli-tutti</a>	Fratelli Tutti - Pope Francis' encyclical explores human relationships and emphasises the need for justice.
<a href="#">Bishops' Conference</a>	Bishops' Conference resources on Racial Justice
<a href="#">Being Black and Catholic</a>	This video created by Westminster Diocese is called Being Black and Catholic. In this video, four people from London, from different walks of life, share with us their personal stories of being black and Catholic and the Cardinal encourages us to listen to their experiences so that we can learn from them.
<a href="#">racial-justice-glossary</a>	Racial Justice Glossary (CARJ)
<a href="#">Prayers-for-racial-justice</a>	Prayers for racial justice (CAFOD)
<a href="#">Diversity-and-inclusivity</a>	Prayers for diversity and inclusivity (CAFOD)
<a href="#">Racial-Justice-Sunday-2022</a>	This is an excellent resource from Christian Churches Together which has relevant information, prayer services and other resources.
<a href="#">BAME Ed Network</a>	This website is very useful for resources including videos on various issues.
<b>NATRE</b> - For FREE primary and secondary resources for you to use with your pupils in the classroom click <a href="#">here</a> .	These project materials are designed to help teachers of RE plan and provide excellent learning in the classroom that encourages pupils to learn about religion and beliefs, racism and prejudice in challenging ways that promote the well-being of all in our richly plural communities.
<a href="#">20 terms for anti-racist RE</a>	Glossary of 20 key terms by NATRE
<a href="#">suffolk - collective worship with images</a>	A Church of England resource which has useful ideas for collective worship as well as a very practical PowerPoint of different images of Jesus which link to various pieces of scripture.
<a href="#">'Being Black and Catholic'</a>	A link to an article/videos entitled 'Being Black and Catholic' with a foreword from Cardinal Nichols.
<a href="#">Hair Love</a>	Hair Love, an Oscar®-winning animated short film from Matthew A. Cherry, tells the heartfelt story of an African American father learning to do his daughter's hair for the first time.

## Cross Curricular Links - Art

### Traditional and Contemporary Sacred Art

See non-white images of Mary [HERE](#) that you may wish to incorporate. You can also find images and information about black popes, saints and martyrs [here](#). [Here](#) is a useful resource for purchase depicting artwork of Jesus taken from famous artists across five continents (also links to the Year of the Word, with associated scripture accompanying each image).

### Advent, Lent and other artwork

There are various other resources in the Catholicism Unpacked resources [HERE](#).

### Other creative resources

Some diverse Christian images based on scripture are recommended below.

[Picturing Jesus](#)

[Picturing Easter](#)

[Picturing Christianity](#)

[Picturing Jesus](#)

[Collective worship ideas featuring diverse representations of Christ \(free\):](#)



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