

The British Model : Seek the Peace of the City. Diaconia as active agent in Europe's Social Change.

Revd Professor Douglas J. Davies
Department of Theology and Religion,
Durham University, UK.

Introduction

From the title of our conference, we have to agree that the very idea of social change in Europe is itself complex. Not only that, but in both political and cultural terms the very concept of Europe is, itself, a challenging one at the outset of the twenty-first century as discussions proceed as to which countries should join the European Union and on attitudes of some member countries to remaining within it. The history of the cultural area often described as Europe has, itself, been one marked by religious identity shifts in which Christians have redefined themselves against each other as Orthodox, Catholic and Protestants, and against others, especially Muslims and Jews. Secular movements have added to these claims for identity and contributed to the disquiet and to the warfare that typified the twentieth century.

Against this historical culture of warfare and the noise of competing identities the challenge to seek the peace of the city is great. From a Christian perspective it is also a duty of service to the God of Peace revealed in Jesus Christ and to whom the churches exist to bear witness and practise love towards others. In this brief paper I wish to focus on the idea of *diakonia* not, as might be expected, in terms of a social institution of diaconal organization but as a characteristic of the church itself. This is not a new idea of course and here, for example, I share the view of our Swedish friend and theologian Sven-Erik Brodd in his essay seeking 'a theological model for the diaconate'. In this he characterizes the church in terms of its *diakonia*, *leitourgia*, and *martyria*, or service, worship and witness. He locates diakonia in what he sees as its 'origin, namely Christ as deacon'. And this idea he sets within the church 'as a communion of servants and services' (1992:241). Sven-Erik says a great deal more than this but it will be enough for my purposes today. Let me add to that the biblical caution made by Frank Hughes in his paper on *diakonia* and *diakonos* in the New Testament with its sharp reminder that we cannot link an idea of diakonia with any separate group of people in the earliest Christian church. He reminds us of John N. Collins' work on *diakonia* with its wide variety of meanings of those who go-between others in processes of communication (Hughes 1994:27-29). But you will all be familiar with these ideas and the way they direct us to the present and future needs of the church and world rather than engage in romantic reconstructions of some idealized Christian origin.

Against that background I want to talk first about the diaconal nature of bishops. This may seem a strange thing to do. One reason for doing this is because I think that some churches have a difficulty in knowing how to think about their bishops in the same way they have a problem in thinking about their deacons. And these difficulties are not disconnected. Here, I will talk only about the Church of England, partly because this is my own Church and also because I have just finished a three year project studying Anglican bishops and their children and the way in which religious values have been transmitted through their families and come to expression through the work of the fathers and their adult children. Both manifest some diaconal elements and highlight that such Christian 'service' can be practised both by those in high ecclesiastical office and by non-ordained men and women.

State and Church

The Church of England is an established church within England. It is the largest and, generally speaking, the most influential and active in relation to society at large. Its legal status involves many social, political and economic consequences of real importance for society. With the Queen as its head it plays a major role in national and local civic occasions through its clergy, in particular the local parish priests and the regional bishops. The diaconate, as part of the Anglican threefold order of bishop, priest and deacon, plays a minor role in Church and social life because it was not developed as a distinctive organization as in many Lutheran Churches. The diaconate in the Church of England, as far as the great majority of people are concerned, is thought of as the one year spent as deacon after theological training and before being

ordained as priest. It is seen as a continuing period of practical training and formation with very few indeed ever remaining as permanent deacons. The relatively few permanent deacons tend to hold their office out of distinctive personal commitment to an ecclesiastical status distinct from that of priesthood.

Ecclesial diakonia

My argument, following Sven-Erik Brodd and others, is that, irrespective of status as ordained or lay, *diakonia* is an attribute, a characteristic or property of the Christian church. It is, of course, valuable to focus *diakonia* on a particular order or even period of ministry to affirm its importance as a feature of the total Christian witness. In this sense an order of deacons is powerful as a symbolic expression and embodiment of the vocation to serve possessed by the total church. But the vocation to service, as such, is a responsibility of all Christians, ordained or lay.

Today, however, from my Anglican context I want to focus on bishops 'as deacons', on their role as servants of the people of God and, indeed, of society at large. For historical and constitutional reasons Bishops are important with some having a part to play in Britain's Parliament and 26 senior Bishops sit as members of the House of Lords.¹ They are also important members of their diocesan areas with many networks of influence in social as well as religious life: indeed it is impossible to separate these domains. The diaconal or service role of bishops has increased a great deal within the twentieth century and is still undergoing change. In the eighteenth century and for much of the nineteenth century they played a very small part in the life of ordinary parishes, indeed that is still largely true. While he was still an Anglican John Henry Newman even thought the church would operate quite well without them in its day to day life. IN the twentieth century, after the Second World war, the role of the bishop changed: they drew nearer to their clergy and diocese and related to the State with a greater degree of concern for matters affecting the life of ordinary people. In other words they became, to a degree, more diaconal and less monarchical, more servants and less as masters. Financially, their income become more like that of priests than like rich landowners. In some ways they had to become more like managers of an organization, and have been criticized by some for that, but they have also become much more pastorally concerned, both for clergy and society. Yet, I would argue, in both their managerial and pastoral role they have become more diaconal.

As a historical example we might recall how 77 year old, Archbishop Lang resigned in 1942, aware that 'great problems of reconstruction' would lie ahead for both Church and State after the War and would require a younger man (Lockhart, 1949:439). Others felt the same, notably, William Temple, Archbishop of Canterbury from only 1942-44, whose book *Christianity and Social Order* of 1942 was influential and widely read. Concern over social welfare and justice increasingly grew through events like the Malvern Conference of 1941. The Church, its members, and the pervading presence of Christian values were influential in the development and implementation of a Welfare state in Britain after the Second World War. Britain's scheme of social welfare would fall, for example, under Esping Anderson's Liberal welfare regime (Esping Andersen 1999), possessing what some describe as a 'mixed economy of welfare' in which the State may direct and organise welfare while not necessarily acting as the actual provider (Clarke, Lanagan and Williams 2001a). Actual provision comes through a combination of public organizations, market provision, voluntary activity and family structures. Issues of cost and efficiency remain important to government as does the wish to remove people from conditions of poverty (Clasen 2003, 574). Increasing concern has recently fallen on issues of an aging population, on their treatment when in care homes and, before that, upon financial provision for long-term retirement. This is an area still in need of further development on the part of churches. Certainly, the British Welfare State, created in 1948, after the War can be viewed as a complex interplay of national health, insurance, and education, funded by taxation. A variety of individual and family allowances support families and children, the sick and the old. There is, however, no church tax and, partly for that economic reason, no formal church based institutions such as hospitals. But there are many church schools that receive some of their funding from the government and some might see this a part of the church's service to society.

¹ The second chamber of parliament in Britain

Such schools are gaining in popularity at the present time, even though there is also a wider debate about denominational and religious schools. There are, however, chaplains provided within the health service and who work in hospitals, as well as in the prison and military services. School chaplains and a full support of education comes only in the private educational sector of Britain.

On another front, after the Second War, the Ecumenical Movement, too, was developing amongst many church groups and the British Council of Churches was formed in 1942 influencing, for example, what became the Christian Aid charity. In 1960 the Christian Socialist Movement was founded. This Ecumenical dimension, though it has had its setbacks, as when the Anglicans and Methodists failed to join their churches, helped prepare some Christian leaders for engaging with people of greater difference as other religions emerged within Britain. Some forms of growing secularization gave people of different religious backgrounds a kind of common concern. Bishops of the Church of England became increasingly significant as agents of co-operation and interaction, often fostering the concerns of non-Christian groups as well as of their own. In our recent study, for example, which considered all retired bishops in the Church of England, men who had served in very influential ways between 1940-2000 we found that half of them said they thought they had sought to represent the interests of other, non-Christian, religious groups as much as their own. This is an important element of service in a society that was becoming increasingly multicultural in some areas. When we asked if they supported the idea of non-Christian religious leaders being appointed to the House of Lords in the British parliament nearly 70% either supported (39%) or Strongly supported (30%) the idea. As for having non-Anglican Christian leaders some 92% of them supported this (48% strong support, 44% support). In all this these bishops' public voice was useful for others with a lower public platform. This too seems to me to be an important form of diaconal work in a complex society in which tensions and conflicts often require some public expression and negotiation between religious leaders. Many religious leaders of Islamic, Sikh and Hindu groups, speak of their support for the role of the Church of England as an official voice that, in many respects, enhances their own concerns over contemporary social and political problems. This table shows the religious presence in the population at large.

Population of Great Britain by Religion in April 2001²

	Total Population (percentages)	Non-Christian religious population (percentages)
Christian	71.8	
Muslim	2.8	51.9
Hindu	1.0	18.3
Sikh	0.6	11.0
Jewish	0.5	8.7
Buddhist	0.3	4.9
Any other religion	0.3	5.2
All non-Christian religious population	5.4	100
No religion	15.1	
Religion not stated	7.8	
All population	100	

² Figures from Census April 2001, Office for National Statistics and Census April 200, General Registrar for Scotland. Figures compiled by Office for National Statistics and published October 2004.

<http://www.statistics.gov.uk/cci/nugget.asp?id=954>

Another kind of diaconal service to emerge in Britain from the last third of the twentieth century is expressed in the pastoral inclination of the work of people like David Shepperd, the Anglican bishop of Liverpool, often working with Derek Warlock, the Catholic Archbishop of Liverpool: together they provide one literal example of men seeking the peace of the city. Shepperd's outlook developed a kind of British version of Liberation Theology typified by the expression 'bias to the poor'. God's bias to the poor was to be mirrored in the bias of church-leaders. This is an important feature of service to society and took shape both in the Church of England's *Faith in the City* report (1985), and its consequence in the Urban Fund seeking to help finance poorer areas. It is also reflected in the later Archbishops' Commission on Rural Areas, *Faith in the Countryside* (1990) study of At times, too, the established Church was seen as coming into conflict with the State, with some seeing it as possessing 'policies of confrontation' (Heelas and Morris, 1992:260). But such confrontation, taken by some as 'prophetic' aspects of ministry, can also be seen as forms of service to society at large. In 1986 a report entitled 'Not Just for the Poor: Christian Perspectives on the Welfare State' was published (Social Policy Committee of the Board for Social Responsibility 1986). This report is now nearly 20 years old, but it is still valid as the stance of the Church in relation to the Welfare State.³

In the later twentieth century a great deal of government support came to be devolved to or shared with the private sector, to local control, and to voluntary agencies. Indeed the government has and is now showing an increasing desire to work with 'faith' groups in the whole area of welfare service and community integration. The current political interest in **Faith communities** in Britain and the potential that such groups may have at a local community level is expressed in a wealth of literature exploring the roles of religious groups at local level in community development and urban regeneration (Farnell et al 2003; Lewis 2001; Smith, G 2004; Smith, K 2004). A major report *Working Together: Co-operation between Government and Faith Communities* was published by the Home Office Faith Communities Unit in 2004.⁴ Behind these the issue of identity and multiculturalism has become important (Joppke 1996). IN all this there are strong marks of the church acting as a go-between in representative service at numerous levels of operation.

The Archbishop of Canterbury, as a major figure in many issues, has also argued, for example, for a role for the Church as creator of **space for humanity** in the midst of deprivation (Williams 2002). Here religious groups and representatives are not to be the tools of government or to do their work for them but to foster possibilities in people drawing together and finding their way ahead in this difficult world. (Williams 2002). One obvious area for similar work has concerned the issues of asylum seekers, refugees and the immigrants in Britain. In 2004 the Church's General Synod discussed the issue of Asylum. It commended the work done by churches in cooperation with those of other faiths on behalf of asylum seekers and called for more action both by Church and government in **resisting negative images of asylum seekers** given in the media and in reforming the asylum system.⁵ One result of this resolution was the commissioning of a report entitled [*A Place of Refuge - a positive approach to asylum seekers and refugees in the UK*](#) which gives a Christian case for policies based on compassion and solidarity. It also explains the asylum system and looks at the contributions, economic and otherwise made to the UK by asylum seekers and refugees.⁶ (Church of England's Mission and Public Affairs Council 2005, vi).

Bishops' children and their work

Let me conclude by returning to our study of the children of Anglican bishops and what I think we can see as diakonia operating in the careers they chose and the way in which many of them spoke about their career choice. A first category represented a commitment to the care and nurture of others (the personal and the pastoral), and the second represents an embrace of

³ Social Policy Committee of the Board for Social Responsibility 1986, 133

⁴ *Working Together: Co-operation between Government and Faith Communities* Home Office Faith Communities Unit, February 2004

⁵ General Synod of the Church of England 2004. A verbatim report of the debate can be found on pages 470 – 491. The motion as passed is given on pages 490 – 491.

⁶ Church of England's Mission and Public Affairs Council 2005

leadership (institutional governance), then the third represents a desire for autonomy, an independence of thought and deed and a concern for the non-material in creative activities. The three categories are presented in descending order of appeal, with over half, some 51 per cent, currently engaged in work focused on caring and nurture, 29 per cent in leadership and governance, and 13 per cent in expressive or creative work.

Why are these individuals attracted to occupations emphasizing caring and nurture, leadership or expressive creativity? Here their life experience may provide some potential answers. If, for example, they never had any childhood experience of the world and ethos of business they would, perhaps, be less likely to pursue careers in this area. Indeed, the morality associated with their upbringing, with its sense of altruistic service and community-focus rather than self-advancement, may rule out such a career path for some people. Questionnaire responses do seem to support this, with 42 per cent, for example, associating the appeal of their work with the importance of building relationships with people, and 18 per cent saw their occupation as enabling them to work towards a public good or service. Tellingly, perhaps, only 7 per cent said that their work appealed to them because it allowed them time for their personal or family lives, and only 4 individuals mentioned any kind of remuneration as a motivating factor. What emerges is a population of individuals committed to their jobs, articulate about their professional values, and who largely frame their commitment with reference to values associated with the broader public good. They are, in short, attracted to work allowing them to make a valuable contribution to human communities, be they schools, the socially deprived, business colleagues or society as a whole. The idea of service is inherent in a great deal of their lives.

What I have tried to indicate in this paper is that both bishops and their non-ordained children manifest clear aspects of diakonia: just how we see it as such and label it depends upon the purpose we have in mind at any one time. This is why I have stayed away from thinking of diakonia in terms of a professional diaconate. I do think that a diaconate, whether permanent or of one year standing can and should symbolize the service inherent in the Christian *communio*, as Sven –Erik expressed it, but that such a symbol only reminds us of what is needed far beyond its limits. The peace of the city is fostered by bishops and their actual children, as also by diaconal bishops and their spiritual children.

Bibliography

Abdel Haleem, Hariyah (2003) 'Experiences, needs and Potential of New Muslim Women in Britain' in Haifaa Jawad and Tansin Benn (eds.), *Muslim Women in the United Kingdom and Beyond: Experiences and Images* (Leiden, Brill), 91 – 106

Ameli, Saied R. and Merali, Arzu (2004) *Dual Citizenship: British, Islamic or Both? – Obligation, Recognition, Respect and Belonging* (London: Islamic Human Rights Commission)

Ameli, Saied R., Elahi, Manzur and Merali, Arzu (2004) *Social Discrimination: Across the Muslim Divide* (London: Islamic Human Rights Commission)

The Archbishops' Council

— 2003a, *Church Statistics 2001*, Church House Publishing for The Archbishops' Council.

— 2003b *A Year in Review 2002-2003*, Communications Unit on behalf of the Archbishops' Council.

— 2003c, *Equality and Diversity: Church of England Response to DTI Consultation Document*, 23 January 2003

—2000 *A Review of the first year of the Archbishops' Council* (GSMisc 592) The Archbishops' Council of the Church of England, 2000

Archbishop of Canterbury's Commission on Urban Priority Areas (1985) *Faith in the City: A call for action by Church and Nation*. (London: Church House Publishing).

- Bano, S (1999) *Muslim and South Asian Women: Customary Law and Citizenship in Britain* in Nira Yuval Davis and Pnina Werber eds., *Women, Citizenship and Difference*, London, Zed Books, pp 162 - 177
- Beckford, James A. (2001) 'The Tension between an Established Church and Equal Opportunities in Religion: The Case of Prison Chaplaincy' in Paula D. Nesbit (ed.), *Religion and Social Policy* (Oxford: Alta Mira), 39 – 53
- Beckford, James A, and Gilliat, Sophie (1998) *Religion in Prison. Equal Rites in a Multi-Faith Society* (Cambridge: Cambridge University Press)
- Board for Social Responsibility of the Church of England (1995) *Something to Celebrate: Valuing Families in Church and Society*. The report of a Working Party of the Board for Social Responsibility (London: Church House Publishing).
- Board for Social Responsibility of the Church of England (1986) *Not Just for the Poor: Christian Perspectives on the Welfare State*: Report of the Social Policy Committee of the Board for Social Responsibility (London: Church House Publishing).
- Brodd, Sven-Erik (1992) *Diakonattet. Fran ecklesiologi till pastoral praxis*, Svenska kyrkans forskningsrod.
- Brown (2001) *The Death of Christian Britain* (London: Routledge)
- Church of England
 — 2005, The response of the Church of England to the Government consultation on "Preventing Extremism Together: Places of Worship", 6 November 2005
 —2003, *ORB Places of Worship Survey*
<http://www.anglican.org/papers/worshipsurveytable.pdf>
- Church of England Board for Social Responsibility 2002, Submission on Government White Paper *Secure Borders, Safe Haven - Integration with Diversity in Modern Britain* (CM5387), 13 March 2002
- Church of England's Mission and Public Affairs Council (2005), [A Place of Refuge - a positive approach to asylum seekers and refugees in the UK \(A report commissioned by the Church of England's Mission and Public Affairs Council\)](#), London, Church House Publishing for the Archbishop's Council
- Church of England's Mission and Public Affairs Council (2005), Presence and Engagement: the churches' task in a multi Faith society [\(A report commissioned by the Church of England's Mission and Public Affairs Council\)](#), London, Church House Publishing for the Archbishop's Council
- Clarke, Lanagan and Williams 2001a
- Clasen, Jochen (2003) 'Towards a New Welfare State or Reverting to Type? Some Major Trends in British Social Policy since the Early 1980s', *The European Legacy*, Vol. 8, No.5, 572 –586
- Cox, Rosie (1999) 'The Role of Ethnicity in Shaping the Domestic Employment Sector in Britain' in Janet Henshall Momsen (ed.) *Gender, Migration and Domestic Service* (London: Routledge) 134 - 147
- Department of Health (2004a) *NHS Hospital and Community Health Service Medical and Dental Workforce Census England: 30 September 2003*, Detailed Results, Statistics (Workforce) Medical and Dental Analysis (Department of Health, Leeds, Crown copyright March 2004)
- Department of Health (2004b) *Figures from Personal Social Services staff of Social Services Departments at 30 September 2003 England*. (Department of Health Bulletin 2004/09, Crown copyright March 2004)
- Doctrine Commission of the General Synod of the Church of England
 2003 *Being Human: A Christian understanding of personhood illustrated with reference to power, money, sex and time*: Report of the Doctrine Commission of the General Synod of the Church of England, (London: Church House Publishing).
- Esping-Andersen, G. (1999) *Social Foundations of Post-industrial Economies*, (Oxford: Oxford University Press.)

Farnell, R., Furbey, R., Shams, S., Hills, H., Macey, M., and Smith, G. (2003) *Faith in Urban Regeneration? Engaging Faith Communities in Urban Regeneration*. (Oxford: The Policy Press).

Furbey, Robert, Dinham, Adam, Farnell, Richard, Finneron, Doreen and Wilkinson, Guy, (2006) *Faith as social capital: connecting or dividing*, (Bristol: Policy Press and Joseph Rowntree Foundation)

Gale, Richard and Naylor, Simon (2002) 'Religion, planning and the city: The spatial politics of ethnic minority expression in British cities and towns', *Ethnicities*, Vol 2 (3) 387 – 409.

Gardikiotis, A., Martin, R., Hewstone, M., (2004) 'The representation of majorities and minorities in the British press: a content analytic approach', *European Journal of Social Psychology*, 34, 637 – 646.

General Synod of the Church of England
2004, The Report of Proceedings from the General Synod February 2004 Group of Sessions. Volume 35, No.1. London, Church House Publishing for the Archbishops' Council.

Greenslade, Roy (2005) *Seeking Scapegoats: The coverage of asylum in the UK press*, London, Institute for Public Policy Research (Working paper 5 of the 'asylum and migration' series)

Grewal, Ini et al. (2004) 'Influences on Quality of Life: A Qualitative Investigation of Ethnic Differences Among Older People in England' *Journal of Ethnic and Migration Studies* 30:4, 737-761

Heeney, Brian (1988) *The Women's Movement in the Church of England 1850 – 1930*, (Oxford: Clarendon Press)

Home Office (2006) *Preventing Extremism Together*, 6 October 2006

Home Office Faith Communities Unit (2004) *Working Together: Co-operation between Government and Faith Communities* (Home Office Faith Communities Unit, February 2004)

Home Office Faith Communities Unit (2005) *Working Together: Co-operation between Government and Faith communities - Progress Report* (Home Office Faith Communities Unit, August 2005)

Home Office Research (2004) *Religion in England and Wales: findings for the 2001 Home Office Citizenship Survey*, Home Office Research, Development and Statistics Directorate, March 2004

House of Bishops of the Church of England (2001) *Issues in Human Sexuality*

Hughes, Frank W. (1994) 'Diakonos and Diakonia in Pauline Traditions', *Diaconal Ministry, Past, Present and Future*, (ed) Craig G. Hill, Rhode Island: North American Association for the Diaconate.

Hussain, Y., Bagguley, P., (2005) *Citizenship, Ethnicity and Identity: British Pakistanis after the 2001 'Riots'* *Sociology*, Vol. 39 (3), pp. 407 – 425

John-Baptiste, Asher (2001) 'Appropriateness of Social Work Practice with Communities of African Origin' in Dominelli, Lena, Lorenz, Walter and Soydan, Haluk (eds.) *Beyond racial divides : ethnicities in social work practice* (Aldershot: Ashgate)

Joppke, Christian 'Multiculturalism and immigration: A comparison of the United States, Germany and Great Britain' *Theory and Society* 25, 449 - 500

Kaur Rait, Satwant (2005) *Sikh Women in England: Religious, Social and Cultural Beliefs*, (Trentham)

Kim Knott (2005) *Researching local and national pluralism: Britain's new religious landscape*. In: Baumann, Martin and Behloul, Samuel M. (eds.) *Religiöser Pluralismus: Empirische Studien und analytische Perspektiven*, Bielefeld: Transcript Verlag, 2005.

Kim Knott, Sean McLoughlin and Mel Prideaux (2004) *The Feasibility of a Faith Forum for Yorkshire and the Humber: Final Report*, Yorkshire and Humber Assembly

Lewis, Philip (2002) *Islamic Britain. Religion, Politics and Identity among British Muslims*. (London: IB Tauris).

- Lewis, J., (2001) *Faiths, Hope and Participation. Celebrating Faith Groups' Role in Neighbourhood Renewal.* (London: The New Economics Foundation)
- Lewis, J. (2001) *Pictures of Welfare*, (Oxford: Oxford University Press)
- Lewis, J. (1999) 'Reviewing the relationship between the voluntary sector and the state in Britain in the 1990s' *Voluntas*, vol.10, No. 3.
- Mahler, Joanne and Green, Hazel (2002) *Carers 2000*, (Office for National Statistics: London)
- McGhee, Derek (2005) 'Patriots of the Future? A Critical Examination of Community Cohesion Strategies in Contemporary Britain' *Sociological Research Online*, 10:3
- Meen, Geoffrey et al (2005) *Economic Segregation in England: Causes, Consequences and Policy* (Bristol: Policy Press)
- Naylor, Simon and Ryan, James R. (2002) 'The mosque in the suburbs: negotiating religion and ethnicity in South London', *Social and Cultural Geography*, 3:1 , 39 - 59
- Pereira Bastos, Susana and Pereira Bastos, José (2005) 'Our Colonisers Were Better Than Yours': Identity Debates in Greater London, *Journal of Ethnic and Migration Studies*, 31:1, 79-98
- Poole, E (2001) *Reporting Islam : the media and representation of Muslims in Britain* (London: IB Tauris).
- Poole, E and Richardson, J.E. (eds.), (2006) *Muslims and the Media*, (London: IB Tauris).
- Reed, Charles (ed.) (2001) *Development matters: Christian perspectives on globalization* (London: Church House Publishing)
- Robson, Karen and Berthoud, Richard (2006) 'Age at first birth and disadvantaged among ethnic groups in Britain' *Ethnic and Racial Studies* 29:1, 153-172
- Sagovsky, N
2005, 'Faith in Asylum' - The Gore Lecture 2005, 15 February 2005, Westminster Abbey
http://www.westminster-abbey.org/event/lecture/archives/gore_2005.htm
- Sandberg, Russell (2006) 'The Legal Status of Religious Denominations and State-Church Relations in the UK' in *Droit des Religions en France et en Europe: recueil de Textes* (Bruxelles, Bruylant) (Publication forthcoming Autumn 2006)
- Smith, Greg (2004) *Urban Ministry and Mission in Preston: Towards a Strategic Overview.* A paper for Preston Christian Action Network and the Anglican Commission on Urban Life and Faith, October 2004.
- Smith, Kath (2004) *Faith in the North East: Social Action by Faith Communities in the Region.* (Durham: Churches' Regional Commission).
- Sproston and Nazaroo (eds.) (2002) *Ethnic Minority Psychiatric Illness Rates in the Community (EMPIRIC) – Quantitative Report* (London: HMSO)
- Sudbury, K., (1998) *Other Kinds of Dreams. Black Women's Organisations and the Politics of Transformation* (London: Routledge)
- Tyler, Katherine (2004) 'Reflexivity, tradition and racism in a former mining town' *Ethnic and Racial Studies* 27: 2, 290 - 309
- Welsby, Paul (1985) *How the Church of England Works* (London: CIO Publishing)
- Walby, Sylvia (2004) *The Cost of Domestic Violence*, September 2004 (London: Women and Equality Unit, Department for Trade and Industry)
- Whiteman, Ruth (2005) 'Welcoming the stranger: a qualitative analysis of teachers' views regarding the integration of refugee pupils into schools in Newcastle upon Tyne' *Educational Studies* 31:4, 375 - 391

Williams, Rowan (2002) 'The Richard Dimbleby Lecture' December 2002 (unpublished)

Yuval-Davis, Nira, Anthias, Floya and Kofman, Eleonore (2005) 'Secure Border and safe haven and the gendered politics of belonging: Beyond social cohesion' *Ethnic and Racial Studies* 28:3, 513 - 535