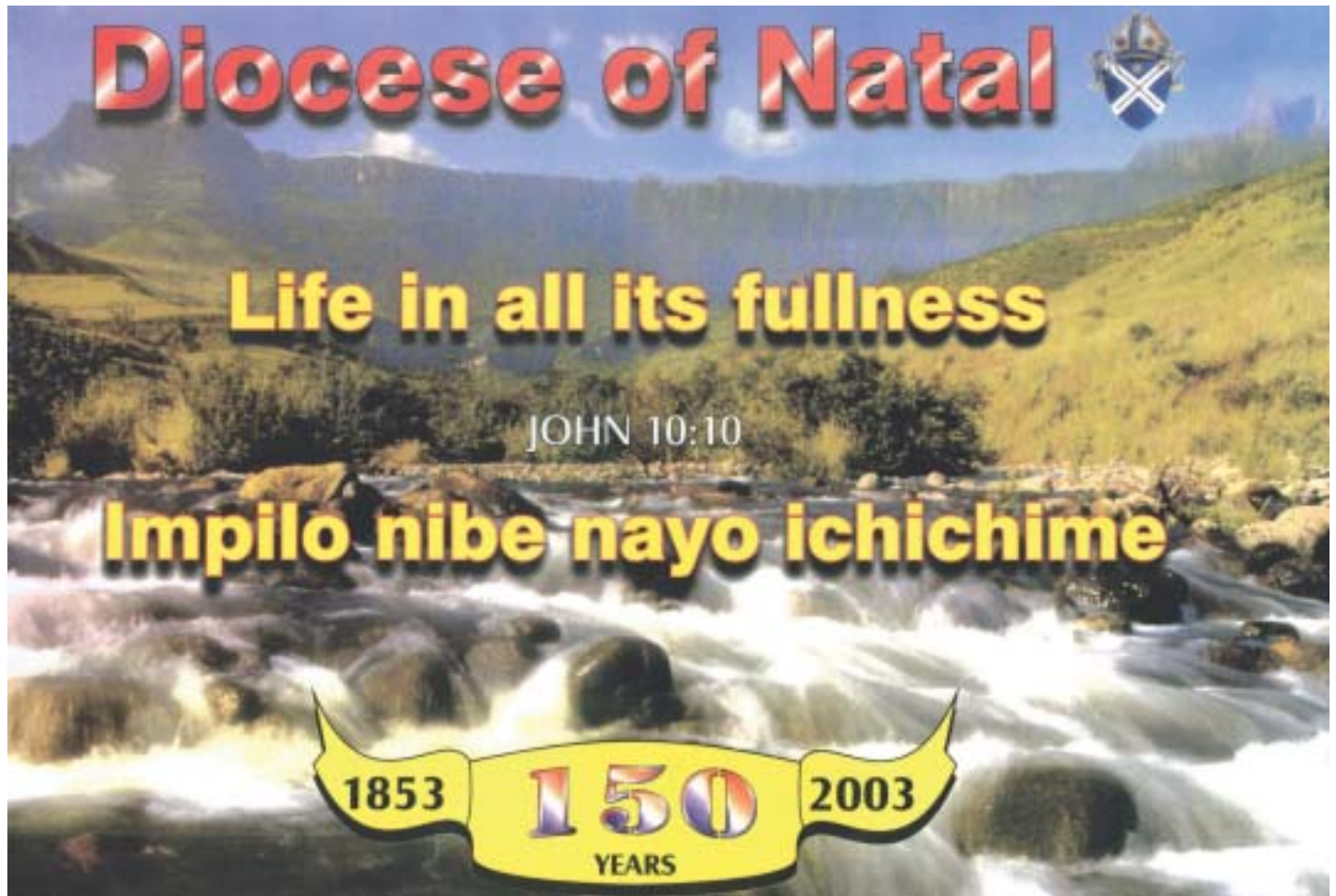


NATAL ANGLICAN NEWS

A NEWSPAPER FOR THE DIOCESE OF NATAL
IPHEPHA LESIFUNDAMBISHOBI SASENATAL

The paper is distributed free, but donations to your parish are welcome

August 2003
VOL 14 NO 4



*Parishes prepare for
November Celebrations*

Diocese swings into gear

PARISHES throughout the Diocese are getting ready to take their part in celebrations planned for the end of November, according to Festival Co-ordinator, the Reverend Frankie Thacker who has been touring the Diocese to invite participation in the programme to celebrate the 150th Anniversary of the founding of the Diocese of Natal.

Activities in Durban will be centred on St Thomas's, Berea (a "Colenso Church") with lectures, museum displays and musical functions from Friday 21st to Monday 24th November, all of which will be repeated in the Cathedral in Pietermaritzburg from Tuesday to Friday, where there will also be a Flower Festival as well as displays by church-related and charitable organisations

On Saturday 22nd the Bishop will preside at a special service with guest speakers, in honour of the first bishop of Natal at the Colenso Homestead in Bishopstowe and unveil a plaque to commemorate the 150th Anniversary – and the following evening St Thomas's is advertising a "Colenso Youth Bash"!

The official opening service address on Tuesday 26th will be given by Archbishop Njongonkulu, and the

celebrations culminate in a great Eucharistic Service of Thanksgiving at the Royal Agricultural Society Showgrounds on Sunday 30th November.

Events already marking the Anniversary Year have been the 2003 Synod, the Diocesan Youth Day and the Week of Prayer.

Parishes have been invited to start working on banners on the festival theme "Life in all its fullness" (with prizes for the most creative designs) and to produce memorabilia and souvenirs, or arrange to set up catering stalls for funds at the showgrounds.

Those who have any suggestions about available choirs, musicians and dancers have been asked to notify the organisers as soon as possible as arrangements are already well advanced.

Pastoral Letter from SACLA

Our dear Sisters & Brothers in Christ,

As on the Day of Pentecost when the disciples "were all together in one place" (Acts 2:1), so we have all been together in one place in these few amazing days at this second South African Christian Leadership Assembly (SACLA). As the SACLA Council, we hope and trust that all have felt some fresh renewing touch of the Spirit in consequence of our encounters with the Lord, with His word, and with each other as we have journeyed together.

The rightness of God's timing for this assembly has become abundantly clear as the events of 7-11 July 2003 have unfolded. From addresses by leaders of local and national government, and especially out of the significant speeches of President Thabo Mbeki and Mrs Janet Museveni, First Lady of Uganda, we realised with new appreciation that God has prepared many leaders of civil society, not only here but across Africa, to receive as well as seek the contributions of the Christian Church in tackling the "giants" which we have felt called to address (i.e., HIV/AIDS, Violence, Crime, Racism, Poverty and Unemployment, Sexism and the Family in Crisis). These giants are also present in many countries across Africa; the SACLA Council has accordingly sent a message of concern and assurance of prayer to the leaders of the African Union as they meet in Mozambique. Special and prayerful concern was expressed particularly regarding the current situation in Zimbabwe. This message of prayer and encouragement has also been sent to Church leaders in that country.

In a variety of ways, God has been working deeply among the nearly 4 000 of us present. It became clear, in our fresh, struggling but sincere attempts at repentance and reconciliation, that God has brought us to a place of sufficient trust among Church groups, races and other previous divisions to be able to join in planning united and practical actions. It will still take years for all the wounds of the past to heal, but clearly we have been eager in the spirit of forgiveness to embrace the way ahead so that we may indeed be real Christians in the real South Africa.

Out of our collective experience together as a Council, and listening to report backs from the Track Leaders, we feel there are a number of words from the Lord to which we should pay special attention and on which we should report back to the constituencies from which we come:

All Christian leaders, and indeed all Christian believers everywhere, need to catch a fresh vision of God (see Isaiah 6:1-8), and come humbly and repentantly before Him to face the sinful giants within our own hearts before we can effectively go out to tackle the societal giants out there. Leaders especially must aim, as Paul says to Timothy, to lead lives of integrity, godliness and sexual purity that are "above reproach" (1 Tim 3:2). All must likewise aim, where married, to have homes and families that are as far as possible exemplary. We call on all to labour with all diligence for the building up of South African homes and the strengthening of family life in our nation.

Falling far short of these biblical requirements, and being guilty not just of sins of commission, but of omission, we all need, like Peter (Mark 14:72; John 21:15-19), to come to a "Second Time Round Repentance", not for conversion but for our many current denials and betrayals. Then we will move in the power of the Spirit to our divinely mandated tasks of mission and evangelism.

We have also been reminded by our President, perhaps in implicit rebuke for our silences these last years, that government needs to hear the prophetic voice of the Church again on issues of ethics, morality and social concern. Christians at local levels also should engage political and civic authorities to cooperate in nation building and to encourage integrity in public life.

We need especially to heed the voices of numerous SACLA speakers – local, Pan African and overseas – that God has a great heart for the destinies and lives of nations and cultures. Christians should accordingly be salt and light in all sectors of societal life, bringing a spiritual witness for Christ and His Kingdom, along with practical, positive and compassionate contributions to national life and individual needs.

In this regard, we have grasped afresh in these days that the Christian Church is challenged to engage the African cultural contexts in more meaningful ways. The giants we have identified which threaten Africa so profoundly require that the Church develop more innovative means and support structures that will affirm our belonging to each other and deepen our sense of collective accountability to each other. Africa, in its rich culture and diversity, has structures which, if affirmed, will help the Gospel take root more deeply in African soil.

Beyond that, if we would bring a true future and hope in Christ to our nation and continent (cf Jeremiah 29:1-14), we must take seriously the revelation of God as found in both Natural Law written into the fabric of the universe, and in the Scriptures. Here is where sure and certain truth is found relating to human life and destiny, including the sanctity of life for all, especially the infant in the womb and the elderly.

We were challenged to reflect again on the example and precedent of the early Church where the Person and work of the Holy Spirit was profoundly operative to thrust believers out in mission to the world and into the marketplace (Acts 1:8). This precedent should alert us to the danger of either failing to appropriate the Spirit's power and gifts, or domesticating and confining the Spirit's work within local congregations.

Christians are a people of hope who bring hope to the world around them. This is initiated, in Peter's words, as people are "born anew to a living hope through the resurrection of Jesus Christ from the dead" (1 Peter 1:3). This being so, we urge all believing Christians and congregations into fresh, vigorous and ongoing initiatives of evangelism and mission to a world that is not only lost spiritually and morally, but socially, economically and politically (cf Luke 19:10).

We are deeply thankful to God that in SACLA we believe that Christians from across the theological, ecclesiastical and generational spectrum have moved to a new place of reconciliation, unity and understanding, though we acknowledge that we still have a long way to go, and many rivers to cross, especially in the arenas of race, gender

and the generation gap. But we invite all believers in our land not only to join us more resolutely in this reconciling process at local levels, but to register deeply that God has uniquely "committed to us," not to government, the military or to business, "the ministry of reconciliation" (2 Cor 5:18-19).

SACLA has also wonderfully highlighted for us the vibrant and vital role of Christian young people in South Africa, with their enthusiasm, zeal, fresh insights, energy and creative challenges to more senior Christian leadership. The Assembly was deeply moved and inspired when several representative young people led us in identifying those among us who had been affected by any individual giant. As we stood together, we sought to identify with and pray for one another in our shared pain and need. We were then led sensitively in prayers of confession and commitment. We urge all Churches across our nation to release in new ways the vast potential for Christ which resides in the younger generation.

The final day of SACLA, in its calling for commitment to action, challenged the Church in South Africa, local congregations and individuals to work out what it means to be effective witnesses to Christ. Vibrant, caring local Churches, functioning as salt which arrests societal decay and light which dispels spiritual darkness, still constitute one of the most powerful agents of change in our world today. We urge all pastors and lay people to evaluate the health of their congregational fellowships in the light of Scripture and then press forward in the power of the Spirit to new effectiveness by being both visible and active in our communities.

The conference was divided into 12 Tracks which spent most of each day grappling with the issues brought to us by the Lord through the plenary sessions, special speakers and hundreds of small groups. The atmosphere in each track ranged from brokenness and tears, to creative activities, to deep and even heated discussion, combined with the joy of making new friends. These Tracks included two for young people, seven for various vocational groups, one for Church leaders and one each for community transformation plus family and children's ministries. Attached separately is a brief summary of some of the significant action plans agreed to in each of these tracks. These will be pursued in the coming months and years.

Not only were the Tracks places for participants to engage in significant dialogue around the themes and giants addressed, but they also became places of confrontation and renewal that promise to lay a foundation for new and ongoing action plans. Several issues were especially highlighted:

*The first and primary one was HIV/AIDS, about which we were convicted and became repentant of our inadequate comprehension, our facile stigmatising and our failures in compassionate response.

*HIV/AIDS is a critical issue requiring ongoing senior dialogue between Church leadership and government to strengthen commitment and action. The secular and Church consensus is that moral and behavioural change and a supportive social environment are critical factors to combat the pandemic and care for people living with AIDS.

*The Body of the Church is living with AIDS and needs to respond in a joint and coherent way, avoiding the fragmentation of present methodologies. SACLA follow through should seek to ensure this.

*Poverty, unemployment and issues flowing from our diversity must be addressed within the Church in deeply compassionate and supportive ways if we are to be effective witnesses in the wider society.

*We realised that we have been guilty of an unhealthy degree of silence on issues raised by all the giants and need to engage and cooperate with other concerned people and organisations in addressing these.

*There is a sense that God is raising up His people to build new networks and working relationships across historic divides. In this, the participants are looking for leaders empowered and inspired by God's Spirit in fresh, new ways to unite the people of South Africa in their common nationhood.

With the Assembly's renewed appreciation of the youth of our land, it was also registered that we have met at a time when the government's draft policy on Religion and Education is receiving considerable attention. On the counsel of those in the Education Track, we wish to say with some urgency that:

*We affirm the need to demonstrate Christian tolerance for other faiths, and respect in handling this matter with government.

*We nevertheless see the current debate on Religious Education policy as a wonderful opportunity for the Church to demonstrate unity and to make a contribution to renewing the moral fibre of our society through making Christian religious instruction available in our schools to those wanting it.

*We see the need for government at this moment to allow additional time for the public to make submissions on this matter. All our constituencies should note and take advantage of this opportunity.

*Such submissions should make clear that the Christian Church wishes to make positive contributions as appropriate, within the education and training processes of our land.

In conclusion, we share with you all that as the SACLA Council we desire to see the SACLA process and its related follow up initiatives continue through our developing fellowship as concerned believers. We are not forming any new organisation to displace or replace current ecumenical structures, but we are calling on all to stay in spiritual relatedness and to link hands in practical cooperation and fellowship, particularly in mission and evangelism and in together tackling and felling the giants which currently stalk our land.

God bless you all! Please share these concerns with your congregations, fellowships and organisations back home and may we hold on to one another and keep on another in prayer before God.

Yours sincerely in the love of Christ,

Bishop Mvume Dandala, Michael Cassidy and Members of the SACLA Council

Letter from US Primate

THE Presiding Bishop of the Anglican Church in America, The Most Revd Frank T Griswold wrote to the Primates of the Anglican Communion before their recent controversial Synod in the following terms:

I write you on the eve of the General Convention of the Episcopal Church in Minneapolis, Minnesota, to let you know some of what is on my mind and heart during these days of prayer and preparation.

I am aware that earlier this month a letter was sent to "concerned primates" from a number of bishops of the Episcopal Church, USA outlining what they called a "deteriorating situation within the Episcopal Church and elsewhere." They particularly pointed to two matters that will be before our General Convention: one pertaining to the confirmation of the bishop elect of the Diocese of New Hampshire and the other dealing with the authorization of the development of rites for the blessing of same sex unions which would then be brought to the General Convention of 2006 for debate.

The polity of our church places the election of a bishop and the nomination process which precedes it entirely in the hands of the electing diocese. The election then must be confirmed by a majority of the diocesan standing committees (made up of clergy and laity) and by bishops with jurisdiction, each voting separately. When an election occurs within 120 days of a General Convention, the General Convention becomes the consenting body. Each bishop elect must first gain the consent of a majority of the dioceses in the House of Deputies, which is comprised of elected clergy and lay members from each diocese. Next, ballots will be received from bishops with jurisdiction and the bishop elect must receive a majority of those votes, as well.

At this General Convention ten dioceses will present bishops elect for consent. The Diocese of New Hampshire and their bishop elect are the focus of attention, not because of the competency and gifts of the Revd Canon V Gene Robinson, or because he was elected overwhelmingly by the clergy and laity of a diocese in which he has served for 28 years, but because he shares his life with a partner of the same sex. As Presiding Bishop and chief pastor, my concern, as I said in a letter to our bishops, is "how we move with grace through this time." I am including a copy of this letter for your information.

This election, though profoundly disturbing to a number of Episcopalians, is not surprising given that increasingly in our part of the world there is an acknowledgment that some men and women find that their deepest affections are ordered to members of the same sex. Our church has a number of lay persons and clergy for whom this is true. Some have chosen the path of celibacy and others live within the context of a sustained relationship. In this latter case we are not talking primarily about sexual behaviour which in both its heterosexual and homosexual manifestations can be profoundly sinful and little more than the compulsive pattern of lust so soundly condemned by St Paul. What we are talking about is the core of the personal identity of men and women who share with us in the risen life of Christ.

I, perhaps more than anyone else, realize how very problematic this election is for some of you, as well as for some

members of my own church, including the bishops who wrote to you. I am also aware of the efforts that have been made to draw you into this impending debate. Because we are members one of another in the body of Christ through baptism and are called to share each other's burdens, your concern is appropriate and welcome. And may I say that I am always grateful when one of you contacts me directly to express your concerns.

Over these last five years I have continually reminded our church that we are part of a larger reality called the Anglican Communion, and that what we do locally has ramifications both positive and negative in other parts of the world. At the same time I am mindful that each of us has to interpret the gospel in our own context and within the particular reality of our own Province; there is no such thing as a neutral reading of Scripture. While we all accept the authority of Scripture, we interpret various passages in different ways.

I believe that the report of the House of Bishops Theology Committee, which was shared with you, can be helpful here. In a section entitled Living In Disagreement it states: "Our present conclusion is that equally sincere Christians, equally committed to an orthodox understanding of the Faith we share, equally looking to Scripture for guidance on this issue, are deeply divided regarding questions with respect to homosexuality. It will be crucial for all parties in this debate to ask God's blessing on their ever deepening conversion in Christ, and to pray for God's love and forgiveness to be granted to all. Faithfulness and the courage to offer love and acceptance to those with whom we disagree is the great need of the moment."

As Professor David Ford told us several years ago during one of our primates meetings, we are in the process of becoming a communion. I have reflected often upon his words and come to see more and more that communion is not a human construction but a gift from God. Communion involves not only our relationships to one another on earth but our being drawn by the Holy Spirit into the eternal life of communion which belongs to the Holy Trinity. Communion on this earth is always in some way impaired, both because of our limited understanding of God's ways and our own human sinfulness. Because we have been baptized into one body through the death and resurrection of Christ, we cannot say to one another "I have no need of you." (1 Corinthians 12:21) This means that maintaining communion is a sacred obligation. It is not easy and involves patience with one another, ongoing conversion, and a genuine desire to understand the different ways in which we seek to be faithful to the gospel. Declarations of being "in" or "out" of communion with one another may assuage our anger or our fear, but they can do little to show our broken and divided world that at the heart of the gospel is to be found a reconciling love that can embrace our passionately held opinions and transcend them all.

Please know how deeply I value each one of you as fellow pilgrims on a continuing journey into the ever unfolding truth of Christ. Grounded in Scripture, the historic creeds, the councils of the church and the sacraments of the new covenant, it is my prayer and deepest hope that our General Convention will reflect the mind of Christ such that our church can be an authentic sign of God's reconciling love.

Anglican Unity

IN July a group of Anglican Archbishops of the Global South wrote to their fellow Primates with a statement suggesting a breakaway if certain legislation should be passed in the Episcopal (Anglican) Church in America, to which our own Archbishop sent the following reply:

My dear Brothers in the Lord

Greetings to you in the Name of our Saviour Jesus Christ.

Thank you for sharing with me your urgent concerns in connection with the possibility that the General Convention of the ECUSA may decide to confirm the election of Canon Gene Robinson as Bishop, and may approve the blessing of same sex unions. I cannot in conscience and faith agree to support this draft statement for the following reasons:

1. I believe that it is wrong and contrary to our Anglican Tradition and understanding of Canon Law to presume to interfere in the affairs of another Province. Such actions are a major threat to the fabric of our Communion. Let us respect the integrity of each Province.
2. Our Anglican Communion is bound together by our shared links with the See of Canterbury. It would be profoundly inappropriate for any Province or any group of Provinces to presume to take on a role which properly belongs to the See of Canterbury, and with the whole Communion acting with the See of Canterbury. It would be unwise and wrong, and uncanonical for any Province to presume to try to cast another Province outside the fellowship.
3. We will not work towards the healing of divisions in our Communion by threatening each other. We need to approach each other with the love of Christ. We need to recognise that there are those who love our Lord on both sides of this difficult debate around human sexuality. People are acting in good faith, and good conscience. Let us respect this, and be slow to judge. Let us hold on to one another, and listen, and not threaten. Let us try to understand one another in our conflicting convictions and understandings. This is the way we will serve the Gospel of our Lord Jesus Christ.

I would therefore plead with you my brothers to draw back from the way envisaged by the draft statement, and rather seek other ways of addressing our differences in the Body of Christ.

Grace and Peace

Yours in the Love of Christ

Njongonkulu

A verse of encouragement from the hymn The Church's one foundation (which referred to the Colenso theological controversy) might be particularly relevant for those who are feeling anxious about the future of the Anglican Church:

-Editor

*Though with a scornful wonder men see her sore oppressed,
By schisms rent asunder, by heresies distressed,
Yet saints their watch are keeping, the cry goes up "How long?"
And soon the night of weeping shall be the morn of song.*

Zimbabwe - churches apologise

WRITING from Harare, Angus Shaw of Associated Press says that in a 'stunning appeal for forgiveness', Zimbabwe's Christian churches have apologized for not doing enough to stop political violence, hunger and the economic collapse of the nation.

The Zimbabwe Council of Churches, which represents all Christian denominations in the heavily Christian country, said it had watched passively as poverty worsened, leaving children begging on the streets. The council includes about a dozen denominations comprising more than half the population of more than 12 million people.

The council also said it stood by amid the collapse of state health and education services and widening political divisions in the nation. 'We have, with our own eyes, watched as violence, rape, intimidation, harassment and various forms of torture have ravaged the nation. Yet some perpetrators have been set free,' the council said in a statement. 'We have been witness to and buried our people who have starved to death due to food shortages.'

'While we have continued to pray, we have not been moved to action. We as a council apologize to the people of Zimbabwe for not having done enough at a time when the nation looked to us for guidance,' it said.

CPSANET

Archbishop to address Clergy

ARCHBISHOP Njongonkulu is taking the opportunity of his visit to Natal to address the clergy of the Diocese in the Cathedral.

This important meeting will take place at the Cathedral on Wednesday 26th November, and clergy should make a note of the date.

C-of-E Synod supports Unity Covenant

THE Church of England General Synod has voted to approve the Anglican Methodist Covenant and encourage the dioceses, deaneries and parishes of the Church of England to implement it in conjunction with their Methodist counterparts and in consultation with partner churches where appropriate. The Synod also authorised the setting up of a joint implementation commission.

The Covenant has been widely studied in both churches and it was clear that it had received overwhelming support in the dioceses. The Bishop of Gibraltar in Europe, the Rt Revd Geoffrey Rowell, called it "a significant and, in some ways, necessary and modest step towards full unity." He also spoke of both churches sharing a common heritage, asserting that John and Charles Wesley, the founders of Methodism, were once "Eucharistic Christians in the Anglican Communion."

The Archbishop of York warned that there was still considerable work to be done and that both churches would need to work hard together at the local level, and the Bishop of Peterborough emphasised "the need to face each other's convictions with integrity and honesty."

ENS

McCoy's educational posts

CANON Mike McCoy has tendered his resignation as Theological Education Coordinator and Canon Missioner in the Diocese of Bloemfontein in order to take up two part time ministries: one as a Course Advisor (Practical Theology) with TEE College, and the other as Corresponding Secretary to the African Network of Institutions of Theological Education Preparing Anglicans for Ministry (ANITEPAM).

He will remain resident in Bloemfontein, as ANITEPAM and TEE believe that the work can be done from here.

Because the two part time jobs are unlikely to match his current stipend package, he plans also to offer his services as a copy editor, proofreader and consultant on written English of any sort, such as thesis, article, important letter, project proposal, marriage speech, advertisement, notice board, web site content, media release, etc.

(The charges will be at commercial rates, but with substantial discounts for faith communities and NGOs.)

CPSANET

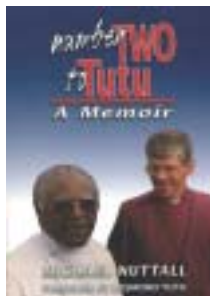
Retired Bishops still busy

APPRECIATION of the 'dedicated services and continued assistance' of the retired

Bishops in the Diocese was expressed in a unanimous vote of thanks at the Diocesan Synod, coupled with a message of good wishes to them and

to their spouses for 'a rewarding retirement full of joy and peace.'

Bishop Rubin drew attention to the popularity of Bishop Michael's book 'Number Two to Tutu' which had been a sell-out and was now in its second edition.



Farewell to Fr Vishnu



FATHER SHANGE reports that Durban South Regional Clergy flocked to The Bluff Military base Officers' Mess to bid farewell to the Revd Vishnu Appalsamy who was leaving for Cape Town.

After Archdeacon Sammai's speech and presentation, Mess Manager Sgt Ravin Motillal discovered that Fr Vishnu didn't eat beef and asked if he was still Hindi.

This caused the Regional Clergy to have doubts as to whether Vishnu was Christian and they suggested baptising him in the army base's swimming pool, or perhaps getting Hindu Chaplain Vipral Pillay to re-initiate him to Hinduism!

HIV Imbizo

Report from Ingagane Region

THE Region was represented by two Parishioners from Holy Trinity and three from Ekubonakalisweni.

At the Imbizo in July when reports were given by 23 parishes. The Parishes fell into three groups

1. "Poor Rural" and "richer Urban" parishes who are in the middle of the suffering are running feeding schemes, Home Based Nursing, Counselling, and help with Government paperwork (birth Certificates, Grant applications etc) food gardens, piggeries and Chicken Projects, HIV/AIDS education and many more projects of great help to the poor. Our own Ekubonakalisweni (Osizweni) falls in this category. These Parishes make up the majority, and are to be commended on their initiative in trying to help with so little resources.
2. "Poor" parishes who are having trouble getting a project off the ground, due to the stigma and shame attached to HIV/AIDS. St Andrews Madadeni Fall into this category.
3. "Richer" urban Parishes who have facilities, volunteers and good structures in place, but do not have a direct need for Home Based Nursing, practical Projects or HIV/AIDS education. This is the category that Holy Trinity falls under.

It became clear in the meeting that whatever our circumstances, **we are all directly affected by HIV/AIDS** and were asked to approach the challenges as a Region. Holy Trinity is needed in a supervising/ administrative role in the Region, in support of our sister Parishes, Ekubonakalisweni (Osizweni) St Andrews (Madadeni) St James (Dundee) and St Phillips (Dundee)

Our first steps are:

- To investigate and document the needs of our Sister Parishes
- To investigate and contact Help Organisations throughout the Diocese and the Province, to bring all available resources into our Region.
- To form a HIV/AIDS Regional Committee, the Chairperson of which will liaise with the Diocesan Aids Desk.
- To facilitate the movement of food parcels and training from Government sources to those in our Region in need.
- To investigate and design a web page, to allow the world to know what we are doing in our Region, and what is needed.

From there on, the Regional HIV/AIDS Committee will assess the changing needs of the Region, and apply help as needed.

Some really talented Parishioners have already volunteered to assist with this project, a meeting with Health Department Officials was held on 24 July 2003, with a view to cooperation between our Region and themselves.

Sandra Kendall
Region Secretary

St Paul's Church Durban has two Flats available for retired clergyperson or clergy widow.

Bed-sitter Flat including kitchen and bathroom comprising bath and toilet. Occupant is expected to pay electricity, water and a levy of R400

2-Bedroomed Flat comprising separate lounge and dining areas and fully fitted kitchen, bathroom with shower and toilet, separate toilet, balcony. Occupant is expected to pay electricity and water and a levy of R1000 per month.

Priority will be given to a clergy couple.

No garaging for cars and no pets allowed. Applicants should be in good health and able to take care of themselves

Gamalakhe registration

PROFESSIONAL Land Surveyor, Richard Birkett, who has been closely involved in the registration of what has come to be known as R293 towns of which Gamalakhe is one, has pointed out to Anglican News that the diagram of Portion 1 of Erf 1781 Gamalakhe was surveyed by one of his colleagues in July 1999 and approved by the Surveyor-General in April 2000.

The Surveyor-General Office should therefore not be blamed for delaying registration. "The blame lies squarely at the door of the local authority who has taken vesting transfer of the whole town from the Ingonyama Trust Board and upon whom the responsibility lies for the transfer of the individual erven."



Gamalakhe's temporary church

Full-time priest for St Mary's Kloof

THE ORDINATION to the priesthood of Gill Padoa, a teacher who joined the staff in 1984, has been the fulfilment of the vision of Headmaster, Jeremy Sabine, to have a full-time woman chaplain to deepen the spirituality of the school.

This vision has been fulfilled in his final year of leadership at St Mary's D.S.G., as Jeremy Sabine is due to retire at the end of the year, after 23 years of dedicated service.



Rector's Baby



Rejoice with the Sistig family for the Rector's safe delivery of a baby daughter, Rebekah a first in the history of the Diocese! Give thanks for the support of regional clergy, the parish executive and lay ministers during Jenny's maternity leave. Pray for the family and parish as Jenny adjusts to her new dual role as mother and priest.



THE CHOIR OF GONVILLE AND CAIUS COLLEGE UNIVERSITY OF CAMBRIDGE, ENGLAND

Director
GEOFFREY WEBBER

will be singing in
The Cathedral of the Holy Nativity
Pietermaritzburg

A CONCERT
on September 8th at 7 p.m.
with the Pietermaritzburg Choral Society
and the Michaelhouse Chamber Choir
Cost: R30 per adult and R20 for students and pensioners

CHORAL EVENSONG
on September 9th at 7 p.m.
with the Choir of St Martin's Edendale
This service will be recorded
and Broadcast by the SABC and BBC
so please be seated by 6.45 p.m.

*Secure parking in the Cathedral grounds
And car guards will be on duty*

Women Bishops Archbishop reaffirms his support

THE ARCHBISHOP of Canterbury has reaffirmed his personal support for the consecration of women as bishops in the Church of England, but says that the final decision rests with the church as a whole.

Speaking at an informal gathering during the 12th assembly of the Conference of European Churches in Trondheim, Norway, he said 'I cannot find any theological objection myself to women becoming bishops if we accept women becoming priests. The question is in what way and at what pace is that appropriate. Theologically, yes; but in practical terms I wait to see what is possible and listen to those on all sides.'

The issue is being considered in the Church of England by an investigating body known as the Rochester Commission, which is due to report in 2004 or 2005.

ACNS

A Labour of Love

By John Hornby

ON WEDNESDAY the ninth of July twelve members of the family of St Augustines set out on our inaugural visit to the Burlington Heights informal settlement. Headed by our Transformation and Social services team of Malcolm and Gina Stephenson and Delysia and Kelvin Timm, we set off armed with thirty blankets and three or four packets of second hand clothing unsure of what lay ahead of us, but hopeful that we could help our brothers and sisters who are less fortunate than ourselves.

Burlington Heights is situated midway between Shallcross and Chatsworth. This informal settlement is placed on the side of a very steep hill. We were assisted by a very compassionate and caring individual called Soya Govender. This very pleasant person is heavily involved in helping less fortunate communities and in fact it was Soya who brought the plight of this community to Delysia's attention.



The shacks look reasonably well constructed, wood and corrugated sheeting seemed to be the norm. Over one hundred families totalling four to six hundred people live in this desolate area.

Water has been provided in the form of a double tap strategically placed by the shacks. The obvious poverty surrounding us was overshadowed by the steely determination of the five community leaders and the assistance of Councillor Khumalo a seemingly dedicated gentleman who is actually living up to the huge responsibility on his shoulders. He is at present dealing with the red tape situation of identity books and the myriad of forms that invariably prevents people like this community from obtaining the grants and aid that they so

desperately need. He is actively encouraging these people to become self sufficient instead of relying on hand outs.



There are many small children living in this community. The abject poverty etched upon their faces stirred ones heart and made one realise the enormity of the task ahead. They have many needs, including medicines, clothing, food and employment for the able bodied people living there. The few that are employed are supporting everyone. The highlight of the visit was seeing the joy on the faces of the recipients of blankets and clothing. A drop in the ocean of desolation yet their gratitude was wonderful to behold.

The land around the settlement is covered in brush and scrub which needs clearing so that they can start their own communal vegetable garden. They urgently need implements like shovels, picks, buckets, wheelbarrows, seed, compost, hoses etc. in order to enable them to feed themselves a giant step towards self sufficiency. They need large pots and cooking utensils in order to set up a communal kitchen plus more blankets and clothing.

We at St Augustines have determined that we will attempt to raise support for this settlement providing the basic essential means. To begin with a vegetable garden putting in certain time constraints to encourage determination and action in reaching a level of self sufficiency. Delysia took some photographs (some of which you see here and more on the notice board) showing the plight of these desperate people.

We need your support to help our brothers and sisters of Burlington Heights. Let us help them live a life of sufficiency and hope for the future of this rainbow nation.

Zimbabwe Bishop criticises Mugabe

ZIMBABWE'S outspoken Roman Catholic bishop insists he will continue to speak out on violations of human rights, denying allegations that he intends to found a new political party to topple President Robert Mugabe.

'I am not a politician but a churchman and a defender of human rights,' said Archbishop Pius Ncube, responding to government owned newspaper reports that he had been holding clandestine meetings with members of the political opposition. He has been publicly castigated by Mugabe and subjected to harassment by state security agents.

Warned not to discuss politics at church meetings, the Archbishop said 'we cannot avoid addressing political issues affecting the people of Zimbabwe. Politics is about food, shelter, school fees for your children and so on.' He urged congregations to pray that the nation's leaders would 'uphold human rights and be inspired by the Holy Spirit. Otherwise Zimbabwe will perish.'

He insisted that he would not be intimidated into silence while human rights violations persisted. 'I shall not be quiet when my people are suffering. There is a lot of suffering here, and we need to change this. Our children are forced to go for military training where our daughters are sometimes raped and you call this normal?'

Military helicopters hovered over the cathedral during a service, attended by human rights activists, opposition members of Parliament, and members of various Christian denominations.

ENS

My Visit to India

(Part 2) – by Debbie Donnell

INDIA is a country of faith. India's politics, society and culture are all shaped and marked by religion. Hinduism is the dominant religion in India with about 800 million followers. Then there is Islam, which holds the 4th largest Muslim population of any country in the world, and also one finds Sikhism, Jainism, Buddhism, Soroastrianism and Christianity.

Religious tolerance is something that has had to develop in India, as so many religions and people live so closely side by side. There were many times where one would travel under an arcade that on the top had an image of the church, a temple and a mosque all placed side by side. This one would see on the streets as well. As you step out of your home, within a 100m you will find some statue to some god/dess, and within another 100m you will find a statue of Mary. People have no problem with walking past the first Hindu statue and lighting a candle, and then moving to Mary and lighting a second.

In India, there is a recognition that God's presence is found in so many different places, and even in different faiths. And wherever the Holy is found, that is worshipped.

Religion and faith are at the heart of everything that is done in India. The whole of society is marked by this strong belief that God is everywhere. You will find a Hindu shrine, a Christian statue, and a mosque, church or temple on almost every street corner. At every T junction there is directly in front of you a statue of some God or Goddess. When I inquired about why this was so, the people told me that the statue controls the traffic. There is no stop sign, however, out of respect, everyone will slow down for the god/dess and thus accidents are prevented.

Christianity and Islam are the two primary faiths that people are converting to. Largely this is because in both Christianity and Islam people are seen to be equal. This is a very appealing theology in a country where Hinduism teaches caste distinction and everything is ruled by those distinctions. Many Dalits and lower caste people have converted to both Christianity of Islam, because in these faiths they are finally freed from the caste system. They are seen as equals, as people who can be touched and embraced and participate in worship and every part of life that the higher castes have access to.

This however has caused a problem for the present government, which is a Hindu fanatical party. Because so many Dalits and lower caste people are converting, it is eroding the very foundation of Hindu society. "Who will be there to scavenge and clean the streets, or clean the latrines and work with cow skins if the lower caste step out of this role?" And so the government has just passed an anti conversion bill, which states that anyone converting to another religion will be imprisoned, together with the person responsible for that conversion.

This has placed Christians and particularly the clergy in a very difficult position. Our calling is to lead and bring people to Jesus, but now in India this can result in imprisonment. During the period I was in India, one priest was sentenced and imprisoned for doing just this.

One of the realisations that struck me so strongly in India was how western our Christianity in fact is. We have turned Jesus, who was middle eastern, into a western God. That is not a problem if you are western, as long as we realise this is what we have done. But it is a problem when Christianity enters another culture that is not from Europe or America. The Bible speaks about the word (Jesus)



becoming flesh amongst us. That means Jesus wants to root himself in our lives and in our culture. Not simply to be brought from another culture and imposed on the new culture.

In India I saw statues of Mary, but each morning women come to the church and bathe her, and then wrap her in the most beautiful saris. In cold mornings, they will lovingly bathe the statues of Jesus, and then will take a shawl and wrap it over his shoulders. These acts are done with such and love and devotion they are incredible to watch. At the feet of Jesus and Mary garlands of jasmine and marigolds will be placed, and queues of people will come up to touch the feet of Jesus.

Priests will sometimes celebrate sitting cross legged in front of a lotus shaped altar, peacocks will be placed on either side of the altar which represent eternal life. In some places the priests will wear shawls instead of stoles. I had to get used to always taking my shoes off when entering a church or temple, and more importantly, remembering to put them on and leave with them!

In the South the Christian church is very strong. This is largely due to the fact that St Thomas the apostle landed on the coast of Kerala in about AD 52. Many people were converted to Christianity and the church owes it's origins to St Thomas. In fact his remains can be found in a tomb in the St Thomas Basilica Church in Chennai, where he was eventually martyred.

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High-Tech Elections

THE recent election of a bishop coadjutor for the Diocese of Kansas had a decidedly high tech flavour, according to the Kansas Diocesan Newspaper.

More than 100 clergy and 130 lay delegates participated in the election - in person - but the proceedings of the electing convention were broadcast over the Internet via streaming video and audio through the bishop search committee website, while ballot by ballot results were posted on the site within minutes of the release of the vote totals.

A photo of the new bishop and a formal notice of his election also were posted on the website immediately after the announcement of an election was made.

The Kansas convention had adopted a special diocesan canon that a member of the diocese away on active service to vote Davidson to cast his vote via the Internet.

Technology also extended to ballot counting. The diocese purchased two special ballot scanning devices which eliminated the need to hand count each vote. As voting progressed, ballots were carried to the scanners in the Grace Cathedral office, where volunteers ran the computer cards through the scanners. By counting the votes electronically in batches as they were cast, vote totals were available within minutes after the final delegate had cast a ballot.

ENS

New Internet scam Beware of appeals

MOST users of email will have received urgent requests for money from some unknown person - generally from Nigeria - with an offer that's too good to be true, so far-fetched that it is obviously a scam, but an increasing number of these are now targeting church sources with a touching sob-story.

Most such schemes follow the same formula: an unsolicited email, letter or fax arrives from someone who claims to represent a foreign government or agency, offering to transfer millions of dollars into a personal bank account, and documents arrive with official looking stamps, seals and logos testifying to the authenticity of the proposal. You are asked to provide banking account information, telephone/fax numbers, or blank company letterhead forms, and to provide advance fees for various taxes, attorney fees, transaction fees or necessary bribes, so that they can make temporary use of your account to deposit vast sums of money in return for which they will pay you substantial commission - when in fact they will clear out your bank account.

But while most of the scams target simple greed, a new variant has emerged which appeals to Christian sentiment.

One version purports to be from a retired Nigerian military officer, a convert from Islam to Christianity, wanting to donate \$45 million diverted from the Nigerian government to God's work, specifically to "your ministry." Another "new Christian convert" letter claims to come from the elderly, childless widow of a sheik killed during the Gulf War, who is suffering from cancer and looking for a place to send her wealth "because I have come to find out that wealth acquisition without Christ is vanity upon vanity."

The letter says, "I selected your church after visiting the website and I prayed over it, I am willing to donate the sum of US\$5,000,000.00 (Five Million US Dollars) to your Church for the development of your church and also for the less privileged."

Letters like these have gone to a broad range of churches and church officers, and even bishops have already been taken in by such letters. One American bishop sent a cheque for \$300 to an address in Africa and was later dismayed to find it had been cashed in India—for \$3,000. It seems hard hearted to say no to everyone who asks, but if you receive such an email simply delete it.

RURAL PARISHES

Where is your news?

If you send the information to
Anglican News
 we can let others know what
 is going on in your parish.

Soul Magazine

Christian Magazine for women

A NEW Christian publication has just been launched nationally with a print run of 40 000. Described as an inspirational magazine, Soul Magazine is aimed at African English-speaking Christian women, and its objective is 'to teach them a holistic approach towards health, wealth, power and beauty, both from the inside and out'.

Published monthly, this glossy magazine offers more than just fashion pictures and tips on how to look beautiful and remain young. Its vision is to bring women of different social and business communities together to draw inspiration from each other in an environment of respect and admiration. It will feature testimonies, real life stories and contemporary issues alongside regular articles on health, marriage and the family, recognising the work of God's presence in one's search for the truth and in endeavours to heal the physical body and the spirit.

Editor Gerry Rantseli, the well known M Net presenter and motivational speaker, hopes that this magazine 'will unite women of all walks of life, to form a society that is excited about their femininity, womanhood and faith.' It is available at all major retail outlets, at a cost of R8 95.

Ministry openings in Gauteng

BISHOP PETER LEE says that the 20% population rise in Gauteng according to the latest census, may explain why congregations in his Diocese of Christ the King continue to increase in both size and number.

'There is an outstanding team of clergy and lay ministers doing the pastoral and outreach work of the diocese, but having exported some key clergy to ministry in other dioceses, the diocese now needs help and experience from clergy who may like a change of ministry context'.

Interested parties could contact him at Tel: 011-435 0097 or Fax: 011-435 2868, but only after speaking to their own bishop.

CPSANET

New Marimba Music

COLLEEN HART, Director of Music at St Thomas' Anglican Church, Linden, Johannesburg, and Special Commissioner to the Royal School of Church Music is in the process of compiling an exciting new publication called 'Music for Marimbas'. It is a resource book of marimba music for teachers and players and will be published in December 2003, and is partially sponsored by the Royal School of Church Music and the SA National Arts Council.

She would like to include as many arrangements from local and other musicians as possible and full credit will be given to composers and arrangers, including short CVs.

Any arrangement are welcome, for chromatic or diatonic marimbas and in any style, and the arrangements don't have to be complicated as the book is meant as a teaching resource. It will include sections on traditional African, pop, Christian, Christmas, Classical, etc. and arrangements will be typeset so handwritten submissions are welcome.

Colleen Hart can be contacted at phone/fax 011-795 1938, or by email at edgyhart@iafrica.com.

CPSANET

Priest's Painting Exhibition

RETIRED PRIEST David Walker, from the parish of St Matthews in Hayfields has an exhibition of his watercolour paintings opening on the 3rd of September.

The exhibition which will be run from 3 - 29 September will be hosted by MACS - the Midlands Arts and Crafts Society - and the Café Gallery at 173 Alexandra Road, Pietermaritzburg is open from 8 to 5 Monday to Saturday. The opening celebration is at 5.30 pm and all who are interested are invited to join in.

David has been painting seriously for the last six years and has taken art classes with Val Maggs in Pietermaritzburg and Richard Rennie at the Artists Retreat, Nottingham Road. He has taken part in a number of group exhibitions but this will be his first solo effort.

He says his aim is 'to attempt to convey and interpret the beauty of South African scenery with special reference to the tranquillity experienced in the contemplation of a beautiful landscape'.

CPSANET

Email addresses

bishop2@mweb.co.za (Bishop Elijah/Tracy Kotiah)
 diodurban@mweb.co.za (used by Dawn Rae)
 aidsnatal@mweb.co.za (used by Thoko Bhengu)
 youthnatal@mweb.co.za (used by Malindi Hadebe)
 ioldsecret@mweb.co.za (used by Cherry Walker)
 BishopRubin@sn.apc.org (Bishop Rubin/Rashida Johns)
 asstdioc@mweb.co.za (used by Janice Thorpe)
 munatal@mweb.co.za (used by Neliswe Bam)
 rphillip@cpsa.org.za (Bishop Rubin/Rashida Johns)
 iold@mweb.co.za (used by Archdeacon Rob Taylor)
 assistpriest@mweb.co.za (Revd Kanyi Mackenzie)
 Addresses no longer in use are:
 bishsuff, angnews2, diodurbs and dycnatal all @mweb.co.za

Around the Diocese



A Special Synod will be held on 25 October to enact the revised Acts of the Diocese, which had been presented by Advocate Raubenheimer to the last Synod and referred to parishes for discussion.

Bishop Elijah will be on leave during the month of August.

Lin Villiers has been ordained to the permanent diaconate by Bishop Funginkosi in the Parish of Holy Trinity Newcastle.

The Revd Jill Morley has recently been awarded a doctorate in Ministry and been appointed as president of the GTF (Alumni) at Oxford University.

Greig Stewart, who had rescued so many Burg climbers over the years, and who died so tragically on his beloved mountain after a heart attack, was a Lay Minister in the parish of Kirby-Hilton.

The SSJD have bought a new home in a retirement village in the Parish of Umzinto and are preparing move.

Sister Hilary has left South Africa to test a vocation in the religious life with the Community of the Holy Name in Derby, England.

An Outreach Mission will take place from 10 to 26 October in all the parishes of the Archdeaconry of the North Coast, led by The Revds Sydney Mbatha, George Lawrence and Desmond Solomon.

The Revd David Walker, is holding a public exhibition of his watercolour paintings during September.

Dean Fred Pitout, at present on leave, has moved into his own home in Celtis Road, Hilton.

Gill Padoa, a teacher at St Mary's DSG, Kloof, has been ordained to the priesthood, thus providing a full-time chaplaincy to the school.

The Revd Jenny and Andreas Sistig of Woodlands are proud parents of a new baby Rebekah.

George Hichens, one-time administrator of the Cathedral died recently after a long fight with cancer.

Fr Vishnu Appalsamy has left the Diocese for Cape Town.

The Bible Societies benefited to the extent of R16 516.16 through contributions from parishes in the Dioceses in 2002 to the Bible Society in 2002.

Archdeacon Mlibo Ngewu has been elected as the second bishop of our neighbouring Diocese of Umzimvubu

The Revd Dennis Gama has been appointed as the Diocesan Link Officer between the Dioceses of Natal and Umzimvubu.

All Saints, Stanger are hosting an ecumenical event "Arts in September" as a project that various churches there can work on together.

Diocesan Council meets on Saturday 13th September in the Cathedral of the Holy Nativity.

The Revds Andre Soares and Mark van Koevinger will be consecrated as Bishops of Angola and Niassa respectively. On Sunday 14th September.

Dorothy Sargent, AWF member, Rotarianne and gifted church worker in numerous fields has been laid to rest after suffering for five years of an incapacitating stroke.

St Matthew's, Hafields celebrate their 21st Anniversary on the 21st September, St Matthew's Day.

St Nicholas School are holding an Open Day on Wednesday 24th September with a presentation on "Our Diverse Cultures".

Snippets of personal news are always of interest to our readers, and if some appear to be missing here, perhaps they weren't sent in to us!

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