

# NATAL ANGLICAN NEWS

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IPHEPHA LESIFUNDAMBISHOBI SASENATAL

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## Anglican primates uphold unity

### in response to Windsor Report

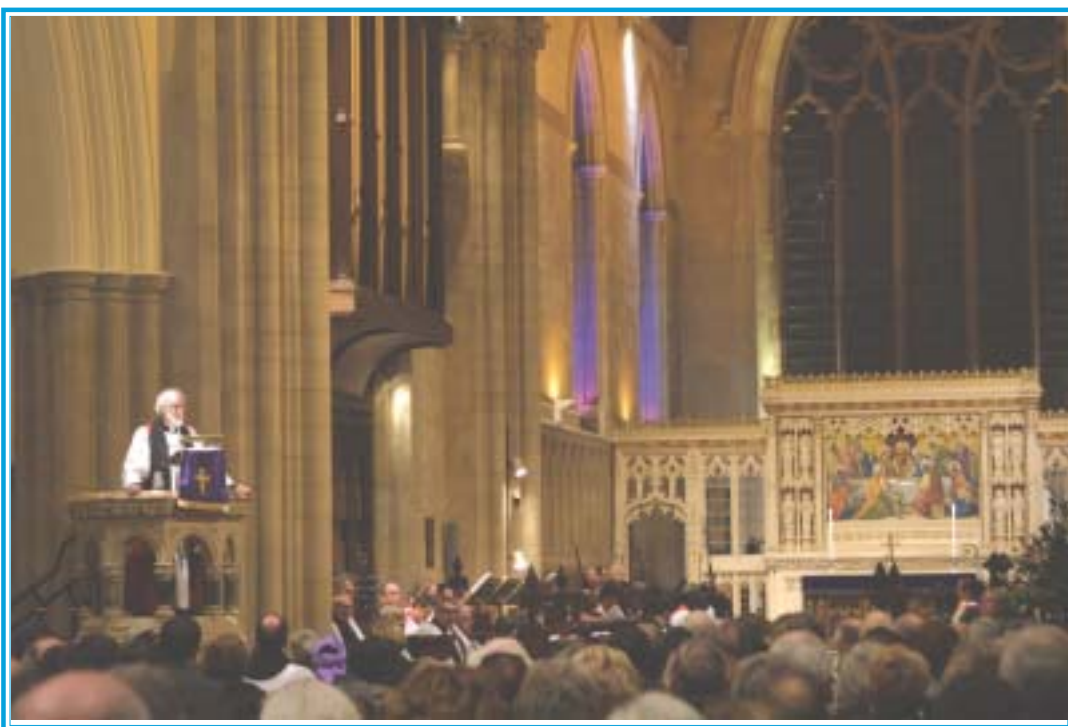
by Matthew Davies and Jan Nunley

Declaring a "powerful will" for their provinces to continue in relationship, a panel of four Anglican primates, introduced by Archbishop Robin Eames of Ireland and including Archbishop of Canterbury Rowan Williams, addressed the media at a news conference at the conclusion of the Primates Meeting, held February 20-25 at the Dromantine Conference Centre near Newry in Northern Ireland.

Williams and Eames were joined by Archbishops Drexel Gomez of the West Indies, Henry Orombi of Uganda, and Peter Carnley of Australia, who chaired the drafting committee for the primates' official response to last October's Windsor Report. The primates released a communique February 24 offering recommendations about next steps towards "healing and reconciliation" and agreeing to create space for one another and preserve unity in the Communion.

The 5-page communique requested that the U.S. Episcopal Church and the Anglican Church of Canada "voluntarily withdraw" their representatives from the Anglican Consultative Council, the Communion's main legislative body, until the next Lambeth Conference in 2008. It reaffirmed the importance of provincial autonomy and interdependence, and committed the primates to the pastoral support and care of homosexuals. It also committed the primates to a promise "neither to encourage nor to initiate cross-boundary interventions," calling on Williams to appoint a panel that could supervise the "adequacy of pastoral provisions" for those in theological dispute with their bishop or province.

Carnley described the weeklong meeting as "a very agreeable process ... because it was clear that we were all of a common mind." He emphasized that the North American churches are not being asked to withdraw from the Anglican Communion. "We see the need for a listening process and we think that the withdrawal of members from the ACC will



create a space ... to allow the listening process to happen," he said. "Just as importantly we have called on the primates to cease cross-boundary intervention. The intervention of bishops from outside that church is unhelpful and we have committed ourselves unanimously."

#### Creating space, fostering respect

According to Williams, the primates displayed "a powerful will" to stay in contact and in touch with one another. "The willingness to stay together has been impressive ... but there is a challenge for everyone," he said. "We are trying to create some space."

Williams highlighted the fact that the Primates' Meeting "is not an executive body, it's not a synod or star chamber." It has no authority to set in motion any of this week's decisions, he added, but made it clear that the primates as a body were committed to uphold the 1998 Lambeth Conference Resolution 1.10 on sexuality. "The resolution affirms respect for gay and lesbian people," he said. "This communique makes it clear that we have

not been very good at this and not very good at fostering respect.

In his closing remarks, Williams said that "what we are trying to do in the lead-up to the [2008] Lambeth Conference is equip ourselves to be a responsible, articulate church."

Describing the Windsor Report as holding up a vision of what Anglican life and work should look like, Gomez said that each province has been challenged to live up to that vision. "I was impressed with the honesty and civility of the meeting," he added. "Some of us came to this meeting thinking it could be the last. I was relieved and inspired by the way in which we could be honest with one another and agree to create the space, and preserve our unity."

The primates hold a deep affection for the Anglican Communion, Gomez added. "We are determined to see to it that our Communion not only lives, but thrives as well."

Impressed with the leadership of the Archbishop of Canterbury, Orombi

explained that he was "touched by the way in which he enabled us to be honest with each other and gave us the freedom to speak [openly.]"

#### In a good place

In an interview with ENS following the meeting, Presiding Bishop Frank Griswold said that "the week had been difficult but we have emerged in a very good place."

"The report seeks to make space in a number of areas for different perspectives to be held with integrity," he added. "My sense is that the communique ... asks for us to slow down a bit, lets us make room for one another, let us reason together, lets us explore more deeply some of the underlying issues that are represented by some of the actions that have recently occurred."

One thing that has become very clear through listening to the voices of other primates, Griswold added, is "how very different the contexts are in which we seek to articulate the Gospel and be faithful to the ministry of Christ."

"This week has given us the opportunity, with great candor and

**We wish all our readers  
a happy and blessed Easter.  
Christ is risen!**

*Continued on pg 6...*

# Invitation to Prayer and Action in Solidarity with the Suffering People of Zimbabwe

Issued by Archbishop Pius Ncube (Zimbabwe) and Bishop Rubin Phillip (South Africa)  
co-chairs of the *Solidarity Peace Trust*

For Zimbabweans whose suffering has intensified dramatically over the last few years, the prospect of another general election on 31 March is hardly welcome. They have endured two major elections in recent years – the parliamentary election of 2000 and the presidential election of 2002 – and both proved to be traumatic events characterized by intimidation, violence and major fraud.

Neither event moved the process forward towards resolving the underlying problem of governance, which has beset the country for so long and caused such widespread suffering.

Zimbabweans might be forgiven therefore for a sense of *deja vue* - almost despair as they brace themselves for yet another major political contest, especially

as their “democratic space” has shrunk yet further and the prospect of achieving anything resembling a fair and free election this time is virtually nil.

Yet it is essential that Zimbabweans who value freedom and cherish democracy do not give up hope at this critical point in time. And it is where the wider church has a vital role to play in encouraging those within Zimbabwe who are committed to the non-violent struggle to transform their nation in accordance with the kingdom values of justice, truth and lasting peace.

We must stand with our brothers and sisters in Christ in this deeply troubled land, supporting them with our prayers and whatever actions are helpful and appropriate.

It is very appropriate that we make this plea for Christian

solidarity during the period of Lent when the Christian community recalls the passion of our Lord – the suffering he willingly undertook in solidarity with humankind and in order to set us free from enslavement to sin. We are urging Christians in Zimbabwe, throughout the southern African region – and indeed throughout the world – to march on Good Friday in solidarity with the church and people of Zimbabwe.

In many places Good Friday is already marked by ecumenical processions of witness, to which this theme may be easily linked. In other cases, it may require some additional planning, but one way or another let us remember particularly this year those who are suffering in Zimbabwe. For them, Good Friday comes less than a week before the date of the election,

and we know they will draw great strength and encouragement from the knowledge that the world Church is standing with them in Christian love and prayer at this time.

Good Friday of course commemorates the suffering and death of our Lord - a time of doubt and distress for the disciples. Yet three days later the awesome truth began to dawn upon them that the Cross was not the end of all their dreams and hopes - but rather the beginning of a new quality of life altogether.

Let us therefore march in solidarity with the people of Zimbabwe whose pain and suffering reflect the agony of Christ on the Cross. We pray God that their Good Friday experience may soon be transformed through the glorious Easter hope.

## Solidarity prayer for Zimbabwe

All mighty, all loving and all merciful God  
Your people in Zimbabwe are in despair  
As they face another General Election.

Lord the situation has become disheartening  
And your people are fearful and cynical about the future.

As the people of the world gather together in prayer  
To place the people and the land of Zimbabwe before God –  
Do not ignore them and their desperate need  
Do not ignore their shackles of fear and intimidation  
Do not leave them helpless  
Do not abandon them, never to rise again as a proud nation.

Lord, for the healing of all brokenness in Zimbabwe: **Hear our prayer**

Lord, for the reconciliation of all people in Zimbabwe: **Hear our prayer**

For justice and fairness and the power of life: **Hear our prayer**

Lord, for the restoration of hope and dignity to Zimbabwe: **Hear our prayer**

Lord, for an awakening of Zimbabweans to new beginnings in the Resurrection Life,  
free from the shackles of fear and intimidation: **Hear our prayer**

Lord, Light and Peace to the world,  
let your light shine and your peace reign in your land  
and in the lives of all in Zimbabwe: **Hear our prayer**

Lord, bring hope and dignity, bring your light and your peace  
and above all restore a just and positive future  
to the people and the land of Zimbabwe.

Their hope is in the power of these prayers  
We ask this in the name of our Lord and Saviour

Jesus Christ

**AMEN**

## Primates Meeting Our Archbishop's comments



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The meeting of the Primates of the Anglican Communion was one of the hardest I have ever attended.

The gathering of church leaders from round the world was dominated by discussion of the Windsor Report. This assessed the nature of the relationships between Anglicans, and between the Provinces which make up our global church, and our ability to respond when major differences arise between us. This, of course, has been the situation since the Episcopal Church of the USA consecrated a Bishop in a long term relationship with another man, and since within the American and Canadian Churches there has been the public blessing of same-sex unions.

At the beginning of the meeting, I was dismayed to have the impression that many colleagues had come with their minds made up. Positions were entrenched - and irreconcilable.

But we serve a Lord who is the God of reconciliation. As we wrestled together, he was able to lead us in constructive ways that will help us deal together with our differences. We were able to hear that though many came with firm views, nonetheless there was also a commitment to continue walking together. Recognising that we were not trying to reconcile the irreconcilable gave us confidence to find a way forward we could share. The way ahead will not be easy, but we can rely on God to continue guiding our path, as we depend on him.

The Windsor Report has proved to be a rich and powerful resource for deepening our understanding of what it means to be Anglican. It prompted us to engage deeply with questions of interdependence - recognising both the autonomy of each Province for the governance of its own affairs, and the

accompanying obligations nonetheless to act in ways that are sensitive to our brothers and sisters throughout the worldwide Communion.

There is still much we can learn from the Report, and I strongly commend its serious study to all who wish to engage more deeply with these issues.

Now we are asking the American and Canadian Anglican Churches to withdraw their members from the forthcoming meeting of the Anglican Consultative Council - a large body in which bishops, clergy and laity from around the world join in debate. Yet we are also asking that meeting to make the opportunity for representatives of those churches to speak about the decisions they have taken, and the reasons, including the theological reasons, behind them.

As our meeting demonstrated, listening carefully to one another is vital if we are to build on the foundations we have been able to lay.

There also needs to be more listening by the church generally to the experiences of gay and lesbian Christians. The 1998 Lambeth Conference Resolution among other things called on us all to follow a thorough process of listening and studying, and in many places this has not been done, or not done adequately.

I am glad that the communiqué from our Primates' Meeting condemned the victimisation and ostracising of those with homosexual orientation. Too often that has been their experience within the church, and I am very concerned at the sub-text of hatred that exists within Anglicanism, for example in some of the responses to the Windsor Report.

I admit that I am dismayed whenever I hear language that seeks to make distinctions among human beings or

discriminates on the basis of things over which we have no control - such as race, colour, gender, or sexual orientation. These are, so to speak, accidents of birth. They are gifts of our created nature, and all of us are worthy of the dignity that comes with being created in the image of God. Because of just such an 'accident', I personally experienced prejudice, exclusion and injustice for over two thirds of my life. The principle of non-discrimination runs strongly in my veins - and indeed, I was imprisoned on Robben Island because of my fundamental belief in the intrinsic worth of every human individual, every child of God.

No, discrimination on grounds like these is wrong. Reconciliation and healing of relationships is the only way forward. That is the experience of the Church of the Province of Southern Africa, which lived through the fullness of the apartheid atrocities, and yet found a way forward into freedom, reconciliation and new life together.

Let me be clear about what we have agreed to do. We have not expelled the churches of America and Canada. Nor have they been placed in some sort of limbo, as some press reports suggested. There are no legal provisions for any such actions.

The door to the Americans and Canadians is not shut. We have recognised that this is a deep and complex issue for them, which they must pursue and consider through their own proper constitutional processes. Because of the depth of democratic consultation within these Provinces, we recognise that this may take even a year or two.

And this is right. Because one of the hallmarks of Anglicanism is that we are a synodical church. This means that our

deliberations are not just for Bishops. Rather, we consult fully, engaging with clergy and people at every level, right down to the parishes. Bishops, clergy and laity together take council and make decisions. We must give the Americans and Canadians the space to do this, and support them with our prayers.

Considering this has led me to conclude that we need to act more synodically as a global Communion. Archbishops and Bishops meet from time to time, and the Anglican Consultative Council every three years. Yet I wonder whether our current disagreements would have arisen - or would have arisen with such bitterness - if our people knew one another better, and understood better the varied life of the church in this complex world of the twenty-first century.

Therefore, I believe there is an urgent and pressing need to convene a large and comprehensive 'Anglican Gathering' before the next meeting of the Lambeth Conference in 2008. We need to bring people together, to share their stories, and collectively explore what it means to be Anglicans today - with the rich tapestry of our varied experiences and our many differences, yet woven together in a common understanding of faith.

Those who read to the end of the communiqué will find that our meeting did not just discuss matters of human sexuality! I am glad to say that we also debated the scourge of HIV/AIDS and the battle against poverty. We called on our whole Communion to lend its weight to the pursuance of the Millennium Development Goals, which are aimed at halving global poverty irrevocably by 2015. My prayer is that we will now be able to make such vital issues our top priorities.

+Njongonkulu

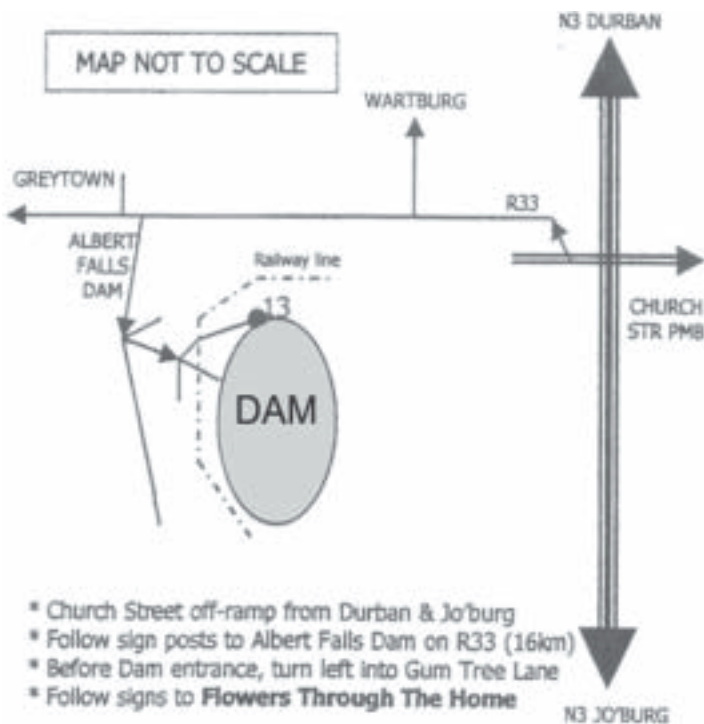
## Flowers-through-the-home

FOR those flower arrangement lovers who would like a country outing at the same time as supporting a worthy charity, there will be a Flowers-through-the-home display on April 20th from 9 a.m. to 3 at Linlathen Farm, Albert Falls.

At 11 there will be a Creche presentation of Song and Dance, and a special attraction will be crafters all helping to raise funds in aid of the Nkosinathi Creche in Cramond. The ticket price is R20 per person and light refreshments will be on sale.

Further enquiries from Di Erskine 033 5691757, Liz Howard 033 5691891 or Fay Peattie 033 5691786 - who remind readers that with the approach of winter their work party called the Cramond Comforters, are appealing once again for donations of knitting wool and material for them to make into clothes and blankets for distribution to the needy through their local Clinic. These may be left for collection at the Diocesan Office, or St Alphege's parish office in Scottsville.

The active united congregation in Cramond are celebrating the tenth anniversary of the dedication of their little church by Bishop Michael Nuttall and Methodist Bishop Brian Fennell in 1995.



## St Patrick's Bergville

THE YOUTH of St Patrick's visited a neighbouring hospital (Emmaus) just before Christmas where they gave out "sweets, cool drinks, love and laughter" to the patients. They admitted that they themselves were truly blessed by ministering



to the less fortunate, and suggest that other young people should do the same next Christmas.

## Tsunami Prayer Service at St Paul's

A SPECIAL prayer service was held at St Paul's in Durban for all those affected by the deadly tsunamis in South-East Asia on Sunday 16 January 2005. It was attended by a number of outside visitors as well as St Paul's parishioners.

The service, which was led by Canon Ndabezinhle Sibisi, provided a wonderful opportunity for those in attendance to express their solidarity with the millions affected by this enormous human tragedy through prayer, lighting of candles, and practical giving.

Mr Philip Lorentz, a parishioner at St Paul's shared a deeply moving testimony of the loss of his cousin, Anna who was holidaying with her older sister, Kate, at Phi Phi Island in Thailand when the tsunami struck. Kate was unable to hold on to her younger sister who was swept away by the huge waves and Anna's body was identified after eleven days of searching by her devastated family by a tattoo of Africa she proudly wore and a DNA match with her father (who had journeyed to Thailand with his wife to join the search for his missing daughter).

Bishop Rubin Phillip spoke on the theme of 'God and human suffering' in which he reminded people that God was not the author of tsunamis and was not seeking to bring judgement on the people of South-East Asia for their sinful ways as some were suggesting. Rather, God was with his people in the midst of pain and suffering offering them the hope of his salvation and the comfort of his spirit.

He urged people of faith to continue to lift up all the victims of the tsunamis in prayer, and to continue to give generously to the reputable agencies for the rehabilitation programme which would continue for many years. He also urged South Africans to respond with equal generosity to natural and other disasters in our own country and province which seemed to be increasing in frequency. Finally, he called for people to join hands across religions, racial and ethnic divides to build a caring and compassionate society in South Africa and the world that cared for the most vulnerable members of our society.

## The Authority of the Bible

THANKS to modern translations, and thanks to the Bible Society in bringing affordable bibles within our reach, we can all read the Bible. But can we all understand the Bible? And if so, why do sincere Christians who take the bible as their standard of faith so often disagree with one another?

Clergy are often those who are best trained to understand some of the complexities of biblical interpretation. The role of the clergy (amongst others) in helping us listen faithfully to the bible is very important.

So early in March some 70 or 80 clergy of the Diocese converged on St Alphege's church in Pietermaritzburg for a two-day "clergy school" around the theme of the authority of the Bible. The clergy school was held in the shadow of some serious disagreements in the Anglican communion at present, over the ordination or consecration of clergy involved in same-gender unions, over whether such same-gender unions can ever be blessed by the church, and, in some parts of the Anglican communion, over the possible

consecration of women as bishops. All of these issues involve people who read the same texts in the Bible but understand them differently.

The clergy school did not discuss these issues, but instead went to the heart of the matter: what do Anglicans believe about the authority of the Bible.

Bishop Peter Lee, bishop of the Diocese of Christ the King in Gauteng, reminded us that all Anglicans take the Holy Scriptures as a foundation of our faith and our relationship with the trinitarian God - but that all scripture has to be interpreted. Christians believe that the ultimate authority for our faith is not a written word but a living God. Behind Holy Scripture, in which faithful people have, under the inspiration of the Holy Spirit, attempted to capture and describe their relationship with and experiences of God, lies a God who spoke to us in the prophets, in the writings, but especially in his Son. Bishop Lee warned us that an over-authoritarian interpreter can sometimes overshadow the authority of the scriptures themselves and therefore the

authority of God. We must listen to what biblical scholars can tell us about the origin and the original meaning of the texts. We must apply our own reason and conscience. We are not asked to believe things that are clearly wrong or nonsense (such as, the sun goes around the world). We are not asked to believe things that are clearly immoral (such as, one race is meant to dominate another). But we must always sit under the authority of scripture.

Dominee Johan Symington, moderator of the NGK, told us of the agonies of a church which has had to face the reality that its interpretation of Scripture was wrong. For decades, his church had taught that the Bible was the basis for believing that God meant the Afrikaner people to dominate in South Africa, that God intended races to be kept separate. Now in penitence many in his church had come to admit that this interpretation was wrong. In consequence, many in his church were now uncertain that the church should be authoritative about anything. He spoke about a new humility, searching for a more "generous orthodoxy" which clung

to the essential core of Christian faith but allowed for differences and ambiguities around the peripheral issues.

Ms Sarojini Nader reminded us that although biblical scholars can teach us much that is essential if we are to understand the Bible correctly, we will all nevertheless come to the Bible out of our differing contexts. No person's experience is the same as another's. Thus, one reader of the Bible will always see it slightly differently to another. As well as listening to the scholars, we need to listen to ordinary readers of the Bible (particularly those from marginalised groups whose voices are not always heard) to learn from their perspective.

In two days no major questions could be answered, no major issues agreed upon. But all of those present returned home a little humbler, with a richer understanding of the complexities of scriptural interpretation on difficult and controversial issues - and yet for most with a renewed commitment to live under the authority of God speaking to us in and through Holy Scripture.

Prof Ron Nicolson

## Cross Cultural event in Morningside

ST. JAMES, Morningside, Durban, was the setting for a Joyful event recently, when they welcomed the congregation of Kwa Msindisi, Cato Manor to their Evening Service.

Not only was this an opportunity for the two congregations to meet and worship together, but it was also a service for the Licencing of Mr Jabulani Tom as a Layminister for Kwa Msindisi.

Joined by the Layministers and M.U. of both Parishes, the evening soon became a cross-cultural event, with Jabulani leading the congregation in the singing of a number of Zulu choruses. Friendships old and new were made over refreshments after the service.



Clive Shedlock (Churchwarden St. James); Fr Rod van Zuylen; Jabulani Tom; Fr John Mongoato; Mrs Daphne Mkhize (Churchwarden Kwa Msindisi).



Father Sifiso Dube, Rector of St Margaret's, Margate, presented these young members of the congregation with Bibles at the completion of their training as servers.



Bishop Rubin opened and blessed these new diocesan offices in Zimbabwe

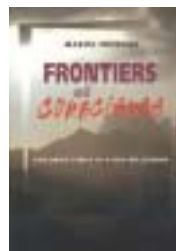


The Parish of the Bluff were hosts to the Regional Youth Meeting on March 6th



Bishop Rubin visited the Parish of the Bluff to admit their new leadership. They are from left Paul Podbielski (Churchwarden), Sem Kazali, Simphiwe Dlamini, Kathryn Kazali (Alt. Churchwarden), Revd. Alvin Sigamoney, Bishop Rubin Phillip, Terrence Maclou, Teresa Mtolo, Roger Jenkins (Churchwarden), Chris Louis and Anastacia Makatla.

## Thought-provoking, challenging, devotional and always relevant



ARTICLES by Martin Prozesky which have appeared in the press over the years are available in collected form to be read over and over again.

Archbishop Tutu has described Frontiers of Conscience as "a scholarly analysis of what has gone wrong in our rainbow nation with practical suggestions for the moral regeneration we all need so desperately", and Richard Steyn, former editor of The Natal witness and The Star says "Martin Prozesky



is the kind of undogmatic, wise and humane thinker that I would always turn to for guidance in these troubled times".

Of the collection of spiritual explorations "Soulsapes" Michael Bands, Dean of Bloemfontein, says "In every exploration earth meets heaven and the reader learns to soar.

Professor Martin Prozesky is the Founding Director of the Unilever Ethics Centre at the University of KwaZulu-Natal in Pietermaritzburg, and his books are available through Cluster Publications (telephone 033 345 9897), or from the author himself at 033 3432028.

## New light on Depression

RETIRED Anglican priest David Walker from the parish of St Matthew's in Hayfields will be celebrating the publication of a new book just after Easter. The book is entitled "Terror by Night: Hope Shining in Dark Places" and is being published by Cluster Publications, Pietermaritzburg.

The launch will be held at the Cathedral of the Holy Nativity on Monday evening 18th April at 5.30 for 6. All who are interested are invited.

The book focuses on the problem of depression and reflects something of the author's own experience. The Foreword is by Bishop Michael Nuttall, who will be one of the speakers, together with Professor Graham Lindegger.



St. Barnabas youth have worked hard for the last six months preparing themselves for Evangelism in the areas of dance and drama, and demonstrated their talents by performing two dances for the Bishop during his pastoral visit. St. Barnabas have approx. 30 youth and they would love to visit any other Anglican Youth Group for fellowship and fun. Contact Kathryn Kazali 083 777 2896 or 031 4662190.

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Continued from pg 1...

frankness, to explore more deeply and to present to one another more fully the realities out of which we come and the effects on us various actions have had or may have in the future," he said.

Griswold expressed "encouragement in the Anglican primates' willingness to seek to find a way forward even when they disagree deeply ... I think that commitment to one another is a demonstration of the bonds of affection which are at the heart of Communion."

#### Unity amid disagreement

The Windsor Report was requested by the primates at their meeting in October 2003 and completed one year later after a 17-member commission examined interrelationships among Anglicans and offered recommendations on ways in which the Anglican Communion could maintain unity amid strong differences of opinion.

The report followed the consecration in New Hampshire of a bishop who is in a committed relationship with a person of the same sex, and the Canadian Diocese of New Westminster's adoption of rites for the blessing of same-gender unions.

The 35 primates who met at Newry acknowledged that these developments within the Episcopal Church and the Anglican Church of Canada have proceeded "entirely in accordance with their constitutional processes and requirements," yet agreed that the teaching on matters of human sexuality, "as expressed in the 1998 Lambeth Resolution 1.10, should be upheld," raising concerns that this had been "seriously undermined" by the recent developments in North America.

In light of this, the communique requested that the Episcopal Church and the Anglican Church of Canada "voluntarily withdraw their members from the Anglican Consultative Council for the period leading up to the next Lambeth Conference," but acknowledged that time needs to be given for consideration of these recommendations "in accordance with constitutional processes."

"...[W]e continue unreservedly to be committed to the pastoral support and care

of homosexual people," the communique added. "The victimization or diminishment of human beings whose affections happen to be ordered towards people of the same sex is anathema to us. We assure homosexual people that they are children of God, loved and valued by him, and deserving of the best we can give of pastoral care and friendship."

The communique asked that further consideration be given to some of the recommendations set forth in the Windsor Report, such as the establishment of an Anglican Covenant and further development of the role of the Archbishop of Canterbury. "While we welcome the ministry of the Archbishop of Canterbury

counsel in their deliberations.

#### Hearing in Nottingham

The Anglican Consultative Council (ACC) – the Anglican Communion's chief legislative body, comprising more than 100 bishops, clergy and lay representatives – will receive the Windsor Report and the Primates' communiqué when it meets in Nottingham, England, in June 2005.

The ACC, one of the Anglican Communion's four "instruments of unity," which also include the Archbishop of Canterbury, the Primates Meeting, and the Lambeth Conference, is the only body that has the authority to act legislatively on the recommendations of the report or the primates' statements.

### What is the Anglican Consultative Council?

There are four instruments of unity that serve the world wide family of Anglican/Episcopal churches. They are: The Lambeth Conference (meets every 10 years, for bishops); the Primates Meetings (regular meetings for the senior archbishops and bishops of the 38 Provinces); the Anglican Consultative Council (meeting every 3 years or so, includes laity, bishops, priests, deacons); and the Archbishop of Canterbury in his international role as primus inter pares. The communiqué issued 24 February mentions the Anglican Consultative Council (ACC) in particular and its meeting set for June 2005 in England. (The meetings are held in different parts of the Anglican Communion, the last meeting in 2002 was in Hong Kong.)

Among the ACC functions are:

- \* **Sharing information about developments in the provinces and to serve as an instrument of common action, often by resolutions or initiating programs.**
- \* **Advising on inter-Anglican relationships and formations of new provinces.**
- \* **Sharing resources of all kinds and support for the mission of the global church.**
- \* **Engaging in important ecumenical dialogues and interfaith work on an international level.**

Each province pays toward the inter-Anglican budget for the ongoing work set forth by the ACC and the other instruments of unity as required, and membership includes from one to three persons from each province. Both the USA and Canada have three members each. The ACC staff includes directors of finance and administration, mission and evangelism, ecumenical and theological studies and communication. The Secretary General serves as the secretary of the ACC meetings and the Archbishop of Canterbury is the president. The current chairman of the ACC is the Rt Revd John Paterson, Bishop of Auckland, New Zealand. The Secretary General is the Revd Canon Kenneth Kearon.

... we are cautious of any development which would seem to imply the creation of an international jurisdiction which could override our proper provincial autonomy," it stated, asking that the Archbishop of Canterbury explore ways of consulting further on these matters.

The Anglican leaders gave careful consideration to 322 Communion-wide responses received by the Reception Reference Group, appointed by the Archbishop of Canterbury in conjunction with the Primates' Standing Committee on October 20, 2004. A group of conservative Anglicans from North America also traveled to Northern Ireland to offer the Global South primates guidance and

In their communiqué, the primates encouraged the ACC to organize a hearing at its Nottingham meeting "at which representatives of the Episcopal Church (USA) and the Anglican Church of Canada, invited for that specific purpose, may have an opportunity to set out the thinking behind the recent actions of their Provinces."

The U.S. House of Bishops, which includes all active and retired bishops, will address the primates' comments and continue its discussion of the Windsor Report during its annual retreat meeting March 11-16 at Camp Allen, Texas.

A full, representative response from the Episcopal Church cannot be made

until the General Convention – its national governing body – meets in Columbus, Ohio, in 2006. The General Convention consists of the House of Bishops and a House of Deputies, which includes up to four laypersons and four clergy from each diocese, each area mission, and the Convocation of the American Churches in Europe.

#### Reconstruction and relief

During the opening session of the primates' gathering, reports were heard from the Provinces most affected by the recent tsunami disaster in South East Asia and relief work undertaken by Anglican churches worldwide. The primates offered prayers for the victims, and for the ongoing work of reconstruction and relief work.

In the second half of the meeting, the primates addressed the ministry of African churches among people living with HIV/AIDS, particularly the dying, bereaved, and orphaned children, and accepted that their concerns must be broadened to include those suffering from TB and malaria. "We have also been called to support the General Secretary of the United Nations, Kofi

Annan, and world leaders in developing effective strategies for achieving the Millennium Development Goals (MDGs) by 2015," the communiqué added. "In addition to the commitment to combat HIV/AIDS, TB and malaria, these MDGs include reducing absolute poverty by half and reducing hunger by half by 2015. In the longer term we must eradicate both."

Two sessions were devoted to "the discernment of theological truth and the development and improvement of the theological education through the sharing of resources across the Communion," the communiqué stated, an area that the Archbishop of Canterbury has identified as a priority concern during the period of his leadership.

Three primates unable to attend the meeting in Ireland due to personal reasons or illness were: the Most Rev. Peter Kwong, Archbishop of Hong Kong; the Most Rev. James Terom, Moderator of the Church of North India; the Most Rev. Samuel Ndayisenga, Archbishop of Burundi.

ENS



**Looking for books:** Mrs Shirley Bennet of Buchanan Park retirement home is looking for an original red-covered Daily Study Bible by William Barclay, and C.S. Lewis's "The business of Heaven." She would also like any cuttings of Patience Strong verses or Margaret Roberts herbal articles to complete three scrapbooks. Telephone 031 3121591 in the afternoons – though it often takes some time to be answered!



**Good Friday:** Bishop Lawrence Zulu, now retired, will be conducting the Three Hours Service in the Cathedral on Good Friday. With his genial and humble personality, this much-loved Bishop is widely regarded as an outstanding preacher and teacher. He was for 18 years Bishop of Zululand before becoming Bishop of Swaziland and Dean of the Province.

**Recital:** Chichester Cathedral Choir from the UK will present a programme of secular and sacred music in the Cathedral in Pietermaritzburg at 6.30 on Tuesday evening April 5. The programme costs R20 (R15 for pensioners) in aid of the building of the District West church at Nxamalala in Sweetwaters.

**Organ:** We have a Hammond Rhythm 11 organ, which we would like to donate to a church in need of one, or to sell (make an offer). Your own transport essential. It can be viewed weekday mornings at St. Margaret's Church, Northlands. Please contact Stephen on 084 439 1033 or 031-564 6191.



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## NDDF

IT is still not too late to send in your contribution to the Natal Diocesan Development Fund Lenten Appeal for the purchase of a new Rectory for the Parish of St Philip, Stanger.

Under the Group Areas Act Legislation the old St Philip's Church and Rectory was moved to a very inadequate site in Shakaville where the present Church and Rectory were built, but the smallness of the site meant that the Rectory had to be built literally on top of the Church. The vestry leads directly into the lounge and the Rectory kitchen is also the parish kitchen. The front door leads directly onto the road providing no garden space for the Rectory family, while three noisy taverns in the immediate vicinity means the family do not get much rest overnight, especially over the weekends.

The plan is to buy a house that will not only be more restful and environmentally friendly but also be more accessible to all the parishioners in the wide-spread parish.

It will then be possible to expand the church by incorporating the vestry and study, while the rectory lounge and dining room will be available for youth activities, and the upstairs bedrooms used for counselling and prayer, with the kitchen and garage converted for parish use.

Contributions should be sent to the Diocesan Office clearly marked NDDF.

## Clergy Support Group

THE "Barnabas Clergy Support Group" was formed in 1989 and originally consisted of Indian and Coloured Clergy in the Diocese, many of whom worked in the still-segregated parishes located in the Indian and Coloured areas.

The origins of the group and its choice of Saint Barnabas as patron (who is seen to be helping those experiencing a crisis of identity in the primitive Church) indicate the need for and desire to support and encourage one another as clergy with a common identity and experience.

The practice of cross-cultural parish appointments resulted in some of the founder members of the Barnabas Clergy Support Group taking up appointments in parishes located in white suburbs, and from early on, the White and African Clergy working in Indian and Coloured Parishes were invited to become members of the Support Group, which they found hugely beneficial to their ministry in the parishes they were serving.

The scrapping of the Group Areas Act and the increasing incidence of cross-cultural parish appointments has resulted in most Parishes in the Diocese becoming multi-cultural and inter-racial in make-up, and most members of the Barnabas Clergy Support Group now minister in integrated parishes.

The Group, whose primary focus is still on support and encouragement, meets every 2nd month in different parishes, beginning with a time of devotion and prayer followed by a time of sharing, ministry and encouragement.

Current issues facing the church, clergy and their families are discussed and debated, in an open and unthreatening fellowship which results in a deepening sense of being renewed at a personal level as well as in their leadership role in the church, and any members of the clergy, stipendiary or self-supporting, are welcome.

On Tuesday and Wednesday 26th and 27th April the Group is meeting at St John the Baptist, Ixopo, and those who would like to stay overnight in Ixopo (with their families) should confirm with Fr. Martin Brower. The meetings, which are normally from 9 to 1 will be at St James, Greytown on 21 June, All Saints, Bellair on 16 August, All Saints Kwa Dukuza-Stanger on 18 October and York-with-Ravensworth on November 29.



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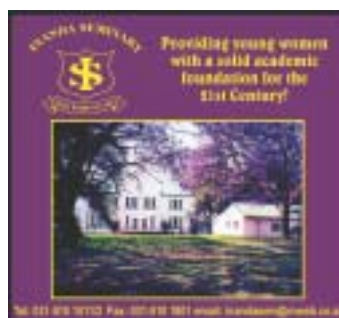
If you find your church has copies left over in church please let us know so we can allocate them to other parishes where demand exceeds supply.

### Urgency:

It is thanks to you, the readers, that *Anglican News* is becoming so newsworthy. We are already finalizing material for the next issue. Do please send in your news as promptly as possible.

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PIETERMARITZBURG 3200

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Canon David Jenkins  
Tel/Fax: (033)3940113  
Cell: 082 787 7494  
Email: djenkins@mweb.co.za

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