

# NATAL ANGLICAN NEWS

A NEWSPAPER FOR THE DIOCESE OF NATAL  
IPHEPHA LESIFUNDAMBISHOBI SASENATAL

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## FOCUS ON YOUTH

*CPSA to become officially known as ACSA*

# Renaming the Church – at last

There is to be a change in the formal name of our Anglican church. Presently known as the Church of the Province of South Africa (CPSA), it will become officially known as the Anglican Church of Southern Africa (ACSA).

This decision has been taken at Provincial Synod because of the confusion arising from use of the word 'province'.

We are technically an 'Ecclesiastical Province' of the world-wide Anglican Communion, but there are also nine 'provinces' in

another sense in South Africa and 'provinces' in other parts of our region such as Mozambique and Angola. Use of the words 'province' and 'provincial' therefore confuses people, and the name change has a lot to do with clarifying our identity.

The name change will not be able

to come into effect immediately because it changes the constitution of the Anglican Church, and this will have legal and registration implications.

The renaming process will only officially be finalised at the next session of the Provincial Synod in three years' time.



## Historic Childrens' Home in need of funds

ST MARTIN'S Diocesan Home for Children, one of the oldest Children's Homes in Durban was established in 1897 the Sisters of St. John-the-Divine acquired a plot of land in Clark Road on which they built a wood and iron church and an orphanage which also served as a house for the Sisters.

Initially the orphanage housed only girls and also became a training school for girls who left St. Cross' Home in Pietermaritzburg after completing grade 6, but this project wasn't a success and in 1910 it was changed into an orphanage for boys because of the great need for such a facility. Since then it was commonly known as St. Martin's Home for Boys.

By March 1911 the number of applications for admission to the Home far exceeded the available space, and an Entertainment Committee was formed to raise funds for expansion. One such function was a fancy dress ball in 1913 to which Governor General, Lord Gladstone and Lady Gladstone came.

In 1914 a Financial Committee of businessmen was formed which included some well known Durban names A G Butcher, B J Browne, Lewis Byron, Thomas Burman and F W Palmer, and the Home flourished.

Small boys were taught at the Church



of St. John-the-Divine until 1929, and older ones went to local schools and at the age of fourteen they normally left the Home to go to training schools colleges or were apprenticed.

In 1960 the Sisters reluctantly gave up the running of St. Martin's Home and it was handed over to the Diocese of Natal. Miss Margaret Cadmore, a lay missionary, became Lady Warden and a Board of Management was established.

**Today the Home cares for over 70 children, boys and girls from different race groups and ages for which it receives a grant from Government, but the new Board of Management and staff, know that they can only continue the good work begun one hundred and eight years ago with the additional help of the public, trusts, benevolent foundations, and business companies.**

Money is urgently needed for repairs to the roof of the Home, quoted at R240 000 and for plumbing at R75 000. The Home is therefore appealing to businesses and ordinary people to assist the Home that it may continue on the path of caring for young people as it has done over the past decades.

It invites people to become "Friends of St. Martin's Home" with monthly donations of R10, R20, R50 – or whatever they can afford towards the work of the Home. It can also issue tax-deductible receipts to donors in terms of Section of the Income Tax Act.

Monthly debit orders or cash deposits should go to: Account Name: St. Martin's Diocesan Home for Children, Account Number: 5071 0394 780 Branch: FNB Davenport, Branch Code: 220-226, and donors should notify the Home of their donation by writing to 239 Clark Road, Glenwood, 4001 or tel: (031) 201-1261, fax (031) 201-3120.

Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God.  
– Mark 10:14

## Around the Diocese

### Anniversary

Bishop Rubin celebrates his tenth year as a Bishop and to mark the occasion he will preside at a 11a.m. Eucharist in the Cathedral on 26th August, followed by lunch for all Clergy, Diocesan Staff and their Spouses.

### Diocesan Synod

Diocesan Synod will be held in the Cathedral on 16th, 17th and 18th September.

### Clergy Retreat

This annual event take place at St Anne's Diocesan College, Hilton, when the conductor will be Bishop Bethlehem Nopece, Bishop of Port Elizabeth.

### Clergy Seminar

There will be a seminar for stipendiary Clergy and spouses at the Cathedral on August 13th, to discuss matters relating to finance and retirement .

### Mothers Union

The Mothers' Union held a centenary Eucharist at Edgewood College Pinetown on Sunday 17th July and will provide a full report of the occasion for next issue of Anglican News.

### Clergy Exchange

Dean Fred Pitout has spent three weeks in Zambia working alongside the Dean of Lusaka, who had previously spent some weeks working with him at the Cathedral in Pietermaritzburg.

### Norman Coleman RIP

Self-supporting priest The Revd Norman Coleman whose Requiem Eucharist was held at St Alphege's Church in June, died on Monday, 20 June. His passing after receiving the Last Rites came as a blessed release as he had struggled with poor health and increasing frailty over a considerable period of time in the Victoria Memorial Home in Retief Street, Pietermaritzburg.

### Parish of Umlazi:

THE Parish of Umlazi (KwaMdhlahla) formerly known as Umlazi Mission will be celebrating its 150 years anniversary in August 2005. The celebration has been made to coincide with St. Augustine's day which is also in August.

On Saturday 20 August 2005 at 12h00 Professor J. Draper will present a paper on the history of Umlazi Mission. On the following Sunday, on 28 August, the church service will be led by the Bishop of Natal. Invited guests will be coming from all over the country.

On page seven of this issue will be found a history of the Mission with its diversified activities.



## The Solidarity Peace Trust

THE Solidarity Peace Trust is a non governmental organization, registered in South Africa to assist individuals, organizations, churches and affiliated organizations in Southern Africa to build solidarity in the pursuit of justice, peace and social equality and equity in Zimbabwe, and it is their special concern of the trust

to assist victims of human rights abuses in their efforts to correct and end their situation of oppression.

The Trustees of the Solidarity Peace Trust are church leaders of Southern Africa, who are all committed to human rights, freedom and democracy in their region, and the Co-chairpersons are Archbishop

Pius Ncube – Catholic Archbishop of Bulawayo and Bishop Rubin Phillip of Natal.

Contact Information Mr Selvan Chetty Deputy Director Solidarity Peace Trust suite, 3<sup>rd</sup> Floor B Centre, Aiken Street PORT SHEPSTONE and there is a website: [www.solidaritypeacetrust.org.za](http://www.solidaritypeacetrust.org.za)

The situation in Zimbabwe, with which Bishop Rubin has been so closely involved, is changing too quickly to be covered in a paper like this which only comes out once in two months. For the latest news see the daily press, or the News List in CPSANET.

## “The Da Vinci Code” – don’t be fooled

by Archdeacon Rob Taylor

**Dan Brown's Novel, “The Da Vinci Code” has developed something of a cult following, attaining levels of popularity that have surprised even the author himself.**

Everyone seems to be reading it and it is a hot talking point wherever you go which on one level is understandable, because it is a gripping read, but, in fact, it is the “Conspiracy Theory” element to it that has caught people's attention.

Brown takes on the Opus Dei, the Catholic Church and orthodox Christian belief in his book which suggests there was a grand cover-up of Jesus' marriage to Mary Magdalene and his resultant offspring as part of the creation of the ‘fiction’ that Jesus was the divine Son of God.

As a work of fiction “The Da Vinci Code” is, of course, permitted to make free with the truth. The problem is that Brown so cleverly locates his story in a real historical context that people have begun to take his claims as “gospel truth”.

It is one of the characteristics of our age that any viewpoint that is

persuasively and attractively presented tends to be taken at face value.

Surely we should be skeptical of the idea that the greatest hoax in history has succeeded in eluding 20 centuries of biblical and historical scholarship, but is now amazingly revealed to a popular novelist! It is a well known characteristic of gifted storytellers that they don't let truth get in the way of a good tale. After all, Shakespeare himself made very free with the facts when producing his historical plays.

As with almost all historical novelists, Brown's tale is a clever mixture of fact and invention.

Brown asserts that the Bible as we now have it was a late fabrication, commissioned by the Emperor Constantine who had political reasons for creating a cult based on the divinity of Jesus. Earlier and more authentic texts were suppressed and only those which supported Constantine's campaign to portray the figure of Jesus as divine were admitted into the final accepted version of the Bible as we now have it. The main storyline of the book rests on this “whopping” fiction.

Even the most cursory study of the history of the New Testament documents will show this to be a completely nonsensical claim.

In the great tradition of conspiracy theory, Brown also wants us to believe that over the past 1600 years leading figures in the Church, who in every other way have lived lives of faith and piety, have, in fact, been conspiring to maintain this deception, and go to any lengths to prevent the truth from emerging.

Brown makes great capital out of two obscure and very unspecific quotes from a pair of documents called the “Gospel of Philip” and the “Gospel of Mary”. It should be noted that neither of these documents actually makes any suggestion that Jesus was married or that he ever fathered a child. Both of these texts were written by a sect called the Gnostics about 200 – 350 years after Christ. There is nothing “hidden” about them; they are in the public domain and have been extensively researched. No serious claim for their historical accuracy can be sustained.

What we have is Gnostic writings which set out to “push a particular line”, used as “evidence” in a modern novel which is also pursuing its own agenda - hardly the stuff of serious scholarship!

Brown also makes a lot of a source called “Q” as though this were the original hidden true account of the Christian Faith. Any student of New Testament theology is familiar with “Q”; there is nothing mysterious about it. “Q” simply refers to the common source material which is referred to by the authors of Matthew and Luke, but not by the writer of Mark. Some scholars think that “Q” was a primitive collection of the sayings of Jesus, now lost, which Matthew and Luke used as part of the raw material for their Gospels. Certainly “Q” doesn't provide grounds for any conspiracy theory.

**“The Da Vinci Code” may be a good read, but if there is any question as to who is pulling the wool over whose eyes, the culprit is clearly Dan Brown, not the Christian Church, nor its founding fathers who clarified and defined its doctrines.**

## Clergy wives honoured

MEMBERSHIP of the Order of Simon of Cyrene, established in 1960 for distinguished Lay service to the Church of the Province of Southern Africa has been awarded to Dorris Marion Nuttall of this diocese.

Dorrie Nuttall is described by the Archbishop in the official Citation as a faithful, dedicated and active member of the church from an early age, who has been "exemplary in her responsibilities as a mother not only to her own children, but also to clergy, their families and to lay people in the diocese of Pretoria and Natal", as well as being a supportive and loving wife to Bishop Michael.

"In her so-called retirement she continues to minister to the infirm and terminally ill as a dedicated Hospice volunteer, and continues to serve others with gentleness and humility, and is a source of quiet inspiration to many."

Earlier this year Leah Tutu, who has just celebrated the Golden Anniversary of her marriage to Archbishop

Desmond, has also been awarded the Order of Simon of Cyrene, and the supportive role of a faithful spouse to the clergy is similarly recognized.

The Archbishop says of her that she will be remembered for an outstanding ministry in both church and society including her initiation of the Domestic Workers' and Employers' Project (DWEP), but remembered with particular affection as the Gogo of the Anglican Church in Southern Africa when her husband was the Archbishop.

"Nomalizo Leah Tutu has been both a mother and a grandmother, first in her own family and then to countless others as well."

*The Order of Simon of Cyrene takes its name from the North African Saint who carried the Cross for Jesus at His Crucifixion. (Matthew 27.32) It is awarded by the Archbishop of Cape Town to distinguished laypersons for exceptional service to the Church, and is limited to 60 recipients at any one time.*



## Lay Witness Mission Parish of Holy Angels PMB

THE Parish of Holy Angels Pietermaritzburg is abuzz with preparations for its first Lay Witness Mission that is to take place from Friday 30 September 2005 until Sunday 2 October 2005.

Phillip Eagle a local Methodist Lay Pastor will lead a team of 12 Lay persons from throughout the Province who will engage the parishioners of Holy Angels in a series of activities for the weekend.

This is the first time in the history of the parish that the visiting team will be accommodated in the homes of parishioners so that the entire Saturday could be devoted to group activities in the homes of parishioners, especially those who are too ill or too frail to attend regular church services.

An exiting programme is also being coordinated for the youth of the parish. Churches throughout the Diocese are asked to remember the Parish of Holy Angels in their prayers.

## Provincial Conference of Bernard Mizeki Guild

THE Bernard Mizeki Guild will be holding its Provincial Conference from 28<sup>th</sup> September to 2<sup>nd</sup> October 2005 at St Mary Magdalene in Gugletu, Cape Town, and 160 delegates from sixteen dioceses are expected to attend.

The conference, which will be spread over a period of five days, will be characterised by religious and spiritual interaction from the leading members of the Anglican clergy and the broader Anglican community.

Media officer, John Nongalaza says besides the core function of the church which fosters spiritual growth, the St Bernard Guild members would also pay special attention to the effects of the HIV/AIDS pandemic. He says the effects of the dreaded disease amongst parishioners would form part of a collective effort to ensure that the church plays an effective and meaningful role to ease the suffering and stigmatisation of the affected and infected communities.

For more information contact Mthuzuzeli k'Baduza on 021 532 2431 / 083 309 4854 or email baduzamns@sabc.co.za St Bernard Mizeki is fondly remembered as a self-less missionary, who when odds were heavily stacked against him, managed to spread the Christian faith, while working as a labourer in the Western Cape during the 18<sup>th</sup> century. The Anglican Church history is rich with his exploits as a missionary, from South Africa to Zimbabwe.

## A new Archbishop of York – from Africa

THE Rt Revd Dr John Sentamu, currently Bishop of Birmingham, has been appointed to succeed the Rt Revd Dr David Hope as the next Archbishop of York, the second senior Bishop in the Church of England after the Archbishop of Canterbury.

Bishop Sentamu, who is 56, was born and educated in Uganda, graduating in Law from Makerere University, Kampala and is an Advocate of the High Court of Uganda before going to study theology at Cambridge where he gained a Masters Degree and a Doctorate, and was trained for ordination at Ridley Hall.

He has had wide pastoral experience, having served as Assistant Chaplain at Selwyn College, Cambridge, Chaplain at a Remand Centre, assistant of St Andrew's, Ham in the Diocese of Southwark, Curate of St Paul, Herne Hill, and then Priest-in-Charge at Holy Trinity, Tulse Hill and Parish Priest of St Matthias Upper Tulse Hill. He then became Vicar of the joint benefice of Holy Trinity and St Matthias as well as Priest-in-Charge of St Saviour Brixton Hill.

He was appointed Bishop of Stepney in 1996 and Bishop of Birmingham in 2002, and is described by the Archbishop of Canterbury as "someone who has always combined a passion for sharing the gospel with a keen sense of the problems and challenges of our society, particularly where racism is concerned. He is a caring pastor and an exciting communicator, and I look forward with great enthusiasm to working with him."

## UN report on Zimbabwe Statement from the archbishop

The Anglican Church in Southern Africa has begun a relief fund for those in Zimbabwe affected by Operation Murambatsvina and has donated R250,000 to start it off.

This money will be used for food and other basic necessities and there is ongoing research and discussion aimed at identifying the most effective means of distribution of this aid. It is possible that we may join our efforts to those of other faith communities in Southern Africa.

"While I support the UN's condemnation of those responsible for the operation and the call for them to be brought to book for their inhumane actions, my major concern now is with the well being of people so terribly affected by this humanitarian crisis" says our archbishop.

"In the short term, our concerns must be adequate food, water, shelter and healthcare and with these basics for human life the international community can be of much help. I appeal to the Zimbabwean Government to facilitate international humanitarian operations within the country since it has limited capacity to address these needs fully at present. I also appeal to President Mugabe and the Zimbabwean Government to stop the Operation focus on rebuilding

The Archbishop recommendation UN Report that the Government and all to revive dialogue within the and between all spheres of civil that there must be experienced acceptable to civil society could be called in to dialogue.

In an earlier visit to Zimbabwe in 2003, the Archbishop met with President Mugabe, Morgan Tsvangiri, and representatives of civil society organisations and churches. They were unanimous in their view that there is no alternative to negotiations.

"I therefore call on all resourceful Zimbabweans to gather around the negotiating table and to work together to resolve their economic problems and political tensions", he said.

"I am happy to hear that the South African Government will engage with the UN on their recommendations regarding Zimbabwe and I look forward to meeting with President Mbeki again, together with the South African Council of Churches and other religious leaders to continue our discussions on how best to help the Zimbabwean community.

"I appeal to the international community to assist in any way possible to bring relief to those hundreds of thousands of affected people and to help work towards restoring their living conditions to acceptable standards."

**Anyone who would like to make a donation to the Anglican Relief Fund for Zimbabwe may do so to the CPSA Disaster Relief Fund, Standard Bank, Cape Town (branch code 020009), account number 070078394.**

Government to immediately and to and reconstruction. has endorsed the contained in the Zimbabwean stakeholders work and restore trust government itself Government and society, and feels independent and facilitators, government and organisations, who assist with such

# Concern for Our children

THE governments of South Africa, Lesotho, Swaziland, Namibia, Angola and Mozambique (that is all countries which make up the 'province' of Southern Africa) are to be called on to take responsibility for the provision of care to orphans and vulnerable children in their countries and to ensure that their rights are protected.

The CPSA has declared HIV and AIDS a human emergency and has implemented programmes whose main objective is a generation without AIDS. Keeping children free of the disease is a major focus area.

Diocesan bishops will be asked to create mechanisms in their dioceses whereby parishes are equipped to follow up on the health and welfare of babies in their churches and communities so that children at risk can be identified and protected from infant mortality, domestic violence and child abuse.

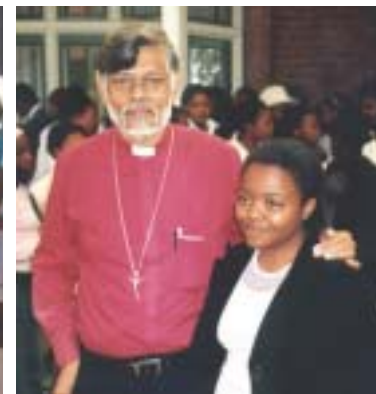
Each diocese will identify and utilise diocesan resources to establish: one stop health care centres; children's care centres providing pre-school education, aftercare, recreation and nutrition; and models of church based community care for orphans.

## “Trackathon”

WHEN the Parish of Richmond identified 37 needy children up to the age of 12 from the community around St John's, Indaleni the people of St Mary's got together for a "Trackathon" and made 37 brand new, bright, warm tracksuits.

Some of the recipients came to church dressed in their new winter clothing. The hand-over was done during the service with great celebration, singing and dancing!

Ian Brookes from the Byrne congregation helped with the sewing at the Richmond Trackathon. He and his wife, Melanie (looking on) are both training to be new Lay Ministers!





*Bishop Rubin has written to the Clergy of the Archdeaconries of Ladysmith and Ingagane to say...*  
 "The weekend of 28/29 May in Ladysmith will remain a memorable one for me.

First there was the unveiling service for our late brother Lincoln Makhubu. It was a wonderful celebration of his life and ministry, and it was good to so many present for it. One of the most moving parts of the service was when Lincoln's vestments were being handed over to the clergy of St Chad's. That was indeed a poignant moment which brought tears to all of us. It also brought closure, as it were, to his earthly life and ministry, but of course his memory will live on in the hearts of his family and friends. And he will be remembered with great appreciation and fondness in the Diocese of Natal.

Then there was the Youth Celebration. I was moved beyond words to see some 300 young people from the parishes of Ladysmith and Ingagane archdeaconries having fun, fellowship and enjoying friendship with God. And what a celebration it was! I had not sung, danced and laughed so much in a long time.

One of the highlights of the celebration for me was how openly and passionately the young people expressed their faith in the Lord, through the prayers, testimonies and singing. I was deeply, deeply moved by it all. It just goes to show that the Anglicans in the diocese are not dead but alive and well.



## HIV and AIDS “Eradicate stigma”



PROVINCIAL SYNOD passed a resolution “to work tirelessly to eradicate from our churches and communities the sin of stigma which continues to undermine the implementation of an holistic and comprehensive strategy to minister to people infected with, or otherwise directly affected by, HIV and AIDS and to combat further the spread of this pandemic.”

The Synod has also voted to step up its programme of education of lay and ordained church leaders in order to break the HIV AIDS stigma and develop effective responses to the disease at the parish level.

Dioceses will be requested to strengthen existing partnerships and to establish new relationships with other Christian churches and faith-based organisations, faiths and local governments to optimise implementation of the church’s HIV and AIDS strategy.

## S.J.Ambulance

MEMBERS of the congregation at KwaMsindisi were recently admitted as members of St. Johns Ambulance Brigade after graduating with their First Aid Certificates.



They are presently qualifying in “Home Based Care” before being sent out to serve the Community in Cato Manor, Durban.

A very proud Mrs Pauline Craig (who trained the new members); Fr John Mangoato (Priest-in-Charge, Cato Manor) and Canon Rod van Zuylen, were present for this special occasion”.

## Gender Desk

A “gender desk” is eventually to be set up which will produce a consolidated report on all resources, research findings, training and support in order to assist dioceses and organisations to apply gender-sensitive guidelines in their teachings and practices.

A gender task team will serve as a “challenge group” to keep gender issues on the church agenda. They will give feedback on this during 2006. A visioning exercise will be held within the church to contribute to the work of a gender desk. The task team is to produce a strategic plan and a budget for continued work of a gender desk by 2006.

This decision is partly in response to high levels of poverty and domestic violence in the Southern African region, and also to UN statistics showing that 75% of those infected with HIV in Africa between the ages of 15 and 24 years old are women.

## C-of-E and women bishops

The Church of England moved a step closer to ordaining women as bishops, while its General Synod, the Church’s main governing body, met July 8-12 in York, England.

A motion, which passed 367 in favor and 127 against, asked Synod to consider the process for removing the legal obstacles to ordaining women bishops and invited the House of Bishops, in consultation with the Archbishops’ Council, to report back to Synod in January 2006 after assessing the various options.

The Church of England opened the priesthood to women in November 1992, five years after women were first ordained to the diaconate. Currently, one in five Church of England priests is female.

## “Listening to the voice of homosexuals”

Provincial Synod, in Pinetown, spent a morning addressing the issue of homosexuality in the Anglican Church in Southern Africa.

Bishop Peter Lee from the Diocese of Christ the King in southern Johannesburg began the debate with a presentation from the evangelical Christian perspective - a perspective endorsed by many so-called ‘conservative’ Anglicans.

This was followed with a presentation by retired Bishop of Grahamstown, David Russell, who presented homosexuality from a pragmatic perspective. Bishop Russell is seen as more ‘liberal’ in his views on the issue.

Delegates were then addressed by a mother whose daughter is homosexual and who has now accepted her daughter’s lifestyle, a homosexual woman and a homosexual man. All three spoke about their experiences of continuing marginalisation by their families and communities.

Debate followed, during which many

present expressed their appreciation at being exposed to other people’s experiences and opinions on the issue.

No resolution has been reached but Archbishop Njongonkulu Ndungane said: “Our discussion and debate on this issue was of a high level of maturity and has broadened our thinking and understanding. The church will continue to listen to the voice of the people and engage on this issue.”

In May this year Bishops of the CPSA released a statement in which they said - among other things - “Our Church has repeatedly affirmed that partnership between two persons of the same sex cannot be regarded as a marriage in the eyes of God, and that consequently we do not recognise or bless such liaisons.

There is currently a well-known process of discussion and debate about matters of human sexuality in our Church but while this continues, our stance remains unchanged.”

## Outstanding Graduate

WHEN Robyn Bastable, youngest daughter of the Ven. Ian and Alison Bastable of St. Michael’s Anglican Church, Umhlanga, graduated with a Bachelor of Education *cum laude* degree she received an international award for being the most outstanding graduate in 2005 in the UNISA Faculty of Education. This award was received with a standing ovation from graduates and guests at the ceremony, and is only the second award received by a UNISA graduate since 2002.

After matriculating at Durban Girls’ High School, Robyn spent a year at Westbourne House Private school in England as a gap student and came back to South Africa to train as a teacher. Registered with UNISA and the SECA training program, she was able to teach and complete her degree at the same time.

She keeps up the tradition of her grandmother, Daphne Beal, well known maths teacher at Northlands Girls’ High for many years and her mother, an Afrikaans teacher at DGHS. Robyn is now an English teacher at Maritzburg College.

This month she has also achieved a bronze medal the Comrades marathon and competed in a Scottish Pipe band competition in Pretoria winning a first in her section. A regular tenor drummer for Maritzburg Callies Pipe band, she will be travelling with the band to Scotland in August to compete in the International Pipe Band competitions.



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## A HISTORY OF THE UMLAZI MISSION

(adapted from notes by Prof. A.M. Nzimande)

The first site of the mission station, chosen, by The Revd. Robert Robertson in 1855, was the hill overlooking Reunion Station about a kilometre or so to the east of the present site. The Church Properties Act of 1910 gave the Mission to the Church of the Province of South Africa. It was then, that systematic development of this mission could take place. A wattle daub structure was built on the present site to serve as a church building and adjacent to it on the western side was put up a wood and iron structure to serve as a school, because whenever mission stations had to be founded, schools have had to be built as well.

In the late nineteenth twenties the wattle and daub church was demolished and a new church building was put up. It provided room for about 500 people and with the increase in church membership it proved too small. In the mid-nineteen forties it was enlarged by the then priest-in-charge Canon GCS Mdlhlahla, to accommodate about 800 people. In 1985, under The Revd. J.A.S. Mbense, a further extension was begun with the intention of accommodating about 1 500 people. Between 1991 and 1993 a new church building was erected and tribute for the building of the new church goes to The Revd E.V. Ngubane. The old church building is used now for meetings, workshops and other social functions.

Umlazi has never been hard put to finding servants of the highest calibre to do God's work here. The first of these was the The Revd. Edward Walter Shennan who served at Umlazi from 1910 to 1915. After him came the The Revd C.H. Chater who worked at Umlazi from 1916 to 1920. The Reverend Francis Magwaza took on from 1920 and continued until about the end of 1924 when ill-health forced him to retire. For three months after the retirement of the The Revd Francis Magwaza, the then Superintendent of Missions, Canon C.D. Robinson stepped in to breach the gap until a new incumbent, the The Revd Gregory Ngcobo, was found. He took office in March of 1925 and left in September of the same year. In 1925 the The Revd E.H. Steele was appointed priest-in-charge at Umlazi and he served here for a period of just over ten years and was succeeded by the The Revd H.M. Waters as priest-in-charge in 1936. The Revd H. Waters continued at Umlazi until about the end of 1941.

In 1942 the The Revd GCS Mdlhlahla took on as the first African priest-in-charge. He later was amongst the first three African priests to be admitted as members of the Cathedral Chapter by the Bishop of Natal. During his time Umlazi Mission church became an ideal centre for the training and "grooming" of priests, among them The Revd A. Mkhize and The Revd M. Makhaye who later became Suffragan Bishops of the Diocese of Natal, The Revd J. Seoka who later became Bishop of Pretoria and The Revd E. Mkhize who became the Sub-Dean of the Cathedral. Canon G.C.S. Mdlhlahla continued at this post for thirty two years. Because of his long

stay the place became synonymous to him and it was called KwaMdlhlahla in his honour. He retired at the end of 1974 at the age of seventy years.

From 1975 to 1979 the The Revd E.V. Ngubane was priest-in-charge at Umlazi. From the beginning of 1980 to the end of 1983 the The Revd VPS Mkhize was Rector at Umlazi. He was succeeded by, The Revd JAS Mbense as Rector of the Mission as .from the beginning of 1984 to 1986. The Revd E.V. Ngubane returned to the parish as Rector in 1987. He served for eight years and was succeeded by The Revd T. Ngubane, the present incumbent, in 1995.

St Augustine's, Umlazi served quite a number of outstations and was regarded as the mother church. Enwabi was the first of these outstations to be constituted as a separate parish in 1972. The first priest in charge was The Revd. F. T. Bophela who had been an assistant at Umlazi. Intinyane, Powerscourt, Engonyameni, Madundube and Ndlalama outstations then fell under this new parish. Infume, KwaNdaya, Baniyena and Ngolotsheni fell under the Magabheni parish. The first priest in charge was The



First African Priest-in-charge Canon G.C.S. Mdlhlahla with Dr Mdlalose

Revd. Makhubu. Ezimbokodweni has become the Parish of Kwa Makhuta and the first priest in charge was The Revd. Siyothula.

The present Parish of Umlazi has growing congregations at C, R, AA & BB, and U and Z sections in the township. In R section a church has been built, St. Monica, in which the congregation holds regular services. The C, AA&BB and U&Z branches do not have buildings of their own. They are still negotiating for sites where they will build their churches.

The Umlazi Mission School was begun in 1910 at the same time as the church house at the site of the present Umlazi Commercial High School. The first Head teacher was Mr Albert Leslie May, who served at this school for a period of three years. He left to undergo training for Holy Orders. The Umlazi Mission School started as a primary school and later, as years went by, had primary and intermediate sections with two heads. Most of the classes were held in the hall which was built in 1921. In 1931

owing to the depression such schools which had two heads under one roof became combined schools with head of the intermediate section becoming the head of the combined school.

Amongst the many principals who served Umlazi Mission School, Bishop A.H. Zulu, was the first principal of the combined school. It was during Dr G.D.Soni's tenure as principal that many of the still existing classrooms were built. Mr. E.M. Gcaba gave a long meritorious service as principal of the secondary section until it was moved to its present site at Glebelands.

The Umlazi Technical College was established here in 1967 as the Umlazi Vocational Training School. In 1973 a technical high school department was incorporated into the vocational school and the school became known as the Umlazi Trade and Technical High School. Its premises have become the Umlazi branch of the Coastal Further Education and Training Institution.

The Umlazi Mission Hospital. Mrs Steele, the wife of the priest-in-charge started a clinic cum-hospital near the mission house.

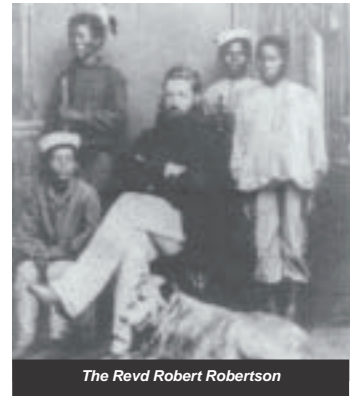
Very sick cases could be treated as in-patients in this structure. Very fortunately for the people of Umlazi the nurse who served at this clinic cum-hospital was a highly trained, efficient and thoroughly responsible woman, Miss Gladys Khumalo.

In 1935 this hospital was moved to the Glebe. Its first matron was Miss Mallandaine who had been at KwaMagwaza Hospital.

The local people named the hospital Malandeni after her. Dr. Alan Taylor from McCord's Hospital and Dr Dormer from Clair wood Hospital made it a children's hospital by specializing in children crippled through TB and malnutrition.

The hospital in 1952 provided training for African nurses who qualified for provincial

certificates. By this time it was called Umlazi Mission Hospital and it was rendering very useful service and had grown to a sizeable complex. In 1953, the



The Revd Robert Robertson

Department of Education provided five teachers for the school opened at the hospital. Clergy from the mission held simple services and provided communion.

In 1959 the then Minister of Health was impressed, when he visited the hospital, and wanted the concept of the open wards and facilities for crippled children replicated throughout the country.

The idea of the old age home came from the Mothers' Union after seeing the plight of elderly people who lacked proper care.

The home was established at C section in the township. It was later given the name "Ekhanaana" to express the gratitude of the elderly from being delivered from the unhappy living conditions. The institution is administered by a management committee and is funded mainly by the Department of Social Welfare, with inputs from non-governmental organizations and donors.

There is an old cemetery on the east side of the church which dates back to the early 1910's. A large number of parishioners have been buried in it. The space for graves has become limited. Because of the shortage of burial space the Parish has been looking at other alternatives. Cremation and " a wall of remembrance" has been one of the alternatives.

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