

**Transformation within the South African Anglican Tradition:
A Pastoral Perspective**

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Declaration

I, Sithembiso Lizwilenkosi Samson Ntshangase, student number u16395868 hereby declare that this dissertation, "*Transformation within the Anglican Church of Southern Africa: A Pastoral Challenge*," is submitted in accordance with the requirements for the Master of Theology degree at University of Pretoria, is my own original work and has not previously been submitted to any other institution of higher learning. All sources cited or quoted in this research paper, are indicated and acknowledged with a comprehensive list of references.


.....
Rev. S.L.S. Ntshangase

Dated at *Woodlands* on this the *26th* day of *May* 2020.

Dedication

I dedicate this research to my wife, Khethokuhle, my children Nhlakanipho, Ndumiso, Nkosingiphile. My sister in law Philile Nomusa Mbatha and my late mother Florence Ntshangase. My fellow students, my promoter, friends and extended family.

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To have achieved this milestone in my life, I would like to express my sincere gratitude to the following people:

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- Last but not the least the clergy and the bishops of the Diocese of Zululand and Natal for their contribution.

Abstract

The research was conducted in two vast Dioceses, which are the Diocese of Natal, and the Diocese of Zululand (“Dioceses”) as the area of focus. Since the Anglican Church of Southern Africa was initiated by the early White Missionaries and governed from England for centuries, the research is investigating the advancement of transformation in both the Diocese of Natal and Diocese of Zululand respectively. The researcher acknowledges that transformation has taken place in most of the Dioceses at the Episcopal level in the Anglican Church of Southern Africa; however, cross-cultural appointments at the parish level have stagnated over the years.

Within the Dioceses, which are the subject matter of the research. The main questions are:

- What causes the English-speaking clergy not to be appointed to minister in IsiZulu or IsiXhosa speaking parishes, alternatively what causes certain IsiZulu or IsiXhosa speaking clergy not to be appointed into English speaking parishes?
- Why is the placement of the Black clergy in predominantly English speaking parishes not getting the same support and privileges as their White counterparts when they are placed in English speaking parishes?
- Why are the Black congregants present when they are invited to attend conferences, which are hosted in the suburban areas, yet the majority of White, Indian, and Coloured congregants are reluctant to attend conferences, which are hosted in the townships or rural areas?
- In terms of the election of Bishops, they are democratically elected but the question remains as to why an Indigenous Black Bishop has never been elected in the Diocese of Natal?

The aim of the study is to reflect on issues of racism and separate development at the parish level when it comes to the appointments of clergy to various parishes. The research is also investigating the advancement of racial transformation at the Episcopal level when it comes to the election of bishops in the Dioceses. Through this investigation, the researcher is pastorally seeking ways to transform and advance change in parishes, which have already started at the Episcopal level to a greater or lesser extent.

The study will endeavour to investigate whether it is still a struggle or not to appoint clergy across racial lines freely and to strike the balance to accommodate different cultures and language in various parishes. The area of focus is the Diocese of Natal and Zululand limiting the investigation from the years around 1960 to the present.

Since the researcher is doing a combination of interviews and questionnaires, mixed methodology is applied in this study. The data will be collected using a combination of techniques of collecting and analysing quantitative and qualitative data. At the end of the research, there will be quantification as to the numbers of bishops and clergy that participated in the study. In addition, there will be qualification of responses of both bishops and clergy in different sections of the questionnaire.

After comparison of the Diocese of Natal and the Diocese of Zululand about transformation, one realised that as much as the White English speaking missionaries from England initiated these dioceses but they are distinctly different when it comes to appointments to various parishes. The Diocese of Natal is multiracial and multicultural in nature but the Diocese of Zululand is partly homogeneous in nature with a sprinkle of few parishes, which were originally White English speaking parishes, which are predominantly black now.

The issue of multiracial and multicultural challenge is not so much evident in the Diocese of Zululand in comparison to the Diocese of Natal. In the Diocese of Zululand, most of the Parishes, which were originally White English speaking Parishes, are now having the foreign Nationals as their Rectors. Whereas in the Diocese of Natal the appointment of clergy is one sided. The White, Indian, Coloured English speaking clergy are not appointed to Zulu speaking township and rural parishes but on the other hand black Zulu speaking clergy are appointed to English speaking parishes

The study confirms the hypothesis that the denomination particularly the Anglican Church of Southern Africa has transformed at the Episcopal level but it is slow when it comes to the parish level. Some of the recommendations are motivating for the linguistic courses to be offered in theological colleges. All the allowances given to the clergy by parishes to be centralised to equate the package that is offered to the clergy to alleviate the resistance of clergy accepting to serve in poor parishes. The study also shows that there must be a consultation between the clergy and the

bishops and the receiving parish before the clergy person is appointed. For a good transition towards transformation, there must be negotiation. In those negotiations, all the parties involved must be prepared to compromise to reach a satisfactory resolution. The clergy should be familiarised with different church traditions, worship styles and spiritualities prevalent in each Diocese. Support should be given to clergy in overcoming prejudice and discrimination in their areas of race, gender and human sexuality. The system of appointment of clergy should be reviewed and the drawing up of parish profiles should be enforced to enable the parish and the clergy to assess the suitability of cleric to the parish.

Ethical Statement

In this theses, Transformation within the South African Anglican tradition : A Pastoral perspective and the author , whose name appears on the title page of this theses has obtained, for the research, described in this work, the applicable research ethics approval.

The author declares that he has observed the ethical standards required in terms of the University of Pretoria's Code of ethics for researchers and the Policy guidelines for responsible research.

List of abbreviations

PARISH	A number of congregations that constitute the Parish
PARISHIONER	A member of the Parish
DIOCESE	A geographical area of the Anglican Church, which is made up of Parishes that have been grouped together. A Diocese is led by a Bishop.
CLERIC	A minister ordained to the holy orders of the church as either a Deacon, Priest or Bishop.
PROVINCE	A group of Dioceses that are clustered together according to their geographical areas. The Archbishop and Metropolitan leads a Province. The Anglican Church is made up of Dioceses in the following countries, South Africa, Lesotho, Swaziland, Namibia, Angola, Mozambique and St Helena.
RECTOR	A cleric in charge of the Parish or the Priest in charge is used interchangeable.
D. T. B.	(DIOCESAN TRUST BOARD) This the committee, which is represented by all three houses e.g. (Bishop, Clergy and Laity), that deals with the bread and butter issues of the Diocese.
ACTS OF THE DIOCESE	These are the laws, which govern the Dioceses, which are mandated and amended by the Diocesan Synod.
OATH OF CANONICAL OBEDIENCE	An Oath that each cleric signs when he or she is licenced to a Parish, either as an Assistant or Rector. It is an Oath that a cleric will obey the Bishop and all other Ministers placed above him or her,
URCSA	Uniting Reformed Church of Southern Africa.
DRCA	Dutch Reformed Church in Africa
DRMC	Dutch Reformed Church in Africa (Black)
DRC	Dutch Reformed Church
NIV	New International Version
NKJV	New King James Version
MU	Mothers Union
AWF	Anglican Women's Fellowship

Table of Contents

Declaration	i
Dedication	ii
Acknowledgements	iii
Abstract	iv
Ethical Statement	vii
List of abbreviations	viii
CHAPTER ONE - BACKGROUND AND INTRODUCTION	1
1.1 Background	1
1.2 Introduction	3
1.3 Indigenous Episcopal Leadership	3
1.4 Racial Transformation	5
1.5 Ethnic Transformation	5
1.6 The First Black Indigenous Bishop in the Diocese of Zululand.....	8
1.7 The struggle with Racism in the Anglican Church	13
1.8 The First Indigenous Black Bishop in the Diocese of Natal.....	13
1.9 The First Black Indigenous Priest in the Diocese of Zululand	15
1.10 The First Indigenous Black Priest in the Diocese of Natal.....	16
1.11 Aim.....	19
1.12 Objectives	22
1.13 Problem Statement	22
1.14 Problem statement question.....	23
1.15 The Church of the Province of Southern Africa Governance.....	23
1.16 Episcopal led.....	23
1.17 Canonically governed.....	24
1.18 Acts of the Diocese	24
1.19 Parish level.....	26

1.20	Regional level.....	26
1.21	Diocesan level.....	26
1.22	Guilds and Ministries.....	27
1.23	Funeral services and Weddings.....	27
1.24	Provincial level.....	27
1.25	Research Gap.....	28
1.26	Literature Review.....	29
1.26.1	Philippe Denis (1995) The Making of the Indigenous Clergy in Southern Africa. 30	
1.26.2	Louise Kretzschmar (1986) The voice of the Black Theology in South Africa. 30	
1.26.3	Nigel Worden (1994) The Making of Modern South Africa: Conquest, Segregation and Apartheid.....	30
1.26.4	Peter Lee (2005) Compromise and Courage: Anglicans in Johannesburg 1864 - 1999.	30
1.26.5	Frantz Fanon (1967) Black Skin White Masks.....	30
1.27	The Research Methodology.....	31
1.27.1	Mixed Methodology.....	31
1.27.2	Quantitative.....	31
1.27.3	Qualitative.....	32
1.27.4	Consent.....	33
1.27.5	Preliminary Conclusion.....	33
CHAPTER TWO - LITERATURE REVIEW ON RACE AND CULTURE.....		34
2.1	Introduction.....	34
2.2	Struggles within DRCA and DRMC.....	36
2.3	Father Michael Lapsley.....	37
2.4	Buyers Naudé'.....	38
2.5	Race.....	38

2.6 Indigenous	42
2.7 Culture	43
2.8 Diocese of Natal.....	44
2.9 Diocese of Zululand	44
2.10 Language	47
2.11 Theological Training of Early Missionaries and the Indigenous Black Clergy	48
2.12 Separate Development	50
2.13 Preliminary conclusion	51
CHAPTER THREE - METHODOLOGY	53
3.1 Introduction	53
3.2 Qualitative Approach.....	54
3.3 Epistemology	55
3.4 The knowledge of the other.....	55
3.5 The knowledge of the phenomena.....	55
3.6 Reflexive knowledge	56
3.7 Quantitative Approach.....	56
3.8 Mixed Method Approaches	57
3.9 Data collection	58
3.10 The interview of Black, Coloured, Indian, White Clergy and retired Bishops.	58
3.11 The analysis of interviews	58
3.12 The Pastor as the Shepherd	63
3.13 The Pastor as Mediator.....	65
3.14 The Pastor as the Reconciler.....	65
3.15 Preliminary Conclusion	68
CHAPTER FOUR - TRANSFORMATION IN THE PARISHES, ARCHDEACONRIES, DIOCESE AND PROVINCIAL LEVEL OF THE ANGLICAN CHURCH OF SOUTHERN AFRICA.....	69
4.1 Introduction	69

4.2 Transformation in the Parishes	69
4.3 Combined services.....	70
4.4 Funeral services in the multicultural and multiracial Parishes	71
4.5 Guilds.....	73
4.6 Ministries.....	73
4.7 Transformation in the Archdeaconries	74
4.8 Transformation in the Diocese of Natal within the guilds and ministries.....	75
4.9 Ministries.....	75
4.10 Diocesan Specialised Ministries.....	75
4.11 Mission to Seafarers Chaplaincy.....	75
4.12 Schools Chaplaincy.....	76
4.13 Mother's Union.....	76
4.14 Anglican Women's Fellowship (AWF)	79
4.15 St Bernard Mizeki.....	80
4.16 Men's Society.....	81
4.17 Transformation in the Diocese of Zululand within the Guilds and Ministries' .	82
4.17.1 Women's organisations (Guilds)	82
4.17.2 Men's organisation.....	82
4.17.3 Guilds and Ministries in the English-speaking Parishes.....	83
4.18 English speaking parishes type of worship	85
4.19 Worship in the Diocese of Natal in the Zulu Speaking Parishes	86
4.20 Tokenism in worship	87
4.21 Finances	87
4.22 Placements of incumbents	87
4.23 Exodus of parishioners.....	87
4.24 Act twelve: Of Clergy Stipends and Allowances.....	88
4.25 Benefits being the responsibility of the Parish.....	88

4.26 Clergy allowances in the Urban and Rural Areas.....	90
4.27 Parish Boundaries.....	90
4.28 Comparison of Guilds and Ministries of the Diocese of Zululand with the Diocese of Natal.....	93
4.29 Transformation in the Church of the Province of Southern Africa	94
4.30 Preliminary Conclusion	95
CHAPTER FIVE - DATA COLLECTION.....	96
5.1 Introduction	96
5.2 Data collection and analysis.....	105
5.3 The Diocese of Zululand interviews	106
5.4 Interview with the retired bishop of the Diocese of Zululand	106
5.5 Responses through the Questionnaires by the clergy of the Diocese of Zululand.....	107
5.6 Canon 15 OF ARCHDEACONS in the CONSTITUTIONS AND CANONS of the Anglican Church of Southern Africa	108
5.7 General question.....	110
5.8 Preliminary Conclusion	110
5.9 The Diocese of Natal interviews.....	111
5.10 First retired Bishop.....	111
5.11 Second retired Bishop.....	111
5.12 Third Bishop.....	112
5.13 Fourth Bishop Participant.....	112
5.14 Responses through the Questionnaire by clergy of the Diocese of Natal ...	112
5.15 General Question.....	114
5.16 Some suggestions by some of the clergy under the general section of the questionnaire:	115
CHAPTER SIX - THE ANALYSIS OF INTERVIEWS AND THE HEALING METHODOLOGY.....	116

6.1 The analysis of interviews	116
6.2 Physical healing	116
6.3 Spiritual healing	117
6.4 Justice.....	118
6.5 Loving Kindness.....	119
6.6 Equality	119
6.7 Gender	119
6.8 Finance	119
6.9 Appointments to various Parishes.....	120
6.10 The Language.....	121
7.1 Introduction	122
7.2 Diocese of Natal.....	122
7.3 Diocese of Zululand	123
7.4 Diocese of Natal.....	123
7.5 Diocese of Zululand	125
7.6 Recommendations	125
Appendix A - Letter of Introduction.....	128
Appendix B - Consent Form.....	131
Appendix C - Questionnaire	137
REFERENCES.....	145

CHAPTER ONE - BACKGROUND AND INTRODUCTION

1.1 Background

The choice of the topic arose out of the experience of the researcher who has been with the denomination for over twenty years as a priest. The early formative years of the researcher as a layperson were moulded by the context of the black parish and subsequently trained in multicultural and multiracial seminaries in preparation for ordained ministry. From the word go after the ordination the researcher was placed to minister in a multiracial and multicultural context. The issue of transformation racially and culturally became so evident since the denomination is divided according to race and culture derived from the previous Group Areas Act of 1951 orchestrated by the apartheid government of the time before the democratic era of our country in 1994. The challenge is advancing since we had our democracy in 1994 because people can move freely, reside in previously no-go areas, and affiliate to parishes of their choices.

The integration of different races in parishes will take sometimes to be fully realised because of the segregation of people geographically according to their race, culture provincially and nationally which was forced on people by the apartheid government through the Group Areas Act of 1951.

Since we are in a democratic country and the laws of segregation banned, the church also needs to be free from segregation and movement of parishioners from homogenous parishes to multiracial and multicultural parishes. Which has happened to a greater or lesser extent but seems to be a major challenge when it comes to the appointment of clergy to certain parishes.

The present status is that there are some black clergy who has never been appointed to white, Indian and coloured parishes and on the other hand, a number of the black clergy have been appointed to these white, Indian and white parishes. On the contrary, the majority of whites, Indian and coloured clergy had never been appointed to black Zulu speaking parishes.

When it comes to the episcopacy of in the Dioceses in question (Diocese of Zululand and the Diocese of Natal), this ministry has been biased especially in the Diocese of Natal because the majority of people that affiliate to it are black people

The first missionary bishops who came to South Africa and their successors were white and only in recent years the Anglican Church of Southern Africa has experienced the black indigenous Archbishops in the Province of Southern Africa.

Coming to the Diocese of Natal, he has never experienced the black indigenous bishop and the closest had been the Indian indigenous with his grandparents from Indian descent. It is in the light of these struggles mentioned above that this study will endeavour to investigate as to why some clergy has never ministered in the parishes that are different from their races and culture; also why the Diocese of Natal has never been led by a black indigenous bishop to date.

Transformation concerning the issue of race and culture within the Anglican Church of Southern Africa as a denomination especially when dealing with clergy appointments with subsequent benefits that follow at the parish level will endeavour to highlight challenges, which are a common denominator across denominational lines when comparing Parishes in different contexts. The Church of the Province has rural and urban, poor and affluent Dioceses and Parishes have the same status about their congregations. The reluctance of clergy to cross the race and culture which is different from their own could be a number of factors. The factors could be financially associated and materially associated when it comes to housing of Clergy and provision of Parish car or allowances. It is also possible that the language could be the barrier. Most of the White, Indian, and Coloured Clergy cannot speak the Indigenous languages. They may have been born and bred in South Africa, but they were denied by the system of the time to learn the indigenous languages. The closest they could learn was the 'the FANA KA LO' which is the distortion of the indigenous languages.

Since transformation is understood to be the change of situation for the better, the Anglican Church of Southern Africa had a considerable effort to elect an indigenous Episcopal leadership many years ago even before the country accepted that black indigenous person could lead in comparison to the original white foreign Episcopal leadership.

The Anglican Church of Southern Africa took a bold step in mid-1986 when Bishop Tutu moved to Cape Town as Archbishop.

Peter Lee recorded in his book, ***Compromise and Courage*** about the Church of the Province of Southern Africa that was never the same from that historical year which

paved the way for the continuous election of indigenous Episcopal leadership. Unfortunately for some of the Dioceses in the Province that step of transformation has not taken place (2005: 417)

This study is enquiring whether multicultural and multiracial Parishes are the answer to the Church of the Province of Southern Africa today. If so, the process can only be possible through the fair deliberate crosspollination of clergy and laity in various Parishes by the Episcopal leadership of various Dioceses.

1.2 Introduction

As much as this is enquiring about multicultural and multiracial appointment but it is also focussing on transformation with regards to the issues of race and culture within the Anglican Church as a denomination especially when dealing with appointments of clergy with the subsequent benefits that follow at the parish level and will endeavour to highlight challenges which are a common denominator across denominational lines. In this research the word, "Transformation" will be used synonymously with the word, "Racism" Since transformation is understood to be the change of situations for the better, the Anglican Church of Southern Africa had considerable effort to elect indigenous Episcopal leadership, which was originally white foreign, white Episcopal leadership from the West. For some time in the Anglican Church, the indigenous leadership has been lacking.

1.3 Indigenous Episcopal Leadership

Denis (2012) in his book *The Making of an Indigenous Clergy in Southern Africa* states that,

'This word "Indigenous 'as we know is controversial, particularly in South Africa. Its meaning depends on the relationship one has to the African heritage. Some authors only consider those clergies indigenous whose ancestors were born on the African continent. They refuse to put in the same category African clergy who struggle to harmonise their own cultural and ecclesiastical culture inherited from the missionaries, and locally - born European - minded clergy who exercise their ministry in their own cultural environment" (2012:10).

The Oxford dictionary (1987: 457) explains the meaning of 'Indigenous' "as something originating naturally in a particular place".

As much as we have people that came from foreign countries and gave birth to the generations which may be regarded as indigenous but this area of research is among all races. Researching transformation with regards to the election of the Zulu speaking Black indigenous bishops and the crosspollination of appointment of clergy of all races to multicultural, multiracial and homogenous Parishes. The issue of transformation is a universal challenge in most if not all denominations along the lines of race and culture. Since most people have been living homogeneously before we gained our democracy in South Africa.

The researcher believes that every area of our lives must change in our behaviour patterns as to how we view our different cultures as enriching elements in our everyday lives as well, as how we view our races as originating from one Creator as equal. The researcher's point of departure is based on the history of the Diocese of Zululand and Diocese of Natal.

The study is focussing on the transformation of the Church of the Province of Southern Africa in the Diocese of Natal and the Diocese of Zululand as the area of research. In this study the researcher is making reference to the appointment and the election of first black bishops and priests in the Diocese of Natal and the Diocese of Zululand, trying to establish as to whether the Anglican Church as the denomination has progressed or not with regards to black indigenous leadership and transformation within the denomination.

After twenty years of democracy in South Africa, the church at large is still divided according to race, culture and language. These divisions in the church are portraying a bad image and setting a bad example for the society since the Bible states that:

“For we were all baptised by one Spirit into one body whether Jews or Greeks, slave or free - and we were all given the one Spirit to drink.” (1 Corinthians 12:13, NIV: 205). Looking at the church at large, she is supposed to be leading the way when it comes to transformation but the church is still divided according to, race, culture and language and yet white missionaries from England who learnt the culture and language of the indigenous people initiated both Dioceses. The issue of unity is a recurring theme in various sections of the Bible as the researcher suggests that the church is supposed to be leading and guiding in the area of unity. Like the body with different parts and

different functions so is the church as the body of Christ built by different races, cultures and languages.

The researcher's first placement as a curate after his ordination to the priesthood was a predominantly white English-speaking parish in the year 1996. The researcher was the first black indigenous Zulu speaking assistant parish priest in the life of that particular parish. The first appointment as the Rector of the parish was in the predominantly Indian parish in the year 1998 whereby the black indigenous black people were moving in to reside in suburbs and townships different from theirs. After that, he was appointed to the black Zulu indigenous parish, which consisted of different ethnic groups. Sometimes when we look at the racial context, we tend to lose sight of ethnic fibre of the parish. That parish was a Zulu speaking but had members who were Xhosa and Sotho speaking. Currently the researcher is serving in a multicultural and multiracial parish. This parish is made out of two congregations. Black parishioners dominate one of the congregations but among those black indigenous parishioners, there are foreign national parishioners who do not speak the South African languages and who do not understand the South African cultures.

1.4 Racial Transformation

Part of the study is focusing on transformation within the Anglican Church of Southern Africa concerning election of indigenous Episcopal leadership and cross-cultural and multiracial appointment of clergy to various parishes. It emanates from the researcher's experience and the exposure of being aware that racial diversity could be the root cause of our present struggles today.

In the South African Pocket Oxford Dictionary (1987: 734), *Racial* is defined as "having to do with race, relating to relations or differences between the races".

1.5 Ethnic Transformation

Ethnic is described, "As having to do with a group of people who have a common national or cultural tradition" (Oxford Dictionary, 1987: 302).

Ethnic diversity could be another obstacle that prevents the progression of transformation in not only the Church of the Province of Southern Africa but also with other denominations since there are nine Provinces with their nine dominant ethnic languages and cultures and the Church is not exempted from what is affecting the society.

It is twenty-four years since we acquired our freedom and democracy in South Africa, but the indigenous people of South Africa have not yet enjoyed the full benefit of their freedom. The majority of people that were disadvantaged in the past are still on the margin in most areas of life as indigenous people including the church. The church at large is not immune and is in desperate need of transformation within the Anglican Church of Southern Africa

Munthali (2014: 149) in his book *Transformation and Development of Human Society* describes the term, "Transformation", as change and metamorphosis, which is derived from two words; "*trans and formation.*"

In this study, change is being investigated concerning cross-cultural appointment in the Anglican Church of Southern Africa.

He further explains that '*trans*' has to do with the movement/crossing, and 'formation' 'has to do with the making of something.' It denotes a change or movement that has transpired in the formation. He continues to say that if we talk about a transformer, we talk about change - bringers and change agents. We imply movement of some kind, movement in the form of something old to something new' (Munthali, 2014:149).

The researcher's understanding of the meaning of the term is the obligation of undergoing a complete and change, which will find expression in the character and conduct. The big question in this investigation is, "has the change taken place according to the demographics and racial representation in the Diocese of Natal and the Diocese of Zululand? The church in the 21st century is in desperate need of transformers, change - bringers and change agents. The researcher is aware that transformation is a process of profound and radical change but feels that it is very slow. The church at large is in desperate need of racial transformation of leadership and resources within the Anglican Church of Southern Africa. Transformation is a biblical term, which is often used by Paul when he says,

'And do not be conformed to this world, but be transformed by the renewing of your minds, that you may prove what is that good and acceptable and perfect will of God.' (Romans 12:2) NKJV.

The researcher feels that in every level of our society transformation is very slow. Higher positions in industry and the economy are still held by certain races. In the

church, certain parishes have never had an experience of being led by a priest different from their own race and culture. The church needs to take the lead and show the world that she has the mandate from God through his word that teaches the equality of all people and that all people were created in the image of God from the inception; therefore, they should to be treated with equal dignity. The Oxford Dictionary (2007:1138) explains the word “Transform” as making considerable change in form or considerable outward appearance.

Therefore, the researcher’s understanding of the meaning of the term is the obligation that the church of God at this time must undergo a complete change, which will find expression in the character and conduct as they interact with one another and the way they treat one another. The church of God needs leaders who will take her in a new direction and to the next level. That responsibility lies with the Episcopal leadership.

In this chapter the study will tease the early developments of mission work done by the white missionaries and looking at the progression of the election and appointment of Clergy to multiracial and cross-cultural parishes.

Around the same era, the winds of change swept the Diocese of Zululand concerning the Episcopal leadership election from the white missionary bishops to the black indigenous bishops.

The beginning of transformation in the Episcopal level of leadership in the Anglican Church as a denomination is stated by Peter Lee in his book *Compromise and Courage* that, “Transformation in the Church of the Province of Southern Africa came about through the appointment of Alpheus Zulu election as the first black bishop Suffragan of St John’s from the year 1960 and the first Diocesan Bishop of Zululand from 1966 to 1975. The Diocese of St John and the Diocese of Zululand were both rural Dioceses” (Lee, 2005: 320).

It is interesting to note that both Dioceses where Bishop Alpheus was appointed were rural Dioceses. One could ask the question as to why they were not elected to the urban Dioceses. Was it because of the economically poor nature of these Dioceses that the White Missionary Bishops had to let go?

He also mentions that, “Transformation started at the Episcopal level in the Anglican Church of Southern Africa in the year 1974 when the first black bishop in the history,

Desmond Tutu was nominated a black candidate of a major metropolitan Diocese with a cosmopolitan historically English speaking control” (Lee, 2005:319).

During this period of change many congregants especially from white congregations left the Anglican Church to other denominations because Bishop Tutu was first black bishop and moreover a political activist. Some Christians did not believe that Christianity and politics can go together. In this period the Anglican Church of Southern Africa like many other denominations were influenced and captured by the South African apartheid laws of separate development (Group Areas Act of 1951). Most denominations around this time were not speaking against the *status quo* but the Anglican Church swam against the tide by electing the Black Indigenous Bishop Suffragan of St John and Diocesan Bishop of Zululand for the first time in history. At the height of this dramatic political change in South Africa. The researcher had been already ordained as a Deacon and appointed to serve at the Cathedral of Holy Nativity while completing his studies.

At this time, the researcher was assigned to do preaching on Sundays and during the week to do pastoral Parish pastoral work as an ordained, which was part of his training. When doing pastoral work, the researcher was paired with the white lady who was the lay member of the Cathedral at the time. Looking back now, the researcher can see that the Dean who was his Rector at the time was strategic by so doing. As we did our pastoral home visits, at times doors were slammed on our faces. We were not welcomed in these White parishioner’s homes. At the time, the conclusion was that we were not welcomed because of the colour of the researcher’s wrong skin. After twenty years of democracy in South Africa, the Diocese of Natal has never experienced the Black Zulu speaking indigenous Diocesan bishop’s leadership. Some black and white Parishes have never experienced the leadership of Rectors different from their race and colour.

1.6 The First Black Indigenous Bishop in the Diocese of Zululand

This history marked a turning point in the life of the Anglican Church of Southern Africa. An event, which broke the ground of a new era from a long history of Western Episcopal leadership to the Indigenous Black Episcopal leadership.

Looking at the succession of Bishops in the Diocese of Zululand, it took a long time for the Diocese to elect an indigenous Zulu speaking Bishop. The Diocese is a black

and Zulu speaking with sprinkle of English and Afrikaans speaking races. The vast area of this Diocese is rural.

The Diocese of Zululand comprises 283 congregations from the Tugela River in the South borders of Mozambique and Swaziland in the North, and inland to the Diocese of Highveld. Each parish has the number of outstations and the Diocese is served by a number of committed priests and by the sisters of the Holy Name of Jesus, a community of Zulu nuns. The following is a list of Diocesan Bishops that have served in the Diocese of Zululand:

1870 - 1875 Thomas Wilkinson

1880 - 1890 Douglas Mackenzie

1891 - 1902 William Carter

1903 - 1929 Wilmot Vivian

1930 - 1935 Charles Ayles

1935 - 1947 Albert Lee

1947 - 1957 Eric Trapp

1958 - 1966 Tom Savage

1966 - 1975 Alpheus Zulu

1975 - 1993 Lawrence Bhekisisa Zulu

1993 - 1997 Peter Harker

1997 - 2005 Anthony Mdletshe

2005 - 2015 Dino Gabriel

2016 - Monument Makhanya

In an interview with a retired Bishop of Zululand (Lawrence Zulu) who was a Diocesan bishop of Zululand from 1975 to 1993, he tells the story of discrimination according to culture and race in the Diocese of Zululand. The issue of discrimination has been prevalent in the church for an extended period. The story of his predecessor (Alpheus Zulu) tells how he was affected by the discrimination according to culture and race in

the Diocese of Zululand as the first black Bishop of the Diocese of Zululand from 1966 - 1975.

After electing a black person, the Diocese of Zululand found herself deciding between two options as to where the Bishop was to reside. The white predecessors of the newly Bishop elect who were Bishops Eric Trapp and Thomas Savage had lived in the suburb of Eshowe where the Bishopshurst was build. This suburb was a white area according to the Group Areas Act. Bishopshurst was still the official residence for the Bishop of Zululand and it was available to be occupied by the newly elected Bishop.

The problem arose from the South African Government's Group Areas Act, which required black and white people in the country to live separately from one another. The Bishopshurst was situated in the 'white' area of Eshowe and the Government's policy of the time required the Diocesan Trust Board (D.T.B.) to apply for permission from Pretoria for its newly elected Bishop to occupy the Bishopshurst as he was the wrong colour to live there.

Some of the Diocesan Trust Board members (D.T.B.) argued that the Diocese of Zululand should not apply for this permission since the incoming Bishop had been elected according to the church's rules and was therefore the logical occupant of the Bishopshurst. Others felt that since the church in this case the Diocese of Zululand knew the country's laws, she should seek Pretoria's permission for her Black Bishop to reside in the 'white area of Eshowe.'

Pretoria's response to the application was as predicted by those who proposed that the Diocesan Trust Board (D.T.B.) should not apply from Pretoria but simply place the Bishop in his official residence and watch how Pretoria would re-act to that action.

Pretoria ruled that the Bishop could live in the Bishopshurst but not sleep in the white area because of the colour of his skin. The Bishop being the black person could not sleep in the white area for ideological and prejudice-based reasons. Pretoria however could not have the last word on the matter. The Diocese of Zululand could not rest and then Bishop Elect had to be accommodated somewhere. The medical superintendent of St. Mary's Hospital, which was a Diocesan hospital then, kwaMagwaza in Melmoth District offered to move into a smaller house, which was built for the Warden of the kwaMagwaza Diocesan Conference centre also at kwaMagwaza. This made room for

Bishop Alpheus Zulu to occupy the large medical superintendent's house at St. Mary's hospital while a convenient house was being made available to the Bishop in Eshowe.

For several months, the Bishop commuted between Eshowe and Melmoth daily, week by week until his house was completed at Gezinsila Township in Eshowe. That house was four kilometres away from the Diocesan office and cathedral, which are the two centres for Bishop's work. It was only in the year 1993 that a new house close to the cathedral and the Diocesan office was acquired for the Bishop of Zululand.

Bishop Lawrence Zulu who succeeded Bishop Alpheus Zulu from 1975 - 1993 set in motion the process to get that house as soon as the South African Government did away with the Group Areas Act of 1951 and left the country's citizens to settle and live where they desired. While this development outlined above was, a major event a smaller event occurred after Bishop Lawrence Zulu appointed a black Bishop. The Reverend Philip Ntombela as the Bishop's Administrative Assistant, found for him a residence not far from the cathedral. Some attempts were made by white people to correct bishop's Lawrence behaviour, but those efforts were defeated by the move to get some residence of Eshowe to petition the authorities to allow Reverend Philip Ntombela to remain in his house. The skies did not fall from their God given place.

On the clergy stipends front there was another war arising from the inequality of stipends based on race and colour. There was higher pay for white clergy and lower amounts for the black clergy irrespective of rank. When the lower paid group get worried and challenged this state of affairs one would understand if they were united in their push for improvement and equality - rank for rank but they were not. Some among the black clergy saw it to be worldliness creeping into the church for them to be calling for better and equal stipends. These argued that, since it was God's call they had answered, they were not looking for wealth. Fortunately, these black clergies sorted among themselves their differences and began to speak with one voice. There were also some white clergy who raised their voices on this issue. They felt embarrassed at the thought that their colleagues were receiving less stipends for no good reason than being black. Some were even prepared to see their own stipends reduced to allow those of their black counterparts to catch up.

The Bishop of Zululand at that time was Thomas Joseph Savage who had been Dean of Cape Town. He began the move to deploy some of the senior clergy in the Diocese

as Rectors of white parishes or Directors of Missions. He also began the process of placing clergy in Parishes without considering the colour in question.

Bishop Peter Harker who succeeded Bishop Lawrence Zulu was the first occupant of the new Bishop's house after Bishop Lawrence Zulu moved to Swaziland. The healing of scars of the past. Note that the Church of the Province in Southern Africa (CPSA) changed its name to the Anglican Church of Southern Africa (ACSA) in 2007. These names are used interchangeably in this study.

At this time, the line of white missionary bishops was broken especially in the Diocese of Zululand. It is stated in the article of Khumalo and Mbaya titled *Against all Odds: Alpheus Zulu and racism in church and society*. It is stated that Alpheus Zulu was elevated to the position of Diocesan Bishop of Zululand and Swaziland respectively in 1966 and in 1968 the Bishop of Zululand.

It is clear that when Alpheus Zulu was consecrated as Bishop 'he became part of a long tradition of Black African pioneers of clergy reaching back to Titus Mthembu, the black priest to be ordained in the Diocese of Zululand in ACSA in 1894; Peter Masiza, the first black Anglican priest in ACSA in 1870 (Goedhals, 1989).

They confirm that on Alpheus Zulu's election as Bishop of Zululand he was forbidden from moving into the official bishop's residents in Eshowe because it was a white area. This was because of Group Areas Act of 1951 which organised residences according to race (Khumalo & Mbaya, 2015).

Bishop Zulu who had hoped that he would be allowed to take his rightful residence responded to this huge challenge by saying that where he stayed was not his prime consideration and wherever he stayed was his main concern and was his work. What was important to him was to stay somewhere in Zululand so that he could do his work.

In most of the Dioceses today the battle of inequality is not yet over between the urban and rural Parishes economically because most people move from the rural areas to urban areas to look for employment as a result the rural areas lack people with a strong financial muscle. The pensioners who receive government grants and civil servants because there is lack of industrialisation mostly support the rural Parishes financially. Therefore, the rural Parishes are impoverished, and the clergy are living in poverty in

comparison with those ministering in urban Parishes. The Parish benefits like medical aid, car allowances are minimum or non-existent.

1.7 The struggle with Racism in the Anglican Church

The church is not isolated from what is happening in the world whence she is the church in society. Bishop Alpheus Zulu did not only have to deal with challenges from the government but also within the church. Mr John Mkhize who was a church warden during the rectorship of Bishop Zulu recalls that when Bishop Zulu arrived at St Faith's as a priest in Durban, he was asked to live in a bachelor's quarters and not the Rectory for whites, which at the time was occupied by Revd. Steel. However, St Faith's being a black mission, the parish council insisted that bishop Zulu must live in a Rectory because he had young children. Their insistence led to the transfer of Revd. Steel to make space for bishop Zulu, despite Steels insistence that the Rectory was built for white clergy (School of Theology, PC 165/5).

1.8 The First Indigenous Black Bishop in the Diocese of Natal

The Diocese of Natal is still divided according to race, culture and language in most of our Parishes. One finds that there are people that buy houses and live in the context that is different from their race, culture and language by choice. Most of those people move from the black, Indian, coloured townships to suburban areas. As much as there has been an exodus from the townships to the suburbs to pollute the originally white areas by other races after the new South African dispensation but the Diocese of Natal was and is still divided along ethnic lines with boundaries separating the Indians from coloureds, the Zulu speaking blacks from the whites. In the Diocese of Natal, the black Zulu speaking Parishes are the majority and yet the Diocese has never experienced an indigenous Zulu speaking Episcopal leadership.

The following are the Diocesan Bishops of the Diocese of Natal to date:

1853 - 1883 John Colenso

1883 - 1893 Vacant

1893 - 1901 Hamilton Baines

1901 - 1928 Samuel Baines

1928 - 1951 Leonard Fisher

1951 - 1974 Vernon Inman

1974 - 1982 Philip Russell

1982 - 1998 Michael Nuttall

1999 - 2015 Rubin Phillip

2015 - 2019 Dino Gabriel

White Diocesan bishops have led the Diocese of Natal from its inception until 23 May 1995 whereby the first indigenous Indian Bishop by the name of Rubin Phillip was elected. He led the Diocese from 1999 to 2015. As much as one understands, the term indigenous as originating naturally on a particular place but my focus is on the Black Zulu speaking indigenous Diocesan Bishop.

According to Lieta (2003) cited in Draper, (2003: 242) in her article titled, *Colenso and the Emergence of an Indigenous Black Clergy in South Africa* describes the term indigenous clergy as members of the Church set apart for the purpose of the work of ministry and who belong to the original inhabitants of land. The setting apart is usually marked by the service of ordination (laying on of hands by the bishop). The term 'indigenous' is used here to refer to locally born ministers of African extraction.

The Diocese of Natal has experienced the ministry of the Black Zulu speaking indigenous Bishop Suffragans but not Diocesan Bishops. The following are the Black Indigenous Bishop Suffragans the Diocese with an exception of Bishop Rubin Phillip whose grandparents originated from India. From the year, 1980 to date the following Suffragan Bishops were consecrated as follows:

Bishop Alfred Mkhize: 1980 to 1990

Bishop Mathew Mandlenkosi Makhaye: 1989 to 2000

Bishop Rubin Phillip: 1995 to 1999

Bishop Elijah Robert Thwala: 2001 to 2006

Bishop Funginkosi Nicklaus Mbhele: 2001 to 2010

Bishop Nkosinathi Ndwandwe: 2007 to 2017

Bishop Tsietsi Edward Seleane: 2011 to date.

The question is that as much as the Diocese has experienced the leadership of Black indigenous Suffragan Bishops, what is preventing the Diocese to elect a Black Indigenous Diocesan Bishop in this day and age?

In the Diocese of Natal, the White English Speaking Missionaries who came from England to South Africa initiated some Black Zulu Speaking Parishes. At their arrival, they learned the language and culture of the people but the clergy of other races are not appointed to serve in Parishes that do not speak their languages. Some of the Black indigenous clergy are appointed to the English-speaking Parishes. However, foreign clergy and clergy from other indigenous groups within South Africa are not appointed to Zulu speaking parishes in the Diocese.

The closest the Diocese of Natal could get to an indigenous Diocesan Bishop was the election of Bishop Rubin Phillip who was born and bred from Clairwood in Durban, but his grandparents were indentured labourers from Andhra Pradesh. Clairwood was a large suburb of Durban with a large concentration of people of Indian ethnicity. He was enthroned as Diocesan Bishop of Natal in February 2000. The minimum transformation at the Provincial level and the Diocesan level of the Anglican Church of Southern Africa has a ripple effect at the Parish level. The following history of the indigenous black priest in the Diocese of Natal is the evidence of the sequence of events.

1.9 The First Black Indigenous Priest in the Diocese of Zululand

In the document titled "The lineage of the Mthembu Clan of Hlajakazi" a brief history of the Mthembu Clan is explained. After a long history of white missionaries, the first black indigenous priest in the Diocese of Zululand was ordained who was called Titus Makhehla Mthembu who came from the line of Mabele, Tine, Mnyakaza, Ngoza, Mkhuphukeli, Gazi, Ndosu, Mnyandeni and Mvelase. He acquired his Theologically Education at the Anglican College for the training of clergy in the area called Sandlwana in Zululand where the Anglican Parish called St Vincent is located. He was ordained to the priesthood in 1894 and served as a curate under the leadership of Archdeacon Johnson, worked as a priest of Hlajakazi, Magabeni, Masotsheni and subsequently Ngwavuma. The history informs us that he first worked at Kingsley and died in 1921 through pneumonia at kwaMagwaza Hospital in Melmoth. He was laid to rest in the hospital cemetery kwaNzimela of Mthinemide in Melmoth. Earlier than that

Peter Masiza was ordained the first Black indigenous priest in the Anglican Church in ACSA in 1870 (Goedhals, 1989:23).

Looking at the time frame since the Diocese of Zululand was established, the emergence of black indigenous clergy took a while. In the year 1870, the Diocese of Zululand was found as the missionary Diocese. In 1898, it was made the Diocese of the Province. Only after 24 years, the missionary Diocese of Zululand produced the black indigenous priest. The theological training of clergy was not the same. The theological College in Sandlwana was for the black candidates because the white clergy came from England to oversee the mission work

Denis (2012) states that from the year 1848 - 1963 the first missionary candidates from the West for ministry in the Church of the Province were not all trained in theological institutions, at least until the first decades of the twentieth century. Robert Grey, the first Bishop in the Church of the Province while a graduate did not attend theological college whereas the black indigenous potential candidates for ordained ministry were to serve under the white missionaries for several months observed and endorsed by them (Denis, 2012: 516).

One wonders about our situation between different races of superiority and inferiority whether the teacher, student syndrome since whites were the teachers of the blacks to qualify to be ordained to become clergy, does not cause it.

“The first batch of theological missionaries studied the bible and learnt Greek on board the ship that brought them to South Africa in 1848. In later years, it gradually became the practice to place ordination candidates with senior and scholarly priests. This is the way; black indigenous clergy were trained” (Denis, 2012: 516).

1.10 The First Indigenous Black Priest in the Diocese of Natal

The First Indigenous Black Priest in the Diocese of Natal according to Lewis and Edwards (1934) in their book *Historical Records of the Church of the Province of South Africa* relate about the story of the two first indigenous priests in the Diocese of Natal:

Local converts, William Gcwensa and Mpande Mpengula, were endorsed by Revd. Callaway as fit for ordination, and they spent several months into a mission station. According to Lewis and Edwards William Gcwensa and Mpande Mpengula were born into Gala clan in Griqualand East. Mpengula as a young adult would leave his family

in 1857 and accompany Callaway to his mission at Springvale where he rose in the Anglican Church. He was ordained by Callaway as the first indigenous Anglican Priest in South Africa and would conduct services for Sunday school and confirmation candidates (Lewis and Edwards, 1934:363).

Dr Geoffrey Dixon Soni in his article ***Indigenous Clergy at the Springvale Anglican Mission from Personal Reminiscence***, confirms that Mpengula Mbanda was the first black indigenous Christian that had a potential to become a priest in the Diocese of Natal. On Callaway's arrival to South Africa as a missionary, he resided in Pietermaritzburg in 1854. Mpengula became Dr Callaway's servant as a handyman. He was a driver of the wagon, which transported Callaway to look for a suitable plot to establish a mission station on the other side of Umkhomas River in 1858. Mpengula Mbanda is said to have taught Callaway the Zulu language and customs. He inspired him to write many stories about the social systems of the Zulus. He is also said to have influenced Callaway in his policy of training black teachers to spread the gospel among other blacks (Denis, 2012: 173).

Another indigenous clergy that has the interesting formation story to ordination is William Gcwensa who was a young man convicted of a dagga offence and was put in prison in Pietermaritzburg. He was a very intelligent man. A prison warder became very friendly with him because of his intelligence and recommended to Callaway to take him as his servant. While Gcwensa was working for Callaway, he subsequently became a Christian. He influenced Callaway's thinking in terms of black thought and customs (Denis 2012:173).

Lewis and Edwards (1934) confirm what Denis mentions in their book ***Historical Records of the Church of the Province of Southern Africa*** that William Gcwensa accompanied Callaway to Springvale as a brilliant and eloquent man, dedicated himself to disseminating the good news. William Gcwensa would assist the congregation practicing hymns and chants in the Zulu language after every Sunday service. His good work must have been a strong recommendation for his ordination to the Diaconate by Bishop McCrorie in December 1871. Gcwensa was given an outstation at Clysdale, uMzimkhulu' (Lewis and Edwards 1934: 363)

There are several other mission stations like Springvale who were in similar developmental progression e.g. St Chad's Mission, St Augustine Mission which were

initiated by white missionaries and ultimately oversight transferred to Black Parish Priests as it stands today. It is important to note in this section that William Gcwensa and Mpande Mpengula broke the monotony of the Black church, which was led by the white missionaries from England, which paved the way for blacks to take a leading role in the church of God. There is no doubt that a shift has taken place politically and within the church with regard to the potential of Black indigenous clergy.

In the book edited Denis, (1995:169) titled, *The Making of an Indigenous Clergy in Southern Africa*, in Geoffrey Dixon Soni's article quotes of derogatory terms which were used by white missionaries when referring to indigenous black people like "little *Kaffir* congregation," "large *Kaffir* population", "Zulu *Kaffir*." He says that the church history is often written from a white perspective in which whites are usually portrayed as saviours and blacks as ignorant, heathen and uncivilised.

The researcher thinks it is how we perceive people and prejudge them that often becomes an obstacle in any given situation and the church is sometimes a perpetrator of such acts.

Today in the twenty first century, one finds that there is segregation and separate development among our Parishes according to colour, race, culture and languages especially with the clergy appointments to pastoral charges. There are parishes, which are known to be English Speaking Parishes and Zulu speaking Parishes. Among the English-speaking Parishes, there are Zulu speaking parishioners therefore the services are bound to be multilingual but, in the past, the English-speaking parishioners were provided their services separate from their Zulu speaking brothers and sisters. The major challenge in my opinion is in the appointment of clergy as Rectors to various Parishes. Now Black clergy are appointed to originally called White parishes; but White, Indian and coloured clergy are not appointed to Black Parishes. The care of the clergy is not balanced when it comes to parochial charge's benefits. At the Diocesan level, the Diocese of Natal has never experienced the Black Indigenous Bishop as their leader. One wonders as to why the Black majority of the representatives at the Elective Assemblies do not elect their own to rise to the Diocesan leadership. The White financially viable parishes care better for their Incumbents better than Black financially poor parishes.

1.11 Aim

The aim of this study is to discuss issues of racism and separate development at the Parish level when it comes to the appointment of clergy to various Parishes. The research is also investigating the advancement of racial transformation at the Episcopal level when it comes to the election of Bishops in the Diocese of Natal and Zululand.

Through this investigation, the researcher is pastorally seeking ways to transform and advance change in parishes, which have already started at the Episcopal Level to a greater or lesser extent.

This research will endeavour to investigate whether it is still a struggle or not to appoint clergy across racial lines freely and to strike the balance to accommodate different cultures and language in various parishes. The area of focus is the Diocese of Natal and Zululand limiting the investigation particularly from the years around 1960 to the present.

Unity in the Church is the central theme of any denomination and yet it is just in writing in the constitutions of our churches but not put into practice.

In Coetzee's article, *Christian Identity and Church unity* confirms the importance of this theme when he refers to Berkouwer's ideology when he says that, the truth that there is only one Church also becomes clear from the metaphors used in scripture to indicate the relationship between Christ and the Church and according to Berkouwer (1970: 47) there can be only one house, as there can be only one bride one temple, one flock, one body (Coetzee, 2006: 160).

The researcher's view in this matter is that the Church is far from the unity Coetzee is emulating. In order to achieve unity in the Church it is important to deal with the obstacles of racism, inequality, favouritism and preference of culture and language over others.

Coetzee (2006:161) states that,

'What is also very important and significant is that the unity of the Church is not an isolated matter, but that the whole world is incorporated and implied in John 17: 21: "May they also be in us so that the world may believe that you have sent me." (cf. Berkouwer, 1970:51) "In these verses not only the musicological calling of the Church

also the whole issue of identity comes to the fore. The unity must be seen. The world must see the Church in her unity as a letter of Christ" (1 Cor. 3: 2; cf. Berkouwer, 1970:51)

There are individuals in other denominations who are trying to work towards racial transformation. Some of them have passed on but their footprints are still evident.

Naudé (1985) is referred to as the champion in the church unification and transformation in the family of Dutch Reformed Churches. Other denominations like the Anglican can learn from his ideologies to transform our racial stereotype sin in the twenty first century.

Among other things, Professor Adonis mentions Beyer's involvement with the church in the areas of unification, reconciliation, justice and the draft of the church order. The Anglican Church is in the forefront in challenging the injustices and mediation with an aim of promoting reconciliation but very cautious when it comes to racial unification and transformation. This research will endeavour to highlight the issues confronting the church in the area of race, culture and language transformation.

The Anglican church of Southern Africa is still going through these struggles more or less similar to the Dutch Reform Church in Africa, which was for white Afrikaans speaking, Dutch Reformed Mission which was for the Coloured people and the Dutch Reformed Church in Africa for the Black people. The only difference with the Anglicans is that these segregations were not written on paper, not legalised but practised.

In an article written by Ronnie Alexander(1995) titled; *Indian Clergy in the Anglican Diocese*, he wrote about the progression of transformation in his denomination as he said, 'In the early years the Anglican Church appeared as a conservative body, totally unable to accept diversity within her own ranks. However, this is changing, particularly with regard to the Indian parishes. A church that began with anti - Indian feelings gradually opens her arms to receive the people of God so that they can be reconciled and healed of the pains of separation' (ed.Denis, 1995:168).

One can say that politically even in the parliament the Indian and coloured race were regarded as the upper class than the Indigenous black race. The apartheid government of the time elevated the Indian and Coloured people over the Black indigenous people of South Africa politically.

The researcher's opinion is that transformation for the Indian and Coloured race came earlier than the Black indigenous race. Ronnie Alexander confirms that when he says that,

According to Alexander Bishop Phillip Russell, the great apartheid campaigner, broke new ground by making the first non-racial appointment. Errol Narain became the first Indian priest serving in an all-white parish in Kloof, Durban. (ed.Denis:168)

It clear that as much as South Africa as a country was engulfed by evil laws of apartheid but some of the bishops in the Anglican Church decided to swim against the tide. They prepared the white congregations to accept Indian and coloured priests as their spiritual fathers. They also challenged their habit of reserving the last two or three pews for Indian and Coloured members during the service. In addition, even greater challenge was to receive Holy Communion kneeling side by side at the altar rail of God.”(2005:168)

Nuttall (2003) continued in the footsteps of Bishop Phillip Russell. He appointed Indian and Coloured priests as rectors in white parishes. As he remarked in his synod Charge, “sometimes a bishop must lead from within, but there are times when a bishop must lead in front “Now Indian and Coloured clergy and laity share their gifts of leadership at a Diocesan and Provincial levels. Most Indian parishes are becoming multiracial even though are situated in so-called Indian areas which are predominantly Indian’ (ed.Denis, 1995:168).

In this research paper the racial struggle and imbalances with regard to the appointment of Indigenous black clergy is still investigated as a pastoral challenge. The present bishops of our two Dioceses are in a position to advance transformation in our parishes.

Looking at the Group Areas Act of 1950, which was created by apartheid government of South Africa;

It placed racial groups to different residential areas and business section in the urban areas. An effect of that law was to prevent non-whites from living in the most developed areas. The church at large is not immune from the inequalities of society. The white section of the church has always had a privilege of acquiring adequate financial resources to do ministry than the black section of the church. Segregation was

enforced in the church as much as it was not written. In the twenty first century, it is not enforced but action speaks louder than words.

1.12 Objectives

The study is seeking to help the church reflect the spirit of Christ so that the people of God can receive and respect each other.

To investigate the parish support and living conditions of clergy and their families that they find themselves in parishes.

The research will endeavour to investigate the possibility of the integration of different races and cultures and alleviate the fear of the unknown when it comes to cross-cultural appointment of clergy to various pastoral charges.

To find out about the fears that hinder cross cultural appointments of clergy to various parishes

1.13 Problem Statement

The problem is the appointment of clergy according to race, culture and language, which is not helping to bring about healing, reconciliation and the mending of scars caused by discrimination. Since 1994, South Africa as the country has been struggling with regard to the issue of the unification of communities racially, colour and culturally and the church is not immune from those issues. The church needs to deal with the issue of cross - cultural appointments. Clergy should be appointed according to their gifting and be encouraged to learn the culture of people under their care. Clergy should also be encouraged to learn the language of the people regardless of their culture. The Diocese of Natal in particular consists of diverse cultures according to various communities in the townships and suburban areas. The Diocese of Natal is made out of Zulu, Coloured, Indian townships and White suburbs. All these places have their unique cultures. It will take some time for the church to take out the race spectacles unless she makes a deliberate effort to appoint clergy anywhere without race or cultural considerations. Another problem is the crossing of parishioners from the townships to buy houses in suburban areas but still travelling to township churches for worship. There is also a new culture, which is developing among the black children who have schooled in previously schools known as Model C schools that are finding it difficult to follow the liturgy and struggling to read their own mother tongue. At the

same time other races are beginning to instil in their children's lives the value to learn other cultures and languages of other races.

1.14 Problem statement question

Within the two Dioceses namely the Diocese of Natal and Zululand, the main questions are as follows:

What causes the English-speaking clergy not to be appointed to minister in African language township parishes and some black Zulu speaking clergy not to be appointed into certain English-speaking parishes? Why is the placement of the black African priest not getting the same privileges or support as their white counterparts when they are placed in the white English-speaking parishes and visor versa? The problem is that the white, coloured, and Indian parishes are known to be adequately financially resourced as the result they are able to care for their clergy with the benefits that are provided at the parish level like garden assistance, domestic worker, holiday package and education for their children's education which is not offered by the black under resourced parishes. Why are the black congregants invited to attend conferences to the cities but the majority of white, Indian, and coloured are reluctant to attend these conferences in the black townships?

In terms of the Bishops, they are democratically elected, but the question remains as to why the black indigenous black Bishops are not elected particularly in the Diocese of Natal?

1.15 The Church of the Province of Southern Africa Governance

The Church of the Province of Southern Africa is Episcopal led and canonically governed. In the Anglican Communion, the model of government is the 'Bishop in Synod,' meaning that the Diocese is governed by the Bishop acting with the advice and consent of representatives of the clergy and laity of the Diocese. The precise composition of a Diocesan synod is subject to Provincial and local canon and practice.

1.16 Episcopal led

To be Episcopal led means that the Bishop leads each Diocese under the Church of the Province of Southern Africa. The Church of the Province of Southern Africa has one Constitution, which aids the Diocesan Bishop to lead the Diocese. A Bishop is entrusted with the leadership responsibility, pastorally, liturgically and administratively. Pastorally caring for the clergy under his or her care. Liturgically leading worship when

pastorally visiting Parishes in his or her Diocese. The bishop is also entrusted with teaching ministry in the Diocese. All these duties are shared with the priests and Deacons that are serving under him or her. The only duties of the Bishops that are not shared are the conferring of the holy orders. The Diocese is also canonically governed. In addition, there are Acts of every Diocese, which are approved and amended by the Diocesan synod of each Diocese.

1.17 Canonically governed

The Constitution has Canons, which help the bishops to govern the Dioceses that constitute the Provinces as they deal with various matters of interest. The Acts are applied in conjunction with the Canons. The Acts deals with contextual issues of every Diocese aligned and not contradicting the Canons.

1.18 Acts of the Diocese

The Acts of the Diocese are rules which are made by each Diocese each time they assemble as Bishops, Clergy and laity to govern each Diocese. The Clergy represent their own Parishes as they gather at Synod. These rules are unique to each Diocese but not contrary to the Canons and the Constitution of the Church of the Province of Southern Africa.

As much as the Anglican Church of Southern Africa has such an organised structure and rules, which are supposed to unite and deal with issues accordingly and equally but the denomination is divided when it comes to ministry issues.

It is clear that we have an English speaking and the Zulu speaking church and that we have a black and a white church especially in the Diocese of Natal as much as we have Indian, coloured and Xhosa churches. In the Diocese of Natal, there is a challenge of race, culture and language. Unfortunately, this challenge affects black indigenous Zulu speaking clergy mostly because they are the ones that are appointed to cross their cultures and language in most of the cases. This segregation becomes so evident when there is a funeral of the clergy person in the Diocese. The funeral services are attended according to race.

The whites attend their own funerals and the Indians, Blacks and Coloureds attend their own. The same thing happens when there are Diocesan ministries gatherings like Mothers Union, St Agnes, Iviyo (Legion of Christ Witnesses), Men's and Anglican

Women Fellowship Guilds enrolment services at the Diocesan level, only Black parishes come together but other racial groups do not participate.

Fanon (1967) in his book, *Black Skin White Mask* reflecting on the black man's struggle in a multicultural and multiracial context says,

“The black man has two dimensions. One with his fellows, the other with the white man. A Negro behaves differently with the white man and with another Negro that this self-division is a direct result of a colonialist subjugation is beyond question” (Fanon, 1967:17).

In South Africa during the apartheid era, the schools were divided into various groups. There were Public schools, which offered Bantu Education curriculum, which was inferior in comparison to the Indian and Coloured schools in the Townships. We also had Model “C” schools, which were partly subsidised by the government and Private schools. All these schools offered different curriculum at a different fanatical rate. Most of the parents sent their children to Model “C” schools because of good curriculum and affordability but at the end of their education they are derogatory referred to as “coconut” because they are black people on the outside but white in the inside because of their superior education which they acquired at the Model “C” schools.

The fact of the matter is that they don't belong to these races they were schooling with but they are not fully accepted by their own kind. It is so true in the new South Africa today.

Fanon (1967) concurs with the abovementioned paradox of trying to fit in a different context than yours which could be a multiracial or multicultural context. Speaking about the Negro and language in his book *Black skin White Mask* says that the black man has two dimensions, one with his fellows, and the other with the white man. A Negro behaves differently with the white man and with another Negro. That this self-division is a direct result of colonist subjugation which is beyond question (Fanon: 17)

Parishioners from different races and cultures see and respond to issues and liturgy with cultural and racial spectacles, which poses a challenge to the person that, has the pastoral oversight.

The black indigenous Zulu speaking clergy suffer the consequences of their appointments to the White English-speaking Parishes. When they meet in the

gatherings of the Black Zulu speaking Parishes they have to think and behave in certain manner and when they are in their white Parishes they have to behave in a different manner, which is not the case with their White English counterparts. Since in the Diocese of Natal ministries and guilds of black indigenous parishes develop independently from the White, Indian and Coloured parishes. Black indigenous clergy are caught up in the struggle to decide all the time, whether to attend ministry gatherings of their kind or not, since they are appointed to minister to these white, coloured and Indian parishes and yet their white, Indian and Coloured colleagues do not attend activities organised by black parishes at the parish, regional and diocesan levels.

In the Diocese of Natal from the parish level, the approach to ministry is different between the English-speaking parishes and the Zulu speaking Parishes. There is evidence of separate development or segregation from Parish level, Regional level, Diocesan level and Provincial level.

1.19 Parish level

At the Parish, level all black Zulu-speaking Parishes encourages their members to affiliate to various Guilds and ministries and to wear uniforms, which is not the case with the English-speaking Parishes. In the White English-speaking Parishes, the emphasis is on ministries other than the Guilds.

The approach to evangelism in black Zulu speaking Parishes is through tent, open-air meetings and the English-speaking Parishes use the evangelism courses, and programmes approach.

1.20 Regional level

Coming together to do ministry in the regions is still a challenge. Some race groups are still reluctant to meet with others. There seems to be progress when it comes to the interaction of leadership, various meetings, and some ministries. As much as all Parishes in Regions have Guilds but only the Black Zulu segment of the Regions meet to do ministry together.

1.21 Diocesan level

At the Diocesan level, the progress is evident when it comes to clergy forums. Clergy meet to discuss issues that relates to their ministries at the Parish level. The clergy of every race represented come together for workshops, clergy schools and retreats.

There are clear structures in place for the Mothers Union, Anglican Women's Fellowship, St. Agnes, *Iviyo Lofakazi* (Legion of Witnesses) Guilds from the Parish, Regional and Diocesan level but these Guilds are Black homogenous doing ministry together at every level. The leadership of these Guilds is homogeneous. There is a struggle to have unity in diversity.

1.22 Guilds and Ministries

The Guilds like Mothers Union, Bernard Mizeki, St Agnes, and Anglican Women's Fellowship do effective ministry in the Diocese of Natal and some of these ministries are present at the Parish and Regional level but in the English speaking Parishes, these Guilds do not associate themselves with those in Black Zulu speaking Parishes.

1.23 Funeral services and Weddings

The segregation and separate development is so evident when it comes to these services. The clergy person is the employee of the Diocese and one would expect that if the clergy person or the bishop dies every clergy person and laity would attend at the funeral services, but it is not the case in the Diocese of Natal. The funeral services are attended according to the race and nationality. Ordination services are the services that are supposed to be attended by the Diocesan family both clergy and laity regardless of whether one knows the ordained or not but people tend to say I will attend only if I know the person that is getting ordained. Farewell services also are attended according to race.

Transformation in the area of race and ethnicity needs attention in the Anglican Church of Southern Africa particularly in the Diocese of Natal. It is understandable in the Diocese of Zululand because black clergy particularly the Zulu speaking clergy dominate the Diocese.

1.24 Provincial level

The trend is the same when it comes to leadership at this level. There is a great progress of intercultural and multiracial progression of Episcopal and clerical leadership but there is still a lot of work to be done when it comes to racial and cultural mix of Guilds at this level.

The church needs to deal with the issue of cross-cultural appointments and the integration of ministries from the Parish to the Provincial level. Clergy should be appointed according to their gifting and be encouraged to learn the culture of the people under his / her care. Clergy should be encouraged to learn the language of the people regardless of their culture. The Diocese of Natal in particular consists of diverse cultures according to various communities in the townships and suburban areas. The Diocese of Natal is made out of Zulu, Indian, Coloured townships and English suburbs. All these places have their own unique cultures.

Joan Millardin her article *Educating Indigenous Clergy in some South African Protestant Churches during the Nineteenth Century*, wrote about the early missionaries who lived among the people and usually learned the local language so that they could communicate and speak the language of the people. They practiced what they preached (Ed. Denis, 1995:59).

Within the two Dioceses namely; The Diocese of Natal and Zululand, the main questions are as follow:

Why the black congregants are invited to attend conferences in the cities but majority of white, Indian and coloured are reluctant to attend these conferences in black townships. One can ask these questions because Rectors and assistant clergy are appointed. In terms of Bishops, they are democratically elected, but the question remains as to why the indigenous black Diocesan Bishops not elected particularly in the Diocese of Natal.

1.25 Research Gap

Most studies in the field of Practical Theology have dealt with transformation but not racial transformation about Episcopal leadership and appointment of clergy in various parishes in the Anglican Church. Why are the bishops' houses built in the suburban areas or big towns regardless of the centrality of the areas in their dioceses? The bishops have an oversight of the Dioceses and primary responsibility to care for the clergy under their care. The researcher's opinion is that the bishops should live centrally to their Dioceses regardless of the context of the area or condition so that they can be accessible to the clergy under their care. Some of the theologians that have done some good work on transformation from the Western to the African perspectives.

- i. Lewis and Edwards, in their book *Historical records of the Church of the Province of Southern Africa* have done some work on the historical perspective on subject of discrimination and its negative impact on people of colour in South Africa (1934:333).

Some of the African theologians that have done some good work on transformation from the Western to the African perspectives.

- ii. Robert Munthali,(2014)in his book, *Transformation and Development of Human Society: A homiletically pastoral Challenge* has evaluated the critical and his or her homilies in bringing transformation, development and healing in the human society.

- iii. Ngada and Mofokeng (2001) in their book *African Christian Witness* wrote about the beginning of African Independent Churches from the Main Line Churches.

The research on racial transformation has not been done in the Anglican of Southern Africa as a denomination regarding benefits of clergy, appointments to the different parishes of different race and culture in the twenty first century. Some books and articles have tackled the issues of racism, xenophobia and apartheid but not on denominational leadership transformation

As much as the Episcopal leadership is elected democratically no one was ever critical, as to why the Black indigenous leadership is not elected as Diocesan Bishops particularly in the Diocese of Natal. No one has ever done a survey in the form of the qualitative or questionnaire as to why some black indigenous clergy are reluctant to serve in the parishes that are English speaking. Why are the English-speaking clergy not serving in the Township parishes? This indicates that there is a need to understand the various perceptions of racial transformation that exist among the bishops and the clergy.

It is a different scenario with the Diocese of Zululand in comparison with the Diocese of Natal because racial transformation took place as early as the year 1966 according to Peter Lee in his book, 'Compromise and Courage '(Lee, 2005:319)

1.26 Literature Review

The researcher will be using some of literary genre of the classic material:

1.26.1 Philippe Denis (1995) *The Making of the Indigenous Clergy in Southern Africa*.

It is a collection of conference papers for a history of indigenous Christianity in Southern Africa. The conference, which took place in Pietermaritzburg, was an attempt to explore the theme that has been traditionally neglected in academic research. Its objective was to uncover the forgotten witness of the indigenous ministers of the Christian churches in Southern Africa. In his book, he paints the struggles and the success stories of the black African indigenous clergy mainly from the main line churches.

1.26.2 Louise Kretzschmar (1986) *The voice of the Black Theology in South Africa*.

Louise is presenting an interrelationship between religion and politics in South Africa. She pays particular attention to the impact of African, black, and liberation theologies on the experience of contemporary black South African Christians.

1.26.3 Nigel Worden (1994) *The Making of Modern South Africa: Conquest, Segregation and Apartheid*.

Nigel presents to us issues from the colonial conquests of the eighteenth and nineteenth centuries through the establishment of racism, segregation and apartheid of the 1980's (Worden, 1994).

1.26.4 Peter Lee (2005) *Compromise and Courage: Anglicans in Johannesburg 1864 - 1999*.

e) Peter Lee tracks the story, reviewing previous debates and introducing much new material including the first lives of some of the Johannesburg bishops. .Robert Munthali (2014) *Transformation and Development of a Human Society: A homiletically Pastoral Perspective*.

Robert investigates the critical role of a preacher with his /her homilies have in bringing transformation, development and healing in human society.

1.26.5 Frantz Fanon (1967) *Black Skin White Masks*

Frantz investigating issues centred on the identity problem of a black man of a classic study of racism and colonialism.

1.27 The Research Methodology

The researcher's early years of pastoral ministry originated from the background of a homogenous Zulu speaking congregation, which was based in the township, called KwaMakhutha under the Parish of St Augustine's in Umlazi. When the researcher started his theological training, he started with the ecumenical seminary, which was racially and culturally mixed.

After a year before the seminary closed down due to politically motivated reasons the researcher moved to the Evangelical Bible Seminary of Southern Africa for three years to complete the theological studies.

After his theological studies, the researcher has pastorally ministered multiracial and multicultural congregations. These experiences have inspired the researcher to investigate in this area in order to deal with the challenges that are common in this context in order to help the church and generations to come in the field of pastoral ministry.

1.27.1 Mixed Methodology

Since the researcher is doing a combination of qualitative and quantitative type of data collection in the form of interviews and questionnaires, a mixed methodology will be applied in this research. As De Vos *et al.*, (2011) in their book titled, *Research at Grass Roots* define other authors' understanding of mixed methodology "as the combination of techniques or methods of collecting and analysing quantitative and qualitative data." (2011:434), therefore, the researcher finds it appropriate to apply this type of methodology.

1.27.2 Quantitative

Quantitative research is defined as a data collection method or a tool that is used to measure numerical data. De Vos *et al.*, (2011) in their book *Research at Grass roots* states that the researcher has been introduced to different classes of measurement tools such as questionnaires, checklist, structured interviews schedules and different structured observation schedules. All these tools can be classified as measurement tools since they contain a numerical format that represents a quantification of the dimension of measurement since the research is a combination of questionnaires and interviews." (2011:206).

At the end of this research, there will be quantification as to the numbers of Bishops and Clergy that participated in the study. In addition, there will be the quantification of responses of both Bishops and Clergy responses in different sections of the questionnaire.

1.27.3 Qualitative

“Qualitative research is understood to be an approach for exploring and understanding the meaning individual or groups ascribed to a social or human problem” (Creswell, 2014: 3).

The researcher opted for this approach as well because it gives the interviewee the freedom to give data unrestricted. The interviewee is prompted with the questions, but the responses are not limited to the question, which gives the researcher more data, which may be useful to the project. Towards the end of the research interviews will be conducted to collect data from the retired bishops and both active and retired clergy of both the Dioceses of Natal and Zululand.

In this study, the qualitative and quantitative methods are going to be used to gather the living data.

According to Creswell qualitative method gives ways to collect the data in a flexible manner and format and the quantitative is the approach for testing objective theories by examining the relationship among variables. Therefore, in this research the mixed method will be applied (Creswell, 2014:6).

The questionnaires are used to cover the wide area of focus and gather as much information as possible particularly from the Diocese of Zululand, which is far wide. Completed questionnaire and interview responses to be captured in MS-Excel. Data and then be analysed using statistical software called STATA IC. This tool is used to address each of the study aims and objectives and to calculate the variables in percentages.

Vos et al. (2011) refer to Richardson (2000: 923-928) saying, “in recent years qualitative researchers have begun to present their work in more creative formats”.

They say, Theoretical generalisations and data are not separated in distinct sections as with a quantitative report. Furthermore, the elements that form part of qualitative

report have a richness that is different from quantitative report “(De Vos et al., 2011: 426).

These methods will help the researcher to collect data from all angles to cover the input, which is necessary for the research.

Therefore, this methodology will contain history, life stages and structured questionnaire. In order to collect enough information as possible the researcher will use a technique of structured questionnaire and face-to-face interviews. Both techniques will complement each other whence Robert Munthali says according to (Denscombe, 1998: 110) “Interviewing is no easy option and therefore needs good planning , proper preparation and a sensitivity to the complex nature of interaction taking place during the interview itself “While (Rubin and Babbie, 1993) say “Rather than asking respondents to read questionnaires and enter their own answers, in an interview the researcher sends interviewers to ask the questions orally or asks the questions personally and records the respondents’ answer” (Munthali, 2014: 35).

Data in the study was gathered using questionnaire as survey instruments both online and paper format. Some information was collected in the form of face-to-face interviews particularly from the retired Bishops.

1.27.4 Consent

Diocesan Bishop has granted permission where the study will be conducted. The clergy and laity were asked for the permission to fill the questionnaire to collect data and the issue of confidentiality was conveyed to all the participants to this research.

1.27.5 Preliminary Conclusion

This chapter was introducing the topic that will be dealt with in this research being: The Transformation within the Anglican Church of Southern Africa: A Pastoral Perspective. The aims, research gap, objectives and the various stages of development of the church were analysed. The next chapter will be looking into the literature review on race and culture taking into consideration the South African, African and American author’s perspectives.

CHAPTER TWO - LITERATURE REVIEW ON RACE AND CULTURE

2.1 Introduction

Transformation is the issue of importance in the church of God in general since the church has been segregated according to race and culture for centuries and yet she claims to be one under the banner of Jesus Christ. Many scholars in the field of theology, history and sociology have dealt with the subject of transformation and highlighted the consequences there of but have not touched transformation in the area of race and culture as the pastoral concern concerning clergy appointments. In the light of the above, the literature is dealing with race and culture in relation to the appointments of clergy and the election of black indigenous bishops in both the Dioceses (Natal and Zululand)

Therefore, in this section of literature review, the researcher is dealing with transformation in the area of race, and culture focussing on the Anglican Church of Southern Africa. It is important to note that as much as the church and society have over the years been struggling about the unification, transformation on discrimination by race, and culture but there have been some efforts by certain individuals from different races, culture who suffered because of their endeavour in trying to transform their societies and church.

The researcher is reviewing literature as someone who has served in various multiracial and multicultural congregations. The researcher went through the struggles of unifying and transforming the ideology of pure culture and pure race by certain people and those who promoted homogenous churchmanship in various parishes.

The researcher would like to refer to Prof. J.C. Adonis ideologies as the model of reconciliation and transformation in the twenty first century. His ideologies are relevant in the church today not only in the Dutch Reformed Churches but to all denominations.

Among other things, Prof. J.C Adonis mentions Beyer's involvement with the church in the areas of unification, reconciliation, justice and draft of church order.

The researcher would like to focus on church transformation due to apartheid, separate development that was orchestrated by the apartheid government of the time and supported theologically by the white Dutch Reformed Church, which it was separated from the Black Dutch.

Most of the time people who are anti-unity and transformation hide behind the theme of separate development of race, colour and culture for their own personal benefits. Some of the inequality in the church and society still exist and people from the church and society fight tooth and nail to protect their interest but as for Beyers Naudé, he forfeited the comfort and the privileges to minister to the people of his kind for the sake of the Gospel.

“As much as Naudé served as the minister of the Dutch Reformed church in Africa but was financially dependent on his white Reformed church” (Naudé, 1985:12).

(Mohammad, 2017) states that as much as some people argue that in 2017 figures reflected rising levels of black ownership on the Johannesburg stock Exchange. The exclusive focus on the Johannesburg stock Exchange is just one of the many forms of capital. Other forms include land which is most contentious of all forms of capital in South Africa’s history even today. The home ownership and the human capital in the forms of knowledge, skills and education.

The majority of black people are still living in the Townships and informal settlements in comparison to their fellow South Africans. South Africa today has acquired democracy and liberation in most spheres of life but the economy is still in the hands of few, which is the white and Indian community.

The same applies to the Church today. It is very difficult to bite the hand that feeds you but Naudé had to bite it for the sake of transformation in the church. In the church and society of the 21 century, we need people of the calibre of Naudé who swam against the tide.

Beyers Naude, in his article (*Met de Moed Des Hoop*), writes about a number of a confessing churches in South Africa as he says that he believed that a church should categorically reject the theological justification of apartheid and that challenges it in its confession, ministry catechesis, training of ministers, diaconate, ecumenical relations, evangelism etc., even the faintest of racism, apartheid and racial prejudice must be eliminated from its midst. (Naudé, 1985).

He also believed that a church should strive for political justice for all inhabitants of the country.

The church will have to actively fight against all laws and regulations of the government that stand in conflicts with the gospel. He also believed that the church must strive for economic justice.

Lastly a church whose small group of Christians will meet across the boundaries of existing denominations, culture, race, class and gender to confess their faith together (Naudé, 1985:122).

The Church should ascribe ideology of non-racial, non-sexist and equality in the church and society. Naude was of the opinion that the character of the church was far away from his ideology. The church today needs all of what he believed to be an ideal church. Over twenty years in our country since apartheid was abolished, Group Areas Act of 1950 scrapped but these sinful laws are still engraved in some people's hearts because we can still see the divisions of the people of God according to colour, race and culture in our churches and society. In most churches' clergy are comfortable and happy to minister to their own kind than to cross the barriers created by apartheid laws.

2.2 Struggles within DRCA and DRMC

Under church unification of the church, which as Beyer's Naudé also made an indelible contribution, there was a declaration of DRCA and DRMC to unite.

The delegates of two churches bare command witness to the Biblical teaching that the unity of the church must be made visible in one single Dutch Reformed church law and denominational context, race consideration will play no role in the organisational arrangement of this church

Language and cultural differences may not adversely affect this unity of the church, as in the case with any of the ministry needs; such differences will be managed in accordance with normal procedures and with the purpose of eventual unity.

The two Reformed churches (DRCA and DRMC) together confessed their remorse about the way in which they had prohibited the growth of visible unity within the DRC family (Naudé, 1985:123).

If such confessions were made within the DRC, many denominations can learn from DRC and the church can be transformed in its entirety.

It is interesting that in the process, Naudé resigned from DRC and joined the black DRCA as a white minister and the church was in Alexandra Township.

The issue of race and culture is supposed to be a non-issue in South Africa after the scrapping of apartheid laws in 1994. Unfortunately, it is not the case because it is still showing its ugly head repeatedly in public spaces. In most denominations, there are churches, which are referred to as white or black churches. Certain races still want self-determination and private beaches in certain areas. In other words, Group Areas Act was scrapped on paper, but it is still engraved in the hearts of people. The church of God is not immune from such evil practices. Revd. Ronnie Alexander,(1995) says in his article titled, *Indian Clergy in the Anglican Diocese of Natal*, “The Anglican Diocese of Natal was, and still is divided along the ethnic lines, with boundaries separating the Indians, the coloureds, the (Zulu speaking) blacks and the whites “. (ed. Denis: 161).

The researcher believes that currently it is still so to a larger or greater extent but still to be proven at the end of this research. The researcher’s observation is that people of other races have moved to the suburban churches, but whites coloured, and Indian have not moved to townships. If you go to the Black Township Churches, you do not find other races in those churches other than the blacks. You do not find clergy being appointed to black Parishes other than the Blacks, but Black clergy is appointed to White, Indian and Coloured Parishes.

As much as the researcher is doing this research from the Black person’s background and perspective, he does acknowledge that there are White people who were against Black domination and oppression and who suffered the consequences of their stance.

Just to mention the two:

1) Father Michael Lapsley SSM from the Anglican Church.

2) Christian Frederick Bayers Naudé.

2.3 Father Michael Lapsley

In the year 1990 Father Michael Lapsley, an Anglican priest active in the struggle against apartheid in South Africa, opened a letter bomb that nearly killed him. Though he survived, the blast took both his hands and one of his eyes. Although he is a white priest, but he suffered as an activist against evil for all humankind.

In his book *Redeeming the Past, My Journey from Freedom Fighter to Healer*, he speaks about his bombing and the transformation of his life to become a wounded healer. Doing well does not see race and culture. Transformation can go beyond physical. Father Lapsley mentions that, he began to realise that if he were consumed by hatred, bitterness and a desire for revenge, he would be a victim forever. The oppressors would have failed to kill his body but would certainly have killed his soul (Lapsley & Karakashian, 2012).

2.4 Buyers Naudé

'Oom Bey' as he was colloquially known as a South African cleric, theologian and a leading Afrikaner anti-apartheid activist. He served as the minister in the Aasvoelkop congregation during the time and experienced intense inner conflict regarding the church's support of apartheid with his own Christian principles. In 1963, he resigned from the Broeder bond after 22 years of membership.

www.sahistory.org.za (5 December 2019).

As the researcher struggles with the issue of transformation within the Anglican Church of Southern Africa, he is aware that transformation needs to take place on the Black Indigenous Parishes and White, Indian and Coloured Parishes. Currently there are clergy who have never ministered to Parishes that speak a different language from theirs. They have never experienced cross-cultural ministry nor ministered in a Parish that is different from them racially.

2.5 Race

Race is not an easy theme to define since there are number of methods for classifying race and none of them are satisfactory.

Nida (1954) in his book, *Customs and Cultures* states the following to describe race. Anthropologists employ numerous characteristics in determining race, including relative length of different parts of the body, size and shape of the body, size and shape of head, amount of body hair, texture of body hair, blood types, shape of fleshy portions (nose, lips, epicanthic fold of the eye, *etc.*), and the colour of the skin (Nida, 1954).

It is common though for lay people to characterise race by the colour of the skin. Nevertheless, these days it is so difficult to use skin to differentiate between races amount of body hair and texture of body hair because of the accessibility of artificial hair and foundation creams that most people apply on their bodies these days.

But Grimes (2018), Let *Black People Be: A Plea for Racial Specificity in the Afterlife of by Africanised Slavery*, she considers two influential accounts of racial evil in the field of Theology:

One what she terms as the “white privilege approach” to the study of racial evil, which was first developed in secular context by Peggy McIntosh and introduced in the field of Catholic Theology by “the white privileged”, Anglo Catholic Theologians, Laurie Cassidy, Alex Mculich and Margaret P Feil,

And two, the Hispanic Protestants theologians Rubin Rosario Rodriguez’s cultural approach to racism which aims “to break down the black white dichotomy that has dominated the conversation on race in the North America”

Grimes (2018) concurs with Mculich and Cassidy when identify “racism and white privileged “as two dimensions of the complex reality of dominance and subordination that infect everyday relations. They also argue that it represents these two ideologies of dominants and subordination.

<https://doi.org/10.1111/jore.12229>(Accessed 10th October 2018)

On the other hand Rodriguez presents racism as a system by which one race maintains supremacy over another race through a set of attitudes, behaviours, social structures, ideologies. A third naming strategy figures racism as a particularly intense and not necessary systematic form of ethnocenose them”, white privileged entails unearned advantage and conferred do menace”, “Sowing further confusion, this third naming strategy distinguishes racism from other instances of ethnocentrism on the grounds that it often occurs on the basis of physical differences such as skin colour” (Rodriguez 2008:25).

The Church leadership of different races need help in overcoming prejudices and subtly discrimination in the areas of race, gender, human sexuality *etc*. Clergy need to deal with their bias as well as receive the healing of the scars caused by apartheid.

Racism is just one of the forms out of many forms of discrimination attitudes that exist among communities. The researcher believes that racism goes beyond colour and culture, but it is selfish and egocentrism of people over others. To a lesser or greater extent, the researcher agrees with the fourth and final definition of Rodriguez, which stipulates that:

“Whenever one social group exercises political power over and against one another with an intension of advancing its own political advantage and cultural domination while limiting the political, economic and cultural opportunities of the other, we have all instance of racism” (Rodriguez, 2008:26).

The abovementioned statement is true to many countries especially in South Africa. To the lesser or greater extent these days, black people are referred to as garden boys and kitchen girls because most of them worked as domestic workers for white people. Whether you were a young school going child or the father or mother of your family, once working for them you were called a boy or a girl.

Van Dyk (2018) in his theses, *Post - apartheid racism among Afrikaans speaking urban adolescents: A narrative Pastoral Reflection* confirms the idea that racism and stereotype is learnt not inborn.

He remembers his mother used to make harsh comments towards mixed race couples in restaurants. He says this stereotype of dating a black lady and that your children would have “*kroeskoppe*” (screwed hair) was so deeply planted in his brain that he would never even allow himself to consider dating black ladies. She would refer to them as dirty, did not bathe, had no manners, ate with their hands, were barbaric and ugly. He remembered the jokes, which reflected the negative racial attitude towards black people: “Maybe if you bring a black lady home, she can wash the dishes.” Maybe if you bring a black man as a boyfriend, he can wash the car and make the beds in the garden. “He cannot describe how many times he had heard things like that in his life. Never ever had he even considered dating a black woman (van Dyk, 2008:54).

It is in this context that his co - researchers with similar responses which implied that Black people are failures and that other ethnic groups display disorganisation, laziness and negative attitudes and it was firmly believed that that these other ethnic cultures must pull themselves together for change to occur (van Dyk, 2018:150).

Even countries like America, which is understood to have been liberated from oppression and discrimination many decades ago but it still goes through these struggles that South Africa is going through in these day and age. Apartheid can be scrapped on paper but engraved in the hearts of people. Stereo types still exist.

Frantz Fanon in his book, *Black Skin White Skin*, dealing with relations between the women of colour and the European alludes to the fact that “women of colour are never altogether respected in white men’s eyes” (Fanon, 1967:42).

On the other hand, the man of colour dating the white woman elevates his status as the black man in their relationship. He says that he suddenly wishes to be acknowledged as white not as black. By being in a relationship with a white woman proves his worthiness and equate him to white man. In a way, a man begins to look down upon his culture, embraces white civilisation and dignity, and make them his (Fanon, 1967: 63). Looking at the situation as it stands in the 21st century in church and society both black and white, Indian and coloureds have the identity crises. Mixed marriages are common in South Africa since the old marriage Act that did not allow mixed marriages was abolished. However, if you are a white woman married to a black man, the white race disowns you and on the other hand, the black race does not fully accept you.

The researcher’s experience as a young boy born on the 17th March 1961 in the rural area of Nongoma in Zululand but came to Durban and lived in KwaMakhutha Township near Amanzimtoti suburb in 1968 to start schooling. Life was so good and exciting compared with rural life, which he came from. He was beginning to enjoy this new life. As much as different races were separated from one another through Group Areas Act of 1951 but it was not an issue for him. The issue of race and culture was not in his vocabulary. All he knew was that they used to go to Amanzimtoti to look for garden work. Indirectly and subconsciously black boys and girls new that they were workers of whites; boys as garden boys and girls as domestic workers. In other words, whites were bosses.

The researcher as a young boy did not know what racism was all about until his first experience when he needed something to eat, went into The Wimpy restaurant to sit down and have something to eat, and was shown a door to the small window outside to buy his food from as a take away. The researcher could not be allowed to order his

food and sit down to enjoy it. From that day he realised that, he was black and discriminated from other races. After that incident, he realised that there were certain privileges reserved races like modes of transport and public facilities. The separation of people was orchestrated through Group Areas Act of 1951 but the researcher as a young boy never questioned as to why some people lived in townships, some in suburban areas and some in informal settlements. In his eyes, the *status quo* was normal. Racism is something that is learnt not inborn.

With the process of this investigation, the researcher hopes that at the end of it some of the stereotypes will be unlearned.

As much as the Group Areas Act was abolished in South Africa at, a later stage but the boundaries are still evident and entrenched in the lives of people in various sectors of our communities. Even our Parishes in the Diocese of Natal are geographically arranged in that manner. The Parishes are divided along racial and ethnic lines with boundaries separating the Zulus speaking blacks from Whites, Indian and Coloureds. The church diversity has always and still is a challenge particularly in the Diocese of Natal because of multiracial and multicultural nature of the Diocese. All of these boundaries were formed in Order to enforce apartheid in all segments of our society.

Within the Anglican Church if Black Parishioners move into the Suburban Parishes the resident parishioners, move to the Parishes of their kind. The finances of the Parishes dwindle. The Parishes drop numerically. The youth disappears from these Parishes. The researcher is under the impression that the senior members of these white Parishes remain solely because they cannot afford to start a new spiritual life elsewhere.

2.6 Indigenous

The issue of a person's origin in South Africa can be confusing especially when it comes to Black people. Revd. Ronnie Alexander in his article in the book edited by Philippe Denis (2012: 161) says, "According to his understanding, the word, "indigenous" refers to the people born in South Africa" However, the researcher's understanding is that it is people who originated in South Africa not the people that immigrated into South Africa because most of those people usually acquire dual citizenship because of their grandparents. When the researcher is referring to Blacks, he is talking about the Blacks that originated from Africa.

DeYoung *et al.*, (2003) *United by Faith* says “As citizens of the twenty first century it is difficult to fully comprehend and imagine the horrible human tragedy of slavery in North America. Human beings were kidnapped from their homes in Africa by fellow human beings and crammed into ships where they endured appalling conditions as they made their way to the “new world” (2003: 43).

Africans who were used as slaves in other countries were indigenous black people of Africa. The complexity of origin occurred when those slaves begin to multiply in that “new world, the generations were given new nationality as ‘Negro’.

Soni,D. in his article titled ***Indigenous Clergy at the Springvale Anglican Mission from Personal Reminiscence***, talking about black indigenous people who were referred to as “*Kaffir* population” or “*Kaffir* congregation” or “*Zulu Kaffir*” in the church history books which was determined by their otherness of their race and culture (ed. Denis:169).

Culture plays a very important role on how we perceive things in life. Our backgrounds and culture have a significant contribution as to how we discriminate one another. Our cultures can be an obstacle towards the transformation of every aspect of our lives. Therefore, the researcher would like to reflect as how the culture can contribute or stifle the advancement of transformation.

2.7 Culture

Louise Kretzshmar (1986) (Kretzschmar, 1986) in his book, *The voice of Black theology in South Africa* defines culture as “culture as an essential, but often unconscious part of people’s lives. It is reflected and expressed in the lives of individuals and of communities. By culture we mean the patterns of individual and corporate responses to life.” (1986:33).

The Anglican Church especially the Diocese of Natal is a home of different cultures. The researcher believes that the cultures can complement each other than compete with each other. If different cultures are respected and acknowledged, unity in diversity can be experienced. In this research there are two Dioceses that are being investigated which are uniquely different from each other, the Diocese of Natal and the Diocese of Zululand.

2.8 Diocese of Natal

The Diocese of Natal is a predominantly urban diocese with some few rural parishes here and there. The Diocese is multicultural because it consists of Zulu, Sotho, Xhosa, English, Afrikaans, Indian and coloured cultures but the Zulu culture is the dominating one.

Some of the contributing factors to where we are as the Diocese of Natal is that the early missionaries from the West did not respect the indigenous people and their culture. Geoffrey Soni in his article titled Indigenous Clergy at the Springvale Anglican Mission from the Personal Reminiscence, in Philip Denis's book, *The Making of the Indigenous Clergy*, "Henry Callaway, one of the first missionaries in Springvale Mission who arrived in 1858 was accompanied by two Black Christians: Mpengula Mbanda and William Gcwensa who were to become the first indigenous clergy in Natal" (Denis 1995:171).

Mpengula and Gcwensa assisted him in understanding the culture and the language of the indigenous people but it is very interesting to note that Geoffrey Soni mentions that as much as Callaway learnt the culture and the language of the Zulu people but remained white which is the character that sometime is evident and portrayed by our contemporary missionaries. (Denis, 1995: 172)

2.9 Diocese of Zululand

On the other hand, the Diocese of Zululand's vast area is dominated by the Zulu culture with the minority of Afrikaans, English and coloured culture.

Nida (1954: 28) defines culture as a learned behaviour, which is socially acquired, that is "the material and non-material traits which are passed on from one generation to another. They are both transmittable and accumulative, and they are cultural in the sense that they are transmitted by the society, not by gens".

Most of these minority cultures are overpowered by the Zulu culture as if they are non-existence because people from these cultures learn and live according to the local culture.

As people created by God, we are all social beings regardless of our race, colour and culture therefore it is possible that we can interact from a social level in order to develop a new culture based on Christ. This new culture can be developed and

transmitted from generation to generation. Archbishop Emeritus Desmond Tutu in his book, *Prophetic Witness in South Africa* wrote about African culture and spirituality:

Another significant contribution he made has been his emphasis on the necessity to relate Christianity to African culture. This is because of his conviction that for the Gospel to be relevant and meaningful, it has to be incarnated into the culture of people. Its manner of presentation changes in accordance with the culture within which it is proclaimed. He continues to say that, failure to recognise this will mean that Christianity for many African will remain a strange religion (ed. Hulle et al, 1986:76).

In the church circles today there is a critical question whether Jesus for culture or against culture? The researcher believes that when black people embraced the Gospel, they got rid of certain cultures in a way they threw away bath water with the baby. In many instances the Gospel does not clash with the African worldview especially of “*Ubuntu*” which has significant implications of human relationships such as engendering a spirit of community and caring for one another which shares the same view with the ancient Jerusalem Church in the book of Acts which says,

“They devoted themselves to the apostle’s teaching and to the fellowship, to the breaking of the bread and to prayer. Everyone was filled with awe. The apostles did many wonders and miraculous signs. All believers were together and had everything in common selling their possessions and goods; they gave to anyone as he had need. “(Acts 2:46 - 47; NIV: 140).

One needs to ask a question as to whether the issue of colour, culture and language is an issue or not for those who ascribe to Christianity. It is the fact that cannot be disputed that racial, ethnic and cultural diversity is a major issue particularly in the Diocese of Natal. The researcher is looking forward to a day whereby Whites, Indian and Coloured Clergy will be appointed to reside in the Black Townships and to minister in the Black Townships as it is happening with the appointment of Black clergy to the White, Indian and Coloured Parishes. If it happened successfully with the first missionaries to South Africa, it can happen currently.

The article by Joan Millard, 1995. titled, *Educating Indigenous Clergy in some South African Protestant Churches During the nineteenth Century* says,

“The early missionaries lived among the people, usually learnt the local language so that they could communicate and taught by example as well as words” (ed. Denis: 59).

These missionaries were adventurous for the Gospel. The researcher strongly believes that our missionaries today do not want to come out of their comfort zone for the sake of the Gospel.

In the Diocese of Natal, a lot has been written about the missionaries who felt the call to move from their comfort zones and lived among the Black people in order to learn their culture and language so that they could minister to them effectively.

There is evidence of the good work by the early white missionaries who established missions among the black people, which is recorded in the article by Dr Geoffrey Dixon Soni(1995)in his article titled the, *The Indigenous Clergy at the Springvale Anglican Mission from Personal Reminiscence* as he says:

“Springvale is one of the oldest missions of the Anglican Diocese of Natal. Dr Henry Callaway, who later became the first Bishop of what was then called the Diocese of Kaffraria and today is called the Diocese of St John’s, established it in 1858. Nhlanguwini as Springvale was called, is the land of the Sosibos, Phungulas, Sonis, Dlamini, Mhlongos, Ngcongos, Shanges, Mkhizes, Nxeles, Mfekas Zondis, Ngcobos, Bhengus, Khuzwayo’s and many others” (ed. Denis, :170).

He continued to say that Dr Callaway felt a strong call to work among the Zulus and he realised that in order to achieve his objective he had to learn Zulu, which he did with success. Clergy in the twenty first century has a lot to learn from the missionaries who initiated the missionary work in Natal.

Dr Callaway reached Springvale in 1858 accompanied by two black Christians, Mpengula Mbanda and William Gcwensa. They were to become the first black indigenous clergy in the Diocese of Natal.

Dr Callaway was described as the true priest of God whose commitment to spreading the Gospel endeared him profoundly to the black people and he was also known as an earnest man and so eager for God’s truth that he was prepared to make any sacrifice to find it.

2.10 Language

The researcher as a young school-going boy used to work like all other township boys for the nearby suburb as a garden boy during week-ends and school holidays. At that time, the researcher was about eight years old upwards. What was interesting was that there were some old men as well who were working as garden boys (not as garden men) as much as they were grown up men. In addition, there were old women, but they were also referred to as kitchen girls. Most of these domestic workers could not speak or understand the foreign language (English or Afrikaans) Their employers could not speak their language but spoke (FANA KA LO) instead of learning the domestic worker's language. They constructed their own language, distorted broken Zulu language but in the process, some of the domestic workers learnt to speak and write foreign languages fluently. The situation at that moment was that the indigenous languages were diluted and commonly mixed with foreign words in daily conversations.

Indigenous domestic workers lost their identity because of the superiority of their employers. Their employers stripped them of their language and culture. It is interesting to note that there were no white domestic workers, but the majority were indigenous domestic workers and few Indian and coloureds.

This kind of the situation took place in many countries where the superior nations colonised the weaker nations.

Frantz Fanon in his book *Black Skin White Masks* is sharing the same sentiment, which occurred in America as he says that the black man has two dimensions. One with his fellows, the other with the white man. A Negro to be specific behaves differently with a white man and with another Negro. That this self-division is direct result of colonialist subjugation is beyond question" (Fanon, 1967:17).

In more than forty years, South Africa was colonised by the West countries and the church in South Africa was colonised. The oppression and subjugation also affected the church at large. In the sixties, some black people and coloured were exempted from this subjugation but stripped them of their culture name and surnames but that meant that they had some privileges like to be able to enter in a bottle store and to buy liquor without any restriction.

Fanon believes that the mastery of language affords remarkable power. In other words, if you had to speak the foreign language fluently, you were elevated to a certain category of black society. Even in the church, the missionaries depended on those converts who spoke their language fluently for the interpretation.

2.11 Theological Training of Early Missionaries and the Indigenous Black Clergy

John Millard highlights the discrepancies between the early missionaries and indigenous black clergy theological training. In his article, *Educating Indigenous Clergy in some South African Protestant Churches During the nineteenth Century* he says:

“During the nineteenth century, indigenous clergy were prepared for the ministry in two ways - by in - service training and by time spent in missionary theological institutions. All clergymen underwent some type of in- service training even when institutions form part of the mission scene from the middle of the nineteenth century. The early indigenous clergymen were not ordained ministers but evangelists, “native assistant missionaries” or “native agents” (lay preachers in the fulltime employ of the church) and schoolteachers who doubled as preachers” (ed. Denis 1995:58).

During this time the training of indigenous clergy was twofold, but it seems like the indigenous clergy were given an inferior status in comparison to their white counterparts because they were admitted to be evangelists than ordained as ministers. The disparities between the training and the conditions of service for the English ministers who had been trained in England, sent out and supported by an overseas missionary agency and the indigenous unordained assistant ministers supported by local funds was difficult for many of the indigenous clergy to understand. Even in these days in various denominations, the treatment of clergy among clergy of different colour, race and culture is not the same but the researcher would like to talk about various situations in the area of research, which is the Anglican Church in the Diocese of Natal and Zululand.

As much as the area of research is between these two Dioceses but the establishment of the Anglican Theological education cannot be limited to these Dioceses because they were established to service ordinands from various Dioceses, which constituted the Anglican Church of Southern Africa.

The segregation had been entrenched in every area of our lives in the church of God because even through theological training ordinands were trained in theological institutions according to their colour, culture and race.

Denis (2012:518) in his article, *The Beginning of Anglican Theological Education in South Africa, 1848-1963* says:

“As late as 1883 half of the Anglican priests in South Africa had never attended a theological college. The system of theological education which developed afterwards became increasingly segregated.”

It looks like even the religious institution did not have courage to swim against the tide. These institutions did not challenge the evil system of apartheid. Since the law of the country dictated separate development and the religious institutions just followed the law.

Philippe Denis mentions that theological institutions became more centralised in a different manner for each race. A central theological college for white ordinands was established in Grahamstown in 1898 while seven diocesan theological colleges were opened for blacks during the same period. St Pauls College in Graham's town was established to train white Anglican students for the ministry. As the time went by and the dawn of democracy approaching, and apartheid removed in South Africa the image of the exclusive white theological collage seemed to be an embarrassment to the church. Eventually St Paul's College closed down.

The closure of St Paul's College, and its merger with St Bedes College on the premises of St Paul's college paved the way for the new College of Transfiguration (COT)

Several black theological colleges in the country were reduced into two in the 1930's. St. Peter's college in Johannesburg for whites and St. Bede's for blacks in Umtata. The former became one of the constituent colleges of the Federal Theological Seminary in Alice, Eastern Cape in 1963: (*Jnl. of Ecclesiastical History, Vol. 63, No 3, July 2012*)

The researcher had a privilege of going through the Federal Theological Seminary of Southern Africa for a year beginning of the year 1992 before it closed down completely in 1994. This institution was a hope for real ecumenism multiracial and multicultural theological interaction in Southern Africa. The Seminary had a potential of producing

clergy that would be able to minister in a multiracial and multicultural society without any difficulty and hesitation.

One would ask a question as to why the church opted to train her ordinands in different colleges that were homogeneous for the same purpose to equip them for ministry in a multiracial and multicultural society.

Out of introspection for the church, the Anglican, Methodist, Presbyterian and Congregational churches in Eastern Cape established the Federal Theological Seminary of Southern Africa in 1963. The researcher's view is that the church had a right move because her calling is to be one. After some time, the college moved from the Eastern Cape to Pietermaritzburg in the Diocese of Natal where the researcher had a privilege of his first year for theological training in an ecumenical environment. The ordinands and lecturers were residents at the Seminary, attending same courses, using, and acknowledging the authenticity of deferent denomination liturgy during chapel times.

Denis (2012) continues to say that in his article titled, *The Beginnings of Anglican Theological Education in South Africa*(1848 - 1963), the Diocese of Zululand first candidates were trained by Charles Johnson at St Augustine's Nqutu, in the 1880's. Three of them were ordained deacon in 1892. The same year a theological college for the training of catechists and evangelists opened in Isandlwana alongside the teacher training college. It closed in 1918 after having moved to kwaMagwaza near Melmoth. It reopened in Isandlwana in 1923 for a further three years. In 1933, it opened again, this time as a joint theological school, Vincent College, for the Dioceses of Natal and Zululand. The training of theological students for the Diocese of Zululand was transferred to St Peter's Rosettenville in 1938. (Denis, 2012: 527)

2.12 Separate Development

Archbishop Njongonkulu in his article *The Church's Struggle*, wrote about separate development as he says that there is a misconception that apartheid was the creation of the Afrikaner dominated Nationalist Government, which came into power in 1948. He continues to say that the Nationalists had, in fact, merely won their landslide victory by formalising a well-entrenched concept already popular among a majority of South Africans.

Apartheid was also given a Christian face. A special commission appointed by the Nationalists in 1948 decided that the need to protect the white race as a distinctive group and to provide the same guarantees to all national groups was based on the Christian principle of right and justice. The Nationalist Government viewed its role as messianic

It is essential to understand that by the 1960's our Church structures mirrored those of our separate society. Black and white lived and worshipped separately. The majority of our White Christian brothers and sisters were taught at home, at school and from the pulpit that apartheid was God's will. (Southern Magazine, 2004).

It is the fact that cannot be disputed that we live in an age where people of racial, ethnic and cultural background live and worship together. This situation cannot be reversed due to population shifts throughout the world because of migration patterns, large number of refugees and other factors causing diversity.

The concept of unity in diversity is embedded in scriptures and the church cannot resemble Christ if she is not prepared to be all embracing people from different races. Colour and culture.

2.13 Preliminary conclusion

Curtiss Paul DeYoung in his book, *Coming Together*, says that:

'Hebrews were multiracial people. That is why the Hebrews have been identified as Afro-Asiatic, a racially and culturally blended people.' (1995:27).

It is important to acknowledge the presents in the Bible of multiracial people. It was very difficult during the biblical times because the Jewish people were regarded as the chosen race and the mixed marriages were prohibited otherwise whoever crossed the line could face heavy consequences and prejudices'. The scriptures emphasise on-discrimination as we read from Paul's various letters to churches as he says, there is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female, for all of you are one in Christ. (Galatians 3:28; Romans 10:12; 1 Corinthians 12:13; Ephesians 2:11-16; Colossians 3:11)

The problem of racial discrimination is not spelt out in the church, but it is evident and the practices, which point to it, should be abolished. Jesus and his apostles preached the Gospel of unity and His Church is expected to walk in His footsteps.

In the next chapter, the researcher will be dealing with the research methodology, which will display the plan of operation using borrowed methodology from various theologians in the field of Practical Theology.

CHAPTER THREE - METHODOLOGY

3.1 Introduction

Since the problem of this research is to investigate why there is a slow process of transformation in Parishes, Archdeacons and Dioceses, the methodology was informed and determined by the format which was used to gather data. This chapter describes and justifies the data gathering and method used to collect it. In addition, in this chapter the researcher will use the methodology of both qualitative and quantitative approach. The researcher will be using mixed methodologies because at the end the he will be quantifying as to how many Bishops and clergy participated and their responses. The qualitative method will be further used to allow the participants to give their data freely and not be restricted and limited to the questions in the form of the questionnaire. Now the Diocese of Natal and the Diocese of Zululand is focusing on other issues either than issues of transformation and healing of the scars of the past. The researcher believes that the Church of God is still bleeding, and she needs to heal.

Nick (1997) presents an evangelism model to deconstruction in order to help reconstruct the structure of belief system of those individuals whose worldview is not biblical. In his book, *Evangelism Made Slightly Less Difficult* he refers to the process of 'deconstruction' because he helps the people to construct (that is take part) in what they believe in order to look carefully and analyse it.

The Kairos Document (1986:11) dealing with the issue of justice in South Africa agrees with Pollard (1997) when it says "It will be quite wrong to give the impression that Church Theology in South Africa is not particularly concerned about the need for justice, in actual fact the Kairos theologians were crying out for the reversal of injustices in South Africa. In actual fact they are buttressing Pollards when he further mentions that, "the process is positive because this deconstruction is done in a positive way - in order to replace it with something better. This process is positive search for truth" (Pollard, 1997: 44).

This research is trying to investigate as to why the church of God is not benefiting from the crosspollination of culture and skills or even economically since the country is enjoying the new free dispensation.

The researcher is borrowing the methodology of Pollard, which is based on positive deconstruction, dealing with the negative by applying his positive theory. He says that the process of positive deconstruction recognises and affirms the elements of truth to which individuals already hold, but also helps them to discover for themselves the inadequacies of the underlying worldviews they have absorbed (Pollard, 1997).

Pollard states that he chose the methodology and named it deconstruction because he is trying to help people to deconstruct what they believed in order to look carefully at the belief and analyse it. As care givers in the twenty first century it is important for us to be on the cutting edge as we look for ways to adequately care for the people under our care.

Reflecting on the missionary work, which was initiated by the early white missionaries from England to South Africa there is so much positives one can highlight. They were so adventurous because they came to South Africa and learn the language and the culture of the people. They did not just build the churches but schools and clinics but in the process, the government took away missionary schools, hospitals, and clinics, which were managed, in a Christian ethos. Since our hospitals and schools became secular, the moral fibre of the society is decaying. Nick Pollard presents a model in evangelism to help reconstruct the structure of the belief systems of people whose worldview is not biblical.

Since the research is, also dealing with the pastoral care of God's people the researcher is also using Gerkin's, (1997) trilogy approach of Pastor, Prophet and Priest to address the role of Bishops and Clergy in pastoral charges (Gerkin: 79)

The researcher chose to use the qualitative and as well as the quantitative approach to collect data from the interviewees.

3.2 Qualitative Approach

At the beginning of the study the researcher was a privileged to interview the late Bishop Lawrence Zulu before he could pass on to eternity using the qualitative approach as a way of collecting data from his experience as a second black indigenous retired bishop in the Diocese of Zululand. As the researcher interviewed him, the data was flowing from his heart without any restriction. He gave more information without any probing questions.

Rubin and Rubin (1995) in their book *Qualitative Interviewing, The Art of Hearing data* say, all qualitative interviews share three pivotal characteristics that distinguish them from other forms of data gathering in social and political research.

First, qualitative interviews are modifications or extensions of ordinary conversations, but with important distinctions. Bishop Lawrence Zulu's story could flow easily because it was his personal experience and he was somebody that is familiar with the oral tradition of relating a story.

Secondly, qualitative interviews are more interested in understanding, knowledge, and insight of the interviewees than in categorising people or events in terms of academic theories.

Third the content of interview, as well as the flow and choice of topics changes to match what the individual interviewee knows and feels" (Rubin and Rubin, 1995:6).

This approach brought in perceptions, views, practices and feelings of clergy and those leading the Church at the Episcopal level. This approach gave them opportunity to voice out their struggles.

3.3 Epistemology

This is a concept that is taken from a branch of philosophy that is concerned with a theory of knowledge. It deals with the question of what is it that we know and how do we know what we know? According to McLeod (2001), qualitative research has three levels of knowledge it deals with, namely: the knowledge of other: the knowledge of phenomena and reflexive knowledge (McLeod, 2001: 9).

3.4 The knowledge of the other

The knowledge of the other is when the researcher focuses on the individual and gives that individual a voice to be heard based on their personal interpretation and experiences. In this research, some of the interviewees shared their personal experiences and interpreted their situations, which they encountered during their Episcopal ministry.

3.5 The knowledge of the phenomena

The term, 'knowledge of phenomena' is when the researcher wants to know about a particular subject of interest within a given community. In this research, the

phenomena are to research about the transformation within the Anglican Church as the denomination.

3.6 Reflexive knowledge

Reflexive knowledge is defined as a process of critical self-reflection carried out by the researcher throughout the research process that enables to monitor and respond to her(sic)contribution to the proceedings (Swinton and Mowat, 2006). The researcher chose to apply this process as member and a cleric in the Anglican Church of Southern Africa as his denomination.

3.7 Quantitative Approach

In natural and social sciences, and sometimes in other fields, quantitative research is the systematic empirical investigation of observable phenomena via statistical, mathematical, or computational techniques (<https://en.m.wikipedia.org>).

Quantitative approach is used to quantify the problem by way of generating numerical data that can be transformed into usable statistics. Therefore, quantitative methods are more structured than qualitative methods.

The participation of Bishops and Clergy in the study in the form of questionnaires and interviews will help the researcher's conclusion to be inclusive thus reflecting ideas from the two houses of the leadership of our denomination, for example; House of Bishops and Clergy. The researcher is referring to these segments of leadership (Bishops and Clergy) because in the Anglican Church if one wants to test the mind of these segments of the church the Bishops are separated from the Clergy and the Clergy are separated from the Laity to get their views according to the level of their leadership in the church without any intimidation. When the Provincial Synod and Diocesan Synod meet to deliberate on pressing issues and to make laws to govern the Church of the Province votes are done according to the Houses.

At the end of the research the researcher will acquire statistics as to how many bishops and how they answered each question and also data will be collected according to race and cultures of clergy since the researcher is covering the rural and urban setting.

3.8 Mixed Method Approaches

John W. Creswell (2014) in his book, *Research Design* says that there are three approaches to research which are qualitative, quantitative and mixed method research.

He explains mixed method as an approach to enquiry involving collecting both qualitative and quantitative data, integrating the two forms of data, and using the distinct designs that may involve philosophical assumptions and theoretical frameworks.

The core assumption of this form of enquiry is that the combination of qualitative and quantitative approaches provides a more complete understanding of a research problem than either approach alone (Creswell, 2014).

The researcher opted for the mixed approach in order to include both qualitative and quantitative approach to the study. The reason for employing the qualitative method is to gain an understanding about the struggles that the Bishops and Clergy go through when it comes to appointments in various parishes. In addition to the qualitative method the researcher is using the quantitative approach is based on testing a theory composed of variables measured with numbers and analysed with statistical procedures in order to determine whether the predictive generalisation of the theory hold true (Creswell, 1994). At the end of the research, it will be important to get the data from the bishops and clergy and to quantify their input according to their classification.

At the beginning of the research the researcher did not have the planned set of questions to be asked of the interviewee and by so doing the researcher was able to bring to the surface the issues that were underlying the topic. The researcher find it time consuming and very expensive to conduct face-to-face interviews. The researcher had to telephonically set up an appointment with the interviewee and eventually meet with the interviewee. The researcher was going to find it difficult to meet the deadline due to the vastness of area that needed to be covered.

Subsequently the researcher designed questionnaires for the structured interviews in order to gain more direct answers to the direct questions hence the researcher chose to apply the qualitative and quantitative approach.

3.9 Data collection

In this research, the data collection technique is that of questionnaires and face-to-face interviews. It was not difficult to do the face-to-face interviews especially with the retired bishops because of their manageable number as compared to the clergy of both Dioceses.

3.10 The interview of Black, Coloured, Indian, White Clergy and retired Bishops Sekaran and Bougie (2013) in their book titled, ***Research Methods for Business***, speaks about structured and unstructured studies. The interviews involve dialogue with the informants and questionnaires. There are two types of interviews, structured and unstructured (Sekaran and Bougie: 132)

In the structured interview, set and structured questions are asked. The unstructured interviews probe the dialogue between the interviewer and interviewee and one can get information, which has not been asked, but useful for the purpose of the research. Therefore, the interviews focussed on the retired Bishops because of their manageable number and the questionnaires dedicated to the retired and active clergy of both the Diocese of Natal and Zululand.

The data, which will be collected from all races and cultural backgrounds of clergy and retired Bishops, will help the researcher to pick up the challenges faced by these clerics and gain some knowledge concerning the struggles faced by Bishops particularly with clergy appointments to various parishes.

3.11 The analysis of interviews

After collecting data, the researcher will be able to make comparison of the input from the Episcopal leadership and the Clergy to understand the struggles facing the church particular the Dioceses of Natal and Zululand.

Pollard in his book, *Evangelism Made Slightly Less Difficult* tries to help the individuals to analyse their views, which they already hold, but also helps them to discover for themselves the inadequacies of the underlying world. 'The process of positive deconstruction recognises and confirms the elements of truth to views they have absorbed' (1997: 44).

In terms of the study, the researcher chose Pollard's methodology because the researcher believes that God calls people to serve as clergy from different cultures,

racess and languages in His Church to advance His kingdom without discrimination. God expects his servants to be treated equally without favouritism. They are supposed to serve Gods people without reluctance and fear. Therefore, using Pollards methodology of deconstruction will help the church to recognise and affirm the elements of truth to which the church already holds but to discover the inadequacies as the church is divided by, race and culture. The participation of Bishops and Clergy in the study in the form of questionnaires and interviews will help the researcher's conclusion to be inclusive thus reflecting ideas from all two houses of the leadership of our denomination which is House of Bishops and Clergy. The researcher is referring to these houses because in the Anglican Church if one wants to test the mind of these segments of the church the Bishops are separated from the Clergy and the Clergy are separated from the Laity. You have already mentioned this above. It is a repetition.

At the end of the research, the findings will lead off to recommendations for further. This will help to address the limitations / delimitations present in the study. It will be made available for future researchers to incorporate the information generated by the study. It will also suggest ways in which their future studies might improve or be more comprehensive such that the present study can be extended to other denominations. The researcher notes the following limitations that may be encouraged by the study. Since the interviews will be conducted from selected parishes from both Dioceses of Natal and Zululand, this survey may generate information limited to both Dioceses not the entire Church of the Province of Southern Africa. Another limitation could be that the respondents may fail to ensue honesty due to Oath of Canonical Obedience they made, and the accuracy of the results may not reflect the actual opinions. Lastly, due to apathy a significant number of respondents may not complete the questionnaire or pitch up at the interviews.

The truth cannot be denied that in churches sometimes people hide behind the theme of unity in diversity for their own dirty ends instead of dealing and rooting out the evil of discrimination. The researcher believes that not all what is of God should be rooted out.

The researcher is fascinated by Pollard's (1997) parable of positive deconstruction when he says that when he was an undergraduate, he bought his first car. It had a good chassis and most of the bodywork was well. Nevertheless, that was about all

that could be said in its favour. The engine was worn out, the gearbox was crunched pathetically, and the suspension was broken. It just about got him around, but it was not good. Sometime later, he heard about another car of the same make and model. It contained many new parts, which were in good condition, but it had been just written off in an accident. He immediately bought it and set about taking both cars completely apart. This was not the negative deconstruction of a vandal rather the positive deconstruction of a mechanic. Some of the parts from both cars were put in good use in the construction of the new car and some were thrown away because they were no longer good. (1997: 45).

The researcher recommends for this study Pollards model of deconstruction because there are practices that are still relevant to be used for the building up of the kingdom of God but also some need to be done away with because they are no longer appropriate for the transformation of the church in the twenty first century.

In addition to Pollards methodology, another methodology will feature in this research by Charles V. Gerkin in his book titled, *An Introduction to Pastoral Care*, where he refers to the pastor as shepherd of the flock. As much as the researcher will be looking critically at the Church but he would like to agree with Gerkin as he writes:

“We need to take with us our memory of those pastors of past eras who distorted the image of the pastor as Christ’s shepherd by assuming the authority to judge and direct God’s people - an authority that rightfully belongs to Christ himself” (Gerkin, 1997:80).

Gerkin brings four phenomena in the area of pastoral care presenting the carer as Priest, Prophet, Mediator and a Reconciler.

The researcher’s intention is not to judge but to analyse and to critique and to possibly come with the model that will help the church of God to see the ills of the past and further continue and complete the process by suggesting mediation and reconciliation processes.

Looking at the segregation in our country according to colour, race and language is it true that people regardless of their race, culture and language could not live together as human beings. It has been proven that people can live together as they move into the no go areas which was enforced by the Group Areas Act of 1950.

In the church of God, is it true that the White, Indian and Coloured clergy cannot be appointed in the Zulu, Xhosa and Sotho speaking Parishes in the townships? This research is yet to reveal.

For decades, the issue of segregation has been put under the carpet and not challenged openly. The researcher's investigation endeavours to highlight what could be a stumbling block towards transformation in the church in the 21st century especially in South Africa during the democratic dispensation.

Pollard in his book, *Evangelism made slightly less difficult* adopts the phrase: "positive deconstruction", and further explains the process as, "positive" because this deconstruction is done in a positive way - in order to replace it with something better. There is none of the negative connotations that are sometimes associated with the branch of literary criticism known as deconstructionism, but rather a positive search for truth. This process recognises and affirms the element of truth which the people hold but also help them to discover the inadequacies which they have absorbed" (1997: 44).

The missionaries did a great evangelistic work, but they did not fully understand the culture, language of black people. Some of the practices were regarded as heathen as a result; they threw away bath water with the child.

Having said that, the researcher does not want to be judgemental but to interact and discover together with the interviewees the gaps and inadequacies that are evident in our churches today. The intention is not to be judgemental but to deconstruct with an aim of positive construction as it is depicted in the Holy Book.

The researcher feels that the church of God is called to emulate the life of Jesus, which views every person equally regardless of race, colour and culture. The Church of the Province of Southern Africa made a written submission to the Truth, Reconciliation dated 30th June 1997, and Bishop Michael Nuttall asked for his remarks to be received as an application of that submission. He stated that "the Church needs to be concerned about healing, reconciliation and reconstruction not only within South Africa itself but also in neighbouring countries where South Africa fought its wars" (Michael, 1997). Many people tend to avoid confrontation of the issues and hope that they will go away on their own and yet the wound can only heal if it is thoroughly cleaned. One cannot

just dress the wound without cleaning it and hope for speedily healing. The church is called to be pastoral as well as to be prophetic.

One can learn a lesson from the Dutch Reformed Church as she publicly confessed about her participation in condoning apartheid by not standing against the policies of the Government of the time.

In addition, the Church of the Province of Southern Africa through her presentation at the Truth and Reconciliation tendered an apology for not supporting the course of the individuals like Bishop Mpilo Desmond Tutu, Beyer's Naude and others who corporately or individually stood against injustices in the Church of God and society.

Nuttall (2003:168) in his book, *Number TWO to TUTU a Memoir* says:

“In the closing years of apartheid rule, the Bishops of CPISA resolved to appoint no more military chaplains. At about the same time, the call for economic sanctions, which Bishop Desmond Tutu had issued much earlier in a single-handed kin indeed by its highest synod in 1989”.

This was a bold step against by the Anglican Church as a denomination to swim against the tide by a white liberal bishop in the height of political turbulences in South Africa.

Bishop Michael Nuttall on behalf of CPISA offered a profound apology, asked for forgiveness, and thanked Bishop Mpilo Tutu for an extraordinary graciousness and magnanimity. He continued to extend similar message to all other prophets both within the Anglican Church and beyond it thanking them for their courageous witness in the name of Christ to the truth.

The Church is overwhelmed by various situations, which call for the carers to adopt one or two if not all of functions mentioned above to address the challenges of people as the carers.

Diocesan Bishop's has granted permission where the study will be conducted. The clergy and laity will be asked for the permission to fill the questionnaire to collect data and the issue of confidentiality will be conveyed to all the participants to this research. Data in the study will be gathered using questionnaire as survey instruments both

online and paper format. Some information will be collected in the form of interviews particularly from the retired Bishops of certain Dioceses.

Permission has been sought from participants for the researcher to use that data. Completed questionnaire and interview responses will be captured in MS-Excel. Data will then be analysed using statistical software called STATA IC. This will be done in the manner that will address each of the study aims and objectives.

In this study, qualitative and quantitative methods will be used in order to collect data in a flexible manner and quantify it.

De Vos *et al.*, (2011) refer to Richardson (2000: 923 - 928) that 'in recent years qualitative researchers have begun to present their work in this deconstruction is done in more creative formats.'

They say, "Theoretical generalisations and data are not separated in distinct sections as with a quantitative report. Furthermore, the elements that form part of a qualitative report have a richness that is different from a quantitative report" (De Vos, *et al.*,: 426).

Therefore, the research methodology will contain history, life stages and structured questionnaire. History informs the present and shapes the future if it is read with critical eyes. Some of the decisions taken in the past are taken in good faith but no longer relevant in the present context.

The Church has done good work over the years as history informs us but times have changed and the researcher is of the opinion that based on the initial strategies of the early missionaries the church must revisit those strategies and contextualise them to the present situation of doing church. The issue of transformation should be a priority in our churches but need to be done pastorally because of the sensitivity of the subject. Therefore, the researcher is borrowing Charles V. Gerkin's pastoral model where he refers to the pastor as a Shepherd, Mediator and a Reconciler to address the racial transformation. Since the research is, also dealing with the pastoral care of God's people the researcher is using Gerkin's trilogy approach to address the role of Bishops and Clergy in pastoral charges.

3.12 The Pastor as the Shepherd

One also acknowledges that there is an element of pastoral care to be offered to the victims as well as perpetrators therefore the researcher will also be borrowing the

pastoral model of Charles V. Gerkin which view the role of a pastor as the Shepherd, Mediator and Reconciler, Ritualistic leader.

Gerkin mentions that the shepherding role of the pastor has been neglected to address the reciprocal interaction, which is needed as Jesus in the New Testament depicts it by the John the evangelist (John 10: 14), where it speaks about the good shepherd who knows his sheep and known by his sheep. This function gives a direction as to the role of a pastor in the twenty first century for a meaningful pastoral care of God's people. Gerkin advocates for a non-judgemental approach as endeavour to care for God's people. He says that authority of judgement rests with Jesus. (1973:122)

The researcher feels that the carers need to follow the example of the Shepherd of Psalmist in (Psalm 23) who portrays a deep sense of caring as he says he is a provider, who directs the sheep, guides, gives assurance, protects, and whom shower his flock with good things. The researcher's aim is not to be judgemental and to criticise but to deconstruct what is no longer appropriate in a caring manner. The church is supposed to be caring for her people equally irrespective of race and culture.

Both the shepherds and the sheep due to material possessions and poverty have distorted the shepherding of the flock these days. Shepherds are regarded as poor people who are dependent on the sheep that are well to do for their needs. Most of the times the sheep that are well to do manipulate policies of the churches because they know that the shepherds and the churches are dependent on them.

Another challenge is the cross-cultural appointment of clergy to a multiracial Parish or congregation. In most cases, these Parishes were previously White, Indian or Coloured, which are becoming multiracial and multicultural in nature, which is causing a major problem of the unification of most Parishes. What tends to happen is the gradual diminishing of numbers of congregants of other races as soon as the Black priest is appointed. When you look at the previous budgets and the giving during your predecessors' term it is different and drastically reduced. Attendance at services by other races dwindle.

Shepherds in the twenty first century are called to care for the flock under those conditions without any discrimination by race or culture.

3.13 The Pastor as Mediator

Looking at rapidly changing face of Parishes due freedom of movement and choices people reside wherever they want. There is bound to be conflict and misunderstanding due to different backgrounds, language, culture and race. The church is in desperate need of Pastors who are to be equipped as mediators and reconcilers. Pastors who will be unifying figures of communities.

Gerkin in his book, *An Introduction to Pastoral Care* defines the function of the pastor as a mediator and reconciler between individual believers and community of Christians' (1997).

Every church in society is bound to be affected by the issues that affect the community at large. The division, racism, poverty *etc.* has ripple effect in the church as well. Now in South Africa, our country is dealing with a controversial issue of land without compensation and the church is silent on the issue. Is it because she is also a culprit in the matter? Most churches especially the main line churches own vast land and yet the indigenous people are landless.

The researcher's opinion is that many social issues to an extent that she is unable to be prophetic and to mediate between the people or communities involved overwhelm the church as the caregiver. We do not find Pastors who are also Prophets these days. The church of God needs the regular ministry of caring for, guiding and protecting God's people so that they are encouraged to spiritual maturity. At the same time the prophetic ministry is necessary to convey a specific vision of God's will for the present and plans for the future so that God's people are challenged, warned and comforted (1 Corinthians 12:28),(N.I.V:217).

3.14 The Pastor as the Reconciler

Reconciliation is understood to be meaning to bring back into harmony. In other words, to resolve conflict situation. Under general where there are human beings conflict is bound to be there. It is even worse where there are people from different backgrounds, race and language.

Assefa (1993) in his book *Peace and Reconciliation as a Paradigm*, A philosophy of Peace and its Implications on Conflict. It is also a philosophy of governance, and economic growth in Africa. He describes the concept of reconciliation as a very important theme in Christian Theology. He further describes the term reconciliation as

derived from the Latin root word, “*conciliatus*” which means to come together and to assemble.

He concurs with John Nelson with his understanding of reconciliation as “walking together”. Reconciliation refers to the act by which people who have been apart and split off from one another begin to stroll or march together again. Essentially, reconciliation means the restoration of broken relationships or the coming together of those who have been alienated and separated from each other by conflict to create a community again” (Assefa:9).

According to the Bible, we all originated from the same human race but there was a distortion of this human race along the line and there is a need to restore that distortion.

The growing diversity in our world represents more than just racial and cultural differences. There is a growing gap between the rich and the poor. Men and women are struggling to make sense out of their changing roles. Our churches are experiencing a broad range of religious expressions. Cross-cultural marriages are not helping the situation either.

DeYoung (1995) in his book, *Coming Together* he says;

‘For the people of faith, this our world needs to be considered when interpreting the Bible. If faith is to have any relevance as we approach and enter the next millennium, accepting this challenge can be most rewarding. In this age of diversity, we have the opportunity to breathe new life back into the message of God found in the Bible and revitalise its potency for our world’ (1995: xviii).

The researcher believes that the Priest or the Pastor has a major responsibility to interpret the scriptures to address the pressing issues of the day. In this case to interpret as to what is the role of the Pastor in relation to reconciliation basing it from the biblical idea that all humanity comes from our ancestral parents, Adam and Eve. In Genesis God said:

‘Let us make man in our image, in our likeness, and let them rule over the fish, and the sea and the birds of the air, over the livestock, over all the earth and over all the creatures that move along the ground. So, God created humankind in his image, in the image of God he created them, male and female” (Genesis 1: 26 - 27), (N.I.V:2)

The Bible suggests that through Adam and Eve all of humanity flows. All men and women are created in the image of God. The Bible begins with unity of humanity and diversity emerged within that original human family in the creation story.

The researcher acknowledges that the biblical Hebrews were multiracial and multicultural. The Hebrews had little concern about marriages outside their ethnic group. The list of multicultural unions in the Hebrew Bible includes Abraham and Hagar, Moses and his Cushite wife, Judah and Tamar, Joseph and Asenath, Salmon and Rehabs, Ruth and Boaz, David and Bathsheba, Solomon and Pharaoh's daughter and Esther and Ahasuerus.

The best-known multiracial and multicultural person in the New Testament was Timothy. His father was Greek, and his mother was Jewish. The theme of oneness in Christ is evident in the New Testament as well. The Apostle Paul summed up his message powerfully when he wrote, "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female, for all of you are one in Christ" (Galatians 3: 28; Romans 10:12; 1 Corinthians 12:13; Ephesians 2: 11 - 16; Colossians 3: 11).

Lederach (1999) in his book, *The journey Towards Reconciliation* says:

'From the perspective of God's purpose, the example of Jesus Christ is clear, it is not possible to pursue reconciliation except through people who risk the journey to relate across the social divides. Thereby they help make present the reconciling love of God. In other words, through people who reach across the lines of hostility, a new relationship between enemies becomes possible' (Lederach, 1999: 164).

Taking from Pauline's vision, he says it leads us to a simple but challenging conclusion that, God is working to bring all things together. The purpose is to heal and to reconcile people with each other and with God. God's mission is also ours. We have been given the same ministry of reconciliation.

(2Corinthian 5:18- 20), (N.I.V.:227)

"This ministry articulated by Paul is not just about individual salvation. It is about facing divisions and restoring people in their relationships with others and with God. It is about joining God in the ministry of reconciliation by building bridges and bringing down the walls of hostility between individuals and groups" (1999:166)

One also acknowledges that there is an element of pastoral care to be offered to the victims as well as perpetrators therefore the researcher will also be borrowing the pastoral model of Charles V. Gerkin which views the role of a pastor as the Shepherd, Mediator and Reconciler, Ritualistic leader.

3.15 Preliminary Conclusion

The researcher believes that unity in diversity is workable and the Church of God should be exemplary to the world. In other words, the Church should lead the way.

Curtis Paul DeYoung theology is relevant for the twenty first century Church when he speaks about unity in diversity in his book, *Coming Together*, “One human family, many cultural expressions is a Biblical truth that needs to be reclaimed and proclaimed in this age of diversity” (DeYoung, 1995:28)

In line with the 21st context of many cultural expressions and multiracial facets of our society Pollard’s model of deconstruction and Gerkin’s model of pastoral care are necessary for this study of racial transformation within the Anglican Church of Southern Africa.

In the next chapter, the researcher will be researching on the progression of transformation concerning the leadership in parishes, Archdeaonries’ and the Province.

CHAPTER FOUR - TRANSFORMATION IN THE PARISHES, ARCHDEACONRIES, DIOCESE AND PROVINCIAL LEVEL OF THE ANGLICAN CHURCH OF SOUTHERN AFRICA.

4.1 Introduction

Separate development according to race and culture is a phenomenon that has lived with the Anglican Church of Southern Africa for quite some time. From the time of Bishop Colenso, the struggle of race and culture caused the schism in the Church of the Province.

The status of the church today is derived from the fact that the church is in society. As St John puts it, "We are in the world, but we are not of the world" (John 17:16).

In other words, he says that as much as Christians are in the world but should behave differently from the world or unbelievers.

De Gruchy in his article, *Transforming Traditions, Doing Theology in South Africa Today*, says that, "being Christian is, in large major, about seeking to become more fully human, and doing so in common with others." (2011: 7)

De Gruchy states very clearly that as much as we all have our identity including our Christian identity which in many ways has led him to discover his humanity which he shares in common with others and to understand it better.

Most dioceses are made out of multiracial and multicultural parishes these days since members of parishes can move freely and become members of parishes of their choice.

4.2 Transformation in the Parishes

The Diocese of Natal and the Diocese of Zululand are made out of Parishes that are homogenous, multiracial and multicultural.

Parishes in the Church of the Province of Southern Africa consist of Guilds and ministries, but these Parishes vary in their operations when it comes to the local parishes especially Guilds because they are governed by the same constitution with the same aims and objectives. In Parishes that are multicultural and multiracial, there are clear divisions when it comes to the affiliation of parishioners to various guilds and ministries in Parishes. The Whites and Indians in various parishes are more leaning

towards affiliating to ministries than guilds. The Coloured and Black Parishioners affiliate to both Guilds and ministries most of the times.

In order to minister effectively to these parishes, clergy should be bilingual or trilingual which is the challenge to many of clergy of colour.

4.3 Combined services

The multiracial and multicultural Parishes have a major challenge of the unification of different races and different cultures in their worship. Another challenge is the balancing of different languages and as the result, the multicultural and multiracial Parishes end up with numerous services that are provided within the same Parish to cater for different race and cultural groupings of Parishioners.

It is an unspoken challenge to have a combined service if the Parish is multiracial and multicultural. When calling for a combined service the majority of Parishioners do not attend these services. As much as some of the Parishioners understand the languages but they prefer to worship with their own mother tongue as a result they do not attend.

The researcher's Parish was predominantly white speaking before 1994 but after acquiring our new democratic dispensation the Parish started to be multiracial and multicultural. Most of the white English-speaking parishes during the apartheid era accommodated either Zulu or Xhosa speaking congregations in their buildings but worshipped separately from each other during different time slots. In the researcher's parish even today the Xhosa speaking congregation, which is part of the parish, is still worshipping separately from the English and Zulu-speaking congregation. Initially the apartheid laws of the country forced the segregation of these congregations then, but now the researcher thinks that it is the individual's Parish's choice.

What is interesting is that the face of researcher's Parish has changed drastically. The black indigenous parishioners, few foreign nationals, few coloureds and few white individuals dominate the Parish. It is interesting to note that as much as the white race groups are still resident in the area, but one does not see them in local worship centres in the area. Their children and grandchildren are not attending church services in the area. Some of them prefer to drive long distances to worship in the churches of their race and cultural groups. For those white parishioners who are still in the local parishes most of them are elderly women. This is so evident even in the local schools especially government schools. For private schools, the situation is slightly different because of

affordability. Many black indigenous parents cannot afford to send their children to these private schools therefore; they are still dominated by the White and Indian children whose parents can afford.

In the researcher's parish, a domestic worker served the parish as a full-time worker for twenty-eight years. When she started to work for the parish the parish was White English-speaking parish.

After 1994, the face of every institution including the Church changed due to the country's new democratic dispensation. She continued to serve when the parish began to change multicultural and multiracial mixing Whites, Coloured, Zulu and Xhosa speaking congregants. The parish council decided to arrange a farewell service for her. When she retired at the end of the month of September 2019, the farewell service was arranged for the 27th October 2019, Coloured congregants were absent, one White parishioner in attendance, and the Zulu and Xhosa indigenous congregants dominated the service. The abovementioned Parish domestic worker served everybody in the Parish; one wonders why they were not in attendance. Looking at the attendance between the Xhosa speaking and Zulu speaking parishioners, the Zulu speaking parishioners dominated the service and one wonders whether this was due to ethnic segregation in the parish.

It seems like the dark days of apartheid engulfed every institution that existed, and the government entrenched the evil of segregation and subjectivity among deferent races and cultural groups.

4.4 Funeral services in the multicultural and multiracial Parishes

The Rector of the Parish need to understand the cultures, which are upheld by the different races in such Parishes. The researcher is privileged to have different cultures and races, which constitute the Parish. It is an enriching experience with different dynamics.

The Parish is composed of Blacks who speaks Zulu, Xhosa, Sotho, Coloureds, and White Parishioners who speak English. All these Parishioners have different ways of doing things due to their backgrounds but the Blacks and the Coloured's way of conducting funeral services is more or less the same. The Blacks are more communal in comparison to the White parishioners who are more private when it comes to funeral arrangements. Some bereaving families sometimes choose ministers of their own kind

and choice in conjunction with the conducting of the services. The researcher is not sure whether parishioners make those decisions because of racism or not.

Ngada and Mofokeng (2001) explain what happens when someone dies in most of the African Indigenous Churches. The researcher finds many similarities to what the Diocese of Natal do in the context of the Zulu speaking Parishes.

Ngada and Mofokeng (2001) state that “When death strikes in the family of the church member, all members of the congregation get involved immediately in the preparations for the burial. Prayer meetings are held every evening before the long vigil on the night before the burial. The home is visited every day by members of the church bringing gifts ranging from raw or cooked food to money” (Ngada and Mofokeng, 2001: 46).

In the Diocese of Natal, the Zulu speaking Parishes do more or less, what the African Indigenous Churches are doing but when it comes to the white English-speaking Parishes the funeral services are more private than being a public affair. In fact, some white families prefer a memorial service in comparison to a funeral service. The preference is to go to the crematorium than having a coffin at the church. Most of the White and Indian parishioners prefer cremation than burial in comparison to the Black indigenous parishioners.

The researcher feels that because of these differences, as much as the English and Zulu-speaking segment of denomination belong together but they are miles apart when it comes to practice of worship. The style of worship could be the cause of slow advancement of racial transformation.

McEwen and Steyn (2016) in their article, ***Politics of faith: Transforming religious communities and spiritual subjectivities in post-apartheid South Africa***, share some light about what this study is grappling about the segregation the Church is facing currently.

They say that,

“The issue of transformation in South Africa is profoundly one of diversity. As a result of the apartheid’s oppressive regime of rigid racial segregation and hierarchy, the process of democratisation and redress has been largely characterised by state led initiatives to dismantle structural and institutionalised racism installed by apartheid

policies designed to protect white privilege and superiority.” (McEwen and Steyn, 2016:1)

The researcher is under the impression that if the system of apartheid was designed and enforced by the previous apartheid government, the present democratic regime is capable to freeing its citizen from the hatred and bondage.

They continue to say that, the apartheid regime employed space as a mechanism of maintaining racial difference, meaning that residential areas, educational institutions and places of worship and recreation were classified as being ‘native’, ‘coloured’, ‘Asian’ or ‘White’-only spaces (McEwen and Steyn, 2016).

As much as it is the responsibility of the government to design and enforce the rules that can transform all the institution, the Episcopal leadership of the church needs to deliberately work towards the transformation and unification of the church.

In Sunday School of the Parish there is not a single white child but only few coloured and the majority of black indigenous and no Indian children but in the area where the Parish is situated there are Whites, Indian and Coloured families.

4.5 Guilds

The meaning of Guilds is understood to be, “an association of people for mutual aid or the pursuit of a common goal.” The Guilds have the same constitution, same Aims and Objectives. In other words, have common goals but they develop independently from each other according to parishes that constitute the Diocese because of race & culture. “The definition of guild is the organisation of persons with related interests, goals etc.” [https:// www.dictionary.com>brows](https://www.dictionary.com>brows).(28 November 2019)

4.6 Ministries

“The definition of Ministry is the service, function or profession of a minister of religion” www.dictionary.com>browsw (28November 2019)

In the booklet called, Anglican Church of Southern Africa, Pastoral Standards, 2002 refers to a minister as, “Pastor “

Any person who engages in public or private ministry in the church, whether formally authorised by ordination or licensing, or elected as a lay official, or informally recognised as having authority or influence over others in Christian community. It

naturally includes, but not limited to bishops, priests and deacons all licensed lay ministries, parish councillors, Sunday school teachers, side's persons, counsellors, music leaders, youth leaders and office holders in church guilds and organisations."

(Provincial Synod Resolution booklet: 2008; 13)

In this chapter, the researcher is focussing on the advancement of transformation and making comparison of Guilds and ministries of both Dioceses in deferent parishes according to their racial and cultural groupings.

The distinction between the Guilds and ministries is that the Guilds have policies that govern them and manuals that guides their organisations, which does not supersede the constitution of the Province and the ACTS of the Diocese whereas the ministries do not have their own Constitution but governed by the ACTS of the Diocese.

4.7 Transformation in the Archdeaconries

The Church of the Province of Southern Africa is a hierarchical denomination. The denomination consists of parishes at the local level. A group of about a minimum of five parishes compose an archdeaconry, a number of archdeaconries that constitute a diocese. The composition of archdeaconries' is a mix of different races, culture and language. When the leadership meet at the archdeaconries' level it is quite a good representation of different races and cultures. The researcher feels that it happens because of Canonical obedience. The full-time stipendiary clergy are required canonically to meet when they are summoned to a meeting.

On the other hand, the lay people are also encouraged to attend meetings at this level but for them it is not binding in comparison to the stipendiary clergy as a result if they do not attend there are no consequences for them. When there are services at the archdeaconry level the lay, people especially support activities of their own race and culture. There is separate development in the regions. This becomes so evident when there is a funeral service, youth service or evangelistic service. Different races of the region do not support each other.

It is the fact that parishioners are freely moving into areas that were originally designated for the people of colour. Most parishes are gradually mixing besides the one in the black townships, which only mix with black indigenous cultural groups. It is very clear as to where the Diocese is heading because the future of the church at large

depends on the Sunday school and youth. If Sunday school and youth are not present, there is no future for that particular church. Since the Diocese is made up of Parishes, Archdeaconries, it is a worrying factor and a pastoral challenge that Sunday school and youth in most of the Parishes of different races are active but when it comes to the archdeaconry and Diocesan gatherings, they do not participate.

4.8 Transformation in the Diocese of Natal within the guilds and ministries

The Diocese of Natal has the following Guilds in various Parishes: - The Mother's Union, Anglican Women's Fellowship, St Agnes Guild, St Bernard Mizeki, Men's Society, Legion of Christ Witnesses, St Mary Magdalene, Boys friendly and Girls Friendly Societies.

4.9 Ministries

Youth ministry, Sunday school ministry, Choir ministry and other ministries, which are operating at the parish, level like servers and many others.

4.10 Diocesan Specialised Ministries

All these ministries are Diocesan appointments. Some of them are done in consultation with the institution and the Bishops do some of them unilaterally.

4.11 Mission to Seafarers Chaplaincy

The chaplain to seafarers is appointed in consultation with the bishop of the Diocese. The Diocesan bishop is the chairperson of the board of trustees of the Mission.

The early missionaries had always ministered to the whole person mentally and physically. They built schools, churches and hospitals but unfortunately, the schools were taken over by the government completely with the exception of few private schools. The hospitals also are taken by the government of the day.

The churches are the only institutions that are still solely owned by the churches. It is interesting to note that some of these chaplaincy positions are paid positions by the various institutions, some are appointment positions by the bishops, and the Diocese pays the remuneration in the form of the stipend. In the history of the Diocese of Natal, the chaplains had been of colour and only in the recent years, there has been appointment of black indigenous chaplains.

4.12 Schools Chaplaincy

The Diocese initiated most of the Diocesan schools but now they are private in their nature. The school fees are high in comparison with the public schools. The bishops institute the school chaplains but some of them are fully paid by the schools and some of them have their stipends shared between the Diocese and the schools.

The researcher would like to refer to the few major guilds and ministries as the case study as an example that are affected by the slow advancement of racial transformation especially at the Diocesan level.

4.13 Mother's Union

Mother's Union is the biggest guild in comparison to other Guilds in the entire world. A Guild has over four million Christians in 84 countries worldwide. The organisation was started in 1876 by Mary Summer to support Mothers as they brought up their children as Christians;

[https://www. Mothersunion.org/](https://www.Mothersunion.org/) our story. (26 June 2019)

In the Mother's Union Manual, a brief history is captured that for thirty years Mary was occupied in bringing up their three children with the husband George Summer and supporting her husband ministry in the parish of Old a Trafford near Winchester, by providing music and teaching Bible Classes. Mary Summer did not start the Mothers Union when she became a mother but when she became a grandmother.

She was spurred into action when her eldest daughter gave birth to her first baby. Mary remembered her feelings of inadequacy as a young mother charged with terrible responsibility for a new life. She believed that woman from every class needed to understand that motherhood was professional and is equipped to perform it.

The first Diocesan Conference was held in Winchester in 1887. In 1895, a headquarters office was established at Church House Westminster. Mary Summer's house in Tuft on Stacet, Westminster was opened as the headquarters building in 1925 by the Princess Royal (CPSA Mother's Union Manual 2000: 16).

Based on the history of the Mother's Union which started in England by an English priest's wife and came to South Africa and other countries, accepted by all races and nationality especially in South Africa, what went wrong as it is now a Black People's Organisation?

From the Mothers Union Manual, the Mission Statement, the Purpose, Aims and Objects are clearly stipulated as follows,

- *Mission Statement*

“The Mothers Union is a Christian organisation which promotes the wellbeing of families worldwide. ‘It is also stipulated that they will achieve this by developing prayer and spiritual growth in the home. They will study and reflect on family life and marriage and its place in society. They also pledge to resource their members to take practical action to improve conditions for families, both nationally and in the communities in which they live.”

- *Aims and Objectives*

“The purpose of the Mothers’ Union is to be especially concerned with all that strengthens and preserve marriage and Christian family life.” (CPSA Mother’s Union Manual 2000: 16).

“The aim of the society is the advancement of the Christian religion in the sphere of marriage and family life.” (CPSA Mother’s Union Manual 2000: 16). In order to carry out this aim, its objects are as follows:

To uphold Christ’s teaching on the nature of marriage and promote its wider understanding. To encourage parents to bring up their children in the faith and life of the church. To maintain a worldwide fellowship of Christians united in prayer, worship and service. To promote conditions in society favourable to stable family life and the protection of children. Lastly, to help those, whose life has met with adversity (CPSA Mother’s Union Manual 2000: 16).

Where are other races? Why are they not part of the organisation, which stands for good values, and also encouraging good character into the lives of our children and upholding family values? Some of their resources are multiracial and bilingual. The researcher feels that the door is still opened because of language consideration. There is still hope for multiracial interaction as long as the leadership of our church from the Episcopal structures to the grass root can make an effort of integration and unity.

The disintegration of the church by race and culture is evil as the church preaches unity, love for and caring for one another.

The church does not practice what she preaches. In other words, the church is hypocritical like the Parishes of Old. The African Theologians accepted the Gospel but are critical of the missionaries.

Archbishop Ngada and Mofokeng (2001) in their book, *African Christian Witness* in the first chapter titled, "Throwing off the white mask" say that,

"Christian missionaries compared sea and land to make proselyte or converts among the indigenous black people of South Africa. Like the Scribes and Pharisees of old, the efforts of the Christian missionaries were hypocritical, and the only result was that they produced hypocritical black converts, that is to say black people who wore a convenient mask in order to look like good Western Christians" (Ngada and Mofokeng 2001: 1).

The researcher believes that the black indigenous people in South Africa had their African religion and agrees with some of the critiques and reflections by the African theologians.

According to Ngada and Mofokeng (2001), the missionaries came to make proselytes among the black people of South Africa. The problem that was caused by missionaries was that they wanted the indigenous black people to be converted and asked them to throw away their culture

The researcher feels that as much as the indigenous people accepted Christianity it seems like they wanted to tame the black indigenous people with the gospel and then get what they wanted from them and then continue to develop themselves separately from the indigenous black people. That is why the Black Church has this tension of being Christian by day and carry on with cultural activities by night, which is dismissed by the so-called missionaries Gospel.

Ngada and Mofokeng (2001) say,

"What these missionaries brought was hardly the Gospel of Jesus Christ. It was Western culture, Western "civilisation" Western custom and dress, and western values they themselves often send that they had come to "civilise" the uncivilised pagans of Africa. What this meant in practice was that they taught blacks to think and act and speak and dress like whites. It was a case of black people wearing white mask. "(2001:1).

For the early Christians, they were taught that when they have been converted, they must leave their pagan clothes and wear the western clothes, which distinguished them from the unconverted.

As much as the researcher does not know the history of the uniform among the other guilds but it does distinguish on class of person from another within the same church or denomination. What is also interesting is that different races could belong to the same guild but only black indigenous members of the Guild wear uniforms.

Ngada and Mofokeng (2001: 2) say that, "Black indigenous people had to accept Western manners, customs and names and to become educated according to western norms of education.

The researcher agrees with these authors when they say that this was not the gospel of Jesus Christ. The researchers believe that this was a colonisation approach and separate development within the same denomination.

Another women's Guild, which is international in its nature and was originally established by the Archbishop Robert Selby Taylor.

4.14 Anglican Women's Fellowship (AWF)

According to the history of the foundation of the Anglican Women's Fellowship (AWF), it all started with the circular letter, which was sent to all Dioceses by then Archbishop Robert Selby Taylor who invited women to the inaugural meeting of the (AWF). This meeting was to be held at St Benedict House in Rostenville Johannesburg from the 30th March to 2nd April 1965 with the subsequent Provincial conferences whereby the First Provincial President was elected by the name of Doris Gegerowskei from Cape Town. The suggestion was that all Women from the Anglican Church were going to be accepted to join the fellowship, young or old, married or unmarried or divorced; therefore, it was a comprehensive women's organisation.

The organisation's aims were: -Prayer and Worship, Mission and witness, Fellowship and Study, Service and Stewardship. Most of other Guilds including (AWF) have similar aims and objectives overlap with each other, but the Anglican Women's Fellowship was not going to supersede or replace any of the existing Women's organisations. The idea came into existence to a considerable extent because of a

suggestion from the Mother's Union, which was the only official Society of our Church then.

The Mother's Union is dedicated to the witness of Christian marriage. Many Women, for one reason or another are not qualified for membership of the Mother's Union. The researcher's opinion is that the Diocese of Natal is a rainbow Diocese that consists of the indigenous Black people, Coloured, Indians and Indigenous black females predominantly support AWF.

As the Diocese of Natal regardless of our multiracial and multicultural nature, the aims and objectives of these Guilds meet the needs of our Christian communities. The AWF slogan summarises their four aims, which is "united in prayer, service and love." "Another woman's organisation which already existed was the mothers' union with their slogan closest to the AWF which is "united in prayer, worship and service upholding Christian marriage values and bringing up children in a Christian way."

To balance the equation, the researcher believes that it is not a gender issue but the abovementioned scenario also affect the men's Guilds and ministries therefore the researcher would like to reflect on one Male Guild & the Male ministry in the Diocese of Natal which is St Bernard Mizeki and the Men's Society.

4.15 St Bernard Mizeki

Bernard Mizeki was an African Christian Missionary and Martyr. He was born in Mozambique but moved to Cape Town when he was about twelve years old.

Through the work of the Cowley Father's mission, and particularly the German missionary Bareness Paula Dorothean von Blonberg he became a Christian in St Phillip's mission, Sir Howry Road, on the 7 March 1886. Shortly after his baptism. Bernard started work at St. Columba's Hostel, which was run by the missionaries for African men within the few months, he was sent to Zonnebloem College to train as a Catechist.

In January 1891, Bernard accompanied the new missionary Bishop of Mashonaland, George William Knight- Bruce, as a Lay Catechist among the Shona people in Southern Rhodesia (Zimbabwe). He was sent to work in the Marandellas district among the Howe people, and settled in the kraal of Mangwede Mungati.

Bernard built his home there and took people who wanted to learn into his home to teach them the gospel. In March 1896, Bernard married Mutwa, a granddaughter of the Mangwede and a Christian convert.

During the Matebeland and Rebellion, Bernard Mizeki was murdered outside his home. Bernard Mizeki's work among the Shona bore fruit. After long years of earlier mission work in Mashonaland by white missionaries, the first Shona convert to be baptised was one of the young men whom Bernard taught: John Kapuya. John was baptised only a month after Bernard's death, on 18 July 1896.

<https://google.co.za>. (15 November 2019)

It is interesting to note that the white missionaries initiated the Bernard Mizeki Guild through evangelism and the conversion of Bernard to Christianity but there is no white membership in the Guild. The guild consists of black indigenous boys and men from the parish level through to Provincial level.

In the Diocese of Natal Bernard Mizeki is the black indigenous Guild. It does not discriminate other races present in the Dioceses of the Province but the majority of members are the indigenous black Clergy and Laity.

<https://www.google.co.za>. (20 June 2018)

4.16 Men's Society

The Church of England Men's Society was founded in 1899 by Archbishop Frederick Temple to bring men together to socialise in the Christian environment. It began amalgamating the church of England Young Men's Society, young Men's Friendly Society into one organisation in the first years of the 20th century. Cosmo Lang became its first chairperson. It has often taken a strong viewpoint on such national issues as the force teaching of suffragettes https://wikipedia.org/wiki/church_of_England_men.

In the Diocese of Natal, the Men's Society in some of the parishes is not an organised Society within the Parishes constitution but in some parishes the organisation is very strong with parish with its parish constitution and some parishes have even uniform for the society. The Diocese does not have a co-ordinated regional or diocesan structure. Any work done in parishes is done on independent basis. The researcher would not be surprised if all races are participating in their various parishes, which say

that we can exist, but we cannot be united. Separate development is preferable in comparison to the growing or developing together.

4.17 Transformation in the Diocese of Zululand within the Guilds and Ministries'

4.17.1 Women's organisations (Guilds)

Like in the Diocese of Natal, some of the Guilds are overlapping. In the Diocese of Zululand, the Mothers Union, Anglican Women's Fellowship and Mary Magdalene are dominant as women's Guilds. These Guilds are governed by their own constitutions, which are recognised by the structures of the denomination from the parish to the Provincial level, which is applied by all the dioceses of the Province.

Mary Magdalene is a young women's Guild, which is recognised in the Diocese of Zululand. It also has the Provincial constitution whereas in the Diocese of Natal it is not yet launched as much as it is existing in some of the parishes. This guild is also homogenous in its membership because the membership consists of black indigenous people only as much as it is open for all races.

Legion of Witnesses for Christ is a very strong organisation in the Diocese in comparison to the Diocese of Natal because it originated from the Diocese of Zululand. It accepts males and females as members. It has the Diocesan Constitution but meet at all levels from the Parish level to the Provincial level.

Ministries

There are many similarities when it comes to ministries like youth, server's ministry, choir ministry, Sunday school ministry *etc.*

4.17.2 Men's organisation

In the Diocese of Zululand, there is only one men's Guild that is recognised. This men's Guild is called, "Udonsumndeni", which means to lead the family.

The men's Guild has eight objectives, which are as follows:

1. To encourage and help male members to take full responsibility of their affairs of stewardship in the Church, at home and in society.
2. To organise and encourage men to be involved in the work of Christ.
3. To create space for the meetings that encourages Christ fellowship

4. To provide platforms for teachings for discussions about the service and the life of Christian men in the church in the society and at home
 5. To encourage non-members in the church to affiliate in the Men's Guild.
 6. To co-operate with other Guilds or organisations which have the same objectives.
 7. To co-ordinate the work of the Guild in their own sections
 8. To encourage Christian men to help and hold in high esteem their marriages.
- Looking at these objectives, every race and culture needs these values but the membership in this wonderful organisation is black.

4.17.3 Guilds and Ministries in the English-speaking Parishes

The researcher's opinion is that it is not too late to do something to advance transformation by the leadership of our church regardless of the tides that has turned politically as black indigenous people have climbed up the ladder to reside in the urban areas but the situation in the church can be addressed. There are men in both Dioceses from other races, but they are not part of these Guilds and Ministries and the study is trying to investigate as to why they are not part of these organisations.

Ngada and Mofokeng (2001) in their book African Christian Witness – African Indigenous Churches speak about the first Independent Churches that broke away from the Western Mainline Churches from the year 1884. They say that, "In 1884 Revd Nehemiah T. L became the first black Christian to break away from the Methodist Church. He felt strongly that both the Church and the White government were trying to destroy his African culture and heritage (2001: 4).

The way things are now in our two Dioceses is that we are a divided denomination, which portrays a united picture. Transformation is a priority if at all the denomination is to be united and to embrace different races equally.

"Revd Nehemiah Tile founded the Thembu Church and continued with his commitment to the struggles of the people in Thembuland. Revd Nehemiah Tile had thrown off the white mask until his death in 1892; he struggled against the white church and the white government."

Today so many churches broke away from the mainline churches because of racism and difference of opinion. The researcher's opinion is that it should be avoided at all cost.

He believes that, “break away from their missionary churches for example: The Herman Congregation broke away from the Parish Mission in 1872; the native Independent Congregational Church broke away from the London Missionary Society at Taung in 1885; the Bapedi Lutheran Church broke away from the Berlin Mission in 1889; the African Church broke away from the Anglicans also in 1889.

The same thing began to happen in other African countries notable in Zaire. “The principal reason for these breakaways was the common practice of racial and discrimination in almost all missionary churches” (2001:5).

The issue of culture and race is an important one that needs to be addressed in the church of God. The church needs to realise that the word of God was written from a certain context with the local culture base. When it is preached, the local context needs to be taken into consideration as well.

Ngada and Mofokeng (2001:17) believe that,

“To this day there are some who believe that the Indigenous African churches are not Christian churches at all but pagans who practice African traditional religion mixed with some elements of Christianity. And yet the mainline or foreign churches are now desperately searching for what they call the Enculturation or Africanisation of the churches”.

On the other hand, African Christians are wrestling with a number of questions around the issues of Africanisation of Christianity. Some people are asking the question whether Jesus is for culture or against culture. Nganda and Mofokeng in their book ***African Christian Witness***, believe that Christian religion was brought to Africa in a different culture of the early missionaries who came from a different context.

Africans refused to have this kind of religion imposed upon them. Some Africans who were persuaded to accept it and to be converted later smelt the rat and left churches to form their own African churches (2001:17).

In the mainline churches, there is still a tension of unspoken desire of Africanisation of worship, which is not met, and hindering the advancement or racial transformation in the Anglican Church of Southern Africa particularly the Diocese of Natal in the area of Guilds and Ministries.

What could be the hindrance to the advancement of transformation? The researcher's opinion is that it could be the expression or worship that differs for different races from different backgrounds. This is the worship in the Diocese of Natal between the Indigenous Zulu speaking and the English speaking parishes.

4.18 English speaking parishes type of worship

It is interesting to note that the resources for worship in the Anglican Church are similar but vary in the form of the language. For an example, the Diocese of Natal uses the prayer books, but it comes in different languages. The predominant languages are English and isiZulu. Another common source, which is used for worship, is the Hymnbook, most of the hymns used in the Diocese of Natal are derived from Ancient and Modern Hymns, which originated from England than the Zulu hymns with English tunes translated into isiZulu.

As the researcher is searching as to why the Anglican Church is not rapidly, transforming it is important to reflect on origins and development of worship to where we are now.

It is important to note that the Authors of books on the principles of Christian worship from the west and African context have written and shared their insights.

Abba (1957) in his book says,

“The first Christians were Jews, brought up from childhood in the worship or the synagogue. This consisted of the reading and exposition of the law in a setting of prayer and praise.

The prophetic books were read as a commentary on the law, the psalms were sung as an act of praise, and the form of prayers had become fixed so that all could take part on them. This was the kind of worship in which our Lord and His apostles shared each Sabbath day” (1977: 15).

From Abba's explanation of the originators and development of the Eucharistic norm, the researcher sees a common thread or similarities of the element of worship.

First, the synagogue was a building in which the Jews met for worship and instruction and churches from the west use buildings for worship and instruction. It is important to note that the first Christians were Jews and as a result, the presentation of their

worship was coupled with the Jewish culture looking at our Liturgy today whether it is in English or isiZulu but it is coupled with the English culture. It has not lost the original essence of Jewish structure and various components, which constitute and resembles Jewish Liturgy.

4.19 Worship in the Diocese of Natal in the Zulu Speaking Parishes

As much as the Zulu speaking parishes are using the same resources or worship e.g. prayer book, hymnbook, and the order of Liturgy, which is similar to the western, but the African worship and structure is different. The indigenous parishes have liturgy that is coupled with the culture.

The distinction from the Parishes of the western origin is that as much as there are similar items like preaching, praying, singing, reading of scriptures and the celebration of sacraments but there are performances of the other rites and rituals.

When African Indigenous Christians are worshipping, they express their worship with emotions. The worship is coupled with singing and dancing which one can at least expect from the western English parishes.

Ngada and Mofokeng (2001:41) in their book the African Christian Witness, African Indigenous Churches say,

“Music was born in Africa,” they say, in our culture singing and dancing is the source of inspiration, our way of coping with pain and suffering as it is also our way of celebrating, rejoicing and praying. In our churches music is the heart and soul of our liturgy”.

The English culture also couples the liturgy of English western Parishes. The culture’s seriousness and, “Stiff up the lip” in comparison to the African Indigenous Parishes.

Most of the Anglican Parishes, black and white are accustomed to the organ music but majority of black Parishes conduct their services without any accompaniment due to lack of resource. Some of our Parishes use traditional drums, like our clapping of hands or stamping of feet, is more a matter of emphasising the beat that indicate a tune or melody of the song. Some of our Parishes use beat, (small hand cushions) in place of drums.

4.20 Tokenism in worship

For the people that move from the Township Parishes to worship in suburban Parishes the accommodation of their language is just a token and in most cases the assumption is that everybody understand the English language. It is also challenging because Black indigenous Zulu speaking parishioners from the Township Parishes now dominate certain areas, which were initially dominated by white English speaking.

On the other hand, the white English-speaking parishioners are dwindling. One finds the senior founding parishioners and their children and grandchildren are nowhere to be found. Most of the seniors support the parishes with their pension grants. The black indigenous parishioners that move into suburban areas do not immediately own and support their new spiritual homes financially. Some of them choose to be perpetual visitors for some time, which affect these parishes economically.

4.21 Finances

Parishes are expected to be economically viable to support the daily activities and to pay for the monthly bills. The revenue comes in the form of monthly pledges, various collections and donations.

When the Parish is under new management and the Rector is of the wrong race and culture, the attendance is affected and finances dwindle.

4.22 Placements of incumbents

Consultation plays a very important role in the appointment of the new incumbent. The leaders of that particular parish need to be pastorally taken care of, considering the profile of the parish and the spirituality of the new incumbent. Any institution under new management including the church experiences instability due to change of leadership.

4.23 Exodus of parishioners

Within the Anglican Church if Black Parishioners move into the Suburban Parishes the resident parishioners, move to the Parishes of their kind. The finances of the Parishes dwindle. The Parishes drop numerically. The youth disappears from these Parishes. The researcher is under the impression that the senior members of these white Parishes remain solely because they cannot afford to start a new spiritual life elsewhere.

4.24 Act twelve: Of Clergy Stipends and Allowances

'The Clergy package in the Diocese of Zululand and Natal is governed by the abovementioned ACT. There is clergy package, which is financed by the Dioceses and determined annually by the Bishop in consultation with the Diocesan Board of Trustees, having received recommendation from the Remuneration Advisory Committee. Such determination shall be promulgated in a Bylaw and each Cleric shall be entitled to be advised in writing of the stipend and allowances applicable to him or her. The previously mentioned by law must be tabled at Synod and in a year in which Synod does not sit, it must be tabled in Diocesan Council. This provision does not preclude the benefits accruing to the clergy person which are the responsibility of the Parish' (The Acts of the Diocese of Natal, 2013:24).

As much as the Clergy package vary from Diocese to Diocese but there seems to be a standardisation with variation of package according to the financial status of each Diocese. In most cases the Dioceses provides housing or Allowances In lieu of Residences, Entitlement to stipends, Emoluments and All Travelling and other expenses Diocesan duties and reimbursements. Travelling and removal Expenses of Priests, Deacons, and Catechists on appointments to the Diocese, and on transfer within the Diocese. The medical aid and pension fund is also part of the package.

It has been a long journey travelled by the Anglican Church of Southern Africa to where the denomination is to date when it comes to transformation and equality of different races. As it was confirmed in an interview with Bishop Lawrence Bhekisisa Zulu who retired after serving for a long period in the Diocese of Zululand that in both the Diocese of Zululand and Natal at one stage the stipends were the cause of disagreement.

4.25 Benefits being the responsibility of the Parish

Over and above the Clergy package provided by the Diocese in terms of section 1 of this Act which speaks about the package financed by the Diocese, a parish shall within parish budget limits provide its licensed clergy with the following:(a) Housing and utilities including a stove and fridge (subject to the possibility referred to in Section 2 of this Act) which states that,

'Wherever it is stated in the determination made in terms of Section 1 of this Act, that a Cleric shall have a house or residence, if there be no house provided, he or she will

receive an allowance for house rent to be determined by the Diocesan Board of Trustees after receiving a recommendation from the Parish Council. The Pastoral Charge except in the case of the Bishop Suffragan and the Bishop must pay the housing allowance. In these latter instances the matter will be dealt with directly by the Board of Trustees.'

(The Acts of the Diocese 2013:24)

(b) Transport - vehicle and actual costs or an adequate travelling allowance in lieu thereof.

(c) Reimbursement of reasonable and necessary personal vestments, books telephone, cell phone and e-mail expenses.

In addition

(d) It is the responsibility of a Parish to provide its Clergy with an Easter / Whitsun (Pentecost) offering whichever is appropriate. The Easter / Whitsun gift offering, and disbursement must be reflected in the accounts of the Parish. The amount paid to the Clergy must be reflected on the Return of information for Tax Purposes. Such an offering shall not be diverted to meet the costs of running the Parish.

The benefits referred to in this section represents support by the Parish to its Clergy and are not part of Clergy Package financed by the Diocese (Acts of the Diocese of Natal, 2013:27).

The problem with the benefits being the responsibility of a Parish is that the economic situation of each Parish in every Diocese is not the same. Some urban Parishes are affluent as a result are able to take good care of their Clergy financially. Yet the majority of Parishes in the rural areas are poor and unable to take good care of their Clergy financially. Most of the rural Parishes are Black Parishes. Since young people move into urban areas for job seeking, the rural areas are left with pensioners to sustain them financially, which affects the care of the Clergy about the benefits, which are the responsibility of the Parish. The assumption is that Clergy who are in Parishes that are well to do resist moving to poor Parishes, which hinders transformation.

Another challenge is that there is less crosspollination of appointments of Clergy, which result in the slow effect of transformation on both Dioceses.

When it comes to Township congregations, they are also Black Zulu speaking Parishes, Coloured English-speaking Parishes and Indian English-speaking Parishes, which consist of the working-class congregants. These Parishes are poorer when compared with the white English Parishes, which are in the Suburban Areas, which is the result of the kind of education, and skills, which were provided to the races by the system during the apartheid era.

The problem arises when it comes to the appointment and transfer of Clergy from the affluent Parishes to the poorer Parishes. Some Clergy are reluctant to accept the appointment and transfer to the poor Parishes.

Some clergy particularly in the white English-speaking Parishes stays in one Parish for some years and yet from the Black Clergy they are moved from one Parish to another within the short period of space.

4.26 Clergy allowances in the Urban and Rural Areas

The allowances of Clergy in the urban context are better in comparison to the rural context. The Diocese of Natal for an example has Parishes, which are situated in the rural context as much as there are those, which are in the urban set up. There are more Parishes in Towns and Townships than those, which are in the rural areas. Looking at the benefits, which are the responsibility of the Parishes there are disparities. Those Parishes, which are in the rural area, are impoverished in comparison to those, which are in the urban areas. The worse part of it is that as much as they are tabulated as to what are they but there are no guidelines as to the minimum and the maximum figures for the Parishes to provide for their clergy. The Diocese of Natal is in a better situation economically in comparison to the Diocese of Zululand even the package that is provided by the Diocese is less than the one for the Diocese of Natal. It is interesting to note that as much as the Diocese of Zululand is regarded as the poorer Diocese, but they give generously out of their poverty for the upkeep of their Diocese.

4.27 Parish Boundaries

The legacy of colonialism and apartheid as they have influenced the church need to be dealt with accordingly. Now, one finds two congregations of different races within proximity ministered by two Priests of their own race and language. The other one travels miles in order to get to his or her congregation costing his or her parish for

petrol, time and wear and tear of his or her vehicle. Sometimes it is even worse in some parishes because there are congregations that worship under the same roof but are serviced by different priest from different parishes according to their racial groups. In most cases one racial group comes early for their service and then the other one follows after other racial groups has finished their service.

Another scenario is that Black parishes in the townships and rural areas are made of multi-congregations and yet White, Coloured and Indian parishes are just one congregation. These Black Parishes are distanced from one another and some of them are closer to the White, Coloured or Indian Parish but the priest closest cannot offer his /her services.

If the Church is serious about transformation, she should no longer follow the apartheid geographical areas according to race colour and culture. Some of our Parishes have tried but we still have a long way to go. For those who have tried there is always a tension as to which language is dominating in the service. It does not necessarily count as to who are the majority in the parish. What counts is that who were original worshippers in that parish and expect a preferential treatment.

Politically and on paper, we are free from colonialism as we enjoy the democracy of our country. We are free to worship anywhere without any restriction. We have equal opportunity to use public facility anywhere in our country, but the scars of colonialism and apartheid are still evident as we reflect on Sebastian van Dyk in his theses on *Post - Apartheid Racism among Afrikaans speaking Urban Adolescents: A narrative Pastoral Reflection* as he discuss the issue of racism that is supposed to have been eroded after our new democratic dispensation says that, 'His co - researchers of this particular study being adolescents are the so called 'born frees '. The idea of the 'born frees' who are supposed to have no memory of apartheid and colonialism as white Afrikaner so regularly refers to them in general conversation suggesting that we should just get over apartheid and move on is in his opinion a myth and nonsense after conversation with the co-researchers. This concept is ideologically fraudulent and has many inconsistencies.

To support his argument, he says that one can only ask the millions in South Africa who are jobless, live in the apartheid squatter camps, spend their wages on transport and food and won't even get a loan for a start-up no matter how good the idea. They

say they will only be 'born free' if the hospitals they are born in have the same quality of facilities and opportunities and provide them with the same chances at higher education. They need equal opportunities in the workplace and have families with an inheritance of land and pension fund, etc. This cannot be placed on the shoulders of the government alone. We as the people of South Africa are the individual bridges towards the dream (2018:124).

It is true that all South Africans are free and they have access to all public facilities, equal education when it comes to schools which were reserved to certain racial groups but since there are still economic imbalances between the races, there are schools which are privately governed and determine their own school fees and the poor parents cannot send their children to those schools. As much as all South Africans received their democracy in the year 1994 but the country is still imprisoned by the negative attitudes and mind set towards different race groups. Some of these attitudes are reflected in the responses of the interviews, which were conducted by Sebastian Van Dyk's co-researchers in his theses, *Post - Apartheid Racism Among Afrikaans Speaking Urban Adolescence: A Narrative Pastoral Reflection*. He says that the comments show without doubt that this concept of control domination and power (colonialism) is unconsciously alive and well even today in the minds of the so - called "born frees"

These responses were,

"It is normal for people to live separate; they choose to do it. It happens by itself. The Blacks like to live in squatter camps and we (whites) chose to live in better circumstances and neighbourhoods."

Another response is,

"I would talk to a Black person as long as he is raised by a White person. All is fine as long as they are like me. In all other cases they should know their place in society." (2018:135)

He confesses that these attitudes become normal and it is easy to just say it is the *status quo*. The Church also adopts these attitudes and in most cases, they carry on unchallenged and yet the Church through the evil political system of the past historically inherited them.

The same thing applies to the Health systems. The government hospitals are accessible to all South Africans but are under resourced when it comes to staff and the medication in comparison to the private hospitals. Only a few can afford and be able to be serviced by the private hospitals.

In the church, the majority of black churches are still in the margin when it comes to finance. It is important to look for ways to transform all parishes including those of colour particularly financially so that they can adequately care for their Clergy. This can result in appointment and transfer of Clergy without any difficulty.

4.28 Comparison of Guilds and Ministries of the Diocese of Zululand with the Diocese of Natal

The Diocese of Zululand consists of predominantly Zulu Speaking Parishes, which are situated, in various rural villages with very few White English-speaking Parishes, which are in towns. Originally, the following parishes were white English speaking but from the past twenty years they have changed from the White English speaking to multiracial parishes as a result had a privilege of South African incumbents to the following parishes:

Cathedral - three black rectors

All Saints, Gingindlovu - seven black rectors (one of them from Uganda)

Holy Cross, Empangeni - four black (one from Uganda)

St Andrews, Richards Bay (one, Indian, one black from Uganda)

St John the Baptist, Mtubatuba - (one, Indian, one black (Ugandan), and one coloured

St Peters, Vryheid - two blacks

(The Indian and Ugandan are same people who moved from one parish to another.)

All Saints, Melmoth and St Aiden, Nongoma were once English-speaking parishes in formerly white town, but have long since become fully Zulu speaking parishes. All the above mentioned parishes are multiracial, multicultural, and English being the official language in worship. Some have combined services with a fair amount of Zulu. Others have a separate English and Zulu service.

What is interesting is that the Diocese of Zululand does not have white English speaking clergy anymore and the Indian, coloured and black foreign national clergy are very few but shown in various Parishes. The question is why are the white clergy not appointed in Zulu speaking Parishes any longer because they originally started those Parishes as missionaries?

Looking at the Guilds in the Diocese of Zululand, they follow the same constitution as in the Diocese of Natal with the same aims and objectives. The structure of these organisations is organised in such a way that it starts from the Parish to the Provincial level.

The ministries follow the same pattern as in the Diocese of Natal. Most of the ministries are Parish or Diocesan based and they do not have uniform constitutions that govern them from the Parish to the Provincial level. It is very rare to find ministries meeting at the Provincial level to do ministry like some of the Guilds do. Guilds like Mothers Union and St Bernard Mizeki meet as cluster of Dioceses and Dioceses to do ministry together and fellowship. The difference with the Diocese of Zululand is that both ministries and Guilds have Black members affiliating to them unlike in the Diocese of Natal since the researcher mentioned in the Diocese of Natal that most of white parishioners affiliate to ministries other than the Guilds.

4.29 Transformation in the Church of the Province of Southern Africa

Reflecting on the Episcopal succession especially starting with the two Dioceses, the transformation has taken place with the Diocese of Zululand. Looking at the Diocese of Natal, the Diocese has never experienced the leadership of the Indigenous bishop besides the indigenous bishop Suffragans. The researcher feels that progress has been made in most Dioceses, which constitute the Church of the Province of Southern Africa about election of indigenous bishops.

It is interesting to note that the White missionaries initiated the Diocese of Zululand and the majority of the Episcopal leadership has been white from the initial stages. There were also white clergy as Rectors of Parishes but lately there are no white, Indian, but one coloured clergy.

The Anglican Church is a traditional historical Church, which originated from England, which has kept the tradition and the laws that govern it. She belongs to the Anglican Communion and her historical leader is the Archbishop of Canterbury.

In Southern Africa, the traditional historical leader is the archbishop of Cape Town. The Anglican Church is often referred to as the traditional Church or the main line church as the denomination.

The researcher concurs with de Gruchy (2011: 12) when he says,

“Tradition is about handing on from one generation something that gives meaning to life and shapes the identity of person and communities today. He continues to say that tradition is a dynamic process and it is always a growth out of the old like a new shoot on a well pruned or bush”.

As much as the Anglican Church of Southern Africa is a historically traditional church, it needs transformation from the head to the bottom level of leadership but not throwing the bath water with the baby.

4.30 Preliminary Conclusion

As the researcher mentioned at the early stages of the research that transformation has taken place at the Episcopal level of the denomination but there is still a long way when it comes to appointment of clergy at the Diocesan level and the integration of races and cultures at the parish level to the Diocesan level.

The next chapter is the collection of data through the questionnaires in the Diocese of Zululand and the Diocese of Natal.

CHAPTER FIVE - DATA COLLECTION

5.1 Introduction

The following table is the information gathered from the completed questionnaires and interview responses captured in MS Excel and analysed using statistical software called Stata IC to give percentages of responses from both the Diocese of Natal and Zululand.

		Code	Natal	Zululand
2	Position in church	0	3	0
		Deacon	1	2
		Priest	25	11
		Retired Priest	1	1
		Retired Bishop	3	1
3	Years ordained	mean (sd)	21.7 (15.3)	
4	Were/are you the member of Cathedral chapter	no	31 (70.45)	
		yes	13 (29.55)	
5	Sex	Male	44 (91.67)	
		Female	4 (8.33)	
6	Marital status	Single	7 (14.58)	
		Married	37 (77.08)	
		Divorced/Widowed	4 (8.33)	
7	Race	Black	35 (72.92)	
		White	7 (14.58)	
		Asian/Indian	1 (2.08)	

		Coloured	4(8.33)	
		Other	1 (2.08)	
9	Highest qualification	Certificates	4 (8.70)	
		Diplomas	17 (36.96)	
		Bachelors	9 (19.57)	
		Postgraduates	16 (34.78)	
10	Geographic al place of the parish	Rural Area	14 (29.79)	
		Urban Area	26 (55.32)	
		Suburban Area	7 (14.89)	
11	Access to internet	no	7 (17.50)	
		yes	33 (82.50)	
12	Copy of the Canon	no	7 (17.95)	
		yes	32 (82.05)	
13	Understanding level of the Canon	no	30 (76.92)	
		yes	9 (23.08)	
14	Module in Canon Law in tertiary studies	no	28 (71.79)	
		yes	11 (28.21)	
15	Copy of ACTS of the Diocese	no	5 (12.82)	
		yes	34 (87.18)	

16	Signing Oath and Declaration	no	0	
		yes	39 (100)	
18	Aware Bishop reserves right	no	2 (5.130)	
		yes	37 (94.87)	
19	Understanding of power vested on Bishop on appointment	no	0	
		yes	39 (100)	
20	Serving in a homogenous parish	no	19 (50)	
		yes	19 (50)	
21	Is the parish Black township	no	21 (55.26)	
		yes	17 (44.74)	
22	Is the parish coloured township	no	37 (97.37)	
		yes	1 (2.63)	
23	Is the parish Indian township	no	34 (89.47)	
		yes	4 (10.53)	
24	Is the parish white suburban	no	27 (71.05)	
		yes	11 (28.95)	

25	Is the parish white rural	no	33 (86.84)	
		yes	5 (13.16)	
26	Is the parish Zulu/Xhosa	no	18 (47.37)	
		yes	20 (52.63)	
29	prepared to serve parish of different race	no	6 (16.22)	
		yes	31 (83.78)	
30	Able speak and understand other languages	no	4 (10.53)	
		yes	34 (89.47)	
31	prepared to learn other languages	no	3 (7.89)	
		yes	35 (92.11)	
32	Diocese preparing young clergy multiracial	no	9 (24.32)	
		yes	28 (75.68)	
33	Feel clergy get equal treatment when comes to appointment	no	16 (44.44)	
		yes	20 (55.56)	
34	Are clergy treated fairly on appointments	no	20 (55.56)	
		yes	16 (44.44)	

35	Clergy + families cared for when appointment		16 (44.44)	
			20 (55.56)	
36	Are clergy consulted when moved to parishes	no	15 (41.67)	
		yes	21 (58.33)	
37	Can clergy refuse to move	no	20 (58.820)	
		yes	14 (41.18)	

Comparing groups use Chi square test			
	Member of Cathedral		
Position in church	No	Yes	
0	3	0	
Deacon	3	0	
Priest	22	11	
Retired Priest	2	0	p=0.234
Retired Bishop	1	2	
	Highest Qualification		
Position in church	3	4	
0	0	2	
Deacon	1	0	

Priest	7	12	
Retired Priest	0	0	
Retired Bishop	1	2	p=0.002
	have a copy of constitution and canons		
Position in church	No	Yes	
Deacon	1	2	
Priest	2	28	
Retired Priest	1	1	
Retired Bishop	3	1	p=0.004
	level of understanding Canon Law		
Position in church	0	1	
Deacon	2	1	
Priest	23	7	
Retired Priest	2	0	
Retired Bishop	3	1	p=0.853
	Canon Law in tertiary studies		
Position in church	No	Yes	
Deacon	1	2	
Priest	21	9	
Retired Priest	2	0	
Retired Bishop	4	0	p=0.204

	copy of ACTS of the Diocese		
Position in church	NO	YES	
Deacon	1	2	
Priest	1	29	
Retired Priest	1	1	
Retired Bishop	2	2	p=0.012
	consider Oath binding		
Position in church	No	Yes	
Deacon	0	3	
Priest	1	29	
Retired Priest	0	2	
Retired Bishop	0	4	p=0.959
	Aware of Bishop reserves right		
Position in church	Yes	No	
Deacon	0	3	
Priest	1	29	
Retired Priest	0	2	
Retired Bishop	1	3	p=0.294
	Homogenous parish		
Position in church	No	Yes	
Deacon	2	1	
Priest	14	16	
Retired Priest	1	1	
Retired Bishop	2	1	p=0.849

	Prepared to serve parish with diff race		
Currently serving in a homogenous parish	No	Yes	
No	2	17	
Yes	4	14	p=0.335
Currently serving in a homogenous parish	No	Yes	
No	3	16	
Yes	1	13	p=0.290
	Prepared to learn other languages		
Currently serving in a homogenous parish	No	Yes	
No	1	18	
Yes	2	17	p=0.547
	Equal treatment of clergy appointment		
Position in church	No	Yes	
Deacon	0	2	
Priest	16	14	
Retired Priest	0	2	
Retired Bishop	0	2	p=0.124

Clergy treated fairly when it comes to appointment			
Position in church	No	Yes	
Deacon	2	0	
Priest	17	13	
Retired Priest	0	2	
Retired Bishop	1	1	p=0.247
	Care of clergy and families when appointing		
Position in church	No	Yes	
Deacon	0	2	
Priest	15	15	
Retired Priest	0	2	
Retired Bishop	1	1	p=0.308
	Consultation regarding move		
Position in church	No	Yes	
Deacon	0	2	
Priest	14	16	
Retired Priest	0	2	
Retired Bishop	1	1	p=0.359
	Can clergy refuse move		
Position in church	NO	YES	
Deacon	1	1	

Priest	16	12	
Retired Priest	2	0	
Retired Bishop	1	1	p=0.668

5.2 Data collection and analysis

At the beginning of the study, the researcher intended to gather data of various leadership personnel and major sectors of the Church of the Province of Southern Africa particularly the Dioceses of Natal and Zululand as the focus areas.

The researcher's initial intension was to interview the retired Bishops and the clergy of both the Diocese of Natal and Zululand collecting data to inform the topic of transformation as the pastoral challenge.

Since the study is dealing with the issue of transformation the responses from different races is a prerequisite.

The researcher was going to get data through face-to-face interviews with the interviewees and with questionnaires. The researcher realised that the process was going to be almost impossible and lengthy due to the vastness of both the Diocese of Natal and Zululand. The researcher resorted in collecting the data through dialogue with the interviewees and with questionnaires with the space for general comment at the end of the questionnaire. The question are was developed in consultation with the statistian.

The questions were structured in a multiple-choice format to get data from the black, coloured, Indian, white clergy and retired bishops of both dioceses of Natal and Zululand. In the process of the study due to the vastness of the focus, area, which is the Diocese of Natal and Zululand most of the data collected, was through the questionnaires. The questionnaires were formulated for both the Diocese of Zululand and the Diocese of Natal to collect data about the status of transformation in the respective Dioceses concerning cultural and multiracial appointments in parishes.

The active Diocesan bishops of both Dioceses were not part of the interviews but were asked for consent to conduct the research in their respective Dioceses. The retired bishops of both Dioceses returned the questionnaires. The researcher was fortunate to have a face-to-face interview with the retired bishop of Zululand Diocese who was

able to share an in-depth experience and struggles of his ministry as the second Indigenous bishop who retired after a long period of his office as he was elected as the youngest black indigenous bishop in the Diocese of Zululand.

The questionnaires that were stipulated were multiple-choice questions for all the retired bishops, priests and deacons with the general comments at the end of the questionnaire. Some of the questionnaires were personally answered on face-to-face basis and some were sent through the mail. Very few interviewees had a long dialogue with the researcher from various clergy race groups to the retired bishops. The information gathered deals with the themes relating to the appointments and the oversight of retired bishops sharing their experiences when they were in office.

The questionnaires were divided into five sections -:

A = Demographics

B = Legal Matters

C = Clergy Appointments

D = Remedies towards Racial Transformation

E = General Section

5.3 The Diocese of Zululand interviews

Black indigenous leadership from clergy at the parish level to the Episcopal leadership of the Diocese dominates the Diocese of Zululand. One can find some clergy from the other African countries in certain few parishes, which were formally white English-speaking parishes in the past, but white English-speaking parishioners are involved in the parish leadership and ministries in a small scale.

5.4 Interview with the retired bishop of the Diocese of Zululand

The researcher had the privilege of having an interview with the late retired bishop of Zululand who was the predecessor of the present incumbent of the Diocese of Zululand. The researcher had an interview in the year 2017 and subsequently died after the brief illness on the 18th September 2018 in his retirement home in Ulundi. In his interview, he focussed on his predecessor Bishop Alpheus Zulu who was the first indigenous bishop in the Diocese of Zululand from the year 1966 to 1975. In the interview, he related a lot about the racial struggles he encountered during his office

as the first black bishop in the Diocese of Zululand. One of the main challenges was a place for his residency because of the colour of his skin, which was eventually resolved after a long struggle.

Another milestone, which was achieved during bishop Alpheus Zulu's office, was the equality of stipends for clergy across the board regardless of colour or race. Transformation also took place in the area of Rectorship and Directors of Missions, which was only originally designated, for Whites.

5.5 Responses through the Questionnaires by the clergy of the Diocese of Zululand

From the questionnaires, which were filled and returned it, is indicated that the Diocese of Zululand is mostly rural with few scattered small towns, townships, suburban areas and industrial areas.

A young black indigenous bishop leads the Diocese with the majority of black male indigenous clergy, few indigenous female clergy, one male coloured, one female white clergy and one male clergy from one of the African countries.

A = Demographics - Diocese of Zululand

Under the abovementioned section of demographics three deacons, eleven priests, one retired priest and retired bishop were interviewed. The retired bishop was interviewed face to face. The Diocese of Zululand is situated in the Zulu Kingdom area therefore the bishop and the clergy that were interviewed were the Zulu indigenous black clergy in the Church of the Province of Southern Africa. One coloured priest was approached for the interview but refused to be interviewed. There were no Indian and white clergy in the Diocese of Zululand at the time of research. During the research, there were foreign national clergy in the Diocese of Zululand but unfortunately, the researcher could not get hold of them.

The duration of service given to the Diocese by clergy ranges from six months, six years, ten years and eighteen years.

The bishop has his Cathedral Chapter as his advisory body, which consist of archdeacons, Canons, Bishop Suffragans and Lay Canons who are regarded as the senior personnel of the Diocese.

5.6 Canon 15 OF ARCHDEACONS in the CONSTITUTIONS AND CANONS of
the Anglican Church of Southern Africa

He states that,

1 The main function of the Archdeacon is to share in the pastoral ministry and missionary leadership of the Bishop, in the area to which the Archdeacon is appointed.

2 (a) Archdeacons shall be appointed by the Bishop after consultation with the Clergy of the Archdeaconry in which each shall be appointed to serve and shall hold office for a period of five years, as and from the date of their appointment. On the expiration of these periods of five years, their term of office shall automatically cease unless, they are re appointed for periods not more than two years their office shall cease unless they are re appointed for a further period.

(b) The Bishop may revoke the appointment of an Archdeacon after consultation with agreement by majority vote of the Dean (if appointed) and the other Archdeacons of the Diocese.

(c) One year after collation of a Bishop to a See the Archdeacon or Archdeacons then holding office in his Diocese shall resign, and the Bishop shall make choice of his own Archdeacon or Archdeacons, the retiring Archdeacon or Archdeacons being eligible for re appointment in accordance with the provisions of the subsection (a).

Provided that in this case the Bishop may treat such re appointment as a new appointment.

(d) No archdeacon shall have his appointment revoked or be required to resign until the Bishop is satisfied that adequate provision is made for his maintenance. Should any dispute arise to the adequacy of such provision, the matter shall be referred to and be decided by the Metropolitan.

3 By virtue of his office the Archdeacon is entitled to the same obedience as the Bishop with regard to such matters as have been entrusted to him.

(Constitution and Canons, 2011:50)

Canonically these bishop's advisors are supposed to be in office for five years, but the term of office may be extended or terminated if the bishop deems necessary. The Canons stipulate that when the new bishop begins his office all the Chapter members

are required to resign, and the new bishop appoints his new chapter. The Bishops are given so much power by the Canons close to an extent that they can make decisions single-handed as they please.

Section A= Demographics of the Diocese of Zululand

This section highlights the personal details of each participants and the context in which they had pastoral responsibility. Out of fourteen clergies who returned their questionnaire, two of them served in the Cathedral Chapter, one for two years and the other one for eight years as the Canon including the retired bishop. Twelve of the clergy never had the experience to serve in the Cathedral Chapter of the Diocese. It is interesting to note that all those who filled and returned the questionnaires were male and yet in most Parishes if not all the majority of parishioners are female. All participants were black indigenous clergy. Their ages varied from the age 26, 30, 42, 3x48, 49, 55, 57, 3x61, 66, 67 to 68 years. Their level of education: Four Certificates, six Diplomas, one Bachelor's degree and four postgraduates Degrees. Since the Diocese of Zululand is mostly rural nine parishes are situated in the rural area, five in an urban area and one suburban parish. The majority of clergy do not have access to internet. The Anglican Church of Southern Africa has a system in place for those who feel the call to ordained ministry. First, the internal sifting process by the parish, secondly the theological training, which last from three years to four yes at the College or university, thirdly three years of curate ship and thereafter priesthood. All clergy who declared their years of service started from their priesthood, which varied from 2: 10, 5: 4, 5: 6, 4: 8 years.

B = Legal Matters

The pattern of questions answered under this section were more or less the same. Some of the questions were not answered on every questionnaire as a result for each question asked the number of clergy responses did not total to the number of questionnaires. In chapter one of this study under the heading, "The Church of the Province of Southern Africa governance there was a mention of the fact that it is canonically governed and Episcopal led at the Provincial level even though each Diocese is governed by the ACTS of the Diocese which are in line with the Constitution of the Province. The majority of the clergy acquired a copy of the Constitution and considered themselves having the basic knowledge of understanding of the Canons.

Canon law is not part of the curriculum in colleges and universities as a result it is learnt once the cleric is in the field.

In the Anglican Church of Southern Africa, every clergy that is ordained and appointed to the Parish sign the Oath and the Declarations. All the clergy signed it and they believe that it is binding.

C = Clergy appointments to various parishes

The situation of the appointments of clergy to various parishes is of homogenous nature in the rural as well as in the Township area with very few parishes that are multiracial and multicultural. It is interesting to note that as much as the white missionaries started the ministry in the Diocese of Zululand but now only the indigenous and foreign national are serving the Diocese. The majority of these clergy are prepared to serve in parishes that are different from their culture and race and they can speak other languages other than theirs especially English. The most unfortunate part is that the Church of the Province of Southern Africa is not preparing the clergy for such eventuality.

D = Remedies towards racial Transformation

In the Diocese of Zululand there is not much of the comparison when it comes to equal and fair treatment of clergy compared to the Diocese of Natal. The reason being that they are all African who suffered and were colonised by the West. It is understood that the appointment is according to merits.

5.7 General question

At the end of the questionnaire, it is stated that we would be grateful if you would write or tell us anything about what you feel needs to be done to promote a radical pastoral change within the Anglican Church of Southern Africa.

Under this section, no cleric from the Diocese of Zululand commented.

5.8 Preliminary Conclusion

According to the responses from the questionnaires, the majority of the clergy from the Diocese of Zululand were not critical of the way the Diocese is led. They were also not very critical as to how appointments are made to various parishes. The reason

could be the homogeneous nature of the majority of parishes. The following is the analysis of the questionnaires from the Diocese of Natal

5.9 The Diocese of Natal interviews

The Diocese of Natal is one of the vast Dioceses in the Anglican Church of Southern Africa. It is a mixed Diocese when it comes to race, culture and ethnic groups. As much as the Black Indigenous mostly dominates, it groups but there are Indian, Coloured and White Parishes as well. It is a multicultural and multiracial Diocese. The researcher interviewed four retired bishops in the Diocese of Natal. Two bishops retired as diocesan bishops and the other two as bishop suffragans. As the researcher mentioned in the first chapter of this research that transformation has taken place to a larger or greater extent at the Episcopal level in the Anglican Church of Southern Africa but very slow at the Parish level. The researcher managed to interview one Indian bishop, two white bishops, one black indigenous bishop with an exception of coloured bishop because the Diocese of Natal has never had one. The Diocese of Natal is outlying on both town and rural areas. Some parts of the Diocese are in towns and some in deep rural areas. All the bishops whether Diocesan Bishop or Suffragan had an experience of ministering to both urban and rural area of our Diocese because of its mixed nature racially and culturally. Some of them may not have ministered in Parishes that are racially and culturally mixed as Rectors. This was a result of the Episcopal leadership responsibility, which is racially and culturally mixed of the Diocese as bishops.

5.10 First retired Bishop

In 1995, this retired bishop was elected Suffragan and on the 26th August of the same year was consecrated in the Cathedral of the Holy Nativity by archbishop of the time. In 1999, the same Bishop Suffragan was elected Diocesan Bishop of the Diocese of Natal and on the 12th February 2000 Archbishop of the time enthroned him in the Cathedral of the Holy Nativity.

[https://en.wikipedia.org/Diocese of Natal](https://en.wikipedia.org/Diocese_of_Natal)

5.11 Second retired Bishop

His episcopate from 1982 - 2000, was marked by the Churches response to the struggle to achieve democratic rule in our country. At times, the Diocese of Natal was considered to be amongst the most violent in the world. A great deal of blood and tears

had been shared but largely came through encouraged by the role of the Church, which was played in bringing about the transition. Several Parishes, Church schools and United Churches were established during this time.
<https://en.wikipedia.org/Diocese of Natal>

5.12 Third Bishop

In the year 2001, he was elected Bishop Suffragan and retired in the year 2010. At this time, the Diocese of Natal had three Bishops and each one was given an Episcopal area in which to minister

<https://en.wikipedia.org/Diocese of Natal>

This Bishop is a Black male retired Indigenous bishop. He is seventy-two years of age. He had an oversight of the Northern part of region of the Diocese of Natal which consist of the vast rural and few of the suburban areas of the Diocese. His region consisted of all races.

5.13 Fourth Bishop Participant

In the year 1990, the abovementioned participant who was the white English Bishop Suffragan replaced the indigenous Bishop Suffragan who retired the same year. The English-speaking Bishop resigned after four years as a Bishop Suffragan.
<https://en.wikipedia.org/Diocese of Natal>

5.14 Responses through the Questionnaire by clergy of the Diocese of Natal

The Diocese of Natal is a very mixed Diocese racially because White, Black, Coloured and Indian inhabitants, constitutes her. It is also mixed in the sense that it is urban with some rural areas. Therefore, the researcher managed to get some input from all these sectors of our community in the Diocese of Natal. The researcher got input from Indian, Black, Coloured and White clergy of the Diocese of Natal.

The questionnaires were sent to one deacon, twenty-three priests, one retired priest and four retired bishops. The questionnaires were divided into five sections as follows:

A = Demographics

In this section the researcher had twelve questions which revealed the name of the Diocese, the position held by the cleric in their respective Diocese, the duration of their ordination, their positions in their respective Dioceses, gender, marital status, race,

age, level of their qualification, geographic place of the parish and the access to internet.

There were four Deacons, twenty-three Priests, one retired Priest and four retired Bishops who participated and returned the questionnaire. Most of them were males and three females who had served the Diocese ranging from nine months to sixty years. Some of them had been members of the Chapter. The majority of the Clergy were Black indigenous clergy with two Indians, four whites and one coloured Priest. The age of these participants ranged from thirty-five to eighty-five years of age. Most of the senior clergy were retired. The majority of the clergy acquired the diplomas and some postgraduate degrees. Most of these clergy have access to internet. Most of these parishes are situated in urban context.

B = Legal aspect

In this section, most of the participants indicated to have the copy of the Constitution and copy of the ACTS but did not do canon law as the module at college or university. The participants understood that these laws of the church were binding. The level of understanding of these laws is basic because the clergy are not trained to apply them through the curriculum at tertiary level.

The clergy also understood the powers vested on the Bishops through the Canons when it comes to the appointment of clergy to various parishes.

C = Clergy appointments to various parishes

Most of the conflict and tension is evident in the Diocese of Natal in comparison to the Diocese of Zululand. The reason being that of the Diocese of Natal is the complex context. In the Diocese of Natal, there are multiracial parishes, multicultural parishes as well as homogenous parishes, which make it difficult to appoint clergy from one Parish to another with ease. There are clergy who are appointed to any context, but some are resisting to be appointed anywhere. Some of the Indigenous Black clergy are appointed to English-speaking parishes but the White, Indian, Coloured clergy are not appointed to Black Zulu speaking parishes. Some clergy refuse to be appointed to township parishes and prefer to work at the suburban parishes. Some prefer to serve in homogenous parishes of their kind. There is a desperate need of transformation

that need to take place in the Diocese of Natal than the Diocese of Zululand. The majority if not all the clergy in the Diocese were born and bred in Natal but they cannot speak or write the language of the majority of the people. What was evident from the questionnaires is that most of them were willing to learn the languages either than their own.

D = Remedies towards racial transformation

With the following questions, the study is trying to establish as to why certain race groups of clergy are not appointed across racial lines and yet some can be appointed anywhere? What hinders total transformation? From the responses that were given by clergy it is evident that there is fear of the unknown. Language could be the major obstacle, which can lead to resistant. The economic imbalances between the black indigenous Zulu speaking parishes, the English-speaking parishes, and the parish benefits. In order to advance and improve on racial transformation the abovementioned concerns need to be addressed.

5.15 General Question

Under the above mentioned, section with the encouragement for the interviewees to write anything else about what they felt needed to be done in order to promote a radical pastoral challenge within the Anglican Church of Southern Africa. Some of the answers were the following:

Clergy should have a sense of tenure and not live in fear of being moved.

Centralise allowances given to clergy.

When clergy are placed in cultural contexts different from their own upbringing or experience, there needs to be a formal mentoring process to facilitate the transition.

There is a need for consultation between the clergy and the bishops to discuss placements. There can be no transformation without negotiation. The two parties must resolve burning issues that they feel very strongly about and a compromise must be reached in order for transformation to be effective. Clergy should be appointed across the colour line. Clergy must be trained to work in a multicultural context. English speaking clergy must learn other indigenous languages. People must learn to fall in love with Jesus.

5.16 Some suggestions by some of the clergy under the general section of the questionnaire:

In preparing people for ordination, language learning is very important as well as familiarising people with different Church traditions, worship styles and spiritualities prevalent in the Diocese.

The legacies of colonialism and apartheid as they have influenced the Church need to be dealt with, for an example looking at the Parish boundaries (that should no longer follow apartheid geography, the historical unequal allocation of financial resources for the development of Parishes and their buildings). Work with clergy in overcoming prejudice and discrimination in the areas of race, gender human sexuality and other pertinent issues. Offer courses to help the clergy deal with their bias as well as receive healing from our country's negative past such as those offered by the non-profit organisations associated with the churches. Clergy care and support need to be ongoing. Clergy need to be helped to reach their full potential by discovering and using gifts they have. This care will help in the process of appointments. The system of appointments to various Parishes needs to be reviewed by encouraging all Parishes to draw up their profiles. These can be helpful in enabling clergy to assess their suitability for a particular Parish. The role of Archdeacons and Chapter need to be clarified in the process of appointments. The Diocese of Zululand and Natal can learn from the experience of other denominations with respect to appointments. More fundamentally, both Dioceses need to look at the meaning of vocation and the role of the laity in the Church, the purpose and the mission of the Church, the role of different ministries including that of Bishops. All these and more are part of the pastoral challenge in our Dioceses. The Dioceses need to be transformed.

The researcher resorted in using the questionnaire in order to effectively get the data timorously.

Chapter six will be dealing with the analysis of the interviews and the healing methodology.

CHAPTER SIX - THE ANALYSIS OF INTERVIEWS AND THE HEALING METHODOLOGY

6.1 The analysis of interviews

The focus of this chapter is to propose a healing model that will assist the leadership of the Anglican Church and identify the struggles of the clergy under them and also journey with those clergy affected.

Looking at the questionnaires the majority of clergy who were interviewed were indigenous Zulu speaking clergy from both the diocese of Natal and Zululand.

In the Diocese of Natal there were few Coloured, Indian and White clergy whom the researcher interviewed. Unfortunately the researcher was unable to interview female clergy.

In the Diocese of Zululand the majority clergy were Black Zulu indigenous clergy with very few from the Northern Africa whom the researcher was unable to interview and one Coloured clergy who refused to be interviewed. There were no white clergy.

The researcher had a privilege of a face to face interview of a retired Bishop of the Diocese of Zululand. In the Diocese of Natal and another privilege of interviewing two retired Diocesan Bishops from different races, (White and Indian) and similar opportunity with Bishop Suffragans also from different races. (Black and White)

It is interesting to note that both Diocese of Natal and Zululand had never experienced the Episcopal leadership of female bishops.

In order to come up with the healing methodology it is important to understand the concept of healing. The researcher being born and bred in a country and the church which is divided by race and its inhabitants discriminated by nationality cannot talk about healing and exclude reconciliation.

A Hebrew word "Shalom" comes to mind, which describes human beings who should live in harmony and mutual welfare.

We are all aware that we live in the times where broken relationships, division, confusion and strives are orders of the day. The biblical understanding of healing can be categorised into two dimensions, so healing is two pronged e.g. Spiritual and physical healing.

6.2 Physical healing

The biblical meaning of physical healing is the reversal of the physical condition (illness, disease) (Matthew 14:12)

Michael Lapsley in his book with Stephen Karakashian. *Redeeming the Past, My Journey from Freedom Fighter to Healer* say that,

“He had just arrived in Zimbabwe to take up his role as the Parish priest. He had not abandoned his role as an activist in the liberation movement directly challenged the religious and the moral legitimacy that the government claimed. He reluctantly abandoned pacifism and embraced armed struggle as necessary for the liberation of South Africa’s people. He was expelled from the country and into exile, first in Lesotho and subsequently in Zimbabwe where he was sent a letter bomb that left him with a serious, permanent disability. His body was almost shattered but healed physically as much as he is disabled but uses his artificial hands and has an artificial eye. Out of his incident, he became a wounded healer. He says his visible brokenness creates a bond with others whose brokenness is often less visible than his but just as real (2012:1).

The white apartheid government of the time planned his bombing because he had preferential for the poor and marginalised. Being white privileged priest who chose the side of the black oppressed is able to tell his story to facilitate healing and reconciliation for those who were oppressors and the oppressed.

His incident coincided with the negotiations that ended apartheid and ushered in democracy, so when he recovered, he was able to return to South Africa. There he became Chaplain of Cape Town’s Trauma Centre for the Victims of Violence and Torture and later founded the Institute for the Healing of Memories (2012:207).

The researcher’s understanding of physical healing is the restoration of health to the sick. It is also a curing of various diseases and physical wounds.

6.3 Spiritual healing

Spiritual healing on the other hand is the healing that comes from God through repentance. In other words, it means returning to God’s favour and enjoying His blessings (Isaiah 19: 22; Isaiah 57: 17 – 19; Jeremiah 33:6).

Looking at the church today, we are a community of spiritually sick people. Spiritual and physical scars are evident from all of perpetrators, victims and us alike.

The horrific incident of an Anglican priest by the name of Michael Lapsley who was originally from New Zealand sent by his religious order to live in South Africa at the

height of white supremacist repression. As a priest and political activist, he was sent a letter bomb that took away his hands and one eye but failed to kill him.

Michael Lapsley began to realise that he had to forgive and move on with his life as much as the scars would be a constant reminder of his struggle for justice and the voice of the voiceless.

When we talk about physical healing, the scars may not necessarily disappear, but the wounds can heal as Michael Lapsley lost his hands permanently but finds ways to live his life.

In South Africa today as much as we acquired our democracy over 20 years ago and engraved in our constitution that we are all free and equal regardless of our race and colour but inequality still exist. The Church of God is not immune from the imbalances of the past The Church still treat clergy differently according to the colour of their skin.

In both Dioceses more especially clergy are still appointed in most Parishes according to their race, colour and culture. Some clergy had never ministered to Parishes different from their nationality. Most clergy are comfortable to minister homogeneously. Very few indigenous clergy have ministered cross culturally and multiracial.

6.4 Justice

There is a great need to reverse the injustices into justices and conflict within various Churches into peace. In the holy Bible the prophet Micah ask the crucial question as to what does God require of us?

The prophet asked this crucial question in the midst of injustices and violence in the 8th Century B.C.E. which is still relevant in the 21st Century.

“What does God require of you but to do justice and to love kindness, and to walk humbly with God? (Micah 6: 8). (N.I.V: 1042)

The answer is clear: “do justice, love kindness and to walk humbly with God “

The prophet Isaiah concurs with the prophet Micah when he encourages the Church to learn to do good, seek justice, correct oppression, bring justice to the fatherless and please the widow’s cause. (Isaiah 1: 17),(N.I.V: 763)

In other words we need to identify with the weak and those who are oppressed. Mott (1982: 65) in his work, *Biblical Ethics and social change*, has argued that justice in the Bible is primarily spoken as, “ activity on behalf of the disadvantaged”.

In writing of the commitment to the oppressed he observes that in Biblical justice there is a combination of affirmation of the equal worth of each person with sensitivity to the needs of each person or a group. Justice in its simplest form, means to set things right.

In the Bible God said, "Let us make man in our image, in our likeness.", "So he created man in his own image, in the image of God he created him; male and female."(Genesis 1: 26 – 27),(N.I.V:2)Therefore in all our dealing everybody need to be given equal opportunity and treatment without any discrimination.

6.5 Loving Kindness

There are nine attributes of the person or community living in accord with the Holy Spirit. According to St. Paul's letter to the Galatians he writes:

"But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. "(Galatians 5: 22),(N.I.V:225).

Looking at real kindness it is based on respect and the restoration of a person's dignity.

It is also based on how we treat and do for other people. When we restore hope to the hopeless we are portraying the act of kindness to each other.

In Matthew's Gospel Jesus said,

"Truly I tell you, whatever you did not do for one of the least of these, you did not do for me "(Matthew 25: 45) N. I. V: 34

He also said.

"For whatever you did for one of the least of these brothers and sisters of mine, you did for me "(Matthew 25: 40) N.I.V:34

6.6 Equality

The Church preaches equality but does the opposite practically in the areas of Gender, finance, and race and yet the Bible teaches that we are all created in the image of God, male and female. (Genesis 1: 27). St. Paul also concurs when he says , There is neither Jew nor Greek, slave nor free, male nor female, for you are all in one in Jesus Christ" (Galatians 3: 28)N.I.V:223.

6.7 Gender

The majority of the clergy who filled the questionnaire were males and yet the majority of active church members are female especially in Zulu speaking Parishes in comparison to the other races from both the Diocese of Zululand and the Diocese of Natal. It seems like God is calling only men in comparison to the females to the ordained ministry.

Paul writes to the Galatians as he says, "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus." (N.I.V: 223)

6.8 Finance

In the Diocese of Natal in particular the White Parishes owns lots of assets in buildings and reserves in comparison to the Black Parishes. The Clergy are getting equal stipends from the

central fund but there are inequalities when it comes to the benefits provided by the Parishes because rich Parishes are able to provide adequately for their clerics in the form of the Easter Offering which is given to the Rector of the Parish every year during Easter day. The Pentecost Offering which is given to the full time assistant Priest every year during Pentecost if the Parish has the full time assistant Priest or Deacon. Most of the Black Parishes do not have discretionary funds.

There are other services like Domestic help, Garden services which are provided in the white Parishes for the Rectors but not provided in the Black Parishes.

6.9 Appointments to various Parishes

Since appointments are one sided especially in the Diocese of Natal in the sense that the Zulu Black indigenous clergy are appointed to English speaking parishes as Rectors and assistant priests and Deacons in urban parishes but the English speaking clergy from the other races are not appointed to the Zulu speaking parishes in the townships, it needs to be reversed if the Church means business about healing and reconciliation. Black indigenous Zulu speaking clergy do not get the same treatment and benefits when they are appointed to English speaking parishes especially when it comes to the allowances provided by the parishes.

In most cases where there is gender, financial inequality and racial discrimination there is bound to be conflict and hurts. The shepherding model of Gerkin (1997) challenges us to journey with the victims of discrimination. Gerkin however is not able to deconstruct the negative self-image that the victims have internalised because of race discrimination, financial benefits inequalities that exist between the racial clergy groups. He states the importance of pastoral care but does not explain in detail as to what it entails.

On the other hand Pollard's idea of positive deconstruction which he uses the illustration of reconstructing a new car from the old by changing old parts and replacing them with new ones. (Pollard 1997:44 – 45)

The researcher believes that it is not easy as Pollard's illustration though because human beings have a story to tell in order to effect healing. It is unlike fixing cars but it is a process. In order to journey with those who are hurting one needs to listen to their narrative with an objective to reconstruct their lives and reverse the injustices of the past.

The Church needs to reverse the negative physical acts of injustices and also deal with the emotional damage. Gerkin encourages us to pastorally care for one another but give the conflicting parties the know how to deal with the internal hurts. Pollard comes to buttress Gerkin by positively deconstructing the worldview, analysing it, highlighting the good of the worldview and pointing out its errors also in order to reconstruct a new worldview.

In this chapter the researcher has analysed the interviews and also looked at the healing methodology of Gerkin and Pollard. Gerkin focuses on the shepherding model and Pollard on the deconstruction model.

For the healing to take place the Church need to find a way to journey with clergy in order to level up the imbalances that exist. In other words to reconstruct the pattern of appointments of clergy to various parishes. Appointment should not be done according to race but according to gifting and suitability. If there are obstacles that hinder equal treatment of clergy the leadership of the Diocese need to find strategies to deal with those obstacles.

Hiskias Assefa in his book, *Peace and Reconciliation as a Paradigm* says,

“One cannot resolve conflict and thus make peace unless the root causes of the conflict are identified and dealt with.” (1993: 5)

In other words for healing to take place the wounds must be thoroughly cleaned and then dressed for them to heal properly.

6.10 The Language

Most of the indigenous Zulu speaking clergy were compelled to learn foreign languages at school and most of the subjects were taught in foreign languages which seemed to be an oppression at the time. The other races were not compelled to learn the indigenous languages which seem to the stumbling block now for English speaking clergy to minister to the Zulu speaking Parishes. In order to reverse the situation government schools need to introduce the indigenous languages to the curriculum from the early childhood development programmes. The theological colleges also need to include indigenous languages in their curriculum.

The next chapter focuses on the findings and recommendations of the research.

CHAPTER SEVEN – FINDINGS.

7.1 Introduction

The study's objectives were to achieve the following:

- To investigate the support and living conditions of clergy and their families in the various parishes.
- To investigate the obstacles which hinder cross- cultural appointments of clergy to various pastoral charges

7.2 Diocese of Natal

The majority of clergy felt that clergy do not get equal treatment when it comes to appointments. Eleven clergy responded no and six clergies yes and rest of other clergy could not come up with a precise response. When it comes to the care of the clergy and their families when new appointments and transfers of clergy are made, the majority of clergy (7) felt that clergy and their families are not cared for and four affirmed the Bishops for caring, other responses varied from the following:

- Bishop tends to consider priests only but not their families.
- Sometimes clergy are separated from their families
- Don't know, sometimes, some clergy have suffered due to appointments.
- I believe Bishops and their Chapter are concerned about the clergy and their families *etc.*
- When it comes to consultation about the move three out of ten clergy felt that bishops consult with the clergy before their moves to the other parishes and rest of other clergy not sure.

2) To find out about the fears that hinder cross-cultural appointments of clergy to various pastoral charges.

Thirteen clergy out of twenty-six felt that clerics are not treated fairly when it comes to appointments and other responses varied. On the question of refusal to move if they feel, it is not the right time to move to another parish; out of twenty-four clergy, nine responded by saying yes and five no and the rest of the clergy varied with their responses. There are no clear criteria

- Not sure
- Not at all don't think so
- Sometimes
- It is difficult to know what happens in the Diocese as a whole.
- Bishops try to be fair.

On the question as to whether the clergy can refuse to move if they feel it is not the right time to move to another parish. Out of 24 clergies, nine said yes and five said no. Other responses varied from the following:

- Seldom happens
- If carefully negotiated
- Yes, but must be strong reasons
- Not sure
- Depends on the Bishops
- Depends on the individual
- There would need to be a strong reason for a cleric to refuse to move.

7.3 Diocese of Zululand

On the contrary when the clergy were asked whether they get equal treatment when it comes to the appointments, seven clergy responded with yes and one with no. About the fair treatment when it comes to appointments also six clergy affirmed the fairness and two with a contrary. About the care of the clergy and their family's seven clergy confirmed the care of the Bishops and one cleric disagree. There was also a question about the consultation concerning the move of clergy to other parishes when it is the right time to move. Six clergy felt that they could not refuse to move.

2) To find out about the fears that hinder cross-cultural appointments of clergy to various pastoral charges.

7.4 Diocese of Natal

To address objective number two, the question that was asked is in connection with the fair treatment of clergy to other parishes. Thirteen clergy felt that they were not

fairly treated and four said yes, they feel that there is fair treatment and one response was no because he felt that it merely depends on the Bishop's view. Other views were as follows:

- One responded no because there are no clear criteria
- One not sure
- Two do not know
- One not sure.
- Two sometimes

One mentioned that it is difficult to know what happens in the Diocese as a whole, but Bishops try to be fair.

The question about whether the clergy can refuse to move if they feel it is not the right time to move to another parish. Nine clergy responded by saying yes you can refuse and five said no. Other responses were as follows:

- Yes, but seldom
- Yes, if carefully negotiated
- Yes, but there must be strong reasons
- Used to be able to.
- Not sure
- Depends on the Bishop
- They can try
- Depends on the individual.
- Some have successfully refused, and some have been forced to move
- Clergy fall under the authority of the Bishops. There would need to be very strong reasons for the cleric refusing to move - more than feeling that "It is not the right time to move"

7.5 Diocese of Zululand

On the first question in comparison with the Diocese of Natal as to whether the clergy get the equal treatment when it comes to appointments to various Parishes, seven clergy affirmed the equal treatment and one disagreed about the fair treatment, six responded with yes and two with no. About the care of the clergy and their families, seven clergies were very happy about the care which they receive, and their families and one response was no. The response about the consultation of clergy before they are moved to another parish was affirmed. Lastly, there was a question as to whether the clergy can refuse to move if they feel it is not the right time to move to another parish. Six clergy felt that they cannot refuse if they are asked to move to another parish and two said they can refuse.

The investigation shows that between the two Dioceses (Diocese of Natal and the Diocese of Zululand) are two distinct contexts which cannot be compared because the Natal Diocese is mostly urban with some few rural towns and villages.

The Diocese of Zululand is deeply rural with a sprinkle of towns. Most of the farming community own farms and resident in these small towns. The focus areas of this study is determined by the context.

The Diocese of Natal is more affluent than the Diocese of Zululand. It is interesting to note that all races and the diocese of Zululand by the majority of black indigenous clergy service the Diocese of Natal. One can ask a question as to whether the calling of clergy is determined by the economic status of the Diocese or not?

The same questions, which were asked to both Dioceses, were the same but the majority of clergy from the Diocese of Zululand were not critical with their responses. They seemed to be adhering to the 'Oath of canonical obedience.' On the other hand, the Diocese of Natal had varying responses and critical as how the Diocese operated. In the Diocese of Natal, there are different races, which result in tensions because of our past political imbalances. There is a lot of comparison and competition in the Diocese of Natal than in the Diocese of Zululand, which is semi-homogenous.

7.6 Recommendations

After analysing the data, it was clear that there are necessary tools that are lacking during the training of ordinands at theological colleges.

1. Some of clergy recommended the linguistic courses to be included in curriculum at theological colleges as a prerequisite to all those who sense the calling to ordained ministry according to the language that is dominant in the Diocese that is discerning the calling.
2. Theological Colleges must further promote the dominant language in their context as part of their curriculum.
3. The allowances given to clergy must be centralised to equate the package that is offered to the clergy to alleviate the resistance of clergy accepting to serve in poor parishes.
4. When clerics are placed in cultures different from their own upbringing, there needs to be a formal mentoring process to facilitate the transition.
5. The need of consultation was expressed between the clergy and the bishops and the receiving parish before the clergy person is appointed. In those negotiations, all the parties involved must be prepared to compromise to reach a satisfactory resolution.
6. There must be a deliberate appointment of clergy across racial lines and clergy must be trained to work in a multicultural context. English speaking clergy must learn to speak indigenous languages and indigenous black clergy must learn to speak and be prepared to serve in the English-speaking parishes.
7. The clergy should familiarise with different Church traditions, worship styles prevalent in each Diocese.
8. The legacies of colonialism and apartheid as they have influenced the church need to be dealt with, for an example looking at the parish boundaries that should no longer follow apartheid geography, the historical unequal allocation of financial resources for the development of the parishes and their buildings.
9. The bishops must give support to clergy in order to overcome prejudice and discrimination in the areas of race, gender and human sexuality.
10. Healing Courses should be conducted to help the clergy with their biases as well as to facilitate the healing of the scars of the past.

11. The system of appointment of clergy should be reviewed and the drawing up of parish profiles should be enforced to enable the parish and the clergy to assess the suitability of cleric to the parish.

12. For further investigation in this area in the future the Church leadership need to look at the meaning and the practice of a clerical vocation, the role of the laity in the church, the purpose and mission of the Church and the role of different ministries including that of a Bishop.

13. All these abovementioned recommendations and more are part of the pastoral perspective in the Anglican Church of Southern Africa.

ANNEXURES

Appendix A - Letter of Introduction



**LETTER OF INTRODUCTION AND INFORMED CONSENT
FOR PARTICIPATION IN ACADEMIC RESEARCH**

Title Of The Study:

→ Transformation within the Anglican Church of Southern Africa: A Pastoral challenge

Researcher:

→ Revd Sithembiso L.S. Ntshangase

→ 031-503 1676/084 403 0693

You are cordially invited to participate in an academic research study due to your experience and knowledge in the research area, namely Faculty of Theology. Each participant must receive, read, understand and sign this document *before* the start of the study. If a child is 7-17 years and is requested to partake in a research study, the parent/legal guardian must give consent. Children from 7-17 years are also required to sign an assent form.

- **Purpose of the study:** The purpose of the study is to promote the advancement of change in Parishes which has already started at the Episcopal level of most of the mainline churches and to further advance the unity among different racial groups in Parishes. The results of the study may be published in an academic journal. You will be provided with a summary of our findings on request. No participants names will be used in the final publication.
- **Duration of the study:** The study will be conducted over a period of 2 years and its projected date of completion is 2018.
- **Research procedures:** The study is based on Bishops and Clergy of different races and culture. The data will be collected through questionnaires. The questionnaire will be based on multiple choice of question which will take about 10 minutes to answer.
- **What is expected of you:** Once the questionnaire is completed, they will use the self address stamped envelopes to send them back to me. They will also sign the consent form, as a sample of which is attached.
- **Your rights:** Your participation in this study is very important. You may, however, choose not to participate and you may also stop participating at any time without stating any reasons and without any negative consequences. You, as participant, may contact the researcher at any time in order to clarify any issues pertaining to this research. The respondent as well as the researcher must each keep a copy of this signed document.
- **Confidentiality:** All information will be treated as confidential and anonymity of records identifying them will be maintained by the Faculty of Theology in Pretoria. Only the researched information which is already in the public domain will be quoted as is. The relevant data will be destroyed, should you choose to withdraw.

WRITTEN INFORMED CONSENT

I hereby confirm that I have been informed about the nature of this research. I understand that I may, at any stage, without prejudice, withdraw my consent and participation in the research. I have had sufficient opportunity to ask questions.

Respondent: + Monument Zululand

Researcher: _____

Date: 11/04/2018

Contact number of the Researcher:

VERBAL INFORMED CONSENT *(Only applicable if respondent cannot write)*

I, the researcher, have read and have explained fully to the respondent, named _____ and his/her relatives, the letter of introduction. The respondent indicated that he/she understands that he/she will be free to withdraw at any time.

Respondent: _____

Researcher: _____

Witness: _____

Date: _____

Appendix B - Consent Form

7/6/2018

Consent Academic Research 1.jpeg



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA
Department -> Faculty of Theology

LETTER OF INTRODUCTION AND INFORMED CONSENT FOR PARTICIPATION IN ACADEMIC RESEARCH

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Researcher:

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- **Duration of the study:** The study will be conducted over a period of 2 years and its projected date of completion is 2018.
- **Research procedures:** The study is based on Bishops and Clergy of different races and culture. The data will be collected through questionnaires. The questionnaire will be based on multiple choice of question which will take about 10 minutes to answer.
- **What is expected of you:** Once the questionnaire is completed, they will use the self address stamped envelopes to send them back to me. They will also sign the consent form, as a sample of which is attached.
- **Your rights:** Your participation in this study is very important. You may, however, choose not to participate and you may also stop participating at any time without stating any reasons and without any negative consequences. You, as participant, may contact the researcher at any time in order to clarify any issues pertaining to this research. The respondent as well as the researcher must each keep a copy of this signed document.
- **Confidentiality:** All information will be treated as confidential and anonymity of records identifying them will be maintained by the Faculty of Theology in Pretoria. Only the researched information which is already in the public domain will be quoted as is. The relevant data will be destroyed, should you choose to withdraw.

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1/

WRITTEN INFORMED CONSENT

I hereby confirm that I have been informed about the nature of this research.
I understand that I may, at any stage, without prejudice, withdraw my consent and participation in the research. I have had sufficient opportunity to ask questions.

Respondent: + Monument Zululand

Researcher: [Signature]

Date: 11/04/2018

Contact number of the Researcher:
084 403 0693

VERBAL INFORMED CONSENT *(Only applicable if respondent cannot write)*

I, the researcher, have read and have explained fully to the respondent, named _____ and his/her relatives, the letter of introduction. The respondent indicated that he/she understands that he/she will be free to withdraw at any time.

Respondent: _____

Researcher: _____

Witness: _____

Date: _____



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Theology

**LETTER OF INTRODUCTION AND INFORMED CONSENT
FOR PARTICIPATION IN ACADEMIC RESEARCH**

• **Title Of The Study:**

TRANSFORMATION WITHIN THE CHURCH OF THE PROVINCE OF SOUTHERN AFRICA: A PASTORAL CHALLENGE

• **Researcher:**

STUDENT NUMBER: 16395868
TITLE : REVD
FIRST NAMES : SITHEMBISO LIZWILENKOSI SAMSON
SURNAME : NTSHANGASE
DATE OF BIRTH : 17 MARCH 1961
ID NO. : 6103175744081
CITIZINSHIP : SOUTH AFRICAN

- You are cordially invited to participate in an academic research study due to your experience and knowledge in the research area, namely Transformation within the Church of the Province of Southern Africa; a pastoral challenge. Each participant must receive, read, understand and sign this document *before* the start of the study. If a child is 7-17 years and is requested to partake in a research study, the parent/legal guardian must give consent. Children from 7-17 years are also required to sign an assent form.
- **Purpose of the study:** The purpose of the study is to grapple with the issue of racial transformation within the Anglican Church of Southern Africa as a denomination focussing on the two neighbouring Dioceses, namely the Diocese of Natal and the Diocese of Zululand. Further, examining and investigating as to why the racial and cultural cross appointment of clergy is slow within the Diocese, especially the Diocese of Natal, because of a racial and cultural mixed nature of its members. Through this research and understanding gained about the struggles that the Bishops go through as the leaders whose sole responsibility it is to appoint to various Parishes, the research will begin to develop a pastoral care and a healing intervention methodology. The results of the study may be published in an academic journal. You will be provided with a summary of our findings on request. No participants names will be used in the final publication.
- **Duration of the study:** The study will be conducted over a period of 12 months and its projected date of completion is 15/12/2018.
- **Research procedures:** The study is based on interviews have been conducted by the researcher with the retired Bishops of the Diocese of Natal and the Diocese of Zululand through questionnaires in order to get an objective input from them as they are no longer active as Bishops in their respective Dioceses. There is one Bishop from the Diocese of Zululand that was interviewed before he passed away and four

retired Bishops of the Diocese of Natal. The researcher is also intending to conduct interviews with approximately 100 active clergy from both Dioceses. The research has received consent from the bishops of both Dioceses to conduct the research

- **Your rights:** Your participation in this study is very important. You may, however, choose not to participate and you may also stop participating at any time without stating any reasons and without any negative consequences. You, as participant, may contact the researcher at any time in order to clarify any issues pertaining to this research. The respondent as well as the researcher must each keep a copy of this signed document.
- **Confidentiality:** All information and data collected will be treated as confidential. The researcher will ensure that the identities of the participants will be kept confidential. The information collected from the interviews will be accessed by the researcher and the University of Pretoria. The relevant data will be destroyed, should you choose to withdraw.

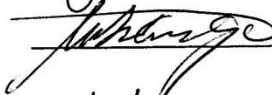
WRITTEN INFORMED CONSENT

I hereby confirm that I have been informed about the nature of this research. I understand that I may, at any stage, without prejudice, withdraw my consent and participation in the research. I have had sufficient opportunity to ask questions.

Respondent:



Researcher:



Date:

15/03/2019

Contact number of the Researcher:



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Theology

LETTER OF INTRODUCTION AND INFORMED CONSENT
FOR PARTICIPATION IN ACADEMIC RESEARCH

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TRANSFORMATION WITHIN THE CHURCH OF THE PROVINCE OF SOUTHERN AFRICA: A PASTORAL CHALLENGE

• **Researcher:**

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FIRST NAMES : SITHEMBISO LIZWILENKOSI SAMSON
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CITIZINSHIP : SOUTH AFRICAN

- You are cordially invited to participate in an academic research study due to your experience and knowledge in the research area, namely Transformation within the Church of the Province of Southern Africa; a pastoral challenge. Each participant must receive, read, understand and sign this document *before* the start of the study. If a child is 7-17 years and is requested to partake in a research study, the parent/legal guardian must give consent. Children from 7-17 years are also required to sign an assent form.
- **Purpose of the study:** The purpose of the study is to grapple with the issue of racial transformation within the Anglican Church of Southern Africa as a denomination focussing on the two neighbouring Dioceses, namely the Diocese of Natal and the Diocese of Zululand. Further, examining and investigating as to why the racial and cultural cross appointment of clergy is slow within the Diocese, especially the Diocese of Natal, because of a racial and cultural mixed nature of its members. Through this research and understanding gained about the struggles that the Bishops go through as the leaders whose sole responsibility it is to appoint to various Parishes, the research will begin to develop a pastoral care and a healing intervention methodology. The results of the study may be published in an academic journal. You will be provided with a summary of our findings on request. No participants names will be used in the final publication.
- **Duration of the study:** The study will be conducted over a period of 12 months and its projected date of completion is 15/12/2018.
- **Research procedures:** The study is based on interviews have been conducted by the researcher with the retired Bishops of the Diocese of Natal and the Diocese of Zululand through questionnaires in order to get an objective input from them as they are no longer active as Bishops in their respective Dioceses. There is one Bishop from the Diocese of Zululand that was interviewed before he passed away and four

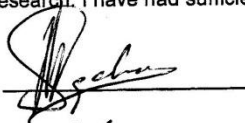
retired Bishops of the Diocese of Natal. The researcher is also intending to conduct interviews with approximately 100 active clergy from both Dioceses. The research has received consent from the bishops of both Dioceses to conduct the research

- **Your rights:** Your participation in this study is very important. You may, however, choose not to participate and you may also stop participating at any time without stating any reasons and without any negative consequences. You, as participant, may contact the researcher at any time in order to clarify any issues pertaining to this research. The respondent as well as the researcher must each keep a copy of this signed document.
- **Confidentiality:** All information and data collected will be treated as confidential. The researcher will ensure that the identities of the participants will be kept confidential. The information collected from the interviews will be accessed by the researcher and the University of Pretoria. The relevant data will be destroyed, should you choose to withdraw.

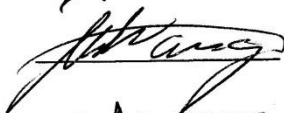
WRITTEN INFORMED CONSENT

I hereby confirm that I have been informed about the nature of this research. I understand that I may, at any stage, without prejudice, withdraw my consent and participation in the research. I have had sufficient opportunity to ask questions.

Respondent:



Researcher:



Date:

10 DECEMBER 2018

Contact number of the Researcher:

Appendix C - Questionnaire

“Transformation within The Anglican Church of Southern Africa: A Pastoral Challenge”

This is anonymous. Please only one answer, except where specified.

SECTION A: DEMOGRAPHICS

1. Name of your Diocese.	Diocese of Natal <input checked="" type="checkbox"/>
2. Your position in Church	Diocese of Zululand Deacon Priest <input checked="" type="checkbox"/> Retired Bishop
3. For how long you have been ordained?	
4. Are you/were you a member of the Cathedral Chapter?	Yes No <input checked="" type="checkbox"/> If yes, your role in Chapter Dean Archdeacon Canon For how many years _____
5. Gender	Female Male <input checked="" type="checkbox"/>
6. Marital status	Single Married <input checked="" type="checkbox"/> Divorced/ Separated Widowed
7. Race	Black <input checked="" type="checkbox"/> Coloured Indian White
8. Age	____ <u>63</u> Years

9. Highest educational qualification.	Certificate Diploma ✓ Bachelor degree Post degree
10. Geographic place of your parish.	Rural area Urban area ✓ Suburban area
11. Do you have an access to the internet.	Yes ✓ No
12. SECTION B-LEGAL MATTERS	
13. Do you have a copy of the Constitution and Canons of the Anglican Church of Southern Africa?	Yes ✓ NO
14. How do you consider the level of your understanding of the Canon law to be?	Non-existence Basic ✓ Advanced
15. Did you do a module in Canon law during your tertiary education studies?	Yes No ✓
16. Do you have a copy pf the ACTS of the Diocese?	Yes ✓ No
17. Did you sign the Oath and the Declarations when you were ordained in the ACSA?	Yes ✓ No
18. Do you consider the Oath to be binding between you and the Diocese?	Yes No ✓
19. Are you aware that the Bishop reserves the right to himself and to his successors to revoke you licence should there be just cause to do so?	Yes No ✓
20. Do you understand the powers vested on Bishops about appointment of clergy to various Parishes according to Act No 9 section 2.	Yes ✓ No

21. Are you serving in homogenous Parish?	Yes ✓ No
22. Are you serving the Black Parish in the township?	Yes ✓ No
23. Are you serving the Coloured Parish in the township?	Yes No ✓
24. Are you serving the Indian Parish in the township?	Yes No ✓
25. Are you serving the White Parish in the suburban area?	Yes No ✓
26. Are you serving the White Parish in the rural area?	Yes No ✓
27. Are you serving the Black Zulu or Xhosa speaking Parish in the rural area?	Yes No
28. Are you the retired Bishop which served in a predominantly rural Diocese?	Yes NO ✓
29. Are you the retired Bishop which served in a predominantly urban Diocese?	Yes No ✓
30. Are you prepared to serve in the Parish that is different from your race and culture as a cleric?	Yes ✓ No
31. Can you speak and understand other languages either than your own? Speak, understand and write	Yes ✓ No

32. Are you prepared to learn other languages and culture either than you own?	Yes ✓ No
33. Is your Diocese preparing young Clergy to minister in a multiracial multicultural Parish?	Yes No ✓

SECTION D: REMEDIES TOWARDS A RACIAL TRANSFORMATION

34. Do you feel that Clergy get the equal treatment when it comes to appointments?	NO
35. Are the clerics treated fairly when it comes to appointment?	NO
36. Is there a care of Clergy and their families when it comes to appointments?	NO
37. Can the clergy refuse to move if they feel it is not the right time to move to another Parish?	I DON'T NO

GENERAL QUESTION

We would be grateful if you would write or tell us anything else about what you feel what to be done to promote "The advancement of Transformation within Anglican Church of Southern Africa.

THANK YOU FOR COMPLETING THIS QUESTIONARE!

GOD BLESS YOU FOR HELPING US!

Transformation within the Anglican Church of Southern Africa: A pastoral challenge."

This is anonymous. Please select only one answer, except where specified.

SECTION A: DEMOGRAPHICS

1. Name of your Diocese.	<input type="checkbox"/> Diocese of Natal <input checked="" type="checkbox"/> Diocese of Zululand
2. Your position in Church.	<input checked="" type="checkbox"/> Deacon <input type="checkbox"/> Priest <input type="checkbox"/> Retired Bishop
3. For how long have you been ordained?	
4. Are you/were you a member of the Cathedral Chapter?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No If Yes, your role in Chapter <input type="checkbox"/> Dean <input type="checkbox"/> Archdeacon <input type="checkbox"/> Canon For how many years _____
5. Gender	<input type="checkbox"/> Female <input checked="" type="checkbox"/> Male
6. Marital status	<input checked="" type="checkbox"/> Single <input type="checkbox"/> Married <input type="checkbox"/> Divorced/Separated <input type="checkbox"/> Widowed
7. Race	<input checked="" type="checkbox"/> Black <input type="checkbox"/> Coloured <input type="checkbox"/> Indian <input type="checkbox"/> White
8. Age	_____ Years

9. Highest educational qualification.	<input checked="" type="checkbox"/> Certificate <input type="checkbox"/> Diploma <input type="checkbox"/> Bachelor degree <input type="checkbox"/> Postgraduate degree
10. Geographic place of your Parish.	<input checked="" type="checkbox"/> Rural area <input type="checkbox"/> Urban area <input type="checkbox"/> Suburban area
11. Do you have an access to the internet.	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No
12. SECTION B-LEGAL MATTERS	
13. Do you have a copy of the Constitution and Canons of the Anglican Church of Southern Africa?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
14. How do you consider the level of your understanding of the Canon law to be?	<input type="checkbox"/> Non existence <input checked="" type="checkbox"/> Basic <input type="checkbox"/> Advanced
15. Did you do a module in Canon law during your tertiary education studies?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
16. Do you have a copy of the ACTS of the Diocese?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
17. Did you sign the Oath and the Declarations when you were ordained in the ACSA?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No
18. Do you consider the Oath to be binding between you and the Diocese?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No
19. Are you aware that the Bishop reserves the right to himself and to his successors to revoke your licence should there be just cause to do so?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No
20. Do you understand the powers vested on Bishops about appointments of clergy to various Parishes according to Act No 9 section 2.	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No

SECTION C: CLERGY APPOINTMENTS TO VARIOUS PARISHES

21. Are you serving in a homogenous Parish?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
22. Are you serving the Black Parish in the township?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No
23. Are you serving the coloured Parish in the Township?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
24. Are you serving the Indian Parish in the Township?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
25. Are you serving the white Parish in the suburban area.	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
26. Are you serving the white Parish in the rural area.	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
27. Are you serving the Black Zulu or Xhosa speaking Parish in the rural area?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No
28. Are you the retired Bishop which served in a predominantly rural Diocese?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
29. Are you the retired Bishop which served in a predominantly urban Diocese?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
30. Are you prepared to serve in the Parish that is different from your race and culture as a cleric?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No
31. Can you speak and understand other languages either than your own? Speak, understand and write.	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No

32. Are you prepared to learn other languages and culture either than you own?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No
33. Is your Diocese preparing young Clergy to minister in a multiracial and multicultural Parish?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No

SECTION D: REMEDIES TOWARDS A RACIAL TRANSFORMATION

34. Do you feel that Clergy get the equal treatment when it comes to appointments?	YES
35. Are the clerics treated fairly when it comes to appointment?	NO
36. Is there a care of Clergy and their families when it comes to appointments?	YES
37. Are the Clergy consulted with regards to their move to other parishes?	YES
38. Can the clergy refuse to move if they feel it is not the right time to move to another Parish?	NO

GENERAL QUESTION

We would be grateful if you would write or tell us anything else about what you feel what to be done to promote "A Radical Pastoral Challenge within the Anglican Church of Southern Africa."

THANK YOU FOR COMPLETING THIS QUESTIONNAIRE!

GOD BLESS YOU FOR HELPING US!

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