A Critical Analysis of Community Priesthood in the Church of the Province of Southern Africa with Special Reference to the Black Community Priesthood of the Diocese of Natal

BY

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DECLARATION

The Registrar (Academic)
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Dear Sir/ Mm

I, Mlungisi Johann Vilakazi

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hereby declare that the dissertation entitled

A Critical Analysis of

Community Priesthood in the

Church of the Province of Southern Africa with

Special Reference to the

Black Community Priesthood of the

Diocese of Natal

is the result of my own investigation and research and that it has not been submitted in part or in full for any other degree or to any other University.

....
Signature

29th March 2003
Date

Preface

This research is dedicated to Bishop Rubin Phillip and especially to the department of Training for Ministries. This is not a blue print but to stimulate a debate on community clergy priesthood. I hope there will be other writers who will concentrate on the mission of this ministry.

My gratitude goes to the bishops of the Church of the Province for their contribution to this study. Fellow clergy of this Diocese have also responded positively to my research. Community clergy themselves have given full support to my research by putting aside time to attend to the questionnaire.

May the Lord bless all who have contributed to this study.

M. Vilakazi
Durban
30- 06-2002

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Abbreviations

A.D.	After the death of Christ
Ad Clerum	Bishop's letter to the clergy
CMS	Christian Memory Society
C.M.S.	Church Memory Society
C.P.S.A.	Church of the Province of Southern Africa
C.R.	Community Resurrection
D.C.S.	Diocesan Co-ordinator of Studies
F.O.V.	Fellowship of vocation
L.C.S.	Local Co-ordinator of Studies
L.M.S.	London Missionary Society
M.B.T.I.	Meyer's Briggs Type Indicator
O.I.T.	Ongoing In-service Training
P.M.A.	Practical Ministry Assignment
P.B.D.C.	Parish Based Discernment Conference
P.B.T.M.	Parish-Based Training for Ministry
S.D.A.	Student Diocesan Assessment
S.P.G.	Society for the Propagation of the Gospel
S.P.C.K.	Society for the Propagation of Christian knowledge
T.F.M.	Training for Ministry
U.K.	United Kingdom

CHAPTER 1

Introduction

1.1 Background to the study

The problem of Community Priesthood ministry is not new in Southern Africa. It was the Laity issue that shaped priesthood ministry in the late nineteenth Century when it emerged in the Church of the Province of Southern Africa (Hofmeyer et al 1994). The most pressing question was, *"How can the Anglican Church cope up with the shortage of Clergy (priests and deacon)."*Therefore, the church of the Province of Southern Africa (C.P.S.A) – Anglican Church was in search of a solution in Community Priesthood ministry.

Until the middle of the twentieth Century, the quest for Community Priesthood Ministry's groundwork had been prepared by the former bishops of Zululand (Alpheus Zulu) and Pretoria (Edward Knapp-Fisher) (Kraft 1990). Bishop Alpheus went further in his thinking of self-supporting priests (community priests) as to see them fulfilling the function of chaplaincy at their respective places of employment. His theory was not successful but undoubtedly it did make an impact in future vision of the ministry.

The Church of the Province has not come out into grips with some of the main issues involved. This is because Community Priesthood being worldwide reflects a change in its traditional patterns of ministry and training concerning the status of ministry. This ministry assumes a status where it is no longer being invested in a one-man's band and has also a strong plea for team ministry within the local Church. The stipendiary priests (rectors) become enablers because of their skills. The Church is perceived to be resisting changes because of a defensive theology of ministry. Clergy (priests and deacons) think of status and are unable to participate in a shared ministry. These attitudes are major causes of the serious problems experienced inside the church.

The search for the identity of Community priesthood ministry is urgent in the Church

today because of past painful experiences which have not changed much to date. History demonstrates most clearly that community Priests have been discriminated against throughout the century in Church. They have not been allowed to take their full potential in priesthood ministry. In the Anglican Church, they are not within the government of the Church (Synods and Parish Councils) but only the stipendiary priesthood has this right. Leadership to a great extent is shaped by the theology, which has a very low opinion of Community Priests. Wilson views auxiliary ministry (Community Priesthood) to be a *"shortsighted policy..to preach"* (1980:164) or exclude preaching (p.165). Margaret Briggs advocates that Community Priests must be properly trained. Many have been ordained who are not properly trained and have little or no theological background. This undermines the whole process. This *"theology is the heart of the training for the priesthood"* (Ramsey 1980:102). Therefore, Christian theology is patterned in Church traditions, which were born by the early fathers.

The Bible has been used to justify the marginalisation and oppression of Community Priesthood ministry. This is based on Biblical model of leadership raised and recognized in the Community. However, this is a misinterpretation of theology of priesthood within the Christian Church. Many theologians have argued that from the apostles time priests and deacons held only subordinate position in the early Church, and posed only limited authority. Board for mission and unity (1982:21) argues that *"distinctive ministry of priesthood's task as in the case of the apostles, is to maintain the community in the truth of the gospel and to safe guard the unity of the Church and to direct mission"*. It is worth noting that Paul sees priesthood also to maintain order in the life of the Community (1Col. 14:40). Ignatius and Antioch has this awareness which is expressed in the declaration that God the father and the heavenly society are represented on earth by the bishop with his presbyters (priests and deacons) and the people. The bishop and his presbyters are seen here with great powers and authority. It seems as if the Church has turned aside from the standards of the accepted

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priesthood of the ordained ministry.

Furthermore, Community Priesthood ministry has been treated as insignificant by some communities. In both black and white Communities, although they are ordained priests but their roles have been reduced to lower than the Lay Ministers. Decision-making bodies of the Church (Synod and Parish Council) have excluded them. Its identity has not been defined according to the structure of the Holy Orders but in terms of serving the local Church. Worse still, Community Priests and Deacons are perceived as assistance to the team of a rector-additional staff for a parish (Wilson 1980:167).

Such a history of marginalisation of Community Priesthood ministry calls for our urgent attention in order to root out the unjust ministerial attitudes, which are manifested both in theology and culture of the Church. The study seeks to evaluate how far the Church has brought about Community Priesthood to be able to take up leadership role without sound theological education and practice.

1.2. Statement of the problem / motivation

Indeed, the study seeks to investigate and establish the extent to which the Church, which is committed to identifying and challenging all sorts of injustices and oppression, addresses such theological attitudes, perceptions, beliefs and practices that are unjust to Community Priesthood ministry. The statement of the problem therefore is "to what extent has the Community Priest been able to take effective leadership position at a parish without sound theological education and practice?".

In answering this question the study addresses such question as:

  a) When was the need identified and whose need will be addressed?

  b) Who will benefit from this ministry?

  c) How will the candidate be identified?

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d) Who will have a final word on his identification?

e) How will entrance requirement be determined?

f) How will the impact of the study be measured?

g) Has christianity improved or worsened the traditional identity of the priesthood of the ordained ministry?

h) What steps will be taken to legitimate Community Priesthood ministry?

1.3. Objective of the study

Firstly, the study seeks to discuss the origin, role and image of Community Priesthood in the Church of the Province of Southern Africa (C.P.S.A). More important also within this objective is the role of black (indigenous) people in the Anglican Church (later called C.P.S.A) in its arrival at the Cape Colony to Natal. This is important because it serves as a background against which the study has been able to address the second objective. The second objective mainly evaluates the impact of the interaction between christianity and the priesthood of the ordained ministry's traditional attitudes towards community Priesthood, in regard to its identity in the light of Christian values. Thirdly, it is to assess the attitude of the church towards Black Community Priesthood in the Diocese of Natal's traditional community.

The fourth objective is to analyze the contribution of the Diocese of Natal in enabling Community Priesthood ministry to take an active role in developing its identity within the sacred ministry. Finally, the study seeks to provide recommendations on how the dignity of Community Priesthood, especially blacks can be enhanced.

1.4. Research hypotheses / Premises

The study is based in various hypotheses, which will guide its basic arguments. These hypotheses are:

a) The identity of Community Priesthood ministry cannot be fruitfully developed in isolation from and in oppositions to that of the sacred ministry.

b) Community priesthood has an important part to play in the development of their own identity.

c) Diocese of Natal has not interacted with parishes efficiently to develop the identity of Community Priesthood ministry.

d) The Diocese of Natal has a potential to assimilate, reject, select and transform the image conditioning of the Community Priesthood ministry in order to develop her identity.

e) The traditional churches or parishes have values to offer to the Diocese of Natal in regard to the development of the identity of Community Priesthood ministry.

1.5 Significance of the study

This study has been instigated by seeing Community Priesthood ministry given leadership status (priest in-charge, assistant priest or rector) without sound theological education and practice. No one in the Diocese was prepared to raise concerns. It is therefore a contribution to the debate within the Diocese and especially amongst the black congregations, Community Priests and Deacons themselves. This is aimed at liberating Community Priesthood ministry from all oppressive situations. It also adds to the literature on black Community Priesthood ministry in the Diocese of Natal, which is starting.

Another significance is that the findings of this study may enable the entire church to critically assess her attitude towards Community Priesthood ministry. This may subsequently leads to the empowering of Community Priesthood ministry to realize their full potential, build their esteem and be within a church that recognizes their sacred ministry. The priests and deacons themselves will live in a christian society that recognizes their dignity as human beings.

Finally, the study has been able to surface those problems which the Community clergy (priests and deacons) had to articulate openly. These are frustrations they are working under. Even the conference of Community clergy held on the 22-23 May 1998 did not succeed in getting their aspirations and frustrations. Therefore, the study is necessary for the purpose of sensitising Community Priesthood ministry by highlighting the practices and attitudes that hinder them from acquiring a full christian identity of the priesthood of the ordained ministry.

1.6 Scope and delimitation of the study

Diocese of Natal covers a huge territorial expanse. It is one of the Dioceses that make the Church of South Africa in Southern Africa. One limitation of space, time and finances, thus, permits the study to focus on the area or parishes served by the Community Priests and Deacons. This is a suitable area of study because the principle of extending direct christian missionary work to the indigenous people was accomplished in the Diocese of Natal. The indigenous people of the Diocese of Natal nicknamed the Bishop *"Sobantu- the father of the People"* (Lewis and Edwards 1934:311). It also happens to be a Diocese, which was ravaged by Bishop Colenso's controversy, which was both doctrinal, and theological (Saayman 1969). Thirdly, this Diocese is the founder of Community Priesthood ministry theory (Lewis and Edwards 1934:322). This therefore, offers us a good opportunity to evaluate the approach of the church to the conditions of Community Priesthood Ministry.

The limit of inquiry in this study has been caused by unsuccessful getting the views from the spectrum of the laity, which is also an important component of Community Priesthood ministry. Parish Council is the representative of the local Church which has to give or "confirms its recognition of the candidates call to ordained ministry" (Morley 1997:77). However, information about the traditional image of the sacred ministry will be traced as far back to the Primitive Church.

The researcher encountered a number of problems in the course of study. Firstly, distance and finance were a major problem. The comprehensive field of study would have required a researcher to visit every diocese and also the Metropolitan Diocese of Cape Town. This would have incurred a lot of travel expenses and time consuming. Secondly, some questionnaires were in adequately answered. This reflected pessimism attitude from those interviewed and were not prepared to discuss openly any questions of Community Priesthood ministry. Therefore, more questionnaires sent took a long time for them to be returned. This affected the researcher time schedule because the period allocated for field research had expired. Thirdly, there was scarcity of literature about the Community Priesthood ministry I the Church of the Province of Southern Africa (CPSA). In general, the only resource available was from the Diocese of Pretoria. Finally, a number of difficulties were experienced in the course of study.

1.7 Review of relevant literature

The selected literature in this study is divided into five categories. These are: literature on Anglican Church missionary ministry at the Cape Colony, literature on Anglican Church missionary ministry in Natal, expansion of the Church of the Province (C.P.S.A), ministry to indigenous people of Natal, Community Priesthood ministry in the C.P.S.A, Community Priesthood ministry in the Diocese of Natal and including some exegetical materials. Examples of the literature on the Anglican Church in South Africa are South Africans, Hincliff (1963, 1968), Lewis and Edwards (1934), Hofmeyer and Pillay (1994), Wingate, Ward, Pimberton, Sitsheho (1998). These enrich our knowledge about the Anglican Church origin, the sacred ministry, mission, settlement and confrontation with indigenous people. These literatures also help us to understand the beliefs of the indigenous people. Hincliff (1968) for instance gives a detailed information about the Cattle Killing of 1856 of which

most missionary churches were deeply affected. This resulted in driving the indigenous people out of the lands traditionally theirs. Lewis and Edwards (1934) offer a historical account of the English Church in the Cape Colony and they argue that the English Church made no attempt at directing missionary work to the indigenous people. The account of Hofmeyer and Pillay (1934) give us information that the Society for the Propagation of the Gospel (SPG) sponsored an ordained priest to work among indigenous people for the first time in the Cape Colony. Therefore, literature is a source of historical evidence than myths of origin.

On the literature about the Anglican Church missionary ministry in Natal, is a book by the Church of the Province of Southern Africa called "Anglicans in Natal". Burnett (1955) traces the history and growth of the Anglican Church in Natal from its beginning in 1850 to 1951. Marsh and Stirling (1867) go further to give the historical information about Commander Allen Gardiner who became the pioneer missionary to the indigenous people in Natal. Rivett (1890) gives the historical information of ten years' Church work in Natal during the time of Bishop Colenso and highlights the first Diocesan Conference in 1858. His assumption was the beginning of <u>dissensions</u> that were never healed. There were locations in the Colony of Natal way back in 1845 and Natal white farmers lodged a complain that locations were too large. This action prevented indigenous people from coming to work on the farms (Davenport 1991). However, these literatures say nothing about the Community Priesthood ministry in Natal. Lewis and Edward (1934) literature give the historical information about the theory of Community Priesthood Ministry because of the shortage of immigrant priests during the bishopric of Colenso.

Some of the literature that gave insights into the status of Community clergy ministry issue at this period had to deal with the sacred ministry to the indigenous people in the Diocese of Natal. Burnett (1955) gives information that Bishop Colenso taught in terms of a missionary

Community, which was to be a civilizing agency as well as a source of the gospel. Two indigenous Catechists were trained. Likewise, ministry of catechists developed into Holy Orders. The historical information shows us that two indigenous people were ordained into Holy ministry in 1871. Other literature gives information that by 1951 there were 22 indigenous priests and three deacons in the Diocese of Natal. All of these theologians were ordained on the traditional priesthood of the ordained ministry.

Literature on the church and community priesthood ministry was consulted. Kraft (1990) is one of the detailed literatures in our study about Community Priesthood Ministry and sees it as a model of ministry for Africa. Other literature includes Briggs (1996) and Cairns (1996). These expose the obstacles that hamper the progress of Community Priesthood ministry both in the church and community including the problems of disempowerment. Some commentaries and other exegetical books were also consulted such as Roland (1960) a (1980), Bosch (1991), Bowen (1996), Barry (1958), Ramsey (1985), Gilbert (1980), Cross (1957), Michael (1964),and Denis (1965). These enabled the researcher to deal with the place of Community Priesthood ministry in the Bible, Pauline passages and in Primitive Church.

1.8 Theoretical Framework

Since the research mainly deals with the involvement of the Church to liberate Community Priesthood Ministry from the prevailing perceptions, attitudes and theological underpinnings, the study frame of reference is mainly theological. This has not however prevented the researcher from drawing on a variety of sociological, historical, ethics and philosophical insights where necessary and applicable. The search for liberation of Community Priesthood ministry has received a driving a force from the priesthood of the ordained ministry theology.

Therefore, to a great extend our theological framework has been enriched by the sacred

ministry theology. The study has for example used the framework of Briggs (1996) and Wilson (1980). They are theologians who regard sacred ministry as part of that balanced community. Ramsey (1985) too has been used as a frame of reference. He argues that sacred ministry involves the knowledge of the divine revelation in which Jesus is the centre and priesthood cannot deny this biblical statement. Bible is liberative and he argues that whatever denies or diminishes the full sacred ministry of Community Priesthood is not an authentic reflection of the divine. The concept of Community Priesthood theology has therefore been used to refer to its search for existence, which gives equal weight to Community priest experience. Community Priesthood ministry is oppressed and therefore needs liberation, which will restore its full sacred ministry.

Since we hold this localised or grass-root responsibility for Community Priesthood ministry for subordinate status, we have drawn insights from its theories. Wilson (1980), Kraft (1990) and Briggs (1996) argue that the frames of reference that regard Community Priesthood is raised up and rooted in the local church and community. It implies that the value of Community Priesthood ministry irrespective of its power, status and authority, is in subordinated to that of the stipendiary priesthood ministry. The same rank of Community Priesthood roles are determined by a division of labour differences and the tasks allowed to Stipendiary Priesthood are more highly valued and rewarded.

1.9 Research Methodology

1.9.1. Methods of Data Collection.

This Study was conducted in two phases. The first phase involved field research while the second phase was mainly library work.

a) Primary Data

Hannah Kinoti (1998:39) defines primary data as *"any source that gives you firsthand information". It is a 'first" or "an original source".* Several methods were to generate the primary data. These were oral interviews, participant observation, informal discussions in the church and use of archival material.

(i)   Oral interview

This was a secondary method of data collection. Face to face method. Method of interviewing was used because it was found to be more interactive and revealing. The questionnaire method seems to be primary means of getting information. This would help out people who would find it uneasy for interviews. They would prefer to be alone and have a chance of thinking through in a relaxed mood. This research study has relied mostly on questionnaires that were sent to the Community priests and deacons. In most cases questionnaires verify the interviews. Thirty- six out of seventy replied.

(ii)   Archival Material

Archival sources were mostly derived from Natal Diocesan Archives b)

Secondary Data

Published and unpublished documents relevant to the study from several universities and home libraries have been accessed. They include books, theses, periodicals, articles and correspondences. Copies of Diocesan Ad Clerums, Synod charge, Bishops of the Province correspondences and clergy statistics as well as correspondences from the former theological colleges, community of Resurrection, Training for Ministries, Dioceses of Pretoria and Natal and clergy have been used. The Provincial Executive

office correspondence including a report presented to Provincial Synod has also been of good use.

1.10 Conclusion

In this chapter the researcher has introduced the aim of the study, citing the statement of the problem and the methodology used to collect data. The study aims at addressing a particular pressing issue in the relationship between Community Priesthood and the Priesthood of the ordained ministries. It aims at assessing how far the church has enabled Community Priesthood ministry to acquire a priesthood structure of identity. It liberates this ministry from beliefs, attitudes, practices and theology, that have all along kept it in a state of subservience. It is hoped that the study will enrich the priesthood ministry theologian's search for the identity of Holy Orders and also the growing debate on Community clergy issues.

The study has frequently used the term, *"Anglicanism"* for the English Church (Wingate et al 1998:13). It signifies the location of this fellowship in the British Isles during a certain era in history. This term has developed through colonialism and imperialism rapidly into a global term called Anglican Communion. Even in Southern Africa the development of the Anglican Communion had to address the English in their own tribal language. So, the indigenous people of South Africa who are Anglicans are part and parcel of this Anglicanism, which is a Global Communion.

In Chapter two, the researcher looked at the beginning of the English Church (Anglican) in Southern Africa and especially at the Cape Colony. The impact of the Church to the indigenous people at the Cape especially its mission of evangelism will be analysed.

CHAPTER 2

The establishment of the Church of the Province of Southern Africa

2.1 Introduction

The previous chapter has identified the problem that the Church of the Province of Southern Africa is faced with the priesthood of the ordained ministry. The coming into being of Community Priesthood ministry created a problem in the structure of the Holy Orders in its identity inside the church.

The search from the identity of Community Priesthood ministry is very crucial to liberate it from beliefs, practices, attitudes that seem to conceal the structure of Holy Orders. Community clergy ministry also falls under Holy Orders. Therefore, the previous chapter has adopted the methodology of research as a means of highlighting the problems involved and also the recommendations that will follow. The recommendations will enable Community Priesthood ministry to take its rightful place in the traditional priesthood of the ordained ministry.

This chapter focuses on the beginning of the Church of England (Anglican) in Southern Africa. The objectives of this chapter will be to explore in colonisation by Britain in the Cape Colony. The role played by chaplains in the colony was under strict rules because they were to minister to British citizens only. These were military and naval chaplains. The governor acted as a bishop where there was no local bishop. Missionary Society also played an active role in sponsoring missionary clergy to come to the Cape Colony. They were also under strict rules. Missionary Society was supposed to work among indigenous people but a strong power of whites prevented this mission. The bishop has a uniting role in the Anglican Church. The Cape colony was visited by a variety of bishops who also had their own area of jurisdiction. Cape Colony Anglican Church was to gain its freedom from the Church of England. Mission to the indigenous people developed at a very slow pace. Thus the occupation of the Cape Colony was more of colonisation than evangelism from 1803 – 1853. The years that followed (1855 – 1876) saw the early missionary expansion to the indigenous people.

2.2 The occupation of the Cape Colony from 1803 – 1855

The Portuguese were the first non-African to reach the Cape in search for a route to India and later colonised by the Dutch in 1652. The first British occupation of the Cape lasted from 1979 to 1803. British ruled the Cape Colony under these conditions to preserve and maintain the privileges of the Dutch Reformed Church. This meant that the Dutch Reformed Church was still the "established church of the Cape although the British governed the Colony" (Lewis and Edwards 1934:5). In spite of being the established Church in England, the Anglican Church was slow to institute services and ministry at the Cape.

2.2.1 Chaplains

The ministers of the Anglican Church at the Cape were Naval and Military Chaplains, and appointed by the Church of England for a short time. The appointment was delegated to the Colonial office, under the jurisdiction of the governor as Ordinary. The governor virtually acted as bishop in places where there was no local Bishop (Hoff Meyer and Pillay 1994). The chaplains seem to have licences as clergymen from the Bishop of London. He was theoretically responsible for the colonies but practically the oversight was purely by Colonial Chaplains. They had neither parish nor Church. According to Hincliff (1968) they were strictly confined to the garrison and the British officials.

A lot of evidence suggests that there was no attempt to create an Anglican congregation. It is argued that these chaplains were serving the officials of the British government and also from the official class. The governor acted as Ordinary (Hofmeyer and Pillay 1994) that is, virtually as a bishop and had nothing to do with spiritual authority. It is worth noting that the governor continued the title even after the bishop was elected in 1848, as a matter of habit. Finally, one can see how deep-rooted the civil service aspect of the church had become. This title came to an end when Sir George Grey became governor in 1854 (Hofmeyer and Pillay 1994). The bishop directed no mission work to the indigenous people.

The problem was experienced especially in relation to Church and law. We have seen that spirituality and legal right created a problem to adjust. It is argued that spiritual matters cannot be subjected to the

rule of any law but to spiritual authorities. Some of these chaplains ignored these limitations and did missionary work to the indigenous people. Robert Jones conducted a confirmation class to the indigenous people and also championed against slave business. Revd George Hugh became a governor and also assumed the position of Ordinary. He acted as a bishop. This created problems which have already discussed. In short, this was the confrontation between the laws of the country and the spiritual authority.

It is clear therefore that chaplains hindered the total mission of the church to the world but followed the law laid by the Ordinary. Development of the Anglicans in the Cape followed the law laid by the Ordinary. Development of the Anglican in the Cape was retarded. No services could be held without the permission of His Excellency, the Ordinary. This practice carried on even after the arrival of the first bishop.

Naval Chaplain in 1749 (Baynes 1908) held the first English Church service unknown in the Cape Colony. This was the occasion when a fleet was returning from India. Mission to the indigenous people at this period was still a dream. In 1803 the Dutch occupied the Cape under Batavian Republic. Dutch commander disliked Anglicanism but the Church of England started services at the Cape Colony (Cape Town, Simonstown and Wyneberg).

The way was cleared for Anglicanism only after the Colony came to be administered by the British in 1815. The first Colonial Chaplain appointed in 1812 was Robert Jones. He was able to convert indigenous people to Christianity for the Anglicans. The "first Anglican Church" was built at Simonstown in 1814, but was swept away in a sudden flood (Zuylen 1986:4).

The Anglican Church during this period wanted to register its presence at the Colony. It is worth noting that the building of an Anglican Church at this period was a step to the right direction, because the Anglican Church depended on the Dutch Reformed Churches for their services to be held. Although the first Church was swept away, but it was an indication that the Anglican was developing to be a church of

the Colony. The example is the Church of Scotland that qualified to be indigenous in 1867, and thereby broke the tradition of the Church being located in a particular part of the British Isles (Wingate et al 1998).

2.2.2 Missionary Societies.

There were three societies that contributed to the establishment of the Church of England in South Africa. They are London Missionary Society (LMS), Society for the Propagation of the Gospel (SPG) and the Society for the Propagation of Christian Knowledge (S.P.C.K.). These were also the means by which the Church of England spread the gospel overseas. Henry Martyn, a merchant, said that the British occupation might mean the conquest of Africa for Christ. Hincliff (1963) disagrees and argues that the above statement did not impact on the interest in mission at the Cape Colony.

It is important to realise that missionary societies were under strict rules from their mother bodies in England-Similarly; the SPG was created for overseas mission in 1701 and was strictly:

- to evangelise the non-Christian people living overseas
- to evangelise the non-Christian people who were subject to the British crown (Wingate et al 1998:15).

These societies were not meant to bring the gospel to the indigenous people but only for British Colonists. On the contrary, in 1821 the Society for the Propagation of the Gospel (SPG) responded to a request by the government of the Cape Colony to send a clergyman to work among indigenous people. Revd Wright came but was prevented by the white inhabitants of Wynberg who objected and ended up "ministering to whites and social elite" (Bird, 1823:64).

A lot of evidence also suggests that these societies provided grants to the Colony whenever there was a request. In 1819 – 20, the Imperial government received a grant from SPG. This action enabled the society overseas to begin its operation in South Africa (Dodson: 1908). According to Stock (1899) Captain Gardiner in 1835 appealed to Christian Missionary Society (CMS) to sponsor a priest to

evangelise the indigenous people (Zulu's) in Natal. It is also known that SPG in 1704, sent five religious tracks to St. Helena. It seems probably that the Church had been built as early as 1686. The tracks were used as means of the propagation of the gospel. Furthermore, the grant from SPG is also recorded when Bishop of Calcutta, in 1829, was able to field seven clergy for the Cape Colony (Lewis and Edwards 1934). Likewise, Bishop Gray appealed to the society for funds when he wanted to establish the Dioceses of Natal and Grahamstown in 1852. The salaries of the Colonial and Naval Chaplains were funded partly by the SPG. Finally, when Bishop Gray arrived in Cape Town there were twelve Churches and seventeen clergymen. SPG and Colonial government shared the expenses of twelve of them.

It is argued, that although the societies did contribute to the provision of funds for clergymen and Chaplains, but they did nothing for the indigenous people of the Colony. Societies were also furthering the objectives of the Church of England by directing their work to the British Colonists. Also very relevant is the fact that some clergymen and chaplains went out of the prescribed rules of the societies to minister to indigenous people at the Colony. We have seen Revd Wright who directed his ministry to Coloureds and Hottentots (indigenous people). Robert Jones in 1812 directed his ministry to slaves and became Christians; Captain Gardiner in 1835 was a missionary to the Zulu's (Page 1947) and also Revd Owen. Hugh in 1842 ministered to criminals and political prisoners at Robin Island and Robert Jones was strongly against the slave trade.

The arrival of 1820 settles (most Anglicans) saw the missionary work being directed towards indigenous people (Hottentots). This was done by the London Missionary Society (L.M.S.) Dr. John Phillip was sent by L.M.S. to supervise its operations at the Cape Colony. He believed that indigenous people were capable of self-governance because they had assimilated European civilization. It could be termed segregation and apartheid in the strongest term. Phillip further argued that;

- the British Colonial structure was the best system for the advancement of the colonised people.

(Saayman 1969:42).

Undoubtedly, Phillip did not realise the strong bond that exist on colonialism, capitalism and racism. It has been argued that in the 19th century colonialism, capitalism and racism come together in a kind of a "package deal (Saayman 1969:42). This package deal has carried on to the 21st century in South Africa. Christian community in South Africa needs to root out racism but not in isolation from the other two. Therefore, missionaries and societies were not the best means of spreading the gospel overseas by Britain because of colonialism, capitalism and racism attitudes and beliefs that the English Church had. Missionary societies distorted mission before it came to the Cape Colony. This is through their failure to contextualise the gospel. It also failed in an important area of respect and therefore leaves us now with the task of re-evangelisation (Saayman 1969).

2.2.3   Episcopacy at the Cape Colony

We have seen the governor given powers of a bishop where there was no bishop, and also the problems between law and Church in the Cape Colony. It became very important that a bishop from other Episcopal areas should visit the Cape. The Episcopal visits by the head of the Church of England was very significant because the colony had not been visited for the last twenty years.

The visits were possible after the Peace of Paris in 1814 and this gave Britain the occupation of the Cape. The following year saw Napoleon being sent to the Island of St. Helena as an exile. It has been in this Island that the Anglican Church first set foot in to what was to become the "Province of South Africa" (Hincliff 1963:3). The Articles of Capitulation of 1975 confirm that the Dutch Reformed Church was a privileged and established Church in the Cape Colony. The clergy had no liberty of movement. Winter rains damaged the first Church at Simonstown, which had been built by the government. Revd Hugh was a chaplain at this time. Yet, in 1806, Mr Griffiths was garrison chaplain and seems to have been the only English priest to have begun regular Church services for the first time (Dodson, 1908). The Cathedral register at the Cape begins with his name. Sir J. Brinton was a government representative who was also Ordinary. He attempted to rouse the Church of England to a realisation of the desperate spiritual needs of the indigenous people of the Colony. He visited Knysna and was amazed of the state of the indigenous people (non-Europeans) and scattered white settlers. He pledged himself to raise the

conscience of the English Church by informing the Bishop of London. Legally, Cape Colony was under the care and spiritual welfare of the colonists (Lewis and Edwards 1934).

The See of Calcutta had its foundation in the Cape since 1814. The Diocese of Asia included "All places between Cape and Magellan's Straits", according to the historians. The first bishop to be appointed to the See was James, from 1827 to 1848. He visited the Cape and the governor gave him the site where St. George's Cathedral stands today. There appeared to be an end of Episcopal visit bishop James, but in 1829 Bishop Turner visited the Cape in 1832 and consecrated church sites and Rondebosch and Wynberg. He also ordained priests and deacons, and did some confirmations. Bishop Nixon in 1843 visited the Colony on his way to Lasmania. All these bishops registered the presence of the Anglican Church in the Cape and also signalled its development to be an indigenous Church.

The Church of England in South Africa took forty years to have its own bishop. The Anglican Church in South Africa depended upon Episcopal ministration from other dioceses for its identity. It is alleged that Bishop of Calcutta in 1835 argued, "Church in this colony wants a head". The services of a Diocesan Bishop are the pastoral care and oversight for full development of his Diocese, and most important is also ordination and confirmation. The clergy and laity of the Anglican Church in Cape Colony petitioned Colonial Bishopric's Fund for the establishment of the See of the Bishop (Dodson 1908). Indigenous people of the Cape Colony were not part of the Anglican Church yet, and even if they were, they represented a very small number.

It is argued that the visiting Bishops could do very little for the Anglicans in the Cape. The need had been identified for a bishop at the Cape but it was still not conductive because the Church was not fully represented of the inhabitants of the Cape. The chaplains and missionary societies also played a significant role in making the Anglican Church visible at the Cape although they performed under stringent conditions and authority. Some of them had to go all out to the indigenous people instead of going to the whites. In a very slow place, they prepared the ground for a new bishop to lead the Anglican Church in South Africa. The indigenous people had been side - stepped during this era of the Anglican

Church trying to take root in South Africa.

2.3 The beginning of Anglicanism in South Africa 1835 to 1850 (Church of the Province of South Africa).

Although it has been argued that the first Anglicanism seem to have started with the coming of the 1820 Settlers, but missionary work to indigenous people in South Africa started by Captain A.F. Gardiner in 1835. Gardiner pledged himself to missionary work after the death of his wife (Small 1969). He received his motivation when made acquaintance with missionaries on his voyage to South Africa.

It is assumed that Gardiner failed to get permission from the Zulu King (Dingani) to establish a mission station at the Royal Kraal and returned to Port Natal in 1835. Gardiner was a missionary and full of missionary zeal. He slowly started his mission station at Port Natal (Small 1969). Gardiner returned to England and approached Christian Missionary Society (CMS) for funding. This funding was to sponsor Revd Francis Owen to minister to the Zulus (indigenous people) in Natal. Owen and Gardiner arrived at the Cape Colony and set up "the first missionary meeting in Cape Town" (Stock 1899:22). The problem that was encountered by these two men was to carry on a missionary work without a base and a director. As a result their mission met with even less success than those of the state chaplains. Gardiner had already established a mission at Tongaat. The Zulu King threaned Owen and both of them left. This was a tragedy because it was the first and only enterprise of the Society in South Africa.

It was in 1842 that Hugh who was a Colonial Chaplain went out of the rules of the Chaplains and provided practical and pastoral leadership to the Anglican in the Colony. He took upon himself the additional responsibility of ministering to criminals and political prisoners at Robin Island (Stock 1899). Residents at Wynberg took upon themselves and applied to the SPG in England for a priest. Revd Wright came by still very little was done for the indigenous people at the Colony. This prevented the Anglican Church form being the Church of the whole inhabitants of the Cape.

Bishop Gray, being the founder of the English Church in South Africa was sent by the Mother Church (Church of England) and commissioned as the officer of the state (Dodson and Bullock 1908). The new

bishop visited his Diocese three times, from 1848 to 1850 before he permanently settled. His first visit was touring his Diocese especially at Grahamstown and St. Helena. In 1849, the bishop re-visited Grahamstown and St. Helena and was pleased to find some improvement. The maintenance of the ministry became his massage. This was depended upon the Congregation's giving to the Church and also for the rector's salary. The indigenous people at the Colony saw the dawn of the finding of the first Anglican mission to them by the new bishop. The third visitation in 1850 was the beginning of the wide missionary work to be done in Natal, Free State, Eastern Province and Kaffaria (Transkei). The Diocese was constituted body functions as ruler and consultator during the time when the bishop was in England between 1852 to 1853 (Lewis and Edwards 1934).

In 1853, Dioceses of Natal was under Bishop Colenso and Grahamstown under Bishop Armstrong as they came into being. The creation of the two Dioceses of St. Helena and missionary bishopric of Zululand was the awakening of missionary enthusiasm. Bishop Gray tirelessly and wisely built the Church of the Province. In short, we find him as a Metropolitan of the Province including four Dioceses of Cape Town (1847), Grahamstown (1853), Natal (1853) and St. Helena (1859). Four years later another Diocese was added, being Bloemfontein (1863).

The Anglican Church in South Africa was not an easy development during Bishop Gray's bishopric. Problem arose when he came with Letters from the Crown (Britain) and when Cape Town Diocese was sub-divided. Bishop Gray applied for fresh Letters Patent. These were to be of little value or no authority as they had been granted when South Africa had become a self-governing Colony. In principle, this meant that Gray found himself to be a Metropolitan of a Church which could only be a voluntary association of people, willing to write as members of it. The bishop had no legal jurisdiction over those whom for one reason or another questioned his authority. The first Province adopted and later confirmed by the Synod of 1876 (Zuylen 1986). Successful Archbishop of England had fully recognised the Church of the Province as an integral part of the Anglican Communion. The official title of the Church was changed from "South Africa" to "Southern Africa", when Mozambique was added to the Church (Zuylen 1986:11).

The link which bind together the Dioceses in a real organic unity are the Synod of Bishops, at which the Metropolitan presides annually, the Provincial Missionary Conference and the Provincial Synod which meet once in five years. The other important Bodies are Provincial Pensions Board, Provincial Board of Missions and the Board of Provincial Trustees. The last one inverts and protects such investments as the various Dioceses entrust to it.

Anglican Church at the Cape was faced with the problem of consecrated buildings for Church services. In Cape Town Anglicans were allowed to use Groote Kerk for their services. This temporal arrangement lasted until 1834 when Anglicans built their own church. The second Church building was opened in 1839. When Bishop Gray arrived in 1848, he found that some of the Ordinance Churches were reluctant to give up the power that they had come to hold (Hincliff 1968). Zuylen (1986) reminds us that Anglican Church service were still conducted by chaplains. Bishop Gray decided to develop the Church buildings before turning his attention to mission. This objective had to be achieved through a mini synod with the clergy for visioning and planning. He was also engaged in fund-raising for the Church in Southern Africa. Indigenous people were still excluded.

Lewis and Edwards (1934) argue that Bishop Gray was against missionary bishoprics especially in countries not under the British flag. These Bishops had no legality of such a consecration by the Anglican Church. Bishops of Winchester and London were opposed to such innovation. It is argued that it is not theological and also contrary to the practice of the Church to begin such missions with a Bishop at the head. Later on Bishop Mackenzie was consecrated as a missionary Bishop at St. George's' Cathedral in 1861. This action sent a wrong signal of being seen as division of the ministry of the Church. Missionary Bishop was for the indigenous people. This may have been influenced by language barrier. The researcher argues that it is a lame excuse for immigrants so as to facilitate easy communication. Bishop Colenso identified the language problem when he visited his Diocese for almost three weeks. This forced him to start a Zulu class (indigenous) while still on the ship to Natal (Saayman 1969). Bishop Colenso further argued that it was difficult to communicate the gospel to people of

different culture (Hincliff 1963:66). Bishop Colenso earned a nickname of "Sobantu-uyise wabantu-father of the people" because he wanted to know the language, culture and beliefs of the indigenous people (Burnett 1955:44).

We have seen the Anglican Church becoming indigenous rather than foreign because it got its Bishop for the first time. Although he came to a wide Diocese but he was able to divide it into three for better management. He also succeeded in forming the Church of the Province of Southern Africa although this exercise was completed by his successor, William West Jones in 1876. Bishop Gray had started preliminary work. He was unsuccessful in directing his mission to the indigenous people. This is shown by the fact that no indigenous people were in the sacred ministry during his bishopric. Ministry was still inclined to the British citizens in the Cape Colony.

2.4 Early missionary expansion 1855-1876

The division of the sub-continent into three Dioceses meant that missionary work could now be given priority. Bishop Gray had visited the Moravian missions in the colony and was excited by their policy of appointing a group of missionaries (some of them were from the laity) with practical skills. The Bishop was against the policy of creating a separate community, which would live on the mission station. His theory was that missionaries could serve communities in their own villages. Communities could in the long run acquire property. A large farm near Malmesburg was acquired by Bishop Gray and divided into small plots where coloured people could buy. This was not the policy of the Diocese but an exception.

The researcher argues that most Anglican missions are more less the same as the Moravian policy on mission. We could also see later in the 19th Century missionaries of many societies negotiating with the colonial government for the inhabitants of mission stations to be given freehold title to the properties they occupied. These two models of mission came together as years went by (Hincliff 1963). In Grahamstown, the church had the opportunity to extend its missionary zeal through the limitation of the powers of the chiefs. This had been a difficult area for the church to move into. Bishop Gray was on a large-scale drive for missionaries who were urgently needed to build a Christian nation. Gray made a

rapid tour of the Dioceses and paying attention to the mission stations. Four Africans (indigenous) to be ordained deacon were trained at St. Mattheus a little later in its history. Bishop Gray issued a policy on missionaries that they would not be licensed until they could render services in the language of the people (Hofmeyer and Pillay 1994). Here, we see the indigenous people being recognised by the Anglican Church in South African.

Natal became a Diocese and the first bishop usually appears in history as a religious and great missionary love for the Zulu's (indigenous people). He was a wilful heretic who would stop any action, in whatever means. Bishop Colenso had the effect of opening the world of mission. This theory will be expanded later when we discuss the Diocese of Natal. According to Hincliff (1968), Colenso was one of the courageous fighters for justice in the nineteenth century. He tried to bring together the gospel into the existing society and culture. This policy would nowadays find approval.

Bishop Gray saw the controversy in the Diocese of Natal in 1858. In 1864, Gray left Cape Town for Natal to take charge of the Diocese (Lewis and Edwards 1934). The first Provincial Synod was held in 1870 with Gray presiding as Metropolitan and a constitution was drawn for the Church development, namely the Church of England in South Africa (Hincliff 1968). It claimed to be "the true heir of early Anglicanism at the Cape" (p85). It still existed up to the 21st Century, but as a small denomination.

2.5 Conclusion

The history of development of the Church of the Province of Southern Africa was slow because it was faced with many challenges. The main challenge was to transform the English Church from being a Church at British Isles to be an indigenous Church in Southern Africa. Bishop Gray laboured to attain his goal in 1876. The pressing issue was to change the mission of the Church of England from focusing at British citizen to the whole Church at large, including indigenous people. The failing of the Church of England may have caused this to separate mission from colonialism. Saayman (1993) argues that this entanglement between mission and colonialism was caused by the "role of individual missionaries, which could not be, explained (p.27).

It is clear therefore that cultural arrogance considered indigenous political systems as totally inferior. This resulted in the introduction of European cultural and political systems as patently to the Africans benefit. Missionaries often depended on the Colonists to create the necessary political atmosphere in which mission could successfully take place. Together with capitalism, racism thus became an essential ingredient of colonialism and both were responsible for most of the detrimental effects of the entanglement between mission and colonialism.

Bishop Colenso did not regard himself as a bishop of the white Anglicans of Natal but rather as shepherd of the indigenous people. The experience of preaching the gospel to the indigenous people in the colonial context had a profound influence on Colenso because of their racist views. He absorbed himself more and more in his ministry activities to the indigenous people by setting missionary outstations and also providing indigenous catechists to be involved. Colenso left us a valuable theological heritage, which we can reclaim for our liberating mission today.

Bishop Gray's contribution to the Anglican Church was promoting the unity of the Province. We are enjoying his labour when we are called the Church of the Province in Southern Africa (C.P.S.A.). Diocese of Orange Free State was constituted in 1963. His successor steadily worked to develop the C.P.S.A. on the lines that had been laid down by its founder.

Chapter three will be the development of the Anglican Church to the indigenous people of Natal. The Bishop of the new Diocese of Natal is part of this vision for the indigenous people to be involved or take an active role in missionary work to their own people and the Diocese at large. The development of the locations and rural areas brought a challenge to the priesthood ministry of the Church, which has to be addressed. The Church needs new strategies to be able to reach out to the wide and scattered outstations. It became imperative for the indigenous people to be part of the priesthood of the ordained ministry for the Church in the Diocese of Natal.

CHAPTER 3

Expansion of the Anglican in Natal (1835 - 1999)

3.1 Introduction

The previous chapter dealt mostly with the transformation of the Church of England to become the indigenous Church in Southern Africa. The Anglican Church in South Africa ceased from being controlled in British Isles and became the Church of the Province in Southern Africa.

Mission received a wide forecast too, then being catering for the needs of the British Colonists. The mission of the Church extended to the indigenous people of the Province of Southern Africa. Bishop Colenso in Natal and Bishop Gray in Grahamstown extended the role of indigenous people in missionary work. Four Africans (indigenous) were to be ordained later and in Natal, indigenous people became Catechists. Licences were also not given to missionaries who could not take services in the language of indigenous people. So, indigenous people played an important role in the development of the Church of the Province in Southern Africa.

This chapter will unfold the expansion of the Anglican Church to the indigenous people from the pioneer work of Captain Gardiner and Owen to Bishop Colenso to date. This policy brought some confrontations with the white colonists in Natal. The development of the indigenous people in Natal will feature background work by Gardiner, Diocese of Natal under the Bishop, missionary work after Bishop Colenso and new kind of ministry to address the question of wide rural outstation.

Firstly, the missionary work to the indigenous people had the foundation laid by Bishop Gray

and Captain Gardiner. Missionary model of community was developed by Bishop Colenso for the Province of Natal. This model of community will be explored whether it is "colonization" or "occupation" (Hincliff 1963:18). Secondly, Bishop Colenso brought in his ministry skills training and also training indigenous people to be catechists. Catechists were to go out and evangelise. Missionary stations developed outstations and chapelries are not the same as that of mission stations. Thirdly, missionary work after Bishop Colenso saw the Anglican Church divided into Church of England in South Africa and the Church of the Province of Southern Africa. The impact of this division is still with us up to this date. Bishop Colenso's controversy also brought about the division. Foundations of the Anglican Church in Natal had to be delayed and reconstruction started again. The Diocese was able to secure a Bishop from Natal in 1951. Bishop Michael is noted in history for bringing Community Priesthood ministry to the Diocese of Natal in order to address the question of wide and rural outstations.

The expansion of the Anglican Church in Natal faced may challenges to the present day. There is the question of informal settlements neighbouring the towns and cities. The model of ministry Bishop Colenso thought of is only applicable in the 21st century in our Diocese and also in the Province. The work of lay-ministers, abashumayeli (lay-preachers) and catechists are to play a leading role in wide and large parishes.

The lovely country of Natal lies between towers of the Drakensburg on the west; on the South borders Umtavumi river, in the north by Tugela river and on the coast by the Indian Ocean. This province needs somebody who will be concerned with leadership and with "the spiritual needs of the Colony" (Burnett 1955:30).

3.2 Beginning of missionary work to the indigenous people

3.2.1 Captain Allen Gardiner

Undoubtedly, the Anglican missionary work in Natal began on the arrival of Captain Allen Gardiner, R.N., "a great missionary" pioneer in 1835 (Small 1969:138). He directed his missionary work to the Zulus. Chief Dingane of the Zulus (indigenous) gave him a permission to start a mission next to the Royal kraal (Lewis and Edwards 1934). Meanwhile, Dingane had interest in contacting whites because he hoped to gain excess to supplies of arms and ammunition. The other reason was to get assurance that fugitives from Zulu justice who had taken refuge at Port Natal would be returned to the Zulu King. Gardiner refused both requests on grounds that the whole process would become a great burden upon his conscience. The result of this refusal caused friction with the Zulus to such an extent that Gardiner was under threat (Page 1947). The content of the treaty between Dingane and Gardiner was to evangelise the Zulu people.

Gardiner's other weakness was caused by his appointment to be a British Magistrate in charge of British subjects outside British territory in 1837 (Hincliff 1963). The basis of this act of parliament was part of the policy to stop colonists from escaping government control. This resulted also in Gardiner loosing credibility from the colonists and the Zulus. The end result of this action was that Gardiner's ministry was put to a test. This is the ministry he had devoted his life time and efforts on the cost of the gospel at Port Natal (Marsh and Stirling 1867).

The problem that he encountered gave him an incentive to return to England and beg the Church Missionary Society (CMS) to start a mission in Natal (South Africa). The Society pledged itself to field Reverend Francis Owen, who arrived in Cape Town together with Gardiner, in 1837. Lewis and Edwards (1934) give and account that a "public meeting was

held in Cape Town for the launch of Cape of Good Hope Missionary Society (p.22). Both of them proceeded to Natal in 1838.

Owen's ministry to the Zulu's was based upon New Zealand model:

> that preaching and teaching was going to be undertaken along with agriculture and cattle breading. Secondly, the locality of the mission was to be secured for life property, scope to be within the people for interaction and health wise (Stock 1899).

There was no success to this missionary work when a party of Boers, under Piet Retief, was brutally murdered by the Zulus in 1838. These Boers had to come to King Dingane to make a treaty for settling among Zulus. According to page (1947), Owen was in fear for his life, being the sole surviving white witness of the massacre. This led to the end of real missionary work undertaken by Owen in Natal. Gardiner too left Port Natal.

Although the foundation for mission had been laid by Gardiner and Owen, but it is argued that they were without a base and director to work from. The state chaplains were better than them because the government of both Cape Colony and Britain backed them. Gardiner did not have a power base from the settlers. This is because as a magistrate he was giving protection to 500 Zulus against the Zulu King and also he had to see to it that impartiality to justice was administered. The Zulus were as free people like the whites.

Secondly, the researcher felt that it was wrong for the Church Missionary Society (CMS) to decide unilaterally to abandon its missionary work in South Africa. This was their first and only enterprise of its activities in South Africa (Lewis and Edwards 1934). The other societies which sponsored American Missionaries (Grout, Lindley and Adams) continued their support and as a result missionaries continued their work among the Zulus. Adams

started omission near Durban, within a Zulu area but never left during the wars. The only alternative CMS could have done is to retreat to Port Natal and still have Cape Town as a main centre for mission. This would help the mission of the Anglican Church in Natal.

3.2.2 Bishop Gray

Bishop Gray also contributed to the laying of the foundation for a future Diocese when he appealed to the Society for the Propagation of the Gospel (SPG) for funding the new Diocese of Natal and Grahamstown. Gray was deeply concerned about the "spiritual needs" of the Colony and also that Africans (indigenous people) were "educated for the purpose of living amongst whites" (Lewis and Edwards 1934:30). This same strategy was adopted by the Nationalist Party after 1948. In 1952 the education of an African was perceived to be inferior to that of the whites. Its ideology was that Africans (indigenous people) should be educated so as to help the white man. Night schools were started at this era so as to be able to communicate with whites in their households.

Bishop's plan for a Christian mission station was that new African reserves should have a priest in charge, schoolmaster, mechanic and a doctor. A reserve is a plan where Africans (indigenous) live under a chief. Gray's plan could not succeed because the colonists perceived it as a financial waste. There is also a perception that it was a government plan to settle ten native locations for Africans in urban areas. This action by government and the Anglican Church promoted segregation at its earliest stage. This plan will be discussed later when comparison is made between Bishop Colenso's plan and Shepstone in Natal. Small (1969) gives us the statistics that there were only 3 000 Europeans living in Natal by 1846 and no single Church building was completed by the year 1852. Hincliff (1964) argues that Owen and Gardiner's missionary adventure did not motivate other Anglicans overseas to follow their footsteps. The year 1849 saw James Green being sent to Natal as Bishop's Commissary

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and rural dean.

There was still no missionary work to the indigenous people by the Anglican Church in South Africa, except what was done by Gardiner and Owen. The Anglican Church also failed to support this pioneering mission to the Zulus. There was no follow up after Gardiner and Owen had left the Colony of Natal. It makes one to come to the conclusion that their missionary endeavours were against what the Anglicans saw as their mission. Their mission was to the British Colonists only. The indigenous people were still not part of the missionary plan of the Church of England.

3.2.3 Diocese of Natal

John William Colenso was consecrated Bishop of Natal and Armstrong as Bishop of Grahamstown in 1853. Bishop Colenso was deeply religious and belonged to the group called "Evangelicals today" (Saayman 1969:43). During his early years he was involved with the Society for the Propagation of the Gospel (SPG) in the Anglican Church. When he became Bishop, he did not regard himself as a Bishop of the white Anglicans of Natal, but primarily as a "missionary Bishop" and shepherd to the blacks who had to be evangelised (p-43). This action of the Bishop stirred confrontation with his fellow colonists because of their racist attitudes. Therefore, the colonists developed a negative attitude towards Colenso. Bishop Colenso visited his diocese for a period of three months in 1854 in order to have an overview of his field of work. He was described as a person posed of considerable power of intellect and singleness of purpose. The mission he undertook was to:

> Acquire reliable information ... , its needs in order to draw up and intellectual and informed plan of action ... . Better position to raise money for his future work (Burnett 1955:37).

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Colenso was met by both population groups of the Diocese. White colonists gave their views of missionary work and indigenous people also gave their plight in Natal. The Bishop was worried as he toured his Diocese by a question, "how can the Christian gospel be communicated by people of one culture to people of another" (Hincliff 1964:63). Where ever he went, he asked Africans (indigenous people) about their history and religion. On the other hand the Bishop was disturbed by the firm attitude of the white colonists towards the indigenous people in the Colony. Colenso on the positive side was excited by the possibility of using African customs as a base for christianity. He cited the example of the Zulu feast of the first fruits (ukushwama) which could be converted to a christian harvest festival (Cox unable to get the year). Colenso was also excited by the work done by other missionaries of other denominations to the Zulus. He visited American Missions on the North East Coast of his diocese. He returned to Maritzburg after having visited Richmond and Byren. Ekukhanyeni was his site for his mission headquarters near Maritzburg and ordained Mr. Robertson as deacon. Colenso planned to oversee both missionary and formal parochial works of the Diocese from one single centre. The Bishop also established an alliance with Theophilus Shepstone's Natal Secretary for Africa Affairs. Hincliff (1963) describes Shepstone's disposition as a strong fatherly affection for the African people. After the tour, the Bishop returned to Britain to raise funds and manpower for his new Diocese.

It is clear therefore that Bishop Colenso wanted to acquire reliable information and Diocesan needs. This was not a normal practice to be undertaken those days. This gesture helped him to be able to draw up an intelligent and informed plan of action. Therefore, it is necessary to place his new headquarters at a strategic point for his missionary work at the outskirts of Maritzburg. One would agree with the bishop's plan for his centre of mission because he would be able to supervise his work amongst colonists and also facilitate the translations of the English missionary material into Zulu. Shepstone gave his support to the Bishop in

translation. There is also an agreement with Page (1947) when he states that Maritzburg was surrounded by Zulu inhabitants and to have headquarters on the outskirts was very strategic. The purpose for this strategic plan would help the Bishop to acquaint himself with the Zulu Chiefs, and also have first had information on how Zulu tribes lived. Secondly, it was going to stimulate the interest of the Bishop in Zulu language, customs and beliefs. Colenso regarded himself as a missionary Bishop and therefore he wanted to be amongst the people he had come to serve. It is also worth noting that in Maritzburg he was met by Revered James Green, a party of citizens, and two chiefs and their attendants. For the first two weeks, he saw himself as the true shepherd of the Africans. This action annoyed the white colonists.

A lot of evidence suggests that Bishop Colenso wanted to be in close working relations with other Churches from different denominations. This came out clearly when he appreciated work done to the indigenous people of Natal by other denominations. This ecumenical spirit of the new bishop was also preparing the ground for the Anglican Church to be accepted in Natal.

Bishop Colenso returned to his Diocese in 1955, including Frederick Mackenzie, who became a new Archdeacon of Natal. There were forty people who came with the Bishop of Natal, together with a deacon and two candidates for Holly Orders (Burnett 1955). According to Saayman (1969) the crew that accompanied the Bishop started learning Zulu whilst they were on their way to Natal.

The centre for mission work at Ekukhanyeni (the place of light) was directly under the Bishop. The Bishop had recruited both ladies and men with mission experience as farmers, artisans and labourers from overseas. Colenso had great interest in learning Zulu to such an extent that he got himself William Ngidi (indigenous person) to teach him, and sooner started

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translating the Bible into Zulu. William Ngidi had some problems with the stories in the Bible and this made Colenso to re-evaluate his own understanding of scripture. Doctor Henry Callaway was already in the Colony when the Bishop arrived. Callaway developed a vocation to ministry through Colenso's influence but differed on some important theological matters including polygamy (Hincliff 1964). Burnett (1955) argues that Callaway regarded his medical practice as a stepping stone to a life as a minister of the Gospel. Callaway complained that there was little work being done for the Zulus. Bishop moved Callaway to be in charge of a small Zulu congregation in Maritzburg, this later became St. Mark's Church.

3.3.1 Missionary Model of Christian Community

This plan was first initiated by George Grey (governor) and Bishop Gray at the Cape Colony because of frontier wars and an assumption of being an agent for civilizing indigenous people (Macmillan 1963). This plan means that the indigenous people were to be inhabitants of one country along with their white conquerors. Federation kind of government was not accepted. The peace of 1853 had considered "indirect rule through the chiefs" (Walker 1959). The collapse of the Xhosa chieftainship through the episode of cattle-killing, called for direct rule by the governor. Macmillan (`1963) shows that the Xhosas (indigenous people) were driven to desperation by Grey's land settlement plan. This rendered the Xhosas not to be on the same level with whites but as useful servants of consumer goods. "Xhosas were taught christian religion, art of farming" (Davenport 1991:121).

The aim of this plan was to control the Xhosas for the demand of economy. The Anglican Church showed no sympathy to the indigenous people. Alternatively, Bishop Gray started a school for the sons of the chiefs (indigenous people) in 1855. They were to return and evangelise their people and be able to stop frontier wars (Hofmeyer et al 1994). According to Mostert (1992) the Church perceived the cattle killing on the same line as the governor, as a

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war plot theory.

Colony of Natal and Cape had the same problem of frontier wars. Theophilus Shepstone (Secretary for Afrincans) and Bishop Gray tried the missionary plan. The indigenous people were moved into locations. This is similar to the Cape "crude location policy of 1850" (Macmillan 1963:340). Reserves were also reduced to settle indigenous people and called model mechanical school (priest, agricultural demonstrator, and hospital). Walker (1959) argues that the plan was to train Zulus in Agriculture. This civilizing plan could not succeed because the government refused with financial backing. The only option left for the indigenous people was locations, which was also viewed as indirect rule by whites in Natal.

One would argue that this model of community mission failed to civilize the indigenous people. According to Burnett (1955) this scheme was opposed by the colonists as an "unprofitable and unfair to other denominations" (p.32). To theophilus, it was the perpetuation of racism in Natal. His image was damaged by his action during the crisis over chief Langalibalele in 1873-5. Davenport (1991) points out that "Shepstone's policy of segregation developed into the distinctive governing principle in the indigenous policies, first of Natal and later of the Union" (p.103).

Colenso's policy of training the sons of chiefs was different. The Natal model gave the sons of chief's skills training in agriculture, carpentry and brick-laying. This was the beginning of missionary community. Teams of missionaries had plots of land available for African couples. The aim was to be absorbed into the spirit of the christian community in which they lived. Mostert (1992) states that the aim of this plan was to draw these couples into the Church and also become civilizing agency (Springvale and Umlazi missions). Indigenous people would be able to develop socially and educationally.

This was a first visible attempt by the Anglican church to be indigenous and cease from being a colonist agent of Britain. The church is now perceived to be finding roots within the indigenous people of Natal, which had not been done in the Cape Colony. Colenso also developed youth leadership skills. It was from this community that some of them become Catechists, lay – workers in the church. Hincliff (1963) captured this tone of development by emphasizing that "… natives taught trades … Bishops plan was also a mission with a priest, school master, mechanic, farmer, hospital …" (p:306). This scheme as we have seen was started by Bishop Gray both in Natal and Cape Colony, but was given an indigenous perspective by Colenso.

3.3 Expansion of the Church to indigenous people 1853:1864

Colenso's views on mission were that scripture passage for him was central to mission. His catchword of a Christian mission is "Glory to God in the highest heaven and peace on earth to men with whom he is pleased" (St. Luke 2:13-14). Colenso regarded his task as to further British rule so that justice and truth can be spread to indigenous people. His views were shuttered by British war with the indigenous people (Zulus) in 1879. This action destroyed the meaning of life for him. Regarded the English people to be the people specifically elected for the task of mission. His assumption was based on the theory that English people had a "far higher calling that others… Gospel of his son proclaimed… by our means" Edgecombe 1982:29).

One does not support Colenso's version of mission because it is based on colonialisation and places English nation above other nations. The Bishop was convinced that he had the responsibility to further British rule. This assumption is summed up by Hincliff (1968) when he argued that, "British administration ceases to be mere occupation, become a colonization" (p18). Colenso's missionary tasks had fallen far short of its goal. This is caused by some

cases where mission is distorted already before it comes to South Africa, and in other respects it is the South African context, which causes distortion. Saayman (1969) argues that in some instances the mission genuinely misunderstood.

Colenso did contribute to civilization of the indigenous people by his model of Community mission, but failed to bring the message of equality between whites and indigenous people of Natal. Saayman (1969) emphasizes the point that Colenso came as a missionary but not to make Anglicanism indigenous. The researcher agrees with this writer because the character mission during this era was to "protect English people living overseas and British crown citizens" (Ward 1998).

There was Dean James green in Maritzburg and Archdeacon Mackenzie in Durban. Callaway served at St Andrews Church for Africans (indigenous people) and this was the beginning of the Anglican Church for indigenous people of Natal. There was still no indigenous priests nor catechists at this stage. All missionary work to the blacks (indigenous people) was conducted by whites.

Bishop Colenso's missionary strategy could not be achieved without the indigenous people taking active part. The Bishop was not happy with the whites evangelising blacks because of the language barrier. Even his missionary model of community could not be a success without the blacks taking a leading role. Therefore, it was imperative for blacks to be involved in missionary work as catechists, priests and lay readers. One will examine each title and role in missionary work among the blacks in the colony of Natal and the problems in the Diocese as a whole.

3:3.1 Catechists

This is the category f evangelists who have been given basic evangelising and preaching skills by the Diocese. There had been white catechists the white clergy in the propagation of the gospel, for example, "Joseph Barker who studied for ministry and teaching in 1856" (Burnett 1955:33). Robertson was also a catechist who was against giving blacks European and biblical names. The first indigenous (black) person to be a catechist was Usajabula at Umlazi Mission. St Paul speaks of catechists as appointed for keeping administration at the Churches he established. According to Allen 1995), "catechists or teachers are also sent to stay and instruct converts while they depend upon the missionary for the ministration of the sacraments" (p87). Jews had already drawn up a catechism for proselytes to facilitate the difficulty of teaching heathen converts. This was a book of instruction. This is the group of colonists who worked hand in hand with colonial Chaplains at the Cape Colony.

The centre at Ekukhanyeni was to be a theological college for blacks so as to be trained as catechists and teachers. The aim behind training blacks was to evangelise in every corner of the Diocese. Reverend Callaway argued that many people had little understanding of relevancy of the gospel to African society. This perception of Callaway moved him to establish a catechist college at a mission station at Springvale.

The training of catechists made a dramatic change to the ministry towards the indigenous people. The model of missionary community gave rise to African men offering their services to the Anglican church in Natal. Burnett (1955) considers the missionary community to be a civilizing and as well as a source of gospel light in the diocese. Therefore, training became a vehicle for blacks to be able to evangelize.

3.3:2 Priesthood

Bishop Colenso was in a process of organizing his Diocese in Natal. The mission station was to contain a school, a theological college, a farm, a church, and a printing press. Hincliff (1968) mentions that this missionary centre, which was well managed, was sought to reach blacks. Theological college was to train priests within Natal rather that importing them. But the Diocesan Conference of 1858 did not have a black priest within the house of clergy. Black adult christians at Ekukhanyeni were allowed to be delegates within the house of laity.

3:4 Controversy

Controversy that followed in the Diocese disturbed Colenso's mission to the Diocese. This corrupted the Anglican Church for many years. Dean Green was leading in the controversy with the Bishop. Bishop Gray was for most of the part in the background and emerging from time to time to take part in some phase of the struggle.

The Bishop Colenso was at loggerhead with his clergy over his denial of the teaching of the Church's Holy Eucharist. Colenso argued that sacrament was itself little more than an aid to devotion. Hincliff 91968:67) reminds that clergy believed that "transubstantiation was the only orthodox view". Colenso was accused of heresy. The other accusation was over polygamy and vestments. In 1863, most of the Bishops appealed to Colenso to resign his See but Natal clergy waited for the final judgement from the Bishops. The Bishop of Natal further argued that baptism did not represent a radical change from an old life to a new. The final judgement from Bishops was read in all Churches in 1864, which deposed the Bishop. Bishop Colenso appeared before the judicial committee of Privy Council in 1865. Lewis and Edwards (1934:324) point out that the Privy Council found that the Church in South Africa was "a voluntary association and must take its own rules". The result of this decision cleared the way for the Metropolitan to seek for a new bishop without breaking law. The clergy and

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laity resolved to render their obedience to the Bishop of Cape Town.

Ultimately, the Church in South Africa was forced out from the Mother Church (Church of England) through Colenso's controversy. This resulted in calling a Synod in Cape Town, which had both representatives of clergy and laity in 1867. The Constitution of the Anglican Church in South Africa came into being in 1870. Thus the Anglican Church in South Africa gained its freedom from the Mother Church in England in terms of "matters of policy, while carefully retaining the principle of fellowship with the worldwide Anglican Communion … laity was given representation at Provincial Synod in1868". (Zuylen 1986: 10).

The researchers opinion about controversy is that, although it brought division in the Diocese and Anglican Communion, but some of those issues are being debated even this century. The practice of "Ubuntu" was the cornerstone of the indigenous people and this custom has disappeared. Colenso argued that missionaries must built upon the elements of excellent character in African religion. His contribution to the Church was biblical criticism and exegesis, which gave a better understanding of the Bible. The Bishop advocated political and social justice, and perused this by encouraging Africans to make use of such political rights as the law allowed. This was shown when Bishop tried to secure fair treatment and trial for chief Langalibalele (Chief of the Hlubi tribe) in 1873. Secondly, it was also witnessed by the rivalry that developed between Shepstone and Colenso to such and extent that the Bishop proposed to be made official "protector of the Zulu Nation" (Hincliff 1968:70).

Furthermore, the Bishop revolutionarised and unpopularised missionary policies. There can be no doubt that Colenso's life created an impact on South African Anglicanism, denomination and history. We still have townships for blacks called "Sobantu" near Pietermaritzburg. This title was first given to Colenso by Shepstone when he was trying to

define his function and nature as a Bishop. There is still in existence in South Africa of "Sobantu Church"- Church of England in South Africa, which grew parallel with the Church of England after the controversy. Bishop Gray summed it up in 1864, when he said that, we are one with the Church of England in faith and discipline. But the Church in England is established while here it is not…"(Lewis and Edwards 1934:322).

Another area of enlightenment was over the customs of blacks. He refused to accept that every custom of the indigenous people was evil. He saw the custom of Ukweshwama (first fruits of the harvest) could be used also for Harvest Thanksgiving service in Christianity. This would strengthen black people's custom, which were looked down upon by the missionaries. Therefore, missionaries must build upon the elements of excellent character in African religion.

So, the Anglican Church carried on after the controversy although it was torn apart. The foundations for missionary work, which had been laid by Bishop Gray, Captain Gardiner, Reverend Owen and Colenso himself, have been wrecked by the controversy. New foundations had to be laid again by Bishop Gray to the people of Natal and also for the whole Church of the Province in Southern Africa. This led to Bishop Gray going to Natal to take charge until the new Bishop was elected, in 1864.

William Kenneth Marc Macrorie was Consecrated Bishop of Natal in Cape Town in 1869. There were only seven priests and three deacons to work with the new Bishop. European missionaries were becoming unavailable and "African Clergy would be in closer contact with their own people" (Burnett 1955:94). Bishop Colenso expressed the same sentiment when he argued that the Christian gospel cannot go very far if communicated by people of one culture to people of another" (Hinchliff 1964 :63). The sentiment was fulfilled when two indigenous

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people were ordained to Holy Orders. They were Mpengula Mbanda and William Gcwensa from Springvale (Burnett 1955). The other Africans (indigenous people) who also became Priests were Francis Magwaza who served at Ladysmith and Richard Radebe in Maritzburg. A principle had been created for the blacks to be admitted to the sacred ministry and their numbers increased gradually to be able to be used at the outstations, which had been created. Lewis and Edwards (1934:322) point out that through unavailability of immigrant clergy, Colenso thought of emergency measures – to use catechists with authority to hold lay services in neglected parts of the country, under the direction of the clergy.

3.5. Outstations (Chapelries)

The idea of outstations resorting under a mission station, was developed by Dean Green in Maritzburg. These outstations came into being as indigenous people begun to evangelise outside the mission stations. Lewis and Edwards (1934) see the mission station having a rector, a team of devoted African clergy and catechists developing a number of chapelries in the districts, rural areas or locations. The example is St Faith Church being an outstation of Durban, and for the Maritzburg Cathedral, St Mark's was an outstation. The mission station at Estcourt was started by John Khumalo, a catechist, which gave rise to outstations at Weenen, Hlathikhulu and others. Rev. A.G. Moloi ministered to the spiritual needs of the college of St. Hildas in Ladysmith. In addition to the English clergy who supervised this work, there were Rev. Walter Mzamo, Rev. R. Radebe and Rev. S. Mabaso, a deacon. Behind them was a body of catechists, mostly trained at St. Albans College (Estcourt). The headquarters for missionary work at Ladysmith was at Enhlonhlweni under Canon Troughton. African girls were trained by Miss Cooke and other lay workers in domestic work. New outstations also sprang up in 1915 at Pholela under the African priests Mabaso, P. Africa and Samuel Bhengu.

Missionary work was also established at Enqabeni, and Umzimkhulwana also developed outstations. The missions progressed also to Rorke's Drift where in 1875 and adult baptism of an indigenous young person was conducted. Luminus (1978:31) describes this baptism as "master and mistress answering for her as witness".

It is important to realise that the development of mission stations which gave rise to outstations were started by African clergy and catechists. These developments gave rise to more challenges to the management of outstations. So, a new class of lay workers came into being.

3.6. Abashumayeli (lay-preachers)

The African lay readers were called *Abashumayeli* at the outstations, in the absence of catechists and clergy. They underwent elementary training in evangelism and some of them managed outstations. The mission stations at St Chads (Ladysmith), Pholela (Bulwer), St Albans (Estcourt), Umlazi Durban), Enqabeni (Port Shepstone) and Springvale (Ixopo) have large districts which are managed by *Abashumayeli* (lay-preachers). African clergy, catechists and *Abashumayeli* would be in closer contact with their congregations than ordained priests. Luminus (1978:31) states that the Bishop conformed John Kismasale, an African lay-reader at St. John's Church (Mooi River), who was a night school assistant, and that he served several African villages and acted as an interpreter. Bishop Colenso too wanted to use layperson – "to hold lay services in neglected parts of the country" (Lewis and Edwards 1934:322).

This was the beginning of lay participation in the ministry of the church. Even today we still have *Abashumayeli* managing outstations. These are people who are well-known in their communities, and born and bred in the community. Zuylen (1986:115) makes a point that,

these unlicensed lay ministers are chosen by the congregation and accepted by the priest, not paid like Catechists and receive no training, apart from such instructions as the priest-in-charge give to them". The Abashumayeli is an important ministry for development of outstations or Chapelries. The gives answer to the challenges of future ministry at outstations in rural and informal settlements in the 21st century.

Before Macrorie left Natal, a need was identified to evangelise Indians who were by this time about 20 000 in Natal. Missionary work went on and new stations were formed when the Bishop licensed a catechist.

The Bishop resigned in 1891 and was followed by Bishop Arthur Hamilton Baynes in 1893. He resigned in 1901. He had been given a mission to bring peace especially in Northern Natal (Ladysmith). Burnett (1955) points out that Dr Colenso died in 1883. Bishop Frederick Samuel Baines followed him up. He championed the building of theological colleges and schools. Baines came to the Diocese to restore unity and also spiritual renewal. He opened a training centre at St. Albans (1882) for catechists and deacons and the training college of St. Hildas (Ladysmith) for women. Colleges were to be centres of evangelism. The Bishop retired in 1928 and was succeeded by Leonard Noel Fisher in 1921.

By 1930, the whole of Natal witnessed three quarters of Africans converted to the christian faith. There were twenty-two African priests and deacons, and thirty catechists in the Anglican Church. Burnett (1955:162) attributes the success of missionary work to the fact that Africans were responsible for the work among their own people in the country. The growth of the coloured mission developed in the Diocese but the great challenge was to Africans in locations and reserves.

Every mission station had to have a doctor and Umlazi mission came into being. The first

African Nurse was Gladys Khumalo (Burnett 1955). The theological College of Estcourt (St. Albans) was closed in 1931 in order to establish a joint adventure with the Diocese of Zululand. Unfortunately, the project was unsuccessful and ordinands were sent to Umtata (St. Bedes) and Rosettenville (St. Peters) theological Colleges. The training of catechists continued at Springvale mission (Ixopo). The last years of Banes saw 16 African priests and deacons, 14 catechists and evangelists and 17 women teachers finishing their studies.

The election of Bishop George Venon Inman in 1951 marked a new phase in the life of the Diocese of Natal. One expert has pointed out that, "the local Church in at last beginning to produce her own leaders … was an indigenous Church" (Burnett 1955:169). There is a theory that it was proposed at the Elective Assembly that the new Bishop should be an African priest. The number of Africans in ministry was twenty-two priests and three deacons by 1951. Bishop Phillip Russell followed, and from 1981 to 1999, it was Bishop Michael Nuttall.

3.7.Conclusion

The period since 1855 was a very difficult era for the Anglican Church in Natal. It had to live through frontier wars and deal with controversies around Bishop Colenso. This left the Diocese with two churches, that is, the Church of the Province of Southern Africa and the Church of England in South Africa. The Bishops that followed Colenso had to lay afresh the foundations of the Diocese. The wars in Northern Natal brought problems to the Diocese too. Ministry to the blacks, however, continued. It developed to such an extent that they progressively became responsible for the work among their own people in the Diocese. In the process, there appeared Holly Orders, catechists and abashumayeli who had to manage the outstations. The black laity became involved also as teachers at schools.

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The ministry to the Indians and Coloureds were also started to the extent of having a catechist for the Indian Community. This developed during the time of Bishop Macrorie. It became a strong Diocese within the Church of the Province of Southern Africa.

The Diocese had to face many challenges-especially with regard to the fact that many parishes were far out in the rural areas. These parishes had about thirty outstations under one rector. The development of informal settlement also posed a problem for the Church, especially for manpower. All these concerns will be addressed by the following chapter in terms of the strategy of the Church of the Province of Southern Africa, to institute the community priesthood as a means of addressing this problem. The problem, however, still is, that which Bishop Colenso suggested, namely to ordain a layperson who is committed to the Church on a part-time bases. He was faced with the shortage of ministers because immigrant clergy were not forth coming.

In answering this question the study addresses such question as:

a) When was the need identified and whose need will be addressed?

b) Who will benefit from this ministry?

c) How will the candidate be identified?

d) Who will have a final word on his identification?

e) How will entrance requirement be determined?

f) How will the impact of the study be measured?

g) Has christianity improved or worsened the traditional identity of the priesthood of the ordained ministry?

What steps will be taken to legitimise Community Priesthood ministry?

The groundwork for the ministry by the Community Priesthood was laid by the former

Bishops of Zululand and Pretoria, Bishop Alpheus Zulu and Edward Knapp-Fisher respectively (Kraft 1990). Bishop Alpheus Zulu believed that community priests should be self-supporting priests, and that they should fulfil the function of chaplain at their respective places of employment. His view was not realised but undoubtedly made an impact on the future vision of the ministry.

The example is the Church of Scotland that qualified to be indigenous in 1867, and thereby broke the tradition of the Church being located in particular part of the British Isles (Wingate et al 1998).

CHAPTER 4

The Priesthood ministry of the church

4.1   Introduction

The Anglican Church (C.P.S.A.) in Natal developed from being a foreign English missionary   church to become the church of the Colony. The previous chapter highlighted issues of inclusiveness where indigenous black people began to take responsibility in ministry and other educational activities. This issue is highly significant because it was the fulfillment of Bishop Gray's concern that, "mission work should begin amongst the Hottentots... Fingos' and Zulus" (Pascol 1901:284). Bishop Colenso too identified the problem of evangelisation by people of one culture to people of another one. His line of thought is based on the fact that, "Missionary work ought to build upon the elements of nobility in African religion" (Hinchliff 1968:64).

It is clear therefore that the indigenous people were taking full responsibility in the church as missionary workers in the field of ministry as Abashumayeli (lay-preachers), lay Readers, catechists and Holy orders (deacons and priests). The white missionaries would have not achieved much without the indigenous black workers. It is often argued by Denis (1995) and others that little has been written on the history of indigenous missionary workers in South Africa. Lenkol (1995:79) has pointed out that, when the Anglican Church was developing its ministry systems, the Africans were coming forward to enquire how they could undertake mission work. Indigenous people came on their own accord and were not canvassed by the missionaries. Although it may be argued that there are not sufficient facts to support the involvement of Africans (indigenous People) on their own terms, it is noteworthy that Bishop Gray already wrote in his diary in 1848 "the heathen themselves are inviting the church to enter the work of conversion" (Lenkol

1995:79). This statement confirms that the black (indigenous people) missionary workers were not only interpreters but were also centrally involved and forming the backbone of ministry.

The previous chapter also brought to light the creation of African (indigenous) locations by the state, which posed a challenge to the church. A new missionary outreach opportunity, however, occurred. It was echoed by Bishop Baynes in 1893, when he identified the greatest challenge to christian mission as being in the locations and reserves – rural areas (Burnett 1955). He supported his statement by pointing to the fact that he was not in the least dividing the Diocese racially, and that challenges had to be undertaken in a united and Collective ministry. The implicit challenge facing the diocese was the language barrier, making it important for indigenous clergy to serve their own people.

During Colenso's time, the missionary policy was to establish mission stations to which the converts would be attracted and eventually settle. Therefore each missionary priest would have a black teacher or catechist, whom he would train and to whom he would give the responsibility of the outstations (Chapelries). One would argue that apartheid was at its embryonic stage during this period because the white missionaries would stay among other whites while the catechist would be sent to the outstations. Outstations also posed a challenge to the church ministry.

This chapter will focus firstly on the sacred ministry (Holy Orders). Under these headings, theological and historical foundations of sacred ministry, the researcher will examine the new forms of ministry after the disappearance of the Apostles and Prophets.

This section will discuss the different type of ministry as presented in the Matthean, Johannine communities and the Pastoral Epistles.

Vocation plays a very important part in the ministry of Holy Orders. A Ramsey (1995) has argued that ministry is a gift and a call from God and does not derive from mere delegation of function. Vocations such as the corporal call of the people of God and an individual call to church ministry will be discussed. Future priests have two elements in their preparation which are strictly academic and clinical (vocational). This will be viewed further in this chapter as we debate the Holy Order's ministry. There is a theory that the seminary or theological college model is imported from somewhere and has some flaws for training in Africa (Kraft 1990). This model of future ministry has also been called into question because as it is perceived of lowering, the professional standards of ministry.

The researcher's focus in this chapter will be the ministry of the laity. There is an outcry for the need of a theology of the laity. There is an assumption that the theology for priests and pastors, be for the laity also (Bosch 1991). This chapter addresses the training of laity so as to cater for the shortage of ordained ministers in the church.

These two ministries are important for the development of a vibrant local church community priesthood is within the structure of the sacred ministry and is never lower than the diocesan stipendiary priesthood. This argument is based on the ordination received from the church.

4.2 HOLY ORDERS

The development of Holy Orders may be traced back into two kinds. The one is a life devoted to following the evangelical councils of poverty, chastity and obedience, which

alone can lead to perfection. The other one is that of Holy Orders, namely to follow a vocation in ministry. Green (1964:33) quotes the Preface to the Anglican Ordinal which states: "It is evident unto all men diligently reading the Holy Scriptures and Ancient Authors, that from the apostles' time, there have been these orders of ministers in Christ's church "(Bishops, Priests and Deacons)". This Order of ministry is set aside for the specific purpose of establishing, maintaining, and restoring intercourse and adjustment between the sacred and secular spheres. Wilson (1980:153) asserts that, "whatever variety of system may have existed [in the early church]... it is universally agreed that by the end of the secondary century, episcopacy had no effective rival". By ordination, a christian becomes a sign of the ministry of Jesus Christ in his church. Ordination is a public testimony that the ministry he is to exercise in and for the church is to be none other than that of the unchanging gospel brought and represented by Jesus himself.

So, the God who calls is the author of the vocation of Holy Orders'. It is clear, therefore, that it is not just a delegation of function (Church of England 1986). The writings of Augustine states that the believer has to know that the whole body of the church has a priesthood entrusted to it. The Church of the Province of South Africa (1959:680) states that no man may take this ministry upon himself unless he is "inwardly moved by the Holy Ghost". This solemn phrase is the guardian at the entrance of Holy Orders. The heart of training for priesthood is theology (Ramsey 1985).

4.2.1 Theological and historical foundations of the ministry of Holy Orders

Ministry in the Post-Apostolic Biblical period was on the foundations of the Apostles and Prophets (Eph. 2:20, 4:7 – 16). Black and Rowley (1962) have argued that the descriptive term of the church as body of Christ is fused with that of building and of growing God's temple, and the foundations which inspired Apostles.

Timothy is sent to the Philippeans to exercise a pastoral function because Paul is unable to do it. Peakes's Commentary on the Bible (1962:987) affirms that Timothy served in the gospel along with Paul in a "truly filial spirit". This is the time when there was a paradigm shift in ministry and this gave rise to what is termed "theological reflectors" (Schillebeeckx 1984:54). The ecclesial nature of the ministry is determined by the kind of community in which ministers work.

The ministers and leaders of the believing community were referred to as pastors, teachers and evangelists (Ephesians 4:11ff, 2:20, 3:5), after the founding of the church with the apostles as leaders. We see different ministries which each specialize in one area, to give Christ's gift to the communities. The purpose of this ministry is that members of the community have to be fully equipped – KATARTISMON (educated, guided, and cared for). Pastors or teachers are assumed to have been local leaders. Great emphasis was placed upon their teaching of the word of God (Acts 20:24;32, Titus 1:9). Green (1964) points out that we could identify the latter with teachers of 1 Cor. 12:28, and also with the presbyters of Bishops of Acts 20 and the Pastoral Epistles. "In both contexts, great emphasis is placed upon the teaching the word of God" (Green 1964:23). Evangelists were wanderers and missionaries of the church or community. Most commentators agree that evangelists had no influence of the Spirit-inspired prophets. It is accepted that pastors or teachers are settled and permanent in the work of one congregation. They were the lowest class of missionaries in the church. It is also worth noting that they were responsible for knowing and also for passing on the story on the life of Jesus. Therefore, one agrees that they have a continuing place in the church .for the spreading of the gospel and the deepening of Christian commitment.

After the Day of Pentecost, the apostles continued in teaching, fellowship (KOINONIA-sharing having things in common) and discipline (see Ananias and Sapphira –"lying to the Holy Spirit" – Acts 5:3) in Acts, one sees a move from the apostles' encounters with the leaders to a wider mission to the Jewish Dispersion. Greek – speaking Jews represents the Jewish dispersion. The Apostles appointed seven men who had to be "deacons" (Wilson 1980:144). Cross (1961:376) defines "Diakonos – servant" as the lowest rank in the christian ministry, below the presbyter (priest) and bishop. He argues that the institution of the Diaconate is traditionally seen in the ordination of the Seven, and the labours of Stephen and Phillip (Acts 1-6). Wilson (1980) further comments that the language used for the verb and substantive, "diakonia" are repeated more than once. It is worth noting that the initiative to have deacons, came from the apostles (Acts 2). The initial step was for the congregation to select the prospective people and the apostles ordained them by the act of laying on of hands. Dunstan (1970:80) points out that in this "theological model, Jesus delegated his powers to the Apostles". This authority was in turn delegated to the deacons by the Apostles. Therefore, it is the same procedure as in our service for making deacons when the Bishop alone says "Take the Authority to execute the office of a Deacon in the Church of God" (The Church of the Province of Southern Africa 1989:586). Black and Rowley (1962:896f) have pointed out that, two of the seven, "Stephan (Acts 7:1-53) and Phillip (Acts 8:5 – 13) preached and baptized". The seven became the associates of the Apostles in their ministry and deputies for them in their supervision of the community. These seven deacons were not allowed to lay hands on the members (converts). This function was reserved for Peter and John (Apostles) who came all the way from Jerusalem to Samaria (Acts 8:14-17).

Barclays (1987), Black and Rowley (1962) agree that the Jerusalem church is regarded as the headquarters of the church's mission, and the Apostles as its directors and controllers. In

Acts, we see seal of apostolic approval on Phillip's revolutionary step of extending the mission to Samaria.

There is not much said in the Acts of the Apostles about origin of the presbyterate or priesthood. Even so, there is no reason to believe that the procedure was in any way different from that followed in the ordaining of the seven deacons. New challenges made in necessary to provide different kinds of ministries for widely scattered groups of christians. In facing new challenges, the Apostles followed the model of the synagogue rather than the temple (see Acts14:23 – Board for Mission and Unity of the Church of England 1986:27). In the first instance, they would have had "elders" (Acts 14:23). They were senior men among the new converts (Black and Rowley 1962). The elders at Epheus were also called overseas or bishops.

In Acts 20:17,28, the presbyteron who were the senior and leading members of the Ephesian church were addressed as Episcopio (overseas). James (1955) suggests that the two terms are clearly synonymous here. No clear distinction existed between the officers described as "presbyters" and "bishops" respectively in the apostolic period (Acts 20:17ff, Titus 1:5-7). The former is derived from the synagogue (Jewish-Christian, for example James' elders at Jerusalem Acts 11:20) and latter comes from among Gentiles (Phil 1:1). There is an assumption that theterm "elder" denotes having a senior status in the community.

The duties of the overseers are to give direction, and oversee the worship, teaching, discipline, finance and social work in the community (Dunstan 1970). Ramsey (1985) sees the life of Gregory the Great as exemplifying the range and role of the bishop's office. He cared intensively about the spiritual health of believers, he kept an eye on the impact of the church upon the whole community, a teacher of the people and clergy (Ramsey 1985:95).

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There is a theory that all elders invariably exercise the active function of oversight and this is confirmed by Black and Rowley (1962) that at Ephesus, Elders were all oversees.

It is clear that, as the apostles died, local ministers had to take and bear responsibility for maintaining the faith in congregations and act against false teachers. Local ministers had the responsibility of pastoral oversight over the community, like the "shepherds" of Israel (Ezekial 34; John 21:15 ff). There is consensus among scholars like Wilson (1980), Black and Rowley (1962:868) that "Christian ministers were referred to as shepherds". Furthermore, Dustan (1970:63) states that although the Bishop is the chief shepherd in the Diocese, this function was also "delegated" to every priest. Finally, it is the Holy Spirit that guides and inspires the church in the appointment of ministers, as in all aspects of mission (Acts 20:28). Allen (1960) confirms that the spirit is received as an inspirer of missionary work.

This view has been challenged by scholars on the basis of it historicity (appointed presbyters). Schillebeeckx's (1984) argument is based upon the authentic letters of Paul because there is no mention of Presbyterial Church Orders in the Syrian capital of Antioch. James (1955) states that there is a strong view that no authentic Letters of Paul were addressed to communities inAsia Minor, apart from Galatians (Acts 13:1). At Antioch a different situation prevailed. Ministerial authority is being exercised by "prophets and teachers" who base their claims on the direct out-pouring of the Holy Spirit (James 1955:262). According to this source, Asia Minor is precisely the place where presbyterial order was well-known. Presbyters are mentioned in six local communities alongside the original Apostles, though exclusively in connection with the Apostolic Council of Apostles and elders (Acts 15:2,4,6,22ff). There is a strong argument for this source historically. It is undisputed that during Luke's era, the presbyterate was widespread outside Jerusalem, Asia

Minor and in Crete (1Tim. and 1Pet.). Schillebeeckx (1984) points out that the christian community in Epheus was not founded by Paul but an unknown Jewish christian. This explains the presence of the presbyteral church order there. The leadership and pastoral care of the local community was under presbyters (1Pet.5: 1,Acts 14; 1tm.3: 1-7; John 1;James 5:14; Titus 1:5-11).

The non-canonical literature is also of interest in this debate about elders or presbyters (1Clem. 4:4; Didache 15:1). Presbyters are here also called episcopio, without any respectable difference among them. Differences between teacher and prophetic preachers are also recognizable (1Tim. 5:17). Green (1964:23) asserts that evangelists and pastor-teachers have a continuing place in the church for the spread and the deepening of Christian commitment, "whilst prophets belong to the foundation layer of the church". Luke states that the Apostle Paul in his farewell to the presbyters at Ephesus charged them to, "take heed to you and to all the flock, in which the Holy Spirit has made you overseers (episcopoi) to feed the church of the Lord" (Acts 20:28). Wilson (1980) states that a bishop was designated "presbyter-bishop" to distinguish them. The presbyters received their authority and ordination through the laying on of the Apostles' hands, It is clear therefore that there is no suggestion in the New Testament that presbyter in himself or herself had power or authority to add to his or her own numbers. This is proven because if they had possessed such authority it would not have been necessary to send Timothy to Elphesus and Titus to Crete with special authority to ordain presbyters (Titus 1:5; 1 Tim. 3:1-13; 5:22). Wilson (1980: 146) argues that the "list of qualification of a presbyter- bishop given in 1 Timothy 3:1-7 is superfluous it timothy was not intended to ordain presbyters".

One would argue that the association of presbyters with the bishop is not sufficient proof that the power of ordination is in them. This is because no man is able to show that either

deacon or presbyter, was ordained by presbyters only. There is no doubt that the presbyter-bishop was subject to the authority of the apostles. This is proved by Apostle Paul's keeping in touch with them by letter and visitations. They came whenever they were called, which is a proof that they accepted the apostles' authority and leadership.

Finally, evidence confirms that from the Apostolic times there have been presbyters and deacons in the ministry of the church. The main authority of exercising disciplinary powers and spiritual gifts through the laying on of hands was done by the Apostles (Acts 6:6; 14:23; 8:1ff; 19:6). The ministry during the traditional period in the New Testament was that of Apostles who were not localized as bishop as is the case nowadays. They had ultimate authority.

During the transitional period, church's ministry was in no way detached from the community. Also very relevant is the fact that this period also incorporates all kinds of ministerial services and these services were vital to the community (Eph 4:11). This passage raises special interest because it gives a "living organism" of the administration and organization of the early church (Green 1964:22). James (1955) writes that many ministers have their ministry not confined to one place and were also wandering ministers in a "rapidly growing community". Writers like Barclay (1987:145) have concurred that some of these ministers were "going where ever the spirit moved them". Longenecker (1981:438) states that they provided spiritual leadership and an embryonic ecclesiastical administration. Each of these ministries was a ministry of the word (Green 1964:22).

The Pastoral Epistles (including 1 Peter and James) bear testimony that Paul was the one who carried the traditions and that the community of the church followed. Green (1964) suggests that there were already specific ministries when the Pastoral Epistles were written.

The epistle to the Philippians already testified to the presence of episcopoi and deacons (Board for Mission and Unity of the Church of England 1986:21). They would not have mentioned of "bishops" either, if the Philippians had not been preserved. Similarly, in the Pastoral Epistles it is possible to see the emergence of presbyter-bishops in the church. These ministries differed from one another but Schillebeeckx (1984) has discovered nothing about the precise area of competence of each.

The Pastoral Epistles do not seem to be interested in ministries that are needed. We need to look at the development in the direction of the threefold pattern for ministry. Deacons (1 Tim.3:8-13; 2 Tim. 4:5) are workers who are evangelists. A deacon represents an order of ministry but we are not told of the functions except that they are required to be good and be tested by the community (1 Tim. 3:10).

The presbyterio (1 Tim. 4:14) – elders – laid their hands on Timothy. This was a special gift of endowment received by Timothy. Ordination by the laying on of hands was adopted from Judaism (Black and Rowley 1962). The elders presided over and led the community (1 Tim.5:13; Titus 1:5). Green (1964:36) agrees that there was a directive to appoint elders in every town. There is agreement among scholars like James (1955), Black and Rowley (1962) and Wilson (1980) that Titus was left in Crete for the purpose of appointing elders in the local churches. It is assumed that these churches (communities) were better organized and could deal with problems of the false prophets. These communities were characterized by having people within themselves who are evidently committed to the Word and teaching. These functions are for teachers and catechists of the latter era and carries with it the right to basic rule in the New Testament (Matt 10:10; 2Cor. 11:7-11: 1Co. 9:1-18). It is worth noting that there is no mention as to whether there were "presbyters" who did not preside nor teach (Schillebeeckx 1984:18). An overseer of episcopos is mentioned in two texts

(1Tim. 3:2- that the "bishop be above reproach"). There is a strong assumption that these orders of ministry also had a function of teaching and directing. Titus 1:9 states that they have to give instruction in sound doctrine and approved of others. Black and Rowley (1962) are of the opinion that they were "entrusted with the safe-guarding of the faith" (1 Tim. 6:20; 1Tim. 1:13f; Titus 1:9; 2:1,7). Although not being apostles, they performed most functions reserved for the apostles and subsequently exercise by bishops (Wilson 1980:148).

A strong opinion has developed from the above episcopoi and presbyters are the same people even in the Pastoral Epistles (Titus 1ff). It further mentions episcopoi in a different context, which is concerned with presbyters (1 Clem. 44:1) and can be compared with 1 Clem. 44:5. The episcopoi is obviously a presbyteros. It is worth noting that at Philippi (Phi.1:1), in Asia Minor (Acts 20:28; 1 Pet. 2:25:2) and in Crete (Titus 1:7), the presbyter is called a bishop. There is wide agreement among writes like Cross (1980) that the two offices are the same, and that is was the community's system of names in Jewish and Gentile churches. Another school of thought (Green 1964) has argued that the "bishop" never completely replaced the "presbyter" even in Gentile communities (1 Tim.5:17; 1 Clem.21:44). Schillebeeckx (1984) argues of authority are well defined in terms of Church order (see also Ignatius, Magn 2,3: 1,4:1, 6:1, 7:1; Trale 2: 2-3, 2:1, 7:2; Symra 8; Polic 5:2; Phil 4; Clement).

There is New Testament evidence that refers to James who presided at the Council of Jerusalem (Act 15:13; 12:17). Green (1964:45) states that the Apostolic Council was made up of apostles and elders in the late 40's AD. Luke writes that he first appear in the Acts of the Apostles as the established leader of the Jerusalem leader of the Jerusalem Church (Acts 12:17; 15:13ff) and St. Paul mentions him among the witnesses of the resurrection (1 Cor. 15:7). He is one of the brethren of he Lord and became the bishop of Jerusalem. His position

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as leader of the church is clearly indicated when Peter had narrated his release from prison. He said, "tell this to James and the brethren" (Acts 12:17). When Paul reached Jerusalem, the writer of the Acts of the Apostles thought it important to mention that, "in the following day, Paul went with us to James and all the elders were present" (Acts 21:18). This is important even today for a religious leader to do when visiting a city. He or she would call on a local bishop. James was succeeded as a bishop of Jerusalem by Symeon, the son of Cleophas, our Lord's uncle (Green 1964:46). A complete list of successors is prepared by Eusebius. The Clementine writing represents Peter as appointing bishops in every city he visited (Caesarea, Sidon, etc.). Other evidence comes from Ignatius' writings c.110 AD. They bear witness to the threefold ministry pattern, of bishop assisted by presbyters and deacons. This had taken a decisive hold in Syria and Asia Minor and was soon found more generally (Board for mission and unity of the Church of England 1986:21). There is also a consensus from writer that John went from city to city establishing bishops in order to strengthen the Church (Wilson 1980:150).

It is also evident from Irenaeus that he did not support the Roman Catholic that Peter was the first bishop of Rome. Irenaeus argues that two apostles, Peter and Paul founded the Church in Rome and they gave the office of the bishop to Linus. Another evidence given by Irenaeus is that Polycarp was appointed by the Apostles in Asia as bishop. The original conception of the Apostolic ministry as an institution was that its function was the maintenance of unity in one eucharist, the ordination of men and woman to the ministry, the safeguarding of the faith, the administration of the discipline of the church and the taking of responsibility for the management of clergy (Lambeth Conference 1930).

There is a statement from the Preface to the Anglican Ordinal which state that, "it is evident unto all men who diligently read the Holy Scripture and Ancient Authors, that from the Apostles time, there have been these order of ministers in Christ's Church: Bishops, Priests

and Deacons" (Church of the Province of Southern Africa 1959:677). Green (1964:33) states that this statement is widely misquoted as if it states, " there have been three orders," three only. The Preface nor the reformers who put it together constitute a written attack against a presbyterian form of church government. It is true that all necessary doctrine is set out in the scripture and one would argue that the importance of Episcopal ordination was not plainly set out.

Therefore, the researcher would concede that the concern of the Preface it to maintain what the Church of England is keeping at the Reformation (the Catholic orders of bishop, priest and deacon). This is based on the relevancy both to scripture and to history. It is clear therefore that all three titles, though not necessarily corresponding to our conception of the offices involved, are

scriptural. There is a threefold division of function to be found in the later writing of the New Testament. The Pastoral Epistles have them clearly as, presbyter or bishops, subordinate ministry of deacons to assist them; and superior or ordained ministry which is exercised by Timothy and Titus (Lit. 1:5).

It is argued that the Roman Church does not accept three orders but rather divides ministries into major and minor. The major orders include a forth office, that of sub deacon, in addition to bishop, priests and deacon. The earliest mention of a sub deacon in not to be found in scripture but was lowest of the three major orders of bishop, priest and deacon, instituted by the early church and his role was sacramental (Zuylen 1986:106). Thomas Aquinas has refused to accept the episcopate as a separate order, different from the priesthood. The Council of Trent defines that bishops and presbyters differ (Schillebeeckx 1984). The Church of England in the 16th and 17th centuries enjoyed a close relationship with the Reformed Churches on the continent who had not retained the threefold ministry is grounded securely both in scripture and history.

4.2.2 Vocation

Vocation is very central to the Holy Orders. Nowhere in the Bible do we find that men or women were invited to offer themselves for the priesthood. In the Old Testament we do not find anything about men and women invited to offer themselves for any office in the Church, Apostle did not offer to be Apostles, not did the seventy disciples in the Gospel offer themselves, nor St.Matthew, nor the seven deacons in the Acts of the Apostles. These were all called. It is argued that in no church with Apostolic foundations was there any suggestions that people could Just offer themselves. In the Pastoral Epistles, Timothy and Titus were not told to invite men to offer themselves (Allen 1960:143).

Dunstan (1970) has defined a call as something from God. The God of the Old and New Covenants called the world into existence as creator, and calls men and women for himself as Redeemer. Therefore, there are specific calls to particular order, works and ministries. Ramsey (1985:100) writes that this depends upon the "depth of their realization of the supreme call whereon their faith is founded".

Barry (1958) writes that God calls different people in different ways. The call of God to some is an overwhelming sense of a divine imperative pressing upon the conscience. It stirs the mind and presses someone to deeply rethinks one's life and vocation. There may be feeling of compassion shared with the compassion of God. Another call is to follow Jesus and be able to share in his ministry. There may also be calls towards those in need or distress. It is clear therefore, that the church's thoughtful awareness of the many aspects of one's call and different responses may help the understanding of the issues and the practical listenings and respondings to that call. This may assist the church to determine whether a person is "truly called" (Church of the Province of Southern Africa 1989:584).

The church has its procedure for deciding the acceptance or otherwise of a person for ordination to priesthood. If mistakes are made, there can only be confusion as to whether he or she has been called by God and responded to that call.

In popular usage, the notion of "call" is not used often to indicate one's career. It may be used in cases such as those of ministries in the "the church", or to become a "doctor", or a "social worker" (Dunstan 1970:1). It is acceptable when we say a person must have a "call" if he is to discharge these responsibility. (Barry 1958). For other careers and trades, or professions people do not usually use this notion of the "call". In religious circles, however, people have defended their stand more narrowly and almost exclusively – that a call is to ordination or entering into religious ministry. This indicates an excellent (1955), Dunstan (1970), Ramsey (1985), and Barry (1958) have confirmed that the vocation to Holy Orders is a "call". Therefore, the person must be convinced that he is called by God to serve the church where he or she has to serve should be convinced that he is the best to serve it (Allen 1960:143).

Barry (1958) has stated that one's vocation must come through Jesus Christ and that is consists primarily in worship and the acceptance of those means of grace by which we are brought into fellowship with God. There is an opinion that the whole idea of the christian vocation was weakened and distorted in the pre-Reformation church by the fatal acceptance of double standards. The most stringent demands were on priests or monks, and that lower or the least demanding requirements were set for the laity. Furthermore, there was a policy, which the church had come to accept, namely that the christian vocation to serve God, must be done in holiness. This view is opposed by writes like Green (1964), Wilson (1980) and the Board for Mission and Unity of the Church of England (1986) on the ground that in the

New Testament, the Christian life is in itself a vocation and a calling. Therefore, all christians are called to be saints. Barry (1958) gives a strong view that there are not two standards of christian obligation by different ways of responding to it.

The reformers also held and insisted that the christian vocation was to be verified in the world and not in privacy. Dunstan (1970) states that the calling of a christian was now to be identified with the calling to a particular vocation and one's occupation. It rests upon the supposition that the priest is not a doctor, nor a social worker, just as the doctor or a social worker is not a priest.

Although this may be true, christian calling has to be understood in wider terms of consecration to the will of God too. This demands a degree of sanctity not lower that that of a canonized saint (Barry 1958).

The researcher would argue that there are some parishioners in every parish who will devote their lives to a special call of service. This may be in the christian ministry of the Word and sacraments. This is God's gift to the church and may not be seen as abnormal. On the other side, the parish will receive from its members a vocation to Hold Orders. Above all, if this vocation is from God he or she must listen to that inward call (Board for Mission and Unity of the Church of England 1986:9).

Most commentaries emphasize that "no man should presume to execute any of functions of the ordained ministry unless he has been called, tried and examined and is known to have such qualities as are requisite for the same" (Wilson 1980:154). The principle in the vacation is the inward call of God to serve in the Holy Orders and is very vital for the ministry. Finally, the God who calls is also the author of our vocation.

4.2.3 Training

It is important to realize that training is essential for the ministry. It is true that one may be called to the ministry. The reality, however, is that in the modern world with all the different kinds of challenges. Ministry need people to be trained well so that they may serve better. This does not mean that one cannot build further on the knowledge one already possesses. Ramsey (1985:101) suggests that "training is not just the adding of bits of knowledge but it is the [further development of] knowledge possessed already". This in an important perspective because training aims to assist a person to develop further and more fully with regard to the God-given intentions possessed already.

There is strong evidence from Barry (1958:100) that anybody recommended for training has been selected on the basis of showing promise in a particular vocation. Assessment of character seems to be the generally wanted norm. This is the means of selection, which has delivered the best results over time. Selection conferences are the systems through which this is done.

Although these selection conferences have been criticized for taking over the authority of the bishops, the final decision nevertheless rests with the bishop. That is inherent in the Episcopal office. The function of the bishop's selection conference is to advise him. You cannot decide which men and women to send for training without knowing what it is that you are sending them for. The kind of training to which a person may look forward to is a deciding factor and there is a lot involved. These are the qualities people have, the nature of the training of people and the qualifications which are required for that profession. Ministry is a teaching ministry and that means its educational qualification must be equal to those

demanded by any other professions (Dunstan 1970:74). Academic qualifications for sacred ministry have to be equal to those demanded by other liberal professions.

Allen (1960) has argued that qualifications make professionals and the divine call makes missionaries. The researcher would not support this view because priest will compete to present sound doctrine in terms which make their preaching relevant in the 20th century. Ramsey (1985:7) states that:

> *A priest is the teacher and preacher, and as such he is the man of theology. His study need not be vast in extent but is will be deep in its integrity. The* church's *hold upon the faith requires of those in theology to be learned, concentrated, dedicated and deep; and by his services of the laity in this role, the priest will be helping them to be better witnesses.*

The church needs to come into everybody's life and not be isolated (Loukers 1961). Since there are many people from different walks of life and with varying qualification in society, the ministers themselves need to be educated well. This means that only such people will be accepted for training who will enroll for degrees – and that degree cannot be lower than that of at least a Bachelors or it equivalent (Barry1958).

There is a disagreement of the above view which sees this conception of training as one-sided. The argument is based upon the reference to the instruction given to timothy and Titus in the Pastoral Epistles. This training is based upon the belief that God alone gives training and that intellectual study is not needed. Moreover, some of those called by God are converted to Christ at a late age in life. These elderly people are called to the priesthood after years of experience. This also concerns intellectual training but, from references in the Apostolic

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tradition, stress is mainly on spiritual and practical service (Allen 1960), meaning that they should be allowed to serve in the church.

Another question concerns the fact that some people are called when they are young and then go to study. The problem is that they do not have life experience even though they may be called by God and well trained. The faith of the youth from a theological school, and the suitability to teach a person of experience and someone with social authority are not quite the same. The Apostles had favoured a person who was old in the faith because he would be able to hold fast and be able to hold fast and be the faithful to the Word of God when he is challenged by heresy. The Church of the province (1994:161) argues that the qualification shall be "the B.A. degree of a recognized University or its equivalent and not less than two years residence at a Provincial Theological College".

Recommendations suggest that we must not select and recommend candidates with weak scholastic results but look for well-rounded people who are called and have character as well as academic potential. The trouble is that the church ordain people who are too old and man others are definitely weak. So, the selectors need to avoid selection people according to minimum standards. There is a strong argument from Barry (1958) that the young men can grow through the grace of God into saints and heroes, but, that they should also have sound academic credentials.

When a candidate is recommended foe training and is not ye selected to be an ordained person, reports are important in the same way that elders and presbyters were examined and tested. The progress report during the time of training and reports to selection conferences are very important in training for Holy Orders. The candidate is properly told so. It is very hard to stop a man who has already started at a theological College. Therefore, care has to be taken that sub-standard candidates do not start (Schillebeeckx 1984:105).

Training has to be s o planned as to train the person himself, his mind, character, ministerial life and it demands. The researcher's opinion is that theological Colleges are the keys to the whole situation of training. They are the responses of the church to that higher conception of ministerial life of the world – wide Anglican Communion. Theological colleges deal with skills and devotion. It is worth noting that all colleges have a mandate from the Anglican churches to prepare men and women for the standard professional examination or otherwise will not be ordained. There is a criticism to this statement that examination is not a deciding factor for ordination. There is a need for factual knowledge, which the priest, like anyone else need for this profession. This information is viable for today and tomorrow. The traditional system of training for the ministry was built upon the 19th century assumption planned to train men drawn from professional classes. Further, the assumption is that ministering is to be at a settled parochial situation in a populated area.

This section dealt with the theological and historical foundations of ministry, the calling to follow a vocation in the church, and the importance of training for ministry. Given that the challenges ministers face today are very demanding, these are all important perspectives on ministry. There are many pressures of political, social and economic nature which people in ministry need to consider. They also have to address heresies and strange doctrines. On this issue, they have to "banish error in doctrine with sound teaching..." (Church of the Province of Southern Africa 1989:588) which is compatible with Christianity. Above all, the priest today needs to preserve and foster the human dignity and freedom and justice for all equally. He also has to be a person of moral and spiritual character. All these issues, whether economic or spiritual, relate to theological questions. The task of a living theology is to meet them. It is absolutely crucial that theological training, whatever its actual content or syllabus, must aim at making communication and interaction on such issues possible. If it doe not happen during training, how can it happen when a minister ministers in a particular parish?

There is an assumption that training emphasizes that clergy should be trained against the background of the humanities. This is important because all of life is not just science and

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technology. All people – whether consciously or unconsciously – are influenced by and benefit from scientific and technology. This is a widely accepted principle. However, since we are all human beings, it is our common and individual humanity which should be advanced and fostered.

4.3 The Ministry of the laity

A theology of the laity assume beforehand a break with the notion so fundamental to philosophy, emphasizing reason and individualism rather that tradition. This break forces on to consider that the private sphere of life has to be separated from the public. There is also an argument that the theology of the future will no longer be simply a theology for priests and pastors, but also for the laity. This we already see in the ministry of Jesus.

The ministry of Jesus was one of service (Mark 10:45). There is no evidence in the Bible (New Testament) that one could be a Christian without having a call to some form of ministry within the Church. This evidence is supported by Paul's call in Acts 26:11: "Rise and stand upon you feet, for I have appeared to you for this purpose to appoint you to serve and to bear witness". It is not surprising, then, in Roman 12 and 1 Corinthians 12 that every minister of the Christian body part to play in the service of God. Paul knew that ministry is an untransferable duty and privilege of every Christian. The Church has lost this conception of the universal requirements of Christians to serve their Lord. We have tended to understand ministry not in its New Testament sense of service, but of administration. One writer has pointed out that:

It will be directed not only towards divine service in the everyday life of the world. Its
practical implementation will include preaching, worship, pastoral duties and Christian
community, but also socialization, democratization and education towards self-reliance
and political life.

Scholar have defined a layman as somebody who has not been trained to understand theology. There is strong evidence that there is a move in the Church to abolish the Christianity layman and make Christian experts instead. Anglican clergymen has been defining laymen a 100 years ago, as "one of my frock, one of the congregation, one of the ordinary Christian people of a denomination". Non-Anglicans would subject this definition to criticism. The assumption that appears strongly in this view is that a layman is on of the privates in God's army. Offices

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are the clergy (parsons, priests). It is alleged that there are two classes of Christians as follows:

1st have the job of running the Church, of deciding the doctrines and administering the sacraments and preaching the sermons, and above all setting a good example. They have to be first in moral standards.

2nd class Christians, the laity, who do not have quite the same status in the Church, nor do they have the responsibility, either for "the Church" or for their moral standards.

Scholars have argued that such a distinction may have made the lay people to accept the low standard imposed upon them by the Church. The clergy are struggling to keep up the high class. The people in the community have high standard in national and local affairs. The deprives them of the new

Testament title of being "God's chosen race, a royal priesthood, a holy nation, and God's own people". To come to Christ involves the laity as to their incorporation into the body of Christ.

In the 20th century, the whole church of God is beginning to rediscover the true doctrine of the laity. for two hundred years, education and leadership have not at all been the monopoly of people in Holy Orders. There has to be Christian people to work out a satisfactory doctrine of the laity. Commentators have raised the Old Testament idea of the children of Israel. Priests, prophets and people altogether are the people of God. This idea has been taken over and developed by Paul as the "Church". The local Church is the fellowship of all Christian people. Through the grace of God we see different gifts (1 Cor. 12). Paul argues Christian to discover and make the most of the particular gift for the good of ht whole church. Scholar have also argued that Paul mentions the God-given qualities (charismata) of prophecy, helpful service, teaching, encouragement and giving, and leadership in the Church as some of the gifts of God to His Church.

There is evidence that each member should use his proper gift for the edification and benefit of the whole body. They may be divided into: " ministry of the word (1st Apostle, 2nd prophets, 3rd teachers), ministry of administration and leadership (helpers, administrators), ministry of healing (workers of miracles, healers), and ministry of ecstasy (speakers in various kind of tongues). These are God-given differentiations of the function of the Church. This contingent form of

ministry will not be the same in every context and age. The ministry of both the laity and ordained will be much more extensive than it is now. There is a theory that in most cases the ministry of the clergy and of the laity will not be combined.

One writer has argued that some forms of ordained ministry is indeed essential and constructive. This is confirmed by the theory that there is no guarantor for the validity of the Church's claim to be the dispenser of God's grace, but at most, as guardian. The ultimate purpose is to keep the community faithful to the teaching and practice of Apostolic Christianity. This is a joint operation between clergy and laity. The priesthood of the ordained ministry is to enable, not to remove the priesthood of believers of the whole Church. Other writers have pointed out that:

No individual can set himself above other and attempt to seize or subjugate everything to his will, because each priest, lay minister and lay person has a ministry given by God which is to be exercised in harmony with all others. Structural ministry must not be seen in any was as delegated, but as shared.

A lot of evidence suggests that lay people may be having a vocation to perform various ministries in the Church. These may be lay ministers assisting the priest at Holy Communion by administering the cup to the communicants and reading the scriptures. These are rendering liturgical services to the Church. The role of this category is not only liturgical but also pastoral. There are also lay ministers who are not licensed, such as abashumayeli (lay preachers). The last category of administration and leadership (helpers, administrators, pastoral care workers, servers, worshippers, educators, and those who share and care). The rector becomes an enabler, trainer and director of this team-ministry in the activities of the parish.

One writer has pointed out that the Lambeth conference stressed the ministry of lay members of the Church (men and women) as an integral part of the whole ministry of the Church to the world. The conference gave this ministry of the laity great importance because it was deceived as a great human and spiritual resource of the ministry of the whole church which was at rest. The laity too, were to be given a right to a proper share in the government of the Church. This calls for a greater lay participation in the life of the Church and was also echoed by the Second Vatican Council in 1971. The conference also stresses that clergy, because of their theological insight, have a special task of establishing a connection between the gospel and the world. All the above will advance the church in years to come. This is envisaged to foster a new attitude of mind which will be ready to discuss and welcome views of ordinary clergy and lay members in all important issues.

The recovery of the laity means the recovery of the Church. This challenge to the laity makes it to become aware of the Church in its totality and also what it means to be in Christ. Somehow, this life commits the laity to Christ in its work in the world. The Laity become aware and begin to know what the Church is and those outside of it. This strengthens their vocation to fully partake in the ministry of the Church.

After the death of the Apostles, the ministry of the Church was in the Post-Apostolic Biblical period. This situation raised many theological questions in the communities. However, already during their own life-time, they had to confront a wide variety of issues. This is evident from the fact that Paul sent timothy to the Philippians so as to exercise a pastoral function similar to that of Paul (Annard 1956). Scholars are unanimous that Timothy served in ministry with Paul. During this period, a paradigm shift took place – the early Christians had to start with what is called theological reflection. This means that the community is not only concerned with the preaching of the kingdom as when Jesus was still with the disciples or of serving humanity, but that they had to address issues where there were no clear-cut answers previously developed.

The growth of the structure of ministry is also evident in how the apostles appointed deacons (Acts 6:1-6). The functions of this order, which developed around the deacons of the earliest era, focused on the well - being of believers in practice and not merely in theory. It is worth noting that the deacons are also mentioned in Philippians (1:1; 1 Tim. 3: 8-13). The apostles themselves initiated this order of deacons. The deacons were selected by the people and the apostles ordained them by the laying on of hands. The authority was delegated to them by the apostles. This is how we ordain our deacons nowadays. It is the laying on of hands and the delegation of authority. "Take authority to proclaim the gospel and to assist in the administration of the sacraments". Stephen and Phillip did not lay hands on the converts (7:1-53; 8:5). This activity was reserved for the apostles who came to Samaria for the purpose (8:14-17).

The Order of presbyters or priest is different from the deacons in ordination. The expansion and development or evangelism gave rise to this order. It became necessary to provide a ministry to widely scattered groups of Christians. The deacons but also the laity played an important role in this.

4.4 Conclusion

This chapter dealt with the question of holy orders, and how important it is to have an understanding of the history and the theology of ministry, that one should be called for a vocation, and that one should be trained. It ended by looking at the important of the laity and how educated priests should play a role in the education of the laity.

The appointing of presbyters in the early Church assisted the apostles where they could not be present (Acts 14-20). Their duties were those of the pastoral oversight over the local branch of the Church. This is also evident from the farewell speech Paul made it Ephesus.

The presbyters were generally designated as "presbyter – bishops " to distinguish them. We have seen in this chapter that they received authority and audition through the laying on of hands, as the deacons. Some scholars have argued against the list of qualifications of presbyter – bishop (1 Tim. 3 : 1- 7). There is also an evidence from the new testament that pole kept in touch with them through letters and visitations. Evidence further suggests from the apostles' time, there had been deacons and presbyters in the ministry of the church. They had sub ordinates position and possess only limited authority in the church. Timothy and Titus performed most of the functions which have been reserved for the apostles and later exercised by the bishops. Timothy and Titus were the links between apostles and the bishops who exercised permanent supervision over and individual congregation.

Therefore we see the three fold ministry of the holy orders in place in this chapter. We treasure our continuity of faith and orders with the Primitive church, and see them preserved through the succession of our bishop up to the 21st century.

This chapter has been able to clarify that ministry is the gift from God.. Therefore, vocation is not the exceptional prerogative of a few specially good or gifted people. It is not us but the gift of God. All men and women are called to serve God. To sum up, any ministry to be lawful in the Anglican church must derived from an inward call from God, as well as an upward recognition and acceptance of that ministry by the church authorities.

This chapter has been able to warn clergy that as educational standards continue to rise an increasing proportion of our young people are receiving higher and university education. It calls upon those who minister to be competent so as to relate theology to everyday life and interpret theologically what is going on in the world. The heart of training fort he priesthood is theology and it is through theological interpretation of everyday life, that people can become part of the

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committed church. Our sermons ought not to depict the church as to isolated or that it is not concerned with the realities and empower for the challenges people face everyday. Therefore, it is imperitive for the priest to go through a normal training course for the ministry.

CHAPTER 5

The contemporary priesthood of the ordained ministry

5.1 Introduction

The previous chapter treated issues related to Holy Orders, the history and the theology of ministry, vocational calling and training. It ended by looking at the importance of the laity and how educated priests should play a role in the education of the laity. Important on all these issues was the biblical perspective. We have seen how post-Easter developments took place from the times of the Apostles to those of Pastoral Epistles. This perspective is necessary so one could face the widespread development of the church. This took place through the spreading of the gospel and evangelisation in new areas. This challenge necessitated the provision of a ministry for widely scattered groups of christians.

The Apostles were able to face up to these challenges by appointing more presbyters to every church (Acts 14:23). It is also important to mention that the ordination of seven deacons came about because of the pressures deriving from the growth of the church – to Greek-speaking people in this case (Acts 6:1-6). Paul went further to delegate the pastoral oversight of the local church to presbyters in Ephesus (Acts20:28). These presbyters became overseers (episcopoi). They are generally designated presbyter – bishops in order to distinguish them from presbyters. Both deacon and presbyter received their ordination through the laying of Apostolic hands. The new testament does not suggest that they have had powers to add on to their own numbers.

It is important to realize that it is God who calls to follow Jesus and following him is to share his ministry. Ramsey (1995) states that the god who calls is also the author of our vocation. Holy Orders (the three-fold ministry) has at its heart, training, which is in theology. There has to be a thorough course of training in theology in order to lead to distinctive knowledge and skills, which empowers the minister for his task. The nature of the training required depends on the profession one is undertaking. Allen (1960) has argued against professionalism in Holy Orders, but Ramsey

(1985: 102) has defended the title saying that it refers to "somebody who has an in-depth knowledge" of his vocation. Dunstan (1970:13) also supported the definition of this title by saying that, 'it is knowledge in its systemic form which becomes that of a specialised person". Therefore, a trained minister, in whichever vocation, is a specialist, and as such, a professional person. The priesthood of the ordained ministry is to enable ministry of the specialist as well as the laity though. If the laity is not empowered, then, for all intents and purposes, the minister could have remained uneducated and a non-specialist (Newbigin 1987).

This is why the previous chapter also highlighted the importance of receiving the community of the laity into ministry. This derives from the priesthood of all believers. Christians (laity) are called to serve God by offering themselves both in the church and also in secular employment. In the new testament all christians are the laity of God (1 Pet. 2:10), and likewise all christians are the ministers of God. This call was endorsed by the Second Vatican Council (Wilson 1980). Bosch (1991:467) writes that, "we have seen the movement away from the ministry as the monopoly of ordained men and women to the responsibility of the whole people of God". This has been a great shift. It is essential to realize that christian theology for priests and pastors, is also for the laity in their calling in the world (Moltmann 1975).

The purpose of this chapter is to focus on the contemporary priesthood of the ordained ministry (community, self-supporting ministry). The contemporary priesthood is part of the structure of the Holy Orders. Background information, definitions and purposes are vital to understand this ministry. Secondly there will be a focus on the Church of the Province of South Africa (C.P.S.A.) in relation to this contemporary ministry. It will be of interest to consider the recommendations of the C.P.S.A. in having this ministry fully accepted. Lastly, the black (indigenous) priesthood structure of the new ministry will be explored. This study will also focus on black parishes, since

the new ministry is positioned within the local church. This means that the local church becomes the training centre for the contemporary ministry of Holy Orders.

Another issue of importance in this chapter will be to consider whether this contemporary priesthood has come to replace the stipendiary priesthood in the Church. One will also have to consider whether this contemporary ministry will provide a solution to the problem of the shortage of priests in the church.

5.2 Background

Throughout many centuries, the ministry of Holy orders has been seen as a full-time occupation (Bicknell 1963). During the Reformation there was resistance to what was perceived as secularization (C.P.S.A. 1959). Industry and technology brought in great changes in European society since the reformation. The church, however, failed to serve the working classes at work and in industrial areas. In these areas, the church was reviewed with suspicion because the professional clergy was coming from middle-class backgrounds. Clergymen were viewed as outsiders and as a result face up the problems ordinary people experienced.

The need to closely identify with the working classes emphasizes the challenge of establishing locally rooted responsible christian churches in urban industrial areas. The realization of this view came about after many reports were presented to the Church of England. The reports emphasized the need for ministries which would draw on expertise outside the local areas well as from within these, however, should be seen as equal, i.e. the ministry of itinerant and indigenous priests. Allen (1960:147,167) has used the phrase "itinerant clergy" for mobile clergy and "voluntary clergy" for indigenous clergy. Barry (1958:153) also speaks of the church, which has relied "exclusively on a professional and whole-time ministry, … debarred from secular employment". The question that arises is whether the church can provide a ministry sufficient for a growing population under the new social and economic conditions. Is there not now a case for the large scale development

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of voluntary ministerial people, believers who can render assistance in ministry and complement he ministers in full time service (Barry 1958)? The Lambeth conference of 1968 called such a ministry "auxiliary" (Wilson 1980:164). The most important here was the "diaconate" as a separate order of the Church, and which gave access to a life long ministry where people from all walks of life would serve. They are called auxiliary deacons. Their functions are to preach (when licensed), assist priests at Holy Communion in large parishes (urban areas), assist with Sunday Services, conduct pastoral visitations and assist in team ministry. This function is also open to women Green (1964) writes to explain from the New Testament there are ministries of leadership, assistance, superior and subordinate functions within the body of Christ. Luke first emphasizes the differentiation where the apostles found the administration of the infant Church (Acts 6:1 ff) too much for them. This was why the seven deacons were appointed in an auxiliary ministry capacity (Acts 6:4; 1Cor. 12:28; Rom. 12:7; Tim. 3; Phil. 1:1).

In the early church a man would often remain a deacon for life. This practice remained in the Eastern Church. The Western Church keeps the office of a deacon as merely a stepping-stone to the priesthood and this is still the case in the Anglican and Roman Catholic churches today. One widely accepting explanation of 1 Tim. 3:13 would suggest that Paul saw the diaconate as a stepping-stone to full oversight. This appears to be an out dated practice and the verse probably means that those who have served well as deacons will gain a good standing for themselves. They will find it, like oversight (1Tim. 3:1), a thoroughly rewarding task.

Attempts were made to recover the primitive diaconate at the Reformation. In the congregational and Baptist Churches today, the word "deacon" is used to denote someone who serves. This is a lay office and does not normally, lead into the ordained ministry such a person is a representative of the congregation who takes part with the ordained ministry assisting in the exercising of the

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church's serving of people in need, by undertaking administrative work and by distributing the elements at Holy Communion (Green 1964).

The diaconate of the new testament is awaiting recovery from within our church. This suggestion was also recommended by the 1958 Lambeth Conference, that "each Province in the Anglican communion should be invited to consider whether it would be wise to recover the diaconate as a distinctive order in the church" (Wilson 1980:164). The conference of 1968 proposed also that the diaconate be re- established as a distinctive order for a lifelong ministry within which people from all walks of life may serve. Kraft (1990;118) writes that "we have also been moved to restore the diaconate as a full ministry within the Church of God, rather than just a stepping-stone to priesthood".

Bishop Colenso (1854 – 1879) thought of the contemporary ministry as an emergency measure when he was not getting clergy from overseas. Lewis and Edwards (1934:322) write that the bishop thought of licensing catechists to hold lay services in neglected parts of his diocese under the direction of the clergy and also of a farmer who would seek admission to Holy Orders. The Farmer would still continue to farm for his support and minister as a deacon in the service of Christ.

It took a very long time before the Church discovered that Christ Himself had turned upside down the hallowed forms of ministry of the Jewish establishment of his time. Burrows (1981:31) states that this, "might perhaps also challenge the established theology of ministry of the christian church". This statement is confirmed by Bosch (1991), when he states that God is still teaching us new things even today. Archbishop tutu told the Synod of bishops at the end of the twentieth century that the Anglican Church will have to change its traditional patterns of ministry and training if it wants to cope with the informal settlements in South Africa. The contemporary

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ministry may be an answer for the scattered and isolated groups of christian communities. There is a strong opinion that these priests should be given an authority and obligations as pastors and evangelists in the same way as that of those we read about in the bible. This may be another way of dealing with the issue of the shortage of priests. It would be wrong to ordain only professional people. These ordained men and women will not of necessarily be licensed to preach but what is important is for them to be given authority to serve in capacities they can, or in which they are being trained. Sufficient and adequate training has to be given to them even without being sent to college.

Training for the contemporary ministry is very important. This demands a theological training which may be parish or college-based. Although they may not have a high standard of education, they may have an enormous amount of experience (see the Lambeth Conference of 1958). Resolution 89 argues that there is no theological principle which forbids a suitable man from being ordained priest while continuing in his lay occupation". Local-based training has to include theology so as to be relevant to the twenty-first century. There is a need for factual knowledge which the priest, like anyone else, is able to access.

Today, christians also face problems of "erroneous and strange doctrines which the priest is charged to banish with sound teachings based on the Holy Scriptures" (C.P.S.A. 1989:588). Such doctrinal problems constitute challenges for the church. Barry (1958:114) states that it seems appropriate that theological training, whatever is actual content or syllabus, must also aim at making communication possible where minds are prepared to also participate in issues which oppose religion.

The contemporary ministry addresses the mushrooming of informal settlements around our cities. This phenomenon is found almost everywhere in South Africa. No matter what names they may

be called the bottom line is that they are within the structure of the Holy Orders. They have become increasingly recognized as the domain of service for the church and is the responsibility of the whole church. In such service the provision of the contemporary ministry of Holy Orders is not to be regarded as a substitute for the full-time ministry of the church, but, especially at these levels, as a vital addition to it.

5.3 The community priesthood of Holy Orders in the C.P.S.A.

Throughout its history of serving the people of Kwa-Zulu Natal, the C.P.S.A. has met with many challenges. Two of the most important were posed by the township phenomenon and the shortage of clergy.

The creation of locations and squatter areas at the fringes of towns created problems in so far as such people came from a wide diversity of rural areas. This means that there was no historical continuity, understanding of family life, other social structures within the new area, and also no stable Church life which lead to missionary work in these areas (see Davenport 1991). This expansion of missionary work gave rise to outstations which were very far to reach, making continuous work there very difficult. Since the bishop needs contact with his priests and people, this became virtually impossible in a meaningful way. Isolated villages and vast distances within the diocese became a problem. This is why the division of the diocese of South Africa took place to make the mission work in these areas manageable.

The second challenge was the shortage of clergy. The church in South Africa relied on missionary clergy and did not have indigenous clergy. Inevitably, when the immigrant clergy could not come to South Africa, it was necessary to have local clergy in their place. Lewis and Edwards (1934;322) give example of bishop Colenso who had to embark on "emergency measures" so as to solve the problem of the shortage of clergy. Each diocese had to find means of solving the

problem. One way to do so was through the self-supporting priesthood. This model is based on the Anglican Communion of ordaining a person who would remain in secular employment and support himself, but serve the Church in some capacity (Wilson 1980:164,166). This ministry fulfilled two objectives, which are the ministering to often widely-scattered congregations and also to minister in places of employment as chaplains. The worker-priest movement in France served as a model, was tried and failed. Kraft 91990) writes that this ministry would have provided additional staff for large parishes and parishes with many outstations. This line of thought is confirmed by other writers (Allen 1960: 166-7; Barry 1958:160; Wilson1980:164) – That the contemporary self-supporting ministry is helping out "congregations in isolated areas, rural country and wide-spread parishes".

The ministry of the self-supporting priesthood did not achieve the desired effects because they did not acquire positions with authority. This was due to an insufficient understanding of the ministry and resulted in priests finding it difficult to be chaplains at places of work. Initially self-supporting priests were not going to be in charge of parishes, but as the shortage of clergy worsened, they became in charge of parishes.

The diocese of Zululand's approach for this ministry is parish-based and uses Theological Education by Extension (T.E.E.0. This assists such priests, irrespective of the level of their education, to acquire theological knowledge. It is a system which allows priests to improve their qualifications while they continue to work.

Other possibilities for their improvement come from diocesan clergy retreats and clergy school, days off and holidays. However, these priests do not access these possibilities for their self-improvement. Self-supporting clergy have not been able to have days off to rest except in very exceptional parishes under the leadership of caring and disciplined incumbents. Holiday times

have suffered especially in black pastoral charges where the idea of going on holiday is still largely foreign. It has often proved difficult not to strain the contemporary priest with overwork. This overwork is experienced at workplaces during weekdays and in the church at weekends. A former bishop of Zululand highlights the fact that since this is the case, one of the problems of the self-supporting priests is also their failure to attend retreats and clergy schools. The reason for all this is evident from the fact that they already have full-time jobs.

It is also worth noting that the failure of the theologically trained priests to provide serious and sustained religious education for the people of the Church has been questioned. Ramsey (1985) writes that a deacon should not be allowed to preach if he has "not completed a thorough course of training in theology". Ramsey (1985:1021) defines theology as involving the "vigorous use of mind in a range of important studies that have given notable leadership". Theology is the study and knowledge of the divine revelation in which Jesus is the centre and adds bits of knowledge possessed.

The Swaziland diocese followed the same route as the diocese of Zululand in calling its ministry a self-supporting ministry, in order in order to distinguish it from the diocesan stipendiary clergy. This ministry, likewise experienced problems with regard to the fact that its ministers were inadequately trained. Such problems arise from ordaining a person before academic training has been covered reasonably well. Therefore the diocese of Swaziland has suggested ordination after prescribed courses have been done with the T.E.E. One would agree with this strategy because it addresses a problem which all dioceses share and which needs to be remedied through education.

The diocese of Pretoria is the father of this contemporary ministry of Holy Orders in the C.P.S.A. From times of bishops Knapp-fisher, Michael Nuttall, Richard Kraft and others, this ministry made a tremendous contribution to the Church. Kraft (1990:116) writes that:

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Bishop Knapp-Fisher initiated the self-supporting priesthood in the C.P.S.A. and as a former head of a theological college in the UK had not set high standards; and Bishop Michael Nuttall, a man of the Spirit and a teacher of God's words who took the ministry of all God's people seriously and began the process of building unity in the diocese.

The coming of robin Briggs with his wife and Kraft becoming a bishop in Pretoria, set the ball rolling for this contemporary ministry. Briggs had been a former principal of St Bedes Theological College at Umtata and was involved in the T.E.E. Kraft is the bishop who implemented the vision of the new contemporary ministry in the diocese. The diocese of Pretoria is large, scattered, and has unmanageable vast parishes (Kraft 1990:105). Fortunately, Kraft also worked in the diocese of Zululand (1968-1976) as director of Christian education. Kraft has been engaged in mechanical ministry in the diocese of natal (1961-1966) which Allen (1960:166-169 calls an itinerant ministry. This is the ministry where the clergy is moving over wide areas, ministering to three or four or thirty congregations. According to Kraft (1990), the settled ministry is when you are settled and live in one parish among your people. Margaret Briggs and Kraft refer to this contemporary ministry as a self-supporting priesthood. She defines the self-supporting priest as, generally not in full-time ministry unless she or he has taken early retirement, or has another means of financial support (1990). Morley (1997:10) and Margaret Briggs state that the names of self-supporting priest and community priesthood have been dropped in the diocese of Pretoria and replaced by non-stipendiary priesthood. The above definitions are supported by the Lambeth Conference of 1958 which states that the church must use the leadership of those identified within the community (Wilson 1980:166). Resolution 59 of 1958 Lambeth conference gives a strong argument that there is "no theological principle which forbids a suitable man from being ordained priest while continuing his lay occupation"

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The researcher would argue that once one has been ordained priest to the ministry of Holy Orders you become universally recognized in the church (Wilson 1980). Dunstan (1970:17) talks of the representative character of the ordained ministry. Ordination admits a person to a highly charged role, in terms of fulfilling the office of a minister of Holy Orders. The board for mission unity of the Church of England (1986:87) has identified the ordained priest as having are presentative function, both in representing Christ to the people and the people to god. The other function of ordination is to show beyond doubt that the person ordained has authority to act on behalf of the community.

It is agreed that episcopal ordination guarantees a priest in the ministry of the Church and precisely on the same footing as that of the full time colleagues in priesthood. There is an assumption that the professional stipendiary priest is essential if we accept the self-supporting priesthood. There is no logic in this assumption because professional stipendiary priests are highly trained, well equipped and able to coordinate the work of others. Therefore a non-stipendiary priest requires organizational and management skills. The bottom line is that there has to be a team ministry in the parish. The diocese of Pretoria has a strong view of returning to the diaconate Order in the church (Kraft 1990:118)

Although the diocese of natal was the first to think in lines of the new ministry, it never materialized during the time of Bishop Colenso. The same principle has come alive during the last years of Bishop Nuttall (1993). The Bishop has been in the diocese from 1981 to2000. Former bishop of Natal, Inman, gave permission to john Pender Smith to ordained in the diocese as both deacon and priest. Smith had to come from the dioceses of Zululand during the time of Richard Kraft as director of education, to work full-time in secular employment. He had never been engaged in studies for the self-supporting priesthood. Professor Edgar

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Brooks and Neville Nuttall (head of the teacher training college in Pietermaritzburg) had not undergone any theological training course but were ordained together with Smith. Brooks and Nuttall were both highly experienced and dedicated Anglican lay persons and were sub-deacons. Training for the self-supporting ministry had not been initiated in the diocese.

Contemporary ministry received a new life in the diocese of Natal when Bishop Michael Nuttal announced his Synod charge (1993) and said, "Let the tortoise stick out its neck ... this is the direction in which we should be moving" (p.4). Bishop Nuttall defined community priesthood ministry as: self-supporting clergy, raised in their local parish setting and set apart through an appropriate discernment process for an ordained ministry. Community priesthood "arises from the lay-ministry ... [and] functions alongside the stipendiary or church supported clergy who will exercise a particular role of leadership and oversight in parishes" 9diocese of Natal 1993:4).

The above statement set the tone for the contemporary ministry called community priesthood. Infrastructure has to be erected so as to be able to take the process forward. Before the clergy school in August 1993 took place, the Bishop had already announced two ordinands to be made deacons. They are very active in their own parishes. There is no license to be given except permission to officiate (Diocese of Natal 1993)

There is an assumption that the community priesthood ministry is already accepted in principle and that it is now the policy of this diocese. This because the office of a Bishop in the Roman catholic Church as well as in the Anglican is held in high esteem. Ramsey (1985) Affirms that the "Bishop's role is to care intensely about the spiritual movement within the church and at the same time have an eye on the impact of the church on the whole community". As an Apostolic position, the Bishop sees his role in guiding the church in its

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mission towards the world. In principle, he represents both the church's consideration and the church's identification with the concerns of the community (Green 1964).

All evidence points to the fact that the Bishop is likely to be near the power and authority of the power of the risen Christ. It is of crucial importance that the Bishop has the ability to speak to each congregation and also the ability to listen and learn. Above all, he is a minister of unity interpreting his own church to others. The very nature of his office allows him to bring God's word to his diocese, and interpret the Christian faith to secular minds and secular Christians (Ramsey 1985). As a keeper of the traditions of Christ, he will know what things are threatened and how to respond. Green (1964:48) writes that the need for this sort of oversight increased with the "death of the last Apostles". The spread of the church throughout the world also made a claim for a need to focus more on unity within the Churched of a given area (Green 1964).

What the researcher has outlined above is the power and the authority of the episcopacy. It is obvious then in the diocese of Natal, the Bishop gave an acceptance for the Community Priesthood to be implemented. There was no opportunity for proper consultation. This point has been endorsed by the announcement of ordination which was to take place within two months of his acceptance. The difference with the diocese of Pretoria is that, ground work had been prepared before implementation (Knapp-Fisher, Michael Nuttall). The bishop of natal never prepared his Diocese beforehand except through the ordination of three people by Bishop Inman.

The C.P.S.A. has accepted the community priesthood ministry in principle and proposed guidelines to be followed in implementing it. Formerly, it was requested that the Province

should accept the regulations which were tabled at the Synod of Bishops. The synod of bishops (1994:1) unanimously agreed that:

Regulations would best be drawn up by the various Dioceses initially, then shared, compared and evaluated in order to draw up Regulations for the C.P.S.A.

It is submitted that what we need now is a set of underlying Principles and guidelines which are generally agreed upon, at least by those Dioceses that are already involved in developing this form of the ordained ministry, or those Dioceses wishing to embark on such a development. Guidelines, as the name implies, would give guidance to the developmental process without putting us in a straightjacket before we have an opportunity to reflect upon and evaluate or experience of this form of the ordained ministry. Principles underlying the Guidelines are important to be explicitly identified. If only Guidelines or Regulations are taken over into one's Church system without understanding the principles that are meant to inform them they can be open to misinterpretation and misapplication. It is of utmost importance that the bishops and Diocesan leaderships as well as others in the Diocese who would be involved in the process (trainers, tutors, vocational guidance members, rectors of parishes raising up Community Deacons and Priests), understanding, or are at least wrestling with, the underlying Principles. As a consequence, in what follows the Principles will form the initial part of each section, with the Guidelines following.

The Province wants to take everyone on board in the implementation and recognition of community self-supporting deacons and priests. These guidelines are supported because there has never been enough consultation, evaluation and development of guidelines in this new ministry.

The diocese of Natal started ordaining community deacons and priests as from 1993 but up to date there has never been any proper consultation or evaluation if it. This is illustrated by the

appointment of community priests to be a Canon of a Chapter in the cathedral with powers to represent all community clergy in the diocese. The Canon has never called the community clergy together so as to get their views. Subsequently the Canon was promoted firstly to Diocesan stipendiary priest and became an assistant with a license from the bishop. Secondly, The Canon has been promoted to be in charge of a big parish. The whole process has created irregularities to the Guidelines laid down by the diocese. The training for ministry's Guidelines for Community Priests and Deacons (1993:2) states that: "Ordination to community ministry, however, is not a means to a stipendiary ministry in the Church".

Community (contemporary0 ministry needs to be centralized by the C.P.S.A. so as to avoid irregularities being practiced by the dioceses. The issue of a second class ordained ministry will disappear and the church will begin to see the ministry as Christ's ministry, in and through His body, the Church. We need to reach a point where we see the various ministries, not just church-supported and self-supported, but as lay and ordained, as complimentary and of value. This is because, in these times of crisis and change, our people need a ministry which empowers and enables them to be the disciples of Jesus Christ authentically – at home, at play, in the work place, in church and in community.

5.4 The black community priesthood ministry in the Diocese of Natal

The introduction of the community priesthood ministry concept created a lot of problems in the parishes. This because the parishes, especially black parishes, had not been taken on board by the diocese. The Guidelines for discernment and Training for Community Deacons and Priests put the whole process with the rector and parish Council to oversee the identification and selection of incumbents and also their training.

Unfortunately, this great responsibility is given to unmotivated and untrained people. Although the Clergy attend clergy school, many still remained confused. This raised a heated debate and division between white and black clergy prevailed. Right now there are also problems in the parishes between community clergy and stipendiary clergy. The black consultation of the black and stipendiary clergy body has had the item of community clergy on the agenda for discussion since 1998, but up to date, it has not been discussed.

Most of the parishes are unable to differentiate between community and stipendiary clergy. This situation is worse in black parishes. The whole process of discernment is a new field to them for which more time is needed for clarification. This is because the black congregations have not yet achieved freedom in the church although they gained political freedom. Black congregations were ministered to and administered by white people and black people were marginalized within there own congregations. Even when blacks entered the holy orders, this situation prevailed. Black congregations find it very difficult to oppose what the rector has said even if their contribution will edify the church Ordinary persons in the pew see themselves as Sunday visitors to the priests' terrain (church). This is the picture that we see being unveiled in the black parishes. This picture needs to change so as to be ready to accept the responsibility entrusted to the congregations and rectors.

The researcher feels that this new ministry will have survived if it had taken the route of the participatory Vision-building and Transformation process (Diocese of Natal 2000). The Visioning Consultation succeeded in taking parishes on board through the parishes themselves, regional councils and lastly the synod. This opportunity has not been available to parishes and especially black parishes and rectors from the community priesthood ministry. Rectors and parishes are custodians of community clergy. The community priesthood is seated in the local church and as such need more consultations with parishes. Kraft (1990:119),

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Wilson (1980:1660, Allen (1960:166-169), Bosch (1991:473) and Barry (1958:154) state that community priests and deacons are, "raised up and rooted in the local church and community ... set aside by God to share in the leadership of his people in their community".

It is indicated in the questionnaire (see next chapter) to the community clergy that, "the new ministry may experience some teething problems". This study is envisaged to dig and surface some of these problems and therefore to stimulate a debate within the parishes, regional councils and the diocese as a whole. The black community clergy has to have a clear understanding about this ministry so as to be able to motivate parishes. Margaret Briggs has argued that the difficulties which the stipendiary clergy have with the self-supporting ministry is that they loose power and control. Most of the problems arise from this conflict.

A number of parish discernment conferences had taken place by 1994. Training for Ministries (1993) has laid down procedures for people who feel themselves called to the ministry that they should be "leaders who have a broad vision, enjoy wider acceptance within the parish as a spiritual leader with a calling to share in the oversight of the parish with the rector". Bishop Nuttall's charge (1993) states that this new order of ministry is "raised up in the local parish setting and set apart through an appropriate discernment process for an ordained ministry ... [and] will always exist alongside active lay ministries in the parish ... where there is no active lay ministry, there cannot be locally ordained ministries ...".

The Diocese of Natal (1993) identifies the rector and church council, Co-ordinator of Studies and the warden of Fellowship of Vocation (F.O.V.). These are the pillars over which community priesthood ministry rests in the diocese after the parish council, together with the rector, have discerned a ministry, a further test is through the enrolment for study being guided by the local Coordinator of Studies. The duties for the local Coordinator are to meet

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with the student and register him or her with training for Ministries (T.F.M.), and also to ensure that he or she is registered at a learning institution after evidence of study commitment. The Coordinator also has to check that the student is registered with the Fellowship of Vocation, is regularly on study progress and has to update the T.F.M. records annually. He is part of the discernment team. There are the Deacons' Courses that he needs to supervise. Practical ministry assignments are supervised, evaluated and then forwarded to the Diocesan Coordinator of studies (D.C.S.). A student's Diocesan assessment is arranged with the D.C.S.

Training for Ministries (1993) had developed the rector's responsibilities as stated within the Parish-Based Training for Ministries (P.B.T.M.) system. The parishioner is advised to find a spiritual director or companion and also advises him or her as to how to balance studies, ministry and personal commitment. If the parish council accepts him or her, the rector refers to the Local Coordinator of Studies (L.C.S.). It is the responsibility of the rector to ensure that he or she joins the F.O.V. after showing commitment to studies. The rector needs to meet with this person quarterly to review progress and also to check whether balance is achieved between studies, ministry and life. It is the duty of the F.O.V., after a year in fellowship, to initiate procedures for setting up a discernment conference. There has to be agreement from the candidate, parish council (as reflected in the minutes of council), L.S.C. and F.O.V. in writing. It is the rector's duty to alert the candidate to the need to complete a Practical Ministry Assignment (P.M.A.) and Student's Diocesan Assignment (S.D.A.). There is also a need to complete 50% of required studies. The area Bishop is alerted by the rector, in writing, for requesting a Parish-Based Discernment Conference (P.B.D.C.). The copies of the relevant documents are enclosed to the area Bishop.

The Fellowship of Vocation (F.O.V.) warden is also an important component in the development of community priesthood ministry. The warden contacts the candidate

immediately so as to help him balance the four-fold approach (practical ministry monitored performance, discipleship, learning and spiritual accompaniment) (Diocese of natal 1993:5) The fellowship of vocation warden ensures that the candidate does M.B.T.I. before discernment and is also part of the discernment team. The diocese of Natal (1993:3) emphasizes that, "The Parish Council must agree to support and own the training programme for a candidate with a contract".

The above pillars and functions appear to be an excellent procedure for the discernment and training for the community priesthood ministry. The problem lies in the parishes because neither the black rector nor the black parish councils have been trained on the procedures to be followed. This raised many questions as to the processes of consultation and the methods used in introducing this ministry. Seemingly, it is a joint venture by rector, church council, the candidate, the local Co-ordinator of Studies, the warden of the F.O.V, and the Diocese. This is because the community ministry is meant to sustain the local parish (Diocese of Natal 1993:2). The Diocese of Natal (1993:4-5) states that in the agreement between rector, community deacons or priests, and church wardens that, " the parish shall ensure that the community assistant is not seen as the minister-in-charge in the rector's absence or an interregnum, but as part of the team ministry, sustaining the local ministry of the parish ... attended a retreat each year, and other quiet times in negotiations with rector, and seek spiritual direction as needed" (Diocese of natal (1993:2).

As part of the research, the researchers approached the Co-ordinator for Training for Ministries on the question of making the parish council a vibrant component of discernment and training processes for community ministry. His comments were that parish councils do not attend to discernment that involves the Bishop. It is known that they are represented by the Churchwardens but in turn report back to the parish council. The parish council needs to

be informed about the whole process. The Diocese of Natal (1993:3) has stated that, "the parish council must agree to support and own the training programme for each candidate...". The rector also needs to obtain an agreement from the parish council for their person to proceed with discernment. The parish council should be consulted in all events.

Our black parishes are experiencing a problem because all along there has never been an opportunity in discernment and training for stipendiary clergy. This being the case, they need to be motivated and trained in workshops and seminars organized by Training for Ministries. This will help them to be active participants in the process of the community priesthood ministry. Training for ministries may have the resources available but they need to be explored to the parishes in the forms of parish-based or archdeaconry-based training. It does not make sense to speculate that individual parishes have to make themselves knowledgeable unless they have been exposed to these situations. Black stipendiary clergy should not be left out in this process of motivation and exposure.

This is an important ministry of Holy Orders which needs to be handled with sensitivity. Community priests and deacons are granted permission to officiate in the pastoral charge by the Bishop. Community clergy are neither represented at synod nor attend parish council meetings. They can only attend parish council meetings by invitation. The Bishop of Natal stated in his AD CLARUM (4/95) that, "the community clergy themselves are aware if it and they are ordained on this understanding".

5.5 Conclusion

The community priesthood ministry presents a challenge to the C.P.S.A. as a whole, because it does not have regulations and agreed principles. This has become clear through the different names it has been called by the Dioceses. The dioceses need to bring to the council regulations

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to the council regulations which may order it and also allows for its evaluation. Principles underlying the guidelines are also important to be identified. The whole process will remove the issue of "Second – Class" ordained ministry (Kraft 1994).

The black community priesthood ministry, need also to be developed at parishes where both rector and congregation are knowledgeable about this new ministry. Both need to recognize it as part of the ordained ministry of the church and coming from their local church. There is no use of identifying somebody's ministry, and, once ordained, he or she becomes frustrated by both stipendiary priests and also the congregation. The rector and the congregation need to realize that they are duly ordained and energized by the Church's Apostolic tradition.

We are a sacramental church and the Eucharist is at the heart of our spirituality. The people of God are frustrated if they are starved of the sacrament of the body and blood of Christ. The itinerant priest cannot hope to teach and preach effectively because he is under great pressure of servicing many scattered outstations in the Parish. It becomes evident that we need to look together at the patterns of ministry and training. Community self-supporting priesthood ministry seems to be the answer for the C.P.S.A.

The following chapter will focus on a survey of the views of community clergy on their role. The methodology will derive from the use of research instruments of questionnaire and informal discussions and observations. A detailed report will deal with respondents' views on theological training and their vocation. The diocesan clergy respondents will also be important as they are highly trained and well-equipped.

The researcher's reflection is also important as a case study in this chapter. The problems that the community clergy experience in the parish and the fact that they do not have a forum to

vent their frustrations, will also be of interest. The researchers involvement in the parish motivated him to find ways through which the problems could be surfaced. Some of those community clergy involved have been promoted to diocesan stipendiary clergy and in charge of a parish, as rector.

The evaluation will highlight the concerns of the community clergy. This is an outlet where they can vent their frustrations both from the parish and also from the diocese. Training for Ministry has never conducted an evaluation since its inception in 1993. Training for Ministry also experienced problems from the role players in the whole process of this ministry. In order to take this community priesthood ministry forward, the researcher has brought in recommendations which will stimulate a debate. This will actually bring this ministry to its rightful place as a ministry of Holy Orders. Some steps have been suggested that could be evaluated and followed if accepted. We cannot carry on ordaining men and women into an undefined unregulated ministry of the Church.

This chapter also analysed the concepts of a church scholars argued that when we talk about the laity, we talk about the church. The bigger picture of the church is that it is the body of Christ in the world, with all its members called to a united service in that body. The recovery of the laity means the recovery of the church. His is when the members of the church in their life together know what it means to be a Christian.

The following chapter will deal with the community priesthood in the church of the province of Southern Africa various inputs and definitions of a community priesthood will surface. The problems experienced in this ministry may surface as well. The Diocese of Pretoria and Zululand will be of interest in this research.

Black congregations will be discussed in the following chapter as well in relation to the new ministry. What will be observed is their involvement together with black clergy. The new ministry for the local church is excellent for its mission but needs to be understood well by all players. The priesthood is central, but not superior to other ministries as if they are inferior.

CHAPTER 6

Presentation of data and analysis

6.1. Introduction

The previous chapter dealt with the background to the study and understanding of the community priesthood, how it functions in the C.P.S.A., the challenges the church faces and how the community priesthood may meet these challenges. The main challenges were that there is a shortage of clergy and that there is a need for people from within a particular area to work among their own people, for example in rural and urban area, squatter camps and informal settlements. The study argues that, to meet these challenges, the community priesthood is vital. Kraft (1990) has supported this assumption – that the contemporary ministry of Holy Orders is designed for rural and informal ministry. He bases his argument on the Biblical model of leadership raised and recognized in the community. For this, however, it needs to be better organized and seen as part of the structure of Holy orders.

The C.P.S.A. has struggled to find a proper name for this contemporary priesthood ministry because each diocese adopted a different name. There seems to be an emerging consensus within the C.P.S.A. that it may be called "community" or "self-supporting ministry". This, however, will only become commonly accepted when the C.P.S.A. has accepted regulations and guidelines from and for the dioceses on this issue. These guidelines and regulations have to be worked out by dioceses involved. They then have to come together to present a comprehensive report to the C.P.S.A. for recognition. This action may clear the problems that exist between the community and stipendiary clergy.

The previous chapter also highlighted the problems that the black community priesthood ministry is experiencing in the parishes. There is an assumption that community priesthood is suppressed or opposed by the diocesan stipendiary clergy because they are not adequately trained for ministry, both theologically and practically. They have a lower status and are unable to participate in ministry on an equal footing. If this situation continues, the church is not going to cope with the demands and crises it experiences. It cannot continue with traditional patterns of ministry, training, and hierarchical view in the church. These attitudes and behaviors are endemic to the church and are also experienced by people in the parishes. Parishes view the community ministry as secondary to the stipendiary ministry and next to the lay ministry although these community priests are ordained and authorized by the church's apostolic tradition.

The black community priesthood ministry needs to be accepted in parishes because it is raised up from within the community and fulfils a vital function in ministry. The diocese needs to be on the watch that the community clergy are not marginalized from the wider life and organizations of the church – because of their narrow parish focus. There has to be programmes put in place for wider exposure so as to prevent such a focus. The church also needs to intervene in the situation where the community clergy are seen as of a secondary class in distinction to the stipendiary priesthood. This again needs to be dealt with through a deeper understanding of the nature of all ministries.

This chapter focuses on the community clergy themselves. The views of the community clergy have been researched and focuses on:
- The vocational call to ordained ministry
- Ordination
- Present ministry
- Spiritual Development
- Your Parish
- What can be improved in this community priesthood ministry?
- Diocesan stipendiary clergy views
- Theological or seminary college views
- Personal reflections

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The researcher's reflections on the community clergy will provide some additional critical views on frustrations and other factors causing demotivation among community clergy.

6.2 Methodology

The question that is important as a goal for this study is not the service that community clergy render but whether they can work effectively in a parish without adequate theological training. They are not theologically equipped but they hold leadership positions in the local churches. The answer to this question has been sought by conducting formal and informal interviews.

The respondents include community clergy, former tutors at theological colleges and departments for the training of ministers, diocesan stipendiary clergy and other dioceses in the C.P.S.A. This broad variety of respondents was chosen purposively because of the nature of the issues involved. The diocese of Natal gave permission for the questionnaires to be sent to community clergy through their office as a contribution to this study. The community priests and deacons serve as a sample in this research.

The researcher was pleasantly surprised by the nature and quality of the responses he received despite the fact that he is part of the diocesan clergy and not the community clergy. Respondents were comfortable with the research, because the researcher is also a self-supporting priest and is viewed as being one of them. The respondents were also grateful for the fact that the researcher was willing to have interviews with them so as to hear their stories. There has never been an

opportunity like this one where they have had a chance for articulating their concerns. Although the number of black respondents were not as many as expected, the quality of the responses were nevertheless good. It was surprising to receive a higher number of respondents from whites. This may be attributed to changing attitudes towards people of other races in South Africa.

The research was limited to the clergy. In future, similar research may include and involve counselors and congregations themselves. The congregation is the seat of the community clergy before and after ordination and there may be important views from within congregations on the issues addressed here.

Some interviews were conducted telephonically, other in homes and offices of the interviewees. These interviews wee conducted over a broad spectrum of interviewees inside and outside the diocese. A structured questionnaire was used in all interviews. The questions were read and the answers written down immediately. Confidentially was promised from the outset. The interviewee was allowed to maintain contact with the researcher through telephonic conservations if he so wished.

It was explained at the beginning of the interviews that the purpose of the study was to document the experiences of the interviewee so that the material can be used to improve the ministry. All interviews were conducted in English.

Informal, in-depth interviews were also used. This is Janet Finch's (1984) proposal for interviewing and was influenced by Ann Oakley. She argued that formal, survey-type interviewing is unsuited for the production of good sociological work. She opted for less-structured research strategies. These strategies avoid creating a hierarchical relationship between interviewer and interviewee. The researcher's original plan was to conduct a qualitative study where the full stories of community clergy would be documented and analyzed. For the purpose of this study, the researcher has used the material as in qualitative research and has quoted from the respondents' stories.

6.3.Presentation of data

Questionnaires were sent to all seventy-community clergy (priest and deacons) in the diocese of Natal. Thirty-one of them are black. Thirty-six questionnaires were returned answered and this gives us a percentage of 51%. The percentage of black who replied is 55%.

6.3.1 Theological Training

6.3.1.1 Academic qualification

A break-down of educational levels (qualifications) are listed below

Qualification	Number	Percentage
Below grade 12	7	19%
Grade 12 and above	19	53%
Unanswered	10	28%
Total	**36**	**100%**

The above break-down indicates that the majority of Community clergy have a grade 12 qualifications. This constitutes 53% of the respondents.

6.3.1.2 Training in ministry

Training in ministry	Number	Priests	Percentage	Deacons	Per
TEE Diploma level	1	1	9%		
TEE Certificate level	7			7	28%
Incomplete Diploma level	1			1	4%
Incomplete Certificate level	20	7	64%	13	52%
Incomplete B. Th	1	1	9%		
Unanswered	1	1	9%		
Not studying	5	1	9%	4	16%
Total	36	11	31%	25	69%

The above figures indicate that 64% of priests have not completed a certificate level of the T.E.E. course. There is however one black priest that has passed a diploma course and reflects 9%. Among the deacons, 52% has not completed the certificate level of the T.E.E. course. It is also noteworthy to see that 9% of priests and 16% of deacons are not studying at all.

This problem may be similar to the one identified by the bishop of Swaziland that when ordination occurs before academic training has been reasonably covered, incumbents stop studying. Once a candidate has been ordained, it appears as if he

does not see any point in carrying on with study. The diocese of Swaziland has adopted the policy that ordination can only take place after a prescribed number of courses have been done with the T.E.E. College. The diocese of Natal experiences the same problem of clergy stopping their studies after ordination.

There may be a number of underlying factors in the diocese of Natal in regards to training for priesthood ministry. There is an assumption that the diocese of Natal places little emphasis on academic study as a prerequisite for ordination. The result of it is that there is nothing to motivate the deacon to be more committed to at least 50% of full T.E.E. courses required for priesthood. Margaret Briggs from the diocese of Pretoria has argued that, for the community priest to be able to faithfully administer his or her calling (sacraments and the preaching of the word of God) he needs to be properly trained. Her concern is that too many people have been ordained who are not properly trained and that they have little or no theological background. The practice of ordained people who are not trained, yet have a recognized call by God, undermine the whole process. Gibbs and Morton (1968) state that the theological equipping of the leaders for their ministry is essential to the equipping of the body as a whole for mission. Therefore, training in whatever way is essential for the community clergy.

There is a strong opinion from the diocesan clergy that the priesthood ministry of Holy Orders is not an academic matter but depends on spiritual maturity. There are also some clergy who lay the emphasis of holiness. Other experts such as Barry (1958), Ramsey (1985) and Morley (1997) have rejected this opinion. They

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base their argument on the fact that Holy Orders ministry depends on a call to be a disciple, along with other disciples. In a wider context, God will call someone to ordained ministries and other to specific lay ministries. I would argue that it seems to be a false assumption that if leadership skills have been identified in your local church, one is of necessity called to holy orders. Margaret Briggs summarizes this view well by stating that you may be called to a wider context (lay ministries) or other services.

The researcher contends that a good education for anyone called to the ordained ministry is a necessity. This is needed because one is expected to engage all that is required of the diocese priesthood ministry. One should also be able to cope with theological studies. As a priest or deacon in one's local church, you represent the Anglican Church in the whole ministry of the church to the world. The ordinal service of the C.S.P.A. (1989:588) states that, "to banish error in doctrine with sound teaching...". Theology is the study and knowledge of the diving revelation with Jesus as the center. Ramsey (1985:102) writes that, "the normal qualification for the ordinand should be the possession of:

1. The BA degree of a recognized university or its equivalent;

2. The testamur (given after not less than 2 years residence) of a provincial theological College or of some other theological college recognized by the Synod of bishops"

6.3.1.3 Any other theological training received?

Theological training	Yes/No	Priests	Percentage	Deacons	Percent

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Preaching	Yes	9	60%	5	24%
Preaching	No	6	40%	16	76%
Total		**15**	**100%**	**21**	**100%**

Counseling	Yes	9	60%	5	24%
Counseling	No	6	40%	15	71%
Total		**15**	**100%**	**21**	**100%**

As above, these figures may not be a true reflection of the situation in the church. Even so, it does show tendencies. The Diocese of Natal (1993:3) states that, "rector assisted by other experienced people ... oversees the training... and discipline ...of the candidate". It further states that, "rectors are expected to ensure that within their four years of training ... teaching doctrine, the word and church tradition, pastoral counseling ..." (p2). The learning component will be handled between candidates and the local co-odinator of studies. "He/she will help the candidate choose the course(s) most suited to his or her ministry". The interviews conducted, out of twenty, produced common responses such as: "The choice for kinds of courses was entirely done by ourselves. There is no guidance whatsoever".

The structure to guide this ministry is not functional and as a result candidates decide on their own, often choosing not the best courses for their ministry. Wilson (1985:164) states that:

It would be a very short-sighted policy, however to allow deacons to preach unless they undergo a fairly thorough of training in theology, and show themselves competent to present sound doctrine in terms which will make their preaching relevant in the twentieth century.

Morley (1997:8) writes of "leading and managing a clergy-term, including training and equipping in management skills". It is the responsibility of the church leadership (rector) in the local church to train and monitor the candidates so as to review progress. Preaching and counseling are the patterns of christian theology.

Zuylen (1986:14) has pointed out that lay ministers have been licensed to preach. Lay ministers are licensed by the bishops according to Canon 20 – "Lay ministers undergo a study course". The license is a privilege, which is given to the rector of the local church at certain circumstances and is not a right of the local church. The Bishop need to satisfy himself that the lay minister has satisfied the standards set by the diocese. Many are licensed after training to minister in the local church. The Diocese of Natal (1985) has a lay minister's division for the Training for Ministries.

Preaching really means understanding the christian faith as it has been worked out and understood traditionally. Preaching helps to interpret the word of God intelligently and contextually. The Diocese of Natal (1994:9) state that, "it is essential that the community clergy has:

A sound grasp of the historical teachings of the church. They also need to be in touch with the everyday experience of the communities they serve if they are to assist people in making sense of their experience in relations to their faith".

Preaching has to be based upon something that is going to happen, something to look forward to, to give people something to base their religion on. It should not be so isolated that it does not touch or engage everyday life.

Some of the community clergy interview about the deacons and priest-training courses were not aware of them. Most are black community clergy who have never seen these training coursed or told about them. Preaching to them is something they started while they were ordinary lay preachers (abashumayeli) and up to recently, when they had to take preaching as a course with T.E.E. Abashumayeli are mostly found in black rural chapelries when they are ministering without a preaching license.

Zuylen (1986:115) describes Abashumayeli as:

Men or women who are well-known to their own outstations. They are normally born in, raised by and are therefore an integral part of their community. These unlicensed lay ministers are chosen by the congregation and accepted by the priest. They receive no training, apart from such instruction as the priest in charge may give them, and do not have to pass any test knowledge or skills. They minister mainly at the weekend. Community clergy, like any other clergy in the diocese are the teachers and preachers. The church's hold upon the faith requires

those who are learned in theology. The pulpit provides an obvious opportunity for biblical and theological teaching.

6.4   The vocational call to ordained ministry

Various kinds of sources of call emerged from the respondents as follows:

Source of call	Number	Percentage
Active lay ministers	7	19%
Visions	5	14%
Differently	19	53%
Answered	5	14%
Total	**36**	**100%**

The above table indicates that most of the community (53%) came into ministry through   different callings. Their responses are as follows:

Example:

There was an immediate change in my life. I wanted to share this with others. I felt God calling me. Just something I knew from a young age although there were   problems. Involved in Hospice caring for the terminally ill, I discovered I was not competent to handle spiritual need or problems of the dying and I performed other services such as burials, and so on. After many years of questioning and prayer, I came to believe that God was calling me to the ordained ministry.

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The Diocese of Natal (1993:4) states that, "where there is no active ministry, there cannot be local ordained ministry, because the one arises from the other". The Diocesan department of the Training for Ministries (1993:2) confirms that, "people emerge from among existing Lay Ministers and leaders who have a broader vision". Lewis and Edwards (1934:322) write that "a farmer seeks admission to Holy Orders ... and has for a long time held services in his own house, and is raising funds to build a church". The interpretation that one is able to arrive at from these views is that active leadership in the church often leads to active ministry; represent 19% on the above table and 53% from other areas.

The sample of the respondents gives an indication that God calls people not only from leadership position in the church but also from amongst ordinary people in the pew. Ramsey (1985:101) writes that, "the call of God is to a person, and this involves the heart, the mind, the conscience and the will". Therefore, it is argued that Christ gives the gift of the ordained priesthood and calls men and women to it. This call is identified by the local church and confirmed by the wider church. Respondents did not experience any problems with their calls.

6.4.2 How long did it take you to be accepted for either Seminary or T.E.E. training?

The question wanted to establish the duration between the accepted call and the engagement of training. The responses were:

Duration	Number	Percentage
No delays/ immediately	22	61%

One year	1	3%
Two years	3	8%
Studied before acceptance	8	22%
Not answered	2	6%
Total	**36**	**100%**

The 61% signifies no delays but that they started immediately. Examples:

❖ *I Applied and was accepted without any questions immediately and no conditions were laid down.*

❖ *I had to wait about 3 months before I was accepted – I had to first take membership of F.O.V. and the Parish Based Training Model (P.B.T.M.).*

❖ *Nothing was said about the T.E.E. I was Accepted in 1991 and in 1992 began studies with the T.E.E.*

The above responses show discrepancies in the facilitation of entrance into the community priesthood ministry. When candidates are accepted, it appears; they were not evenly informed of the procedures to be followed. They should have informed that they were to be in contact with the Local Co-ordinator of Studies (L.C.S.). This will lead them to the warden of the F.O.V. The Department of Training for Ministry's guidelines lays emphasis on the rector together with other experienced people to oversee the training. The rector's role is the discernment and training of candidates. The link between the candidate and the L.C.S. is the rector. One of the respondents who are the community priests has recently taken on studies at certificate level in the T.E.E. College.

There is also another respondent who went through discernment in 1991 in the parish and in 1992 began studies with the T.E.E. This procedure is unusual because it was before the Diocese Bishop founded and established the community priesthood ministry in the Diocese. The Diocese of Natal (1993:5) states that, "we are embarking on some experimental models for this as a first step, and we shall evaluate as we go along". Some other parishes wee already involved in the process as early as 1992.

On of the respondents was given conditions of acceptance.

Example:

> *No study no ordination. (The irony in this statement is that the same respondent has been ordained as a deacon without having taken any study through T.E.E. He is presently not studying and has proceeded to become and ordained priest recently.)*

> *There is also another respondent who was accepted immediately without meeting conditions.*

Example:

> ❖ *Six subjects were required but I was ordained immediately. (He was ordained before having fulfilled the conditions that had been laid before him.)*

❖ *Another response said: I had to do six compulsory studies before I could be ordained as a deacon.*

The Diocese of Natal (1993) specifies in the parish Based Training Model (PBTM0) that the candidate has to complete 50% of required studies before final discernment, and not ordination. An irregularity also occurred with this respondent that he enrolled with T.E.E. before discerned in the local Church.

There is a figure of 22% for those who studied before being discerned in the local church. This poses a problem on the procedure to be followed in the Diocese. Some of the responses show that they took years before commencing with their studies with T.E.E. The figure of 75% shows that no conditions were laid at their discernment into the ministry of community priesthood.

6.5 Ordination

The replies on the questionnaires were not sure who ultimately has on their ordination. Responses are of a mixed nature by ultimately they realize that it is the Bishop's responsibility. The majority identified the bishop as a person with a final say. Although the bishop may not be consulted directly, the final say still rests with him.

6.5.1 Is there any peer group in the structure of the Diocese that you need to meet with?

Respondents are not sure of the peer group in the structure of the diocese that they can meet with. The replies are as follows:

Peer group	Number	Percentage
Fellowship of Vocation (F.O.V	13	36%
Ongoing In-service Training	12	33%
Unknown	7	19%
Unanswered	4	12%
Total	**36**	**100%**

One can deduce from the above that they are not well informed by either their co-ordinator of studies or their rector about the importance of these diocesan structures. The Diocese of Natal (1999) explains that the policy of Training for Ministries is that of keeping Community deacons in the F.O.V. until their priestly ordination. The reason that has been given is that often, community deacons ordained quite early in their training when they have completed only a little of their formal academic studies. Therefore, it seems important then, that they remain in F.O.V. with the nurturing influence of a warden and local Co-ordinator of Studies. They would by this time have achieved at least 50% of the full-required academic curse, until their ordination as priests. The Bishop wished to call a conference in 2000 on the above matter but it never materialized.

6.5.2 **Were you fully equipped both theoretically and practically before you were ordained?**

The responses are as follows:

Yes or No	Numbers	Percentage

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Yes	21	58%
No	6	17%
Partly	2	6%
Yes/No	4	11%
Unanswered	3	8%
Total	**36**	**100%**

Although 58% of responses seem to be a high number for those fully equipped before ordination, the explanations show a different tendency.

Examples:

Study coursed for Lay Ministers equipped me.

By being a lay minister for 13 years before ordination, I had learned everything. The study course for the lay ministers equipped me.

These responses reflect on past experiences as lay ministers. The figure of 11% is also notable from the table above, as responses seem to on either way.

Examples:

I am still studying with T.E.E. to equip myself theoretically and practically because of the state of urgency and the shortage of priests and workload at my parish. F.O.V. training, and through O.I.T I equip myself theoretically and practically. (17% of respondents are ordained without being equipped.)

Examples:

There is a need for more practical work especially in celebrating the Eucharist. I was ordained by not fully equipped, but hop that the rector would equip me.

(There is here a need for leading services and Eucharist; also a need for wider practical experience.)

The respondents admitted positively on the above responses that they are ill equipped for priestly services. They relied upon their past experiences as lay ministers.

One respondent used the response of: *"Shortage of priests, I was ordained not fully equipped."*

This response is synonymous with the phrase, "decline in the number of vocations". This needs to be used with great caution and with awareness of the spiritual issues. The question that comes to my mind is, "is God calling less people to Holy Order now than in the past?" It is clearly possible that both the calls of God and the responses to it may have problems. The candidate's call may be hindered or distorted by various factors around him in the church or elsewhere. Often a call may be with Jesus, and being with Him, is to share in His ministry. This may as in lay ministries. Zuylen (1986:122-127) states that:

...pastoral ministries (pastoral leadership, administrative ministry, serving ministries, worship ministries, intercessory ministries, communication ministries, educational ministries, caring and sharing ministries, etc). This is ministry of laity.

Respondents stated in their responses:

By cutting short the study components, we are lowering the standard of community clergy. We will be short charging those to whom we minister.

This pressing need will lead to the dropping of the standards so as to accommodate more community clergy. This will be caused by the need, which has to satisfy the situation. This evaluation of the priesthood ministry of the ordained will always leave thing worse than they were before. Barry (1958:68) states that, "the lower the standards of the church is prepared to accept, the fewer the men of good quality will come forward". The fact of the matter that the God who calls is the author of our vocation is emphasized. The call must be heard yet again in nearly every department and it is a long process to be made.

6.5.3 Did your rector play a major role in your spiritual development and practice before ordination?

86% of respondents agree that rector played a significant role in their spiritual development and practice before and after ordination.

Examples:

- ❖ *He recommended that I have a spiritual advisor;*

- ❖ *He organized retreats for us also spiritual development weekends;*

- ❖ *He brought out my spiritual challenge and spiritual guidance;*

- ❖ *We had prayer and Bible study together.*

The other 14% of respondents never got any spiritual guidance from the rectors. Examples:

- ❖ *The Co-ordinator of studies was very helpful;*

- ❖ *He never recommended a spiritual director – except by the Co-ordinator of studies.*

However, some interviews and discussions with the interviewees show that their rectors are keeping them in abeyance. Examples:

- ❖ *My rector never contributed anything to my ministry;*

- ❖ *I depend on my experiences and practices as lay minister;*

- ❖ *I never gained anything except asked to preside over Eucharist. This too, I never had any experience of, except observing when Eucharist is celebrated by other priests.*

The response from the interviewees represents 60%. All the interviewees are now priests. A figure of 40% was not very interested that we discuss the subject. The Diocese of Natal (1993:3) writes that. "the rector assisted by other experienced people oversee the training of candidates".

6.5.4 How many courses were required to be completed before ordination?

The respond ants gave various responses.

Course	Category	Number	Percentage
8		1	3%
7		1	3%
6		14	39%
5		2	6%
4		1	3%
2		3	8%
1		1	3%
Deacon's course onl		2	6%
Priest's course only		1	3%
Not answered		6	16%
None		6	16%
12	Priest	1	3%
Already completed		2	6%
Total		**36**	**100%**

It appears as if there is no policy that is followed in the Diocese as to how many courses have to be completed before ordination. The Diocese of Swaziland has made a policy on this matter. The policy entails that no person will be ordained before he of she has satisfied the training requirements. The Diocese of Natal (1999) laid down the guidelines that a candidate must have completed at least 50% of the full requirement academic courses before ordination.

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6.6 Present ministry

Respondents indicated that they are fully involved in their local churches in a variety of ways. Their vision in this ministry varies but the ultimate aim to be part of the Diocesan clergy.

Examples:

❖ *I find myself becoming Diocesan Stipendiary Priest;*

❖ *I want to engage full-time ministry;*

❖ *I want to become a diocesan stipendiary priest.*

The Bishop of the diocese of St. Johns have warned that this kind of ministry is not to be seen by its incumbents as a short-cut to ordination and therefore becomes a status ministry. The Diocese of Natal (1993:2) writes, " Ordination to this ministry... is not a means to a stipendiary ministry in the church". The former bishop of Zululand states that. "It has often been remarked by seminary or college-trained priests that community priests were entering the priesthood by the back door". Therefore, it is a perceived assumption in the C.P.S.A. that the church has to be very careful of the danger that may be created.

The Diocese of Natal needs strong policy guidelines that will be observed so as to avoid the danger of this ministry developing to lower structures of the ordained ministry. The Diocese of Natal (1995:4) states that, "our community clergy are themselves aware of it, and they are ordained on this understanding".

6.7 Spiritual development

The relationship in the parish between churchwarden's fellow clergy, churchwardens and the local church is conductive for spiritual development of the community clergy.

These have been the responses from the respondents.

Example:

* ❖ *I have a sound relationship with the whole church;*

* ❖ *Relationship is fair and good;*

* ❖ *Very good and excellent;*

* ❖ *Good and close relationship with frequent opportunity to discuss personal and parochial needs.*

6.7.1 Do you meet with your rector and other clergy for prayer?

Responses from respondents are:

Meeting point	Yes	Percentage	No	Percentage
Prayer	36	100%	0	90%
Meditation	23	64%	13	36%
Training	20	56%	16	44%
Pastoral Studies	27	75%	9	25%

Prayer fellowship reflects that respondents enjoy 100%. My own observations do not agree with the above. There was never a point where the rector meets with his clergy, including community priests and deacons for prayer. One of the clergy in a meeting suggested it and was upon the rector to set days for such meetings.

This never materialized. There was no meeting altogether except when he had to give instructions. There is a concern about 36% of the respondents who are not engaged in meditation. Rectors, Local Co-ordinators of Studies and F.O.V. wardens must encourage community clergy to exercise meditation. 44% of the respondents never had training opportunities in the parish. Kraft (1990: 117) writes that, "every Parish is a school of ministries". The Diocese of Natal (1993:3) writes that, "in the local parish there is a four-fold training approach, which is practical ministry, monitored performance, discipleship, learning and spiritual accompaniment". 25% of respondents are not engaged in pastoral studies. This also needs to be encouraged and monitored by the local co-ordinator of studies, rectors, the F.O.V. and O.I.T. (Ongoing In-service Training) so as to encourage the local church.

Retreats are also important for spiritual development of the community clergy. 75% of respondents attend retreats annually and 25% has never been able to attend. The Diocesan Department of Training Ministries (1993:4) has written that, " the parish shall enable the assistant community clergy to attend Diocesan Clergy retreats or other retreats most suited to them each year". I am quite aware that some of them are unable to attend because of secular employment. Weekends are also not possible because they need to rest after a week-long commitment. 40% of respondents have been exposed to any retreats. One response from respondents stated that:

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Our rector organizes retreats for us in the parish and also spiritual developments on weekends.

The Diocese of Swaziland states that special provision has to be made for them to be ministered to once thy have left training weekends, which are compulsory. The Diocese together with the parish need to identify weekends in a year which will be compulsory for retreats and spiritual development as a body in the church. Spiritual advisors are important and are referred to by 83% of respondents. 11% do not have and six percent never answered. The Parish Based Training Model emphases that the rector assists a prospective candidates at this stage. 11% of the responses need to be investigated thoroughly by the Department of Training for ministries and the situation remedied.

Respondents see no clash between present employment and the work of the church. This is because the majority of the community clergy retired. Those still in secular employment spent an average spend of three hours in church work over weekends.

6.7.2 Would you agree with the statement which places you ministry as, "back-door to priesthood" or "second-class-priesthood"?

The above statement had two groups of responses from the respondents. These were positive ones and ones which showed that the respondents wee negatively affected by the question.

Examples of positive responses:

Research of the parishioners, priest from other denominations, all see this ministry as cheap and second-class. Even in our Diocese, that is really happening. It all depends on the training and commitment to the ministry. I fee there is a difference between the Diocesan and our ministry in that our ministry is in the same parish and the Diocesan always in charge. We are seen as second-class priests.

Examples of negatives responses:

❖ *I am a servant of Christ and such distinctions do not play a role for me;*

❖ *The discernment conference agreed that I am called to priesthood ministry;*

❖ *I personally feel very hurt that such terms should be used to describe this ministry;*

❖ *The community priests will always be disadvantaged if this attitude is maintained;*

❖ *These are stigmatic names and unacceptable.*

(Some even call this the ministry of "coffees".)

Briggs (1996) writes that the Diocesan stipendiary clergy are the highly trained priests who are able to co-ordinate the work of others which requires organizational and management skills. It is argued that community clergy must also be properly trained. My major concern is that too many people have been ordained without proper training and have little or no theological background. Margaret Briggs also argues that the practice of ordaining people who are not

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trained yet and have a recognized call by God undermines the whole process. That is where these stigmatic names emanate from. In the Diocese of Zululand, the Diocese tried to ensure that Community priests do not have to be in charge of parishes. But the shortage of priests and the sheer ability of some of the community clergy slowly changed their positions.

6.8 **Your parish**

Responders seem to be very happy with the perishes where they serve although they have some responsibilities entrusted on them they sometimes do not like. There then seems as if there are underlying factors which do not surface in their replies. Community clergy whom the researcher had discussions with, also voiced a sense of despondence. Their presence seems to be threatening to the rector.

67% of the respondents do not fully understand the scope and responsibilities of community priesthood. This is evident from the replies because very few are involved with the organizational structure of the parish. 33% of respondents are involver with structures of the local church. The Department of Training for Ministries states that community clergy exercise a ministry to sustain the local parish. They are allowed to develops and use their particular gifts and participate as fully as possible in parish life.

It is argued that the problem again is the power struggle between the rector and the community priest or deacon in the local church. This antagonism forces the community clergy to give an average of three hours on weekends to the local

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church. The rector wants to keep all the powers to himself. This action renders the community clergy to be in the background and unnoticed.

6.9 What can be improved in this community priesthood ministry?

The response identifies areas of concern in a variety of ways. The respondents saw their ministry as being for the whole church in equipping the people of God. This has to be fulfilled in a team ministry in the church with the rector as a manager.

The identification of prospective ordinands has to be the duty of the manager and the parish council. This will ensure that ordinands know where to go in times of queries. This is because some rectors are not very supportive to this ministry. Black community priests and deacons need to be accepted by their rectors and Diocesan clergy. This state of affairs seems to be widening.

It is envisaged that an ordinand should finish at least 50% of the studies laid down, before ordination. This will close the gap between the community clergy and the Diocesan clergy. By cutting short the study a component, this practice gives rise to the lowering of the standards in the priesthood of the ordained ministry. College life needs to be built into the studies.

An adequate support system is required for community clergy. These will have to include weekend workshops and conferences. Spiritual directors, wardens of F.O.V. and Co-ordinators of studies need to take the leading roles here. There has to be training for rectors too. This need to be done and more urgently for the Black rectors. This exercise will help rectors to take more responsibilities in training both practically and theological. This will help in the practical tasks of

priesthood. An information brochure is also needed for ordinands so as to help in the exercise for proper orientation of new-comers into the ministry.

Parishioners also need theological training in the same way as those in the community priesthood ministry. The training of Black parishioners will help to accept and appreciate the work of community clergy. This cost community clergy in terms of hours of study, tiredness and stress. Even when community clergy give themselves fully to this ministry, it is not fully accepted by the parishioners. This attitude cuts the community clergy from being part of the parish.

It is clear, therefore, that the concerns of the community clergy are for the improvement of this ministry both in structure and practice. This will make community clergy to attain leadership skills and be able to be in charge of parishes.

6.10 Diocesan stipendiary clergy views

There are nine out of twenty-five respondents from the diocesan clergy and this reflects 36%. Diocesan clergy are the managers who are well equipped theological and have enabling skills in the local church.

6.10.1 What standard of education would you consider to be a minimum requirement for the community priesthood ministry?

Responses are as follows:

Standard of Education	Number	Percentage
Degree		
Grade 12	5	53%
Grade 10		
Other	4	44%
Total	**9**	**100%**

56% of respondents see the minimum as being matric.

Examples:

❖ *Matriculation allows them to further studies at theological colleges or Universities;*

❖ *Standards and competency go together;*

❖ *They are expected to do almost everything that is done by the rector, except for administrational and matrimonial services;*

❖ *Someone with grade 12 does not struggle much in his studies.*

In my view this close the gap of one group of clergy being perceived as first of second class. Although a grade ten qualification has been viewed as the minimum, they have failed to appreciate the fact that the community clergy also needs theological training. 44% responses are reflected in the following examples:

❖ Priestly ministry is not an academic matter only; it is rather an issue of spiritual maturity and depth which is accompanied by a pastoral heart.

❖ The priesthood is not depended on academic qualification but holiness and commitment to God.

Margaret Briggs states that the Community Clergy must be properly trained. He major concern is that too many people who are not properly trained have little or no theological background, and are nevertheless ordained. Wilson (1980:164) writes that they "... should not be allowed to preach unless they undergo a fairly thorough course of training in theology". Competency in doctrine is very important for community clergy. This sound doctrine should make their preaching relevant in the twenty-first Century.

Furthermore, we need to realize that educational standards even among Black Communities continue to rise and many more receive university education with every passing year. This poses a challenge to those who minister to them. They must be competent to relate theology to every day life and also to interpret theologically what is going on in the world. I would argue that we could not ignore educational standards of the community clergy. Above all, it is our contention to bring this ministry of the same level with the stipendiary clergy. Above all, it is our contention to bring this ministry of the same level with the stipendiary clergy. Ordination is one way in which standard may be set before being accepted.

It worth noting the diocese of Pretoria's formation and training of community clergy. It includes both practical and academic training. Morley (1997:79) writes that:

> All candidates for ordination are expected to study either for a certificate in theology or a diploma in theology depending upon their general level of education. Those who have completed a standard 8, study at the certificate level while those who have completed their secondary education, at the diploma level.

In 1995 Theological Education by Extension College (T.E.E.) also introduced a study for an award level for those who have a standard 6 level of education. The material supplied for this level is obtainable in the vernacular. These candidates do theological studies to advance their educational ultimately.

Therefore, those with low levels of education in the Diocese of Natal can be exposed to this opportunity of studying at the award levels. This endeavor will remove the perceived argument against academic qualifications, as unnecessary for Community Clergy.

The Bishop of Natal in 1993 stated that there is a new movement of the spirit regarding community ministry. He sounded a possibility of new vocations in a number of parishes. The response from the community clergy have also underlined this new movement of the spirit parishes. They based their argument on vocation to spiritual gifting.

Example:

> ❖ *Priesthood is not dependent on academic qualifications but holiness.*

It is argued that there is a danger in emphasizing one of the gifts of the spirit as a requirement over the other. They may not be a unity but all are important. Having spiritual gifts does not mean a person needs to be ordained. A layperson could teach at a theological college or in other fields of theology, of which they do. Maybe, we need to revive the ministry of the baptized, where some are called to lay ministries and others to ordination.

Therefore, all the baptized have spiritual gifts by virtue of being in Christ. The order for the Community of Resurrection (C.R.) has argues that some people think that because they have some spiritual gifts, this is a test for ordination. Others feel they have no particular spiritual gift and shy away from ordinary ministry or the ordained ministry. "Gifts of the spirit" are not the only criteria for entering into the priesthood ministry of the ordained.

6.11 Theological or seminary college views

The Community of Resurrection (C.R.) writes that gathering, living and worshipping together, enables the ordinand at Seminary and College to meet with others, and that this widens his or her perspective of the ordained ministry. This results in giving encouragement to one another and also creates possibilities of sharing and listening to one another's point of view. Seminary life helps the ordinand to deepen his or her prayer-life, spirituality and also hearing or listening to lectures on diverse subjects, give greater access to scholarship and maturity. It broadens one's outlook on one's vocation.

Therefore, it is clear that theological colleges or seminaries play a vital role for an ordinand of his road to the ministry of holy orders. This is an essential development against which the quality of Community clergy must be judged. An ordinand needs to be given relevant training that matches the ministry of ordained priesthood. A former theological staff member has argued that community clergy create class distinctions in the ordained ministry. It is worth noting that theological Colleges (seminaries) further give the ordinand an exposure to ministry which could have been taken for granted. Colleges are intended to educate and equip ordinands with theological knowledge of various kinds of ministries.

The Bishop of Swaziland expresses his concerns about colleges as having failed to provide serious and sustained religious education for the people of the church. It is worth noting that the people of the church have often called into question the wisdom of spending large sums of their training with no apparent return. This is the form of sound warning to the member of the church. This leaves many people wondering why we continue a system that is expensive and ineffective for the training of the church enablers.

This appears to be a constructive criticism of theological colleges and yet at the same time it is very significant when based upon the above facts. We are not doing enough about it in terms of extension training, which is essential. Colleges need to look deeply into deepening the process of priestly formation. Community

priesthood ministry training needs to inject some effectiveness into a system of residential college training.

6.12 Personal reflections

The researcher's reflection in this study is of value as reflected on the Community priesthood of the ordained ministry. This ministry started in the Diocese while the researcher was an assistant in a local church, together with other two Diocesan clergy.

Two candidates who had been lay ministers in the church were identified as possible candidates for the community priesthood ministry in 1994. They were supposed to attend F.O.V. and this was not taken seriously. Their T.E.E. Course too was not given a priority. Guidelines for discernment and training (1993) states that, "the rector oversees the training and assisted by the people". Three of us were clergy together with the rector and have experiences in the field of the ordained ministry. Nothing was ever done to help the ordinands in their training. These community deacons relied upon their services as lay ministers. One of the clergy appealed to the rector to help deacons with their studies. This appeal was never accepted by the rector. Even when one of them had been ordained, he was never exposed to liturgical practices in the parish. The community deacon advanced to priesthood without any theological and pastoral studies and skills development. The parish went further to recommend another lay minister for priesthood training. Although there was a change in rector ship, nothing was ever done t develop the community clergy.

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The frustration that the community clergy have is that they rely upon their lay ministry in the church. They are not sure of themselves as far as liturgical ceremonies are not concerned in worship. They are despondent because they feel that there is a lot missing in their training. One of the community clergy has become a rector of a parish without theological and leadership skills. This becomes a mockery of this ministry. The diocesan clergy are said to be well trained and equipped to enable the team in the parish. The community priests, however, are not well trained and also lack managerial skills in the parish. So, a precedent has been created in our diocese and needs to be remedied.

The community clergy need to be enable so as to be able to participate in a tem ministry in the parish under the leadership of the rector. Black Community Clergy need more exposure, which is wider than the local church. Theological training has to be adhered to as well as pastoral training. It is true that they have been exposed to pastoral visitation while being lay ministers, but now it has the counseling part of it. This requires a thorough training to be conducted by the rector in the local church.

6.13 Conclusion

This chapter has dealt with the empirical research. It has brought to the fore elements related to the following:

- Methodology
- Research findings
- The vocational call to ordained ministry
- Ordination
- Present ministry

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- Spiritual development
- Your parish
- What can be improved in this community priesthood ministry?
- Diocesan stipendiary clergy views
- Theological or seminary college views
- Personal reflections

In short, the respondents brought to the fore that there are differences with regard to requirements for ministry in the different dioceses. Each diocese does it own training differently from another Diocese. This has been demonstrated by referring to the dioceses of Pretoria, Swaziland and natal.

The reflections by Diocesan clergy stress that Grade 12 has to be the minimum education standard for community clergy. This educational standard of education will make it possible to cope with theological studies and also be fitting to this learned society of the twenty-first Century. We do not want to lower the standard of our clergy.

Further, there should be no class distinction within and between diocesan and community clergy. Theological colleges' contributions are also vital for the widening and deepening of prayer life spirituality as well as the scholarship of ordinands.

The researcher's reflections dealt with how community priests have been given leadership position in the local church while being ill-equipped and with virtually no theological training in some cases, Stipendiary clergy are highly trained and have organizational and management skills.

The following chapter analyses the concerns of this ministry form a wide spectrum of the C.P.S.A. Some reservations have been expressed for this ministry to discontinue. The Bishop of Natal has put a moratorium for a year for entry into this ministry while an evaluation is conducted.

There is a need for a way forward on this ministry because it is there to stay. The researcher feels that Natal should adopt the diocese of Pretoria's model of training. The context may not be similar and may need some modifications to suit this diocese.

CHAPTER 7

The way forward

7.1 Introduction

The previous chapter dealt with the empirical research amongst community clergy. There has been an inconsistency in the way guidelines and processes have been developed and implemented in our dioceses. The parish councils are supposed to be the custodians of community priesthood ministry. However, they are not sufficiently equipped to handle it constructively. This process they have never been exposed to or participated adequately in the processes of discernment and the training of ordinands. This has resulted in class distinctions between first and second orders of priests. Other community clergy have become stipendiary priests and this has resulted in this vocation being seen as providing back-door opportunities for entry into diocesan stipendiary ministries. The insufficient training in theology that ids offered to community clergy has also contributed to this problem. Most clergy stop studying after ordination. This poses a serious problem in the training of community clergy.

The question of the gifts of the spirit are not the only requirements for the ordination to the priesthood. There is an assumption that the only criterion for an ordinand to enter the ministry is to be filled with the spirit. This is not sufficient. There is more to the community priesthood ministry than just this requirement. A layperson may be called to pastoral, parochial or other ministries in the church, but this does not mean that he or she does not need to study the knowledge and skills necessary to serve effectively in these ministries.

This chapter focuses firstly on the evaluation of the priesthood ministry in the C.P.S.A. There are many concerns throughout the C.P.C.A., which have been expressed concerning this ministry. This indicates that there is no consensus on guidelines and other views on the functioning of this ministry.

Secondly it follows recommendations. These will focus on the diocese of Pretoria model of training and how we can extract some of their methods to fit our diocese. Parishioners or In the second place follows recommendations. councilors need to be trained and motivated so as to play a significant role in this ministry. This is the ministry of the local church and the custodians have to be prepared to function effectively.

7.2 Concerns

These concerns have been extracted from the respondents' views, letters of correspondence, interviews and informal discussions within and outside the diocese of Natal.

7.2.1 The development of first- and second-class statuses among clergy is a dangerous syndrome in the ordained ministry of the church. Quite a number of people like the Bishops of Swaziland, Natal, Port St John's and the Provincial Executive Officer have echoed their concern on this class distinction among the clergy.

Example:

One danger is the development of a perceived first class and second-class status among our clergy. This results in the idea of first and second-class priest. The issue of a second class ordained ministry needs to be consciously addressed. Ministry should not be subjected to hierarchies or grades of priests.

7.2.2 The practical side of the ministry – that there is a shortage of ministers – is that community clergy are overworked. During the seek they are in full-time employment and they are supposed to do church work on the weekends. This may not be practical because he or she also needs time to attend to family affairs and also need some rest. T he church needs not deprive the Community Clergy of his or her privileges. He or she also needs a day off as the stipendiary clergy do. The assumption that they can visit parishioners and attend to church on weekends is not possible. Community clergy themselves have expressed the view that must spend an average of three hours for the church on weekends is not possible. Community clergy themselves have expressed the view that they must just spend an average of three hours for the church on weekends and not more.

This is equal to a Sunday Eucharist service and thereafter, should retire to his or her family. This was also supported by the Bishop of Swaziland.

Example:

Overworked community priests cannot function effectively at their workplaces on weekends and also not in church activities on weekends:

Parishes under the leadership of a caring and disciplined rector are able to give community clergy a day off over the weekends.

7.2.3 The spiritual development of the community clergy id disturbed if they cannot attend retreats and clergy schools. The respondents showed that some have never attended any of the two. This poses a serious challenge to this ministry. What is shocking too, is that some do not even have spiritual directors. The problem is that there has never been an evaluation or conferences where these problems could be identified. Rectors, local co-coordinators of studies, Fellowship of Vocation wardens and Ongoing In-service Training have to create forums where community clergy can ventilate their concerns and problems and be addressed.

7.2.4. The community priesthood ministry could be divorced from the wider church because of local focus. This problem is highly significant and needs the diocese to develop some programmes, which would facilitate procedures through which clergy could interact with clergy on a wider front. This could also be a remedy to any of the negative views in this ministry.

7.2.5. Concerns are expressed that this ministry is a back door to diocesan stipendiary ministry. The Diocese of Natal (1993) has stated that ordination to community ministry is not a means to stipendiary ministry in the Church. The Bishop of St John's poses a question, whether its holder of an ecclesiastical position does not see this kind of ministry, as a short cut to ordination. This behaviour may easily become a status ministry. This is one of the questions that this study cannot address. Margaret Briggs writes that the community priest is not generally a full time priest unless he or she has take early retirement or has other means of financial support. The Bishop of Swaziland states that, during its first introduction I Zululand, it was

ensured that the community priests did not have to be in charge of parishes. The shortages of priests forced the Diocese to rescind its decisions and community clergy became priests in charge of parishes. The annual meeting report of the diocese of Nasal's PBTM (2000.90 states that two community deacons were accepted by the Bishop to become stipendiary priests. One of these two have referred to my critical reflections. One of these diocesan priests has recently become a rector of a parish. Black parishes seem to suffer because of these kinds of behaviour.

7.2.6. Some respondants to my questionnaire have stated that they want to be stipendiary clergy.

Example:

> * *I want to become a diocesan priest:*
> * *I want to be more involved in full-time* ministry *(diocesan):*
> * *My vision is to become a diocesan priest.*

The church needs to ensure that such aspirations be accommodated. The only requirement is that it be done in accordance with required guidelines and regulations.

7.2.7. There seems to also be some comparisons that have been made between stipendiary and community clergy. The diocesan stipendiary clergy are perceived to be better qualified, highly trained and well equipped priests who enable other people's ministries in the local church. On the other hand, Margaret Briggs writes that community clergy are better qualified in terms of experience and skills. Kraft (1990:120) states that the community priesthood ministry is "--- a settled ministry together with other lay ministries of the local church". The church needs to be careful in the use of such words as 'experienced and skilled', "well equipped" and so on. Ordinands by ordination are received into holy orders of the priesthood ministry, where there are no categories and all equal with regard to status if not in function. However, to be experienced and skilled may not be the only or main requirements- such as ministers also need some theological training for example, and vice versa.

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7.2.8. There is concern that people or ordinands are not properly trained. This may be caused by the " shortage of priests" with ordinands being fast – tracked into the ministry. Many community clergy have been ordained without proper training or have little or no theological background. This process undermines the practice of ordination. The diocese of Swaziland has come up with a policy of ordaining candidates after they have successfully finished 50% of studies. The diocese of Natal (1999) has also come up with the minimum requirements for academic studies (50% of the full academic programme) before ordination. The problem, however, is that some ordinands discontinue their studies after ordination.

7.2.9. Community clergy need to witness at places of employment. This was the vision of the diocese of Zululand during the time of Bishop Zulu. This vision failed because the employment places saw no need to provide for this ministry. This needs to be built into community training.

7.2.10. Black parish councilors experience problems concerning the discerning of priests. They have never been exposed to this kind of situation before. It is worse when they have their studies monitored by the local church. The diocese needs to come up with a strategy that will provide workshops and training seminars for the councilors. It becomes worse in Black parishes and this is where all means of motivation must start.

The community priesthood ministry needs to have clear guidelines and regulations which are applied in the whole of the C.P.S.A. This will eliminate discrepancies that occur in individual dioceses. We need also to recognize that ordination for both community and diocesan should be the same.

7.3 Recommendations

The number of community clergy is increasing in the Diocese of Natal and especially in Black congregations. Some of them are given responsibilities of leadership. It has been established that community clergy are not theologically equipped for such positions. Therefore, there had to be some strategies put in place so as to make this ministry upgraded in training, both theologically and past orally.

There is an urgent need for policy to be revised in the Diocese of Natal. These include the guidelines for discernment and training. This policy needs to focus on the structure of the ordained priesthood ministry within the holy orders. If we agree that here is one ordination for both community and stipendiary clergy then this must be reflected in training and service. The policy needs to take into account the disillusions and concerns that community clergy have identified in the previous chapter. Community priesthood ministry must be encouraged at parishes, which have identified a specific need for them. These needs may be identified in rural parishes and informal settlements around cities. A concern has been raised by the community priests themselves that there is an over supply of this ministry in some parishes. This concern specifically applies to whiten parishes. Although Black parishes need this ministry because of the number of outstations, a feasibility study needs to be conducted by the regional councils. These recommendations must be sent through to the Diocese for decision.

Rectors need to play a meaningful role differently from what has been happening. The rector is the main actor in this process and as such, need to organize more workshops in order to empower priests. The community clergy themselves has also identified this when they suggested that rectors be re-trained. There is more need with the Black stipendiary priests (rectors) to e engaged in the process of training towards this new ministry. They have identified a need for this ministry but they are unable to train them. They are perceived as threats to the rector because he does not know how to handle it. The parish-based training model (P.B.T.M) identifies the following as a rector's responsibilities:

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- Assist parishioner to find a spiritual director;
- Discuss with the parishioner how to balance studies and personal commitment;
- Agree with the parishioner when to seek parish council's endorsement and take the issue to parish council;
- I f parish council agrees, refer the candidate to the local Co-coordinator of studies (L.C.S.)
- Ensure that the candidate join the Fellowship of Vocation (F.O.V.);
- Meet the candidate quarterly to review and check the achievement of balance between studies, ministry and life;
- Meet the candidate quarterly to review and check the achievement of balance between studies, ministry and life;
- Write to area Bishop requesting a parish-based discernment conference, etc;
- Alert the candidate to the need to complete a Practical Ministry Assignment (P.M.A), student Diocesan Assessment (S.D.A) by April, May of that year in which she/he completes 50% of the required studies.

The present rectors are unaware of the heavy load that they have to carry when they identify someone for this ministry. Therefore, it is up to the Department of Training for ministry to alert the rector of the responsibility he has to perform. This will ultimately lead to some workshops to be organized for rectors so as to be in the position of training rectors.

The parish council and parishioners need to be taken on board in this ministry, for training monitoring and functioning. This is a great need, especially in our Black parishes, because we still have a culture of depending entirely on the rector. Kraft (1990:118) writes that, "Every parish is a school of ministries". This should serve, to in essence, equip the local church as the main role player in this ministry. This ministry is for the benefit of the local church and must be engaged in by the community priests who have been identified by the local church.

The Diocesan department for Training and Ministry has supported the view that there has to be a body established to conduct motivation and training of parish councilors. The

need is great among Black parish councils because they have never been involved in this exercise before. They are used to traditional ways of not interfering in the ecclesiastical matters of the clergy. Therefore, one cannot expect them to engage this paradigm shift overnight. It has to be a process through which this mind-shift takes place, so as to accommodate their responsibility to the community clergy. The community clergy have suggested in their responses to the questionnaire that theological training has to be offered to parishioners as well. They base their statements on the fact that they will learn to appreciate the work done by people who offered themselves for part-time work in the church. There is an assumption that the community clergy are no longer part of the parish by virtue of their ordination. Therefore, the purpose of workshops and seminars is to bridge this gap.

In the Diocese of Pretoria, great emphasis has been laid on the role of the parish council in the discernment of a call to ordination. Morley (1997:75) writes that, " there has been times where a parish council countered the recommendations of the Department of Training for Ministries or a Bishop. The Diocese recogises the power of the Bishop to refuse or ordain. But Briggs (1996:2) states that, " the Bishop would not go ahead when there is controversy from the local church". This forces the parish council, which has authority to recommend the candidate, to take full responsibility and also be engaged through the whole process of the appointment of clergy.

The parish council has a great role to play before ordination according to the department of Training for Ministry in this Diocese.

The examples are:
- *The parish must agree to support and own the training programme for each ordinand, preferably with a contract.*
- *The parish council writes a letter to the Bishop reflecting in the minutes of its meeting the agreement on setting up the discernment conference.*
- *The rector agrees with the parishioner about where to seek the parish council's endorsement.*

- *The parish needs to ensure that a community assistant is not seen as the minister-in-charge in the rector's absence.*

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The above responsibility should be exercised by people who have been trained to do this should exercise the above responsibility. That is why training is very important for the parish council, especially in Black parishes.

The community clergy have to realise that they have been raised in the local church as part of it. They need to give full allegiance and support to the local church. This ministry has to be understood by the community clergy- that it is not for status but service to his or her own church. The rector, church wardens and the community clergy sign the contract of agreement in the local church. The Bishop of Natal states that ordination to this ministry is not to be means to stipendiary ministry in the church. The Bishop of St John's gives a warning that the community clergy themselves should not see this ministry as a shot-cut to ordination. Community clergy need to go through a deeper understanding of the nature of all ministries. Exposure programmes have to be developed to prevent the notion of seeing this ministry as either to narrowly focused on local church or meant for wider service. A balance needs to be struck in this instance.

A training policy has to be in place for community clergy in the diocese. Theological and pastoral training should not be split and emphasis should not be placed on only one at the costs of the other. Against the other. Training is a package that the candidate has to engage for the ministry of holy orders.

The heart of training for the priesthood is theology. Ramsey (1985; 102) defines theology "as the study and knowledge of the divine relation in which Jesus is the center". One needs to bear in mind that we live in a changing community where educational standards continue to rise among Black parishes. Christian theology needs to be understood as involving the use of other intellectual disciplines, such as history, philosophy, and so on.
The model of the Pretoria Diocese can be adapted for training in this respect with some modifications so as to suit our context in the diocese Morley (1997:77) states that,

" The candidate partakes in the Deacon's Formation Programme. These programmes take a period of a six months a year". The whole church is invited to participate (lay and ordained of that archdeaconry). This represents a wide church involved in the call. There is a comprehensive report that is given to the Department of Training for Ministries. There is also another report from the parish council towards the end of that period. The whole process is the confirmation of the call by the wider church and the ordained ministry. The same procedure is undertaken for ordination to the priesthood ministry.

Those candidates, who have completed secondary education, study at diploma level and those with a grade ten qualification, study at certificate level. Six of the twelve courses have to be completed in order to be ordained deacon, including worship. The diploma level requires a candidate to complete three courses. A certificate is awarded in theology or has six courses, which need to be completed. The diploma level has thirteen courses. To be ordained priest, worship is also included at the diploma level.

The pastoral training of the Deacon's Formation Programme (Petoria Diocese) has specific and general aspects. These include elements related to lifestyle, work of a deacon, hospital visitations, the developing of small christian community and liturgical duties of a deacon. Emphasis here is also on spiritual development. Candidates attend retreats once a week during the training course. Spiritual advisors meet the candidates at the retreat regularly.

A priest's training includes listening skills, spirituality, and the canons and constitutions of the C.P.S.A. This training in patrol work includes conflict management skills. The priest is a minister of sacraments and his training and his training includes baptism, reconciliation, healing and Holy communion.

This model, when applied to our context, will eradicate the ration of lower grade or back door ministry tags. This model of training will stop a precedence that has been created in the diocese of advancing community clergy to become rectors or assistants, even though they are ill equipped theologically and do not have the required leadership skills.

An adequate support system has to form part of the package of training. We do have in our diocese, a local Co-coordinator of studies, a fellowship of vocations and Ongoing In-service

training, which form a support system. These structures need to be enforced as back-ups to the life-long learning programmers of a community clergy.

The office of a permanent Deaconate needs to be restored or strengthened in the church. People must not see this office as a first step to priesthood. This is also an emerging Diaconate, which is the service-wing of the church.

The diocesan Bishop has an important role to play in the nurturing of all clergy including the community clergy. The Bishop should meet the ordinand once he has discerned for training. The training period is the opportunity for the Bishop to acquaint himself with the candidate. The candidate must be free to discuss his or problems freely with the Bishop. The best way of meeting the candidate is in the context of groups and on a one on one basis.

The Pretoria model of training is the best compared with what the Diocese of Natal has in terms of training. There are lots of gaps in the training, which is supposed to be directed by the rector.

Responses from the community clergy have indicated, for example, that

- *Rectors and Co-coordinators of studies are absolutely doing nothing to help us.*
- *By shot-cutting the study components, you are lowering the standards of the community priesthood.*

Academic requirements must not be a stumbling block for those called to the priesthood ministry. The model of training used by the Diocese of Pretoria again might be an answer

To these concerns. The T.E.E College can offer theological education for those who have been disadvantaged. An award level in the vernacular can be provided. Christian theology includes the study of divine activity in the world beyond the ambit of Israel. God has made Himself known in many cultures and religions. Christian theology study looks at the truth of this and its limitations. We should give very careful thought to the training of the community priesthood ministry or else exclude preaching from their normal duties. The black community priesthood needs training in theology and in pastoral care because Black congregations are inflicted by the born-again christian influence.

7.4 Conclusion

The priesthood approach to this study revealed that the coming of the Anglican Church to Southern African was specifically for the British citizens and colonists. It had nothing to do with indigenous people (blacks) initially. It has been a long history for Blacks to be incorporated into the Anglican Communion with full powers to participate fully in the divine structure and service.

The Diocese of Natal took the lead by pioneering work of missionaries such as Captain Gardiner and Reverend Owen. This initiative gave rise to the Zulu royal family being Anglicans up to this present day. The arrival of Bishop Colenso as the first Bishop of Natal widened the black involvement to the extent of creating Christian missions for Blacks. It is in these missionary stations, to name a few, were Ekukhanyeni, Springvale, Umlazi, and so on. The Bishops that followed, pushed Black full participation until Bishop A.A. Mkhize became Bishop of Suffragan in the early eighties.

Black lay-ministers also appeared as unlicensed Abashumayeli at the outstations. They were in charge of outstations and preached. As years went by, Blacks attended courses to become sub-deacons and lay ministers. They received licenses from the Bishop. This section of lay-ministers became a reservoir for the contemporary priesthood of the ordained ministry. They are called the community priesthood of the ordained in 1993.

The Diocese of Natal (1993) stated that, "this ministry will always exist alongside active lay ministry in the parish. Where there is no active lay ministry there cannot be a locally ordained ministry". Community clergy emerge from among existing lay leaders who have a broader vision and wider acceptance within the parish.

The study revealed that Black parishioners are lacking in their understanding of their role. Community priesthood guidelines on training emphasizes that the parish council is the custodian of this ministry in discernment, training and service in the parish. The parish council has to understand the great task that has been put on them by the diocese on this ministry.

Training is the cornerstone of the priesthood ministry. The priest is the teacher and preacher and therefore becomes a man of theology. The study needs not to be vast in extent but deeper in its integrity, so as to be easier to comprehend and engage. Ramsey (1985:7) writes that, " It is those whose studies are shallow who are confused and confusing". Responses from the community clergy identified training as an important component of the community clergy. They went further to say that the curriculum used by the T.E.E. College should be the same as that of a theological College.

The study is addressing situations which have been given leadership positions in the church. Some of them are priests-in-charge and rectors. The bottom line is that they are not properly equipped in theology. This seems to be contrary to the original purpose of having community clergy. The only way to upgrade the qualifications of community priests is to have them thoroughly trained, with the rector, local Co-ordinator of studies and Fellowship of Vocation taking an active part in their ministry. Some of the Community clergy never passed any course with T.E.E. College but they are now priests. It is not easy for the Diocese to ask them to start studying afresh. Therefore, the diocese needs to explore other models of training from other dioceses so as to come up with a comprehensive training for Community Clergy.

The table below represent an analysis of the statistics of clergy in the C.P.S.A.

DIOCESE	TOTAL	SELF SUPPORING	%	STIPENDIARY	%	COMMUNITY	%
Johannesburg	160	90	56	70	44	-	-
Grahamstown	60	33	55	27	45	-	-
Port Elizabeth	69	24	35	45	65	-	-
Christ the King	29	7	24	15	52	7	24
St Mark, the Evangelist	50	-	-	8	16	42	84
St Johns	90	13	14	36	40	41	46
Kimberly & Kuruman	57	29	51	28	49	-	-
Swaziland	19	6	32	13	67	-	-
Umzimvubu	50	23	46	22	44	-	-
Natal	237	62	26	105	44	70	30
South Eastern T.v.1	45	-	-	45	100	-	-
Klerksdorp	33	-	-	30	91	3	9
Total	**899**	**287**	**32%**	**444**	**49%**	**168**	**19%**

The above table indicates that out of 12 Dioceses, 19% have community clergy and 49% stipendiary clergy. These figures show that community clergy in the dioceses is not a figure above Stipendiary. One needs to take into account that the Diocese of Pretoria was unable to submit its figures. It is assumed that community clergy are more in number than that of the stipendiary clergy. The diocese that has more community clergy, is St. Marks the Evangelist, with 84% and only 16% stipendiary clergy. This is where Bishop Briggs has been a Bishop and retired at the end of 2000. The diocese of St. Johns follows with 46%. The self-supporting clergy include retired clergy those diocesan clergy involved in secular employment. The

diocese of Natal follows with 30% community clergy and the stipendiary clergy is 44%, and the self-supporting clergy is 26%. One can state that 50% of the C.P.S.A. has community clergy according to the dioceses that provided statistics.

The community priesthood ministry is here to stay, especially in the Diocese of Natal and in the Black parishes. This is because the Black parishes are large unmanageable. Black community clergy will continue to be ordained in the Diocese of Natal. For this ministry to be recognized by anybody depends on the training that is given. We do not want the present situation in black community clergy to carry on. Black parishes need priests who are well equipped and able to participate in teamwork. Parish councils need to engage in workshops so that they can be better prepared to constructively engage ministry. For this ministry to be sustained in this Diocese, we need a strong teamwork between the Bishop, the region council, the parish council and the stipendiary. This is the contemporary ministry that Black parishes will experience more in the future. The Black community ministry of the ordained will also be of value to the informal and squatter camps around our cities.

These are the challenges of the twenty-first century for the church and it is believed that this research has gone some ways to address them.

Appendix 1

Questionnaire

Please print in block letters

1. Personal Particulars

Home

Name and surname

Postal Address

Telephone Number

Cell

Work

Name of the Employer

Postal Address

Telephone Number

Fax number

Diocese

Parish

State whether you are a priest or deacon

Name of your rector or priest in charge

Names of your church wardens

Telephone numbers

Fax number

2. Academic qualifications

Place

Year

Subjects studied

Qualifications

Further study: Indicate course of study

Training for ministry

Theological Qualification

Institution

Year

Subjects

Do you wish to further your studies, yes or no

Any other training received (e.g counselling, preaching, etc.)

3. Vocation

When did you receive your call?

Explain

Did you encounter any problems or support when you informed others about your call?

Family

Bishop

Rector / priest in charge

Parish council

Explain

4. Ordination

Who decided you should be ordained?

Are there any other peer groups in the structure of the Diocese that you meet with?

How often?

How long before ordination?

Did you meet with peer groups?

Were you fully equipped both theologically and practically before you were ordained Yes / No

Explain

Did your rector play a major role in your spiritual development and practice before ordination?

Yes / No

How many courses were you required to complete before ordination?

5. Present ministry

Describe your ministry in the parish and things you do

What is the vision for the future in your ministry?

How are you going to achieve your objectives?

Tabulate ways which will assist you to achieve your objectives

What problems do you foresee in achieving your goals?

What do you like best in your ministry?

Why do you like those things mentioned above?

What do you hate in your ministry?

Why do you hate them?

Is there anything that needs to be changed in your ministry (e.g. skills, attitudes, concerns)

Explain

Please rate your ability, concerns and skill

Give scoring up to 10 in the following visitings / pastoral duties

Evangelism

Training and supervision of others

Team work

Preaching

Administration

Conducting confessions, burials, cremations, memorial services, unveiling of tombstones, etc

Where you scored above 5, give reasons for your answers

6. Spiritual development

Describe your relationship with:

Church wardens / chapel wardens

Fellow clergy in the parish

Parish council / chapel council

Rector /priest in charge

Do you meet with your rector and also with other clergy for:

Prayers   Yes / No

Meditation   Yes / No

Training in:

Liturgy   Yes / No

Pastoral studies   Yes / No

Pastoral practice   Yes / No

Administration practice   Yes / No

Retreats   Yes / No

Meetings / planning   Yes / No

What is your relationship with:

Lay ministers

Lay preachers

Leaders of other organisations in the parish

Where do you gain your spiritual strength from?

Explain and specify

Do you engage yourself in:

Saying morning and evening prayers

Scripture reading

Meditation

Explain

How often do you go for:

Retreats

Clergy school

Diocesan conference

On-going training for Ministries

Is this exercise beneficial to your spiritual development?

Specify

Do you have a spiritual advisor   Yes / No

Does your employer know that you are ordained as a minister   Yes / No

How many hours per week do you work outside the church?

Do you work overtime?

How many hours per week do you work in church?

Do you have areas where minister's experience conflict – either with the church or in your secular job?

Explain

Would you agree with the statement that sees your ministry as a" back-door to priesthood " or a "second class priesthood".

Explain in no more than 10 lines.

7. Your parish

Are you happy with the parish where you serve?

Do you have a church community that you are assigned to?

What is it you like or dislike about your parish / community

Who else is on the staff in your parish?

Give names and their responsibilities

What is your participation in the Church / Parish organisations:

Youth

St. Agnes guild

Men's society

Sunday school

Mothers union

Fellow clergy in the parish

Parish council / chapel council

Rector /priest in charge

Do you meet with your rector and also with other clergy for:

Prayers   Yes / No

Meditation   Yes / No

Training in:

Liturgy   Yes / No

Pastoral studies   Yes / No

Pastoral practice   Yes / No

Administration practice   Yes / No

Retreats   Yes / No

Meetings / planning   Yes / No

What is your relationship with:

Lay ministers

Lay preachers

Leaders of other organisations in the parish

Where do you gain your spiritual strength from?

Explain and specify

Do you engage yourself in:

Saying morning and evening prayers

Scripture reading

Meditation

Explain

How often do you go for:

Retreats

Marriage couple group

Anglican women's fellowship

Reflect on your parish and give a portrait of your Church (e.g. Church Manship, events, grouping, buildings, decision-making) whether theoretical or practical

Who determines the quality and nature of service?

Give the nature of worshipper's involvement in other Church activities in the parish

How is the leadership chosen from the congregation

Is your parish involved with other churches ecumenical activities

Are there any special customs in your congregation

Are there any cliques (influential groups) in your congregation?

What kind of community does your parish draw its congregation from (e.g. rural, urban, informal settlement)

8. What can be improved about the Community priesthood?

Explain briefly in 10 lines

Appendix 2

Interview questions

1. EDUCATION

What standard of education would you consider to be the minimum requirement for a Community Priest?

Give reasons for your answer.

What would you consider as minimum courses for ordination to the office of deacon or priest?

Give reasons for your answer.

What would be the determining factor or ordination?

The ordination service has these two statements / questions

" Will you be ready to banish error in doctrine with sound teaching based on Holy Scriptures"

" Must be of Godly life and sound learning"

(an Anglican Prayer Book (edit) 1989 C.P.S.A. pp 576-604)   What are your comments? Specify

2. SPIRITUAL GROWTH AND DISCIPLINE

" Growth is one of the signs of a man who has found a real vocation " (Barry 1958)

How does the community deacon / priest grow spiritually?

"The Seminary is for spiritual growth and discipline" (Erkson: 1999)

Do you agree with this phrase?

Give reasons

3. PASTORAL DUTIES

Does Community Clergy have enough time in the parish to perform pastoral duties? Yes / No

Give reasons

Community Priesthood is a sacramental ministry. Yes / No

Give reasons

4. GENERAL

Does this ministry need improving? Yes / No

Give reasons.

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                     Canon L. Pato   2000
                     Canon A. W. Reynolds   1999
                     Archibald (C.R.)   1999
                     Erkson FR (C.R.)   1999
                     Diocese of Grahamstown   2000
                     Diocese of Johannesburg   2000
                     Diocese of Kimberly   2000
                     Diocese of Kuruman   2000
                     Diocese of Klerksdorp   2000
                     Diocese of Krist the King   2000
                     Diocese of Natal   2000
                     Diocese of Port Elizabeth   2000
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Appendix 1

Questionnaire

Please print in block letters

1. Personal Particulars

Home

Name and surname

Postal Address

Telephone Number

Cell

Work

Name of the Employer

Postal Address

Telephone Number

Fax number

Diocese

Parish

State whether you are a priest or deacon

Name of your rector or priest in charge

Names of your church wardens

Telephone numbers

Fax number

2. Academic qualifications

Place

Year

Subjects studied

Qualifications

Further study: Indicate course of study

Training for ministry

Theological Qualification

Institution

Year

Subjects

Do you wish to further your studies, yes or no

Any other training received (e.g counselling, preaching, etc.)

3. Vocation

When did you receive your call?

Explain

Did you encounter any problems or support when you informed others about your call?

Family

Bishop

Rector / priest in charge

Parish council

Explain

4. Ordination

Who decided you should be ordained?

Are there any other peer groups in the structure of the Diocese that you meet with?

How often?

How long before ordination?

Did you meet with peer groups?

Were you fully equipped both theologically and practically before you were ordained Yes / No

Explain

Did your rector play a major role in your spiritual development and practice before ordination?

Yes / No

How many courses were you required to complete before ordination?

5. Present ministry

Describe your ministry in the parish and things you do

What is the vision for the future in your ministry?

How are you going to achieve your objectives?

Tabulate ways which will assist you to achieve your objectives

What problems do you foresee in achieving your goals?

What do you like best in your ministry?

Why do you like those things mentioned above?

What do you hate in your ministry?

Why do you hate them?

Is there anything that needs to be changed in your ministry (e.g. skills, attitudes, concerns)

Explain

Please rate your ability, concerns and skill

Give scoring up to 10 in the following visitings / pastoral duties

Evangelism

Training and supervision of others

Team work

Preaching

Administration

Conducting confessions, burials, cremations, memorial services, unveiling of tombstones, etc

Where you scored above 5, give reasons for your answers

6. Spiritual development

Describe your relationship with:

Church wardens / chapel wardens

Fellow clergy in the parish

Parish council / chapel council

Rector /priest in charge

Do you meet with your rector and also with other clergy for:

Prayers	Yes / No
Meditation	Yes / No

Training in:

Liturgy	Yes / No
Pastoral studies	Yes / No
Pastoral practice	Yes / No
Administration practice	Yes / No
Retreats	Yes / No
Meetings / planning	Yes / No

What is your relationship with:

Lay ministers

Lay preachers

Leaders of other organisations in the parish

Where do you gain your spiritual strength from?

Explain and specify

Do you engage yourself in:

Saying morning and evening prayers

Scripture reading

Meditation

Explain

How often do you go for:

Retreats

Clergy school

Diocesan conference

On-going training for Ministries

Is this exercise beneficial to your spiritual development?

Specify

Do you have a spiritual advisor   Yes / No

Does your employer know that you are ordained as a minister   Yes / No

How many hours per week do you work outside the church?

Do you work overtime?

How many hours per week do you work in church?

Do you have areas where minister's experience conflict -- either with the church or in your secular job?

Explain

Would you agree with the statement that sees your ministry as a" back-door to priesthood " or a "second class priesthood".

Explain in no more than 10 lines.

7. Your parish

Are you happy with the parish where you serve?

Do you have a church community that you are assigned to?

What is it you like or dislike about your parish / community

Who else is on the staff in your parish?

Give names and their responsibilities

What is your participation in the Church / Parish organisations:

Youth

St. Agnes guild

Men's society

Sunday school

Mothers union

Fellow clergy in the parish

Parish council / chapel council

Rector /priest in charge

Do you meet with your rector and also with other clergy for:

Prayers   Yes / No

Meditation   Yes / No

Training in:

Liturgy   Yes / No

Pastoral studies   Yes / No

Pastoral practice   Yes / No

Administration practice   Yes / No

Retreats   Yes / No

Meetings / planning   Yes / No

What is your relationship with:

Lay ministers

Lay preachers

Leaders of other organisations in the parish

Where do you gain your spiritual strength from?

Explain and specify

Do you engage yourself in:

Saying morning and evening prayers

Scripture reading

Meditation

Explain

How often do you go for:

Retreats

Marriage couple group

Anglican women's fellowship

Reflect on your parish and give a portrait of your Church (e.g. Church Manship, events, grouping, buildings, decision-making) whether theoretical or practical

Who determines the quality and nature of service?

Give the nature of worshipper's involvement in other Church activities in the parish

How is the leadership chosen from the congregation

Is your parish involved with other churches ecumenical activities

Are there any special customs in your congregation

Are there any cliques (influential groups) in your congregation?

What kind of community does your parish draw its congregation from (e.g. rural, urban, informal settlement)

8. What can be improved about the Community priesthood?

Explain briefly in 10 lines

Appendix 2

Interview questions

1. EDUCATION

What standard of education would you consider to be the minimum requirement for a Community Priest?

Give reasons for your answer.

What would you consider as minimum courses for ordination to the office of deacon or priest?

Give reasons for your answer.

What would be the determining factor or ordination?

The ordination service has these two statements / questions

" Will you be ready to banish error in doctrine with sound teaching based on Holy Scriptures"

" Must be of Godly life and sound learning"

(an Anglican Prayer Book (edit) 1989 C.P.S.A. pp 576-604)   What are your comments? Specify

2. SPIRITUAL GROWTH AND DISCIPLINE

" Growth is one of the signs of a man who has found a real vocation " (Barry 1958)

How does the community deacon / priest grow spiritually?

"The Seminary is for spiritual growth and discipline" (Erkson: 1999)

Do you agree with this phrase?

Give reasons

3. PASTORAL DUTIES

Does Community Clergy have enough time in the parish to perform pastoral duties? Yes / No

Give reasons

Community Priesthood is a sacramental ministry. Yes / No

Give reasons

4. GENERAL.

Does this ministry need improving? Yes / No

Give reasons.

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Bishop Richard A Kraft   1999
Bishop of St. John's   2000
Bishop of Swaziland   1999
Canon V. Mkhize   2000
Canon L. Pato   2000
Canon A. W. Reynolds   1999
Archibald (C.R.)   1999
Erkson FR (C.R.)   1999
Diocese of Grahamstown   2000
Diocese of Johannesburg   2000
Diocese of Kimberly   2000
Diocese of Kuruman   2000
Diocese of Klerksdorp   2000
Diocese of Krist the King   2000
Diocese of Natal   2000
Diocese of Port Elizabeth   2000
Diocese of South Eastern Transvaal 2000
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